

The Repentance Bath of Abah Anom's Inabah: A Hydrotherapy for Drug Addicts in Muslim Society

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Abstract

The repentance bath of Abah Anom's Inabah is used as a form of hydrotherapy, and many scholars admit that it is effective at treating drug addiction. There are, however, many others who do not fully understand the concept of the repentance bath and its implementation process. In this article, we described the concept and implementation of Abah Anom's Inabah. This study also examined the effects of repentance bath on patients suffering from drug addiction. The study used a qualitative descriptive research methodology with a phenomenological perspective. The results of this research conceptualized Abah Anom's Inabah as a form of internal and external hydrotherapy for treating drug addicts in accordance with the postulations of the Qur'an and Hadith, such as water being the primary source of life for God's creatures, bath as a way of purifying both physical and mental states, water being beneficial in purifying both physical and mental states, water as a purifier from the sky (rain), and the prohibition of *khamr* (which is intoxicating). The implementation of Abah Anom's Inabah is similar to the *janābah* bath, or the bath performed after having major *ḥadaś* by reading special intentions and prayers. It is performed every morning at approximately 02.00 am in three stages: preparation, implementation, and closure. As a result of the data, it was concluded that Abah Anom's Inabah positively impacts patients in terms of self-awareness, cleanliness from toxins, and a sense of peace.

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INTRODUCTION

Drug addiction refers to a chronic relapsing condition marked by a range of behaviors that include an inability to properly regulate one's use of drugs (Di Benedetto, 2022). The use of narcotics can result in both physical and psychological damages, thereby causing addiction to the user, and the need to continually increase doses (Constitution Number 35, 2009). If the addict does not find narcotics, their body will experience painful reactions, such as vomiting, constipation, convulsions, and even shivering, which is termed "the addiction effect" (Al-Ghifari, 2003). Mental disorders such as depression, paranoia, suicide attempts, and violence may occur because of disruptions in nerve-conducting signal functions (neurotransmitters) in the central nervous system (brain) (Fadhli, 2018).

Adolescent drug abuse is a problem that affects a segment of the social system in Indonesia (Concerning Narcotics, 2009). The Law of the Republic of Indonesia (2009) Number 40 article 1 recognises adolescents as those Indonesian citizens between the ages of sixteen and thirty who are entering a crucial phase of development and growth. Based on reports from the National Narcotics Agency (Badan Narkotika Nasional), there were 851 reported cases of narcotics and drug abuse in Indonesia in 2022. A total of 766 cases were reported in the previous year, representing an increase of 11.1% (Widi, 2023). In Islam, this condition is analogous to a heinous act and satanic behavior (an-Nisa [4]: 90) because it causes hatred, enmity, and worship neglect (forgetting to remember Allah and pray) (Hawari, 2008). Islam views the condition as sick or unhealthy, both physically and mentally (Sussman & Ames, 2008). The existing mental illness essentially causes a disease condition; as Prophet Muhammad said, "physical pain (the whole body) depends on the health and

illness of one's soul", (Hadith narrated by Bukhari), namely, moral and personal barriers can damage a person's soul (psyche), and their body (soma), causing psychosomatic disease (Kharisudin, 2005). In order to effectively treat both physical and mental diseases, it is necessary to purify the soul, or '*tazkiyat al-nafs*' (Hawari, 2008) from diseases or impurities of the heart, so that it is always close to Allah and becomes aware of His presence within it. A significant step in the '*tazkiyat al-nafs*' process involves performing a repentance bath. The repentance bath is believed to be capable of detoxifying various toxins in the body by improving the flow of blood in the blood vessels (El Bantanie, 2010), and by revamping disturbed body waves through the atoms and subatomic particles of water in the body (Emoto, 2006).

The majority of sedated patients are youths and young adults between the ages of 17 and 23. Drug exposure is linked to social imbalance, unusual behavior, surroundings, immediate family, and extended family members. At the revolving peak of lives of those who have been sedated, healing and social restoration contribute to the formation of a fresh worldview. In the restoration preparation process, individuals are taught various exercises to change their freaky behavior into an exemplary one, both internally and externally. A change in inner behavior encompasses the ability to maintain a good mental state, to venerate vigorously, and to promote good physical health. Additionally, the change in external behavior is associated with a greater sensitivity to others (Hasbi et al., 2020). Improved social welfare in the community can be attained by addressing the drug abuse problem from a social perspective. Thus, identifying and combating addiction problems would require an understanding of the social conduct of drug addicts, which may also be instrumental to recognizing and managing issues related to compulsion (Fararouei et al., 2012). In order to provide advanced mental health care for drug addicts, psychotherapy groups should be arranged according to type (T-group), psychodynamic groups, and Gestalt groups. In order to work with sedate-dependent individuals, a proposal may include taking assignments that require them to write compositions describing their lives, what their meanings are, what they should do, and other mental exercises (Zentsova & Leonov, 2013).

The Inabah is an effective hydrotherapy method for the rehabilitation of drug addicts, delinquent teenagers, and people with mental disorders. A key component of caring for victims of drug abuse and juvenile delinquency is returning them from behaviors that are always contrary to God's will or immoral to His plan. Based upon Sufi philosophy, drunken people have souls that are shaken and disturbed, and therefore a method of recovery (Inabah) is necessary. Both the theoretical and practical aspects of the Inabah method are derived from the Qur'an. The Inabah rehabilitation center is located at Suryalaya Islamic boarding school in Tasikmalaya, West Java, and has several branches in the surrounding area. As part of the Inabah system, cold water is used for hydrotherapy, also known as a repentance bath, to treat drug addicts. Few studies have demonstrated the effectiveness and efficiency of repentance baths in treating drug addicts, with an 80% success rate achieved (Kharisudin, 2005), and a 93,1% success rate in another study (Inabah, 2020).

A number of other previous studies have been conducted concerning Inabah. There is research that describes how addiction social workers are recruited at Inabah XV Pondok Pesantren Suryalaya, an institution that has a strategic partnership with the Ministry of Social Affairs (Alfariz & Nulhaqim, 2020). In another study, the tasawwuf (mysticism) approach was utilised to develop a curriculum for the rehabilitation of drug abuse victims at Pondok Inabah VII. The stages of curriculum implementation are as follows: *Takhallī*, *Tahallī*, and *Tajalli* (Alhamuddin, 2016). In a study on interpersonal communication conducted at Inabah II Putri Pesantren Sirnarasa Management regarding the social rehabilitation process for drug abuse victims, it was revealed that gentle interpersonal communication, trust, and patience aid in the healing process of those affected (Lusiawati & Legiyawati, 2021). A study also evaluated the stress experienced by students at Inabah Pondok Pesantren Suryalaya Tasikmalaya who were receiving rehabilitation for drug abuse; a moderate level of stress was experienced by drug abusers during rehabilitation, based on scores on the three aspects of stress: physiological, emotional, and behavioral; the stress related to the emotional aspect was the highest out of the three aspects (Alfariz & Taftazani, 2020). In a study in

which low-level laser therapy and hydrotherapy were examined for their potential effects on joint pain, both treatments reduced pain scores, improved joint motion, and maintained muscle strength (Reusing et al., 2021). A study found that hydrotherapy performed in a swimming pool coupled with aerobic exercises had positive effects on the mental health of staff at the Bid Boland gas purge company of Omidiyeh City (Zarghami et al., 2012). A study examined the impact of hydrotherapy on recovering patients; twelve patients were treated, and the results indicated that the patients were comfortable in the water, moved well, and felt a positive impact (Felten-Barentsz et al., 2018). In another study, pregnant women who received hydrotherapy experienced a sense of calm after their therapy was completed; they experienced reduced pain during menstruation following therapy (Benfield et al., 2018). Limited studies have been conducted to examine and explain hydrotherapy for drug addicts from an Islamic perspective, especially in light of the concept of the repentance bath in Abah Anom's Inabah. Also, a significant number of Suryalaya Thariqah Qodiriyah Naqsyabandiyah Islamic Boarding School students do not yet fully comprehend the concept of taking a repentance bath with cold water, the process, and the impact of this bath on mental health. Therefore, this article examines the concept, implementation, and impact of the repentance bath in Abah Anom's Inabah.

METHODS

We conducted descriptive qualitative research to describe a phenomenon contextually and develop a specific understanding using both primary and secondary sources of data, which included people, activities, and places. The data was collected using interactive (face-to-face) and non-interactive observation techniques (document observation), as well as an in-depth interview with four informants, including a therapist, a therapist assistant, and two patients. The data was further gathered by systematic searching and compilation of articles, interviews, field notes, and other sources, resulting in easily understandable data that informed the discussion section. We looked for data that pertains to the research focus, such as the basic conceptual framework, the implementation, and the impact of Inabah. The research was conducted between June 2022 and February 2023 at three Inabah Centers. A total of 15 Inabah are located in Cipicung Pagerageung Tasikmalaya, 20 Inabah are located in Puteran Pagerageung Tasikmalaya, and 17 Inabah are located in Rawa Sukahening Tasikmalaya. This study utilized Miles and Huberman's (1994) data analysis techniques, including reduction, display, and verification of data. The process of data analysis begins as soon as the researcher initiates data collection, sorting out which data are very relevant to the topic and which are not. Whether the data are relevant or not is determined by how they contribute to the research question.

RESULTS AND DISCUSSION

A Brief Insight into the Repentance Bath of Abah Anom's Inabah

According to Islamic law, the repentance bath is intended to increase one's faith and devotion because water is viewed as a source of life (Al Karaimeh, 2019). Essentially, this statement implies that with water, humans can live, attain a level of faith and piety, and live a healthy, physically and spiritually fulfilling life. There are various ways in which water is used to achieve these objectives, including ablution, bathing, cleaning dirt (purification), drinking, and so on. The act of bathing is one of the methods used in Islam to remove impurities from the body by sprinkling water and soaking in it. Repentance is the act of returning. Returning from sin (turning away and withdrawing from sin) (Mamat et al., 2012). It refers to the return of all innocent human beings to their initial state. To put it another way, repentance refers to an endeavor to earnestly purify one's soul and one's self from various impurities caused by behavior and actions that are contrary to Islamic law. As such, a bath of repentance is an effort to cleanse oneself physically and spiritually from various impurities accumulated in the body and soul as a consequence of one's actions and behavior by pouring water all over the body or immersing oneself in it.

Bathing and repentance are primary purification strategies, '*tahārah*'. Bathing is purification from unclean '*najs*' and *ḥadaś* by washing the whole body without missing any spot, by flushing the whole body with water on the hair and skin. Physically, bathing can remove dirt of all kinds from the body, and physiologically, it can relax muscles and nerves; it can also clarify the mind (MD & Black, 2013). Meanwhile, repentance is cleansing oneself and the heart from all sins committed, whether consciously or not (Saebani et al., 2009). Furthermore, al-Gazālī divides purification into four levels. The first level purifying the body from all *hadas*, dirt, and disgusting objects. The second level purifies every limb of the body from all evil deeds and sins. The third level purifies the heart from despicable actions, character (behavior), and vile and accursed qualities. The fourth level purifies *sirr* 'secret of the soul' from anything except Allah. It is the perfect level of purification, with the primary goal being to reveal the glory and majesty of Allah within himself (Zuhri, 2011). It level is purification of the prophet, *ṣiddiqīn*, and sufis (Dajani & Khalidi, 2013).

According to al-Gazālī, the substance of those four levels of purification contains two things: *takhāliyah* and *taḥāliyah*. *Takhāliyah* means soul emptying or cleaning, and *taḥāliyah* means soul decorating (Kukkonen, 2016). The result of this is that purified people have to adorn themselves with commendable deeds in addition to ridding themselves of bad traits. The soul must be cleansed of sin and adorned with obedience. Therefore, one should not construe cleanliness as only a matter of external cleanliness (Hauser-Schäublin & Harnish, 2014). It can also be challenging to progress through the four levels of purification in a short period of time; the fourth level cannot be reached before the previous three levels have been completed.

Repentance bath is carried out in the same way as *janābah* bath, bath caused by major *ḥadaś* (the release of semen and the meeting of the two genitals), i.e., washing the whole body from the top of the head or the tip of the hair to the feet (Rifa'i, 2006). Therefore, the repentance bath is purification from *ḥadaś*, uncleanness, and sin. As stated in the holy Qur'an, Allah loves those who repent and purify themselves, i.e., bathing, which is done by washing all parts of the body from head to toe to purify oneself from all existing dirt and *najis* (unclean) (physical purification) and from all sins that have been committed (spiritual purification).

The Religious and Scientific Foundation of Abah Anom's Inabah

Repentance bath therapy, one of the alternatives to healing drug addicts in Inabah, has received recognition from the government, private sector, and researchers. The implementation of the repentance bath is based on both religious and scientific principles. Among the verses related to the benefits of water for the life of creatures, both physically and mentally (spiritually), are al-Anbiya Surah verse 30, an-Nisa Surah verse 43, and al-Anfal Surah verse 11.

The first verse explains that water is the primary source of life, as in contemporary interpretations, one of which is the interpretation of Quraish Shihab regarding the Quran Surah Al Anbiya [21] verse 30, that when the Earth's crust crystallizes due to cold, and through the process of several larval eruptions that occur after that, the Earth obtains large amounts of water vapor and carbon dioxide due to surplus flowing larvae. One of the factors that helped form fresh oxygen in the air afterwards was the activity and interaction of sunlight through the assimilation of light with earlier generations of plants and grasses (Shihab, 2015a). Therefore, Allah provides water for the life of His creatures on as much as 90% of the Earth's entire surface; and most of the human body consists of water. It ranges from 70% - 75% for infants, 65% - 70% before puberty, and 50% - 60% of body weight for adults, and all of that comes from 28% of food intake and 78% of drink (Santoso et al., 2011). This illustration shows that water is the main factor in the human body, so people who lack water (dehydration) will experience weakness and cannot carry out activities. Even if humans can survive without food for up to 14 days, if there is a lack of water, they can only last up to 4-5 days. So, it is clear that humans, with a very dominant amount of water in their bodies, make water the central aspect of their bodies.

The second verse explains that drunkenness in Islam is a prohibited act. Therefore, it is not permissible to pray under such conditions, and this verse becomes the basis for prohibiting anything

intoxicating. Every intoxicant is *khamr*, and every *khamr* is *ḥarām* (Hadith narrated by Muslim number 2003 from Ibnu Umar Abu Dawud number 3679). Every intoxicant is *ḥarām* (Hadith narrated by Bukhari number 4087, 4088, 5773, Hadith narrated by Muslim number 1733), and every *khamr* agreed by the leading scholars for a variety of reasons. Hanafi scholars said that *khamr* is *ḥarām* because it is an act of satan (*rijsun*) as stated in the holy Qur'an; "*Rijsun* is an act of Satan" (al-Maidah [5]: 90); Maliki scholars said that *khamr* is *ḥarām* because it is intoxicating; Syafi'i scholars said that *khamr* is *ḥarām* because it is intoxicating and an act of Satan, and it is equated with *najs* of blood flowing. Lastly, Hambali scholars argued that *khamr* is *ḥarām* because it is intoxicating and eliminates one's reasoning. As for the interpretation of the Quraish Shihab regarding Quran Surah al Maidah verse 90 is that drinking intoxicating liquor, gambling, herding stones as a basis for slaughtering sacrifices to get closer to the revered statue, releasing arrows, pebbles, or leaves to find out the unseen provisions—all it is nothing but soul filth—which is a ruse of Satan for the culprit. So, let all that be left in order that everyone can live a glorious life in this world as well as enjoy the pleasures of heaven (Shihab, 2015c).

In Sufism's perspective, drunkards are classified as "unclean," both physically and mentally. Physically because their body has been smeared with an unclean drink that has flowed into their bloodstream, and mentally because their body has been filled with unclean things, i.e., an attitude or character resembling a dirty animal's character. Therefore, the "unclean" person should not pray to be aware of all their actions, and in the Sufistic perspective, bathing can be used to purify this condition, a repentance bath, like *janābah* bath. Wahbah az-Zuhaili, an expert on jurisprudence and commentary from Syria, interpreted the Qur'an in Surah An Nisa verse 43, saying, If everybody does not find water on the road, take soil or stones from the earth's surface to purify it, then wash the face and hands up to the elbows with the soil, both for small and big *ḥadaś*, verily, Allah is Most Forgiving by providing convenience and ease for everyone, and Most Forgiving for negligence and mistakes (Az-Zuhaili, n.d.). The revelation of this verse is because of the story of 'Abd al-Rahman Ibn 'Auf, who was in a state of *janābah* while he had a wound such that when he used water, the wound got worse. Then the verse was revealed (Sulaymān, n.d.). An-Nisa Surah verse 43 is also known as the surah about *tayammum* (Maimoen & Alfi, 2021).

The third verse explains more about the benefits of rainwater, as in the Quraish Shihab's interpretation of the Al Anfal Surah verse 11 that Allah sends down rainwater from the sky so that everybody can purify themselves with it and drive out the whispers of Satan. Allah has strengthened everyone's hearts with His help. With the rainwater, the ground becomes solid and strengthens the feet that stand on it. Water can purify; eliminate satanic disturbances; strengthen the heart; and strengthen steps when walking (Hutchinson et al., 2018). Water, in this case, is rainwater. It is a gift and a blessing from Allah that purifies various impurities or *najs* physically and mentally (Shihab, 2015b). Water can also eliminate the disturbance of the devil because "indeed the devil walks in the human body through the bloodstream" (Hadith narrated by Muslim) and by drinking, *wudhu* 'holy wash' it can be dispelled, or by bathing to make oneself calm, serene, and courageous when facing enemies, and rainwater can help improve one's feet when walking. Also, the interpretation of Ath-Thabari Volume 19 regarding the Qur'an, Surah Al Furqan verse 48, explains that Allah sends the winds that blow as a spreader of life and the rain that falls on His servants (Ath-Thabari et al., n.d.). These three verses are the foundation that shows water has a good effect on human health both physically and mentally by drinking, *wudhu*, or bathing, and that water is a basic need for every living creature, including humans (Gleick, 2009). The functions of water in the human body are very vital; among these functions are a) a building block for cell and body fluids; b) a body temperature regulator; c) a solvent; d) a bearing lubricant; e) a transport medium; and f) a medium to eliminate toxins and the products of metabolic wastes (Santoso et al., 2011).

Another foundation of repentance bath is hydrotherapy, which involves the changes in the blood vessels when the body is washed by water, like bathing. Hydrotherapy, through bathing, can constrict capillaries (Haryanto, 2015). It helps narrow the skin's blood vessels, facilitating blood flow to the brain, heart, lungs, liver, and kidneys; this supplies these organs with more blood than

usual. As a result, the liver will work more smoothly in carrying toxins in the body to be removed by the kidneys (Hawi & Syarnubi, 2018), as well as metabolic remnants that are no longer needed by the body because blood contains 82% water. As a result, the disposal of toxins or detoxification, and remnants of metabolism will be smoother.

Abah Anom's Inabah as a Hydrotherapy for Drug Addicts

Hydrotherapy comes from two Greek terms: “*hudos*”, which translates to water, and “*therapeia*”, which translates to healing (Calthrop, 1931). In this context, hydrotherapy refers to the utilisation of water for illness healing or to achieve a therapeutic effect. Broadly speaking, hydrotherapy involves the use of water, steam, ice, and hot and cold temperatures, either internally or externally, to improve or sustain health. The application of water in any form (solid, liquid, or vapor) to treat disease or maintain health primarily affects the nervous system, the circulatory system, and the skin.

There are two types of hydrotherapy: internal and external. Internal hydrotherapy is the administration of fluids orally, like drinking water (Irmachatshalihah & Alfiyanti, 2020). There are two purposes for internal hydrotherapy. The first reason is the body's demand for water to quench thirst and maintain homeostasis—at least 1.5 liters per day. Every day, a body physiology researcher recommends that the body's daily need for water be a minimum of three liters at an average temperature and more than three liters under specific temperature conditions (Gleick, 2009). Therefore, a lack of water can cause various health disorders, such as feeling weak throughout the body, headaches, difficulty urinating, defecation disorders, and others. The second reason is its healing effects on physical and mental illnesses. In terms of physical healing, internal hydrotherapy serves not only to eliminate thirst but also to facilitate the removal of toxic substances from the body. Accordingly, consuming large amounts of water, especially in the morning before eating on an empty stomach, may facilitate the expulsion of metabolic wastes that are not needed by the body because the stomach wall absorbs water quickly. Moreover, internal hydrotherapy exerts mental healing effects on conditions such as stress, depression, and demonic disorders (Quran [8]: 11), especially drinking water that has been recited with a prayer from the Quran by the Musryid, which, on the other hand, is called *ruqyah al-Qur'an* (Ihsan, 2016).

Another form of hydrotherapy is external hydrotherapy. External hydrotherapy includes towel baths, foot baths, half baths, hot and warm full baths, full cold baths, and neutral baths. It is critical to note that a bath is a form of external hydrotherapy that positively affects both physical and psychological aspects of health (MD & Black, 2013). During a bath, water is absorbed through the skin's surface, helping it return to its original normal condition, especially after activities. Moreover, in the drug-addicted state, a bath is an effective method of lowering the body's temperature; a higher temperature reduces humidity and results in intense fluid loss, while a lower temperature increases humidity and reduces fluid loss (Santoso et al., 2011). In addition, cold baths can constrict the capillaries, stimulate the cardiovascular system, and soothe the nerves of the skin and the nerves of the internal organs of the skin (Calthrop, 1931). Bathing is a method that aids in constricting the blood vessels in the skin of drug addicts. This constriction will facilitate blood flow to the brain, heart, lungs, liver, and kidneys so that these organs get more blood. Therefore, the liver will work smoothly to destroy more narcotic toxins in the body and be immediately removed by the kidneys. The cold water bath can help to remove narcotic toxins, which will make drug addicts healthy (Hawi & Syarnubi, 2018).

In addition to taking a bath, patients also have to repent of their sins. Repentance is essential in bathing therapy in Inabah because addicts are people who have committed sins. The addicts must intend to regret their mistakes and return to the path Allah has blessed by obediently carrying out all His orders so that while undergoing coaching or rehabilitation in Inabah, they will undergo external and spiritual purifications. Repentance is one of the healing therapies for drug addicts because repentance therapy has psychological values, such as awareness, confession of sins, and regret and serves as a means of cleaning black spots in the heart, strengthening thoughts and feelings, and

increasing the development of human potential (Yulianti, 2017). One of the implementations of repentance in the healing process of drug addicts in Inabah is taking a repentance bath.

The repentance bath is performed like a *janābah* bath, that is, the whole body must be washed with water, which is done by the patients every morning starting at 02.00 am after sleeping, beginning with the intention of repenting from all sins and mistakes and returning to the path that Allah blesses. Why is the repentant bath done at 02.00 am and after sleeping? Because when someone wakes up, the skin and flesh are relaxed, but the nerves are tense; when they are washed with cold water, the skin and flesh will shrivel, and the nerves will return to their proper position so that the body feels fresh (Muhajir & Masanah, 2022).

The most common reaction that occurs when drug addicts are bathed is shivering and even screaming in pain, especially if the patient is still in a state of addiction. There are some who even faint, while there are others who have only mediocre reactions. The patient's body reacting in this manner indicates that there are still remnants of drugs in their system since drug addicts are generally afraid of water and rarely take a bath (Muhajir & Hasanah, 2022: 563). Nonetheless, as the rehabilitation process progresses, patients eventually become accustomed to the repentance bath. When they have gained full awareness, they do it every morning without the assistance of a coach, builder or other individuals. As a result of this reaction, the purposes of the repentance bath can be identified as mental, spiritual, moral, and physical. The physical aspect is being cleansed of impurities flowing in the blood, and the mental aspect is being returned to one's initial state of positive wellbeing, after being bathed by the coach or builder.

The Implementation of Abah Anom's Inabah Hydrotherapy for Drug Addicts

The main goal of repentance therapy for patients in Inabah is to purify all impurities in the body during the rehabilitation process for at least forty days. The purification process is none other than the process of restoring nerve cells that have long been affected by the negative effects of drug use so that if it is carried out regularly for a certain period, the patients will have a new awareness of themselves and their future (Hawi & Syarnubi, 2018). The implementation of repentance bath therapy in Inabah has the following conditions. First, the repentance bath is carried out like *janābah* bath or bathing because of major *ḥadaś*. The term bath '*al-guslu*' means to drain water on something to remove dirt (Arfain et al., 2020). It means distributing water throughout the body in a special way or submerging it in water so the whole body can be drowned. Second, the repentance bath is carried out in the last third of the night at around 02.00 a.m.

A repentance bath is performed at around 02.00 a.m., or the last third of the night, for two reasons. The two reasons are 1) the virtue of the last third of the night; and 2) the temperature of the water in the last third of the night. Allah said, "Get up (for prayer) at night, except for a small part, i.e., half or less of it, or more than half of it, and recite the Qur'an slowly" (al-Muzammil [73]: 2-4) and Rasulullah said, "Indeed, at night there is a time that no Muslim servant gets when he asks Allah for the goodness of the affairs of the world and the hereafter, but He gives it to him, and it lasts all night" (Hadith narrated by Muslim). According to the above two texts, the night, in this instance, refers to the last third of the night (Agoes Noer Che, 2018). The last third of the night is a special time for someone to pray to Allah and repent from all their sins (Suhrowardi, 2023), and Allah would surely grant all requests (Nurhidayat, 2022). Bathing at 02.00 am has some benefits for the patient in that the body feels more comfortable, and the mind becomes calmer and more relaxed (Hilman, 2022). In astronomical calculations, if the time of the last third of the night is less than half of the night or one-sixth of the night, which is 01.37 am–03.37 am, or one-sixth of the end of the night, which is 03.37 am–05.37 am which is the special time, Allah will grant all prayers and requests. Therefore, drug addicts in Inabah are required to take a bath while repenting for forgiveness during these hours.

The temperature of water depends on the temperature of the surrounding air, meaning that the colder the air, the colder the water around it will be. Likewise, the night temperature will be more relaxed than the daytime temperature because there is no sunlight as a heat source at night.

The average temperature during the day is 22o C – 24o C, and the night temperature around 15o C – 19o C. In mountainous areas, the air temperature is even lower than that. Therefore, the temperature at night is perfect for a repentance bath, especially for drug addicts. Bathing repentance at night has a different psychological impact than bathing during the day. The reason is that when bathing at night, the water temperature will be colder, and cold water will have a psychological impact, especially for drug addicts; namely, increased circulation of blood on the surface of the skin, resulting in a decrease in body temperature, and drug addicts will experience a more relaxed and calm psychological state (MD & Black, 2013).

The steps of the repentance bath process are as follows: The first is the preparation stage, where the therapist prepares all the properties and materials of the repentance bath, wakes all of the patients, and then reads a prayer before entering the bathroom; by reading */Allāhumma inni' a'uzubika min al-khubuši wa al-khabāiš/* 'Verily, I seek Your protection from (temptation) male devils and female devils'. The second is the implementation stage, where several steps must be taken in carrying out the repentance bath of Abah Anom's Inabah; namely: (1) Clean the genitals and rectum; genitals and rectum are two areas in the human body that are prone to *najis*, therefore, before carrying out the repentance bath, the patients are asked to clean both areas, so that when they take a bath, both areas are clean of dirt, (2) chanting the intention to take the repentance bath; Intention is the root of all actions in the worship performed by every Muslim, and it is circumcised to say even though the real Intention is in the heart. The sound of the intention to take a bath of repentance is */nawaitul gusla li taubati 'an jami'i zunūbi lillahi ta'āla/* 'I intend to bathe in repentance from all sins because of Allah'. Patients who are new and have not memorized the sound of intention that must be said when taking a bath are usually guided by the coach, and those who have memorized are invited to chant their intentions. (3) Reading the prayer of repentance bath; Praying is the command of Allah "...pray to Me, I will allow it for you ..." (al-Mukmin [40]: 60). People who do not want to pray are enraged by Allah. Prayer has the value of worship, is the essence of worship and has the noblest position with Him (Sunan at-Tirmidzi, chapter Prayer 12/263). Additionally, prayer also has a psychological effect. Therefore, reading a prayer while taking a repentance bath is important. A repentance bath has meditation value and hypnotic suggestions (Kharisudin, 2005). For the patients, this is implied by the sound of the prayer that is usually recited by the patients themselves, which reads: */rabbī anzilnī munzalan mubārakan wa anta khairul munzilīn/* 'Oh my God, put me in a blessed place because You are the best of blessing/positions'. The prayer opens a glimmer of hope for a new, better environment and world. This condition will prevent all negative forms of frustration, like a withered tree starting to blossom again. (4) Bathing; during the bath, patients are situated in a squatting position, making it easier for the coach/deputy coach to pour cold water using a dipper right at the crown of the patient's head. This is the primary process of the repentance bath, which begins with watering the patients just above the crown of their head 7 (seven) times. Then, the patients take a bath on their own as usual, using toiletries until they finish bathing; except for patients who do not have full awareness due to the influence of drugs, the coach/deputy coach will bathe them from the beginning of the process until the end of the bath.

After these two stages above, there is the third or closing stage where patients are asked to dry their bodies with a towel, cover their genitalia, and do *wuḍū* 'ablution'. As advised by the prophet Muhammad, before cleaning himself from major *ḥadaś*, one is circumcised to purify oneself from minor *ḥadaś* first through *wuḍū*. *Wuḍū* performed sincerely, solemnly, precisely, and consistently can promote positive perceptions, motivations, and stress reduction. *Wuḍū* not only cleanses the outside of the body but also has a psychological effect on the nobility of the spirit of a Muslim, such as the feeling of peace and harmony in their souls (Pallawa & Masbukin, 2019). When the patients finish reading the prayer, they leave the bathroom.

The Impacts of Abah Anom's Inabah Hydrotherapy for Drug Addicts

There is a psychological effect of a repentance bath in Abah Anom's Inabah therapy when the patient takes it early in the morning, especially for patients who are drug addicts and suffer from mental disorders, such as stress and unconsciousness. The following are some of the psychological effects:

Self-Awareness

According to Nurhidayat, one of the therapists at Inaba 17th, through an interview on August 7th, 2022, teenagers usually come or are brought to Inaba unconscious due to alcoholism or other reasons (Nurhidayat, 2022). Therefore, they must first be made aware of the situation. According to him, all prospective patients who arrive in this condition, after being bathed, become conscious and aware of themselves; for example, they know where they are and who they are with. In an interview conducted on September 18th, 2022, Hilman, one of the former patients, confirmed this condition after he arrived drunk and got washed and noticed another patient being bathed (Hilman, 2022). From a philosophical standpoint, this behavior change is caused by a patient's body being drunk or intoxicated in a hot environment because of the influence of devils made of fire with the characteristics of evil, rebellious, treacherous, immoral, and disobedient. Because water has a cold characteristic, especially early in the morning around 02.00, a mediocre body condition due to the influence of fire can be cooled by watering the entire body evenly from the crown to the feet. This was explained by Dudin's interview on September 7th, 2022, and by Nurhidayat as a patient.

Body Cleanliness from Toxins

The effect of repentance bath therapy, which uses cold water as a form of hydrotherapy, is different from the effect of warm or hot water therapy. Water therapy, especially the repentance bath, is believed to help detoxify the body of various toxins through the flow of blood on the skin's surface. It is believed that early in the morning, after waking up from sleep and taking a bath, the skin and flash shrink, and the nerves return to their original position, which causes rapid blood circulation on the surface of the skin and a decrease in body temperature, which makes drug addicts more calm and relaxed. A therapist at Inaba 7th Rawa, Anwar, explained this in an interview conducted on August 20th, 2022; by stating that the more frequently patients take repentance baths in the early morning using cold water, apart from being forgiven for all sins committed (Anwar, 2022), the cleaner their bodies become of drug substances and toxins, and all poisons are gradually excreted through the bloodstream and other excretory channels. Therefore, depending on the level of drug substances or poisons in the patient's body, the coaching process at Inaba may take some time.

Peace of Soul

Repentance bath is used to prevent and treat mental health conditions, including anxiety disorders. Water therapy is beneficial to the human body and is effective in healing patients because it consists of 60% water. Additionally, cold water therapy can strengthen the nerves, increase beta-endorphins (analgesic effects), affect the body's metabolism, and increase concentration. Accordingly, cold water therapy has a profound effect on the condition of the body and soul of the patient. Based on the explanation provided by Anwar, after undergoing bath therapy gradually, the patients' behavior appears calmer and more positive. They show respectful behavior, do not rebel, demonstrate happy behavior, and complete coaching activities at Inaba with full awareness without being instructed. All of these conditions describe the patient's positive mental condition, '*taṭmainnul qulb*' (Anwar, 2022). Some studies have examined how hydrotherapy therapy for drug addiction impacts patients' lives. Daidoji's research shows that water cures have played a significant role in Japanese medical history for centuries. In this article, the author describes how water cures are used for symptom improvement. This is done through listening, washing, bathing in hot water, spitting, imbibing, soaking, and immersion. When it comes to

'washing', water is capable of curing skin diseases, whereas 'affusion' is capable of curing mental disorders. In addition to its physical cooling properties, water may serve as a symbol of purification for the patient (Daidoji, 2009).. Hydrotherapy exercises have been shown to positively affect patients' mental health; when exercising in the water, the joints experience less pressure than when exercising out of the water, and there is a positive feeling associated with it (Zarghami et al., 2012).

CONCLUSION

Scientific literature about hydrotherapy for people with mental disorders discusses the positive impact felt by patients who receive healing therapy through bathing. Based on the description and analysis of the repentance bath of Abah Anom's Inabah as a hydrotherapy for drug addicts, we can sum up as follows that the repentance bath is the purification process from *hadas*, unclean things '*najis*' and sins that have been committed by washing the whole body using cold water from head to toes with the intention of repenting. The concept of repentance bath as both internal and external hydrotherapy is based on the Qur'an and Hadith, which affirm that water is the primary source of life for God's creatures; bath is a means of purifying both physical and mental conditions; water has many benefits for purifying both mental and physical health; the water from the sky (rain) serves as a purifier; *khamr* (which is intoxicating) should be prohibited; and Satan flows through human bloodstreams. There are three steps in the repentance bath process, which are aimed at preventing and treating mental disorders. They are preparation, implementation, and closure. Patients of Inabah gain self-awareness, cleanliness of the body from toxins, and peace of soul as benefits of repentance bath. Further research should be conducted on repentance bath therapy based on different traditions and local activities in various places or institutions, and its Islamic characteristics should be explored in order to further enhance our understanding of it.

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