
SPIRITUAL TRANSFORMATION OF FORMER DRUG ADDICTS THROUGH ISLAMIC MINDFULNESS AT ISLAMIC BOARDING SCHOOL

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Abstract

This study aims to examine Islamic mindfulness-based healing techniques, analyze their roles, mechanisms of spiritual recovery, and the spiritual transformation of former drug addicts, as well as explore their contribution to a comprehensive rehabilitation model implemented at Pesantren Al Ghazali Kediri. This research employs a qualitative method with a case study design. Data collection techniques include observation, in depth interviews, and documentation involving students, mentors, and caregivers of the pesantren. Data analysis uses an interactive model consisting of data reduction, data display, and conclusion drawing. Data validity is ensured through source triangulation, technique triangulation, member checking, and an audit trail. The findings indicate that Islamic mindfulness based healing techniques are implemented through the practices of *muraqabah*, *tazkiyatun nafs*, and *muhاسباب* which effectively enhance self awareness, emotional regulation, and control over addictive impulses. The recovery mechanism operates through stages of awareness, self regulation, and the development of adaptive responses. In addition, spiritual transformation occurs, marked by changes in self identity, an increased sense of life meaning, and resilience against relapse. This approach contributes to a comprehensive rehabilitation model that integrates cognitive, emotional, behavioral, and spiritual aspects in a sustainable manner, thereby fostering enduring intrapersonal transformation among former drug addicts.

Keywords

Islamic psychotherapy, Islamic mindfulness, Psychospiritual rehabilitation, Addiction recovery.



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INTRODUCTION

The development of science and technology has significantly changed human thinking patterns and behavior while also creating psychological pressures such as stress, loss of meaning in life, and weakened self-control that contribute to narcotics abuse as a maladaptive coping mechanism (Ula et al., 2023). Technology further accelerates drug abuse through internet-based transactions and the *dark web*, which facilitate anonymous drug distribution and strengthen transnational organized crime networks (Sharma, 2025). In Indonesia, narcotics trafficking has developed into a form of transnational organized crime supported by digital technology, social media, and cyber-based distribution systems that complicate monitoring and law enforcement efforts (Setiawan et al., 2026). Massive digital exposure also contributes to social isolation, emotional distress, and relapse vulnerability among individuals undergoing recovery (Yumna et al., 2021).

At the national level, Indonesia has been declared to be in a drug emergency, with approximately 3.3 million drug users recorded in 2024 and money laundering from narcotics cases reaching 99 trillion rupiah between 2022 and 2024 (Naibaho, 2024). Indonesia's strategic geographic position along international trade routes further facilitates the circulation of drugs across several regions (Lim, 2024). Aceh Province has become one of the major cannabis cultivation areas in Indonesia, thanks to its favorable geographic conditions (Yumna et al., 2021). The Riau Islands also function as a major hub for narcotics trafficking because of the large number of unofficial ports that facilitate illegal mobility (Yusnadi BP, 2025). Meanwhile, West Kalimantan has emerged as a strategic area in drug trafficking with a high number of narcotics case disclosures in 2024 (Lim, 2024).

At the regional level, East Java is one of the provinces with the highest rates of drug abuse in Indonesia, with approximately 5,000–6,000 cases annually dominated by cannabis and methamphetamine users (Wildan Pratama, 2026). Drug abuse in East Java has spread not only in urban areas but also into rural communities through various disguised distribution modes, making the province a strategic context for studying addiction from social, economic, and cultural perspectives (Dinas KOMINFO Provinsi Jawa Timur, 2026). Although various rehabilitation programs have been implemented, conventional approaches focusing on detoxification, medical treatment, and psychological counseling still tend to emphasize symptom reduction and behavioral stabilization, making individuals vulnerable to relapse (Yumna et al., 2021). Islamic mindfulness offers a more holistic rehabilitation approach by integrating spiritual, psychological, and behavioral dimensions to restore human *fitrah* through awareness of the Divine presence (Naja, 2025). Islamic

mindfulness is understood as an integration of consciousness, spirituality, and Islamic values in the recovery process (Dwidiyanti et al., 2021). This approach emphasizes *muraqabah*, *tafakkur*, *dhikr*, and *muhasabah* as integrated psychospiritual mechanisms that strengthen the individual's relationship with God (Wulandari & Wardana, 2023).

From a theoretical perspective, Islamic mindfulness is closely related to self-regulation and cognitive therapy because awareness, acceptance, and meaning-making are essential in transforming addictive thoughts and behaviors (Husna, 2025). Practices such as *muraqabah*, *tazkiyatun nafs*, and *muhasabah* function not only as religious rituals but also as psychospiritual mechanisms that strengthen self-control, emotional regulation, and cognitive restructuring (Eliza ZA et al., 2024). Furthermore, the concept of divine awareness in Islam expands mindfulness from a value-neutral practice into a transcendental, meaning-oriented consciousness grounded in spiritual values (Bensaid et al., 2021).

The increasing trend of drug abuse in Indonesia has become a serious social and psychological problem that affects not only individuals but also families and communities. Data from the National Narcotics Board (BNN) in 2025 recorded approximately 3.3 million drug users in Indonesia, predominantly among adolescents and productive age individuals. (Chaterine & Belarminus, 2025). At the micro level, drug addiction causes emotional instability, loss of self-control, depression, social isolation, and damaged family relationships. In contrast, at the macro level, it contributes to rising criminality, economic losses, declining social productivity, and the expansion of transnational drug trafficking networks. Based on preliminary observations and documentation at Pondok Al Ghozali Kediri, several residents undergoing rehabilitation had previously experienced repeated relapse despite participating in medical rehabilitation programs. Interviews with rehabilitation mentors revealed that many residents initially showed unstable emotions, low self-confidence, anxiety, and difficulty controlling cravings after completing medical therapy. This condition indicates that conventional rehabilitation approaches focusing primarily on detoxification and medical intervention have not fully addressed the deeper psychological and spiritual dimensions underlying addictive behavior.

The urgency of a spiritual based rehabilitation approach became increasingly evident from the rehabilitation practices implemented at Pondok Al Ghozali Kediri, where Islamic mindfulness is applied through structured spiritual activities such as congregational prayer, *dhikr*, *muraqabah*, *muhasabah*, Qur'anic recitation, and sunnah fasting. Based on interviews

and field observations, several former drug addicts reported significant psychological changes after consistently participating in these practices, including improved emotional stability, stronger self-control, reduced craving intensity, and the emergence of a more meaningful life orientation. Rehabilitation mentors also explained that residents who had previously been impulsive gradually became more reflective and adaptive in responding to stress and emotional pressure. Documentation data further showed that spiritual activities were not only used as religious routines but also functioned as psychospiritual mechanisms that helped residents reconstruct negative experiences, strengthen resilience, and build a new spiritual identity during recovery. These findings demonstrate that integrating spiritual dimensions into rehabilitation is urgently needed because recovery from addiction is not merely a medical process but also a transformation of psychological and spiritual consciousness.

Recent empirical findings by Faradhiga & Al Mizri show that Islamic psychotherapy plays a significant role in the recovery of individuals with substance abuse disorders through a holistic approach encompassing psychological, social, and spiritual aspects (Faradhiga & Al Mizri, 2025). In addition, interventions based on religious practices such as dhikr, prayer, and self-reflection have been proven effective in improving mental health and reducing addictive behaviors through strengthening moral consciousness (Izwar, 2025). Furthermore, research by Sari confirms that Islamic spiritual guidance significantly contributes to addiction recovery by enhancing self-awareness, spiritual closeness to God, emotional stability, and self-control during rehabilitation (Sari, 2024). Empirically, spiritual mindfulness-based approaches have been shown to improve emotional regulation and self-awareness effectively and to reduce psychological disorders significantly (Solichah et al., 2025). Thus, conventional models tend to be partial. In contrast, Islamic mindfulness has the advantage of producing deeper, more sustainable intrinsic transformation because it is rooted in spiritual awareness and life meaning.

Based on the above description, there is a gap between the dominance of conventional rehabilitation approaches and the need for a more integrative approach that addresses the spiritual dimension. Therefore, this study aims to examine the healing techniques and the role of Islamic mindfulness in the rehabilitation process of former drug addicts at Pondok Al Ghazali Kediri. This research is expected to provide both theoretical and practical contributions. Theoretically, it enriches the field of Islamic psychotherapy by offering an integrative rehabilitation model based on Islamic mindfulness. In practice, the findings are expected to serve as recommendations for

rehabilitation institutions, guiding the development of healing methods that not only focus on physical and psychological aspects but also integrate spiritual dimensions to achieve deeper, more sustainable recovery.

METHOD

This study employs a qualitative case study approach. This study employed a qualitative case study approach to obtain an in-depth understanding of the phenomenon under investigation in its real-life context (Ilhami et al., 2024). The case study approach enabled the researcher to produce rich, contextual descriptions of the rehabilitation process under study (Septiana et al., 2024). The research was conducted at Pondok Pesantren Al Ghozali Kediri because the institution implements a spiritually based rehabilitation model integrating Islamic mindfulness practices such as *dhikr*, *muraqabah*, and *muhasabah* in the recovery process of former drug addicts. Informants were selected through purposive sampling to obtain data relevant to the research objectives (Tajik et al., 2024). The informants consisted of three former drug addicts, two boarding school caregivers, and two instructors or mentors. The inclusion criteria included former drug addicts who had undergone at least three months of rehabilitation, individuals with direct experience in Islamic mindfulness practices, psychologically stable participants capable of reflective communication, and caregivers or mentors with a minimum of two years of experience in spiritually based rehabilitation programs.

Data collection in qualitative research aims to obtain an in-depth understanding of phenomena through direct interaction with subjects and research contexts (Putri & Sri Murhayati, 2025). This process uses interviews, observation, and documentation as its main techniques for exploring meanings and subjective experiences related to rehabilitation (Ardiansyah et al., 2023). In this study, the data consisted of information on the experiences of former drug addicts in engaging in Islamic mindfulness practices, including *dhikr*, *muraqabah*, *muhasabah*, and *tazkiyatun nafs*, as well as changes in self-control, emotional regulation, spiritual awareness, and recovery processes during rehabilitation at Pondok Pesantren Al Ghozali Kediri. The data were obtained through in-depth interviews with former drug addicts, caregivers, and mentors, participatory observations of daily rehabilitation activities, and documentation in the form of rehabilitation schedules, activity records, and institutional archives related to spiritually based rehabilitation programs.

In-depth interviews were conducted in a semi-structured format, lasting 45–90 minutes per session, using open-ended guiding questions focused on addiction experiences, rehabilitation processes, and participants' spiritual transformations to enable reflective and contextual data exploration. Participant observation was conducted through the researcher's direct involvement in daily activities, including congregational *dhikr*, congregational prayer, and spiritual mentoring, to capture behavioral dynamics, emotions, and social interactions in their natural setting, with all observations systematically recorded in field notes. Documentation was used as a complementary technique, analyzing activity records, rehabilitation program documents, and visual materials to strengthen and verify field findings. Data collection was conducted from September 20, 2025, to December 17, 2025, at Pondok Pesantren Al Ghozali Kediri to obtain a comprehensive understanding of the spiritual transformation process of former drug addicts within the framework of Islamic mindfulness-based rehabilitation.

The data analysis technique in this study follows an interactive model comprising data reduction, data display, and conclusion drawing, conducted cyclically throughout the data collection process (Sa'diyah, 2024). The researcher identified and coded key findings on self-control, emotional regulation, spiritual awareness, craving reduction, and recovery experiences, which were then grouped into themes such as Islamic mindfulness practices, psychospiritual transformation, and recovery outcomes. Observation data from activities such as congregational prayer, *dhikr*, and spiritual mentoring were compared with interview results to examine data consistency. In contrast, rehabilitation documents and activity records were used to strengthen and verify the findings.

FINDINGS AND DISCUSSION

Findings

The findings of this study indicate that Islamic mindfulness practices at Pondok Al Ghozali Kediri function as psychospiritual intervention mechanisms in the rehabilitation of former drug addicts. Practices such as *muraqabah*, *tazkiyatun nafs*, and *muhasabah* are implemented not merely as religious rituals but also as therapeutic strategies that strengthen self-control, regulate cravings, reconstruct personality, and reduce the risk of relapse. The integration of these practices produces multidimensional changes, including improved emotional regulation, a more positive self-identity, adaptive coping mechanisms, and stronger spiritual awareness. These findings affirm that Islamic

mindfulness contributes not only to stopping addictive behavior but also to creating sustainable psychospiritual transformation and resilience in facing post-rehabilitation challenges.

Healing Techniques for Former Drug Addicts at Pondok Al Ghozali Kediri

Table 1. Findings on the Islamic Mindfulness-Based Rehabilitation Process

| No | Aspect | Field Findings | Observed Changes |
|----|--------------------------------|---|---|
| 1 | Islamic Mindfulness Mechanism | Islamic mindfulness was implemented through <i>dhikr</i> , <i>muraqabah</i> , <i>muhasabah</i> , congregational prayer, and spiritual mentoring as part of daily rehabilitation activities. | Participants became more reflective, emotionally stable, and capable of controlling impulsive responses. |
| 2 | <i>Muraqabah</i> | Participants practiced awareness of internal urges through remembrance of Allah, breath awareness, and self observation during craving episodes. | Reduced emotional reactivity, improved self control, and increased ability to resist impulsive behavior. |
| 3 | <i>Tazkiyatun Nafs</i> | Spiritual discipline was developed through habituation of worship, obedience to rules, emotional restraint, and daily self control practices. | Increased discipline, emotional regulation, responsibility, and formation of a more positive self identity. |
| 4 | <i>Muhasabah</i> | Participants conducted reflective self evaluation regarding past addictive experiences and personal mistakes during rehabilitation activities. | Development of constructive self awareness, stronger responsibility, cognitive restructuring, and commitment to recovery. |
| 5 | Psychospiritual Transformation | Islamic mindfulness practices encouraged participants to reinterpret life experiences and strengthen spiritual awareness. | Formation of adaptive coping mechanisms, stronger resilience, meaningful life orientation, and reduced relapse tendency. |

Source: Data processed by researcher, 2026

The findings indicate that Islamic mindfulness at Pondok Al Ghozali Kediri functions as an operational psychospiritual intervention in the rehabilitation process of former drug addicts. The implementation of *dhikr*, *muraqabah*, *tazkiyatun nafs*, and *muhasabah* was not merely ritualistic but became part of a structured healing mechanism that shaped participants' self-awareness and self-regulation. Field observations showed that participants gradually became more capable of controlling emotional impulses, managing craving responses, and responding to stressful situations more calmly and reflectively.

The practice of *muraqabah* played an important role in strengthening awareness toward internal urges before they developed into impulsive actions. Participants demonstrated the ability to pause, regulate emotions, and consciously redirect their responses when facing triggering situations. Observation findings also showed decreased emotional reactivity, reduced aggressive

responses, and improved behavioral control during social interactions. This indicates that divine awareness functioned as an internal control mechanism in the rehabilitation process.

Meanwhile, *tazkiyatun nafs* contributed to intrapersonal transformation through the habituation of spiritual discipline and self-control. Participants showed significant changes in emotional management, compliance with institutional rules, responsibility, and the ability to restrain impulsive desires. In addition, field findings revealed a reconstruction of self-identity in which participants no longer perceived themselves as addicts but as individuals undergoing self-improvement and spiritual growth. This transformation strengthened their internal motivation to sustain recovery.

Furthermore, *muhasabah* served as a reflective cognitive mechanism, enabling participants to reinterpret past experiences more constructively. Participants became more open in expressing emotions, more responsible for past behaviors, and more capable of understanding the causes of their addictive experiences without being trapped in destructive guilt. This reflective process encouraged cognitive restructuring, emotional recovery, and a stronger commitment to positive behavioral change. Overall, the integration of Islamic mindfulness practices produced multidimensional psychospiritual transformation reflected in emotional stability, adaptive coping mechanisms, spiritual awareness, and stronger resilience against relapse.

The Role and Mechanism of Islamic Mindfulness

Table 2. Findings on Islamic Mindfulness as a Self-Regulation Mechanism in Rehabilitation

| No | Process Stage | Field Findings | Observed Changes |
|----|-----------------------------|---|---|
| 1 | Awareness of Urges | Participants became aware of the emergence of craving, impulsive thoughts, and emotional changes before reacting. | Increased selfawareness and sensitivity toward internal triggers. |
| 2 | Pause and Emotional Control | Participants interrupted automatic reactions through <i>dhikr</i> , breath regulation, and calming techniques. | Reduced impulsive reactions and improved emotional stability. |
| 3 | Spiritual Reflection | Participants reflected on actions through awareness of Allah’s presence and spiritual values. | More reflective thinking and stronger selfcontrol in decision making. |
| 4 | Response Selection | Participants consciously chose adaptive responses rather than following addictive urges. | Improved behavioral control and decreased aggressive or impulsive behavior. |
| 5 | Behavioral Stability | Islamic mindfulness practices were consistently integrated into daily rehabilitation activities. | Formation of sustainable selfregulation, responsibility, and relapse prevention capacity. |

Source: Data processed by researcher, 2026

The findings indicate that Islamic mindfulness functions as an operational self-regulation mechanism in the rehabilitation process at Pondok Al Ghozali Kediri. Field observations showed that participants gradually shifted from reactive behavior patterns toward more reflective responses when facing craving, emotional pressure, and triggering situations. Participants no longer responded automatically to addictive urges but demonstrated the ability to recognize internal impulses before acting. This process reflects the emergence of conscious awareness as the initial stage of behavioral control.

The self-regulation mechanism operated through several interconnected stages. First, participants developed awareness of emotional and cognitive changes associated with craving. Second, they learned to interrupt automatic reactions through spiritual practices such as *dhikr* and breath regulation, thereby stabilizing their emotions before responding. Third, participants engaged in spiritual reflection by considering religious values and awareness of Allah’s presence when evaluating their impulses and actions. Finally, participants consciously selected more adaptive, controlled behavioral responses rather than yielding to impulsive desires.

Field findings further revealed that this process contributed to significant behavioral and psychological changes. Participants appeared calmer when facing conflict, less emotionally reactive, and more able to control aggressive responses in situations that previously triggered impulsive behavior. In daily rehabilitation activities, participants also demonstrated greater consistency, responsibility, and commitment to recovery. These findings demonstrate that Islamic mindfulness did not merely function as a spiritual activity but as a structured psychospiritual mechanism that strengthened emotional regulation, self-awareness, and sustainable behavioral stability during the rehabilitation process.

Spiritual Transformation of Former Drug Addicts

Table 3. Findings on the Spiritual Transformation of Former Drug Addicts

| No | Transformation Aspect | Field Findings | Observed Changes |
|----|--------------------------------|---|---|
| 1 | Emotional Regulation | Participants practiced emotional control through <i>dhikr</i> , breath regulation, prayer, and reflective pauses when facing triggering situations. | Reduced anger outbursts, decreased impulsive behavior, and improved emotional stability. |
| 2 | Reflective Self Awareness | Participants became more aware of addiction triggers, personal weaknesses, and behavioral consequences. | Increased selfevaluation ability and stronger awareness in controlling behavior independently. |
| 3 | Reconstruction of Life Meaning | Participants gradually shifted their life orientation from instant gratification toward spiritually meaningful goals and selfimprovement. | Emergence of positive life purpose, stronger spiritual commitment, and motivation for recovery. |
| 4 | Identity | Participants no longer identified | Formation of a more positive |

| No | Transformation Aspect | Field Findings | Observed Changes |
|----|---|---|--|
| 5 | Transformation Resilience and Recovery Sustainability | themselves as “addicts” but as individuals undergoing selfimprovement and spiritual growth. Spiritual practices became part of participants’ daily coping strategies in facing stress and emotional pressure. | selfidentity, responsibility, and adaptive social behavior. Stronger resilience, reduced relapse tendency, and sustainable behavioral stability. |

Source: Data processed by researcher, 2026

The findings indicate that spiritual transformation among former drug addicts at Pondok Al Ghozali Kediri occurred through measurable psychological and behavioral changes during the rehabilitation process. Participants gradually developed better emotional regulation, demonstrated by their ability to control anger, reduce impulsive reactions, and manage emotional pressure more calmly. Observation results showed that participants increasingly used spiritual practices such as *dhikr*, prayer, and breath regulation to stabilize emotions and avoid reactive behavior in triggering situations.

In addition, the rehabilitation process fostered participants' reflective self-awareness. They became more capable of recognizing addiction triggers, evaluating their past behaviors, and understanding the consequences of their actions. This reflective process encouraged participants to reinterpret their life experiences more constructively and strengthened their awareness of personal responsibility in recovery. The findings also revealed a reconstruction of life meaning in which participants shifted from a life orientation focused on instant gratification toward spiritually meaningful goals and self-improvement.

Identity transformation became another important finding in this study. Participants gradually abandoned the negative identity associated with addiction and developed a new self-concept as individuals committed to personal growth and spiritual improvement. This transformation was reflected not only in cognitive awareness but also in observable social behavior, including increased participation in daily activities, greater responsibility, greater empathy toward others, and improved social interaction within the rehabilitation environment.

Furthermore, spirituality functioned as a foundation for strengthening resilience and sustaining recovery. Participants who consistently engaged in Islamic mindfulness practices appeared more emotionally stable and more capable of coping with stress without returning to addictive behavior. Spiritual activities served as adaptive coping mechanisms, helping participants maintain behavioral stability, strengthen self-control, and reduce the risk of relapse. These findings

demonstrate that Islamic mindfulness contributed not only to temporary behavioral change but also to long-term psychospiritual transformation and sustainable recovery.

The Contribution of Islamic Mindfulness in a Comprehensive Healing Model

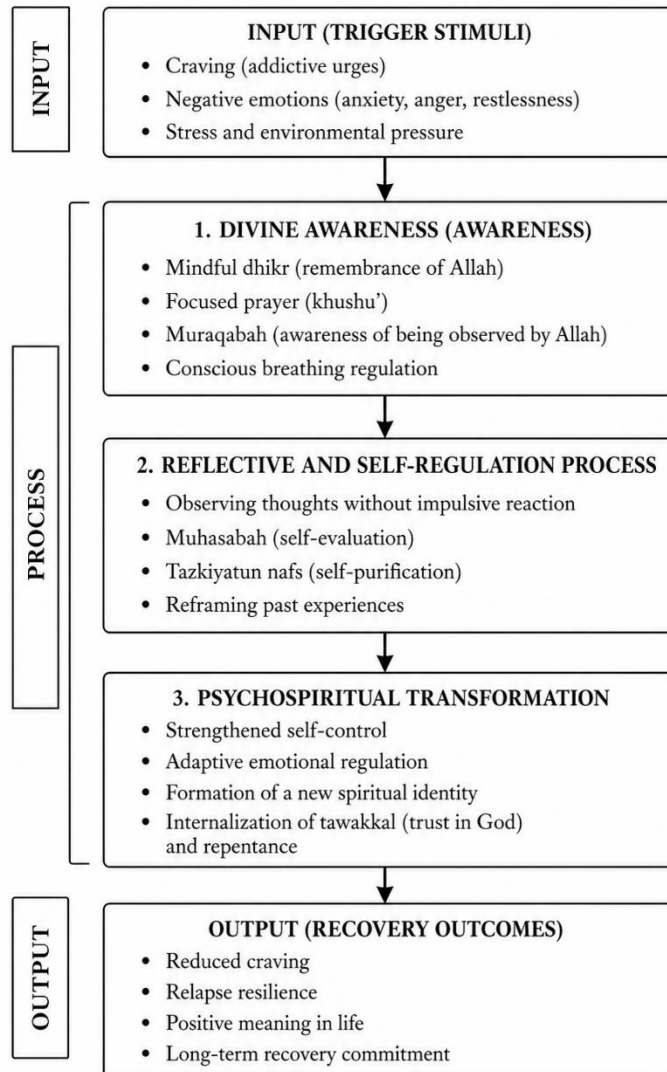


Figure 1. Integrative Model of Islamic Mindfulness in the Rehabilitation of Former Drug Addicts

The diagram shows that the rehabilitation process of former drug addicts operates systematically through an input, process, and output flow within the framework of Islamic mindfulness. At the input stage, individuals are exposed to triggering stimuli such as cravings, negative emotions, and environmental pressures that typically activate addictive behavior. This stage represents the initial point at which automatic responses emerge, which in addiction contexts tend to be impulsive in nature.

At the process stage, interventions are carried out through three main mechanisms. First, divine awareness (*awareness*) is developed through conscious dhikr, mindful prayer, *muraqabah*, and

breathing regulation, which function to shift automatic responses into reflective awareness. Second, reflective processes and self-regulation occur, in which individuals begin to observe their thoughts without impulsive reaction, engage in *muhasabah*, undergo *tazkiyatun nafs*, and reconstruct the meaning of life experiences. Third, these processes lead to psychospiritual transformation, characterized by strengthened self-control, more adaptive emotional regulation, the formation of a new spiritual identity, and the internalization of values such as *tawakkal* (trust in God) and *taubah* (repentance). The final stage is the output stage, namely the achievement of comprehensive recovery, including reduced cravings, increased resilience against relapse, the formation of positive life meaning, and long-term recovery commitment.

The novelty contribution of this model lies in the systematic integration of modern mindfulness concepts with Sufistic practices (*muraqabah*, *tazkiyatun nafs*, and *muhasabah*) within a single operational and hierarchical mechanism. This model not only explains what the intervention is but also how the transformation process unfolds from awareness to changes in identity and behavior. Thus, Islamic mindfulness is not positioned merely as a spiritual practice, but as a structured psychospiritual mechanism in addiction rehabilitation. This novelty also lies in its ability to integrate scientific and spiritual approaches without compromising the essence of either domain. In addition, the model contributes conceptually to enriching the field of Islamic psychotherapy in the context of modern rehabilitation.

This model can serve as a foundation for developing a more holistic, context-specific rehabilitation approach, particularly in faith-based institutions. Furthermore, it opens the door to integrating psychological and spiritual therapies across both clinical and social practice. It can serve as an intervention framework to improve the effectiveness of relapse prevention and the sustainability of long-term recovery. The model can also be adapted across various rehabilitation settings by considering cultural characteristics and individual needs. Moreover, its application has the potential to enhance the quality of rehabilitation services by emphasizing a balance between mental, emotional, and spiritual recovery.

Discussion

The findings of this study indicate that Islamic mindfulness practice at Pondok Al Ghozali Kediri functions as a self-regulation mechanism that transforms participants' responses from impulsive to reflective. This is consistent with research showing that mindfulness plays a significant role in enhancing self-regulation and reducing addictive behavior by increasing awareness of

internal experiences (Garland, 2021). The process of divine awareness through dhikr, *muraqabah*, and breathing regulation in this study provides further evidence that spiritually based mindfulness has a stronger effect on reducing cravings because it incorporates dimensions of meaning and life values (Weeks, 2020). Thus, these findings confirm that integrating spiritual awareness and mindfulness techniques extends self-regulation from mere cognitive control to value-based regulation.

Furthermore, the practice of *muraqabah* in this study serves as a spiritually integrated mindfulness that enables participants to observe urges without impulsive reactions. This aligns with findings that mindfulness enhances attentional control and emotional regulation in individuals with addiction disorders (Schuman Olivier et al., 2020). However, the present study extends this concept by showing that awareness is not value-neutral but is oriented toward the presence of God as the source of self-control. This perspective is supported by studies indicating that Islamic spiritual practices, such as *muraqabah*, function as a form of transcendental awareness that enhances emotional stability and reduces impulsivity through self-awareness mechanisms grounded in divine values (Kamarulbahri et al., 2024). In addition, recent studies suggest that Islamic mindfulness operates not only at the cognitive level but also fosters spiritual vigilance guided by the awareness of “being observed by God” (Sadiq & Ahmad, 2026). Thus, *muraqabah* contributes theoretically as a form of mindfulness with a strong theological dimension, distinguishing it from secular mindfulness.

Regarding *tazkiyatun nafs*, the findings indicate behavioral change, discipline, and identity reconstruction among participants. This is consistent with habit-formation and self-regulation theories, which hold that behavioral change occurs through consistent habituation in structured environments (Gardner, 2015). Moreover, the identity shift from “addict” to an individual in the process of self-improvement supports identity transformation theory in addiction recovery, which emphasizes identity change as a key factor in successful recovery (Gligorov & Cowan, 2025). This finding is further reinforced by recent studies showing that spirituality contributes to the formation of a more positive identity oriented toward life meaning (Rohmaniyah & Rizkiana, 2025). Thus, *tazkiyatun nafs* functions not only as spiritual purification but also as a mechanism of identity and behavioral transformation.

Meanwhile, the practice of *muhassabah* in this study serves as a cognitive restructuring mechanism, helping participants reinterpret past experiences through structured self-reflection. This aligns with studies showing that cognitive restructuring effectively transforms maladaptive

thought patterns into more adaptive ones through reappraisal and schema modification (Umam et al., 2025). In addition, reflective approaches in mindfulness-based interventions have been shown to enhance emotional regulation and reduce negative thinking patterns, such as rumination and excessive guilt (Rizwari et al., 2023). This process demonstrates that structured reflection can serve as a bridge between self-awareness and adaptive behavioral change. The present study strengthens this concept by showing that *muhasabah* is not only cognitive but also spiritual, producing deeper, more sustainable transformation through the integration of self-awareness and religious values. Thus, *muhasabah* functions as a bridge between cognitive healing and spiritual transformation in addiction recovery (Ilahiya et al., 2026).

Furthermore, the Islamic mindfulness mechanism identified in this study demonstrates a systematic progression from awareness to regulation to transformation. This aligns with the concept of Islamic mindfulness, which emphasizes integrating self-awareness, emotional control, and spiritual values into religious practice (Khoirunisa et al., 2025). In the context of addiction and behavior change, this process aligns with findings that spiritual practices such as *muraqabah*, *dhikr*, and *muhasabah* enhance self-regulation and strengthen impulse control (Mardianti et al., 2026). However, this study contributes a novel perspective by positioning spirituality as the core dimension of the transformation process, where awareness is not only cognitive but also grounded in divine values. Recent studies show that integrating spirituality into Islamic mindfulness enhances intervention effectiveness by strengthening life meaning, inner peace, and recovery commitment (Febrianti et al., 2025). Therefore, Islamic mindfulness can be understood as an integrative model that simultaneously combines psychological mechanisms (attention regulation and cognitive control) and spiritual mechanisms (*dhikr*, *muraqabah*, and *tazkiyatun nafs*) in the transformation process.

The spiritual transformation identified in this study also demonstrates a strong relationship between spirituality and resilience. In Islamic psychology, spirituality is understood as an internal resource that enhances individuals' resilience against stress, psychological pressure, and the risk of relapse (Latifatun Nisa et al., 2025). This is consistent with findings that individuals with higher levels of spirituality demonstrate more adaptive coping, greater emotional stability, and a greater capacity to recover from psychological crises (Asih et al., 2025). In addition, spirituality significantly contributes to meaning in life, which functions as a protective factor in addiction recovery and identity strengthening (Azzahra et al., 2024). These findings confirm that participants' changes are

not merely behavioral but also involve deeper psychological and spiritual restructuring, including shifts in life orientation, value systems, and self-meaning. Thus, spiritual transformation becomes a key factor in sustaining long-term recovery based on Islamic mindfulness and *tazkiyatun nafs*.

Furthermore, the rehabilitation model of former drug addicts in this study follows a systematic input, process, and output framework within Islamic mindfulness, consistent with psychosocial rehabilitation approaches based on behavioral change (Delima et al., 2023). At the input stage, cravings, negative emotions, and environmental pressures serve as primary relapse triggers (Waruwu & Bengkel, 2025). At the process stage, interventions through dhikr, mindful prayer, *muraqabah*, *muhasabah*, and *tazkiyatun nafs* function as self-regulation mechanisms that integrate cognitive and spiritual dimensions, enhance emotional control, and reduce impulsivity (Anbiya, 2023). This reflective process also supports meaning reconstruction and identity formation (Sofiannisa et al., 2025). At the output stage, reductions in craving, increased self-control, and strengthened long-term recovery commitment emerge as protective factors against relapse (Ubaidillah et al., 2026). Thus, Islamic mindfulness produces transformation not only at the behavioral level but also at the holistic psychospiritual level.

Overall, this study's findings both reinforce and expand mindfulness theory in the context of addiction by introducing Islamic mindfulness as a comprehensive psychospiritual model. This model is not only effective in reducing cravings and enhancing emotional regulation but also in shaping identity, life meaning, and psychological resilience. This demonstrates that spiritually based approaches have strong potential to develop more holistic, contextually relevant rehabilitation interventions, particularly within religiously oriented societies.

CONCLUSION

The rehabilitation of former drug addicts at Pondok Al Ghozali Kediri takes place through a structured Islamic mindfulness mechanism that integrates the practices of *muraqabah*, *tazkiyatun nafs*, and *muhasabah* within a framework of awareness, self-regulation, and psychospiritual transformation. The findings indicate that Islamic mindfulness practices are effective in transforming impulsive responses into reflective ones, strengthening self-control, reconstructing life meaning, and forming a new spiritual identity oriented toward long-term recovery. The novelty of this study lies in the formulation of an operational Islamic mindfulness model that integrates modern mindfulness concepts with Sufi practices within a systematic input, process, and output framework. Theoretically, this model expands the field of Islamic psychotherapy by presenting a

measurable psychospiritual mechanism. Practically, it can serve as a reference for developing holistic, contextual, and sustainable addiction rehabilitation interventions within faith-based institutions.

The implications of this study indicate that strengthening the spiritual dimension, based on divine awareness, significantly contributes to improving rehabilitation effectiveness by establishing a stable and adaptive internal self-regulation system. However, this study has limitations, including its single case study design, limited number of participants, and the absence of quantitative measurement of psychological and spiritual changes. Therefore, future research is recommended to test this model on a broader scale using a mixed methods approach, conduct comparative studies across rehabilitation institutions, and develop a valid and reliable Islamic mindfulness measurement instrument to enhance generalizability and strengthen its scientific contribution.

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