



HEALING ENVIRONMENT APPROACH TO HANDLING STRESS IN DRUG ADDICTS

^{1*}Hanan Izza Hanafi, ²Nailul Falah, ³Slamet

¹²³ Islamic Guidance and Counseling UIN Sunan Kalijaga Yogyakarta

² Islamic Guidance and Counseling UIN Sunan Kalijaga Yogyakarta

*e-mail: hananizza2000@gmail.com

Received: 28 September 2025

Revised: 23 November 2025

Accepted: 31 Desember 2025

Abstract

This research is motivated by the increasing number of drug abuse cases in Indonesia in recent years, which has caused anxiety for all Indonesians. Rehabilitation is one way to deal with drug abuse, although there are consequences for those who cannot adapt to the environment and the pressures of change. Stress can arise in drug addicts undergoing the rehabilitation process if they cannot adjust. However, the increase in drug cases in Indonesia is inversely proportional to data found by the author at one of the Social Welfare Institutions that cares for drug victims and participates in rehabilitating drug addicts in Indonesia, namely the Pondok Tetirah Dzikir Yogyakarta Rehabilitation Center. The author found a fairly significant decrease in data from 2021 to 2024 on students under the care of drug addicts. In this case, The Pondok Tetirah Dzikir Rehabilitation Center utilizes environmental factors and natural elements in its treatment. This study aims to determine, describe, and analyze the approach of the healing environment concept to address the stress of drug addicts at the Pondok Tetirah Dzikir Yogyakarta Rehabilitation Center.

Keywords: *Healing Environment Approach, Stress of Drug Addicts, Rehabilitation.*

Abstrak

Penelitian ini dilatarbelakangi oleh meningkatnya kasus penyalahgunaan narkoba di Indonesia pada beberapa tahun terakhir yang menimbulkan kecemasan bagi seluruh masyarakat Indonesia. Rehabilitasi menjadi salah satu cara untuk menangani penyalahgunaan narkoba walaupun terdapat konsekuensi bagi mereka yang tidak bisa beradaptasi dengan lingkungan dan tekanan perubahan yang ada. Stres bisa muncul pada pecandu narkoba yang sedang menjalani proses rehabilitasi jika mereka tidak bisa menyesuaikan diri. Namun peningkatan kasus narkoba di Indonesia berbanding terbalik dengan data yang penulis temukan di



salah satu Lembaga Kesejahteraan Sosial yang memiliki kepedulian terhadap korban narkoba dan ikut andil dalam merehabilitasi pecandu narkoba di Indonesia yaitu Panti Rehabilitasi Pondok Tetirah Dzikir Yogyakarta yang mana penulis menemukan terdapat penurunan yang lumayan signifikan dari data santri binaan pecandu narkoba yang ada pada 2021 hingga 2024. Dalam kasus tersebut Panti Rehabilitasi Pondok Tetirah Dzikir memanfaatkan faktor lingkungan serta unsur alam dalam penanganan yang dilakukan. Penelitian ini bertujuan untuk mengetahui, mendeskripsikan dan menganalisis pendekatan dalam konsep *healing environment* untuk menangani stres pecandu narkoba di Panti Rehabilitasi Pondok Tetirah Dzikir Yogyakarta.

Kata Kunci: Pendekatan *Healing Environment*, Stres Pecandu Narkoba, Rehabilitasi.

Introduction

Humans are social creatures who cannot live alone but desperately need the role of others to complement each other. Humans constantly need cooperation with others wherever and whenever. However, in this era of globalization, a person must be smart in choosing an environment as a place to live and select friends in social circles. Increasingly advanced technology and the speed of information through news and even the internet, as well as better transportation are quite worrying, including the rampant use of various types of drugs that can be seen on television, both by ordinary people, celebrities, and officials. Drugs may have become a familiar thing to hearing, the circulation of illicit goods is increasingly rapid with many methods used to deceive their distribution. Many have considered this kind of thing normal, but the effects remain very dangerous for the nation's future generations.

Data from the National Narcotics Agency (BNN) in 2022 stated that drug abuse among the younger generation is increasing in Indonesia. This deviant behavior among young people can endanger the future generations of this nation because someone who is dependent on drugs will feel addicted (withdrawal) which causes discomfort and even severe pain in the body. The impact of some types of drugs will experience a decline in thinking ability and learning function which affects brain performance later in life (BNN: 2022). Based on the latest data from the 2023 Indonesia Drugs Report

published by the BNN RI, there are already 1,150 types of New Psychoactive Substances (NPS) indicated worldwide. The 2023 Indonesian Drugs Report published by the BNN states that there are 91 (ninety-one) types of NPS that have been identified in Indonesia. Meanwhile, The 2023 national survey on the prevalence of drug abuse showed a prevalence rate of 1.73%, equivalent to 3.3 million Indonesians. This data also indicates a significant increase in drug abuse in Indonesian society (BNN: 2024). Substance abuse and dependence are complex behavioral patterns involving biological, psychological, and environmental factors. This will impact the lives of the nation and state in the future. According to Mustofa and Satiningsih (2023), drug use as a coping mechanism begins through social experimentation with peers to address the pressure and negative emotions associated with stress. This involves emotional, social, and avoidance factors, ultimately negatively impacting the subject's physical health, mental health, and social relationships. The inability to manage emotions, the lack of adaptive coping strategies, and the influence of the social environment reinforce drug use as a coping mechanism. This does not solve the problem, but instead exacerbates other problems, such as divorce, worsening family finances, and negative effects on the drug user's body.

These negative impacts can be prevented by undergoing treatment for drug addicts. Treatment can be provided at a rehabilitation center or hospital. Rehabilitation is one of the best ways to overcome drug abuse, aiming to restore self-confidence, awareness, and responsibility toward family, society, and the future, as well as to restore positive resilience. However, entering a drug user's rehabilitation center inevitably has consequences for their adaptation. Drug users who are unable to adapt to their environment do not accept the reality that they must undergo rehabilitation, which can result in stress for them. Maramis (Maramis, 1994: 134) states that stress is any problem or demand to adapt, due to which the individual feels that their life balance is disturbed. Stress is an inseparable part of the problem, as everyone from all walks of life is potentially at risk of experiencing stress. Although the level of stress

experienced varies from person to person, stress has become an unavoidable part of life and can affect anyone, from teenagers to adults to the elderly. This is especially true for drug addicts, who already face pressure during their recovery process.

The Indonesian government has made various efforts to eradicate narcotics, including by issuing Law No. 35 of 2009 concerning narcotics, namely establishing the National Narcotics Agency (BNN). As well as launching the P4GN program through BNN, namely (Prevention and Eradication of Abuse and Illicit Trafficking of Narcotics and Narcotics Precursors) strengthened by the issuance of Presidential Instruction Number 2 of 2020 concerning the National Action Plan for the Prevention and Eradication of Abuse and Illicit Trafficking of Narcotics and Narcotics Precursors for 2020-2024. In addition, the role or efforts made by the government in addressing the damage caused by drug abuse through the Ministry of Social Affairs, namely by providing social rehabilitation service places.

As reported by Mulkiyan and Farid (2021) regarding the Holistic Therapy method for treating drug addicts at the BNN Baddoka Makassar Rehabilitation Center, which in practice includes biological, psychological, social, and spiritual aspects with four stages: namely the detoxification, psychological, social, and religious stages.

Indarti and Rini (2023) described the rehabilitation of drug addicts carried out by Islamic boarding schools as involving: 1) Night baths; 2) Night prayers; 3) Dhikr; 4) Reciting the Ratib al-Hadad; 5) Consuming salt water and noni herbal medicine; 6) Increasing the recitation of blessings; and 7) Participating in cultivating the Islamic boarding school's land.

In addition to the efforts made by the Government, many community institutions are involved in healing efforts for drug victims as a form of concern between humans in order to care for the next generation of the nation. Research by Indarti and Rini (2023) revealed that efforts to treat drug addiction in Islamic boarding schools utilize seven strategies: 1) Taking a Night Bath; 2) Performing Night Prayer; 3) Reciting dhikr; 4) Reciting the Ratib al-Hadad (Islamic prayer); 5) Consuming salt water and noni herbal medicine; 6) Increasing the recitation of blessings; and 7)

Participating in cultivating Islamic boarding school land. This aligns with findings from research conducted by Rozaq (2017), Sari (2019), and Fikha (2021), which found that Islamic therapy or psychoreligious therapy is often used to treat drug addicts because it distracts individuals from their urges to use drugs (Taftazani et al., 2023).

Rosmaliana and Bahiroh (2023) used a Sufi approach that includes takhalli, tahalli, and tajalli. The benefits are positive for the physical development of students, reducing students' anxiety disorders, and students can socialize with their environment and be obedient in worship.

Research by Rismawan et al. (2022) found that spiritual therapy was 90% effective in addressing stress caused by drug use. Meanwhile, Machsun (2020) added that drug addict rehabilitation can be achieved through religious education, conducted in three stages: pre-education, religious education, and post-recovery education. Furthermore, this requires further support from families, the government, and the community to welcome them back into society.

There is one institution in Yogyakarta, namely the Pondok Tetirah Dzikir Rehabilitation Center, which is a social welfare institution that has concern for drug victims and is directly involved in utilizing the environment and natural elements in the treatment and healing it carries out. Jones (Jones: 2022) explains that environmental factors have a major influence on the human healing process, namely 40% while medical factors are only 10%, genetic factors 20% and other factors 30%.

One rehabilitation model that allows drug addicts to minimize stress is the Healing Environment. The concept of the Healing Environment developed from Ulrich's research (Ulrich: 1992) which explains that the environment in a health facility has a major influence on the quality of the healing process that takes place there. In its development, Ulrich, RS explained that in addition to the healing environment aspect, psychological aspects and the human five senses are also needed to support patient recovery (Ulrich: 2004). One of the general goals of the healing environment is to provide therapeutic effects such as reducing feelings of stress and anxiety, this has a

positive impact, namely being able to harmonize the body, mind and soul so that it can accelerate the healing process.

According to Knecht, a healing environment is a physical setting and cultural support that maintains the physical, intellectual, social, and spiritual well-being of patients, families, and staff, and helps them cope with the stress of illness and hospitalization (Knecht: 2010). Meanwhile, according to Dijkstra, a healing environment is a physical environment of a health facility that can accelerate the patient's health recovery time or accelerate the patient's adaptation process from chronic and acute conditions by involving the patient's psychological effects in it (Dijkstra K.: 2009). The application of the healing environment concept in the care environment will be seen in the patient's final health condition, namely reducing the length of stay, reducing medical costs, reducing pain, reducing stress or feelings of depression, providing a positive mood, raising spirits, and increasing patient expectations for the environment.

From the opinions above, it can be concluded that a healing environment is an engineering model of a healing environment and cultural support that maintains the physical, intellectual, social and spiritual well-being of patients with the aim of reducing stress and accelerating psychological recovery.

According to Murphy (2008), there are three approaches to designing a healing environment: the natural, the sensory, and the psychological. The natural approach involves the application of natural elements, which are easily accessible and engage the five senses. Nature has restorative effects such as lowering blood pressure, contributing to a positive emotional state, reducing stress hormone levels, and increasing energy. The sensory approach involves the application of elements that positively respond to the senses of hearing, sight, touch, smell, and taste. The psychological approach involves the application of architectural elements that positively impact the patient's psychological state. Psychologically, a healing environment helps accelerate the patient's recovery process, reducing pain and stress.

Patient care takes into account the patient's preferences, needs, and values, which guide clinical decisions (Lidayana, Ahamdani, & Pebriano, 2013).

Meanwhile, Sakallaris et al. (2015) proposed the existence of an Optimal Healing Environment, which consists of four healing environments containing eight concepts, namely: 1) Internal environment: Healing Intention & Personal Wholeness; 2) Interpersonal environment: Healing Relationships & Healing Organizations; 3) Behavioral environment: Healthy Lifestyles & Integrative Care; and 4) External environment: Healing Spaces & Ecological Sustainability.

Research methods

This qualitative study aims to describe, illustrate, explain, and analyze the Healing Environment approaches to addressing stress among drug addicts at the Pondok Tetirah Dzikir Rehabilitation Center. This type of research is narrative, meaning it provides explanations and elaborations of the research in narrative or descriptive form. The subjects of this study were caregivers, mentors, and patients/students under the care of drug addicts at the Pondok Tetirah Dzikir Rehabilitation Center. These subjects served as sources of information for data collection and input in addressing research problems, or as individuals utilized to provide information. The subjects were selected based on criteria determined by the researcher. Data collection was conducted through semi-structured interviews, which were then developed according to the research needs. Interviews were conducted with the selected subjects to collect data relevant to the research theme.

The data was analyzed descriptively qualitatively, by systematically compiling the data obtained from the results of interviews, field notes and other materials by organizing the data into categories, describing them into units, synthesizing them, arranging them into patterns, which ended with drawing conclusions, so that they could be easily understood.

Results and Discussion

There are three approaches to healing environment to deal with the stress of drug addicts at the Pondok Tetirah Dzikir Rehabilitation Center in Yogyakarta:

1. Natural Approach

The natural approach is one approach used in the healing environment concept, considered important and influential in the patient's healing process. Nature has restorative effects such as lowering blood pressure, contributing to positive emotional states, lowering stress hormone levels, and increasing energy. When natural elements are included in healthcare facilities or patient treatment, it can aid the healing process and reduce the stress experienced by patients. The design of a rehabilitation center, designed to create a natural atmosphere through plants, water features, wood, and a few stones arranged in a specific manner, can influence the patient's mind, leading to a more relaxed and comfortable hospital environment. In health science, a positive emotional state and cognition can prevent and regulate increases in cortisol (the stress hormone). This allows cortisol to function optimally and in balance, resulting in a stronger immune system, which can accelerate healing and prevent disease.

This natural approach is applied directly at the Pondok Tetirah Dzikir Rehabilitation Center by creating several types of gardens as follows:

a. Contemplative Garden

The Pondok Tetirah Dzikir Rehabilitation Center creates places and gardens for patients to meditate, such as gazebos and seclusion rooms, where the purpose of creating these places is to calm the mind and improve the spirits of the patients. Gazebo and khalwat have different designs, namely the gazebo is designed as an open place of reflection for students who are addicted to drugs, while khalwat is specifically designed as a place to calm down for students who are emotionally unstable, but both have the same function as one of the facilities created by the Pondok Tetirah Dzikir Rehabilitation Center to handle stress in students who are addicted to drugs.drugs.

b. Restorative Garden

The Pondok Tetirah Dzikir Rehabilitation Center creates a place that functions for spiritual or soul recovery so that it makes sick people feel better, namely by creating a mosque with a nature-based design.

c. Healing Garden

The Pondok Tetirah Dzikir Rehabilitation Center creates a healing place by creating a building designed to reduce stress and provide positive feelings for building users, namely by selecting and creating buildings in a rice field environment, creating a pavilion above a fish pond with lots of flowing water around it and creating gardens on every side or corner of the Rehabilitation Center that refers to various garden features that have similarities in encouraging stress recovery and have a positive influence on patients, visitors and hospital staff.

d. Enabling Garden

The Pondok Tetirah Dzikir Rehabilitation Center also creates a garden for gathering with a pavilion that has a large yard and is surrounded by plants and vegetation that is used as a place for exercise, gathering many patients with the aim of enabling all people of various ages and abilities to exercise and interact with each other.

e. Therapeutic Garden

The Pondok Tetirah Dzikir Rehabilitation Center also created a fish pond for therapeutic fish therapy and provides a cupping facility for its students, aiming to improve their health and assist with the medical treatment of drug addicts.

2. Five Senses Approach

The third approach is through sensory stimulation, which generally includes hearing, sight, smell, taste, and touch. Through the human senses, the Healing Environment concept in rehabilitation centers focuses on creating an impression through visuals, atmosphere, sounds, aromas, and textures. The natural environment

should be a significant element in rehabilitation design, as it can incorporate sensory stimulation therapy to help accelerate the patient's healing process.

However, currently the author has only found two of the five senses used by the Pondok Tetirah Dzikir Rehabilitation Center as a means of healing stress for drug addicts, namely only using visual and auditory stimulation. For the rest, namely the senses of smell, touch and taste, the author has not found these stimulations used as a healing breakfast at the Pondok Tetirah Dzikir Rehabilitation Center. The two sensory stimulations used are as follows:

a. Sense of sight

This sense has a great influence on a person, when seeing beautiful natural scenery, adequate lighting and the beautiful process of the sun rising and setting can reduce stress and have a positive influence on the patient's feelings.

This visual stimulation becomes a stimulus for the students who are drug addicts to reduce stress so that their minds become fresher so they can re-examine their thought patterns regarding what they will do in the future and of course by leaving behind the mistakes they have made previously.

b. Sense of Hearing

Pleasant and soothing sounds can reduce blood pressure and heart rate, creating a calming atmosphere that then affects the nervous system. Here are some sounds used as stimuli to calm the mind and soul of patients:

1) Sound of Music

The sound of music is believed to make someone feel calm and reduce stress, the Pondok Tetirah Dzikir Rehabilitation Center is a Rehabilitation Center based on Islamic Boarding Schools so that in practice the use of musical sound stimulation is by playing Islamic music such as murottal and sholawat Bani Hisyam with the aim of creating an environmental atmosphere that calms the heart, soul and makes it a means for foster students or patients to continue to remember and get closer to Allah SWT.

The Pondok Tetirah Dzikir Rehabilitation Center uses the Bani Hisyam prayer and murottal sounds as a reminder for the students to always guard their hearts and remember Allah in all situations so that their hearts, souls and emotional conditions will be more guarded because Allah SWT is always in their hearts and minds.

2) Sound of Water

One form of optimizing environmental use is utilizing water by creating many water fountains, such as fountains and others, thus creating a soothing sound of trickling water in every corner of the Pondok Tetirah Dzikir Rehabilitation Center. Coincidentally, the location of the Pondok Tetirah Dzikir Rehabilitation Center is adjacent to an irrigation channel and close to a river so that the water source is abundant.

The Pondok Tetirah Dzikir Rehabilitation Center has a surplus of water due to its strategic location right next to the irrigation channel from the mountain, so the Boarding School utilizes it by creating many water streams and fountains that can provide a positive impact through the sound of flowing water that can be used not only to beautify the building but also as a means of providing positive stimulation for its residents through the sense of hearing, making them feel more relaxed and calm.

3) Sounds of Nature

In accordance with what was conveyed in the first approach, the Pondok Tetirah Dzikir Rehabilitation Center designed a semi-open building to maximize the benefits of nature so that sounds such as wind, birds chirping, rain can be heard clearly into the students' rooms, thus providing a calming effect for those who listen, thus accelerating the healing process.

Natural sounds such as the sound of flowing water, the sound of birds, the rustling of trees, and the blowing of the wind can create a positive impact on the healing or rehabilitation process because they create a calming, relaxing effect for

those who listen, so they can reduce or eliminate the feelings of stress being experienced by the students being mentored, in this case drug addict patients.

3. Psychological Approach

Psychologically, a healing environment helps accelerate patient recovery and can reduce pain and stress. Patient care provides attention to the choices, needs, and values that guide clinical decisions. At the Pondok Tetirah Dzikir Rehabilitation Center, in addition to several treatments and routine activities to manage stress and accelerate the patient's healing process, the Kyai, as caregiver, also provides personal emotional support by regularly communicating with patients to provide encouragement and positive input to help them feel more optimistic in navigating their lives.

Kyai also implemented positive encouragement through several activities carried out to deal with the stress of drug addicts and speed up the rehabilitation or healing process of patients, such as carrying out *Riyadhoh*, *Khotaman* and *Manaqib* activities with the following explanation:

a. Riyadhah

Riyadhah comes from the word *Ar-Riyadhu* which is the same as the word *At-Tamrin* which means practice or self-training. The meaning is training to purify the soul by fighting desires (lust), developing morals, internalizing commendable qualities, training oneself to abandon bad qualities.

Students under the guidance of drug addicts at the Pondok Tetirah Dzikir Rehabilitation Center are required to carry out *riyadhah* activities for 40 days with the guidance of the administrators as a training tool to be more productive with the aim of training patience, controlling lust, leaving bad habits (drug consumption) by keeping the students busy and utilizing the potential of the students under the guidance of drug addicts through productive activities such as gardening and managing livestock, in addition to several of the above activities, *riyadhah* for students under the guidance of drug addicts is also in the form of giving them the responsibility to participate in caring for other students under their guidance. This

is done in order to create new good habits for students under the guidance of drug addicts in order to speed up the rehabilitation process being carried out.

The Pondok Tetirah Dzikir Rehabilitation Center strives to optimize the potential of its fostered students by building new positive habits to create a good and natural healing environment that can eliminate stress and train its fostered students to be responsible for what has been entrusted to them.

One of the implementations of the psychological approach is the implementation of *riyadhah* activities for students who are drug addicts which are carried out for 40 days by building new positive habits and optimizing the potential of the students by empowering the students in the fields of plantations, animal husbandry, and humanity with the hope that what has been done will become a habit and guideline in carrying out their future lives when they return to their families and communities.

b. Khotaman

Khataman is a practice or activity carried out at the Pondok Tetirah Dzikir Rehabilitation Center. The word "khotaman" is taken from Arabic, with the root word "khatama yakhtumu," which means to finish or complete. However, *khotaman* in this context does not mean completing the Quran, but rather reciting *dhikr*, *shalawat* and readings taught by the Kyai at the Pondok Tetirah Dzikir Rehabilitation Center.

The implementation of the *khotaman* activity at the Pondok Tetirah Dzikir Rehabilitation Center is routinely carried out after the completion of the obligatory prayers for the fostered students and residents of the Pondok Tetirah Dzikir Rehabilitation Center and is also routinely carried out every Tuesday night together with the congregation of the Pondok Tetirah Dzikir congregation. In the implementation of the *khataman* activity, it is usually led directly by Kyai Trihardana, Ustadz Beni or fostered students, both mental health and drug addicts, who have been given responsibility by the Kyai or Ustadz Beni to lead the khotaman

activity. In the implementation of the *khataman*, all students listen and follow the sentences spoken by the khotaman leader.

This *khataman* activity is a form of spiritual training to strengthen the mental and spiritual well-being of the students under their care and as a means of training responsibility for the students entrusted to lead the *khataman* activities. With the presence of khotaman activities, God willing, it will make the practitioners have a strong mental and spiritual dimension. For the students under their care, especially drug addicts who are entrusted to lead the *khataman* activities, it can be a means of increasing their sense of responsibility, thus training the students under their care who are drug addicts to be responsible for themselves and their future.

The *khataman* at the Pondok Tetirah Dzikir Rehabilitation Center is used as a form of implementing a psychological approach in providing positive encouragement so that it can restore the enthusiasm and self-confidence of students who are drug addicts as a provision for preparing and restructuring their future.

c. Manaqiban

Manaqib comes from the Arabic "naqaba," "yanqabu," or "naqban," meaning to investigate, drill, examine, and excavate. It is also often interpreted as a biography or life story. It is a practice that has become a part of the culture of the majority of Indonesian Muslims, particularly among the Thariqah Qadiriyyah Naqshabandiyah brothers, including those practiced at the Pondok Tetirah Dzikir Rehabilitation Center.

Manaqib is the activity of reading the biographies of pious people, such as the prophet or the saints (*Awliya'*) containing fascinating and hagiographical stories. The tradition of *manaqib* has both moral-intellectual and spiritual value. Its purpose is to cultivate *tabaruk* (religious reflection), *tawasul* (religious reflection), and get to know pious people. Through the tradition of *manaqib*, one can emulate the praiseworthy morals of pious people and hope that Allah will bestow His mercy and blessings.

Manaqib which is carried out at the Pondok Tetirah Dzikir Rehabilitation Center is telling stories about the piety and virtue of knowledge and deeds of a person taught by a great Sufi with the title of *Sulthonul Auliya'*, namely Syaikh Abdul Qadir Jailani, which is routinely carried out every Sunday and is scheduled, namely the first and third weeks are carried out outside The Pondok Tetirah Dzikir Rehabilitation Center while the 2nd and 4th weeks are carried out The Pondok Tetirah Dzikir Rehabilitation Center

Manaqib at the Pondok Tetirah Dzikir Rehabilitation Center, it is a means of activity and implementation of a psychological approach carried out to develop commendable qualities and foster a spirit of optimism in students who are drug addicts so that they can recover quickly and increase the self-confidence of students in their care by introducing them to the general public through positive activities.

Manaqib at the Pondok Tetirah Dzikir Rehabilitation Center, Dzikir is one form of implementation and effort of the psychological approach carried out in providing positive stimulus and raising the self-confidence and optimism of the students who are drug addicts to recover quickly and re-arrange the direction of their lives so that the mistakes they have made are not repeated so that they are in a more prepared condition when in the future they return to the midst of community life.

The findings in the study indicate that Islamic boarding schools have a role in realizing social resilience, especially in the rehabilitation of drug addicts (Bakhtiar and Rofii, 2025); and it is interesting for further research development if it uses the theory put forward by Sakallaris et al. (2015) about Optimal Healing Environment which puts forward four healing environments consisting of eight concepts.

Closing

Based on the results of the research and analysis that have been done, it can be concluded that the approach in Healing Environment that is carried out to handle the stress of drug addicts at the Pondok Tetirah Dzikir Rehabilitation Center in Yogyakarta is to use three approaches according to the theory used by the author, namely the first Natural Approach by creating several health care facilities such as Contemplative Garden, Restorative Garden, Healing Garden, Ennebling Garden and Therapeutic Garden, then the second approach namely by using positive stimulation from the five senses, but from the results of research that has been done by the author at the Pondok Tetirah Dzikir Rehabilitation Center only uses two of the five senses according to the author's theory, namely the sense of sight and the sense of hearing in carrying out positive stimulation to students under the guidance of drug addicts and the third approach is the Psychological Approach with several implementations of activities such as *Riyadhah*, *Khataman* and *Manaqib*. These activities are routinely and scheduled to be carried out every day by all students under the guidance of drug addicts and are guided directly by the caregivers and administrators of The Pondok Tetirah Dzikir Rehabilitation Center.

Bibliography

- Bakhtiar, R., Rofii, M.S. (2025). Pondok Pesantren Rehabilitasi Pecandu Narkoba dalam Perspektif Ketahanan Sosial : Sebuah *Systematic Literature Review*, Al-Mada: Jurnal Agama, Sosial, dan Budaya, 8(2), 201-219, doi: <https://doi.org/10.31538/almada.v8i2.6777>
- BNN, (2022). "*Hindari Narkoba Cerdaskan Generasi Muda Bangsa*". <https://bnn.go.id/hindari-narkotika-cerdaskan-generasi-muda-bangsa/>
- BNN, (2024). "*HANI 2024: Masyarakat Bergerak Bersama Melawan Narkoba Mewujudkan Indonesia Bersinar*". <https://bnn.go.id/hani-2024-masyarakat-bergerak-bersama-melawan-narkoba-mewujudkan-indonesia-bersinar/>
- Dijkstra, K. (2009). "*Understanding Healing Environments: Effects of Physical Environmental Stimuli on Patients' Effects of Health and WellBeing, Netherlands: University of Twente*"

- Fikha, R.A. (2021). Implementasi Terapi Psikoreligius untuk Mengatasi Kecanduan Narkoba pada Santri di Pondok Pesantren At-tauhid Semarang, (*Unpublished Bachelor's Thesis*), Jurusan Tasawuf dan Psikoterapi, Fakultas Ushuluddin Adab dan Dakwah, Institut Agama Islam Negeri Pekalongan
- Indarti, L, Rini, A.S. (2023). Strategi Rehabilitasi oleh Kiai terhadap Pecandu Narkoba di Pondok Pesantren Sirojuth Tholibin Blitar. *Jurnal Kependidikan Islam*, 13 (2), 56-65, doi: 0.15642/jkpi.2023.13.2.56-65
- Ken Jones, Debra Creedy, Katrina Lane-Krebs, Florin Oprescu (2022). *Health and Human Behaviour*. Oxford University Press.
- Knecht, Michael L. (2010). "*Optimal Healing Environments. Healthy Communities by Design: Redlands and Loma Linda, CA*"
- Lidayana, V., Ahamdani, M. R., & Pebriano, V. (2013). Konsep dan Aplikasi Healing Environment pada Fasilitas Rumah Sakit. *Scribd, Volum 13 No.2*.
- Machsun, T. (2020). Model Pendidikan Agama Islam dalam Rehabilitasi Pecandu Narkoba di Pondok Pesantren Tetirah Dzikir Sleman Yogyakarta. *EL-BANAT: Jurnal Pemikiran Dan Pendidikan Islam*, 10(1), 109-127. <https://doi.org/10.54180/elbanat.2020.10.1.109-127>
- Maramis, (1994), *Ilmu kedokteran jiwa*. Surabaya: Airlangga Press.
- Mulkiyan, M. , Farid, A. (2017). Terapi Holistik terhadap Pecandu Narkoba. *Konseling Religi: Jurnal Bimbingan Konseling Islam*, 8(2), 269-292. DOI: [10.21043/kr.v8i2.2753](https://doi.org/10.21043/kr.v8i2.2753)
- Murphy, J. (2008). *The Healing Environment*. Retrieved from www.arch.ttu.edu
- Mustofa, A. A., & Satiningsih, S. (2023). Pengalaman Individu yang Menggunakan Narkoba sebagai Koping. *Character Jurnal Penelitian Psikologi*, 10(3), 216–231. <https://doi.org/10.26740/cjpp.v10i03.54274>
- Rismawan, W., Irmayanti, E., Aprianti, R. (2022) Terapi Spiritual terhadap Stress pada Pengguna Narkoba. *Syntax Literate: Jurnal Ilmiah Indonesia*, 7(4), 4502-4517. doi : 10.36418/syntax-literate.v7i4.6794
- Rosmaliana, R, Bahiroh, S. (2021). Psikoterapi Islam pada Pecandu Narkoba di Pondok Pesantren Bidayatussalikin Sleman Yogyakarta, *Jurnal Psikologi Terapan dan Pendidikan*, 3(1), 33-40, doi: 10.26555/jptp.v3i1.19848

- Rozaq, M (2017), Terapi Islam Terhadap Pecandu Narkoba di Pondok Pesantren Al Islamy Kalibawang Kulonprogo Yogyakarta", (*Unpublished Bachelor's Thesis*). Program Studi Bimbingan dan Konseling Islam, Universitas Islam Negeri Sunan Kalijaga Yogyakarta.
- Sakallaris BR, MacAllister L, Voss M, Smith K, Jonas WB. (2015). Optimal Healing Environments. *Glob Adv Health Med*,4(3):40-5. doi: 10.7453/gahmj.2015.043.
- Sari, S.N., (2019), Terapi Zikir sebagai Proses Rehabilitasi Pemakai Narkoba: Studi Kasus Pondok Pesantren Suryalaya Tasikmalaya Jawa Barat, (*Unpublished Bachelor's Thesis*), Program Studi Aqidah dan Filasafat Islam Fakultas Ushuluddin, Universitas Islam Negeri Syarif Hidayatullah Jakarta
- Taftazani, B.M., Apsari, N.C., Santoso, M.B. (2023). Spiritualisme Dalam Rehabilitasi Pengguna Narkoba Pada Pondok Pesantren Suryalaya, *SOSIO KONSEPSIA: Jurnal Penelitian dan Pengembangan Kesejahteraan Sosial*, 12(2), 1- 13, doi : 10.33007/ska.v12i2.3105
- Ulrich, R.S. , Quan X, Zimring C, Joseph A, Choudhary R. (2004). *The role of the physical environment in the hospital of 21st century: a once-in-a-lifetime opportunity* Concord: CA: Center for Health Design;
- Ulrich, R. S. (1992). *How Design Impacts Wellness*. The Healthcare Forum Journal.