

ASWAJA Education as an Alternative Healing Drug Addiction

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Abstract

The purpose of this article is to explore the potential interconnections between spirituality, health, and recovery through Islamic spiritual approaches that can help overcome inner urges in drug-dependent patients. An Islamic approach, particularly ASWAJA, can play a significant role in shaping a person's behavior and attitude, especially by promoting the attitudes and behaviors exemplified by the Prophet Muhammad and his role models. This can foster the development of positive character traits that the individual may not have previously possessed. This research employs a qualitative method with a phenomenological approach, featuring descriptive-analytical data presentation. To provide a comprehensive analysis, the study applies Islamic psycho-spiritual theory using an interpretive approach to explain and describe phenomena as expressed by participants. The consistent practice of ASWAJA by these drug-dependent individuals has demonstrated positive effects, particularly in their daily behavior, whether in social interactions within the community or in their worship of Allah SWT. Therefore, the ASWAJA approach shows potential as a method that can be further developed to address the challenges faced by dependent patients. Contextualizing the healing process with a spiritual approach offers an alternative treatment alongside medical interventions for drug-dependent individuals.

Keywords: ASWAJA, Religious, Addiction, Drugs.

1. Introduction

Across regional, national, and even international contexts, poor health, drug addiction, technology dependency, and mental health issues continue to threaten the well-being and future of young people in society. Rising concerns about development and health in the context of youth have sparked widespread attention from individuals and countries around the world. At the forefront of these troubling issues is addictive behavior, which often leads to involvement in undesirable activities that contradict the Islamic way of life.

According to Fatayer, 2008, the impact of addiction can be categorized as follows: impacts on physical health (such as food and drink consumption), body and mental functions (such as narcotics and alcohol), mental functions (such as gambling and excessive computer use), and both mind and body (such as substances and caffeine). Islamic spirituality, which permeates the practice of religious beliefs, values, and norms, plays a crucial role in human life, including health and the healing process. This research seeks to explore the interconnections between spirituality, recovery, and Islamic spiritual practices that can help drug addicts overcome inner urges and restore health.

Additionally, it aims to lay a foundation for theoretical and empirical research on spirituality and addiction, as well as the development of the ASWAJA spirituality-based recovery program. This study discusses spirituality as a source of meaning-making, goal cultivation, self-discipline, motivation, support, reintegration, and related aspects, highlighting the need to utilize spirituality as an essential instrument in addiction treatment programs. Although many rehabilitation centers offer various approaches to curing addiction, Indonesia, as the largest Muslim-majority country, needs to develop alternative healing methods rooted in spirituality. The concept of spirituality has garnered significant attention from practitioners and researchers because its values are known to have positive effects. In Islam, spirituality is often viewed as a believer's relationship and closeness to God. Notably, there has been extensive research on the role of religion as an alternative healing method for various health issues.

For example, Husein and Al, 2020 highlighted growing public belief in non-medical healing methods, even as they remain considered alternative treatments. In another study, Ulum (2021) found that sharia-based ruqyah serves as a medium for healing both physical and non-physical illnesses, often attributed to spirit disturbances, among the people of Bondowoso. The study revealed that ruqyah resulted in complete recovery for those with non-physical illnesses, though healing was incomplete for those suffering from physical ailments. In line with the research mentioned above, patients dependent on drugs can also be healed using a spiritual approach, yielding positive results (Benaouda Bensaid et al., 2021).

Furthermore, drug addicts who suffer from mental disorders due to substance use can be treated through an Islamic meditation approach. By fostering calmness and serenity, individuals are better able to control their emotions and develop the confidence and mental stability to adhere to religious teachings (Rozeeda Kadri et al., 2019). Although other studies exist, this research primarily aligns with those previously mentioned. In the Islamic religion, there are numerous methods and approaches for character development that have been taught to us. Nahdlatul Ulama promotes a strong understanding of fundamental character traits in daily life, known as ASWAJA, which encompasses the principles of tawasuth (moderation), tasamuh (tolerance), and tawazun (balance). This

concept offers a valuable perspective when applied to drug addicts, as it holds the potential to contribute positively to the healing process from addiction.

2. Methods

The research conducted by the author is interpretive in nature and based on field research, which involves revealing facts about social life through direct observation, interviews, and literature review (Maryaeni, 2005). Consequently, researchers are required to engage in continuous and meaningful interactions with participants. In other words, researchers seek to explain and describe phenomena by interpreting them based on what participants express and do.

This phenomenon depends on what appears to human consciousness (i.e., to an individual). In this context, phenomenology reflects direct human experience, particularly when that experience is deeply connected to an object. The goal of phenomenology is to study how phenomena are experienced in consciousness, thought, and action, such as how these phenomena are valued or perceived aesthetically. In short, phenomenology seeks to understand phenomena (life contexts) through specific situations (Kuswarno, 2013).

Thus, the main activities in this research include making narrative notes and conducting in-depth interviews (descriptive-phenomenological). Phenomenology aims to understand the world from the perspective of those who directly experience it, focusing on the natural properties of human experience and the meanings attached to it. In other words, researchers first question and examine visible phenomena, taking into account the aspects of consciousness present in them. In practice, phenomenology typically employs observation methods, in-depth interviews, and analysis. Additionally, researchers also gathered supporting data from articles, journals, books, and mass media sources.

This research uses the descriptive analysis method to analyze the data and make continuous observations of the subjects being studied, in order to gain a deeper understanding of the symptoms and identify the important aspects relevant to the focus of the research (Sugiyono, 2014). The research was conducted over several months at a pesantren in Surabaya, which serves as a reference for the treatment of drug addiction patients. There was also intensive interaction with the santri, managers, and some officers from the social services, who are government representatives providing services to the community. Therefore, the primary data collected was sufficient for the research in terms of data sources.

3. Results and Discussion

Spirituality is defined as a construct that provides meaning, purpose to life, and a sense of personal identity. Most definitions of spirituality emphasize the integration of connectedness with transcendence, which is widely understood as the natural world, God, divinity, or community (Gedge and Querney, 2014). For some, "spirituality means many things to many minds and is undeniably a term used in a variety of contexts. With nuanced meanings, many use the term to denote a special mark of spiritual character, while others use it to denote the higher and more advanced development of life itself." Spirituality is a multifaceted construct that has been identified as an important protective factor in the addiction recovery process (al., 2019). Spirituality goes hand in hand with

one's worldview, knowledge, law, ethics, education, purification, and self-discipline. It denotes the human experience inspired by surrender to the divine, and includes knowledge of God and the world, worship, morality, lifestyle, and benevolence toward others.

According to Islamic tradition, the heart is the central "place" of human spirituality and, like physical organs, it can be either healthy or damaged. Both positive and negative health influences the quality of human emotions, thoughts, and attitudes. A Muslim is advised to protect their faith, promote life, preserve themselves, and maintain a sound state of mind as axiomatic principles. They must protect their mind from any substance that could influence it, in order to maintain the proper conditions for remembering the Creator (Nazar and Sabitha, 2017). Spirituality is also associated with terms of self-purification, such as confidence, piety, truth, repentance, return, and fear of God. The word "tazkiyah," which means purification (Al-Qur'an, 3:164), is a key concept in the discipline of spirituality and is regarded as the surest way to attain a calm soul (al-nafs al-mutma'innah) after spiritual work has been done to counter the self-critic (al-nafs al-lawwamah). All mistakes arise from sin, driven by the darker side of the soul (al-nafs al-ammarah).

Ibn al-Qayyim noted that the Qur'an is a healer for both spiritual and physical illnesses, and that spiritual illnesses are caused by errors in human beliefs and ethics (al-Jawziyyah, 2011). The healing method known as al-tibb al-ruhy or al-ruqyah (healing/spiritual treatment) seeks to reform the character and habits of a practitioner in providing medical treatment (Ar-Razi, 1978). The Qur'an's view of illness and disease relates to both the 'spiritual' (heart) and the physical body. In his introduction to The Prophet's Medicine, al-Ruzi makes the following statement: *"It is mandatory for every Muslim to draw closer to Allah through the implementation of good deeds, striving as hard as possible to carry out His commands, and showing complete obedience to Allah. The most effective way to follow Allah's commands and avoid prohibitions is to know what is beneficial for humans in maintaining their health, curing their illnesses, and seeking good health through prayer and supplication as acts of worship."*

The content of the Qur'an is Ash-Shifa (a medicine), serving as a remedy for both spiritual and physical diseases, with spiritual diseases including restlessness, laziness, and others (Samahah, 2007). Abd al-Aziz al-Khalidi divided shifa into two types: the first is physical (sensory) treatment, and the second is psychological (meaningful) healing, which includes spiritual and heart healing (Aswadi, 2012). The Qur'an is used as a healing medium (Ash-Shifa) for mentally ill individuals. Reciting the Qur'an is a way to relieve the heart and restore peace of mind, ultimately leading to mental health (Husein and Al, 2020). Religion provides strength to the soul and a willingness to accept reality. Reading the Qur'an and praying fortify a person against mental disorders, preventing anxiety and worry. The closer one gets to God, the more peaceful their soul becomes, enabling them to better accept reality (Akhmad, 2005).

One of the basic goals of spirituality is to purify oneself and strengthen the inner will, resilience, and self-control for patients with addiction. Spirituality is essentially preventive and, depending on the spiritualist's commitment, helps develop a level of immunity and resistance to addiction, as well as prevent drug abuse. In al-tibb al-Ruh, Ar-Razi based his discussion of various addictions on the principle of conquering the passions and submitting them to rational wisdom, which he considered the noblest and most effective tool for reforming the character of the soul. Islamic tradition recommends the use of

preventive and protective measures against illness, whether spiritual, mental, or physical. Prophet Muhammad is also said to have used ruqyah, derived from reading the Qur'an, for protection or healing from various types of diseases. Nahdlatul Ulama embraces the concept of amaliyah nahdliyah, a society known as ASWAJA (Ahl al-Sunnah wa'l-Jamaah). In it, there are several concepts that are well known and practiced consistently, including: at-Tawassuth (moderate behavior), al-Tasamuh (tolerance), and Tawazun (balanced behavior).

3.1. Shaping the Living Qur'an Through the Concept of Tawasuth

The attitude of Tawasuth is based on life principles that uphold justice and balance in living together, being upright, and always constructive, while avoiding tathorruf (extreme) attitudes. The character of Tawasuth in Islam is the midpoint between two extremes (At-Tatharuf or extremism), and this is a virtue that Allah SWT established from the beginning. The principles and character of Tawasuth, which have become a hallmark of Islam, must be applied in all aspects of life, so that the Islamic religion, along with the attitudes and behaviors of Muslims, serve as witnesses and standards of truth for all human attitudes and behaviors in general (RI, 2013). A servant must be obedient to Allah SWT, performing the five daily prayers and engaging in other Sunnah acts of worship. However, a servant must also recognize that it is not right to neglect other activities, such as socializing, working, or seeking knowledge. One must balance the affairs of this world with those of the hereafter, without exaggerating in either.

This includes being consistent in reading the Qur'an, because the Qur'an, as sacred to Muslims, functions as both an informative and performative source (Hussein, 2020). Muslims who embrace the Qur'an often give rise to religious practices, both directly and indirectly. Reading verses from the Qur'an as a healing medium has been practiced since the beginning of Islam (Rahmatullah, 2018). The revelation of the Qur'an was meant to address society's problems at that time (Mattson, 2013). Various human phenomena are addressed in the Qur'an's verses, which provide solutions to the problems faced by communities (Rafiq, 2004). The Qur'an is believed to be a guide for humans (al-Baqarah: 2) that can resolve both profane and sacred issues. Many mystical beliefs still exist in village communities, and the verses of the Qur'an have become a source of power to expel these mystical influences, such as the recitation of the verse of the Throne (Ayat al-Kursi). People believe that if recited, demons will be frightened and stay away. This practice is part of the ruqyah tradition within Muslim communities.

Ahmad Rafiq groups the objectives of the Qur'an into three: First, reading the Qur'an as worship; second, reading the Qur'an as a guide; and third, reading the Qur'an as a means of justification (Rafiq, 2004). The Muslim community believes that in Islam, the use of verses from the Qur'an is practiced as a means to treat the sick (providing guidance), drive away jinn, find a soulmate, ward off evil, and even recover lost items. These practices have become traditions among Muslims (Anang, 2019).

3.2. Strengthening the principles of nature through the concept of Tasamuh

Tasamuh behavior is one of the characteristics a person can adopt as a way to deal with the differences that exist among humans. Tasamuh should be applied in everyday

life to foster harmony in family life, society, and national life. This attitude must also be instilled in patients during the healing process so that they can internalize it in their lives.

In Islam, tasamuh (tolerance) can be interpreted as building an attitude of mutual respect and understanding. The term "tolerance" is also explained in Webster's Dictionary. The word "tolerance" comes from the Latin word *tolerare*, which is translated into English as "tolerate," meaning to allow or endure. Its terminological meaning is to acknowledge and respect other people's beliefs or actions without necessarily agreeing with them *Webster's New Twentieth Century Dictionary of English Language* 1919.

This tasamuh attitude is very important for everyone to have. In order to cultivate this characteristic, each individual must internalize it within themselves so that they can respond to all differences effectively, without any sense of compulsion. Tasamuh will be the strongest unifying tool between individuals, as it encompasses sincerity and the willingness to accept the differences and viewpoints of others. According to Sheikh Salim bin Hilali, tasamuh has several characteristics, namely: a). Willingness, stemming from nobility and generosity. b). Spaciousness, due to cleanliness and piety. c). Meekness, stemming from ease. d). A face that shines with joy. e). Humility in front of Muslims, not out of humiliation. f). Ease in establishing social relations (mu'amalah) without deception. g). Facilitates preaching the way of Allah without hesitation. h). Being bound and submitted to the religion of Allah SWT without objection (Aminah, 2015).

Understanding the principles of human nature is the foundation for all processes of change and transformation. Fitrah refers to the inherent tendency toward perfection and truth as part of God's creation. The Islamic view of nature is embedded in all branches of knowledge and behavior, especially those related to health, well-being, recovery, and life balance. The assumptions held about human nature are critical for conceptualizing and operationalizing addiction recovery and promoting wellness. In the context of addiction treatment, the contradictory elements of human nature are represented by al-nafs al-'ammarah, al-nafs al-lawwamah, and al-nafs al-mutma'innah, where self-reproach triumphs over evil.

Psychotherapy, such as cognitive behavioral therapy or acceptance and commitment therapy, examines the patterns of thinking and behavior that maintain addiction and changes the individual's relationship with their thoughts. For a Muslim, spiritual change is necessary to regain a level of self-reflection, awakening, and realization regarding their condition and self. However, it demands patience and careful judgment, especially in determining the cause, establishing appropriate individual measures, and applying treatment in moderation. According to Ibn al-Qayyim, the treatment of addictions that affect the soul and body begins with examining one's beliefs, eliminating ignorance, overcoming doubts, and acknowledging the experience of loss or confusion.

A person with a tasamuh attitude will develop into someone with a noble personality, high character, and humanity. They will be gentle and loving, able to control their anger and passions, possess a forgiving soul, and be understanding of the mistakes of others. They will repay the hostility of others with kindness.

3.3. Discipline in worship through the concept of Tawazun

The attitude of tawazun is a balanced approach in service, whether it is service to Allah SWT, to fellow human beings, or to the environment. Tawazun also involves balancing the interests of the past, present, and future. It requires a balance between

rights and responsibilities, ensuring that neither is neglected. For example, one should not prioritize rights and neglect obligations, or vice versa. At a more detailed level, the forms of balance in Islam can be classified into various types of religious life as follows: a). Theological balance. b). Religious ritual balance. c). Balance of morality and character. d). Balance in the tasyri process (formation of law) (Yasid, 2014).

The attitude of tawazun (balance) must be internalized and implemented by each individual, because ignoring tawazun in life will lead to various problems. In various verses and hadiths, religion also requires us to maintain tawazun in all aspects of life. We must not overreact to a problem, nor should we be indifferent. Among the teachings that make Islam a perfect religion is its emphasis on balance. Balance is a social necessity, and thus, someone who is not balanced in their individual and social life, or in their social interactions, will face negative consequences.

Spirituality seeks to harmonize the world of reality with the world of the spirit in a bridging manner, built on the reformation of both the inner and outer self, the community, and the environment. It aligns with the Islamic aim of promoting an integrated approach to the esoteric and exoteric, the mundane and the transcendental, underlying deep motives and intentions with action, the individual with the community and nature, as well as the worship of God and service to humanity. Spiritual disciplines relate to self-awakening and soul qualities, such as love, compassion, patience, tolerance, forgiveness, contentment, responsibility, peace, and harmony.

It focuses on self-evaluation of symptoms, self-purification, moral recovery, reform of attitudes and habits, developing love and fear of God, strengthening self-control, and resisting the desire to consume. Badri's view states that Muslim literature has been remarkably successful in the treatment of alcohol addiction because of its religious-based alternatives and prohibitive rituals that prevent cravings and dependence. The Qur'an's emphasis on the practice of remembrance and prayer (as tools) is believed to strengthen the worshiper's resilience and immunity against abuse and all that may occur (Qur'an, 29:45). For example, prayer refrains from everything that is vile, immoral, and evil (Qur'an, 29:45), while fasting functions as strict self-discipline.

4. Conclusions

The treatment of dependent patients does not always rely on medical treatment but can include other alternatives, such as spiritual approaches. Although the use of spirituality in treating drug dependence requires special attention to the patient's beliefs, it is effective when integrated with an understanding of their personality history, mental states, and spiritual struggles. Thus, contextualizing healing through an Islamic approach, especially ASWAJA, becomes an alternative treatment for drug-dependent patients, alongside medical treatment.

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