

The Role of Inabah Da'wah in Psychospiritual Rehabilitation for Drug Addiction: A Narrative Review

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ABSTRACT

Drug addiction is a global crisis that affects public health and social well-being and involves complex interactions in biology, psychology, society, and spirituality. Relapse after conventional treatment reveals the limitations of existing approaches and demands holistic psychospiritual interventions. Inabah da'wah has emerged as a systematic psychospiritual intervention that has proven effective in addressing this issue, but the lack of empirical and conceptual synthesis in Malaysia and Indonesia means that its role is still not fully described. Therefore, the study aims to examine the role of Inabah da'wah in drug rehabilitation and assess its implications for the psychospiritual rehabilitation of addicts, especially in terms of its contribution. This study uses a qualitative approach based on a narrative review with a synthesis of indexed library sources that are analysed inductively. The findings show that Inabah da'wah serves as a structured psychospiritual rehabilitation approach that focuses on the internal transformation of addicts through strengthening the relationship with Allah SWT, restoring the bio-psycho-social-spiritual dimensions, and contributing significantly to the contemporary rehabilitation framework. The study emphasises Inabah da'wah as a complementary and contextual psychospiritual intervention for mainstream drug rehabilitation, strengthening its relevance in the contemporary rehabilitation landscape in the Nusantara region and international discourse.

Keywords: Inabah, Da'wah, Drug Rehabilitation, Psychospiritual, Narrative Review

INTRODUCTION

The drug addiction problem is recognised as a global crisis with serious implications for public health and social stability. In line with Akunna et al. (2024), Belfiore et al. (2024) and Galanter et al. (2021), drug addiction is complex in nature because it involves the interaction of biological, psychological, social and spiritual dimensions. In contemporary discourse, addiction is no longer narrowly interpreted as a behavioural problem or physical illness but rather as a multidimensional phenomenon that affects the mental, social, and moral well-being of individuals and society (Mansor et al., 2026). Therefore, effective recovery requires comprehensive interventions that address the symptoms of addiction and restore the meaning of life, in line with the development of contemporary recovery that goes beyond the biomedical framework with an emphasis on psychosocial and spiritual dimensions.

In the context of religious communities, especially the Muslim community, the integration of spiritual elements in addiction recovery is receiving increasing attention as a response to the limitations of mainstream approaches in addressing the internal aspects of addicts. In line with Bensaïd et al. (2021) and Azmi & Wahab (2020), Islamic spirituality-based recovery approaches have emerged as a relevant and contextual alternative and are effective as a recovery instrument. This development opens up space for the exploration of recovery based on Islamic traditions, including Inabah da'wah, which is increasingly prominent in Malaysia and Indonesia.

Fitriyani et al. (2025) assert that Inabah da'wah was established by Tarekat Qodiriyah Naqsyabandiyah (TQN), a Sufi order in the Nusantara region, headquartered at Pondok Pesantren Suryalaya, Indonesia, as a form of rehabilitation-oriented da'wah employing a Sufi methodology to address drug addiction. This approach

functions as an Islamic psychospiritual recovery model based on the principles of Sufism and the practice of the order (Mansor et al., 2024), with a planned integration of spiritual and psychosocial dimensions. This approach is considered in line with spiritually based interventions in a global context, such as faith-based rehabilitation in the United States and Europe, where faith and religion have been proved to be positive factors in addiction prevention and recovery (Travis et al., 2021 & Grim & Grim, 2019).

Recent research indicates that interventions grounded in Inabah da'wah significantly contribute to drug addiction recovery. The execution of Inabah da'wah via Pondok Remaja Inabah in Malaysia and Indonesia has been documented as effective in diminishing addiction levels (Apsari et al., 2024; Setio et al., 2023 & Alba et al., 2020), while also enhancing psychospiritual well-being and facilitating the reconstruction of self-identity among former addicts (Mansor et al., 2026). This study emphasises that Inabah da'wah is not just a spiritual support mechanism but a systematic and integrated recovery framework for addressing the biopsychosocial and spiritual needs of addicts in the context of contemporary rehabilitation in Muslim communities.

Although empirical and conceptual studies on Inabah da'wah are growing, existing discussions are still fragmented and tend to assess the effectiveness of the programme in a local and descriptive manner. The lack of an integrated synthesis that brings together research findings from Malaysia and Indonesia has meant that the role of Inabah da'wah as a psychospiritual intervention in contemporary drug rehabilitation has not been fully explained from a conceptual and analytical perspective. In addition, the implications of this approach for the development of a broader psychospiritual rehabilitation framework have not been given much attention in current scholarly discourse. This gap calls for a critical assessment that integrates empirical evidence and conceptual discussions to clarify its contribution to the contemporary drug rehabilitation landscape.

In this regard, this study presents a different perspective by narratively reviewing the role of Inabah da'wah in the psychospiritual rehabilitation of drug addiction. Specifically, the objectives of the study aim to: (i) examine the role of Inabah da'wah as a psychospiritual rehabilitation approach in dealing with drug addiction through a synthesis of empirical and conceptual studies in Malaysia and Indonesia; and (ii) assess the implications of Inabah da'wah on the psychospiritual rehabilitation of drug addiction, particularly from the perspective of its contribution to the contemporary psychospiritual rehabilitation framework. The results of this study are anticipated to enhance an analytical framework that situates Inabah da'wah as a complementary psychospiritual intervention to conventional drug rehabilitation.

METHODOLOGY

This study uses a qualitative approach with narrative review as the main methodological strategy to explore and synthesise scholarly discourse related to the Inabah da'wah in the context of psychospiritual recovery of drug addicts. The qualitative approach was chosen because it allows a phenomenon to be studied and understood in depth through analysis of the implicit meanings contained in the data obtained. According to Miles and Huberman (1994), the qualitative approach has high value in research because the use of concrete and descriptive data is able to provide a more comprehensive and contextual understanding of the issue being studied.

The narrative review method is used as a qualitative approach to explore and synthesise the development of comprehensive knowledge in the field of psychospiritual rehabilitation for drug addicts, particularly regarding the use of Inabah da'wah as a rehabilitation intervention in Indonesia and Malaysia. In line with Siddaway et al. (2019) and Jones (2004), this approach allows for the connection of findings, theories, and research contexts from various sources to produce a more integrated understanding, as well as generating new knowledge through the synthesis of diverse meanings and experiences. In addition, it is suitable for exploring complex issues that require a deep understanding of the social and cultural context (Dainty, 2024), including drug addiction issues related to the social dimension in the context of research in Indonesia and Malaysia.

This study uses a library approach by using scholarly sources as the main reference. Data were obtained from journal articles indexed in academic databases such as Web of Science, Scopus, and Google Scholar. Literature selection focused on works that discussed the themes of Inabah da'wah, Islamic psychospiritual, and drug rehabilitation. Searches were conducted using the keywords *da'wah*, *Inabah*, *Pondok Remaja Inabah*,

drug rehabilitation, and *Islamic psychospiritual* with a publication date range of 2013 to 2026 to ensure that the referenced sources were up-to-date and relevant to current research developments. The selected articles were also filtered based on peer review criteria and studies conducted in the context of Malaysia and Indonesia. In addition, scholarly books and classic works of Sufism were referenced to strengthen the conceptual basis and enrich the narrative discussion of the study.

Data were analysed inductively through the identification and clustering of main themes, including the concept of da'wah, drug addiction issues in Malaysia and Indonesia, the role of Inabah da'wah, and the implications of Inabah da'wah for contemporary drug rehabilitation, in line with Jones' (2004) recommendation that inductively synthesising library data is able to build themes and narratives that unite various research perspectives in an integrated and meaningful way.

FINDINGS AND DISCUSSION

The explanation continues with the main findings of the study, namely: (i) the role of Inabah da'wah as an approach to psychospiritual rehabilitation of drug addiction and (ii) the implications of Inabah da'wah in the psychospiritual rehabilitation of contemporary drug addiction. To explain the two findings of the study, there are four main themes discussed in this section. The first is related to the pattern of drug addiction in Malaysia and Indonesia; the second is the introduction of the concept of da'wah, the third is the role of Inabah da'wah, and the fourth is the implications of Inabah da'wah. The findings and discussion can be understood as follows:

Drug Addiction Patterns and Structural Challenges in Malaysia and Indonesia

The first theme discussion focuses on the patterns and challenges of drug addiction in Malaysia and Indonesia, as described and detailed in the following excerpt:

Patterns and Challenges of Drug Addiction in Malaysia

Since the 1970s, drug abuse and addiction in Malaysia have continued to be a complex and alarming social problem (Noor et al., 2025), with tens of thousands of addicts identified each year, while the actual number is expected to be higher due to unreported cases (Abdullah et al., 2021 & Jamil et al., 2021). A national study of teenagers aged 15 to 40 years revealed that some had engaged in drug use throughout their lives, while others remained active users, showing the proliferation of the issue among the younger generation (Ismail et al., 2022a). Since the early 2000s, drug use has changed from mostly heroin and opiates to stimulants like amphetamines (especially methamphetamine), cannabis, kratom, and alcohol. People are also more likely to use more than one drug at the same time (Muhamad et al., 2024 & Jaffer et al., 2024). In 2024, the state that recorded the highest number of cases was Selangor (25,032), followed by Johor (21,366), Kelantan (21,338), Kedah (19,915) and Perak (16,002), reflecting the significant distribution of the problem across several major regions of the country (Drug Information Book, 2024).

Malaysia's initial approach emphasised punitive measures through mandatory placement in rehabilitation centers, which was associated with high relapse rates and human rights criticism (Krishnan et al., 2016). In line with policy changes, law enforcement has been combined with treatment and rehabilitation efforts through rehab centers, methadone programs, and voluntary Cure and Care centers (Mohamed & Marican, 2018 & Robson et al., 2015). However, despite the expansion of treatment facilities, relapse rates remain high, and many rehabilitation programs require strengthening in terms of effectiveness and evidence base (Nawawi et al., 2024 & Noordin et al., 2023). Despite strengthened treatment infrastructure, the effectiveness of interventions remains limited, thus requiring a holistic approach that combines prevention, clinical interventions, and psychospiritual dimensions for more effective and evidence-based drug rehabilitation in Malaysia.

Patterns and Challenges of Drug Addiction in Indonesia

Drug addiction in Indonesia is frequently characterised as a "Darurat Narkoba" (drug emergency) because of its extensive effects on public health, society, the economy, and national security (Hasbi, 2022 & Rahman, 2021). According to the National Narcotics Agency (BNN), between 1.8 and 2.2 percent of people aged 15 to

64 consume drugs. This range is about 3.4 to 4 million people (Purba & Noah, 2025 & Herindrasti, 2018). In 2023, there were 3.41 million users (1.8% of the population), and moreover, more than half of all prisoners were involved in drug-related cases as users, traffickers, or couriers (Rahmat, 2025). The most dominant drugs abused are methamphetamine (syabu), ecstasy, cannabis, and opioids (Purba & Noah, 2025; Nainggolan, 2024 & Alfiyah & Triandika, 2018), with high-risk regions including DKI Jakarta, West Java, East Java, Central Java, and North Sumatra, each recording hundreds of thousands of users (Herindrasti, 2018).

In terms of policy, Law Number 35 of 2009 emphasises severe punishments for traffickers, including the provision of the death penalty, while establishing rehabilitation obligations for addicts and victims of drug abuse (Bhuana & Wirasila, 2022 & Rahman, 2021). However, its implementation still tends to be punitive, accompanied by an increase in annual cases, prison overcrowding, and inconsistent rehabilitation programs, reflecting weak coordination between national agencies and regional governments (Oktaviani & Sihombing, 2024 & Adellia, 2023). This situation shows that the punitive approach and the constraints on coordination between agencies weaken the effectiveness of rehabilitation, thus highlighting the need for a holistic, integrated, and evidence-based intervention strategy to address drug abuse in Indonesia.

Introduction to the Concept of Da'wah

The discussion then progresses to the second theme about the definition of the concept of da'wah, as elaborated in the subsequent description:

Definition of the Concept of Da'wah

In Islamic scholarly discourse, da'wah is understood as an active effort to guide people toward Allah SWT. According to Hadi and Suharyat (2022), "da'wah" refers to the effort to invite people back to Allah SWT through the implementation of His commands and avoidance of His prohibitions to achieve happiness in this world and the hereafter. From a linguistic perspective, "da'wah" originates from the word "da'a", which means 'to call or invite' (Zabidi, 2020 & Dani, 2016), while in terms of terminology, it encompasses activities that invite people to worship based on faith, sharia, and ethics, as well as encouraging good and preventing wrongdoing (Hadi & Suharyat, 2022; Mushodiq & Sulthon, 2020). More broadly, da'wah involves speech, writing, attitudes, and actions that influence individuals, families, and communities to obey Allah SWT and follow the sunnah of Prophet Muhammad SAW (Hamidah, 2016), making it a change-orientated effort. Its effectiveness depends not only on the content of the teachings but also on the delivery strategy. According to Yosiyana (2024) and Mujib & Sholikhin (2022), da'wah needs to be adapted to the context, intellect, emotions, and culture of the "mad'u" (audience) to ensure effective spiritual and social transformation. In accordance with the guidance of the Quran, Surah An-Nahl verse 125:

Translation: "Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided".

In Al-Thabari (2000), the interpretation means Allah SWT ordered Prophet Muhammad SAW to call people to His path with wisdom, teachings, and the best argument; to be gentle; to forgive mistakes; and to adjust the approach according to reason, emotions, and context. The interpretation also emphasises that da'wah must be delivered in the best way based on the wisdom of the Quran because only Allah knows who is lost, who is guided, and who rewards every deed they do (Al-Mahalli & Al-Sayuti, 1989). This verse from the Quran shows the importance of using methods that are strategic, civilised, and appropriate to individual differences and social contexts.

Based on the description of the verse above, it can be understood that there are three basic methods in the practical context of da'wah: first, "bil hikmah," which is related to wise delivery according to the circumstances and level of thinking of the recipient; second, "mau'izah hasanah," which is good advice that touches the heart; and third, "jadilhum billati hiya ahsan," which is dialogue, debate, or discussion in the best way. According to Ginting et al. (2024), examples of da'wah that can be applied using the "bil-hikmah" method include giving advice in a gentle tone, sharing life examples, and selecting issues that are relevant to the recipients' problems.

The “mau'izah hasanah” method includes lectures, tazkirah (religious reminders), and counselling that is full of motivation and reminders (Bukhori, 2014), while the “jadilhum billati hiya ahsan” method involves scientific discussions, question and answer sessions, avoiding insults, and focusing on arguments (Ismatullah, 2015). In summary, da'wah is shown as an integrated approach that combines normative and practical dimensions, and it provides a relevant conceptual basis for application in various social contexts, including the field of psychospiritual rehabilitation of drug addiction.

The Role of Inabah Da'wah as an Approach to Psychospiritual Rehabilitation of Drug Addiction

Next, the discussion moves to the third theme, which explores the concept of Inabah da'wah, the process of spiritual transformation, the implementation of Inabah da'wah, as well as the psychospiritual elements of Islam in Inabah rehabilitation therapy. Further conclusions are explained in detail as follows:

The Concept of Inabah Da'wah

Inabah da'wah is a da'wah approach based on spiritual recovery that was founded by Sheikh Ahmad Sohibulwafa Tajul Arifin (Abah Anom), the 37th Mursyid of the Tarekat Qodiriyah Naqsyabandiyah (TQN), in the early 1970s as a response to the increasing problems of juvenile delinquency and drug addiction. This approach is based on the principle that individual recovery requires a return to religious nature through structured spiritual guidance and development, not just social or medical intervention. According to Shafie (2006), drug addiction is a spiritual disease that cannot be treated or cured by using drug injections or violence, but this group must be guided spiritually.

Inabah is a word that has roots in Arabic, namely, “anaba-yunibu-inabatan”, which means “return”, while the term “Inabah” means returning to Allah SWT. In its description, 'Inabah' means returning someone from behaviour that always goes against the will of Allah SWT or immorality to behaviour that is in accordance with the will of Allah SWT. According to Al-Jailany et al. (2011), this term was developed by Sheikh Ahmad Sohibulwafa Tajul Arifin as a concept for treating drug abuse, juvenile delinquency, and various forms of spiritual illness, aiming to return their lives from being reprehensible to having noble morals. The foundation of this Inabah da'wah can be seen in the Quran, Surah al-Ra'd, verse 27. Allah SWT says, which means the following:

Translation: “Indeed, Allah leaves astray whom He wills and guides to Himself whoever turns back [to Him]” (al-Ra'd: 27).

Based on this verse, Al-Qurtubi (2009) explains that Allah SWT grants guidance to those who return to Him with sincerity and an open heart, subsequently leading them to Islam and obedience to Him. This interpretation is in line with the view of Sayyid Qutb (2000), who asserts that Allah SWT's guidance is granted to those who return and repent to Allah SWT consciously and voluntarily. Next, the al-Hadith that illustrates how humans return (Inabah) to remember Allah SWT pertains to the practice of dhikr. As narrated by Al-Hakim (1990), the Messenger of Allah SAW said, which means the following:

Meaning: “Renew your faith! The companions asked, How do we renew our faith, O Messenger of Allah? The Prophet replied, "By frequently saying Lailahailallah”. (HR. Hakim. Al-Mustadrak Ala al-Sahihin, Bab Kitab al-Taubah Wa al-Inabah. No. 4/256)

In the Sufi tradition, a disciple's spiritual journey is gradual. Before reaching the position (maqam) of Inabah as a return to awareness of Allah SWT and the supervision of the heart (muraqabah) as a continuous presence of the heart to Him, one first passes through the maqam of repentance as the basis of spiritual transformation (Shafie, 2006). Repentance is not just an admission of guilt but rather encompasses an inner commitment to abandoning sin and developing a consistent attitude of servitude.

Based on this framework, Inabah da'wah is implemented through the reinforcement of repentance, which is demonstrated by a continuous and disciplined practice of worship. This approach highlights the need to rebuild the spiritual awareness of drug addicts by utilising worship as a means of recovery, thereby fostering positive

behavioural changes (Mansor et al., 2024). Such an approach shows that Inabah da'wah Inabah is not just a normative discourse but a psychospiritual intervention based on the disciplines of Sufism and Tarekat, thus providing a framework for assessing the spiritual transformation of individuals in the rehabilitation process.

Inabah Da'wah as a Process of Spiritual Transformation

Inabah da'wah serves as a spiritual guidance and development mechanism that emphasises the spiritual transformation of drug addicts. This approach guides them to draw closer to Allah SWT, align their lives with the principles of ubudiyah (devotion to Allah SWT), and strengthen faith as the basis for self-change. Thus, recovery is not simply liberation from addiction but the process of returning individuals to a more conscious, directed, and meaningful religious life. In this context, Shafie (2010) emphasises that spiritual transformation occurs in three main dimensions: first, taqarrub (getting closer) to Allah SWT through the appreciation of ubudiyah (devotion to Allah SWT) so that the servant's relationship with the Creator becomes closer and forms a clear awareness of devotion. Second, achieving mardhatillah (the pleasure of Allah SWT) through adapting behaviour to the demands of the Sharia, whether in special worship or daily life. Third, developing mahabbah (love) and enlightenment towards Allah SWT which gives birth to love, sincerity and steadfastness of soul in living a religious life (Shafie, 2010).

The process of spiritual transformation in Inabah da'wah is enhanced via the practices of prayer and dhikr, which signify a yearning to approach Allah SWT and attain His blessings of mahabbah (love) and enlightenment. This practice also fosters continuous spiritual awareness throughout the recovery period (Shafie, 2006). The following is the prayer:

Meaning: "My Lord, You are what I mean and Your pleasure I seek. Give me the ability to love You and enlightenment to You" (Fathul Arifin, 2015 & Uquudul Jumaan, 2014).

According to the perspective of the Qodiriyah Naqsyabandiyah Order, the process of getting closer to Allah SWT is carried out through three stages of self-purification: tahalli (purification of reprehensible traits), tahalli (cultivation of praiseworthy traits) and tajalli (cultivation of good character through Divine guidance), which is strengthened through the practice of dhikr, especially the word "Laailahaillallah", as the core of spiritual training (Mansor et al., 2024). This transformation is considered in line with the goal of da'wah, which not only invites people to Islam but also shapes attitudes, behaviours, and internal social ethics (Uswatusolihah et al., 2025 & Choirin et al., 2024). Through this training, addicts will gain spiritual strength and Divine guidance to build a new life. The emphasis on the continuous development of awareness and spiritual power also provides a conceptual basis for understanding the implementation of rehabilitation therapy at Pondok Remaja Inabah in more detail.

Implementation of Inabah Da'wah through Rehabilitation Therapy at Pondok Remaja Inabah

The implementation of Inabah da'wah is carried out through the establishment of Pondok Remaja Inabah (PRI) as a private drug treatment and rehabilitation center that began in Indonesia in 1972 and expanded to Malaysia and Singapore under the management of Pondok Pesantren Suryalaya (Shafie, 2006). Rehabilitation therapy is implemented in a structured manner based on the "Inabah Method" curriculum, based on the practices of the Tarekat Qodiriyah Naqsyabandiyah (TQN) (Shafie, 2010) and adapted as an Islamic psychospiritual development framework in the drug addiction rehabilitation process. This recovery activity also serves as a da'wah effort, disseminating the teachings and practices of TQN to addicts. Zain et al. (2025) emphasised that the practice of TQN at the PRI is one of the branches of Sufism that has developed significantly in the Nusantara region, including in Malaysia.

Drug addicts receiving treatment at PRI are referred to as "Anak Bina", meaning trainees. They are guided through various stages to enhance their relationship with Allah SWT, focusing on worship, spiritual discipline, and a deeper appreciation of the value of obedience. The process is summarised in Table 1, which outlines the types, forms, and therapeutic purposes involved.

Table 1: Summary of Rehabilitation Therapy Implementation at Pondok Remaja Inabah

Types of Practical Therapy	Form of Implementation	Therapeutic Purpose	References
Dhikr talkin	Guidance from a Mursyid in the implementation of dhikr.	The relationship between a Mursyid and a student is based on the appreciation of Sufi values.	(Mulyati & Nihayah, 2020; Abd Ghani et al., 2017 & Nabela, 2017)
Repentance bath (hydrotherapy)	Taking a specific bath every morning with the intention of repentance as a daily practice.	The process of purifying the soul and body serves as the basis for the formation of self-awareness.	(Sahliah & Hanipah, 2019; Abd Ghani et al., 2017 & Nabela, 2017)
Obligatory and Sunnah prayers	Praying in congregation as a daily practice.	Formation of self-discipline and adherence to religious rules.	(Maulana & Supriatna, 2024; Sahliah & Hanipah, 2019; Abd Ghani et al., 2017 & Nabela, 2017)
Jahar & khafi dhikr	Dhikr verbally and in the heart on a scheduled basis as a daily practice.	Emotional calmness and inner focus on Allah SWT.	(Mansor et al., 2023; Mulyati & Nihayah, 2020; Sahliah & Hanipah, 2019; Abd Ghani et al., 2017 & Nabela, 2017)
Khataman dhikr	Ritual devotional recitation (wirid) is conducted at least once a week.	Hope and forms of repentance that cause regret.	(Mansor et al., 2024 & Alba et al., 2020)
Manakib ceremony	Study of Sufism, and reading the life histories of Sufi figures as a monthly practice.	Increasing knowledge and being a good role model.	(Alba et al., 2020 & Shafie, 2006)
Sunnah fasting	Fasting is scheduled in stages throughout the treatment period.	Training in self-control and restraint from bad desires.	(Abd Ghani et al., 2017 & Nabela, 2017)

(Source: Analysis of Previous Studies)

Based on Table 1, therapy based on Inabah da'wah at Pondok Remaja Inabah (PRI) integrates Sufi practices such as dhikr talkin, repentance bath, prayer, dhikr, khataman, manakib, and fasting in stages to strengthen spiritual discipline, self-awareness, and appreciation of Sufi values. According to Apsari et al. (2024), Setio et al. (2023) and Rusmana & Ali (2022), this approach serves as a supportive (quasi-medical) and spiritual intervention to restore consciousness, cleanse the body of toxins, and reorganise the morals of the trainees. The implementation of da'wah at PRI is carried out gradually through three stages: rejection, acceptance, and habituation. In the early stages, trainees tend to reject the established rules and routines, but continuous guidance allows them to adapt to the religious environment and form regular living habits based on daily worship practices and discipline (Sahliah & Hanipah, 2019 & Ghazali & Naan, 2018). The gradual approach is considered appropriate because it allows trainees to gradually adapt to the religious environment while building regular living habits based on spiritual discipline and worship practices.

Overall, the Inabah da'wah approach emphasises integrated recovery, which integrates spiritual, psychological, and social aspects to guide individuals back to a balanced life path. According to Mansor et al. (2023), this approach targets individuals involved in drug abuse and various social misconduct as being recovered through physical, psychological, social, and spiritual dimensions. This approach emphasises building awareness of repentance, adherence to Sharia, and the formation of a positive self-identity to enable trainees to leave addiction (Rahman, 2019). This discussion emphasises that the Inabah da'wah approach is not just about physical or social recovery but builds a strong psychospiritual foundation, opening up space for the analysis of the psychospiritual elements of Islam that are the core of Inabah rehabilitation therapy.

Islamic Psychospiritual Elements in Inabah Rehabilitation Therapy

The psychospiritual elements of Islam are at the core of Inabah's rehabilitation therapy, integrating spiritual training, soul purification, self-awareness building, and strengthening spiritual relationships as the foundation for the transformation of the trainee's behaviour. Four main components form this recovery framework:

Purification of the soul and repentance.

As a core component of Inabah rehabilitation therapy, soul purification, repentance, and character development are the initial steps in forming spiritual awareness and spiritual discipline in the trainee. In Alhamuddin (2015), this component is based on the concept of takhalli–tahalli–tajalli, namely cleansing oneself from bad qualities, filling oneself with good qualities and righteous deeds, and forming noble character as a result of the guidance of Allah SWT. In practice, it is applied through repentance bathing, obligatory and sunnah prayers in a disciplined manner, jahar and khafi dhikr, and dhikr talkin (Sahliah & Hanipah, 2019 & Abd Ghani et al., 2017). This component reflects the integration of ritual practices and internal changes, where spiritual training is used as a medium for self-purification (tazkiyah al-nafs) and strengthens the relationship with Allah SWT, which is in line with psychospiritual elements. In Sa'ari et al. (2025) and Abidin et al. (2022), the principle of self-purification (tazkiyah al-nafs) is a pillar of Islamic psychospirituality.

Self-awareness, reflection, and thought pattern formation.

The development of awareness and transformation of the trainee's thinking is one of the psychospiritual components. According to Haris (2022), Inabah rehabilitation therapy emphasises the enlightenment of thought, self-awareness, reflection, and restructuring of the trainee's thinking patterns and lifestyle to be in line with Islamic teachings. This approach allows the trainee to understand the nature of the problem, recognise the importance of recovery, and build perseverance and self-confidence after rehabilitation (Tajiri, 2018). This process emphasises that restructuring the trainee's thinking patterns is not just an external behaviour but also builds a deep understanding of Islam, the integration of reflection in daily life, and psychospiritual resilience after rehabilitation.

Inner peace, spiritual intelligence, and mental endurance

In addition, spiritual intelligence and mental resilience also function as important psychospiritual components that drive trainee transformation. Mansor et al. (2026) explained that Inabah's intervention, based on dhikr therapy, contains integrative psychospiritual mechanisms, including the construction of meaning in life, emotional stabilisation, the formation of a new identity, and inner monitoring. These four mechanisms not only strengthen the internal structure of the individual but also operate in parallel with the dimensions of spiritual intelligence and the ability to cope with stress. The findings of Setyawan et al. (2025) and Daeli (2023) confirm that spiritual practices, such as dhikr, recitation of the Quran, and qiyamullail (midnight prayers), play a role in stabilising emotions, calming the mind, and strengthening spiritual intelligence. The emphasis on the appreciation of spiritual practices in Inabah's rehabilitation therapy approach shows the harmony between practical interventions and psychospiritual needs.

Sufistic-based relationship support

Relational support from the Mursyid is an important psychospiritual component in Inabah rehabilitation therapy. Alhamuddin (2015) describes the Mursyid and counsellors in rehabilitation therapy at PRI as a medium for transmitting the values of TQN Sufism. Close interpersonal relationships, based on love and example, allow trainees to deeply appreciate and absorb spiritual values and build strong spiritual awareness (Mulyati & Nihayah, 2020). This process allows trainees to practically appreciate the teachings of Sufism, as well as strengthen spiritual discipline and emotional stability in daily life.

All the Islamic psychospiritual elements in Inabah's rehabilitation therapy form an integrated transformational framework, combining spiritual training, self-purification, self-awareness, and Sufi relationship support to build emotional stability, mental resilience, and an understanding and appreciation of Islam. This approach helps trainees overcome addiction, build a positive identity, and be spiritually, mentally, and socially resilient in daily life. This provides an analytical basis for evaluating the effectiveness of Inabah's da'wah in the psychospiritual rehabilitation of drug addiction.

The Implications of Inabah Da'wah in Psychospiritual Rehabilitation of Contemporary Drug Addiction

The discussion then focused on the fourth theme, which included the findings of the Pondok Remaja Inabah (2020-2026) study in Malaysia and Indonesia, the contribution of Inabah da'wah to psychospiritual rehabilitation, and its position as a psychospiritual intervention in the contemporary drug rehabilitation landscape. Further explanations and analyses are detailed as follows:

Study on the Effectiveness of PRI in Malaysia (Study 2020-2026).

Recent studies indicate that rehabilitation therapy at Pondok Remaja Inabah in Malaysia impacts the biological, psychospiritual, and social-behavioural dimensions of the trainees. Regarding addiction and biological changes, Alba et al. (2020) reported that the rehabilitation treatment at PRI Kedah achieves nearly a 100% recovery rate for addicts, with an average recovery duration of approximately 60 days, contingent on the severity of the case, extendable up to a year for more serious instances. The intervention, grounded in Inabah preaching and the practice of the Qodiriyah Naqsyabandiyah order, has been shown to foster confidence and self-strength in addicts, enabling them to fully abstain from drugs (Mansor et al., 2020a). This finding emphasises that the Inabah da'wah approach through the framework of Sufism serves as a spiritual intervention and acts as a mechanism for biological change recovery.

From the psychospiritual and quality of life perspective, the study by Lua et al. (2020) found that interventions of at least two months in three PRIs in Malaysia improved the trainees' quality of life in terms of general health, psychological well-being, and religious appreciation. In line with the findings of Mansor et al. (2020b), the dhikr therapy at the PRI Kedah supports mental and spiritual health, as well as facilitates the rehabilitation process of the trainees. Mental changes occur gradually, involving an increase in thought stability, self-awareness, and realisation, marking a transition from addiction and loss of direction in life to the construction of internal stability based on clarity of thought and life meaning rooted in Islamic values (Mansor et al., 2026). Analytically, these findings confirm that the integration of psychospiritual interventions based on Inabah da'wah enhances the quality of life and mental well-being of trainees, as well as strengthens religious adherence as the core of addiction recovery.

In the dimension of social behaviour, a study by Mansor et al. (2023) found that dhikr therapy at PRI Kedah had a direct and indirect positive effect on the physical, behavioural, and emotional changes of trainees, indirectly enabling them to abandon drugs and start a new life based on Islamic law. The study by Ibrahim et al. (2021) also showed that practice therapy at PRI Kedah acted as a shield against trainees committing immoral acts, thus driving positive behavioural changes (Ibrahim et al., 2021). This situation illustrates that rehabilitation at PRI through the Inabah da'wah approach, which integrates TQN spiritual practice therapy, functions as a social control mechanism that encourages the avoidance of immorality and directs trainees to behave based on Islamic law.

Study on the Effectiveness of PRI in Indonesia (Study 2020-2026)

Recent studies have shown that Pondok Remaja Inabah rehabilitation therapy in Indonesia has a comprehensive impact on the biological, psychospiritual, and social behavioural dimensions of trainees. In terms of addiction and biological changes, Apsari et al. (2024) reported a significant reduction in alcohol and drug use habits. The repentance bath (hydrotherapy) intervention cleanses the trainee's body of toxins, while dhikr therapy reduces the level of addiction, with the success rate of addict recovery estimated at between 80 and 93.1% (Setio et al., 2023). This study proves that the Inabah da'wah-based therapy is effective and supports the biological recovery of trainees in PRI.

In the psychospiritual dimension and quality of life, the study by Apsari et al. (2024) and Ismail et al. (2022b) reported a significant increase in the practice of obligatory worship and spiritual awareness among the trainees, which was also accompanied by the strengthening of self-awareness, remorse, reflection, confidence, and determination to do good among PRI trainees. Additionally, PRI trainees also exhibited a high level of patience and the ability to control their thoughts and emotions throughout the treatment (Maulana & Supriatna, 2024). The practice of therapy at PRI has also proven to help trainees manage their emotions better, enhance self-awareness and self-confidence, cultivate perseverance in doing good, and enable calm and rational problem-solving (Komaruddin & Halim, 2021 & Saifuddin, 2021). The findings emphasise that this da'wah approach strengthens worship practices, spiritual awareness, emotional management, and the ability to solve problems rationally.

In terms of social behaviour, long-term rehabilitation therapy at Inabah replaces drug-use habits with worship routines, as well as helping to prevent relapse (Apsari et al., 2024). Studies have also shown an increase in subjective well-being, including life satisfaction and quality of social relationships, as a result of implementing the Inabah method (Muslim, 2024). TQN spiritual practice is recognised as an effective strategy in recovering addicts, in addition to driving positive behavioural changes from the perspective of the practitioner (Rusmana & Ali, 2022). This success shows that rehabilitation therapy based on Inabah da'wah plays a role in rehabilitating trainees, guiding them to abandon drugs and organise a normal life based on Islamic teachings.

Contribution of Inabah Da'wah to Psychospiritual Rehabilitation

The effectiveness of Inabah da'wah highlights its contribution as a conceptual and operational reference for other rehabilitation programs, particularly within the framework of psychospiritual rehabilitation, by linking existing empirical evidence to practical applications. This approach not only addresses the current needs for rehabilitating drug addicts but also enhances the transformation of the trainees' biological, psychospiritual, and social well-being, as summarised in Table 2, which outlines the dimensions of rehabilitation, implications, and contributions.

Table 2: Summary of the Contribution of Inabah Da'wah in Psychospiritual Rehabilitation

Dimensions of rehabilitation	Impact on Trainees	Contribution to Psychospiritual Rehabilitation
Biology	Biological rehabilitation and reduction of addiction symptoms (drugs and alcohol), with a fairly high recovery success rate in certain cases.	It serves as a psychospiritual rehabilitation mechanism and supports modern biomedical interventions in drug addiction recovery.
Psychospiritual	Religious appreciation and spiritual awareness, self-realisation, self-confidence, emotional management, stability and clarity of thought, and mental well-being.	It serves as an integrated psychospiritual rehabilitation mechanism, promoting spiritual change and psychological stability while supporting the integration of religious

		practices in the process of drug addiction recovery.
Social	Replacing drug use habits with routine worship, avoidance of vices, increased self-control, and the formation of positive behaviours.	Functions as an integrated rehabilitation mechanism that includes social control and supports moral development in psychospiritual rehabilitation.

(Source: Analysis of PRI effectiveness studies in Malaysia and Indonesia)

The study's synthesis emphasises that Inabah da'wah contributes significantly to psychospiritual rehabilitation through an integrated recovery model in PRI that coordinates biological, psychospiritual, and social dimensions. This approach can reduce addiction symptoms, restore the psychospiritual well-being of trainees, and reshape social behaviour toward solid religious appreciation. In line with this, Mansor et al. (2024), Rusmana & Ali (2022), and Ibrahim et al. (2021) emphasise that the rehabilitation method in PRI integrates the spiritual dimension of Islam into the drug recovery framework based on the bio-psychosocial model, especially for the Muslim population. Although not intended to replace modern medical treatments or conventional interventions, this approach functions as an alternative modality that complements existing treatments (Laksana et al., 2023 & Ismail et al., 2022b) by addressing the void of meaning, spiritual weakness and identity crises that are difficult to achieve with secular models alone. Thus, Inabah da'wah provides the basis for positioning this approach as a relevant and harmonious contemporary psychospiritual intervention in the context of drug addiction rehabilitation.

The Position of Inabah Da'wah as a Psychospiritual Intervention in Contemporary Drug Rehabilitation

The Inabah da'wah approach is considered to have its position as an Islamic psychospiritual approach that complements modern interventions in contemporary drug rehabilitation. In the Malaysian context, the studies of Mansor et al. (2020a) and (2020b) emphasise its potential in strengthening and harmonising existing rehabilitation methods and serving as a reference for planners and policymakers to ensure that hardcore addicts receive effective interventions. The compatibility of Sufi traditional therapy with the situation of Malaysian society also strengthens its relevance in the context of drug rehabilitation (Ali Puteh et al., 2013). Operationally, Inabah da'wah provides a systematic and structured guidance model for rehabilitation institutions, in line with the Sustainable Development Goals 2030, particularly the mental well-being of trainees (Goal 3) and the reintegration of former addicts into society (Goal 16) (Mansor et al., 2026). Therefore, this approach should be understood as a complementary psychospiritual framework that is contextual and strengthens the effectiveness of sustainable drug rehabilitation in Malaysia.

Meanwhile, in Indonesia, Inabah da'wah through PRI is known as a Sufi-based rehabilitation centre that has successfully rehabilitated drug addicts and has become a model for other Sufi approaches in rehabilitation centres (Laksana et al., 2023). The implementation of cultural values in TQN therapy practices aims to form physically and spiritually healthy individuals, as well as increase awareness of one's true nature in order to achieve a perfect human status (Rachmawanti & Gunawan, 2023). This approach is not only recognised by the wider community but also by the Indonesian state, demonstrating the success of Inabah da'wah in responding to contemporary needs (Fitriyani et al., 2025). This confirms the position of Inabah da'wah as an integrated psychospiritual intervention that complements conventional rehabilitation that is also relevant and appropriate to the Muslim socio-cultural context in Indonesia.

The Inabah da'wah approach provides a practical basis for Islamic psychospiritual therapy through structured soul purification practices such as repentance baths, dhikr, sunnah prayers, khataman and manakib (Mansor et al., 2024). In line with the studies of Nurushshobah and Fitra (2025) and Salleh et al. (2025), it is shown that the Islamic psychospiritual framework, which emphasises worship, dhikr, and the formation of positive thoughts, is increasingly recognised in mental health management. In drug rehabilitation, the Islamic spiritual approach has the potential to be more effective for the Muslim population because of its compatibility with the culture and beliefs of the community, facilitating acceptance and continuous practice (Apsari et al., 2024 & Laksana et

al., 2023). In line with Subiantoro & Kholil (2025) and Setiawan (2025), Islamic-based da'wah plays a role in fostering spiritual awareness and functions as moral therapy and meaning of life in the recovery process. This situation strengthens the position of Inabah da'wah as a psychospiritual intervention that is not only conceptually strong but also capable of being implemented in the reality of contemporary rehabilitation.

Empirical support from Western studies confirms the importance of integrating the spiritual dimension in addiction and mental health treatment. Studies by Ezeakunne and Unterrainer (2025), Currier et al. (2024) and Keulen et al. (2023) show that spiritually-based interventions are able to reduce depressive symptoms and increase meaning in life, psychological resilience, self-esteem and social functioning. All of these dimensions have been identified as protective factors against the risk of relapse to addiction. In line with this, Grim and Grim (2019) emphasise the role of religious and spiritual interventions as influential mechanisms in the prevention and rehabilitation of substance abuse through the recovery of mental, physical and spiritual dimensions. Recent findings by Ofuchi et al. (2025), Hahn (2025) and Sonbol et al. (2024) also strengthen the conclusion that high levels of spirituality are correlated with better abstinence rates and recovery resilience in substance use disorders. Overall, this evidence confirms that spirituality is a core component of comprehensive rehabilitation that goes beyond medical interventions alone, in line with the Inabah da'wah approach that focuses on the psychospiritual dimension of addicts as the foundation of rehabilitation. Based on the overall findings and discussion, this study proposes a conceptual framework that positions Inabah da'wah as a psychospiritual intervention in contemporary rehabilitation. This framework is developed through analysis and synthesis of all studies, which is presented in Figure 1.

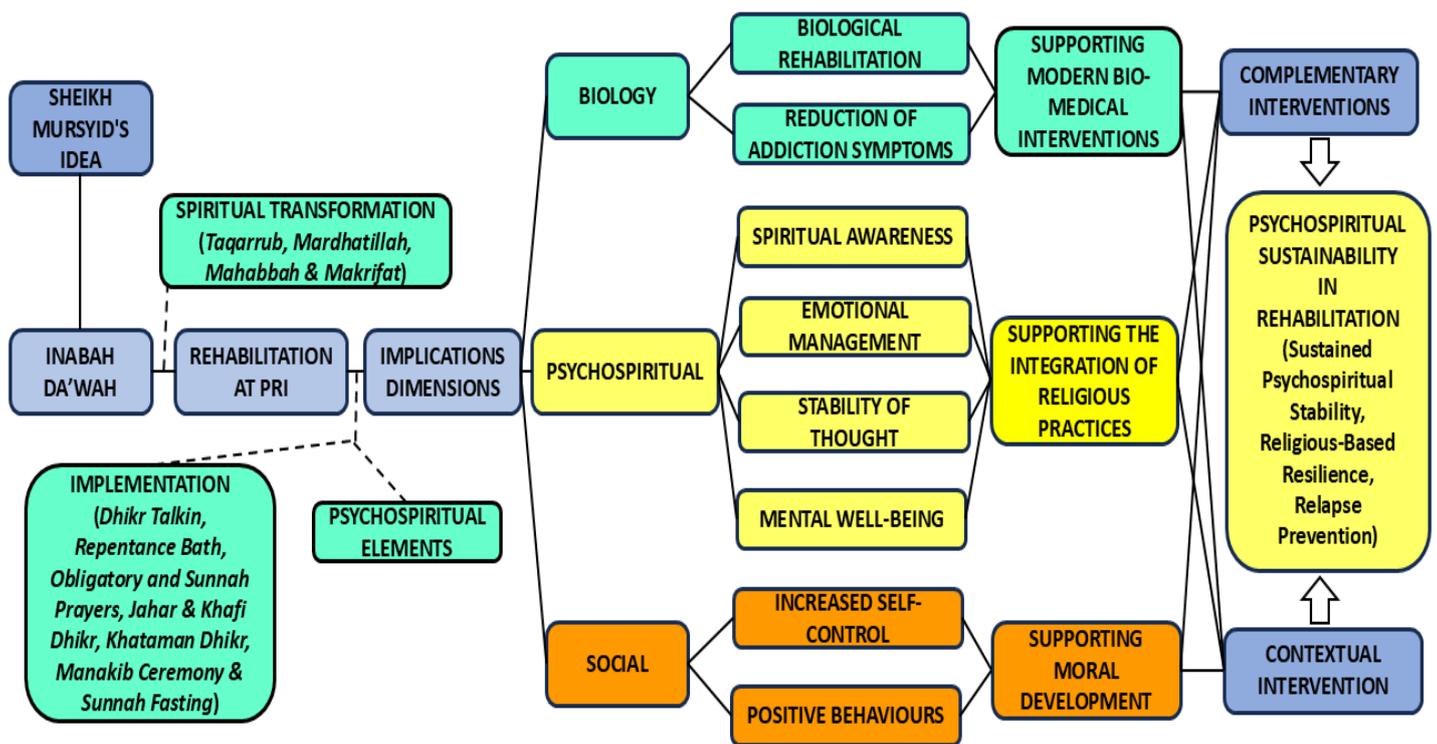


Figure 1: Framework for the Role of Inabah Da'wah as a Contemporary Psychospiritual Intervention (Source: Study Analysis)

This framework outlines the role of Inabah da'wah as a contemporary psychospiritual intervention by emphasising the ideas of Sheikh Mursyid TQN as the foundation of da'wah thought, the implementation of phased therapy at Pondok Remaja Inabah through Sufi practices and systematic worship, and the multidimensional implications for individuals experiencing addiction, encompassing biological recovery, psychospiritual well-being, and social development. All these dimensions support modern biomedical interventions, integrate religious practices, and build a socio-moral framework. This framework emphasises Inabah da'wah as a complementary and contextual intervention for contemporary rehabilitation, with particular emphasis on psychospiritual sustainability, manifested through sustained psychospiritual stability, religious-based resilience, and relapse prevention.

CONCLUSION

Overall, this study emphasises that Inabah da'wah serves as a structured psychospiritual rehabilitation approach that focuses on the internal transformation of addicts through worship practices, spiritual awareness, soul purification, and strengthening the relationship with Allah SWT as the basis for behavioural change and sustainable recovery. Furthermore, this approach has proved effective in restoring the biological, psychospiritual, and social dimensions of drug addicts and contributes significantly to strengthening the contemporary rehabilitation framework by integrating Islamic spiritual values as a complement to modern interventions.

This study emphasises its unique contribution by building an analytical framework that positions Inabah da'wah as a complementary psychospiritual intervention to mainstream drug rehabilitation while strengthening its position and potential in the contemporary rehabilitation landscape for Muslim communities in the Nusantara region and expanding its relevance in international discourse. Empirically, this study synthesises findings from previously separate Malaysia and Indonesia by introducing a systematic conceptual understanding of Inabah da'wah as a structured intervention model based on the Qodiriyah Naqsyabandiyah Order and thus fills the literature gap regarding the integration of the spiritual dimension in contemporary addiction recovery.

From a practical perspective, this study shows that religious practices, such as dhikr, repentance, and religious discipline, have the potential to enhance the effectiveness of existing drug rehabilitation programs. From a policy perspective, the results of the study provide a basis for policymakers to consider integrating Islamic psychospiritual da'wah approaches into rehabilitation systems for Muslim communities. Further research is recommended using in-depth qualitative designs, multi-site case studies, and longitudinal approaches to assess the dynamics of ongoing recovery, including the development of a psychospiritual intervention model based on Inabah da'wah that can be adapted by rehabilitation institutions, government agencies, and religious organisations.

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