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## Implementation of Repentance: The Basic Changes in Drug Addicts

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### Abstract

Repentance is to return to God by executing what is commanded and abandoning what is forbidden. Repentance is a fundamental method in the process of cleansing the heart in the teachings of Islam to establish the relationship between the Creator and His creation. This article attempts to highlight the value of repentance as the fundamental method of causing a real change in a person's life. The method of analysis is derived from information from various reading materials, for example articles. The study found that the role of repentance is actually in helping a Muslim to achieve a maqasid syariah. This ideally leads to the preservation of the spiritual state after repentance and is not merely a positive indicator followed by a back-slide to the previous spiritual state before repentance.

**Keywords:** Implementation, Repentance, Drug Addicts, Drug Abuse, Maqasid Syariah, Change Process.

### Introduction

Substance abuse, or drug abuse, is a major problem globally and Malaysia is not an exception. From the health perspective, substance abuse causes Sexual Transmitted Disease (STD) such as HIV and AIDS (Habil & Mohd, 1999). In the year 2015, there is 20,289 drug addicts which is 76.08 percent were recorded, and 6,376 drug addicts were found which is 23.92 percent. (Information of Drug 2015 Kuala Lumpur: ADDK). The solution for this problem is to see the core life changing factor for the drug addict. Islam teaches that the practice of repentance is the principle way in which the process of purifying the heart in order to create a relationship between the man and Allah s.w.t. can begin. With the sense of the value of repentance, there will be a turning point for the drug addict to return to the right track of their life. The literature review mostly focus on the research of repentance theory while discussing the repentance concept in Islam and Christianity (Rahayu, 2016). Otherwise, based on (Hadi, 2004) regarding repentance indicates that people that love to repent shows that they are a sinner. From the statement we can conclude that no

matter how much is the sins of the sinner but with genuine repentance, Allah will still love them. Therefore, this article is designated specifically to study about the value of repentance that can be the core factor of the turning point for the drug addicts for a better future and to see the factor of management and dynamics of change.

### Definition of Tawbah

Tawba or repentance in Quranic Arabic word that means "a retreat", "a return" or "to regret" Both the Qur'an and the Hadith incorporate the word to refer to the act of leaving what Allah has prohibited and returning to what He has commanded. In the Islamic theology, the word denotes the act of being repentant for one's misdeeds, atoning for those misdeeds, and having a strong determination to forsake those misdeeds. (Baharom, 2010:1616). (Ibn Manzur & FayruzAbadi, 1993) told that repentance definition is to return to Allah from sins, return to Allah, or return to Allah after committing sins, or to return from sins. Based on the English dictionary, the word repentance also signified regret. (Hawkins, 2008:287). While in Arabic repentance mean tawbah that come from the root word ( ت و ب ) and change to a verb taba ( تاب ) by replacing the alphabet wau to alif and most of Arabic dictionary stated that repentance or ta-ba,yatubu, tawbatan with many definition which lead to one meaning which is to return to God or to return to mankind. Based on Ibn Manzur (1993) repentance also indicates that the Act of Allah of forgiveness or the returning back to humankind in terms of love and blessing. Imam al-Qushayri stated that al-Tawwab means "the acceptor of repentance and the one who forgive sinners." Meanwhile Al-Makki started a discussion o maqam Tawbah with a verse of quran :

"And turn to Allah in repentance, all of you, O believers, that you might succeed." (Surah An-Nur 24: 31)

Al Makki (1990) urges all humans to return to Allah S.W.T and leave trickery and lustful deeds, in order to obtain prosperity and to be saved from the azab (torture) in the hereafter. Tawbah or repentance is a vital aspect in the process of embarking on a spiritual journey.

Moreover, Al-Makki (1990) also stated the definition of tawbah by the words of nasuha in Quranic verse:

"O you who have believed, repent to Allah with sincere repentance. Perhaps your Lord will remove from you your misdeeds and admit you into gardens beneath which rivers flow [on] the Day when Allah will not disgrace the Prophet and those who believed with him. Their light will proceed before them and on their right; they will say, "Our Lord, perfect for us our light and forgive us. Indeed, You are over all things competent." (Surah al-Tahrim 66:8)

The word *nasuha* means to surrender and sincerity to Allah S.W.T. It also brings a meaning of 'to obey and to leave all the forbidden'. Al-Makki (1990) also divided it into two stages which is when someone repents from his sins and pledges he will not commit the sins and fulfill his lusts or eat haram food, feels deep regret every time he commits a sin and has *istiqamah* in the changing process. The next stage is to change all bad behaviour into goodness, and always feel sad with his sin and vowing not to repeat the same sin.

The majority of scholars of science tend to divide repentance into three categories. The first one repentance is define as to return from evil to obey due to fear of the wrath of Allah, secondly *Inabah*, to return from the good to better and thirdly, *Aubah*, which means to repent

not due to fear of hereafter torture and not for hoping for rewards, but due to obeying command. The scholar of *tasawuf* stated that repentance is to return to Allah, and told that there is a combination of three things, which is regret, leaving the sins and not to repeat it again. (Al-Kayyālī, 2011:85).

### **Repentance is an Essential Element in Sharia Maqasid**

The National Antidrug Agency (AADK) defines drug as a psychoactive chemical used as an alternative of medical purposes where its use is prohibited (AADK 2010). The use of this drug poses a danger and damage to personal health, family, community and the nation (Sudirman, 2009). Damage to personal health is directly related to the health of the mind.

In order to generate a healthy mind, Islam requires everything to be safe-guaranteed physically and mentally by acquiring knowledge. Islam forbids any thing that damages or weakens the strength, such as drinking intoxicants and taking intoxicants or damaging the minds like drugs. According to Yusof (2011), this drug-related ban was agreed upon by all religions in the world that every religion considers drugs to bring drawbacks, Islam itself banned the use of drugs because it will surely bring destructive damage of the sharia maqasid.

Within the syariah maqasid there is a theory of al-daruriyat which is founded on five things namely religion, soul, intellect, ancestry and property. In the description of this drug, it has corrupted the mind; Islam forbids any thing that causes disruption of mind like drugs. The ban on drugs is attributed to the ban on alcohol. The Word of Allah SWT:

“O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allah ], and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful.”

(al-Maidah 5: 90)

This argument is confirmed by the hadith of Rasulullah SAW:

“whereupon he said that everything that causes intoxication is forbidden.”(Reported Bukhari and Muslim)

According to Zakiah (1983) Healthy sense is the ability to adapt itself to oneself, with others and the community within their lives. Healthy minds seek to develop and perform all possible good deeds, increase in talents and self-possession. In a critical perspective of Hamka, that man is a creature who never escapes from committing sin. Whenever it does not escape sin, it will affect physically and mentally of the individual. According to Sukamdi (2010) people who have many sins will feel restless; therefore, it will affect one's mental health. If the sin continues to haunt his soul then that person will experience mental disorder.

Having a sense of sin, is one of the causes of psychiatric disorders as well. The best way to eliminate this sinful feeling is to feel regret and repentance. According to Sukamdi (2010) when the elements of repentance begin to inhibit in the repentant, then the effects of repentance will

play a major role in the life and mental health of the sinner. By doing so he will change the disturbed soul to be healthy, calm and even prosperous soul. It can also turn malevolence into goodness, darkness becomes light, and confusion becomes hidayah and taufik. This is what is meant by repentance nashuha, the person who manages to come to the repentance of nasuha has a calm soul.

The crucial point is when someone who commits sin, specifically those who takes drugs illegally, their minds becomes impaired. When repentance is executed then the mind of the drug addict will be better. With a better sense of mind, the Muslim maqasid is achieved and preserved. If repentance is not implemented, the mind of the drug addict will be disturbed and corrupted, thus a Muslim does not achieve his maqasid syariah and he has failed.

### **Repentance as the First Value in the Shift of Change Process**

The drug abuse problem, if not resolved effectively, can lead to the destruction of human civilization (Ghafar, 1992). The focus on the social problems of today's society should be devoted to spiritual aspects without neglecting other aspects. So for the beginning, the addicts will begin with the basis of heart cleansing which is repentance. The beginning of purification is repentance. In Islam the problem of drug addiction is not considered a physical issue solely and even considered a spiritual illness (Dara, 2013). In the Qur'an it is stated that human beings according to their nature are pure and good, but they are not parted from tendencies to do wrong, disbelief, be arrogant, hasty and hopeless. He often persecuted himself and made a loss even though he had tried to follow the moral discipline as best as he could. (Sukamdi, M.2010).

The commencement of one's repentance is a regret of past mistakes, and a part in the pursuit of the purification of the soul from discredited traits (Sholeh, 2012). The purification of the soul (tazkiyat al-nafs) soul purification will occur when the mujahadah is exist which means difficulty in making changes. The basic principle of repentance is faith, which means, the light emanating from the heart to the sin so that the sins within the human body will always be regarded as a destructive toxin, therefore it must be avoided and treated with good deeds. From there then there is fear (khawf) and regret (nadam) that will emit awareness and effort to correct any mistakes (Hoddin, 2012). The fundamental value of repentance is faith, because those who believe in doing something bad will experience feelings of sadness. In a hadith, Rasulullah S.A.W stated that:

Sayyidina Abu Umamah rhu narrated that Rasullulah S.A.W was asked "O Rasullulah, what is faith?" He said, "When you are happy with your good deeds and grieve for your bad deeds, then you are the believers. (Mustadrak Hakim)

When one feels sadness for the badness he did, fear and regret will emanate awareness and attempt to correct all confusion (Sholeh 2012). Among the conditions of executing repentance, is the need to be regretful, which is the feeling of regret and sadness over the sin committed. Amru Khalid (2011). Taubah or repentance consists of three things which are regret, secondly is to stop sinning and the thirdly is determined not to repeat the committed sin. Regret it is a pain in the heart, for it has belied the right of God. In the hadith he said



"O Allah, I do not repeat this act anymore. But this heart is negligent, then his repentance is not right, because Rasulluah once said, Repentance is regret. "

(Ahmad ibn Majah, Ibn Hibban and Al-hakim)

In Norlina's (2015) study at the Cure and Care Rehabilitation Center (CRCC), the respondents stated that they regret their past sins and sense a more meaningful life. They even do not want to repeat their past mistakes. There are also among the former CCRC practitioners who have practiced istiqamah and have won the tilawah Quran contest during the process of healing. Shockingly, upon returning to the village, they (former CCRC practitioner) become the public's hope to teach Al-quran.

Secondly is to stop committing sin, do not expect to have repented if still repeating wrongdoing, because that is the main cause of disobedience. Thirdly, is to stop and not to repeat sin and to decide not to do it again. Al-Amin (2010) states that after we stop committing the sin, there are two things that are we supposed to do, the first one is performed by the heart (amalul qalbi) that is the feeling of regret and the determination to not repeat the uninhibited sin due to the feeling of the fear of Allah s.w.t. Secondly is the act done by the body (amalul-jawaarih) that is the good deeds, and among them is to perform prayer of repentance. Even after performing the repentance prayer, we should double our effort to do good deeds. With the practice of doing good deeds, it is easy to release the sinner from the imprisonment of wicked deeds and send them to the vast world of obedience.

### **Sustainability of Repentance Indicators**

In the effort of turning and moving away those who repent from committing their sins again or are affected by their past sins, repentance plays an essential role in self-control, hygiene and soul purity, and the role of conscience (Sukamdi, 2010). The main indicator of sustainability change is the hijrah and uzlah, as it is the environment that will shape the positive personalities of an individual.

In the perspective of Islamic history, migration or hijrah refers to the journey of Rasoolullah s.a.w. and the companions (the Muhajirin) from Mecca to Medina. However, the conceptual definition of Hijrah that Ibn Hajar has explained is to abandon what is prohibited manifested from the word of Rasulullah s.a.w:

"The migrants are the ones who leave what is forbidden Allah s.w.t."

In another hadith also narrated the concept of migration which has caused a tyrant wants to repent. By having hijrah as the medium, Allah S.W.T has accepted his repentance. As in the hadith, From Abu Sa'id Sa'd bin Malik bin Sinan al-Khudri radhiAllahu `anhu, that the Prophet sallAllahu `alaihi wasallam said which means:

"There was a man from among a nation before you who killed ninety-nine people and then made an inquiry about the most learned person on the earth. He was directed to a monk.

He came to him and told him that he had killed ninety-nine people and asked him if there was any chance for his repentance to be accepted. He replied in the negative and the man killed him also completing one hundred. He then asked about the most learned man in the earth. He was directed to a scholar. He told him that he had killed one hundred people and asked him if there was any chance for his repentance to be accepted. He replied in the affirmative and asked, 'Who stands between you and repentance? Go to such and such land; there (you will find) people devoted to prayer and worship of Allah, join them in worship, and do not come back to your land because it is an evil place.' So he went away and hardly had he covered half the distance when death overtook him; and there was a dispute between the angels of mercy and the angels of torment. The angels of mercy pleaded, 'This man has come with a repenting heart to Allah,' and the angels of punishment argued, 'He never did a virtuous deed in his life.' Then there appeared another angel in the form of a human being and the contending angels agreed to make him arbiter between them. He said, 'Measure the distance between the two lands. He will be considered belonging to the land to which he is nearer.' They measured and found him closer to the land (land of piety) where he intended to go, and so the angels of mercy collected his soul" (HR al-Bukhari dan Muslim)

It is understood that migration will give strength and sustain repentance of a man. Migration of the place and the migration of the heart should be done together in order to achieve the purpose of the change. Noted that migration complemented by repentance will get forgiveness from God and then will be put into Paradise.

According to the fourth edition of the Dewan (2005) this word comes from the 'azala which means to put something elsewhere or away and to avoid, while 'uzlah' intends to keep away from or alienate from others. (al-Asasiy, 1988). The meaning of uzlah in the term tasawuf is a solitary activity, abandoning, avoiding or alienating from the disruption of life and world affairs by the Sufis to purify themselves by worshipping Allah (Jumantoro & Amin, 2005).

Ibn 'Ata' Allah al-Sakandari explains that the uzlah accompanied by taffakur is an important form of practice for the human soul. Uzlah is devoted wholeheartedly or physically alone with God S.W.T. and focusing their thought in order to acquire knowledge (Ibn 'Ajibah, 1982), whereas, tafakur is the individual who thinks about the truth of God and faith with presence of the heart. From the psychological aspect, isolation from others or uzlah method actually has a positive impact on human psychology, especially in treating self-esteem.

In the process of change, the addicts should be alienated from the old environment and emigrate to a place that helps them improve. According to Nazneen (2015), spiritual patients are those who are unable to avoid themselves from committing sins, in order to save their faith and strengthen their worship to Allah, therefore, it is essential to have a well-managed uzlah. Based on the treatment and rehabilitation of drugs practiced in Malaysia, drug addicts are placed under different conditions for the process of self-actualization such as inhibit in the center of serenti for 18 to 24 months.

Migrations also should occur due to the fact that they need to move to a rehabilitation center, either NGO or government. The restoration of the aspect of the purification of the soul and exterior is carried out by placing the drug addicts in the Inabah Teenager (PRI) cottage located at Kedah and Terengganu; the drug addicts among teenager will be isolated for 40 days and get spiritual treatment routinely, scheduled and persistently like zikrullah, meeting with teachers face by face, repentance bath, performing compulsory prayers in jemaah, fasting, sports and the teaching of Islam (Mohamed, 2005).

### Conclusion

Repentance should be used as a remedy for the spiritual and physical ailments of the Muslim community. When the world descends into delusions and self-inflicted mental and physical disabilities, every problem that arises needs to be resolved from its roots. Drug addicts who want to go back to the positive life trajectory need to commit themselves to the path of repentance. All the procedures and conditions in the changing process must be obeyed. Building faith actually becomes the basis for shifting the transformation to these addict, even the practice of the migration and the uzlah concept is very helpful in their journey of change in life. When repentance is practiced properly, this will be the factor for the drug addicts to always maintain the dynamics of change. Circuitously they are able to achieve the desired maqasid of sharia by the religion.

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