


Islamic Religious Education Efforts for Narcotics Addicts at the Rumah Rahayu Rehabilitation Foundation

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ABSTRACT

This study aims to analyze the efforts of Islamic Religious Education in fostering and rehabilitating clients of narcotics addicts at the Rumah Rahayu Rehabilitation Foundation in Pontianak City. The problem of narcotics abuse not only impacts the physical and psychological aspects, but also results in spiritual and moral crises in individuals. Therefore, a religious approach, especially through Islamic Religious Education, is important in the process of recovery and reformation of a person of faith and piety. The research method used is qualitative with a descriptive approach. Data was collected through observations, interviews with Foundation administrators, counselors who also served as spiritual advisors and rehabilitation clients, and documentation of religious activities carried out in rehabilitation facilities. Data analysis was carried out inductively to describe the form and results of the implementation of Islamic religious education for narcotics addict clients. The results of the study show that the implementation of Islamic Religious Education at the Rumah Rahayu Rehabilitation Foundation includes congregational prayer activities 5 (five) times, routine recitation every Friday night, praying together before meals, memorizing short surah for those who can afford it. The activity was led by a counselor who doubled as a spiritual guide. These activities have been proven to help clients in fostering spiritual awareness, a sense of responsibility towards themselves, and motivation to abandon drug abuse behaviors. In conclusion, Islamic Religious Education has a significant role in the rehabilitation process of narcotics addicts, especially in reshaping the religious, moral, and social values of clients. The support of counselors and a conducive environment is an important factor in the success of the foundation's religious development program.

Keywords: *Islamic Religious Education, Narcotics Addicts, Rehabilitation*

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INTRODUCTION

Law Number 35 of 2009 explains that narcotics are substances or drugs that, when entered into the body, can reduce the level of consciousness and cause dangerous impacts on the user. Meanwhile, drugs are an abbreviation for narcotics, psychotropics, and other addictive substances. The regulation also emphasizes that addicts are individuals who experience physical and psychological dependence on narcotics (Indonesia, 2022; Komarudin & Halim, 2021).

The phenomenon of narcotics abuse is now an increasingly worrying social and moral problem in Indonesia, including in the city of Pontianak. Based on data from the National Narcotics Agency, the number of drug users nationally has reached around 3.3 million people. In West Kalimantan alone, there are more than 16,000 users, while in Pontianak City it is estimated that there are around 2,500 active addicts (Antara, 2025). Drug dependence has an impact on an individual's inability to carry out social functions, loss of employment and educational opportunities, and loss of self-control in decision-making (Noegroho et al., 2018).

Narcotics abuse is a humanitarian problem that has occurred since ancient times. It is stated that substance abuse is not only a contemporary problem, but has been ongoing since ancient times, with increasingly complex dynamics as times develop. Medically, drug consumption can trigger various mental and behavioral disorders due to damage to the

nervous system, especially in neurotransmitter pathways (Hawari, 2009). Continuous drug use can cause dependence in users (Nata, 2001), and prolonged use often results in chronic dependency that is difficult to stop. The causes of narcotics abuse are influenced by various factors, such as the inability of individuals to adjust to the social environment, lack of family attention and supervision, negative peer influence, indifferent community attitudes, and weak law enforcement against drug trafficking (Ma'ruf, 2018; Maudy et al., 2017; Saefulloh et al., 2018).

In the context of countering narcotics abuse, Islamic Religious Education (PAI) has a strategic role as a means of forming individual character, morals, and spirituality. PAI not only functions as a process of knowledge transfer, but also as a medium for internalizing religious values that can form moral awareness, strengthen faith, and direct behavior in a better direction. In the rehabilitation process, PAI is an important component in the spiritual recovery of addicts through strengthening spirituality, fostering self-regret, and motivating individuals to abandon deviant behavior. Religious guidance is carried out through various activities, such as prayer guidance, recitation, joint prayer, and the habit of reading and memorizing short surahs. This is important because most addicts' experience emptiness, psychological disorders, and weak moral control as a result of drug dependence (Machsun, 2020; Saefulloh et al., 2024).

Narcotics addicts are essentially victims who need help, not judgment. Therefore, rehabilitation is a very important effort in restoring their physical, psychological, spiritual, and social conditions. Rehabilitation is not sufficient if viewed only from medical and psychological aspects, but must also include social and economic recovery so that former addicts can return to being productive members of society. In the Islamic perspective, narcotics are categorized as *khamar* because of their intoxicating nature and their potential to damage the mind; therefore, their use is declared haram. Rehabilitation must involve both physical and spiritual aspects simultaneously, given that addicts generally experience disturbances in both areas. Rehabilitation is a comprehensive effort involving physical healing, psychological recovery, and the fulfillment of spiritual and social needs (Annisa et al., 2024; Ma'ruf, 2018; Noegroho et al., 2018; Saefulloh et al., 2018).

The Rahayu House Rehabilitation Foundation, established in 2015, is one of the two rehabilitation institutions that are still active in Pontianak City. The foundation has handled more than 2,000 clients from various regions in West Kalimantan. The institution provides inpatient and outpatient services, as well as medical and legal consultations. The rehabilitation program applied is the Therapeutic Community, a form of social therapy in which individuals live together and work collectively with the shared goal of behavioral change (Fitriani, 2023).

The foundation refers to the concept of the Five Pillars of the Therapeutic Community, namely the formation of a family atmosphere, the use of positive peer pressure, the implementation of therapy sessions, religious coaching, and the application of role models. The implementation of rehabilitation is also structured based on four main components: behavioral coaching, emotional and psychological control, intellectual and spiritual value development, and social and vocational training. All of these programs are designed to improve behavior, increase motivation, and build the spiritual awareness of addicts.

The rehabilitation process lasts for six months, with an emphasis on religious coaching as part of spiritual recovery. Inpatient services require clients to stay in a rehabilitation facility to receive intensive assistance during the recovery process. Hawari (2009) identifies four main components in rehabilitation: medical, psychiatric, social, and psychoreligious. The psychoreligious component focuses on restoring the client's ability to perform worship according to religious teachings through activities such as prayer, *dhikr*, *tadarus*, and learning Islamic morals and values (Indonesia, 2022; Wulandari & Wardana, 2023).

Based on this description, this study is directed to examine "Islamic Religious Education Efforts for Narcotics Addicts at the Rumah Rahayu Rehabilitation Foundation," focusing on the form of coaching implementation, the strategies applied, and its impact on changes in client behavior. This research is expected to contribute to the development of religious coaching programs in narcotics rehabilitation and serve as a reference for other rehabilitation

institutions in integrating PAI values into clients' moral, spiritual, and social recovery programs.

METHOD

This study uses a qualitative approach with a descriptive method. This approach was chosen because this study aims to describe in depth the form, process, and results of the implementation of Islamic Religious Education for narcotics addict clients at the Rumah Rahayu Rehabilitation Foundation. Qualitative research allows researchers to understand social and religious phenomena from the perspective of the subject being studied in a naturalistic manner (Scott, 2024)

Research Location and Time

The research was carried out at the Rahayu House Rehabilitation Foundation, which is one of the narcotics rehabilitation facilities in Pontianak City. The research time was carried out for 1 (one) week, starting from November 17 to 21, 2025 by adjusting the schedule of religious activities and client rehabilitation at the foundation.

Research Subjects and Informants

The research subjects consisted of: (a) Counselors in charge of religious activities. (b) Rehabilitation clients of narcotics addicts who are participating in rehabilitation programs, (c) As well as the management of the foundation that regulates the policy of the religious development program. The selection of informants is carried out by *purposive sampling technique*, which is to select informants who are considered capable, have direct understanding and experience related to the implementation of Islamic Religious Education at the foundation

Data Collection Techniques

Data is collected through several techniques, namely: Observation, to observe directly Islamic spiritual development activities such as recitation, and congregational prayers 5 (five) times at the foundation. In-depth interviews with counselors, management and rehabilitation clients to obtain information about the implementation, challenges, and impacts of religious activities. Documentation, in the form of activity notes, photos, coaching schedules, and official foundation documents that support research data.

Data Analysis Techniques

Data analysis was carried out in a qualitative descriptive manner with the following steps: (a) Data reduction, which is selecting, focusing, and simplifying the data from interviews and observations. (b) Data presentation, by organizing information into narrative forms and concise tables for easy understanding. (c) Drawing conclusions is carried out by identifying the patterns, relationships, and meanings of the data that have been compiled to answer the formulation of the research problem.

Data Validity

To ensure the validity of the data, the researcher used the triangulation technique, which is comparing the results of observations, interviews, and documentation. In addition, *member checks are carried out* by asking for confirmation from the informant on the results of the interview so that the data obtained is valid and trustworthy.

FINDINGS AND DISCUSSION

Implementation of Islamic Religious Education at the Rahayu House Rehabilitation Foundation

Based on the results of observations and interviews, Islamic Religious Education activities at the Rahayu House Rehabilitation Foundation are implemented in a structured manner through an Islamic spiritual coaching program that forms an integral part of the rehabilitation process for narcotics addict clients. This coaching is conducted by counselors who also serve as spiritual guides, ensuring that religious values are consistently integrated into the clients' daily routines and recovery process.

Religious activities are carried out regularly and systematically. These include performing the five daily prayers in congregation to foster discipline and spiritual awareness, holding recitation sessions every Friday night, praying together before meals, and

encouraging the memorization of short surahs for clients who are capable. These activities are designed not only as ritual practices but also as tools to strengthen the clients' inner resilience and moral foundation.

The implementation of these activities is adjusted to the physical and psychological conditions of the clients. Of the 12 clients undergoing rehabilitation, 8 are diagnosed with mental disorders (ODGJ), requiring a flexible and adaptive approach. Based on interviews with management and counselors, the primary objective of these religious activities is to cultivate self-awareness and motivate behavioral change by strengthening faith and piety toward Allah SWT.

Islamic Religious Education Strategies in Client Rehabilitation

Religious activities such as congregational prayer 5 times, praying together before meals and recitation every Friday night have been scheduled in daily activities in the rehabilitation program. This activity is mandatory. The coaching strategies used emphasize on a persuasive and humanist approach, not coercion. Counselors use more exemplary methods (*uswah hasanah*), gentle advice (*mau'izhah hasanah*), and psychological and spiritual approaches so that clients feel accepted and appreciated.

In addition, a participatory approach is applied, where clients are directly involved in religious activities, such as being a prayer imam, leading the reading of the Qur'an together every Friday night, and leading prayers before meals. This is intended to foster a sense of responsibility, confidence, and self-esteem that was previously lost due to drug addiction.

The Impact of Islamic Religious Education on Client Change

The results of the study showed that religious coaching activities had a positive impact on the behavioral and spiritual changes of clients. Clients became more disciplined, calmer, and better able to control their emotions, while also developing greater religious awareness, such as the desire to repent and improve themselves. In addition, clients demonstrated increased enthusiasm in participating in rehabilitation programs and showed improved positive social interactions with fellow clients through joint worship activities. Counselors further noted that clients who actively engaged in religious activities experienced more significant progress in their recovery process, both mentally and spiritually, indicating that Islamic Religious Education plays an important role in rebuilding the moral and spiritual consciousness that had previously been diminished.

Obstacles in the Implementation of Religious Construction

However, several obstacles are encountered in the implementation of the program. Not all rehabilitation clients are in stable mental condition; of the 12 clients, only 4 do not experience mental disorders, making it difficult for some to focus on activities, including religious guidance. In addition, the foundation does not have specialized spiritual guidance staff due to limited funding, resulting in less intensive implementation of activities. Facilities for worship are also limited, with congregational prayers often conducted in the living room, and there is a lack of government support in the form of funding, teaching aids, or other resources. Despite these challenges, the foundation strives to overcome them by optimizing existing resources, such as empowering clients who possess good religious knowledge and stable mental conditions to lead certain religious activities. Furthermore, several former rehabilitation clients often return to provide emotional support and motivation to current participants in the rehabilitation program.

Discussion

The findings of this study show that Islamic Religious Education has a very important role in the rehabilitation process of narcotics addicts, especially in the aspects of spiritual coaching, moral strengthening, and psychological recovery. The religious education provided is not just a ritual activity, but a process of internalizing values, instilling morals, and strengthening transcendental awareness that helps clients reconstruct the meaning of their lives. Through religious activities that are carried out regularly such as congregational prayers, recitation of the Qur'an, praying together before meals and memorizing short surahs for those who can afford it. Clients gain inner peace which is an important foundation in breaking their drug dependence.

This peace of mind arises because worship activities are able to reduce anxiety, foster feelings of acceptance by Allah SWT, and provide a space for reflection for clients to realize past mistakes without feeling desperate. Thus, religious activities not only serve as religious routines, but also as a form of spiritual therapy that helps clients reorganize their inner structure. This is in line with the concept of *spiritual tarbiyah* in Islam, which is a spiritual development process that aims to return humans to their nature as a submissive and obedient creature to Allah SWT. *Tarbiyah ruhaniyah* emphasizes purification of the heart (*tazkiyatun nafs*), strengthening faith, and the formation of an emotionally stable personality, so it is very relevant to the recovery needs of addicts.

From a theoretical perspective, the results of this study support the view that religious education has preventive and curative power in overcoming deviant behavior, including narcotics abuse. Its preventive function lies in the ability of religious education to instill moral values, develop self-control, and build awareness about the consequences of bad behavior. Meanwhile, its curative function can be seen in its role of helping to recover the psychological and spiritual damage experienced by clients due to drug dependence. Religious education consistently provides structured life guidance, encourages a positive mindset, and instills hope that change is always possible.

In the context of psychiatric disorders that often accompany narcotics addicts, religious coaching also plays a role as a spiritual therapy that complements and strengthens medical and psychological therapies. Many clients experience depression, anxiety, delusions, or worthlessness as a result of long-term drug use. Through a spiritual approach, they are helped to reorganize their relationship with themselves, with the social environment, and with God. Spiritual therapy based on Islamic values has been proven to improve calmness, improve mental focus, and re-cultivate motivation for life. Thus, religious education not only functions to improve behavior, but also to restore the psychic balance that underlies the success of long-term rehabilitation.

Overall, this study emphasizes that Islamic Religious Education is an inseparable component of the rehabilitation process of narcotics addicts. A religious approach makes a great contribution to building spiritual awareness, restoring mental health, and fostering a client's commitment to stay away from narcotics permanently. Therefore, the integration of religious education in rehabilitation programs needs to be continuously developed so that the recovery process can take place holistically, including biological, psychological, social, and spiritual aspects so that clients are truly able to return to society with a healthier, stable, and empowered personality.





CONCLUSIONS

Based on the results of research on Islamic Religious Education efforts for narcotics addicts at the Rumah Rahayu Rehabilitation Foundation, it can be concluded that several things are as follows: (1) The implementation of Islamic Religious Education at the Rahayu House Rehabilitation Foundation is carried out through various activities such as congregational prayers 5 (five) times, recitation every Friday night, Praying Together before meals and giving short surah memorization tasks for those who can afford it. This program is an important part of the rehabilitation process of narcotics addict clients which is carried out in a planned and continuous manner by a counselor who is also a worship supervisor. (2) The strategies used in religious coaching apply a persuasive, humanist, and participatory approach. Counselors instill Islamic values through gentle advice, example, and direct involvement in religious activities so that a sense of responsibility, confidence, and motivation to change grows. (3) The impact of the implementation of Islamic Religious Education can be seen in the change in the behavior and spirituality of the client. Clients become calmer, disciplined, religious, and have the passion to abandon narcotics abuse. Religious coaching helps clients rediscover their identity as servants of God and foster awareness to improve themselves and their social lives. (4) The obstacles faced in the implementation of religious programs are the absence of prayer rooms in congregational prayers, the absence of ustad who gives lectures due to budget limitations, and the house where the rehabilitation is still in rental status. (5) The mental condition of rehabilitated clients is also an obstacle, of the 12 rehab clients, 8 of them were diagnosed with ODGJ. Overall, Islamic Religious Education plays a significant role in the rehabilitation process of narcotics addicts at the Rumah Rahayu Rehabilitation Foundation, because it is able to strengthen the spiritual, moral, and social aspects of clients. With the right religious approach, clients not only recover medically and psychologically, but also gain inner peace and a better direction of life according to Islamic teachings.

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