

Religious Effect-Based Education Model in *Pesantren* on Handling Drug Cases

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ABSTRACT: *The handling of drug cases has developed with the presence of Islamic boarding schools that specifically focus their educational orientation on handling this case. The involvement of Islamic boarding schools in handling drug offenders indicates the development of a rehabilitation process that has only been played by the National Narcotics Agency. This study will reveal the religious effect-based education model in handling drug cases in Ar-Rahman Palembang and Suryalaya Tasikmalaya Islamic boarding schools with an empirical qualitative descriptive approach. Data collection uses in-depth interviews, observation, and documentation which are then analyzed using Spradley's inductive model technique which begins with compiling research questions, then determining research propositions, research analysis units, data linkage logic with propositions, criteria for interpreting findings, and finally presenting research results. The research findings show three essential things. First, overcoming drug offenders is carried out through five stages, namely client acceptance, program orientation, primary program, re-entry program, and complete program. Second, client healing is carried out with therapist techniques with religious methods, Focus Group Discussions, narcotic animus, as well as medical and psychological. Third, the implications are oriented towards three main aspects: behavioral and mental changes, awareness to stop consuming drugs, and the emergence of obedience in worship. In line with that, this study has limitations because it only uses descriptive analysis of limited data. Therefore, further studies with more comprehensive data coverage are expected.*

Penanganan kasus Napza mengalami perkembangan dengan kehadiran pondok pesantren yang secara khusus memfokuskan orientasi pendidikannya pada penanganan kasus ini. Keterlibatan pondok pesantren dalam menangani pelaku Napza mengindikasikan adanya pengembangan proses rehabilitasi yang selama ini hanya diperankan oleh Badan Narkotika Nasional. Penelitian ini bertujuan untuk mengungkap secara mendalam model pendidikan berbasis *religious effect* dalam menangani kasus Napza di pondok pesantren Ar-Rahman Palembang dan Pondok Pesantren Suryalaya Tasikmalaya

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dengan pendekatan deskriptif kualitatif empirik. Pengumpulan data menggunakan wawancara mendalam, observasi, dan dokumentasi yang kemudian dianalisis dengan teknik induktif model Spradley yang dimulai dengan menyusun pertanyaan penelitian, kemudian menentukan proposisi penelitian, unit analisis penelitian, logika keterkaitan data dengan proposisi, kriteria untuk menginterpretasikan temuan, dan terakhir penyajian hasil penelitian. Temuan penelitian menunjukkan tiga hal penting. *Pertama*, penanggulangan pelaku Napza dilakukan melalui lima tahap yaitu penerimaan klien, orientasi program, *primary program*, *re-entry program*, dan *complete program*. *Kedua*, penyembuhan klien dilakukan dengan teknik terapis dengan metode religious, *focus group discussion*, *narkotik animimus*, serta medis dan psikologis. *Ketiga*, implikasi yang didapatkan berorientasi kepada tiga aspek utama yaitu perubahan perilaku dan mental, kesadaran untuk berhenti mengkonsumsi narkoba, dan munculnya ketaatan dalam beribadah. Sejalan dengan itu, penelitian ini memiliki keterbatasan karena hanya menggunakan analisis deskriptif dari data yang terbatas. Oleh karena itu, diharapkan adanya studi lanjutan dengan cakupan data yang lebih komprehensif.

Keywords: *Education Model, Effect Based, Religious Education, Drug Handling.*

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I. INTRODUCTION

The handling of drug cases, which has only been known to be carried out by government agencies, appears to have transformed by involving Islamic educational institutions (Herindrasti, 2018). The presence of Islamic boarding schools that specifically focus their educational orientation on handling drug offenders shows this. Pondok Pesantren Ar-Rahman Palembang, for example, since its inception in 2005, has been recorded to have dealt with a variety of drug offenders. During normal times, this boarding school can handle drug offenders around 40-50 people. With this role, the government appointed this *pesantren* as a national referral place for drug addicts (Ponpesarrahan, 2018). The involvement of Islamic boarding schools in handling drug offenders shows the development of a rehabilitation process that has only been played by the National Narcotics Agency.

The current education system treats students as objects. As a result of this treatment, which involves a process of discipline and indoctrination, the system does not succeed in producing moral graduates. Islamic education has more significant potential to instill morality in students if its curriculum is accessible from the influence of state or institutional ideologies (Vojdani et al., 2024). Religious effect-based education focuses on how religious teachings motivate and inspire a person's behavior. This dimension of religious effect concerns how strongly religious teachings influence a person's behavior in social life (Rifki et al., 2017). Education based on this religious effect is expected to form a stronger and more civilized religious character among students. In practice, this education can be carried out in various ways, such as introducing religious values, learning religious rites, and developing religious attitudes through exemplary teacher guidance and examples (Sari et al., 2022).

Studies related to handling drug cases have received considerable attention from contemporary researchers. Existing studies can be divided into at least three categories. *First*, studies highlight government agencies' role in tackling drug cases. This study found that government agencies have made countermeasures through cooperation and commitment, especially the police and BNN (Junaedi & Harakan, 2019; Pahlevi, 2020; Silalahi, 2019). *Second*, studies position character education as an alternative to tackling drug offenders (Juanda, 2021; Purba et al., 2019; Sulistyawati et al., 2018). *Third*, studies that examine the form and application of rehabilitation for drug offenders (Hadiansyah & Rochaeti, 2022; Yuli W & Winanti, 2019) need to be conceptualized fairly (Hidayataun & Widowaty, 2020). These studies neglect to consider the role of religious education in Islamic boarding schools in tackling drug cases.

This study seeks to fill the gap that previous studies have not touched on by revealing in depth the religious effect-based education model in handling drug cases in Islamic boarding schools. This is done to answer three questions. *First*, what is the flow of handling drug cases in Islamic boarding schools? This question focuses on the strategic steps taken by Islamic boarding schools in rehabilitating drug offenders. *Second*, what is the technique for handling drug cases in Islamic boarding schools? This question aims to reveal the strategies, methods, and activities used by Islamic boarding schools to cure drug offenders. *Third*, how does the implication of religious-based education affect drug users? This question relates to how the impact of Islamic education-based countermeasures used by Islamic boarding schools in curing drug offenders. These three questions will dissect the topics raised in this study.

This study departs from three main arguments. *First*, Islamic boarding schools can play an active role and be used as an alternative in handling and rehabilitating drug offenders through constructive steps. *Second*, overcoming drug offenders with a religious education approach has raised awareness and formed new positive behaviors for drug offenders. *Third*, dependence on drugs can be eroded and cured by cleansing the soul and mind of drug offenders. In other words, religious methods and activities need to be mainstreamed in rehabilitating drug offenders.

II. METHOD

This research is a case study with an empirical qualitative descriptive approach focused on Islamic education methods for overcoming drug abuse in Pondok Pesantren Ar-Rahman Palembang and Pondok Pesantren Suryalaya Tasikmalaya. This cottage was chosen with the consideration that both of these huts are involved in the rehabilitation of drug offenders, Ar-Rahman is also the only Islamic educational institution that involves itself in overcoming adolescent drug addicts in South Sumatra. Case study research is appropriate for obtaining in-depth and detailed information about a phenomenon (Sukmadinata, 2016).

This study uses two primary data sources and secondary data sources. Primary data is obtained from the results of discussions and interviews with competent and accountable resource persons consisting of Islamic boarding school leaders, Islamic boarding school supervisors, Islamic boarding school managers, patients of drug abuse victims, parents of drug abuse victims, and the community around the drug rehabilitation Islamic boarding school environment. Meanwhile, secondary data is in the form of related literature, which consists of articles, journals, books, and other related writings. The data were collected using in-depth interviews, field observations of the selected

respondents/informants, and documentation. The data in this study were then analyzed using the inductive analysis technique of the Spradley (1997) model with the steps of compiling research questions, determining research propositions, research analysis units, the logic of data linkage with propositions, criteria for interpreting findings, and presenting research results.

III. RESULT AND DISCUSSION

Flow of Handling Drug Cases

The handling of drug cases carried out at Islamic boarding schools has a particular flow, which in this study found several steps carried out in an organized manner. What the boarding school gives in handling drug cases to clients has touched the physical and spiritual aspects. At Ar-Rahman Islamic boarding school, client handling is done through several steps. As explained by SA as one of the Boarding School Managers:

“Procedurally, the service we provide clients consists of several steps with their respective time limits. In the first step, we will accept the client for 1-2 days. After we receive the client, we will examine them psychologically, health-wise, and several other examinations. This examination takes around 15 days to determine the client's severity. After that, we will rehab the client for three months using the dhikr method and several healing techniques. Before the program is completed, we will conduct a re-entry program for the client, which lasts around 45 days.” (SA, 2022).

Furthermore, each client-handling step consists of several activities. EA revealed this as one of the coaches of the Ar-Rahman Islamic boarding school:

“So, we do have a transparent service flow that includes various activities. In the orientation program, we conduct health and psychological check-ups, detoxification, *zung self*, *Urica*, *Who-qol*, and client anxiety levels. In the primary program, we will conduct treatment through *dhikr* and therapy, which includes counseling and education. Then, in the re-entry program, we do it again with *dhikr* and re-examination as in the orientation program.” (EA, 2022).

The following picture shows the flow of services for drug clients at Ar-Rahman Palembang.

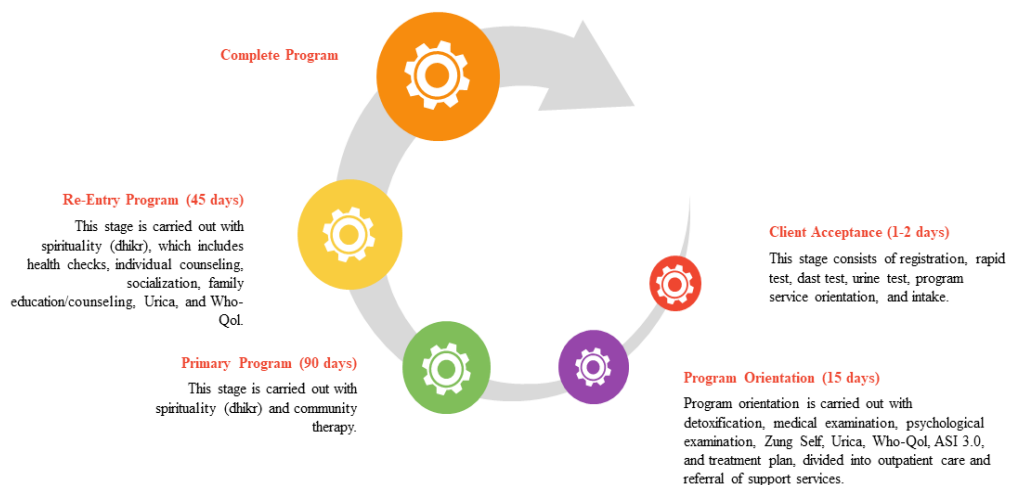


Figure 1. Client service flow at Pesantren Ar-Rahman Palembang

Based on the results of interviews with the manager of Pesantren Ar-Rahman, which is then described in Figure 1, two important things can be seen regarding the flow of service for drug cases. First, the treatment programs for the *pesantren* are carried out sequentially and within a certain period. Services begin with client acceptance (1-2 days), then program orientation (15 days), primary program (90 days), re-entry program (45 days), and finally, complete program. Second, each program has its activities: 1) Client admission is carried out through registration, rapid test, dast test, urine test, program service orientation, and intake. 2) Program orientation is carried out with detoxification, medical examination, psychological examination, *Zung Self* (anxiety level check), *Urica* (instrument to assess people's readiness and motivation in substance abuse), *Who-Qol* (instrument to assess the level of quality of life), *ASI 3.0* (instrument to measure the severity of substance abuse), and a treatment plan which is divided into outpatient care and referral of support services. 3) The primary program is implemented with spirituality (*dhikr*) and community therapy, which includes health checks, individual counseling, group counseling, and family education/counseling. Meanwhile, 4) the re-entry program is carried out with spirituality (*dhikr*), which includes health checks, individual counseling, socialization, family education/counseling, *Urica*, and *Who-Qol*.

Meanwhile, the flow of client services at Pesantren Suryalaya differs slightly from Pesantren Ar-Rahman. If Pesantren Ar-Rahman focuses on the physical and spiritual, then Pesantren Suryalaya focuses more on the spiritual, known as *inabah* therapy. As expressed by the leader of Pesantren Suryalaya:

“Inabah is a therapy expected to provide clients with clear guidance, returning them to the right path and blessed by Allah Swt. This process is *Tazkiyatun Nafsi*, which cleans the soul from various diseases or vices such as miserliness, ambition, envy, ignorance, hedonism, and other vices. These diseases are considered the root of moral and personal decay, which can damage the human soul and physique.” (ZAA, 2022).

In this therapy process, clients will be handled by a coach they call *Murshid*. *Mursyid* will conduct *inabah* therapy with a spiritual approach. As revealed by BK, one of the murshids at the Suryalaya Islamic Boarding School:

“Once the client is accepted, the first step is to establish communication both verbally and non-verbally. After establishing communication, we will dig for further information about the client through dialogue and listen to them empathetically. Finally, we will provide therapy with a Sufism approach by emphasizing the traits of patience, *qanaah*, gratitude, and *ridha*.” (BK, 2022).

Furthermore, the flow of client services at Suryalaya boarding school is illustrated in Figure 2 below.

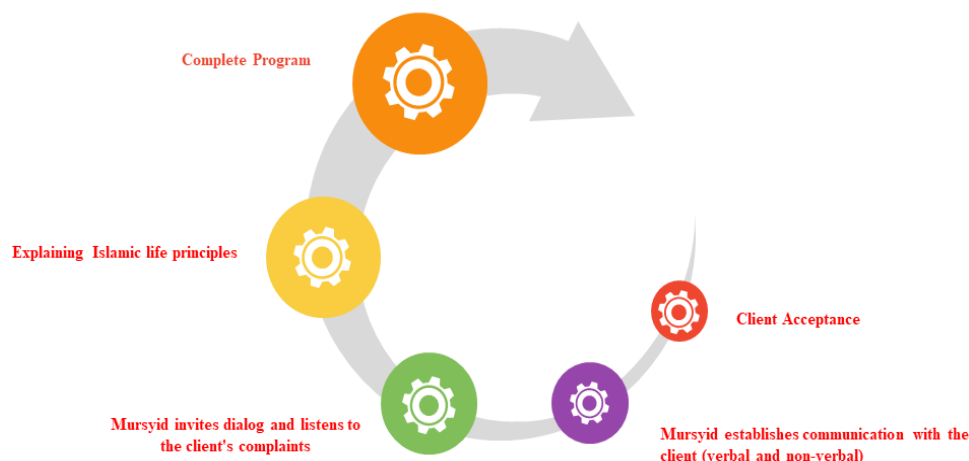


Figure 2. Client service flow at Pesantren Suryalaya Surabaya

By the scheme above, Pesantren Suryalaya seeks to overcome the problems of human life. This method is used as the *Tazkiyatun Nafsi* method. The role of *Mursyid* in the therapeutic process at Inabah is a professional (therapist) who relates to clients through verbal and non-verbal communication and tries to eliminate emotional disturbances, change behavioral disorders, and foster good personality development with the principles of Islamic Sufism teachings. Furthermore, *Mursyid* invites dialog and listens to the client's complaints with empathy to understand his psychological condition and the extent to which he has lost his way, followed by giving an explanation of the principles of Islamic life in the understanding of Sufism and giving lessons (talking) *dhikr*. Islamic Sufism teaches the principles of life that emphasize the stability of the soul, such as enduring the problems of life (patience), recognizing and being grateful for the services of others (gratitude), accepting the reality of life with full awareness (*qanaah*), willing to the decree of Allah Swt (*ridha*), submitting all the results of efforts to Allah Swt (*tawakkal*), and others.

In the therapeutic justice model, punishment of the perpetrator still exists, but the punishment is placed as part of the educational process, not as revenge and punishment. Punishment in the framework of the educational process is not a punishment that weakens the spirit of life, let alone kills the offender's future, but instead must function to enlighten and mature as a whole person morally (Primawardani & Kurniawan, 2017). The rehabilitation step is the best effort towards restorative justice that can be given to drug offenders. The role of rehabilitation in healing dependence for drug addicts is vital, given the difficulty of victims or drug users to be released from drug dependence individually (Novitasari, 2017).

Rehabilitation is a form of social protection by integrating drug addicts into social order so that they no longer abuse drugs (Fadlail & Hadori, 2019); it is implemented in five stages, namely the intake process, detoxification, entry, primary stage, and re-entry stage, with medical, psychiatric, vocational, social, and recreational approaches (Hadiansyah & Rochaeti, 2022). The integrative approach carried out by Islamic boarding schools, which culminates in a spiritual process and creates a meaningful and quality life according to human values, has provided a new step in handling drug cases.

As part of the educational process, rehabilitation is carried out with patience. As Peltz (2007) states, teaching skills is difficult work that requires great patience, tenacity, and sensitivity; it involves awareness of how difficult it is to change behavior. The therapist,

who in this case is positioned as *Mursyid*, is in charge of establishing interactive and intensive verbal and non-verbal communication, trying to eliminate emotional disorders, change behavioral disorders, and foster good personality development with the principles of Islamic teachings.

Islam teaches the principles of life that emphasize the stability of the soul, which, according to Imam al-Ghazali, the scope of the soul consists of two things, namely the power of *hawa* (lust) and the power of *huda* (guidance) (Harits, 2021). The power of *Hawa* is related to physical pleasures and material enjoyment used by humans to preserve life and continue their offspring, which is oriented towards negative things by drug offenders. The power of *Huda* is used to connect himself with God, fulfill spiritual needs, and improve his life in the world and the hereafter. This power has been adopted and used by "teachers" in rehabilitation boarding schools to purify the soul activities.

Techniques for Handling Drug Cases

Islamic boarding schools in rehabilitating drug clients use specific handling techniques, which in this study obtained several healing techniques. The techniques used focus on therapy but also include Islamic methods and activities. As stated by the Supervisor of Ar-Rahman Islamic Boarding School:

“Firstly, we have Religious therapy, which includes the Dhikr method, which is carried out once a week. This *dhikr* is done verbally, presenting the heart and actions. This *dhikr* model is packaged up to 'vibration,' '*muhasabah*', and '*taubat*'. This *dhikr* is done between Maghrib and Isha' in 30 - 35 minutes. In addition to the five daily prayers, Dhuha prayers, and other supererogatory prayers, there are religious seminars every Thursday. 10.00 until 12.00. This religious seminar is also a counseling session. This seminar also discusses scientific knowledge concerning verses of the Qur'an. Activities also include instilling understanding in clients, providing support, and providing input. The *ustadz* presents this activity with a specific theme; with explanations, the clients take notes on things they feel are necessary and ask questions. They are, moreover, reading the Qur'an between Maghrib and Isha.” (KH, 2022).

Furthermore, the manager of Ar-Rahman Islamic boarding school elaborated:

“In addition to using religious therapy, we also have community therapy, which is conducted from morning to evening. This therapy contains sharing activities and the erosion of lousy behavior by regulating diet, sleep patterns, and rest patterns, all of which we make rules for the client's lifestyle. Next, there is animus drug therapy, which contains self-reflection through forum activities with each client sharing their experiences related to drugs. Lastly, we have medical and psychological therapy with detoxification, bathing, and hair and nail cutting.” (SA, 2022).

Meanwhile, at Suryalaya boarding school, the healing technique used is *inabah* therapy. As described by MM as the manager of the *pesantren*:

“To handle clients, we have *Inabah* therapy which in its process uses the *Tazkiyatun Nafs* method. So, we build personal closeness with clients which ultimately through this we instill the principles of life with the nature of gratitude, patience, consent, and contentment.” (MM, 2022).

The following table will outline the healing techniques used by Pesantren Ar-Rahman and Pesantren Suryalaya.

Table 1. Healing techniques

No	Therapy	Methods	Activities
1	Religious Therapy	Oral Dhikr, Heart Dhikr, Deed Dhikr	Shalat wajib dan sunnah, Membaca Al-Qur'an, dan Seminar Religi
2	Community Therapy	Focus Group Discussion (FGD)	Sharing activities and bad behavior eradication activities
3	Aninimus Narcotic Therapy	Self-Reflection	Form a circle forum and share drug-related experiences
4	Medical and Psychological Therapies	Biological Medical	Detoxification, baths, hair and nail cutting
5	Inabah Therapy	Taskiyatun Nafs	Cultivating the life principles of patience, gratitude, Qanaah, and Ridha

Based on the description in Table 1, three essential things related to handling drug cases can be explained. 1) the classification of therapies used mainly leads to spiritual aspects. 2) forms that are considered religious activities dominate healing methods. 3) the activities carried out combine spiritual and physical activities. From the three things above, the healing techniques carried out by Islamic boarding schools emphasize religious-based models.

The method is understood as doing something by using careful thought to achieve a goal. The *dhikr* method applied to drug offenders in Islamic boarding schools touches a comprehensive aspect that is not only the heart but also the tongue and actions. This will lead drug offenders to the recovery of mental health and character, which, in Hawari (2002) analysis, *dhikr*, from the point of view of mental health, contains deep psychotherapeutics, and from a psychological point of view, contains spiritual strength that arouses self-confidence and a sense of optimism. The existence of faith in Allah and the feeling of calm when remembering Allah is a picture of peace of mind (Kumala et al., 2019), in which there are aspects of *al-yaqin* (belief) and *al-sukun* (calmness) (Rusdi, 2016). So that with *dhikr*, drug offenders can feel calm in themselves.

The problem of drugs is classified as an extraordinary problem, which is a problem that has no end, so it requires synergy between government agencies and related agencies in their fields (Saefulloh, 2018). Drug addicts do not obtain the emphasis on religious-based methods integrated with medical procedures if they are put into ordinary correctional institutions (Nainggolan, 2019). This approach results in true serenity, mindset change, and behavior change (Ulfa & Noor Justiatini, 2021), Religious activities given to drug offenders will raise awareness and move away from their bad habits so far (Bakri & Barmawi, 2017).

Implications of Religious Effect-Based Education

Observing the rehabilitation process, I see several educational processes for clients. The educational process includes initial admission and detoxification, interpreted as academic preparation, with the identification of clients. So, in education, there should be preparation for implementing education (Ansori et al., 2022). Healing techniques with 1) religious therapy, 2) community, 3) narcotic hate, as well as 4) medical and 5) psychological, which aims to change the behavior and mindset of drug offenders is the core or essence of education with the formation of mature humans, have skills, and character (Sayuti et al., 2022). The activities carried out make drug offenders learn from

new knowledge. Based on knowledge, learners can develop their resources and act daily (Mardhiyah et al., 2021). The religious effect-based education that has been implemented by the boarding school in dealing with clients who use drugs shows positive things. Clients show a promising change both in terms of actions and awareness. The implications obtained by clients are at least oriented towards three aspects. First, behavioral and mental changes. Second, the awareness to stop consuming drugs. Third, the emergence of obedience in worship.

First, behavioral and mental changes. Based on interviews with *pesantren* managers, it was found that before entering the *Pesantren Rehabilitation Center*, foster children showed resistance to their parents and liked to lie. However, after entering and participating in the coaching program through researchers' observation, children look obedient and diligent, care about the environment, and like to mingle with others. In between activities, they were heard reciting dhikr and *istighfar* in a low tone. Behavioral and mental changes indicate the success of character cultivation (Nurdin & Muqowim, 2023), which forms more humanist learners (Nurdin & Jaya, 2023).

Second, there is an awareness to stop consuming drugs. Based on the results of interviews with clients who are undergoing the drug rehabilitation process and clients who have left the rehabilitation center, they stated that behavior, habits, and a sense of dependence on drugs can be changed even though it requires a process that is not easy. With the emergence of these changes, it will also bring new, more positive enthusiasm (Miswanto & Tarya, 2017). This awareness arises inseparable from the presence of motivation in drug offenders, where the presence of motivation is determined by two factors, namely needs and behavioral direction (Ariyanto & Sulistyorini, 2020).

Third, the emergence of obedience in worship. Based on the researcher's observations, the form of obedience in worship practiced by clients is obedience to prayer, dhikr, and reading the Qur'an. Obedience in worship in drug addicts certainly does not appear by itself. Several factors influence drug addicts to obey in carrying out worship, one of which is the coercion of the mentor/manager and the existence of a firm intention. The patient manager in the interview said that the spiritual process applied at the *pesantren* drug rehabilitation center, starting from prayer, dhikr, and reading the Qur'an, is an effort to familiarize themselves so that clients are always close to Allah Swt. The role of religion can fulfill human needs in terms of directing, guiding, and balancing human character (Suryanti, 2018).

IV. CONCLUSION

This study shows that the religious effect-based education method used by Islamic boarding schools has brought changes in overcoming drug cases, both methodological and implicative. The healing methods used, as shown in this study, are religious, community, narcotic animus, and medical and psychological therapies. Meanwhile, implicatively, there are behavioral and mental changes, awareness to stop consuming drugs, and the emergence of obedience in worship. This study recommends that the religious effect-based education model be responded to by other related institutions and adopted as an alternative to overcoming drug cases. This study is limited by its reliance on descriptive analysis of a limited data set. Therefore, further studies are needed to examine drug prevention through religious effect-based education methods on a broader scale. The government needs to consider new methods of drug control critically. Only then can this phenomenon be minimized.

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