

RELIGIOUS SPIRITUALITY: Sufi Healing for Rehabilitation of Juvenile Delinquency

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ABSTRACT

Sufi Healing therapy is a spiritual or non-medical therapy which is conducted through Sufi practices during the suluk process. The purpose of this paper is to discuss the manner in which Sufi Healing model is applied in the process of reforming juvenile delinquents. In this study, the description of the data is qualitative which has been collected through observations, interviews and documentation. This study has shown that there is a Sufi Healing model in rehabilitating the juvenile delinquents at the Rehab Center employing Sufi tradition through rituals. According to the Sufi Healing model, the following are the factors; Doctrine of tariqa teachings, Murshid [mentor] and Coach. The prescriptions for the juvenile delinquents in Sufi Healing aim to improve self-awareness and personal self-control. The Sufi Healing ritual is also capable of making the pious individually and socially positive of adolescents who have such personalities, as well as enhance human consciousness and self-governance to perform positive actions. This paper established that Sufi Healing is an example of an alternative model of therapy for rehabilitation of juvenile delinquency based on spirituality. From this research, it is recommended that mental health remains a central control and command point in people's lives.

Keyword: Religious Spirituality; Sufi Healing; Rehabilitation of Juvenile Delinquency,

INTRODUCTION

Sufi Healing is among the Islamic healing system with spiritual practice as a concept (Fahriannor, 2022). Sufi Healing treatment method is a kind of non medical treatment that affect physical and spiritual wellbeing of humans. Sufi Healing in Treatment is somewhat related to the tradition of the Sufi in the use of ritual process. Spiritual healing rituals have the advantage of treating not by medical means through drugs rather the religious rituals as a basis of performing a therapeutic treatment and has impact to human psychology (Subandi, 2014). Therefore, Sufi Healing is an example of an alternative complementary therapy using Sufi practices in the human body to improve physical and soul well-being (Aqib, 2009).

As the creations of God, humans in their simplest sense have features not only outside but also inside them (Sutoyo, 2016). God has given human nature as the asset and ability to communicate not only with God but also with His creation. It is a guideline that humans should live happily and in unison because this capital of intelligence, and faith. God also assigns the name leader to humans in a way that serves as an authority over the contents of the earth in advance. Therefore, the human inner aspect plays a role in human conduct in daily life (Syatori, 2020). In more detail, the process of human inner development according to Sufism starts from puberty or adolescence.

While there has been a lot of theoretical research done on Sufi healing, there remains a lack of research on the actual practice of Sufi healing. Early issue, future and social illness (social pathology) of juvenile delinquency has relation with diversity of the nation in the future (Resdati & Rizka Hasanah, 2021). The starting point of diversity is the unity and preparedness that Indonesian youths displayed in the Youth Pledge of 1928. It turned into a historic event because the birth of diversity brought by youths from different areas of Indonesia to decide the future of the Indonesian nation (Naviah, 2022). These teenage mischiefs have greatly detracted the growth of the teenager's positive attitude to be productive for the future of the nation. Juvenile delinquency is by behaviour as presented in the mass media, high school brawls, case of child assault by Mario Dandi et al in 2023, drug abuse by youth in East java in 2021, and alcohol consumption by youth leading to death in Central Java in 2020. According to Mutiara Jasmisari, (2021), there were 8750 cases of juvenile delinquency. These cases define a condition that requires a solution and the development of prevention measures. Therefore, cases of juvenile delinquency have been occasioned by psychological disorders where they are in the process of establishing their identity and are susceptible to a social diseases (Cheng & Li, 2021).

Therefore, it is the intention of this research to build on the existing literature with regards to Sufi healing. Up to the present time, Sufi healing has only been linked with Sufi ceremonies and Sufi therapy in the mental treatment by adopting an Islamic method. Furthermore, the research on Sufi healing has only been linked with drug addicts that have been conducted at the Suryalaya Islamic Boarding School. Sufi healing technique practiced at the Rehab center can cure drug addicts through the Sufi ritual process. *Inabah* [repentance or turning back to Allah] method has favorable effects on the mental health of drug victims. However, this paper is about how Sufi healing is employed in psychotherapy for the juvenile delinquency offenders in the process of enhancing self-esteem and self-identity. Therefore, the investigation of the Sufi healing model for the reintegration of juvenile offenders increases and enriches prior findings.

The offenders of juvenile delinquency are in two areas, first; he is punished for violating the relevant criminal law and second; he is in a rehabilitation center as a process of healing from character transformation (Sartika, 2022). The punishment given for juvenile delinquency is not yet said to be a pure juvenile delinquents, but they are still in developmental stage that need social and psychological help in order to know who they are. Some of the juvenile delinquency offenders are products of mental and psychological backgrounds and are least expressive when it comes to communication. As such they require help through a spiritual way, to ensure that there is development of understanding that helps one realize who they are. Therefore, the Sufi healing model is not only Sufi treatment to get closer to Allah S.W.T, but also as a form of psychotherapy for offenders of juvenile delinquency to regain the original nature of man in order to become a healthy human being. The Sufi healing model once again supports that Sufi method is more beneficial than abstract teachings for adolescents.

CONCEPT OF SPIRITUAL REHABILITATION FOR JUVENILE DELINQUENCY

Rehabilitation is a place to treat patients with mental and psychological disorders (Hidayataun & Widowaty, 2020). Public perception of rehabilitation is not only a place to camp but on how best to change such behaviors and attitudes which are deemed wrong or do not fit the society's standard norms, beliefs and practices. Discipline and assignments are based on character education in rehabilitation centers; role models, assignments, and interactive help between patients and teachers (Ibipurbo et al., 2022). The instructor or officer in the rehabilitation process plays a central role in influencing changes

in the behavior of patients in order to follow the stages that apply during the rehabilitation process (Kamaludin, I. & Ula, 2019). Therefore, rehabilitation is a place and process to promote awareness according to the stages defined to alter patient's attitude and actions (Suryaman et al., 2018).

Rehabilitation is one of the place that is used for purpose of changing oneself and reflecting on the mistakes committed (Hidayataun & Widowaty, 2020). Teenagers also undergo developmental changes that are psychological and physical during a transitional period. These changes need the right receptacle and direction in which they can progress physically and mentally in a proper manner. When the child cannot control his/her emotions or physicality or the emotions and physicality are not applicable to the child's interests and talents, there will be conflict within the child and stress. Stressful conditions in children will have an impact on the mental conditions of the child and lead to mental disorder (Suryaman et al., 2018). Thus, that adolescents require help in how and when to share their interests and skills with others and to the better advantage. Therefore, rehabilitation has in fact provided a vessel and floor to demonstrate the interests and potential of the adolescent so as to form a healthy and strong next generation (Aris, 2023).

Sartono (1998) argues that juvenile delinquency that happens in society is a social pathological disease among young people due to social abandon. Delinquency is a way of asserting that is unlawful (Spruit et al., 2016). Delinquency among youths is as a result of internal and external factors. External stimuli are social situations where there is distortion by immediate family, teachers, friends who offer input into their thinking and behaviors. Whereas internal factors refer to the psychological or mental state of children who are still incoherent, due to such conditions they find it hard to make a decision on every event that happens to them. Of course, an unstable psychological condition significantly affects behavior in choosing or deciding something (Hidayah, 2020). They require care and direction to discover who they are, what they can do and what they are good at so that those attributes can be used positively. Consequently, juvenile delinquency has both endogenous and exogenous factors that compel children to think and act (Ketut et al., 2022).

Juvenile delinquency cases are the most important matters that must be addressed in detail. Delinquency is a form of rebellion of youths against social transformation that is contrary to their wish. Juvenile delinquents are known to be more or less simplistic in their thinking and approach to life issues. The issues which come to them pose need for intervention by adults, parents, teachers, community, and religious leaders to engage in addressing teenage issues. The challenge faced by adolescents is that they are not well suited to

the environment and they have poor individual and group accommodation. This leads them to condemn their own style of how they react and perform on the issues they encounter. So juvenile delinquency is not only caused by psychology that is still developing and hard to settle, and environment that is not conducive or provides little direction so that they act practically and pompously when it comes to problems.

This work is hearkened as qualitative which is normally done through field research. The field study selected is to gather extensive information on preventing juvenile delinquency with the aid of Sufi Healing as an alternative treatment. The data under consideration in this study are of the following types: characteristics of information, values and practices of Sufi Healing applied to juvenile offenders. While primary data were obtained from interviews, secondary data include documents, letters, videos, photos, and the guidebooks observed during Sufi Healing rituals. The research data were analyzed according to the stages postulated by Hubermas and Milles (2000) which included data reduction, data display and lastly data verification. Data reduction was performed by going back to the themes of the interview findings. On the same note, research questions were used as the framework for data organization. Data display was done by way of tabulation and restatement of interview findings. Interpretation was used as a method of conclusion in the process of data verification. Interview data were then interpreted by restating the findings of the study in the following manner.

SUFI HEALING MODEL AS ISLAMIC THERAPY

Fragar (2014) pointed out that these are not only religious rituals but also strengthening of the human psychological and mental functions in everyday life. According to Mulyati & Nihayah (2020), Sufi Healing is a healing process to bring human being back to the proper status as social and spiritual beings. Sufi Healing is a kind of therapy that is non medical and spiritual in nature that is practiced by Sufi groups (Syukur, 2012). Spiritual therapy is well grounded and is among the forms of therapy for Muslims and is derived from the Qur'an. Sufi Healing is popular among Sufi groups as a method of enhancing the moral standards of students by performing only Allah's orders and abstaining from His prohibitions (Hayat, 2023). The activities performed in Sufi Healing therapy are part of activities performed by *tariqa* practitioners as an attempt to regain human essence as divinely and socially endowed beings. Sufi Healing seeks to prepare pious individuals in the society (Sbullah Daud et al., 2020). Thus, Sufi Healing therapy as a non-medical alternative treatment has become a solution to build human awareness to maintain good relationships vertically with God and with horizontally humans (Saari et al., 2020).

Sufi Healing as a form of spiritual therapy that is religion-focused on the improvement of faith, Islam, and *ihsan* [excellence or perfection in faith]. Based on the three significant postulations of religion as the foundation for attaining the physical and spiritual well-being of a human being (Zhirra, 2022), Sufi therapy was developed. Sufism is the inner or emotional aspect that is in humans. Sufis have it in them that the worst enemy of human beings is their own selves. It is much harder to manage, self-reflect and correct oneself than it is to correct someone else. In humans there are lusts that drive and enslave humans to act and feel inferior. Hence they can be dissatisfied with the possessions, and gifts that have been provided by God. In the end, they do things that are beyond the limit. Especially at a young age who still have difficulty controlling themselves and doing things beyond the limit. Therefore, Sufi Healing as a therapy for juvenile delinquents who practice Sufi rituals to develop self-identity and self-discipline.

Sufi Healing Therapy is the use of Sufi practices performed by the *salik* in observing the rules of the *tariqa*. In *Tariqa* discipline, the aspect of *ubudiyah* is seen to be dominant in the operationalization of the *Tariqa*. *Tariqa* teachings indicate that the most significant practice of rituals is *dhikr*. *Dhikr* as the main practice in the Qodiriyah Naqsabandiyah *tariqa* at the Suryalaya Islamic Boarding School. *Dhikr* is of two kinds, *Dhikr Jahar* which is recited aloud and *Dhikr khofi* which is recited silently. *Dhikr Jahar* is performed by those who commit juvenile delinquency after five compulsory prayers of the day namely *Fajr* (early morning), *Dzuhur* (noon), *Asar* (afternoon), *Maghrib* (sunset) and *Isha* (evening). There are 165 individual or congregational *Dhikr* readings. The *Dhikr* ritual is the central aspect of the practice of Sufi Healing therapy treatment at the *Inabah* rehabilitation center. Therefore, the implementation of *Dhikr* is the main work to reduce juvenile delinquency so that the perpetrators are expected to always remember Allah in all situations and at every place.

Dhikr method is one of the aspects of the Quran and Hadith. *Dhikr* can be a virtue in increasing faith as the hadith of the prophet [p.b.u.h] that said, “*jaddidu imanakum bi khasroti khouli la ilaha illallah*” (keep your faith strong by saying *la ilaha illallah*). For each *salik* [spiritual seeker or one who studies Sufism] this hadith is the main doctrine. This doctrine is part of the treatment that is administered to the Sufi groups in the treatment of juvenile delinquents. *Turuq* in congregation, apart from making faith strong, is also a cure for the soul by the process of *isti'za* and *istishnaa* with the sentence of *tauhid*. Thus, *Dhikr* is a ritual process to enable a person have faith through the remembrance of God in *Jahar* (Loud) and *Khofi* (Soft).



Figure 1.
Congregational dhikr



Figure 2.
Congregational Prayer

The ceremony of *Dhikr Jahar* is done after the congregational prayer as in pictures 1 and 2. This makes *Dhikr* to have an effect on the aspect of peace of mind as the Quran says in surah Ar-Radu verse 28, “Surely in the remembrance of Allah do hearts find comfort.” Therefore, *Dhikr* can also benefit juvenile delinquents to improve their souls to be steady and not hasty. The night bathing is one of the practices of the sakil carried out at the Rehab center of Suryalaya boarding school. Bath in the night is very effective for physical and mental health of a person. Night bathing is done at 02.00 in the morning after a prayer is recited. That is why the night bathing has been implemented in the morning to take care of the water condition at 02.00, which is neutral. Also, water also has positive attributes that counteract with blood flow. Blood will circulate better and heal tissues and cells that were affected by the disease. It is thought that night bathing is capable of repairing damaged nerves of those who are engaged in juvenile delinquency related to doctrine and dependency on goods or games. Therefore, night bath is a Sufi Healing therapy which is helpful for repairing the juvenile delinquent’s damaged nerves.

Sunnah prayer is included into the Sufi Healing ritual to enhance the servant’s disposition before the Creator. Prayer has an impact on a person physically and spiritually. In the physical sense, prayer movements are a number of healthy movements for the work of organs of the body to be better and healthy, whereas inwardly or spiritually prayer may hinder negative character attributes (Dewi, 2021). In a personal interview with *Inabah* Supervisor Mr. Dudin (31) it was revealed as follows;

“Sunnah prayer is very important in the rehabilitation of juvenile delinquency. *Inabah* students need to be discipline to the schedule set by the Murshid in accordance to the rules and regulation. However, the Quran says that prayer negates bad and false attitudes. It, therefore, means that by conducting the prayer service, the students will be

dressed with good attitudes and leave out the bad ones. [Interview with the respondent, 23 October 2023].

Data show that prayer is a sequence of Sufi Healing therapy for enhancing self-identity. Prayer builds a disciplined personality as a result of constant, rhythmic actions (Hariyanto, 2003). The sunnah prayer ritual is performed according to the regulation provided by the Murshid of TQN [*Tariqa Qodiriyah wa Naqsyabandiyah*] as a guidelines to practice the teachings. It is done on a daily basis and it is done under the supervision of the mentors for religious practices. Therefore, the sunnah prayers, which are the main teaching in practicing TQN, are also another therapy conducted with the aim of teaching discipline and patience of the juvenile delinquents in the formation of good character.

TARIQA TEACHINGS AS A BASIS FOR SUFI HEALING

Tariqa is a religious institution that concentrates on the religious-based ceremonies. *Tariqa* teaches a sequence of rituals that are derived from the Quran as well as the Hadith of the Prophet [p.b.u.h]. TQN teachings are traced with clear linkages to the Prophet [p.b.u.h] thus an unbroken sanad. TQN Suryalaya seeks to rehabilitate the human instinct physically and spiritually through performing dhikr, khataman and manaqib. TQN teachings doctrine is in Tanbih (will) which has information and direction on how to implement the teachings. Tanbih is the opinion or advice given by the teacher, Murshid Abah Sepuh, to his disciples. Tanbih is derived from the Quran and Hadith of the Prophet [p.b.u.h] and acts as a guide for the TQN Suryalaya. The doctrine of tanbih is always read at every ritual event of the Manaqib Study once a month and general activities. When reading Tanbih is done repeatedly, it will be assumed to be an externalization of the values of the TQN teachings to become humans with perfect morality and physical appearance. As a result, tanbih becomes a foundation and minimal code of conduct for every student not only in practicing TQN teachings, but also in performing daily activities.

The doctrine of Tanbih as a reminder of life is read in every formal and informal rite and has a great impact on the juvenile delinquents as a life orientation in daily life. The importance of reciting tanbih for *tariqa* practitioners was explained by the Inabah 4 Trustee, Ustadz Dudin who is 31 years old;

“In my opinion, *Tanbih* is the work of a *murshid* teacher that is recited every time during the *manaqib* ritual, and every formal event at the Suryalaya Islamic Boarding School which has a very positive impact. We are always alerted by the teacher’s message. To my mind, Tanbih is

not only read but we also try to act upon the message from Abah Sepuh. Besides, we always seem to be reminded when listening to the will in Tanbih” (Interview held on 14 January 2024).

Data further reveal that Tanbih is core in TQN teachings which holds idealistic values in behavior. Tanbih also narrates a witness from teachers to their students where there is affection between the teacher and the learner concerning implementation of religious directives. TQN congregations always say Tanbih in formal and informal functions to affirm and strengthen the affective bonds with teachers as well as to obey and obey the teacher's orders. Therefore, each TQN congregation is presented with a guidebook in the form of Tanbih's testament to be practiced at all times to be happy in this world and the afterlife.

Riyadah is a *tariqa* ritual connected with the practice to be performed by a mentor teacher or his students who have been granted a diploma to perform religious practices. The intention of *riyadah* is to encourage more worship and fight the inclination towards lust in oneself. Group and individual practical assignments performed by *Inabah* students. The performance of *riyadah* starts with night bath, *dhikr*, *sunnah* prayer, fasting and other acts of devotion. Consequently, *riyadah* is a ritual that is intended to decrease lust and purify the worship in its effort to become closer as well as more obedient to the command of Allah.

Tariqa is a kind of religion organization which explains how to reach Allah. *Tariqa* teachings are Sufism ritual activities that emphasize elements of spiritual values (Feriyanto, 2020). All of the juvenile delinquents have to obey the ritual teachings of the TQN Suryalaya Islamic Boarding School. Hence, the foundation of Sufi Healing in *Inabah* rehab center derives from the principles engraved by TQN. TQN Suryalaya has a Sufi Healing model used in the rehabilitation of drug victims at the Rehab Center founded in 1972 by Abah Anom. The figure of Abah Anom as a *murshid* (mentor) who is a kamil mukammil has a solution formula for handling drug victims who continue to rise every year. This anxiety led to the development of rehabilitation facility for the treatment of drug victims which is called *Inabah* by Abah Anom. The *Inabah* implementation guidelines has to be followed by the juvenile delinquency performers. It will be important to note that the *murshid* plays an important role in leading the congregation that is learning *tariqa*. The *murshid* is also accountable for the students who have been under him. That is why the role of the *murshid* is crucial for the success of his students to be obedient and conscious of the Creator and His creation (Pratama, 2018).

RELIGIOUS SPIRITUALITY FOR JUVENILE DELINQUENCY

The Sufi Healing Model is an attempt to strive towards God. It is demonstrated by self-regulation activities to listen and evade restraints from the teacher. Another of the goals of the Sufi Healing ritual is the development of the ability to control one's self. Religiously, spiritual practice is one of the *riyadah* or spiritual practice. Thus, *Riyadah* is not only performing worship rituals, but even more so doing good and refraining from the bad. The disposition to do good and bad is a form of self control strength to act. Juvenile delinquents, the ones who commit juvenile delinquency, implement the TQN teachings in accordance with the guidebook. They do it with full sincerity for a purpose of altering their behavior for the better. They obey the *Inabah* mentor in performing worship and *Dhikr* ceremonies. They are also engage in social activities like doing community service and not engaging in behavior that fights others and respecting diversity. As shown by *Inabah* student Ridho (22) who described the process when they did community service;

“I joined in community service at the Kejembaran Rahmaniah Boarding School to clean the bathroom and the backyard.” It's not just that we were working on our tasks but we always assist each other on how to do the tasks. We assisted each other to try and help each other to be on reminder to ensure that we accomplish the tasks” (Interview on 5 January 2024)

Data show that the activities at Inabah 4 are very disciplined by providing tasks and assignments for doing community service individually and in groups. They are supposed to clear the room and sweep the bathroom floor. The task is a component of training of juveniles that are in a delinquent category to be more sensitive and be concerned with the tidiness of their environment. This effort has a huge influence to the degree of students' freedom and self-management to grasp on their roles and responsibilities of the tasks assigned. Moreover, this task is also the reinforcement of self-control so that they concerned the environment and cooperate in goodness.

The TQN ritual that has been practiced in this study has a soothing effect on the soul as stated by one of the former resident of Inabah 4, Dimas (29) who did *inabah* for 3 years at Inabah 4 Pagerageung. He reported as follows;

“This change after doing riyadah, I can concentrate more in memorizing the Uqudul Jumaah book because this is one of the rewards of taking bath at night. Next are the effects of the rest of the *Inabah* practices including fasting and sunnah prayers assist me to focus faster because I used to feel that I had a slow brain, this being as a result of excessive alcohol

and illicit drug consumption. I think that's what made my mind dull. I believed that when I perform *riyadah* accompanied by a sheikh, changes would occur to me" (Interview conducted on 23 February 2024).

Data reveal that there were perceived changes in Dimas after taking a night bath, praying sunnah and dhikr. He had serenity of mind in order that he could attend to and concentrate on the issues that befell him. He got to think more about doing better things in his life which made him have peace of mind. After passing through the Sufi Healing rite, Dimas went to university and was able to complete a bachelors course. Therefore, the *riyadah* ritual as a form of Sufi Healing model that is successful and effective in handling juvenile delinquency in controlling emotions and reactivating lost focus.



Figure 3. Activities of teenagers reciting the Qur'an in rehabilitation

One aspect of humans is self-consciousness, in which the person knows who he really is. Human beings are not only given the bodily components and rationality but also the heart as the primary source of human consciousness (Mulyati, 2010). The juvenile delinquents, learners at the rehab center, not only learned how to perform the night bath ritual and sunnah prayers, but also reciting Quran as part of their self-awareness in reading and practicing the Quran as a shown in figure 1. The performance of this ritual is a duty that has to be done each morning at 2 am. The 2 am repentance bath is followed by prayer and the guidance of the *Inabah* Instructor. The purpose of the night bath as expressed by Ustad Dudin (32) one of the *Inabah* Instructors who explained the importance of the ritual:

"I am expected to coach *Inabah* students for 7 years to do the TQN *amaliah* [religious practice] ritual each day. From the moment when the repentance bath is taken at 2 in the morning. This bath first is intended to wash the body. Second, repentance bath serves to wash the mind so

that thinking is inclined towards optimism. The third bath of repentance serves to purify the soul or the mind from the sins performed. The third bath of repentance serves to wash the soul or the mind of the sins committed” (Interview on 24 December 2023).

According to the collected data, the function of the ritual of bathing repentance has three very significant implications for juvenile delinquents. One of the interesting features of behavior in acting is that juvenile delinquents tend to think very short term. At times they also like to be practical in handling individual issues, which results in new issues affecting them. Other uses of bath repentance include also affecting the mental health so that thinking becomes more of an optimistic nature. Optimism is an attitude and in life is an act of self awareness to better oneself on how to position oneself in social space in society. Hence, bathing repentance can develop self-consciousness in the course of positive and optimistic thinking in everyday activities.

IMPLICATIONS OF SUFI HEALING ON MENTAL HEALTH

Unlike other aspects of Sufi teachings and practices, the application of Sufi healing involves the use of a guide or a mentor who always leads and who always accompanies during the period of rehabilitation. Mentorship plays a significant role in speaking to the healing mental health of juveniles who are delinquent. Ridho described how it is crucial to have a role model to help me through healing in mental health;

“At first I was asking myself what to do and I wanted to live a better life. Then I met Ustad Asep who guided me at the rehabilitation centre. He taught *riyadah* [spiritual practices or exercises that aims to purify the heart] and *ngaji* [reciting the Qur'an] from Iqro book to the Qur'an to all students. Also, he also asked me to go around to attend to dhikr, khataman and keliling events. Sometimes he advised and directed me not to stop *riyadah* even though I had recovered. He never raised his voice and always listened to my friends' grievances. And that was done every day so we felt like he was our second parent.” (Interview on 23 November 2023).

Data illustrate that the position of the mentor in the process of mental health healing is not only to accompany and assist in performing the Sufi healing rite but also as a psychologist and as an example in everyday practice. Guiding students in the rehabilitation process is a sensitive task as well as time consuming. The main aspect of the work done in the framework of coaching, the mentor is capable of giving a lasting help. Therefore, in the process of

integrating Sufi healing into the prevention of recidivism, the mentor is not only a friend, but also a psychologist in building up the client's mental health and as a positive role model for perpetrators of juvenile crime.

Sufi Healing as one of the Sufi practices that is directed to improve the relational aspect of the human being and God (Ivanishkina *et al.*, 2020; Syukur, 2012). It was indicated in the case of Sufi Healing ritual that the healing is not only for the body but also the mind and spirit. The interaction between man and God is demonstrated by responding to directives and refraining from forbidden acts. This attitude is as much a faith as it is a way that creatures relate to their God. The Sufi Healing process is not only a relation-building process with God but also a desensitization process towards His creations. In my opinion, the beginning of a good relation with God will affect the relation with humans and other creatures through love and affection. Therefore, the orientation of Sufi Healing is not only a ritual to enhance faith but also has an orientation to do with physical and mental health. (Mulyati, 2010).

According to Frager (2014), Sufi rituals are about physical and mental health. The Sufi Healing ritual as an intervention that may enhance human character or soul not as a medical treatment (Subandi, 2022). This ritual has a strong backing from the Quran and the Hadith of the Prophet [p.b.u.h]. The Sufi Healing model that has been created at the Rehab Center is an attempt to become accustomed to always being obedient and subservient to God's will. The foundation of applying Sufi Healing is built based on some aspects of sharia and nature and does not go beyond the principles of Islamic monotheism. The Sufi healing ritual model has been helpful to drug addicts as practiced at the Inabah of Suryalaya Pesantren rehabilitation for the juvenile delinquents' emotional and mental aspects. Moreover, the Sufi Healing ritual also plays a role in teaching the juvenile delinquents how to get close to Allah. Therefore, the Sufi Healing ritual is an attempt to bring back humans to always listen to their God and being kind to other beings (Mahmudah & Muhammad, 2022).

Sufi Healing is among the options in non-allopathic complementary and alternative medicine CAM option (Saifullah *et al.*, 2018). The fact that juvenile delinquents can change their attitude and behaviour make Sufi Healing as a non-medical approach to be more reinforced. They also experience better psychic and spiritual transformation characterized by heeding to word of God and being kind to others. Their obedience is in congregational prayers and fasting and learning how to read the Qur'an. This change is an act of individual religiosity. On the other hand, the converted attitude of helping each other, respecting and working together demonstrated by juvenile delinquents is a form of social piety (Laely & Ningsih, 2021). Therefore, Sufi Healing practice

involves a manner of building a pious person spiritually and corporately.

Subandi (2014) said that the Sufi Healing ritual can shape individual and social piousness which are not separate from the TQN Suryalaya teachings that seek to shape a human being who is has a perfect physicality and spirituality. It is stated in the *Tanbih Abah Sepuh* which is recited during the TQN religious ritual. In addition, the TQN teaching also has *riyadah* in the sunan prayer rituals, night baths, *Dhikr* and fasting also shape the personality and character of juvenile delinquency offenders. This *riyadah* is performed for forty days continuously and it is beneficial for human character. Therefore, healing ritual performed at the Inabah 4 (rehab center) of the boarding school involve the teaching ritual called TQN that consists of doctrine and *riyadah* that embraced Sufi principles (Wahyuningsih & Mukari, 2023).

For example, Alba (2014); Jalaludin (2022) said that Sufi Healing in Sufism teachings is aimed at making *salik* prepared to get closer to God. Sufi healing is the Sufi practice in a ritual that is expected to enhance the quality of self (Ivanishkina et al., 2020). *Salik's* efforts are a process of how a person wishes to transform himself to be better in prayer and in treating his fellow beings. Sufi Healing influences the state of mind of the juvenile offenders and contributes to higher level of self- regulation and personal insight. Juvenile delinquents' self control is brought out by their ability to be accommodative and are not quick to anger over issues of difference. They also say that they are easily able to coordinate in collaborative tasks such as cleaning the bedroom, or bathing and the environment. The positive effects of Sufi Healing in building self identity are represented in the way they perceive the words of God in the Quran to pray and perform the five times daily prayers and *Dhikr*. They also have a better understanding of teachings of Islam and it is not only the sharia which means the rules of worship but also the spirit of life to follow the word of Allah. Thus, Sufi Healing affects the processes of improving self-discipline and consciousness, which is created by means of rituals and practices to address God, as practiced by a *salik* (one who studies Sufism) (Saefulloh, 2023).

The results of Sufi Healing are not limited to mental and psychological disorders but also in terms of look (Chakravorty, 2023). TQN teachings are focused on aspects of the main character and perfect body that is evidenced by the appearance which is permitted under Islamic sharia law. Looks are an embodiment of character. Clothing also explains how we handle our bodies through the kind of clothes we wear and how clean, neat and polite we should be. This proves that there is an effect of Sufi Healing on the manner in which the juvenile delinquents respect themselves through neat and polite looks. Therefore, the benefits of Sufi Healing do not only reflect in the mental health,

but also in the physical well being which is evidenced by the presentable appearance of juvenile delinquents who are neat, clean and polite.

Indeed, the study shows that implementation of Sufi Healing at Inabah 4 has a positive effect on the psychological well-being of the juvenile delinquents, though, in the process, it still needs good monitoring for the diet and nutrition provided to the juvenile delinquents. They are teenagers who are growing and developing, so they require nutrition for the body's balance. However, the administrative payments at the Kejembaran Rahmaniah Rehabilitation Boarding School are still voluntary, which hampers the nutrition services to the students. Therefore, rehabilitation of juvenile delinquency has to be contingent on supervision from the government to ensure that appropriate nutrition and facilities are provided to ensure the proper functioning of rehabilitation.

The Islamic model focuses on some parts of the Islamic practice with Sufi processes. Implementation often incorporates elements of role models and assignments derived from a mentor in the process constantly. This still appears very conventional and organic. Mentors as keywords in the process of applying Sufi healing therapy for juvenile delinquency. Meanwhile, the therapy model in Indonesia needs a technology and professional human resources in handling juvenile delinquents. The technological approach also has the effect of ensuring that implementation is backed by appropriate and sufficient facilities. However, food and nutrition services must also be provided to ensure mental as well as physical health of the juvenile delinquent patients. Enhancing the knowledge of mentors as human resources is required to deliver the strengthening insight in the coaching process of juvenile delinquent performers. Therefore, modern Sufi healing needs reinforcement in terms of facilities and human resources that manage not only religious knowledge, but also the general knowledge about the mental health.

CONCLUSION

Sufi Healing is not only the Sufi practice but also as the non-pharmacological treatment and to promote well-being for the juvenile delinquents. Sufi Healing has influence on mental and physical health and is expressed in the willingness to have a polite, respectful and tolerant attitude towards others, and be clean in appearance. The Sufi Healing model is the non-medical therapy with an Islamic concept for overcoming juvenile delinquency, which has natural effects on mental health. Therefore, Sufi Healing is one of the possible ways to prevent and minimize juvenile delinquency as the early solution for juvenile delinquency cases in Indonesia. In addition, there are issues of professionalism

that must also be addressed when applying the Sufi healing model and these includes the following: There is a therapy curriculum that should be followed; the therapy requires adequate facilities, and last but not least there are well qualified human resources.

Juvenile delinquency has become a threat to the sustainability of the future of adolescents towards Golden Indonesia 2045. Each year it becomes alarming to find that cases of juvenile delinquency are on the rise. The government seeks to address this issue through the holistic model, one of which is Sufi Healing – a non-medical spiritual intervention. The Sufi Healing religious approach is quite effective as an alternative to reduce and handle cases of juvenile delinquency which interferes with the condition of mental health for adolescents. Therefore, the Sufi Healing model is adopted as a recommendation for the treatment and prevention of juvenile delinquency cases in institutions of formal and non-formal learning. However, for the application of Sufi healing, it is also necessary to consider the aspect of nutrition and public facilities as well as cooperation with the government authorities, especially the Office of Health and Social Affairs.

The Sufi Healing model is viewed as an attempt to address preventive effort of juvenile delinquency cases that typically happen in educational and community setting. The use of the Sufi Healing model is still controversial in terms of formal educational institutions, which are more prevalent than religious teachings in general. This will make it hard for the instructors to use the Sufi Healing ritual in schools. This study calls for further review on how efficient for public schools to implement the Sufi Healing model as an effort to minimize juvenile delinquency. Therefore, more profound further research is required for the application of the Sufi Healing model for juvenile delinquents in formal and informal contexts.

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