



THE UTILIZATION OF THE DHIKR METHOD AS A STRATEGY FOR MENTAL HEALTH REHABILITATION AMONG INDIVIDUALS WITH SUBSTANCE ADDICTION AT PONDOK TETIRAH *DHIKR* REHABILITATION CENTER, YOGYAKARTA

Ganjar Ahmad Ripa'1¹, Novia Fetri Aliza²

^{1,2}Fakultas Agama Islam, Universitas Muhammadiyah Yogyakarta
ganjarahmad86@gmail.com*, aliza@umy.ac.id

Article Info

History Articles Received:
14 July 2024

Accepted:
09 December 2024

Published:
20 December 2024

Abstrak

Penelitian ini bertujuan untuk mengetahui Implementasi Metode zikir Sebagai Upaya Pemulihan Kesehatan Mental Bagi Pecandu Narkoba Di Panti Rehabilitasi Pondok Tetirah *Dhiker*. Metode dalam penelitian ini menggunakan metode kualitatif melibatkan empat orang responden. Penelitian ini dilakukan di Panti Rehabilitasi Pondok Tetirah *Dhiker* Yogyakarta. Pengumpulan data dilakukan dengan observasi, wawancara dan dokumentasi. Analisis data yang diperoleh menggunakan metode Miles dan huberman dengan melaksanakan reduksi data, penyajian data, dan penarikan kesimpulan. kredibilitas data dalam penelitian ini menggunakan teknik triangulasi. Hasil penelitian diperoleh penanganan gangguan kesehatan mental terhadap pecandu narkoba menggunakan metode zikir. Metode zikir yang digunakan Pondok Tetirah *Dhiker* untuk memulihkan kesehatan mental pecandu narkoba adalah zikir Jahar dan zikir khofi. *Dhiker* Jahar dengan membaca kalimat laa ilaha ilallah sedangkan zikir khofi menyebut asma Allah dalam hati. Perubahan yang signifikan pada pecandu narkoba yaitu mendapatkan ketenangan, tidak mengonsumsi lagi narkoba, dan tidak melukai diri sendiri maupun orang lain. Ada dua *dhiker* yang digunakan, yaitu *dhiker* melafzkan la ilaha ilallah dan *dhiker* khofi dengan menyebut nama. Allah dalam hati. Perubahan yang dirasakan oleh pecandu narkoba ketika mengalami gangguan Kesehatan mental. Ketenangan yang dialami oleh santri pecandu narkoba diartikan berkurangnya gangguan Kesehatan mental mereka yang mereka alami ketika awal masuk pondok rebailitasi. Selain itu mereka mengalami ketenangan setelah memahami dan melaksanakan shalat dan *dhiker* Jahar, khofi.

Kata Kunci: Metode zikir, Pecandu narkoba, kesehatan mental

Abstract

This study investigates the application of the *dhikr* method as an intervention to restore mental health among individuals recovering from substance addiction at the Pondok Tetirah Dhikr Rehabilitation Center in Yogyakarta. Employing a qualitative research design, the study engaged four participants, utilizing data collection techniques that included observation, interviews, and document analysis. The data were analyzed using the Miles and Huberman framework, which comprises data reduction, data display, and conclusion drawing. Data credibility was ensured through triangulation techniques. The findings reveal that addressing mental health challenges in individuals with substance addiction involves the structured application of *dhikr* practices. Two specific forms of *dhikr* are implemented: *dhikr jabri*, which involves vocal recitation of the phrase *la ilaha illallah*, and *dhikr khafi*, characterized by silent remembrance of Allah in the heart. Participants reported significant positive changes, including increased emotional tranquility, cessation of drug use, and the absence of self-harming or aggressive behaviors. The transformative effects of these practices highlight the role of spiritual engagement in mitigating mental health disorders. Moreover, the peace experienced by the participants signifies a reduction in the psychological distress they faced upon admission to the rehabilitation center. The study underscores the importance of integrating spiritual practices, such as *dhikr*, within the broader framework of mental health interventions for individuals recovering from substance addiction.

Key Words: Dhikr, individuals with substance addiction, mental health

Introduction

Drug abuse remains a significant global public health concern, exerting profound impacts on individuals, families, and communities. In Indonesia, the prevalence of drug abuse has shown a marked increase, particularly among adolescents and young adults (Wijaya et al., 2024). Research conducted by Malika et al. (2024) indicates that drug dependence contributes to severe physical consequences, including organ toxicity and compromised immunity, as well as mental health disorders such as depression and heightened anxiety. Moreover, individuals with drug addiction often encounter social stigma, isolation, unemployment, and legal challenges.

Data from the National Narcotics Agency (BNN) in 2023 revealed that the prevalence of drug abuse among Indonesians aged 15–64 reached 1.80%. This figure represents a slight decline compared to the previous year, attributed to the success of prevention, eradication, abuse reduction, and control (P4GN) programs, which safeguarded approximately 300,000 individuals from potential addiction. Key risk factors for drug abuse include ineffective family communication, peer pressure, and the availability of drugs within community environments (Nova et al., 2024). Certain regions face heightened vulnerability due to factors such as high-stress occupations, which exacerbate mental health challenges, and proximity to drug distribution hubs, often associated with increased crime rates and security concerns (Prahara Setyan & Jamal, 2024).

From an Islamic perspective, mental health is conceptualized as a state of well-being characterized by the absence of mental illness and the ability to manage environmental stressors

effectively. It encompasses the capacity to adapt within family and community settings, resolve problems, avoid anxiety and inner conflict, and optimize personal potential, thereby fostering individual and collective happiness (Fahrudin & Ulfah, n.d.).

Mental health disorders affect individuals across nearly all age groups, yet their significance is frequently underestimated. Such disorders can result in detrimental outcomes, including dysfunctional interpersonal relationships (e.g., engaging in gossip), familial disharmony (e.g., lack of openness), marginalization of minorities based on physical conditions, and increased susceptibility to substance abuse and alcohol consumption (Yasipin et al., 2020).

Drug addiction is characterized by continuous substance use, with individuals experiencing withdrawal symptoms such as anxiety when they abstain from narcotics. Drug users typically do not seek to reduce their dependence but instead aim to experience the effects of the substances, which they perceive as alleviating their mental burdens (Ulfa & Justiatini, 2021).

Mental health is a critical area of study, particularly in the context of drug addiction, as many addicts underestimate the impact of impaired mental well-being. The Pondok Tetirah Dhikr Rehabilitation Center in Yogyakarta addresses drug addiction through a spiritual approach involving dhikr (remembrance of God). This method has been shown to enhance mental health, with practices such as dhikr and shalawat contributing to emotional healing and well-being (Yuniatun, 2016). Drug users often exhibit prolonged non-compliance with societal norms, which exacerbates mental health disorders and leads to social difficulties. Common physical health issues among drug users include respiratory, vascular, and cardiovascular problems. Mental disorders caused by drug use can manifest as symptoms of tension, anxiety, daydreaming, and difficulty concentrating. The social ramifications are similarly severe, with individuals often facing social ostracization and disruptions to their education and employment (Zulkarnain & Fatimah, 2019).

The complex nature of drug addiction requires a response that goes beyond legal enforcement, necessitating comprehensive preventive measures to address the issue early and prevent further victims. Effective solutions to addiction involve both psychological rehabilitation and spiritual healing. Generally, individuals who use drugs tend to exhibit lower levels of spirituality (Sholihah, 2016).

Sufi scholars distinguish two types of *dhikr*: heart remembrance (*dhikr qalbi*) and oral remembrance (*dhikr lisani*). Oral dhikr is typically performed after obligatory prayers, while heart remembrance is an internal practice that is deeply personal and known only to the practitioner. Engaging in dhikr fosters a sense of closeness to Allah, providing spiritual guidance and inner peace. Sincere practitioners of dhikr are believed to attain true tranquility, both in this life and in the hereafter (Putri & Puspita, 2024).

At the Pondok Tetirah Dhikr Rehabilitation Center in Yogyakarta, dhikr therapy has been applied to students suffering from drug addiction. Those who recover and return to normal life report significant improvements in their mental health following this therapeutic intervention. This observation has prompted researchers to explore the effects of dhikr on mental health at the rehabilitation center.

This section outlines the research problem, presents relevant theoretical frameworks, identifies gaps between observed realities and existing theories or previous research, and articulates the researcher's proposed solutions to address these gaps. It also highlights the connection to the research questions or hypotheses and the objectives and potential benefits of conducting the study.

Method

This study employs a case study approach with qualitative research methods. It is a subjective inquiry, necessitating direct explanations from the research participants and expert insights to gather in-depth information through direct interaction, aligned with the research objectives. The research was conducted at the Pondok Tetirah *Dhikr* Rehabilitation Center, located in Dusun Kuton, Desa Tegal Tirto, Kecamatan Berbah, Kabupaten Sleman.

The participants of this study are individuals with substance addiction residing at the Pondok Tetirah *Dhikr* Rehabilitation Center in Yogyakarta. Purposive sampling was employed as the sampling technique, which involves selecting participants based on specific criteria. These criteria include being a drug addict, being a student (*santri*) at the center, possessing the ability to communicate, and being an adult currently experiencing stress. Data collection was carried out through direct observation, in-depth interviews with the research participants, and document analysis.

The data analysis in this research is qualitative in nature, encompassing all the data collected in the field. The analytical method applied is Miles and Huberman's interactive model, which involves three key stages: data reduction, data presentation, and conclusion drawing. To ensure the credibility and authenticity of the data, the study utilizes triangulation. This process involves consulting with the leaders of the Pondok Pesantren Tetirah *Dhikr* and the individuals with substance addiction themselves to verify the validity of the data and information gathered. The research approach includes the identification of key variables or constructs, the population and sampling method, data collection instruments and methods (including an assessment of the validity and reliability of the instruments), and the techniques for analyzing and processing the data.

Results

1. Perception of Individuals with Substance Addiction Prior to Entering the Pondok Tetirah *Dhikr* Rehabilitation Center, Yogyakarta

The initiation of substance use often arises from curiosity triggered by free offers or peer pressure. Many individuals first experiment with drugs during periods of personal challenges, which can subsequently lead to addiction. This dependency compels individuals to rationalize harmful actions, both to themselves and to others. Those with substance addiction frequently exhibit behavioral signs such as inexplicable laughter, confusion, incoherence during conversations, and, in severe cases, self-harm, including behaviors like sucking their own blood. Physical indicators include red, sunken, or droopy eyes; abnormal pupil dilation or constriction; significant weight loss; poor hygiene; dental decay; changes in skin texture; irregular sleep patterns; pale complexion; darkened lips; scars on the arms; and frequent illness (Bakri & Barmawi, 2017).

The head of the Pondok Tetirah *Dhikr* Rehabilitation Center provided insight into the case of a subject identified as RO, who arrived in a severely deteriorated condition. Despite undergoing a one-year rehabilitation program at a psychiatric hospital, RO showed no substantial improvement and subsequently relapsed. This caused considerable distress for RO's family. These observations align with the findings of Muliati & Soetikno (2022), which highlight that substance dependency often leads to behaviors that deviate from societal and religious norms, thereby burdening families both emotionally and socially.

The subject's perception prior to entering the rehabilitation center reflects the profound impact of substance addiction on their life. It was evident that substance use had caused the subject to lose self-control and experience significant disruption. This is consistent with Hawari's explanation in MELFA (2022), which notes that deviant behaviors often emerge in individuals who regularly consume intoxicating substances, including drugs.

2. Perception of Individuals with Substance Addiction Upon Entering Pondok Tetirah *Dhikr* Rehabilitation Center

Individuals entering the rehabilitation center often recount adverse experiences stemming from substance dependency. The misuse of drugs and other intoxicating substances compels individuals to act outside their typical boundaries. Pihahy and May (2022) emphasize that substance abuse disrupts central nervous system functioning, leading to diminished consciousness, dependency, and significant behavioral changes. Prolonged use poses severe risks, including mental health disorders such as depression and anxiety, as well as physical illnesses like HIV/AIDS, often contracted through the use of unsterilized needles.

The head of the Pondok Tetirah *Dhikr* Rehabilitation Center corroborates this through the case of FH, a young individual with a history of substance use and excessive alcohol consumption. FH's parents eventually sought assistance from the center, hoping the structured environment would help transform FH into a more patient and responsible individual. This behavior aligns with Hawari's observations in Kurniati (2016), which link deviant behaviors to frequent consumption of intoxicating substances and narcotics.

Rabbani and Rahmasari (2024) further elaborate that individuals with substance addiction frequently experience profound mental health challenges, including heightened anxiety, chronic depression, emotional instability, and diminished self-esteem. These issues are closely tied to the neurological impact of substance abuse, which disrupts brain functions related to reward processing, impulse control, and decision-making. Consequently, individuals often struggle to manage emotional stress and navigate risky situations without resorting to substance use.

An analysis of subjects' perceptions upon entering the Pondok Tetirah *Dhikr* Rehabilitation Center highlights the prevalence of these symptoms, underscoring the critical need for structured rehabilitation programs that address both psychological and behavioral challenges effectively.

3. Mental Health Recovery Methods for Individuals with Substance Addiction

Mental health is shaped by diverse factors, including environmental, familial, and social conditions. Firmansyah and Widjaja (2022) identify three key indicators of mental well-being: faith, knowledge, and productive actions. Promoting mental health involves harnessing intellectual, cognitive, and motivational capacities in alignment with moral principles, particularly within an Islamic framework, to enhance personal and societal productivity.

The World Health Organization (WHO) emphasizes the importance of prioritizing, promoting, and safeguarding mental health. The Mental Health Action Plan 2013–2020 envisions a world where mental health issues are effectively prevented, and those affected have their rights protected and receive timely, culturally sensitive, and stigma-free care, enabling their reintegration into society as active contributors (Selai & Nahak, 2024).

Within the context of Islamic teachings, mental health challenges are often addressed through spiritual practices such as dhikr (remembrance of Allah). At the Pondok Tetirah *Dhikr* Rehabilitation Center, dhikr serves as a cornerstone of mental health recovery for individuals

struggling with substance addiction. Zain et al. (2018) highlight the integration of dhikr into the rehabilitation process, aligning therapeutic practices with Islamic values to foster mental and spiritual well-being.

The center encourages each student to perform dhikr at least 165 times daily, incorporating both *dhikr jabri* (audible remembrance) and *dhikr kebafi* (silent, heart-focused remembrance). These sessions typically last between 30 minutes and an hour. Complementing this practice, students engage in five obligatory prayers as well as additional *sunnah* prayers, such as *rawatib*, *dhuba*, *istikharah*, and *isti'annah*, which further reinforce their spiritual foundation.

During the initial stages of rehabilitation, students often exhibit resistance, including cravings or attempts to leave the program. To address these challenges, the center employs structured strategies such as *kehalwat* (spiritual seclusion), which immerses students in reflective and prayerful activities. These measures, while demanding, promote self-discipline, resilience, and a deeper spiritual connection.

Observational findings and interviews reveal that this multifaceted approach helps individuals transition from a state of instability to one of enhanced self-control, emotional stability, and spiritual growth. By integrating spiritual practices with discipline and community support, the rehabilitation process fosters significant improvements in mental health and behavioral transformation.

4. Factors Influencing the Implementation of the *Dhikr* Method at Pondok Tetirah *Dhikr* Rehabilitation Center

a. Supporting Factors

The successful application of the *dhikr* method in addressing the mental health challenges of individuals with substance addiction is driven by several enabling factors. Based on interviews with the leadership of Pondok Tetirah *Dhikr* Yogyakarta, one critical element is self-motivation. A strong intrinsic desire to recover, particularly from mental health issues, serves as a foundation for smoother and more effective rehabilitation.

The environmental atmosphere of the center also significantly contributes to recovery. Situated in a tranquil, secluded area away from the distractions of urban life, the center offers a peaceful environment conducive to introspection and mental relaxation. This serene setting helps participants feel more at ease, alleviating psychological burdens. Hasanah (2015) underscores the importance of motivation and environment, noting their role in encouraging individuals to engage meaningfully in *dhikr* and prayer as part of their healing process.

b. Hindering Factors

Despite these supportive elements, certain challenges impede the effective implementation of the *dhikr* method. A key issue identified by the leadership is the limited availability of human resources. The growing number of participants places a strain on the center's staff, highlighting the need for additional personnel or volunteers to maintain program quality and facilitate mental health recovery.

Inadequate facilities also present a significant obstacle. The center faces challenges related to overcrowding, as the existing infrastructure struggles to accommodate the increasing number of students. Overcrowded living conditions can hinder the comfort and focus necessary for recovery, potentially impacting the effectiveness of rehabilitation programs.

The integration of new and long-term participants adds another layer of complexity. Behavioral issues, such as emotional instability or disruptive actions like talking to oneself, can emerge, disrupting the harmony and focus of prayer and *dhikr* activities. These dynamics require careful management to ensure a balanced and supportive group environment.

To overcome these challenges, the center must prioritize strategic initiatives such as expanding its infrastructure, recruiting additional staff, and implementing measures to foster harmony among participants. These efforts are essential to optimizing the *dhikr* method and creating an environment conducive to sustained mental health recovery.

5. Perception of Individuals with Substance Addiction After Staying at Pondok Rehabilitasi Tetirah *Dhikr* Yogyakarta

Individuals with substance addiction who have experienced mental health disorders report notable positive changes after their stay at Pondok Rehabilitasi Tetirah *Dhikr*. The practice of *dhikr jahar* (audible remembrance) and *dhikr kehoji* (silent remembrance) plays a crucial role in these transformations. Repeating the phrase "*Laa Ilaha Illallah*" aloud or in the heart, while invoking the names of Allah, provides participants with a sense of inner peace and tranquility. This sense of calm is associated with a significant reduction in the mental health issues they faced prior to entering the rehabilitation center.

Research by Zain et al. (2018) supports this observation, showing that the *dhikr* therapy practiced at Pondok Tetirah *Dhikr* is effective in alleviating and healing mental health disorders. Likewise, Zulkarnain & Fatimah (2019) found that *dhikr* plays a critical role in addressing mental health challenges and resolving life difficulties.

These findings suggest that mental health recovery is not solely dependent on conventional psychological approaches. Islamic methods such as prayer and *dhikr* offer an essential complementary path to healing, addressing both mental and physical health challenges, including addiction, self-harm, and other disorders. Wulandari & Wardana (2023) stress that *dhikr* can serve as complementary therapy, enhancing psychological methods like cognitive therapy and counseling.

As a spiritual practice, *dhikr* provides a holistic approach to mental health recovery. Its effectiveness is enhanced when it is supported by a nurturing environment and professional guidance, both spiritual and medical. This integrative approach ensures a more comprehensive and sustained recovery for the individuals.

Discussion

Islam offers a method for addressing mental health issues, particularly through the rehabilitation process at *Panti Rehabilitasi Pondok Tetirah Dhikr Yogyakarta*, which is grounded in Islamic principles. The primary method used in this rehabilitation center is *dhikr* (remembrance of Allah), which is aimed at assisting individuals with substance addiction in recovering from mental health disorders. As stated by the leader of Pondok Tetirah Dhikr Yogyakarta, "*Dhikr* is a catalyst for eliminating drug dependence, because when a person engages in *dhikr*, they can reduce the pain caused by addiction."

According to an interview with Mr. Trihardono, the sources of mental health disorders often stem from financial struggles and the desire to use drugs, which arise from being distanced from Allah. The solution, he suggests, is to draw closer to Allah, a view that aligns with Zain et al. (2018), who describe Pondok Tetirah *Dhikr* Yogyakarta as an institution facilitating mental

health recovery through *dhikr* and prayer. Upon entering rehabilitation, individuals with substance addiction face the challenge of adapting to a new environment, which impacts their biological, psychological, and social well-being. These challenges highlight the presence of mental health disorders among individuals struggling with addiction, a notion supported by Kumowal et al. (2022), who assert that mental health conditions manifest in biological, psychological, and social aspects.

At Pondok Tetirah *Dhikr*, there are positive effects, particularly for those recovering from substance addiction and stress. Interviews with three subjects revealed that they initially experienced physical pain upon entering the rehabilitation center. One subject even resorted to self-harm as a coping mechanism for their addiction, while others craved attention from others. However, after engaging in *dhikr*, the students began to experience a sense of comfort and acceptance regarding their situation. This observation aligns with Madaniah's (2023) study, which found that verbal *dhikr* therapy at Pondok Tetirah *Dhikr* is effective in reducing and healing individuals with mental health disorders. Furthermore, research by Zulkarnain & Fatimah (2019) supports the idea that *dhikr* has a positive impact on addressing mental health issues and aids individuals in overcoming life's challenges.

Based on interviews with three subjects, it was revealed that after entering the *Tetirah Dhikr Rehabilitation Center* in Yogyakarta, they experienced noticeable positive changes. They reported being able to resist drug use, better control their emotions, become more diligent in performing prayers, and develop greater patience in their actions. Their focus on *dhikr* (remembrance of Allah) has strengthened their connection to Allah through regular prayers and *dhikr*. This finding is consistent with Khan's statement in (Amin, 2024), which highlights that engaging in good deeds, such as *dhikr*, helps individuals avoid sinful actions and cultivate a better personality.

Subject RO shared their perception of the changes they experienced: "My changes during my time at the center include stopping drug use and being able to control my emotions well. Additionally, I have become more diligent in performing prayers and have learned to be more patient when I want something."

Although the subject felt better overall, they did experience a setback, attempting to escape to go back home due to a lack of medication. However, according to the center's management, the subject has made significant progress since entering the rehabilitation center. Previously, they had struggled with frequent attempts to escape, which led to relapse. This situation underscores that an individual's recovery is influenced by the environment they are part of. This aligns with Hasanah's (2015) assertion that individuals in a positive environment are more likely to minimize deviant behaviors.

Subject YO also shared their perception: "The change is very clear. I am able to resist drugs by getting closer to Allah SWT. Now, I don't harm myself like I did before. The positive changes I have experienced since entering the center have continued to improve. I have become more patient, I don't have as many burdens on my mind, and I often participate in *dhikr* activities." Finally, subject FH reported that during their time at the center, they have not used drugs again. They have become diligent in *dhikr* and even enjoy helping with meal preparation for the other students, further indicating their positive transformation.

Several supporting factors influence the implementation of the *dhikr* method for handling individuals with substance addiction and mental health issues. According to the leader of the *Tetirah Dhikr Rehabilitation Center* in Yogyakarta, motivation plays a crucial role. The motivation to recover from mental health challenges makes the healing process easier. Those with a strong

desire to heal find it easier to perform prayers and dhikr, which are beneficial for their mental health. Additionally, the *environment* of the rehabilitation center is vital for the recovery process. The peaceful and friendly atmosphere, enhanced by the natural surroundings, provides comfort and helps clear the mind. The quiet, tranquil setting, far from distractions, allows the students to focus on their mental health recovery. The leader further emphasized that motivation directs behavior, whether strong or weak, and is the factor that stimulates, maintains, and channels behavior toward a specific goal. Positive motivation facilitates the students' connection to Allah through prayers and dhikr. Moreover, the rehabilitation center provides a comfortable environment surrounded by rice fields, creating a serene atmosphere that supports mental health recovery.

Research by Muharyani et al. (2015) suggests that the color green, found in the rehabilitation center's environment, promotes relaxation and calmness, helping release serotonin and fostering happiness. This supports the idea that happiness enhances the process of getting closer to Allah, making dhikr and prayers feel more natural and pleasant. Additionally, the social environment, including the leadership and volunteers, plays a significant role in recovery. According to subject YO, "Dhikr has a great influence. Every time the leader delivers a sermon, he motivates us to engage in dhikr." This sermon provides the motivation needed to continue practicing dhikr. Subject FH stated, "Dhikr is my way of getting closer to Allah. Sometimes it touches my heart so much that I cry. Little by little, I memorize and practice dhikr at the Tetirah *Dhikr* Rehabilitation Center. Now I am more patient in life." Subject FH also received social support from the environment at the center, which reinforced their commitment to dhikr.

However, there are also hindering factors affecting the implementation of dhikr in improving the mental health of individuals with substance addiction. One such factor is the lack of human resources (HR) to support the center's activities. The growing number of students requires more HR or volunteers to carry out the rehabilitation process effectively. As the student population increases, the center also needs to add more facilities, such as living spaces, to ensure comfort and avoid overcrowding. The leader of the Tetirah *Dhikr* Rehabilitation Center acknowledged that the shortage of living space has resulted in overcrowding, which affects the comfort of the students. To address this issue, the center requires additional rooms and more HR to support the rehabilitation efforts.

Another *hindering factor* raised by one of the students is the mixing of old and new students. According to the student, "Actually, the dhikr and prayer programs are good, but the old students mix with the new students. The old students are influenced by the new students who are emotional and talk to themselves." This indicates that the social environment sometimes hinders the recovery process. The emotional behaviors and odd talking habits of the new students can influence the old students, potentially disrupting the progress of their mental health recovery.

According to Firmansyah & Widjaja (2022), three indicators determine whether someone's mental health is in good condition: faith, knowledge, and righteous deeds. This suggests that maintaining mental health involves utilizing intellectual, cognitive, emotional, and motivational abilities, remaining productive while adhering to moral principles in Islam.

The Law No. 18/2014 on mental health in Indonesia provides comprehensive guidelines for mental health care, with a focus on promoting, preventing, curing, and rehabilitating mental health issues. It calls for a tiered mental health service system and the allocation of resources for its delivery. The law emphasizes that individuals or groups involved in violating the rights of

people with mental health disorders must face consequences, ensuring the protection of individuals seeking recovery.

Finally, Siswanto (2007) highlights a paradigm shift in mental health, acknowledging the role of society in optimizing individual mental functions. The perception and management of mental health influence the care provided. A religious approach to mental health has proven to be effective, as religion is closely linked to mental well-being. Susilawati et al. (2017) argue that religion plays a crucial role in mental health, suggesting that spirituality is vital for living a balanced and fulfilling life.

Conclusion

The conclusion of this study highlights the significant transformation experienced by students at the Pondok Tetirah Dhikr Rehabilitation Center. Before entering the center, the students were struggling with severe issues, such as drug addiction, criminal activities, self-harm, and even selling their parents' belongings to support their addiction. However, after undergoing one year of rehabilitation, the students' mental health showed remarkable improvement. They were able to regain control over their anger, develop hopes for rebuilding their lives, and grow closer to Allah SWT.

The Dhikr Jahar and Dhikr Khofi methods were applied as part of the rehabilitation process to restore the students' mental health. Dhikr Jahar involves the vocal recitation of the phrase "*laa ilaha illallah*," while Dhikr Khofi is the silent remembrance of Allah's names within the heart. The use of these dhikr methods led to notable positive changes in the students, including the ability to achieve calmness, quit drug use, and cease self-harm or harming others.

Two key factors influenced the effectiveness of the dhikr method for mental health recovery: supporting factors and hindering factors. The supporting factors included the students' motivation and the social environment at the rehabilitation center, which provided crucial support. On the other hand, the hindering factors included a lack of human resources (HR) to assist in the rehabilitation process, insufficient facilities, such as adequate living spaces for the students, and the influence of a poor social environment, which sometimes hindered progress in recovery.

Recommendations

The results of this study are expected to significantly contribute to enhancing the understanding of how the dhikr method can be applied in the recovery of mental health disorders among students with substances addiction problem at the Tetirah Dhikr Rehabilitation Pondok in Yogyakarta. The study findings demonstrate that the dhikr method has a positive impact on reducing mental health issues in individuals with substance addiction. Based on these results, it is recommended that future research explore the long-term effectiveness of this method and investigate the possibility of integrating it with other therapeutic approaches to offer a more comprehensive treatment for mental health disorders.

These findings could also serve as valuable insights for rehabilitation institutions and policymakers. It is suggested that they consider incorporating spiritual practices like dhikr into drug addiction recovery programs. Islamic boarding schools (*pesantren*), in particular, have the opportunity to develop customized dhikr training modules that cater to the specific needs of

The Utilization of The Dhikr Methods as a Strategy for Mental Health Rehabilitation among Individuals with Substance addiction at Pondok Tetirah *Dhikr* Rehabilitation Center individuals, enhancing the effectiveness of these spiritual practices in supporting mental health recovery for drug addicts.

References

- Bakri, N., & Barmawi, B. (2017). Efektifitas Rehabilitasi Pecandu Narkotika Melalui Terapi Islami di Badan Narkotika Nasional (BNN) Banda Aceh. *Psikoislamedia: Jurnal Psikologi*, 2(1), 86–95.
- Fahrudin, F., & Ulfah, M. (n.d.). Volume 2 Nomor 6 Juni 2023 PERANAN GURU DALAM MENINGKATKAN MOTIVASI BELAJAR SISWA. <https://jmi.rivierapublishing.id/index.php/rp>
- Hasanah, H. (2015). Faktor-Faktor Pembentuk Kesadaran Beragama Anak Jalanan. *Sawwa: Jurnal Studi Gender*, 10(2), 209–228.
- Kurniati, E. (2016). Permainan tradisional dan perannya dalam mengembangkan keterampilan sosial anak. *Kencana*.
- MELFA, Y. (2022). PAYA GURU BIMBINGAN DAN KONSELING DALAM MENGATASI PERILAKU MENYIMPANG PESERTA DIDIK DI SEKOLAH MENENGAH KEJURUAN NEGERI 7 BANDAR LAMPUNG. UIN RADEN INTAN LAMPUNG.
- Muliati, E., & Soetikno, N. (2022). Pengaruh Dukungan Sosial Terhadap Self Efficacy Pada Pecandu Narkotika Di Masa Rehabilitasi. *Prosiding Senapenmas*, 2(1), 1005–1012.
- Putri, S. M., & Puspita, S. T. (2024). PERAN PADA AMALAN SUFI DALAM MENINGKATKAN KEDAMAIAN DAN KESEJAHTERAAN BATIN. *Jurnal Ilmiah Multidisiplin Terpadu*, 8(7).
- Selai, Y. P., & Nahak, S. H. (2024). Stigmatisasi dan Diskriminasi terhadap ODHA di Maumere dalam Terang Teologi Pemerdakaan Mangunwijaya. *Proceedings of the National Conference on Indonesian Philosophy and Theology “Filsafat Kontekstual Indonesia,”* 2(1), 209–232.
- Sholihah, I. (2016). Konsep kebahagiaan dalam Al-Qur'an perspektif Tafsir Mutawalli Asy-Sya'rawi dan psikologi positif. Universitas Islam Negeri Maulana Malik Ibrahim.
- Ulfa, L., & Justiatini, W. N. (2021). Peran Bimbingan Keagamaan dalam Rehabilitasi Pecandu Narkotika. *Iktisyaf: Jurnal Ilmu Dakwah Dan Tasawuf*, 3(2), 55–77.
- Wulandari, E., & Wardana, A. (2023). Rehabilitasi spiritualitas Islam untuk pecandu narkoba di pondok rehabilitasi tetirah *dhikr*. *Dimensia: Jurnal Kajian Sosiologi*, 12(2), 138–150. <https://journal.uny.ac.id/index.php/dimensia/article/view/60985>
- Yasipin, Silvia Ayu Rianti, & Nurman Hidayat. (2020). Peran Agama Dalam Membentuk Kesehatan Mental Remaja. *Jurnal Manthiq*, 5(1), 25–31.
- Yuniatun, E. (2016). Pengaruh *Dhikr* Bagi Kesehatan Mental Santri Di Pondok Pesantren Al Hidayah Karangasuci Purwokerto. IAIN Purwokerto.
- Zain, N., Damayanti, I. W., Pamungkas, N. C., & Saphira, N. (2018). PENANGANAN STRESS DENGAN METODE *DHIKR* LISAN DI PONDOK PESANTREN TETIRAH *DHIKR* BERBAH SLEMAN. *Al-Isyraq: Jurnal Bimbingan, Penyuluhan, Dan Konseling Islam*, 1(2).
- Zulkarnain, Z., & Fatimah, S. (2019). Kesehatan Mental dan Kebahagiaan: Tinjauan Psikologi Islam. *MAWA'IZH: JURNAL DAKWAH DAN PENGEMBANGAN SOSIAL KEMANUSIAAN*, 10(1), 18–38.