

RELIGIOUS EDUCATION GUIDANCE IN IMPROVING THE SPIRITUALITY
OF VICTIMS OF DRUG ABUSE

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Submitted: 20/11/2022

Revised: 25/01/2023

Accepted: 16/03/2023

Published: 17/05/2023

Abstract

This study aims to explain the implementation of religious education guidance in improving spirituality carried out at the Bhayangkara Indonesia Narcotics Abuse Prevention Rehabilitation Institute (LRPPN). This research is qualitative with a case study research approach. The research subjects were religious education guidance officers and clients at the Bhayangkara Indonesia Narcotics Abuse Prevention Rehabilitation Institute (LRPPN). Data collection methods using interviews, observation, and documentation. Data analysis is done through data reduction, data presentation, conclusion drawing, and verification. The results showed that religious education guidance is very important to be given to clients who are undergoing drug rehabilitation. The implementation of religious education guidance provided to clients at the Bhayangkara Indonesia Drug Abuse Prevention Rehabilitation Institute (LRPPN) is in the form of the obligatory five prayers activities, sunnah prayer (Tahajud, Dhuha, Taubat, etc.), *ta'lim* with recitation of *fadhilah* with four book guidelines, morning & evening dhikr, Muzakarah Adab, Tajwid, and religious group. Through the religious education guidance applied at the Bhayangkara Indonesia Drug Abuse Prevention Rehabilitation Institute (LRPPN), clients get many benefits that can be applied in the family and community environment after the client leaves the Rehabilitation Institution.

Keywords

Drug Abuse, Religious education guidance, Spirituality



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INTRODUCTION

Drug abuse is a very complicated problem that exists in Indonesia. Victims of drug abuse are now found everywhere, not only in big cities but also in rural areas in Indonesia. Even recently, many Indonesian actresses and actors have also been caught in drug abuse cases. This means that this case can ensnare anyone regardless of status, wealth, village or city children, and so on (Herindrasti, 2018). The National Narcotics Agency (BNN) revealed that drug abuse in Indonesia is a serious problem and must be handled by many parties, both the community and the government (Hariyanto, 2018).

In this case, comprehensive efforts to overcome drug abuse are needed, involving multi-sector cooperation between the government or authorities and the community in an active and sustainable manner (Saputro, 2021). According to Article 103 of Law Number 35/2009 on Narcotics, judges examining cases of narcotics addicts can do two things. First, if the narcotics addict is proven guilty of committing a narcotics crime, the judge can decide to order the person to undergo treatment and/or care; second, the judge can decide to order the person to undergo treatment and/or care/rehabilitation if the narcotics addict is not proven guilty of committing a criminal offense (Undang-Undang (UU) Tentang Narkotika, n.d.). However, based on data from the National Narcotics Agency (BNN), as cited by (Rahman, 2021), drug evidence seized from searches has increased significantly. In 2021, BNN seized 808.67 kg of methamphetamine and 3,462.75 kg of marijuana within three months of drug abuse. Throughout 2021, there were 22,950 cases of methamphetamine drugs. Followed by marijuana 2,105 cases, list G drugs 1,245 cases, and hard drugs 697 cases (Mutia, n.d.) The National Narcotics Agency (BNN) reported that there were 851 cases of narcotics and drug abuse in Indonesia in 2022. The number increased by 11.1% compared to the previous year, which amounted to 766 cases (Widi et al., n.d.).

Drug addicts, as people who consume excessive drugs, can violate the law. So professional handling is needed for the rehabilitation process to overcome the effects of drug use. Alternative solutions can be done through drug rehabilitation in medical rehabilitation and social rehabilitation institutions (Maysarah, 2020). The burden of reform authorization on drug criminals is not enough to defeat the high cases of drug use, and afterthought makes new problems such as limit in prison and most likely deterioration. Therefore, there must be sanctions, especially rehabilitation, as stipulated in Article 54 of Law No. 35/2009 on Narcotics (Undang-Undang (UU) Tentang Narkotika, n.d.)

In the process of drug rehabilitation, it is very necessary to foster and improve the spirituality of victims of drug abuse by providing assistance to help and guide and overcome life problems in accordance with religious and social norms. In this case, the person in charge of improving the spirituality of victims of drug abuse is the religious education guidance officer in social rehabilitation and other institutions.

The causes of drug abuse include knowledge, attitude, personality, family, economy, and social environment (Salehmaulana, 2022). Most drug addicts do not understand their religion, the majority of them only know God and their religion, but they do not follow the rules, and as a result, they fall into the valley of drugs (Gumelar & Suriadi, 2022).

Drugs have been very troubling to Indonesian society, especially very troubling for the youth of our nation because these drugs are destructive if allowed to continue to circulate widely and freely, and in the end, are consumed by some of the current generations of teenagers. Starting from curiosity, then continuing to want to try and eventually cause addiction. Because the effect of this drug, if consumed incorrectly and excessively by its users, will be fatal, it can also result in death for its users. In addition to death, drugs will damage the nervous system of their users, so it is not uncommon for addicts to often have a disturbed nervous system. If it has caused addiction, it will be difficult to release it, and the need for rehabilitation struggles in order to be free from these drugs (Pramesti et al., 2022). The impact caused when consuming narcotics is that it provides a sense of relaxation and reduces tension, anxiety, and mental stress but tends to cause dependence. In addition, it eliminates appetite, is intoxicating, and increases heart rate, blood pressure, and vomiting. It can also cause violence, aggression, inability to judge things clearly, and even mental illness, for example, Cocaine, methamphetamine, ecstasy, etc. (Elisabet et al., 2022).

Religious understanding in healing drug addicts is very important and needed to support the healing process from the effects of these drugs. Religion can serve as a protector in various problems. In addition, drug addicts also need high self-control to prevent relapse in the recovery process (Joharsah & Muhlizar, 2023). One of the efforts to increase self-awareness is to foster spirituality in victims of drug abuse (Istikomah et al., 2022). Well-developed spirituality affects a person's adaptability to their environment, increases high self-confidence, solves tough problems in life, takes lessons from mistakes, and clarity in life. In the end, victims of drug abuse are able to express their life essence to others, and enable them to live a better life (Ulya, 2022). Spirituality is improved by manifesting all aspects so that it can bring positive changes supported by the strength

of religious and divine values as a source of strength for the better in victims of drug abuse.

Related to the facts obtained in the field, the client's condition before and after entering rehabilitation and carrying out religious education guidance activities, the clients are far from religion and lack understanding about their religion. Before being rehabilitated, clients were very troubled by their families and communities around their environment because they were considered detrimental due to the effects of these drugs. Therefore, religious education guidance applied in drug rehabilitation is very important. This kind of research needs to be done because it can provide information about religious education guidance in the rehabilitation of drug addicts, and religious mentors can maximize the religious education guidance program at the Bhayangkara Indonesia Drug Abuse Prevention Rehabilitation Institute (LRPPN).

The impact of religious education guidance for clients in LRPPN Bhayangkara Indonesia is very positive for clients who are in rehabilitation. The client's life will be more directed toward the life of the world and the hereafter than the previous life, and clients can be able to surrender to Allah SWT and improve their mindset and soul from previous life habits while the clients become drug addicts. Therefore, LRPPN Bhayangkara Indonesia uses religious education guidance in improving the spirituality of drug abuse victims as a forum for improvement so that religious education can be a very good alternative to the recovery of drug abuse victims.

The continuity of the religious education guidance program is accepted or implemented voluntarily by clients who are in LRPPN Bhayangkara Indonesia. The benefits and changes are very drastic felt by clients who conduct religious education guidance while in the Bhayangkara Indonesia Drug Abuse Prevention Rehabilitation Center (LRPPN). Drug problems in Indonesia are increasingly widespread as the disclosure of drug cases with various motives increases, so it is very troubling to the community and harms various parties, including themselves. Religion as a guide to life for humans has provided guidance on aspects of life, including the improvement of spirituality and the formation of a healthy mentality (Purbanto & Hidayat, 2023). Therefore, the researcher chose the religious education guidance method because, according to the researcher, the clients who were rehabilitated were still lacking provisions regarding their religion, so the clients were easily tricked.

Several studies have been conducted by the authors Ahmad and Luthfi, 2021. The results of his research revealed that there was a change in lifestyle and mental patterns from patients who were previously lazy to become responsible individuals and pay attention to time discipline (Maulana, 2021). Research conducted by Lutfia and Witrin in 2021 with the results of research that

religious education guidance needs to be well designed, organized, implemented, supervised, and evaluated, in the rehabilitation process requires full cooperation and support from all factors, and the results of religious education guidance are: getting true peace, a change in mindset, and a change in behavior (Ulfa & Justiatini, 2021). Nurul, Sigit, and Ana's research in 2023 with the results of the study found that the application of Islamic education in drug rehabilitation is by teaching the main teachings in Islamic education, namely creed education, moral education, and worship education (Nurul et al., 2023). Sofi Melani's research in 2023, with the results of the study, found that religious music is effective in reducing the level of aggressiveness. When they hear religious music, they immediately calm down, and patients are able to change their behavior (Sofi, 2023). Then the research of Sadea et al. in 2023 with the results of research on the formation of religious characters in clients, namely the characters of patience, gratitude, sincerity, humility, and honesty through congregational prayer activities, reciting the Koran, and so on. The implementation of Islamic Religious Education carried out at the Rehabilitation Center is carried out by means of lecture methods, practical methods, and advice methods. While the material presented in the Rehabilitation process is fiqh worship, fiqh muamalah, reading the Qur'an, tajweed, aqidah, and morals (Sadea et al., 2023)

The research that the researchers conducted emphasized the guidance of religious education (Islam), which was important to be given to clients undergoing drug rehabilitation. The implementation of religious education guidance provided to clients who are in the Bhayangkara Indonesia Drug Abuse Prevention Rehabilitation Institute (LRPPN) in the form of materials such as motivational material, self-awareness associated with Islamic religious studies and supported by religious activities, such as: reading the Qur'an, praying five times, praying sunnah, dhikr, reading fadhilah-fadhilah, and other activities. Through religious education, and guidance, clients can get many benefits that can be applied in daily worship activities while undergoing rehabilitation and after leaving the rehabilitation institution. Researchers are interested in conducting research related to religious education guidance with the aim of explaining the implementation of religious education guidance in improving spirituality carried out at the Bhayangkara Indonesia Drug Abuse Prevention Rehabilitation Institute (LRPPN).

METHOD

This research is qualitative with a case study approach at the Bhayangkara Indonesia Drug Abuse Prevention Rehabilitation Institute (LRPPN). Research data in the form of religious education guidance activities at LRPPN Bhayangkara Indonesia. Data sources are Religious Education Guidance officers and several clients at the Bhayangkara Indonesia Drug Abuse Prevention Rehabilitation Institute (LRPPN). Data collection techniques, namely: Observations were made on March 21 and March 25, 2023, with each duration of approximately 60 minutes with the theme of the Application of Religious Guidance in improving the spirituality of victims of drug abuse in the Bhayangkara Indonesia Drug Abuse Prevention Rehabilitation Institute (LRPPN). In the interview in this study, the respondents involved were religious advisors and several clients at the Bhayangkara Indonesia Drug Abuse Prevention Rehabilitation Institute (LRPPN). Documentation in the form of interview recordings and photos of religious education guidance programs in LRPPN Bhayangkara Indonesia can be used as data in this study.

Data analysis is when researchers analyze the data that has been collected by researchers both from the results of interviews and documentation that has been found in the field. The data that appears in qualitative research is in the form of a series of words and not a series of numbers. Activities in data analysis consist of four streams of activities that occur simultaneously, namely: Data collection, data reduction, data presentation, and conclusion drawing (Jogiyanto Hartono, 2018). Data reduction. Researchers reduced data on the guidance of drug victims at LRPPN Bhayangkara Indonesia. Presentation of data. Researchers present data on religious education guidance at LRPPN Bhayangkara Indonesia. Conclusion drawing. Researchers conducted critical analysis according to data and theory and verification. Researchers verified various data on religious education guidance at LRPPN Bhayangkara Indonesia.

FINDINGS AND DISCUSSION

Findings

This research was conducted at the Bhayangkara Indonesia Narcotics Abuse Prevention Rehabilitation Institute (LRPPN), whose task is to carry out social rehabilitation for victims of drug abuse. LRPPN Bhayangkara Indonesia has officers who play a role in the rehabilitation process of victims of drug abuse, including social workers, psychologists, nurses, addiction counselors, and religious advisors. However, this research focuses on discussing the application of religious

education guidance in improving the spirituality of victims of drug abuse at LRPPN Bhayangkara Indonesia.

Table 1. Religious Education Guidance in Improving The Spirituality of Victims of Drug Abuse at LRPPN Bhayangkara Indonesia

No.	Form of Guidance	Steps	Subject (Officer)	Object (Victim)	Result
1.	Obligatory five prayers	1. Morning prayer, 2. Zuhur prayer, 3. Asr prayer, 4. Maghrib prayer, 5. Isya prayer	Religious mentor	Victims of Drug Abuse	The client is accustomed to performing the obligatory prayers
2.	Sunnah prayers	1. Sunnah Tahajud prayer 2. Isyraq prayer 3. Sunnah Dhuha prayer 4. Sunnah prayer of Taubat 5. Sunnah prayers of Hajad 6. Sunnah Witr prayer	Religious mentor	Victims of Drug Abuse	The client is accustomed to performing the voluntary prayers
3.	Taklim reading	1. Fadhilah, when in the mosque 2. Fadhilah adab sunnah prophet 3. The virtue of prayer 4. The virtue of charity 5. Taklim kitabi	Religious mentor	Victims of Drug Abuse	Enhance the client's spiritual insight
4.	Muzakarah	1. Muzakarah adab 2. Muzakarah 6 traits	Religious mentor	Victims of Drug Abuse	Increase knowledge, establish friendships between members
5.	Dhikr	Morning & evening dhikr	Religious mentor	Victims of Drug Abuse	Get closer and seek protection from Allah swt.
6.	Alaqah Tajweed	Read and understand the Qur'an well and correctly	Religious mentor	Victims of Drug Abuse	Improve understanding of tajweed in reading the Quran.
7.	Religious Group	Murojaah Juz 30 of the Quran in groups	Religious mentor	Victims of Drug Abuse	Improved ability to recite the Quran and strengthened brotherhood among clients.

8.	Reading Yasin	Reading groups	Yasin in	Religious mentor	Victims of Drug Abuse	Improved ability to recite the Quran and strengthen the relationship between clients.
9.	<i>Self Feeling</i>	Daily disclosure		Religious mentor	Victims of Drug Abuse	Clients are more willing to express their opinions and dare to speak in public.

Routine activities carried out by clients accompanied by religious guidance officers are the five daily prayers performed in the congregation, starting from dawn prayer, zuhr prayer, asr prayer, maghrib prayer, and isha prayer, performed every day according to the prayer schedule. Sunnah prayer activities implemented at the Bhayangkara Indonesia Drug Abuse Prevention Rehabilitation Institute (LRPPN) are in the form of tahajud sunnah prayers, isyraq prayers, dhuha sunnah prayers, repentance sunnah prayers, hajad sunnah prayers, and witr sunnah prayers. However, among the sunnah prayers that must be done and carried out in congregation by clients are tahajud sunnah prayers and insyraq sunnah prayers (prayers that are done when the sun rises), voluntary prayers of repentance, hajad prayers, and witr prayers performed at night before the closing of these religious activities and performed individually. In addition, there is the recitation of taklim with the following fadhilahs:

1. Fadhilah, when in the mosque
2. Fadhilah adab sunnah prophet
3. The Virtues of Prayer
4. The Virtue of Almsgiving
5. Taklim kitabi

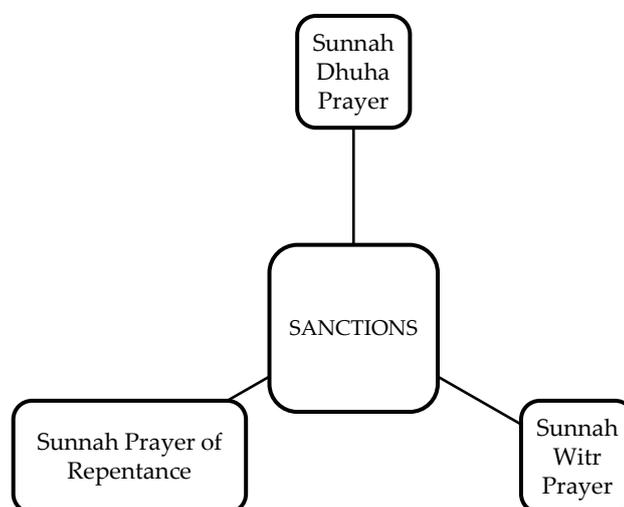
The taklim is held after the obligatory prayer with four book/book guides that are applied in religious education guidance activities at LRPPN Bhayangkara Indonesia, namely: 1. Kitab Fadhilah amal. 2. Kitab Fadhilah Sedekah. 3. Book of Muntakhab Ahadith and 4. Book of Adab Sunnah Prophet. Then Muzakarah adab and Muzakarah 6 Sifat. Muzakarah adab includes adab eating & drinking, adab sleeping, adab tandas, adab house, adab mosque, etc. Muzakarah 6 traits of the companions of the apostle of Allah, namely: 1. Believing in the phrase "Laa ilaaha illallah Muhammad Rasulullah". 2. Praying *khushu* and *khudhu*. 3. Knowledge of Ma'adz Dhikr. 4. Ikramul

Muslimin (honoring fellow Muslims). 5. Tash-hihun niyyah (correcting the intention). 6. Da'wah wa tabligh (inviting, conveying). Then the morning and evening dhikr, the morning dhikr is done after the morning prayer in the congregation, and the evening dhikr is done after the afternoon prayer in the congregation.

Furthermore, Alaqah tajweed (learning tajweed in groups) Read and understand the Koran properly and correctly. And Religious Group, namely Murojaah Juz 30 of the Koran in groups, reading Yasiin also in groups carried out at night after isya. Then, before the client rests to sleep, the closing activity carried out is Self Feeling, namely Disclosure / telling the client's daily activities in the group, starting from waking up to going back to sleep.

Religious education guidance in improving the spirituality of drug abuse victims is very important. Religious education guidance officers play a role in directing, teaching, and providing religious material for clients ranging from the most basic material to faith, as well as practices that can be carried out every day, even until the client leaves the rehabilitation center. Religious education guidance In addition to supporting the rehabilitation process mentally and spiritually, religious education guidance (Islam) can also make clients who previously did not know to know, and the practices or material received in rehabilitation can be implemented in the family and community. Clients who take part in activities and carry out religious education guidance well then clients rarely get problems during the rehabilitation process. Religious education guidance and social guidance are interrelated to support the success of the rehabilitation process for victims of drug abuse. Religious education guidance activities at LRPPN Bhayangkara Indonesia have been implemented well, and clients voluntarily and without coercion carry out religious education guidance activities during their rehabilitation period. The sanctions are applied in religious education guidance activities if there are clients who violate the rules.

Figure 1. Sanctions for Clients Who Violate the Rules at the Bhayangkara Indonesia Drug Abuse Prevention Rehabilitation Institute (LRPPN)



Based on data from interviews with several clients at the Bhayangkara Indonesia Drug Abuse Prevention Rehabilitation Institute (LRPPN), the changes experienced by clients before and after undergoing religious education guidance activities are very much different. Before undergoing rehabilitation, the client did not care much about his spirituality, was far from religion, rarely prayed, and did not understand much about his own religion. However, after the client underwent rehabilitation and religious guidance activities (Islam) were very much different. In the religious education guidance activities, the client became closer to Allah SWT, understood more about religion, and the client's spirituality increased.

Drug use for the purpose of enjoyment or temporary tranquilization carried out over a long period of time with excessive doses, and not can lead to physical disorders, mental disorders, and health problems. The religious education guidance implemented at LRPPN Bhayangkara Indonesia consists of various programs such as sunnah prayers, five daily prayers, reading the Koran, fasting, dhikr, fadhilah-fadhilah, adab, and others. The religious education guidance activities as a provision to live daily life according to the instructions and commands of Allah swt, to achieve the welfare of the world and the hereafter.

Religious education guidance in improving the spirituality of drug abuse victims based on Islamic teachings, where Islamic teachings are needed for Muslim patients at LRPPN Bhayangkara Indonesia which can provide peace of mind, and religion is the most important aspect of human life

as a weapon of protection for humans in overcoming all human problems.(Muazaroh & Subaidi, 2019). Religious education guidance is one of the supporting factors in the recovery of the rehabilitation process for victims of drug abuse. With the guidance of religious education and patients who follow this guidance will get a strengthening understanding related to religion. The role of narcotics rehabilitation in healing dependence for victims of drug abuse is very necessary, given the difficulty of being released from drug dependence (YULIANA, 2022).

In the rehabilitation process for victims of drug abuse, there are religious education guidance officers who have a role and function, namely to foster and strengthen mental spirituality for victims of drug abuse (Christensen, 2021). Religious education guidance officers will provide programs and materials that have been determined so that patients can understand and can improve their spirituality. Religious education guidance provides many benefits for patients, including increasing religious awareness, increasing faith, improving the quality of religion, and other benefits that can help the drug rehabilitation process and keep away from the effects of drugs that the implementation of religious education guidance is very important to be implemented in drug rehabilitation institutions. The implementation of religious education guidance in improving the spiritual condition of victims of drug abuse is carried out by religious education guidance officers by preparing programs, materials, and books that support the spiritual condition of victims of drug abuse in the rehabilitation process.

Discussion

Religious Education Guidance

By empowering faith and reason, as well as the will of Allah SWT associated with religion, religious guidance aims to help a person in society learn to develop nature or return to nature. Conversely, religious guidance is very important to help individuals in realizing themselves as whole human being in order to achieve happiness in the world and the hereafter. This explanation shows that a person does need religious guidance in his religious activities to understand and grow his existence back to human nature. Similarly, someone who has just started their spiritual journey, such as a victim of drug abuse, receives religious guidance with the usual aim of helping clients understand the importance of faith and devotion to Allah, as well as the purpose and meaning of life in this world (Widodo, 2019).

Spiritual Religion

Deep thinking, according to Imam Al-Ghazali, is divided into four parts in other aspects of the world, specifically: first, making worship of Allah SWT the most important goal in life (Rubu' al-'ibadat). Second, Rubu' al-mu'amalat is the relationship between natural creatures created by Allah. Third, "describing shameful or bad traits that disturb the peace of life and result in going to hell" (Rubu' al-muhlikat); fourth, "taking care of the soul by doing praiseworthy morals or good deeds in order to produce peace, happiness, and safety" (Rubu' al-mujiyyat). Meanwhile, Imam Tirmidhi explains that spiritual experience must be based on three things: 1) Al-haq, which is about knowledge based on fiqh that is halal and haram. 2) The term "al-adl" refers to Sufism, also known as "inner science". 3) Al-sidq, which is a term that means true intellectual work (Gladding & Crockett, 2019). According to Crockett Post and Wade assert that there are three broad definitions of spiritual and religious interventions: 1) According to this viewpoint, religious/spiritual interventions are methods to strengthen a client's faith. 2) spiritual as a modified approach that explicitly incorporates religious content (such as Islamic counseling) 3) Religious and spiritual interventions are things like prayers and blessings, for example, that come from religious practices (Ibnu Malik & Nurjannah, 2022).

The application of religious education guidance in improving the spirituality of victims of drug abuse is quite well implemented. Clients accept and carry out religious programs that have been established at LRPPN Bhayangkara Indonesia voluntarily. Religious activities in the form of obligatory five prayers activities, sunnah prayers, reading the fadhilah-fadhilah books that have been determined, and other practices, the clients carry out these activities with the assistance of religious advisors who are in LRPPN Bhayangkara Indonesia. The changes experienced by clients (drug abusers) before and after the client is rehabilitated and carries out religious activities are very much different. The client feels much better and closer to Allah SWT. Whereas before entering rehabilitation, the client was very far from God, did not really care about religion, only cared about world affairs, and did not understand his own religion.

CONCLUSION

This study aims to explain the implementation of religious education guidance in improving spirituality carried out at the Bhayangkara Indonesia Narcotics Abuse Prevention Rehabilitation Institute (LRPPN). This research is qualitative with a case study research approach. The research

subjects were religious education guidance officers and clients at the Bhayangkara Indonesia Narcotics Abuse Prevention Rehabilitation Institute (LRPPN). Data collection methods using interviews, observation, and documentation. Data collection techniques are carried out by data reduction, data presentation, conclusion drawing, and verification. The results showed that religious education guidance is very important to be given to clients who are undergoing drug rehabilitation. The implementation of religious education guidance provided to clients who are at the Bhayangkara Indonesia Drug Abuse Prevention Rehabilitation Institute (LRPPN) is in the form of obligatory five prayers activities, tahajud sunnah prayers, dhuha, repentance etc., ta'lim with recitation of fadhilah-fadhilah with four book guidelines, morning & evening dhikr, Muzakarah Adab, Tajwid and Religious Group. Through religious education guidance applied at the Bhayangkara Indonesia Drug Abuse Prevention Rehabilitation Institute (LRPPN), clients get many benefits that can be applied in the family and community environment after the client leaves the Rehabilitation Institution.

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