



Jurnal Ilmu Sosial Mamangan  
Volume 13, Issue 1, Month January-June 2024

---

### Implementation of Social Communication in the Recovery of Drug Abuse Victims

Author(s) : Muhammad Hambali, Muniruddin

Source : Jurnal Ilmu Sosial Mamangan, Volume 13, Issue 1, Month January-June 2024

Publisher : Universitas PGRI Sumatera Barat

Doi : <http://dx.doi.org/10.22202/mamangan.v13i1.8110>

#### To Cite This Article:

Muhammad Hambali, Muniruddin, 2024. *Implementation of Social Communication in the Recovery of Drug Abuse Victims*. Jurnal Ilmu Sosial Mamangan, Volume 13, Issue 1, Month January-June 2024: 146-154.

Copyright © 2024, Jurnal Ilmu Sosial Mamangan  
ISSN: 2301-8496 ( *Print* ) & 2503-1570 ( *Online* )

Sociology Education Department of  
PGRI University, West Sumatra



# Implementation of Social Communication in the Recovery of Drug Abuse Victims

**Muhammad Hambali<sup>1\*</sup>, Muniruddin<sup>2</sup>**

<sup>1\*</sup> Islamic Extension Guidance Study Program, Faculty of Da'wah and Communication,  
Universitas Islam Negeri Sumatera Utara, Medan, Indonesia

Email: [muhammad0102203089@uinsu.ac.id](mailto:muhammad0102203089@uinsu.ac.id)<sup>1</sup>

<sup>2</sup> Islamic Extension Guidance Study Program, Faculty of Da'wah and Communication, Universitas  
Islam Negeri Sumatera Utara, Medan, Indonesia

Email: [muniruddin@uinsu.ac.id](mailto:muniruddin@uinsu.ac.id)<sup>2</sup>

## Abstract

Drug abuse is a big problem in society because its impact can affect many aspects of life. Apart from harming the people directly affected, this also has an impact on families and society as a whole. Facing this challenge, new recovery methods are starting to be developed, especially those involving social and spiritual communication, to help victims of drug conservation. This research aims to evaluate the use of spiritual social communication methods in the recovery of drug abuse victims at the Bhayangkara Indonesia Drug Abuse Prevention Rehabilitation Center, Medan. Using a qualitative approach based on case studies, this research examines the influence of social spiritual communication methods on the recovery process, the challenges that arise, and strategies to increase their effectiveness. Research methods include participant observation, in-depth interviews with drug abuse victims and rehabilitation facilitators, as well as analysis of documents related to rehabilitation programs. The research results show that the integration of socio-spiritual communication methods has a positive impact on the recovery of victims. However, implementing this method faces several obstacles such as lack of community support and limited resources. To overcome these challenges, efforts are needed to increase public understanding and support, provide adequate resources, and strengthen professional capabilities in spiritual guidance. The conclusion of this research is that with shared commitment, social-spiritual communication methods can be an important element in sustainable recovery for victims of drug abuse.

**Keywords :** Implementation, Social Spiritual Communication, Recovery, Victims of Drug Abuse

## INTRODUCTION

Drug abuse is a big problem in society because its impact can affect many aspects of life. As well as harming the people directly affected, it also impacts families and society as a whole. Facing this challenge, new recovery methods are starting to be developed, especially those involving spiritual communication, to help victims of drug conservation.

Research conducted at the Bhayangkara Indonesia Narcotics Abuse Prevention Rehabilitation Institute in Medan explored how spiritual communication techniques were used to support the recovery of drug abuse victims. Using qualitative research methods with case studies,

### History:

Received : 28 April 2024

Revised : 20 Mei 2024

Accepted : 01 June 2024

Published : 04 June 2024

this research emphasizes important aspects in the integration of spiritual communication, including its influence on the recovery process, obstacles that arise, and how to increase its effectiveness.

Previous research has emphasized various ways to increase the resilience of drug abuse victims. Study [1] shows that Islamic spiritual counseling which includes motivation, self-awareness and religious activities has a positive impact on drug abuse victims in strengthening their spiritual aspects. Apart from that, research [2] highlights dhikr therapy which includes stages such as initial formation, bathing in repentance, dhikr, fasting, and reading prayers. This approach has been proven to help drug victims in physical and mental healing. This comprehensive approach emphasizes the importance of spiritual aspects in supporting the recovery process for victims of drug abuse.

However, it needs to be realized that including spiritual communication methods in rehabilitation programs can have a large positive impact on the recovery of drug abuse victims. By properly understanding the challenges faced, rehabilitation institutions can formulate more effective strategies to overcome these obstacles. In the context of the Bhayangkara Indonesia Narcotics Abuse Prevention Rehabilitation Center in Medan City, efforts to strengthen and optimize spiritual methods can be a crucial step in expanding the reach and improving the quality of rehabilitation services offered [3].

Therefore, This research emphasizes the importance of spiritual communication methods in the recovery of drug abuse victims, as well as the need to develop and strengthen this approach in rehabilitation practice. With continued efforts and support from various parties, integration of spiritual communication methods can be the key to successful rehabilitation of drug abuse victims in the future [4].

## **METHODS**

This research uses qualitative methods with a case study focus to explore the application of spiritual communication methods in the recovery process for drug abuse victims at the Bhayangkara Indonesia Narcotics Abuse Prevention Rehabilitation Center, Medan. The decision to use a qualitative approach was influenced by the aim of gaining an in-depth understanding of the practice carried out. Case studies are chosen because they can provide a detailed and contextual understanding of the phenomenon under study [5].

Research participants will be selected purposively *by* considering certain characteristics of individuals who have undergone a rehabilitation program at the institution. In-depth interviews will be conducted to collect detailed information regarding participants' experiences and views regarding the application of spiritual communication methods. In addition, direct observation in the rehabilitation environment will help clarify how spiritual communication methods are applied in daily activities [4].

The data that has been collected will be analyzed inductively, where thematic patterns will be identified through interviews and observations. Data processing will also include coding and grouping steps so as to produce results that are in accordance with the research objectives. To ensure validity and reliability, data triangulation will be applied by comparing the results of interviews, observations and related documents [5].

In addition, the integrity of the research will be maintained by obtaining approval from the relevant institutions and obtaining written consent from research participants. Confidentiality of data and the right of participants to withdraw from the study at any time will be carefully maintained. With this methodological approach, it is hoped that research can make a significant contribution in understanding the effectiveness of applying spiritual communication methods in the rehabilitation of drug abuse victims in related rehabilitation institutions.

## **RESULT AND DISCUSSION**

### **RESEARCH RESULT**

#### **1. Drug Abuse Concept**

Drug abuse is a serious problem in many countries, including Indonesia. Drug use to seek temporary pleasure, which is often done continuously in high doses, has had a negative impact on the physical and mental health of the individuals involved. The physical impacts include health problems such as organ damage, decreased immunity, and the risk of potentially fatal overdose. The mental impacts caused include psychological problems such as depression, anxiety, sleep disorders and loss of self-control [8].

Rehabilitation plays an important role in helping people who are addicted to drugs recover, because it is difficult for them to get rid of the addiction without help. At the Bhayangkara Indonesia Narcotics Abuse Prevention Rehabilitation Center in Medan City, various programs and services support efforts to recover from the effects of drugs, including spiritual guidance [7]. Spiritual guidance has a big impact in the rehabilitation process, because it helps drug victims to rebuild spiritual balance, strengthen morale, and get deep support in their recovery journey.

Efforts to prevent and handle drug abuse include various steps such as providing information and education regarding the risks of drugs, providing rehabilitation programs for those affected, strictly enforcing laws against drug trafficking, and strengthening drug control policies and regulations. All of these efforts require support and collaboration from the government, community organizations, the business world, and all levels of society.

The Islamic spiritual guidance program at the rehabilitation center provides space for victims to deepen their religious knowledge and improve their spirituality. Activities such as reading the Koran, five daily prayers, fasting, dhikr and sermons are included in this program to help victims live their daily lives according to Islamic principles. In addition, spiritual guidance aims to provide inner peace, strengthen faith, and reduce the risk of relapse to drug use by building strong mental resilience [10].

However, the implementation of spiritual guidance in rehabilitation institutions faces several challenges, such as the public's perception that it is still less supportive and limited resources to support spiritual activities. Therefore, support and development of effective and sustainable spiritual guidance programs are very necessary to increase the effectiveness of rehabilitation for victims of drug abuse [11]. Thus, the recovery process for drug victims does not only focus on physical and psychological aspects, but also includes spiritual dimensions which are important for successful rehabilitation [12].

#### **2. Spiritual Communication Methods**

Spirituality is the basis for self-development, values, morals and empathy. It provides direction and meaning in our lives by teaching the existence of nonphysical forces greater than ourselves. Spirituality is an awareness that connects us with God or the source of our existence. Apart from that, spirituality also includes psychological, spiritual, inner, mental and moral aspects [12].

According to researchers, spirituality is an aspect related to meaning and soul, both spiritual and inner. The soul or mind is considered a gift from God that provides guidance and purpose in human life.

Spiritual communication is an interaction between humans and God or can be interpreted as communication related to religious issues [13]. This is communication related to religious aspects. Religion teaches humans that this involves communication that is colored by religious values. Religion provides clues about human identity, the purpose of life, and the direction to take. Therefore, to answer fundamental questions about the existence and purpose of life, spiritual communication becomes important as a means of seeking satisfactory answers.

Spiritual communication refers to the relationship between humans and their Creator to understand and reflect on the purpose and reason for human existence. The most common and easy way to achieve this is through a religious approach [15].

The research results show that spiritual communication methods have a significant role in helping drug abuse victims in their recovery process. By prioritizing the spiritual aspect, individuals affected by drug abuse can find inner peace, overcome addiction, and strengthen the moral foundation and positive values in their lives. Even though it has benefits, the application of spiritual communication methods faces challenges, including skeptical views from society and a lack of adequate support from related parties [15].

The spiritual communication approach emphasizes developing and strengthening one's spiritual aspects as part of personal recovery or growth. In the context of drug rehabilitation, spiritual methods are used to help individuals overcome addiction and improve mental, emotional, and spiritual well-being. One of the spiritual methods that is often applied in drug rehabilitation is spiritual guidance [16]. Through this guidance, individuals are helped to find meaning in life, strengthen spiritual values, and build a deeper connection with a power greater than themselves, such as God or other spiritual entities [17].

The spiritual approach in drug rehabilitation includes spiritual communication methods such as meditation, prayer, self-reflection, and other religious or spiritual activities aimed at increasing self-awareness, overcoming stress, and strengthening relationships with the spiritual dimension [18]. Spiritual communication is important in drug rehabilitation because it recognizes that addiction often has physical, psychological and spiritual aspects. By deepening the spiritual dimension, a person can discover new sources of strength and hope that help him overcome addictions, overcome challenges, and live a more meaningful and sustainable life.

While spiritual communication can be an effective part of drug rehabilitation, keep in mind that this approach is not right for everyone. Therefore, it is important to consider each individual's needs and desires, and provide a variety of options and resources that suit their needs. Thus, spiritual methods are one of the beneficial approaches in drug rehabilitation that can help individuals on their recovery journey towards a healthier, happier and more meaningful life [19].

### 3. Spiritual Communication Values

Every individual has basic needs in accordance with his essence as a creature with a body and soul. If it is related to various kinds of human relationships in life, then each relationship concerns the relationship between humans and God, humans and nature, humans and each other, and humans and themselves.

In Islam, when someone experiences illness, whether physical or spiritual, they must seek treatment from a specialist, such as a doctor or psychiatrist, while continuing to pray and make dhikr [20]. A story tells of a friend who came to the Prophet Muhammad SAW with complaints that his child was not getting better, even though he had prayed, prayed, made dhikr and fasted for the sake of his child's recovery [21]. The Prophet then asked whether his child had been taken to a shaman, and his friend answered no. The Prophet then suggested that the child be taken to a doctor for treatment, while continuing to pray and do dhikr (Indarti & Rini 2023).

If this is the case, the penulis yang mempelajari psikologi ini dengan tegas menyatakan bahwa keyakinan agama punya peran penting dalam meredakan ketegangan. There is a lot of money to use to save money and other people who have enough money to pay more money and have more money.

أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ ۖ مَسَّئُهُمُ النَّبَأُ سَاءٌ وَالضَّرَّاءُ وَرُلُّوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصُرُ اللَّهُ ۗ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ

Translation: "Or do you think that you will enter heaven, even though (trials) have not yet come to you like (experienced by) those who came before you? They were beset by poverty, suffering and shaken (by various trials), so that the Messenger and those who believed with him said, "When will Allah's help come?" Remember, indeed Allah's help is near." (QS. Al-Baqarah: 214)



One of the biggest challenges in therapy lies not in the characteristics of a person's problem, but in the guidance and support provided by doctors and families to make the patient aware of his suffering. When someone becomes a patient, he loses personal responsibility for his health and also for improving himself (Sukmawati & Alviandi, 2024; Toha & Afifah, 2022). This means that healing really depends on the patient himself, while doctors only provide ways and processes to achieve healing.

In the context of drug abuse, the recovery process relies heavily on the determination and strong efforts of the affected individual to change their bad behavior and habits to become healthier and more positive. Although spiritual guidance and support from the family and medical team are very important, ultimately successful recovery depends on the individual's seriousness and commitment to improving their life [25]. Therefore, recovery efforts are not only the responsibility of the medical team, but are also the result of hard work and personal choices to change towards a better life [27].

## **DISCUSSION**

### **1. The Role of Spiritual Communication Methods in Victim Recovery**

Research shows that spiritual communication methods play an important role in supporting the recovery of drug abuse victims. Through spiritual help, victims can restore spiritual balance, strengthen moral values, and find a deep source of strength and support. Previous research supports this, showing that a spiritual approach helps individuals overcome addiction, improves mental and emotional well-being, and provides a more positive meaning in life [18]. The application of spiritual communication methods in drug rehabilitation emphasizes the importance of the spiritual aspect in treating addiction, apart from the physical and psychological aspects [26].

### **2. Challenges in Implementing Spiritual Communication Methods**

One of the main factors is the lack of community support for a spiritual approach in the drug rehabilitation process. This is in accordance with previous research which shows that people's doubts about spiritual methods can hinder acceptance and interest in participating in rehabilitation programs [15].

Apart from that, another challenge in ensuring the effectiveness and sustainability of spiritual communication-based rehabilitation programs is limited resources, including budget, facilities and competent professional staff [29]. These obstacles require joint efforts from rehabilitation institutions, government and society to overcome and improve the application of more comprehensive and regular spiritual communication methods [30].

### **3. Strategies to Increase the Effectiveness of Spiritual Communication Methods**

To overcome the challenges of implementing a spiritual communication approach in drug rehabilitation, several steps that can be taken include increasing public understanding and support for the importance of spiritual aspects through campaigns and wider outreach efforts. Apart from that, it is also important to allocate adequate resources, whether in the form of a budget, facilities, or professionals trained in providing spiritual guidance. Close cooperation between rehabilitation institutions, the government and other related parties must also be strengthened to ensure a comprehensive and sustainable rehabilitation program based on spiritual communication [24]. The hope is that by implementing this strategy, the accessibility, quality and positive impact of spiritual communication-based narcotics rehabilitation programs can be improved for victims of narcotics abuse.

## **CONCLUSION**

The application of spiritual communication methods at the Bhayangkara Indonesia Drug Abuse Prevention Rehabilitation Institute in Medan City has had a significant positive influence on the victim's recovery process. Through spiritual guidance, survivors can regain spiritual balance, strengthen moral values, and receive deep support in their recovery journey. However,

there are several challenges faced, such as community perceptions that are less supportive and limited resources. Solutions to overcome these obstacles include increasing community understanding and support, adequate resource allocation, and increasing the competence of professional staff in providing spiritual guidance. With a strong commitment from all parties concerned, the integration of spiritual communication methods can be an important element in sustainable recovery efforts for victims of drug abuse. This can give them new hope to live a life that is healthy, meaningful and in accordance with spiritual values.

## REFERENCES

- [1] L. Istikomah, K. Nisak, en N. Azizah, “Bimbingan Rohani Islam dalam Mengembangkan Spiritual bagi Korban Penyalahgunaan Napza”, *Assert. Islam. Couns. J.*, vol 1, no 2, bll 69–80, Des 2022, doi: 10.24090/j.assertive.v1i2.7200.
- [2] A. Mustofa, “Dzikir sebagai Metode Terapi pada Korban Penyalahgunaan Narkotika di Majelis Alim Lam Mim Gejlig Kajen Pekalongan”, *J. Sufism Psychother.*, vol 1, no 1, bll 85–98, Mei 2021, doi: 10.28918/JOUSIP.V1I1.3881.
- [3] R. Riinawati, “Strategy of Financing Management to Improve the Quality of Islamic Education Institution”, *AL-ISHLAH J. Pendidik.*, vol 14, no 3, bll 2757–2768, Jul 2022, doi: 10.35445/alishlah.v14i3.1519.
- [4] I. Imronudin en R. Muhammad, “Discourse from the Perspective of Mohammed Arkoun: An Examination of the Values of Interfaith Dialogue”, *Potret Pemikir.*, vol 27, no 1, bl 94, Jun 2023, doi: 10.30984/pp.v27i1.2367.
- [5] I. F. A. Nasution, “The Spread of Radicalism Movements in Indonesia: The State’s Accomodative Political Gradation Post-Reform”, *J. Leg. Ethical Regul. Isses*, vol 24, bl 1, 2021.
- [6] L. J. Moleong, *Metode Penelitian Kualitatif, cetakan ke-36*. Bandung: PT. Remaja Rosdakarya, 2017.
- [7] W. Yuliani en I. Siliwangi, “METODE PENELITIAN DESKRIPTIF KUALITATIF DALAM PERSPEKTIF BIMBINGAN DAN KONSELING”, *Quanta*, vol 2, no 1, bll 1–9, 2018, doi: 10.22460/q.v1i1p1-10.497.
- [8] M. A. Abdullah, “Islamic Studies in Higher Education in Indonesia: Challenges, Impact and Prospects for the World Community”, *Al-Jami’ah J. Islam. Stud.*, vol 55, no 2, bll 391–426, Des 2017, doi: 10.14421/ajis.2017.552.391-426.
- [9] L. Putri, D. Adinda, A. Maharani, M. Simangunsong, en M. H. Arrazeq, “Penerapan Metode Therapeutic Community di LRPPN Bhayangkara Indonesia Kota Medan”, *ABDISOSHUM J. Pengabd. Masy. Bid. Sos. dan Hum.*, vol 2, no 4, bll 371–378, Des 2023, doi: 10.55123/ABDISOSHUM.V2I4.1999.
- [10] S. O. A. Yani, R. A. Allathifa, en N. Azizah, “Implementasi Program Bimbingan Mental Spiritual untuk Residen Korban Penyalahgunaan NAPZA di Sentra ‘Satria’ di Baturraden”, *Al-Shifa J. Bimbing. Konseling Islam*, vol 4, no 2, bll 50–60, Des 2023, doi: 10.32678/ALSHIFA.V4I2.9676.
- [11] L. Ulfah en W. N. Justiatini, “Peran Bimbingan Keagamaan dalam Rehabilitasi Pecandu Narkoba”, *Iktisyaf J. Ilmu Dakwah dan Tasawuf*, vol 3, no 2, bll 55–77, Sep 2021, doi: 10.53401/IKTSF.V3I2.67.
- [12] H. Nurdin, “Problems and Crisis of Islamic Education Today and in The Future”, *Int. J. Asian Educ.*, vol 1, no 1, bll 21–28, Jun 2020, doi: 10.46966/ijae.v1i1.17.
- [13] A. Aglia, F. Sidiq, en C. Chatimah, “Verbal and Nonverbal Communication in the Rehabilitation Process for Drug Addicts at Rancamaya Singaparna Mental Hospital: An Interactional Analysis”, *Int. J. Linguist. Commun. Broadcast.*, vol 2, no 1, bll 29–33, Mrt 2024,

doi: 10.46336/IJLCB.V2I1.88.

- [14] I. J. Prasetyo, I. M. Weni, en Supriyadi, “Therapeutic Communication for Drug Addicts”, *Int. J. Res. Soc. Sci. Humanit. ISSN2582-6220, DOI 10.47505/IJRSS*, vol 3, no 8, bl 104–113, Aug 2022, doi: 10.47505/IJRSS.2022.V3.8.12.
- [15] A. Sabic-El-Rayess, “Epistemological shifts in knowledge and education in Islam: A new perspective on the emergence of radicalization amongst Muslims”, *Int. J. Educ. Dev.*, vol 73, bl 102148, Mrt 2020, doi: 10.1016/j.ijedudev.2019.102148.
- [16] dkk Azizah, Nur, *Bimbingan Mental Spiritual Di Balai Rehabilitasi Bagi Korban Penyalahgunaan Narkoba*. Jawa Tengah: Rizquna, 2021.
- [17] Maciej Serda *et al.*, “Synteza i aktywność biologiczna nowych analogów tiosemikarbazonowych chelatorów żelaza”, *Uniw. śląski*, vol 7, no 1, bl 343–354, 2013, doi: 10.2/JQUERY.MIN.JS.
- [18] V. Moak, “Case Study of Lived Experiences: Three Male Peer Recovery Coaches at a Community-based, Spiritual, Residential Substance Abuse Recovery Program”, *Dr. Diss. Proj.*, Jan 2022.
- [19] S. F. Santoso en P. L. Samputra, “Pendidikan Spiritual dan Religius Mengokohkan Resiliensi Penyalahguna Narkotika di Indonesia”, *J. Educ.*, vol 6, no 1, bl 5089–5101, Jun 2023, doi: 10.31004/JOE.V6I1.3677.
- [20] B. Azwar, “Peran Layanan Konseling Realitas untuk Membangun Kepercayaan Diri Warga Binaan Mantan Pemakai Narkoba di Lapas Klas II A Curup”, *Konseling Edukasi J. Guid. Couns.*, vol 6, no 2, bl 183–211, Nov 2022, doi: 10.21043/KONSELING.V6I2.15842.
- [21] F. Hilmi, B. Uin, S. Gunung, en D. Bandung, “Pendidikan Islam sebagai Pendekatan dalam Rehabilitasi Narkoba”, *Edukasi Islam. J. Pendidik. Islam*, vol 12, no 03, Aug 2023, doi: 10.30868/EI.V12I03.4959.
- [22] A. Noegroho, A. I. Sulaiman, en S. Suryanto, “Religious Counseling as an Informal Education Approach in Rehabilitation of Drug Addicts”, *Int. Educ. Res.*, vol 1, no 2, bl p57–p57, Okt 2018, doi: 10.30560/IER.V1N2P57.
- [23] L. Indarti, A. S. Rini, U. Sayyid, en A. R. Tulungagung, “Strategi Rehabilitasi Oleh Kiai Terhadap Pecandu Narkoba di Pondok Sirojuth Tholibin Blitar”, *J. Kependidikan Islam*, vol 13, no 2, bl 56–65, Aug 2023, doi: 10.15642/JKPI.2023.13.2.56-65.
- [24] M. Toha, U. Nur Afifah, en I. K. Pesantren Abdul Chalim Mojokerto, “Optimalisasi Pola Asuh Orang Tua Melalui Pendidikan Seks Pada Anak”, *Khodimul Ummah J. Community Serv. (ISSN 2963-9719)*, vol 1, no 1, bl 69–92, Des 2022.
- [25] C. Sukmawati en D. Alviandi, “Collaborative Governance In The Rehabilitation Of Drug Abuse Victims In Medan City”, *Proc. Int. Conf. Soc. Sci. Polit. Sci. Humanit.*, vol 4, bl 00027–00027, Jan 2024, doi: 10.29103/ICOSPOLHUM.V4I.401.
- [26] A. Miswar, “Rehabilitation Efforts for Drugs Addictives Through Islamic Education Approach at Islamic Tarbiyah Islamic Boarding School Lhokseumawe City”, *Wasatha J. Stud. Islam dan Hum.*, vol 1, no 2, bl 2023, Mei 2023.
- [27] L. Alam, A. Lahmi, M. Alam, en A. Aminah, “The rise of the urban piety movement: Jamaah Maiyah as an urban spiritualism and emerging religiosity in the public sphere”, *J. Ilm. Peuradeun*, vol 10, no 3, bl 745–762, 2022.
- [28] M. D. Parnell en M. D. Parnell, “The Impact of Spiritual Coping and Resilience on Human Immunodeficiency Virus Infected Older African American Women with Substance Use Behaviors”. 2024.
- [29] L. Alam, A. Lahmi, M. Alam, en A. Aminah, “The Rise of the Urban Piety Movement: Jamaah



Maiyah as an Urban Spiritualism and Emerging Religiosity in the Public Sphere”, *J. Ilm. Peuradeun*, vol 10, no 3, bl 745, Sep 2022, doi: 10.26811/peuradeun.v10i3.711.

- [30] S. Huda, I. Tsani, M. Syazali, R. Umam, en K. Jermisittiparsert, “The management of educational system using three law Auguste Comte: A case of Islamic schools”, *Manag. Sci. Lett.*, vol 10, no 3, bll 617–624, 2020, doi: 10.5267/j.msl.2019.9.018.