



ISLAMIC THERAPY METHODS IN CHANGING THE BEHAVIOR AND WORSHIP AWARENESS OF DRUG PATIENTS IN SEIKAMBING NARCOTICS REHABILITATION

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Abstract

The goal of this research is to investigate the impact of the Islamic Therapy Method on the behavior and worship awareness of drug patients at the Seikambing Narcotics rehabilitation center. The researchers employed a descriptive qualitative research design for this study. The collection of research data was accomplished through a combination of observation and interviews. The data obtained were subjected to data reduction, data presentation, and conclusion drawing as the analytical techniques. To ensure the validity of the data, the researchers employed the source triangulation technique. The findings of the study revealed significant changes in the behavior and worship awareness of drug patients as a result of the implementation of the Islamic therapy method. Specifically, aggressive behavior was observed to transform into polite and gentle behavior, and heightened emotional behavior was found to be effectively managed. Furthermore, the patients exhibited an increased commitment to worship awareness, as they continued to engage in worship activities after undergoing therapy and displayed a consistent dedication to sustaining these practices.

Keywords: : Islamic Therapy, Worship, Behavior, Drug Addicts.

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Introduction

Currently, Indonesia is facing a critical drug emergency, as the nation is highly susceptible to drug abuse cases with far-reaching consequences. This issue poses a significant threat to the Indonesian youth and jeopardizes the country's goal of achieving success by 2045 (Mustiko et al., 2023). The problem of drug abuse, encompassing narcotics, alcohol, psychotropic substances, and other addictive substances, continues to persist in Indonesia (Putri & Yasa, 2022). There are indications of a surge in drug abuse cases (Hatta, 2022). In 1970, the estimated number of drug users was 130,000 individuals, which escalated to 2 million individuals by the end of 2000. This signifies a staggering increase of 15,000% within a span of 30 years. Drug users were previously primarily delinquent youths from broken families, but the demographics have since diversified. Drug use is not limited to young people; it encompasses women, parents, the elderly, housewives, officials, government personnel, community leaders, politicians, police officers, lawyers, doctors, religious figures, and others who have fallen victim to addiction (Partodiharjo, 2007). Initially confined to urban areas, drug abuse has now expanded its reach to small villages and even remote regions of the country (Tarigan, 2017).

Drug abuse has emerged as a daunting epidemic or pandemic that is exceptionally challenging to eradicate, as it has become ingrained within Indonesian culture (Jainah, 2021). Over the years, the number of drug abuse cases has steadily increased. In 2008, there were approximately 3.3 million cases, with a prevalence rate of 1.99%. By 2011, the

number rose to 4 million, and in 2015, it reached 2.20%, equivalent to 4,098,029 drug users (Ritonga & Arifin, 2020). In 2021, there were 766 reported cases of drug abuse, accounting for 11.1% of the population. The following year, in 2022, the National Narcotics Agency reported 851 cases of drug abuse, indicating a further increase to 14.02%. Methamphetamine, weighing 1,904 tons, and marijuana, weighing 1.06 tons, were the most commonly used drugs (Shivina, 2023).

Various factors contribute to the initiation of drug abuse. Firstly, the individual factor involves curiosity, which leads to experimentation and exposure to influences within the environment. Secondly, social factors play a significant role, as an individual's social environment can shape their behavior. Positive social environments can steer individuals in a constructive direction, while associations that encourage promiscuity or drug abuse can have detrimental effects on individuals and their future prospects. Thirdly, family factors hold considerable influence, especially on children. Family disharmony resulting from factors such as divorce can contribute to a child's susceptibility to drug use. Fourthly, living in permissive environments where laws and social rules are disregarded can also contribute to drug abuse. These areas often exhibit high crime rates and low welfare, which can negatively impact a child's development (Hatta, 2022). Fifthly, a lack of religious knowledge serves as a background factor for drug use (Muhsin, 2004).

Engaging in drug use results in loss of consciousness and can lead to addiction (Dewi, Gusti Kadek Sintia & Mangku, 2022). Internal causes of drug use, as indicated by research (Mulyasih, 2022) cited in (Dewi, Gusti Kadek Sintia & Mangku, 2022), stem from individual factors that bring about changes in behavior. These include the desire to follow current trends or lifestyles, the need for acceptance from one's environment and social groups, and the misunderstanding that drug use does not lead to addiction. Additionally, lack of religious knowledge contributes to drug use. Mulyasih (2022) further explained that one of the consequences of drug addiction is a neglect of religious worship. Moreover, drug abusers often fail to maintain healthy relationships and may resort to criminal activities to acquire funds for purchasing drugs, which harms others (Japarudin, 2018).

The impact of drug use extends beyond the users themselves and affects both the individuals and the surrounding environment. Drug users experience negative consequences such as poor concentration, memory loss, behavioral deviations, and various other adverse effects. In the social sphere, drug use leads to the emergence of social issues, including sexual deviation, theft, and other criminal behaviors (Darman, 2006). Psychologically, drug use has detrimental effects on the soul and body, resulting in depression, tension, loss of motivation, regret, and addictive dependencies that are difficult to overcome. Islam prohibits the use of drugs as they bring harm to individuals, families, and society as a whole (Rajab, 2019).

Drug abuse has significant consequences on social order and institutions, impacting both the individuals involved and their social lives. Drug addicts experience deteriorating physical and spiritual health, highlighting the necessity of early rehabilitation as a means of recovery. Western psychotherapy, integrated with Islamic principles, offers a valuable approach for prevention, treatment, and reconstruction of drug users' personalities. Islamic practices, such as zikrullah, have long provided therapy and mental health care within the Islamic tradition (Rajab, 2019). Islamic therapy, which incorporates Islamic principles in its application, has proven its effectiveness and is highly recommended (Taufiq, 2006). The objective of Islamic therapy, as outlined by Sukirno (2013), is to cure and alleviate symptoms of mental illness, strengthen or restore damaged behavior, and foster healthy personality development. The term "therapy" originates from the Greek word "Therapeia," meaning healing. In the official dictionary of the Indonesian

language, therapy refers to the treatment used to cure sickness, address diseases, and promote health (Restiani, 2020).

Previous research has explored the application of Islamic therapeutic interventions for drug-related issues. Susilawati's study (2008) on Islamic therapy for narcotics addicts at Pondok Inabah Yogyakarta demonstrated the positive effects of Islamic therapy. The application of therapy resulted in the alleviation of depression and anxiety symptoms among addicts, leading to a sense of peace and freedom from dependence on drugs. Physically and spiritually, addicts reported improved well-being, with normalized digestive system functions. They were able to engage in beneficial activities and experienced greater happiness and optimism in their lives.

Similarly, Bakri dan Barmawi (2017) conducted research on the effectiveness of Islamic therapy in rehabilitating drug addicts at the Banda Aceh National Narcotics Agency. The study found that Islamic therapy had a significant positive impact on rehabilitating drug addicts. Through religious education, participation in spiritual activities such as religious lectures, congregational prayers, regular recitation of the Quran or short verses, and group prayers on Mondays, addicts developed enthusiasm, faith, and piety. The therapy aimed to establish consistency in religious practice and instill Islamic values. Additionally, Islamic therapy was employed to enhance self-awareness, as demonstrated in a study conducted by Lestari (2020).

This study contributes novelty by focusing on the use of Islamic therapy methods in narcotics rehabilitation to transform behavior and enhance worship awareness among drug patients. While previous research has explored this area, this study seeks to understand the processes and stages through which Islamic therapy impacts behavior and worship awareness. Patients with previously problematic behavior, prone to depression, giving up easily, lacking support and affection, experienced significant improvements through Islamic therapy. Furthermore, drug abuse patients who had previously neglected worship or rarely engaged in religious activities experienced a transformation, removing barriers to drug abuse. This indicates the role of knowledge and religious understanding in their recovery process.

Method

This study employs a descriptive qualitative approach to examine and elucidate the changes in behavior and worship awareness among drug patients using Islamic therapy methods. The research was conducted in two phases: the first phase took place in March over a span of three days, while the second phase occurred in April and lasted for two days. The study involved two research informants, namely Islamic counselors and addiction counselors. Data collection was carried out through observations and interviews, utilizing open-ended and structured interview techniques. The open interviews allowed the researcher to gain insights into how the Islamic therapy method influenced patients' behavior and worship awareness. The data collected were subjected to data reduction, whereby the researcher selected and extracted pertinent information in accordance with the research objectives. Verbatim presentations of the research findings were made based on the collected data. Conclusions were drawn by analyzing the research data and presenting them in narrative form. Voice recorders in the form of smartphones and interview notebooks were used as research instruments. To ensure the validity of the research data, data source triangulation techniques were employed, which involved cross-checking data obtained from multiple and diverse sources.

Result and Discussion

Based on the research findings obtained from the interviews, several important aspects were identified:

Preparatory stages before implementing Islamic therapy:

"In implementing Islamic therapy, counselors need to go through several stages, including understanding each patient's character, establishing communication with patients and their families, and comprehending the specific problems faced by the patients." (Addiction Counselor)

Therapies used to modify patient behavior:

"Behavioral and cognitive therapy, heart therapy, and repentance therapy are employed to facilitate changes in patient behavior." (Addiction Counselor)

Implementation of therapies to modify patient behavior:

"In behavioral and cognitive therapy, patients are guided to recognize and redirect negative emotions and thoughts towards a positive direction. In heart therapy, patients engage in self-reflection to foster remorse for their past actions. Repentance therapy is provided to guide patients in avoiding the repetition of previous habits and behaviors." (Addiction Counselor)

Impact of behavioral therapy on patients:

"Behavioral therapy leads to significant changes in drug patients' behavior, including the stabilization of emotions, the transition from aggressive to gentle behavior, and improved self-control over emotions." (Addiction Counselor)

Therapies employed to enhance patient awareness of worship:

"Prayer therapy, remembrance therapy, and fasting therapy are utilized to increase patient awareness of worship." (Islamic Counselor)

Implementation of therapies to enhance patient awareness of worship:

"Patients are educated about the obligations and rewards associated with various acts of worship. Additionally, patients are guided and encouraged to develop a consistent and steadfast practice of worship." (Islamic Counselor)

The therapy has a significant impact on increasing patient awareness of worship.

"Initially, patients who had little knowledge about prayer and rarely engaged in worship became more diligent and punctual in their worship practices. This impact also extends to the patients' overall mindset, as they learn to involve God in every aspect of their lives, reducing the likelihood of relapse into drug abuse." (Islamic Counselor)

The results of the interviews conducted by the researchers with the Islamic counselor informants and addiction counselors are summarized in the table below:

Table 1.1 The results of the interviews

Forms of Therapy	Certification Procedure	Impact of therapy for patients
<p>Behavior Changing Therapy:</p> <ul style="list-style-type: none"> • Behavioral and Cognitive Therapy • Heart therapy • Repentance Therapy 	<p>The counselor facilitated a shift in the patient's thoughts and emotions from negative to positive behavior.</p> <p>The patient was guided to engage in self-reflection, leading to a sense of remorse for their previous actions.</p> <p>Patients were instructed not to repeat or engage in behaviors that they had previously carried out. (Addiction counselor)</p>	<p>The patient experienced a shift from unstable emotions to emotional stability.</p> <p>There was a transformation from aggressive behavior to gentle behavior.</p> <p>The patient gained the ability to control their emotions.</p> <p>The patient acquired self-control.</p>
<p>Therapy to increase awareness of worship:</p> <ul style="list-style-type: none"> • Prayer therapy • Fasting Therapy • Remembrance therapy 	<p>The patient was provided with an explanation of the rules regarding leaving worship, along with an explanation of the benefits and rewards associated with performing the worship.</p> <p>Patients were guided through training and adaptation processes to encourage consistent and steadfast worship. (Islamic counselor)</p>	<p>The patient's knowledge about worship expanded.</p> <p>Patients were trained to consistently engage in worship and maintain steadfastness in practicing it.</p> <p>Patients were trained to always seek God's guidance when encountering difficulties.</p> <p>They became strongholds against drug use.</p>

Islamic therapy methods are employed to facilitate healing and recovery in patients, aiming to transform their behavior and enhance their awareness in worship. Prior to engaging in therapeutic treatment, several essential steps need to be taken. Firstly, it is crucial to recognize and comprehend the patient's nature and individual characteristics. This can be accomplished through an interactive process between the counselor and the patient. Secondly, establishing open communication between patients, their families, and counselors is vital to ensure the effectiveness and success of the drug prevention, control, and healing process. Lastly, identifying the challenges the patient faces in their life is imperative, as it enables the counselor to develop solutions through Islamic therapy methods.

The implementation of Islamic therapy involves various stages conducted by the counselor, including the initial and final stages. In the initial phase, the patient undergoes three types of therapies: behavioral and cognitive therapy, heart therapy, and repentance therapy. These therapies aim to modify the patient's previous behaviors and instill understanding, regret, and realization regarding their past actions. Behavioral and cognitive therapy involves raising the patient's awareness of negative thoughts and emotions, guiding them towards a positive direction, and fostering self-confidence. The counselor employs various techniques such as advice, improvement, and motivational dialogues to induce emotional responses in patients, encouraging them to reflect deeply and engage in worship with a renewed perspective. Heart therapy entails self-reflection

and contemplation, leading the patient to express remorse for their past actions. Additionally, patients are taught to rectify negative emotions such as anger, revenge, jealousy, prejudice, and other harmful sentiments. Repentance therapy is performed nightly, involving recitation, seeking forgiveness (istighfar), abstaining from wrongdoing, and making a firm commitment not to repeat such actions.

In the final stage of the healing process utilizing Islamic therapy methods, patients are guided through prayer therapy, fasting therapy, and remembrance therapy. The objective of these therapies is to cultivate a consistent awareness of worship, adherence to Allah's commandments, and avoidance of His prohibitions, thereby preventing the recurrence of drug use. Patients are trained to rely on their connection with God when facing challenges. Prayer therapy involves various aspects such as congregational obligatory prayers, performing recommended (sunnah) prayers before and after obligatory prayers, offering additional sunnah prayers (e.g., Duha and Tahajud), which serve to enhance religious devotion. Prayers contribute to physical strength, emotional tranquility, and enable individuals to approach difficult situations with a realistic and composed mindset (Badwailan, 2007). Fasting therapy entails training patients to observe fasting on Mondays and Thursdays, aiming to address various ailments (Akhyar, 2013) and assist in self-control in accordance with religious demands (Sanjaya, 2020). Remembrance therapy involves regular morning and evening remembrance (dhikr) practices. Patients are guided to engage in both overt (jali) and inward (khafi) forms of remembrance, incorporating physical, mental, and spiritual aspects to strengthen their connection with Allah (Syafiah et al., 2009).

Factors Influencing Behaviors

Behavior is a response triggered by external stimuli, and the nature of the response depends on various factors and characteristics specific to each individual. Behavior change does not occur spontaneously; it is influenced by various factors that can drive individuals to change. For instance, drug users may exhibit negative and deviant behaviors influenced by social factors, friendships, broken family environments, and unfavorable social environments. However, these behaviors can be modified through therapy or treatment.

Behavior change can be facilitated through different approaches. Firstly, coercion or encouragement can be employed to motivate individuals to engage in desired behaviors. For example, an addiction counselor may provide encouragement to abstain from drug use due to the long-term detrimental effects on health. Secondly, providing necessary information is crucial as it equips individuals with knowledge and insights, leading to behavioral changes. An Islamic counselor, for instance, may offer explanations and an understanding of drugs, their prohibition in Islam, and the reasons behind their prohibition (Andarwulan & Hakiki, 2021).

According to Lawrence Green's theory (2009), behavior change is influenced by three factors: predisposing factors, enabling factors, and reinforcing factors. Predisposing factors encompass individual knowledge, attitudes, traditions, beliefs, social norms, and other elements inherent in each person. Enabling factors refer to the availability of facilities, services, and the ease of access to them. Reinforcing factors involve the attitudes and encouragement received from people in the individual's social circle.

The Consequences of Being Absence from Worship

According to Ibnu Tamiyah, worship in Islam encompasses various forms of human activities that are loved and pleasing to God. These activities can be expressed through words or actions, whether done openly or in secret. Islamic worship permeates all aspects of a Muslim's life, including manners, eating, drinking, personal hygiene, societal

development, politics, economics, interpersonal relationships, and legal matters. It encompasses the heart, mind, tongue, and senses of an individual (Tinianus et al., 2021).

The sensory forms of worship can be categorized as follows:

- a. Heart worship, which involves repentance, cultivating sincerity, trust, patience, and avoiding envy, negligence, showing off, arrogance, and other negative qualities.
- b. Tongue worship, which includes reciting the Quran and engaging in verbal remembrance.
- c. Hearing worship, which involves listening to the recitation of the Quran, religious lectures, and other beneficial auditory activities.
- d. Vision worship, which entails guarding one's eyes against lustful sights.
- e. Emotion worship, which encompasses engaging all senses in acts such as consuming lawful food, avoiding illicit drugs, and intoxicants.
- f. Hand and foot worship, which involves refraining from engaging in activities disapproved by God.

Worship holds a central and significant position in Islam, as it serves as the focal point of all Muslim activities. All actions performed by Muslims are essentially acts of worship to Allah, thus carrying both material and spiritual values. Material values pertain to tangible rewards received in this world, while spiritual values refer to the rewards obtained in the hereafter (Rustam & Haris, 2018). Humans are created on Earth to worship Allah, as stated in the Quran in Surah Az-Zariyat, verse 56: "And I did not create the jinn and mankind except to worship Me." Worship is a means to draw closer to God, and it encompasses not only formal acts such as prayer, fasting, almsgiving, and pilgrimage but also every other aspect of life that can be imbued with worshipful qualities. Several factors contribute to negligence in worship:

Firstly, committing sins and immoral acts, which burden individuals and hinder them from engaging in worship. Their minds and hearts remain restless, and they find no joy in worship. Secondly, consuming prohibited food and drinks, which can impair the organs responsible for obedience to Allah. The essence of consumed substances circulates through the body and affects the liver and brain, making it difficult for the heart to discern between good and bad, and the mind to function properly (Adam, 2018). Thirdly, succumbing to desires, as following lustful inclinations often leads to sinful behaviors such as anger, theft, drug abuse, and engaging in doubtful actions (Kuncahyono, 2017).

Each act of worship carries messages and moral implications, and it contributes to the development of one's character. Neglecting worship has detrimental effects on mental and spiritual well-being, leading to mental and emotional disturbances, anxiety, worry, excessive fear, impaired cognitive function, and emotional instability. These symptoms arise from a diminishing connection with Allah, impatience during trials, excessive complaints, ingratitude for blessings, and perceiving Allah as unjust (Zein, 2017).

It is important to acknowledge the limitations of this study, which include incomplete and less detailed information and interview data obtained in the field due to time constraints with the counselors. Additionally, there is a lack of comprehensive information on the activities and implementation of therapy in narcotics rehabilitation. The researchers also faced challenges in finding diverse and up-to-date sources to support the research.

Conclusion

In conclusion, the findings and analysis presented in this study indicate a significant transformation in patient behavior and their level of consciousness towards worship through the implementation of Islamic therapy methods. Consequently, this research strongly advocates for the utilization of healing interventions employing Islamic therapy techniques, given their highly effective outcomes. It is recommended that future studies delve further into the subject of healing and treatment using Islamic therapy methods, aiming to gather more comprehensive and current data. Moreover, researchers are encouraged to explore diverse topics and employ varied research designs, thereby contributing novel insights to the field of research.

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Author Contributions Statement

NS actively participated in the research process by conducting on-site observations and interviews with relevant informants. The findings were then compiled into a scientific article as part of fulfilling graduation requirements. MR provided guidance and support throughout the research journey, offering valuable insights and direction for the completion of this scholarly writing.

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