

Taubat Therapy for Heroin Users

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Abstract: In Indonesia, the fact that the number of drug users is increasing has raised people's concern. This study aims to investigate the rehabilitation program for heroin addicts through Taubat therapy by one foundation in Indonesia. The study employs a qualitative method in the form of descriptive analysis. The research begins with examining the on-going rehabilitation process in the foundation, analysing the results of Taubat therapy of heroin addicts, and analysing the concept of Taubat referring to Al-Qur'an interpreted through *tafsir maudu'i* method. The results of the study reveal that (1) the therapy consists of seven steps covering intention, repent, prayer, effort, surrender, gratitude, and consistency; (2) the therapy is proven to succeed in *first*, curing the addiction, *second*, surviving in staying sober, and *third*, being reluctant to go back there; and (3) the explanation of Al-Qur'an gives the addicts more confidence that every individual is valuable not only for themselves but also for their Creator.

1 INTRODUCTION

In Indonesia, the misuse of drug cases, including that of heroin keep rising (Japardi, 2014; Eskasasnanda, 2014; Santoso and Silalahi, 2000). Data from BNN (National Narcotics Board of Indonesia) show that the number of drug addicts who are successfully rehabilitated is 18,000 thousands (0.038%) out of 4.7 million people. Meanwhile, the economic loss caused by narcotics-related case in 2012 was IDR 48.2 trillion (Ismi, 2014). The misuse of heroin leads to neurological effects which cause the damage of mental health either in physical or psychological addiction (Japardi, 2014); Ida Oetari Poernama, 2014). Drug users who use injection are even in bigger problem; they are potentially having HIV (Kamarulzaman and Saifuddeen, 2010). If the addicts are mothers, they will show psychiatric damage which will influence their interpersonal relationship so that they will have troubles taking care of their children (Luthar and Walsh, 1995).

There have been several attempts on curing the drug addicts, both in terms of medical therapy or psychotherapy. One of the medical therapies is by changing the heroin by methadone (Uchtenhagen, 2011). There is even another medical therapy changing the injecting needle to decrease the impact of drug addicts that has been implemented in Indonesia, Malaysia, and Republic of Iran

(Kamarulzaman and Saifuddeen, 2010). However, the effects of those attempts are not as expected yet.

Studies state that even though medical therapies and physical rehabilitation have been done, the addicts will not fully be cured if their mental and spiritual conditions are weak. Results of research prove that there is a two-way relationship between psychological and physical conditions, especially those in the brain. One's psychological condition affects their immunity (both in positive and negative sides), which in turn is an influential factor of health, especially in relation to recovery and immunity (psycho-neuro-immunology (Ubaidillah, 2014). Therefore, a therapy for drug addicts need to be holistic; it has to integrate medical, physical, cognitive, psychological, and spiritual therapies.

In Indonesia, there have actually been several mental therapies of narcotic addicts. One of which is namely *Dzikrullah* therapy made famous by one *Pesantren* in Tasikmalaya, Indonesia. This therapy focuses on believing that dzikr (remembering Allah) is the best cure to every disease. The "ritual" starts with a midnight bath called *Mandi Taubat* followed by doing prayers, both compulsory or *sunnah*, dzikrullah, reading Al-Qur'an, and learning other Islamic teachings (Sholihah, 2015).

In the Philippines, forgiveness therapy is well known as a cognitive therapy speeding up recovery for drug addicts. This therapy decreases the addicts'

regrets and brings up their self-love, self-confidence, and life expectancy. This therapy plays an important role in the rehabilitation center in the country (Orbon, Mercado, and Balila, 2015)

Thus, it has been proven that spirituality and cognition give significant contribution in rehabilitation process. Studies also show that either religions or spirituality can be effective tools to decrease stress and depression (Nik Rosila Nik Yacob, 2013).

In a foundation in Indonesia namely Grafik Foundation, the heroin addicts are given a therapy called Taubat, which simply means repent, therapy. However, the process of the therapy is not scientifically measured; it just flows the way it is.

The study is then focusing on the process of Taubat therapy in a rehabilitation program called *Miras (menuju insan rohani sakinah)*, becoming spiritually better persons.

2 METHODS

Qualitative research procedures using descriptive analysis method are administered in this study (Pupu Saeful Rohmat; 2009). The procedures started with analysing the Taubat therapy in a program namely MIRAS which is the signature treatment in Grapiks foundation. Since Taubat basically comes from Al-Qur'an, the analysis of its concept refers to Al-Qur'an and its tafsir (interpretation) using a method called *maudu'i*, a method commonly used to study Al-Qur'an. In relation to qualitative research method, experts agree that it is often called as an unfinished process since the process keeps developing (Gumilar Rusliwa Somantri; 2005)

Qualitative data in this study are obtained through a field observation whose Taubat concept is then analyzed through *maudu'i* method. This is holistic part of a series of critical and synthetic analyses (Noor, Munawar; 2015). Verses on Al-Quran are connected to one another so that a certain theoretical formula of the therapy steps is required.

In the meantime, tafsir *maudu'i* method is selected since it focuses on problematic cases in humans' daily life whose solutions are searched in Al-Qur'an (Lailia Muyasaroh; 2015). Deriving from the definition, the study supposes that the method is suitable since the issue this study is trying to investigate belongs to one of the biggest problems in humans' everyday life; drug addiction.

These are the procedures this study is implementing: (1) researching the therapy Grapiks foundation has been doing, (2) conducting literature

study by collecting verses of Al-Qur'an discussing Taubat; (3) implementing tafsir using *maudu'i* method to analyse the taubat process in the foundation.

3 RESULTS AND DISCUSSION

In Grapiks foundation, which is located in Bandung, Indonesia, the therapy for heroin addicts are actually designed in reference to WHO's standards combined with Taubat therapy in a program called MIRAS. There are seven steps including intention, repent, prayers, efforts, surrender, gratitude, and consistency.

The seven steps are implemented gradually to strengthen the addicts' mental health. The first step, intention, is the addicts' strong willingness to get cured. The second step, repent, is a combination of determination and real actions not to get back there. In A-Qur'an, the word Taubat and its derivation is found in 96 verses. Of those 96 repetitions, taubat means:

3.1 Regret

Regret is believed to be a good trigger for the addicts to get sober. In the process of rehabilitation, the addicts decrease the dosage thus they usually feel uncomfortable. This phase; however, cannot be skipped since it has to be a reflection to want to be sober.

In this context, the regret has positive meanings for it comes based on the persons' knowledge and awareness of sadness and fear so that they want to change their behaviors into more positive ones (Ubaidillah, 2014). Others also define that regret in this context is followed by self-evaluation to grow positive thoughts and feelings (Qs. Al-Buruj [85]: 10; Al-A'raf [7]: 153; Muhammad Shohib, 2009; Katsir, Juz 3 dan juz 4; 1419 H; 283 dan 421). If the regret disturbs their souls, it means that they have unhealthy guilt. Maltby explains that unhealthy guilt is maladaptive and it is usually caused by too much focus on extrinsic aspects and religiousness (Rusdi, 2016)

3.2 Prayers

This phase, where the addicts are required to pray, needs solid awareness and strong desire. It is believed that prayers play an important role in the addicts' sobriety. In this step, there is awareness and a fear of the dark past and death. This phase is usually successful for the addicts to be better humans slow but sure.

Asking for forgiveness as a part of Taubat is usually revealed in sentences containing *istighfar* and prayers as reflection of regret and guilt (Qs. Hud [11]: 52, 61, 90; Qs. Nuh [71]: 10-12). Ibn Hajar al-‘Asqalâni (773-852 H) explains that *istighfar* basically means asking for forgiveness though intention from the heart, saying it out loud, or both. It has been stated that *istighfar* through both the heart and mouth is better since it shows seriousness in asking for forgiveness (In’amuzzahidin, 2015)

Someone’s Taubat can actually construct strong intention and determination (Ubaidillah, 2014). Somebody is labelled to have a correct Taubat when they do not want to go back to their dark past and when they do not only give benefit for themselves but also for others (Katsir, 1419 H, jilid 8: 365; (Septiawadi, 2013)

3.3 Self-forgiveness and surrender

This phase is actually a start for self-efficacy. Self-forgiveness as the most important part of the therapy does not only mean self-compromise, but also self-appreciation. However, this part is considered the most difficult one since some of the addicts have low survival level.

Forgiveness is the opposite of revenge or anger, a character which always emphasizes self-authority towards one’s self or others (al-Jailani, 2009: 38; Ubaidillah, 2014; in Q.S Al-Baqarah [2]:187; Qs. Hud [11]:9). Even though the context of the verse is actually when prophet Hud told his people that anger and revenge are no good (Katsir, 1419 H, Juz 4, 396), the text is a good lesson that self-forgiveness is an important part in Taubat.

3.4 Gratitude

After the addicts go through self-forgiveness, the next they have to phase is how grateful they are. This phase is important since the addicts should realize that they are worth it for themselves, their family, neighborhood, and even their God. Thus, in the 96-time repetition of Taubat, God never criticizes His creatures; He embraces them instead.

Allah will surely accepts one’s repent (Al-Shura [42]: 25; an-Nahl [16]: 119) Al-Baqarah [2]: 187). Allah will even give them such rewards as convenience in life and in the hereafter (Qs. Hud [11]: 3 dan 53) Qs. Al-Qashshash [28]: 67; Qs. Maryam [19]: 60; since Allah is fond of those who repent (Qs. Al-Baqarah [2]:222), (an-Nisa [4]:26,64). This faith is something to bear in mind for the addicts so that

they will have strong desire as well as self-confidence to get sober.

3.5 Efforts

What is mean by efforts is this phase has something to do with determination on self-betterment. Thus, they are sure not to repeat their sins, which in this case is drug addiction [2]: 160, Q.s. Al-An’am [6]: 54 (Katsir, Juz 3, 1419 H, 233) Qs. Ali Imran [3]:89 Qs. An-Nisa [4]:16

The addicts’ sobriety success can be seen by how strongly they want to get sober. Their experiences on the power of prayers and their spirit to learn more deeply about religion can also be factors influencing the success of their sobriety.

3.6 Consistency

In Taubat, regret and guilt can be a key factor as long as it is done in consistency (Ubaidillah, 2014). *Istiqamah*, the Arabic version of consistency (Qs. Sajdah [41]:61) means solid belief in one God, or the so-called tauhid (Katsir, 1419H, juz 8, 254). Qatadah states that Al-Hasan in his prayers always says “ya Allah, you are the on and only God, thus pour us *istiqamah* (Katsir, 1419 H, juz 8, 254) Qs. Hud [11]: 112 (Katsir, Juz 4, 1419 H, 203). Of all the seven steps in the therapy, consistency tightens them all since every step should be done consistently to show expected results.

It has been proven that Taubat therapy through a program called MIRAS shows good results. *First*, the addicts are fully sober; they do not want to go back. *Second*, deep in the addicts’ heart, there is a tiny desire to go back to the drug, yet they resist it. *Third*, the addicts are reluctant to go back to heroin due their fear of addiction. It has also been revealed that explanations of Al-Qur’an verses give significant contributions for them especially to forgive and appreciate themselves so that they are finally sober. This is especially inspired by the verse saying that Allah is fond of those who repent.

4 CONCLUSIONS

Taubat is one of the key factors in drug addiction therapy. Taubat basically means obedience, self-efficacy, and regret not to repeat the same mistakes. In Taubat therapy in a rehabilitation namely MIRAS, there are basically seven steps involved including intention, repent, prayers, efforts, surrender, gratitude, and consistency. In addition, explanations

of concepts of Taubat on Al-Qur'an give significant contribution to the addicts that everybody is worth it so that they have strong desire to get sober and love themselves and their God.

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