

Drug Rehabilitation Based on Islamic Religious Education: Case Study at Pondok Tetirah Dzikir Berbah Rehabilitation Institution, Sleman Yogyakarta

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Abstract. This study aims to describe: (1) the rationale for the importance of rehabilitation of drug addicts using Islamic religious education; (2) the Islamic Education model used for the rehabilitation of drug addicts; (3) the constraints of Islamic Religious Education in the rehabilitation of drug addicts in the Rehabilitation Institution of Pondok Pesantren Tetirah Dzikir Berbah Sleman Yogyakarta. This research uses a qualitative approach to the type of case study. The subjects of the study were caretakers of the huts, religious teachers, and former drug addicts who had undergone rehabilitation. Data collected by in-depth interviews, observation, and documentation. The data analysis technique used is the interactive model of analysis Miles and Huberman. The results showed that: (1) Rationale for the importance of rehabilitation of drug addicts using Islamic religious education in the Pondok Pesantren Tetirah Dzikir Berbah Sleman Yogyakarta include: juridical, religious, and psychological reasons; (2) Islamic Religious Education Model in the rehabilitation of drug addicts in Tetirah Dzikir Berbah Islamic Boarding School in Sleman Yogyakarta is carried out through three stages: firstly pre-education, secondly Islamic religious education includes fostering prayers, fasting, dzikir, qiyamul lail, bathing for repentance, religious lectures, learning akidah moral, fiqh, read and write the Qur'an, and the third is post-recovery education; (3) The obstacles in the process of Islamic Religious Education in the rehabilitation of drug addicts in the Pondok Pesantren Tetirah Dzikir Berbah Sleman Yogyakarta are: (a) Lack of attention from parents or guardians of clients; (b) lack of government support; (c) Isolated location; and (d) the community around the client's house is reluctant to accept the client as part of a community member even though the client has been declared cured. The community is afraid to relapse again and affect other community members.

Keywords: *Islamic religious education, rehabilitation, drug addicts*

INTRODUCTION

Rehabilitation of drug addicts using an Islamic education approach remains interesting for further study. Because, on the one hand the drug addicts are people who are generally less religious, but on the other hand the rehabilitation of drug addicts using Islamic education approaches has proven to be cured.

The government and the Indonesian people are increasingly helped by Islamic scholars who increasingly rehabilitate drug addicts. Because, addicted to narcotics, illegal drugs, and other addictive substances is a case that is very troubling us, from year to year drug users are not decreasing but rather tend to increase. Hawari research [1] proves that in 1975 there were 5,000 people involved in cases of drug users. In 1990 it increased to 8,500 people, and in 1995 it increased again to 13,000. In 1998 Hawari [1] found a "dark number" meaning that each drug user actually has 10 friends of drug users. So the actual amount is 10 times that of the data.

Among the boarding schools that specifically rehabilitate drug addicts is the Rehabilitation Institution of Tetirah Dzikir Berbah Islamic Boarding School Sleman Yogyakarta. This orphanage is interesting to be investigated because the Head of his Islamic boarding school, Ustadz Tri Hartono, is a former drug addict who has fully recovered from the rehabilitation blessing of Sheikh Ahmad Shohibul Wafa Tajul Arifin R.A. known as Abah Anom. He is a cleric, Leader of the Qadiriyyah Naqshabandiyah Tariqa, Pesantren Suryalaya, Pagerageung, Tasikmalaya.

This study aims to describe: (1) the rationale for the importance of rehabilitation of drug addicts using Islamic religious education; (2) Islamic Religious Education models in rehabilitation of drug addicts; and (3) the constraints of Islamic Religious Education in the rehabilitation of drug addicts in the Rehabilitation Institution at Tetirah Dzikir Berbah Islamic Boarding School, Sleman Yogyakarta.

METHOD

This research uses a qualitative approach to the type of case study. The subjects of the study were caretakers of the huts, religious teachers, and former drug addicts who had undergone rehabilitation. Data collected by in-

depth interviews, observation, and documentation. The data analysis technique used is the interactive model of analysis Miles and Huberman.

RESULT

The rationale for the importance of rehabilitation of drug addicts using IRE

IRE in the study location for the rehabilitation of drug addicts is based on Law No. 22 of 1997 on article 49 which reads that other than treatment and / or treatment through medical rehabilitation healing process of narcotics addicts can be held by society through religious and traditional approaches.

IRE for former drug addicts is very important to eliminate the critical conditions faced by former drug addicts with a variety of psychiatric disorders due to the influence of consuming drugs. This education invites them to return to the right path through religious guidance with a variety of methods and the most prominent among the practice is the practice of the Dhikr Naqshyabandiyah Congregation. Because the only way to return to being a noble human being in the sight of Allah is by practicing religion perfectly by following the sunnah of the Prophet Muhammad PBUH.

Allah Almighty says in Surah Al-Maidah verse 90 which means: "O you who believe, verily (drink) khamar, gambling, (sacrificing for) idols, drawing lots with arrows is including acts of devil. So stay away from those deeds so that you got good luck".

According to the Caretakers of the Pondok, the verse confirms that drinking khamar is a deed. Shaitan is a clear enemy of Muslims, and Allah also gives orders to Muslims to stay away from such actions so that we are among the lucky ones.

Explicitly according to the caretakers of the above verse the cottage also explains that the khamr must be completely shunned. This is the same as the position of drugs as substances that can be intoxicating. As medicines that have the power to make the users unconscious, drugs also have the power to make opium for the users.

According to the opinion of the writer that the basis of Islamic education in schools in general can also be the rationale for conducting Islamic education as an effort to rehabilitate drug addicts in this Islamic boarding school, namely that Islamic religious education both in schools and in Islamic boarding schools can be based on juridical, religious, and psychological as stated by Majid and Andayani [2].

Juridical basis includes: (1) the ideal basis contained in the first precepts of the Pancasila: the Almighty Godhead; and (2) the structural basis listed in chapter XI article 29 paragraph 1 and 2 of the 1945 Constitution: The state is based on the Almighty God, guaranteeing the freedom of each population to embrace their respective religions and worship according to their beliefs.

Basic religus, namely the belief that religious education is God's command and its realization is worship to Him as QS. An Nahl (16: 125) which means

"Call it out (man) to the way of your Lord with wisdom and learning be good and argue them in a good way. Really Your Lord is He who knows more about who is lost from his ways and it is he who knows better those who are get instructions".

In addition to the verse, it can also be based on Allah's command to his servant to command good deeds (ma'ruf) and prevent munkar as QS. Al Imran [3]: 104: which means: "and let there be among you a group of people who are calling for virtue, commanding the forgiving and preventing from the evil ones, they are the lucky ones."

Psychological basis, that is, the basis relating to the psychological aspects of community life. That all humans in this world always need a grip on life called religion [3], the stronger a person's religious beliefs the less likely to be involved in drug cases. This belief is the basis for the rehabilitation of drug addicts using a religious approach in this study location.

Islamic Religious Education (IRE) model in the rehabilitation of drug addicts

IRE activities at the study site are carried out in three stages: first pre-education, the second Islamic religious education includes fostering prayers, fasting, dzikir, qiyamul lail, bathing repentance, religious lectures, learning of faith morals, jurisprudence, reading and writing Al-Qur'an, and the third is post-recovery education.

In the pre-education stage, the activities carried out are: (1) surrender of the client by the guardian or parent to the caretakers of the boarding school; (2) diagnosis of the level of drug addiction. This is necessary for placement of client accommodation; and (3) support from guardians or parents, both financial support and environmental support adequate when the client undergoes a rehabilitation process.

IRE Phase: (1) Salat education, including compulsory prayers and sunnah, starts from the way of ablution, how to pray, both reading and movement to prayer in congregation; (2) Fasting education, both compulsory fasting and sunnah, client 5 trained to get closer to God through fasting. Long over time the client will realize his mistakes so far truly repentance: (3) Education dhikr. In the teachings of the Qadiriyyah Wa Naqshbandiyah Order in the Islamic Boarding School there are 2 (two) types of dhikr. First, *Dhikr nafi isbat* namely dhikr to Allah by mentioning the sentence "Lailahailallah". This dhikr is the core of the teaching of the Tarekat Qadiriyyah which is chanted (in a loud voice). The dhikr of nafi isbat was first brought to Ali ibn Abi Talib on the night of the move of the Prophet Muhammad from Mecca to the city of Yasrib (Medina) when Ali replaced the position of the Prophet (occupying his bed and wearing the Prophet's blanket). With this talqin dhikr Ali has the courage and trust in Allah who is extraordinary in the face of death. Another reason the Prophet pledged 'Ali to hard dhikr was because of the characteristics Ali possessed. He is a cheerful, open, and likes to oppose infidels by saying the shahada in a loud voice. Second, *Dhikr ismu dzat* dhikr

to Allah by mentioning the sentence "Allah" by *sirr* or *khafi* (in the heart). This *dhikr* is also called *Latif dhikr* and is a characteristic of the *Naqshbandiyah* Order. Whereas the *dhikr ismu* was taken for the first time by the Prophet to Abu Bakr al-Siddiq, while accompanying the Prophet in the Cave of *Tsur*, while in hiding from the pursuit of the *Quraysh* killers. In a state of panic the Prophet taught this *dhikr* as well as contemplation with the concentration that Allah is always with him.

There are 12 etiquettes that must be considered when performing *dhikr*, namely: 1) Sitting in a holy place such as prayer. 2) Put both palms on both thighs. 3) It scents the place for *dhikr*. 4) Wearing lawful and holy clothing. 5) Choose a dark and quiet place. 6) Close both eyes. 7) Imagine the personal *murshid* teacher. 8) Honest in *dhikr*. 9) Sincere. 10) Choose *shighot Laa ilaaha illallah*. 11) Presents the meaning of *dhikr* in his heart. 12) Empty the heart of everything besides Allah. As if the three manners after remembrance are: 1) Being calm and solemn. 2) Repeating the breathing many times. 3) Withstand drinking water.

Qiyamul lail. *Qiyamul Lail* is a prayer performed at night with certain *shifat*, *kaifiyat* and *rak'ah* according to the guidance of Allah and His Messenger. With regard to this *qiyamul-lail* Allah says in *Al-Furqon*: 63-64 which means: 6 "And the servants of Allah are the most merciful (are) those who walk on the surface of this earth with modesty, and when ignorant people invite them to speak (with disrespectful words), they answer with polite words. And they are when at night prostrate and stand (pray) because (sincerely) to their Lord. "

Repentance bathing as a therapeutic method. Bathing is to purify holy water throughout the body or the nature of bathing which is to flush the entire body with water, which is about hair and skin. The legal basis is the word of God in *Surah Al-Baqarah*: 222 which means: "Verily, Allah likes people that repent and like those who purify themselves."

Bathing therapy is a healing or mental effort to purify itself (*thaharah*) by flowing holy water purifying throughout the body so as to be able to provide solutions to the mental problems of every human being and become aware of himself so that he can concentrate more in practicing worship and getting closer to God. Therapy is a treatment of the mind or rather the treatment and treatment of psychological disorders through psychological methodology. The therapeutic goals include (1) eliminating or changing symptoms of mental illness, (2) mediating (rearing) defective behavior, (3) promoting growth and positive personality development [4].

Bathing education as a therapy carried out in this study for the preparatory stages: (1) Preparation of bathing facilities; (2) Wake up clients; (3) Read the prayer entering the bathroom. Implementation phase: (1) Intention to bathe; (2) Ablution; (3) Pouring water throughout the body. At the closing stage activities are carried out: (1) Reading prayers out of the bathroom; and (2) Providing suggestions from therapists.

Religious education with public lectures. This activity is carried out every Friday night, filled with caretakers of the cottage and sometimes former clients who have fully recovered and volunteered at the cottage to help caregivers of the cottage do therapy to new clients. The moral education, *fiqh*, and reading and writing of the *Qur'an* are carried out classically to clients who have been cured, but still need treatment. After various education and therapy followed by the client and the client declared cured, then post recovery education was carried out until the client is allowed to go home or volunteer at the cottage.

The process of rehabilitation of the drug addicts above even though they both use the Islamic approach but there are differences when compared to the Development of Drug Victims in the Islamic Boarding School for Rehabilitation of *Az-Zainy Tumpang Malang* as *Maslichah* [5] found, the methods used include: habituation, *wirid*, *sorogan*, and freedom. Not found *qiyamul lail* and bathing repentance. In *An-Nawawi Boarding School Bojonegoro* is almost the same as in the boarding school where this study is as *Istiqomah* [6] found that the implementation of mental rehabilitation given to students (clients) is emphasized in the practice of worship including: bathing repentance, fasting, and *dhikr*.

Obstacles to the process of IRE in the rehabilitation of drug addicts

Obstacles felt so far in the rehabilitation of drug addicts include: a) Lack of attention from parents or guardians of clients. In general, they seem to send their children to exile, completely surrendered to the cottage, but rarely do they visit. In addition, their financial support is also very minimal, the boarding school does not determine the cost of healing with certainty, but instead this makes parents / guardians arbitrarily in providing financial assistance. b) Government support is lacking. c) Isolated location. d) The community around the client's house is reluctant to accept returning as part of the community member even though the client has been declared cured.

The above constraints are also found in *Aceh BNNP* as *Bakri and Barmawi* [7] found that the obstacles faced by *BNNP Aceh* in the rehabilitation of drug addicts are the lack of employees in handling victims, the number of victims of narcotics abuse and no longer receiving victims of narcotics abuse in the community.

CONCLUSION

Rationale for the importance of rehabilitation of IRE-based drug addicts in the study location includes: juridical, religious, and psychological reasons. Juridical basis includes: (1) the ideal basis contained in the first precepts of the *Pancasila*: the Almighty Godhead; and (2) the structural basis stated in chapter XI article 29 paragraph 1 and 2 of the 1945 Constitution: a State based on the Almighty God, guaranteeing the freedom of each population to embrace their respective religions and

worship according to their beliefs and Law No. 22 of 1997 article 49 which reads that in addition to medication and or treatment through medical rehabilitation, the process of healing narcotics addicts can be carried out by the community through religious and traditional approaches.

Basic religus, namely: (1) the belief that religious education is God's command and its realization is worship to Him (Surah An Nahl: 125); (2) Prohibition of Allah drinking khamer (QS Al-Maidah verse 90); and Allah's command to his servant to command good deeds and prevent evil (QS. Al Imran: 104).

Psychological basis, namely the basis relating to the psychological aspects of social life. The IRE model in the rehabilitation of drug addicts is carried out through three stages: first pre-education, second Islamic education includes the formation of prayer, fasting, dhikr, qiyamul lail, bathing repentance, religious lectures, moral learning, fiqh, reading and writing the Qur'an, and the third is post-recovery education.

Constraints on the IRE process in the rehabilitation of drug addicts are: (1) Lack of attention from the client's parents or guardians; (2) lack of government support; (3) Isolated location; (4) The community around the client's house is reluctant to accept the client as part of a community member even though the client has been declared cured. The community is afraid to relapse again and affect other community members.

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