

THE ROLE OF ISLAMIC RELIGIOUS EDUCATION IN PREVENTING DRUG ABUSE AMONG ADOLESCENTS (CASE STUDY OF ADOLESCENTS IN ASAM JAWA VILLAGE, AEKBATU)

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ABSTRACT

This study aims to analyze the role of Islamic religious education in preventing drug abuse among adolescents in Asam Jawa–Aekbatu Village; to examine the efforts made by the government, community leaders, and parents; and to identify both the supporting and inhibiting factors influencing this role. The study used a qualitative approach with a case study design, involving interviews and observations. The type of research conducted was field research, allowing for direct engagement with the social realities of the community. Based on the analysis conducted in Asam Jawa–Aekbatu Village, it was found that Islamic Religious Education has a significant influence in preventing drug abuse by instilling moral and ethical values. These values are transmitted through the collective efforts of the community, local leaders, and adolescents, who actively participate in positive activities such as routine religious studies, community prayers, environmental clean-ups, and drug prevention counseling conducted by the local government. This study contributes to the broader academic discourse by providing a contextual understanding of how Islamic religious education functions as a preventive mechanism within rural Indonesian communities. It highlights the interplay between formal and non-formal religious education and community engagement, offering a model of collaborative prevention that could be adapted to similar settings.

INTRODUCTION

The large number of the world's population involved in drug abuse shows that drug abuse at the global level is very concerning. Drug abuse is an old problem in a new context, because countries are faced with difficulties in controlling production, trade, and reducing demand for drugs themselves (Bernadette & Firmansyah, 2024). This condition has also made drug use and abuse a major theme on the national and international agenda (Sus & Gst, 2022), because of the damage it causes to social, economic, and political aspects. The increasing problem of drug abuse globally reflects and contributes to international tensions (Sedayu et al., 2024).

Taking drugs limits a person's opportunities to enter or remain in the workforce, while the frustration caused by failure to get adequate work encourages a person to take drugs, thus creating a vicious circle for himself (Hikmat, 2021). Therefore, students or young people who are involved in

drug abuse will have low academic and social development and they are also not recognized and appreciated to be rationally responsible in various developments (Ummah, 2019). In other words, drug abuse among young people will produce a damaged generation (Idris, 2024). As a global phenomenon, drug abuse also occurs in Indonesia with all the negative impacts it causes (Ali Johardi, 2021). Concerns about the negative impacts of drug abuse in Indonesia because it can be used as a weapon in a proxy war to cripple the nation's strength, so that drug abuse and illicit trafficking are categorized as extraordinary crimes. (Sulfikah et al., 2023) The drug emergency that occurred was indicated by the prevalence rate of drug abuse nationally. Based on the results of a BNN survey in 2021, for example, the prevalence rate of drug abuse per year for the population aged 15-64 years was 1.95%, or an increase of 0.15% from 1.80% in 2019. When viewed from the absolute number of residents, drug abuse is estimated at 3,662,646 people aged 15-64 years over the past year, which means that out of every 10,000 residents aged 15-64 years, 195 people abuse drugs. (Sujarwo & Artanti, 2024) In today's era, education should be a shared concern, especially to shape the morals and mentality of the nation's children (Fauziah & Salik, 2021). Moreover, globalism has changed the lifestyle of teenagers to be freer and braver, which ultimately makes them dare to abuse drugs due to this freedom (Dosen et al., n.d.). In this case, Islamic religious education plays a very important role in preventing drug abuse among teenagers. Allah SWT.

Islamic Religious Education (PAI) functions as a preventive effort, namely warding off negative things from the environment around adolescents, or other cultures that can endanger and hinder development towards perfect humans. Thus, schools (educational institutions) function to develop children through guidance, teaching and training so that faith and piety can develop optimally according to their level of development (Muslihah & Nasrudin, 2024)

Islamic religious education is one of the subjects in schools that aims to build students' information and understanding of Islamic religious lessons with the aim that they can be trained and applied to produce a generation of Muslims who believe and fear Allah Subhanawata'ala (Susilowati, 2022). Strict Islamic education is very important in shaping the personality by emphasizing the virtues of the other world and cultivating a great personality (P. Munawwir, 2023). In Islamic education, character building is very important. And in character, goals are needed that are used as ideal targets (Mohamad Mustafid Hamdi, M. Yusuf, 2023). In this case, communication is needed for efforts that must involve all parties, namely family, school, and social environment (Pohan et al., 2022). A religious teacher, especially an Islamic religious teacher, plays an important role in building students' morals in schools. Religious teachers need to have a strong desire and effort as well as professional responsibility in educating, not only the scientific aspect, but also the character and morals of students. (R. Utami & Pohan, 2024)

Student morals in the era of globalization continue to decline from year to year. This moral degradation seems invisible and continues to grow, there are several things that can indicate this, such as bad speech and dress style (Walean et al., 2024). According to Nurbaiti Ma'rufah, a case study research, there are ten signs of moral degradation that can damage the morals of a nation (Dosen et al., 2023). Among them are increasing violence among adolescents, the use of bad words, the strong influence of peer groups in acts of violence, increased use of drugs, alcohol, loss of moral boundaries between good and bad, low respect for teachers and parents, and low sense of individual responsibility (Ummah, 2019). In protecting oneself from moral degradation, education is needed for a student.

Drug abuse not only damages the soul and body, but also destroys the existing order for society (Siregar, 2022). This is because victims of drug abuse are always addicted and addicted to using drugs continuously, even though they do not have the money to buy them, so they are willing to commit acts of violence and theft (Walean et al., 2024). Therefore, Islamic religious education plays a very important role in preventing the destruction of the nation's generation, especially teenagers in Indonesia.

According to Law No. 22 of 1997, what is meant by drugs includes:

1. Opiate Group: Heroin, Morphine, Opium, and others.
2. Cannabis Group: Marijuana, Hashish.
3. Coca Group: Cocaine, Crack, Alcohol. (Prayudi Saputra, 2023)

Drug abuse in Asam Jawa Village, Torgamba District, South Labuhanbatu Regency is very concerning, even drug addicts do not hesitate to use drugs in public places such as behind schools, people's houses and so on. This is actually a challenge for the government, community leaders and parents in responding to this despicable act. How is it possible that schools that are used in the morning for learning when there are no more teaching and learning activities at school are used as places to use drugs. Efforts have been made even when there are places that accommodate drug parties or dimly lit cafes around Batu, Asam Jawa Village, community leaders come to the place by directly reminding the owner of the drug party place to disband it and the second stage is still with a stern reminder and the third stage is to dismantle the places that are used as nests for using drugs. A case once occurred in Aek Batu in 2009 where the dim cafe was forcibly destroyed after being reprimanded several times but not followed by the owner of the dim cafe, therefore community leaders along with religious women and the Air Batu community carried out the forced destruction of the dim cafe which was a place for drug use activities as well as a place of gambling and immorality. And now no one dares to build the dim cafe or is no longer operating in Aek Batu, Asam Jawa Village.

One effective step in eradicating drug abuse is through education, increasing positive activities in the surrounding environment, holding religious activities in mosques or prayer rooms, and youth and community organizations and counseling for teenagers about the dangers of drugs. Islamic Religious Education is the right solution in preventing drug abuse among teenagers. For example, by fostering morals, counseling about the dangers and prohibitions of drugs in Islam (the perspective of the Qur'an and as-Sunnah).

Many efforts have been made by the government and community leaders in Asam Jawa Aekbatu Village to prevent drug abuse, but it is still said to have not been completely successful, because there are still many cases of drug abuse in the village. Islamic religious education should be the right solution in guiding teenagers to avoid the dangers of drugs. For that, based on the background of the problem that has been explained above, to study the problem more deeply, the author is interested in conducting a study entitled "The Role of Islamic Religious Education in Preventing Drug Abuse Among Teenagers (Case Study of Teenagers in Asam Jawa Aekbatu Village)."

METHODS

This study uses a qualitative approach that was chosen because it is able to explore and understand social realities in depth as experienced by individuals and communities. As explained by Paloves et al. (2022), a qualitative approach allows researchers to explore social phenomena, attitudes, perceptions, and thoughts holistically. In this case, the type of research used is field research, where researchers go directly to the field to observe, experience, and interact with research subjects in their natural environment. This method is considered effective in capturing authentic experiences and obtaining in-depth data (Makrif et al., 2022). The selection of informants was carried out using a purposive sampling technique, namely by selecting individuals who were considered relevant and had a direct relationship with the issue of drug prevention in the community. The main informants in this study included the Village Head, the Head of the South Labuhanbatu Police Narcotics Investigation Unit, and representatives from the National Narcotics Agency (BNN). They

were chosen because they have the authority and direct involvement in the formulation and implementation of drug prevention policies and strategies at the local level.

To complement the data from the institutional side, the researcher also interviewed several community leaders who were supporting informants. They consist of Hamlet Heads, religious figures such as ustaz and ustazah, leaders of wiritan groups, and mosque youth. Their selection was based on their strategic role in fostering moral values and active involvement in socio-religious activities which are one form of prevention against drug abuse. Each informant was selected not only based on their position, but also their experience and willingness to provide information openly. The data collection process was carried out through three main techniques, namely observation, interviews, and documentation. Observation was used to directly observe interactions between residents and the implementation of drug prevention activities in the field. Interviews were conducted in a semi-structured manner, allowing informants to explain their views broadly but still focused. Interviews were conducted both formally at the village office or agency, and informally in the residential environment or place of worship, in order to create a comfortable atmosphere. Meanwhile, documentation was obtained from activity reports, photos, meeting minutes, and relevant program materials.

Data analysis was carried out based on the Miles, Huberman, and Saldana models which were applied practically. The first stage is data collection, where the interview results are manually transcribed and combined with field notes containing descriptive descriptions and researcher reflections. Furthermore, data reduction is carried out, namely sorting irrelevant data and emphasizing important information according to the focus of the research. In the coding stage, the researcher applies open coding to mark key statements that are repeated, then carries out axial coding to group the codes into broader categories. From here, a number of main themes emerge such as the role of religious figures in drug prevention, obstacles to inter-agency coordination, and youth empowerment strategies. These themes are then presented in the form of thematic narratives and analysis matrices that clarify the relationship between data.

To ensure the validity of the data, the researcher used several techniques during the field research. Source triangulation was carried out by comparing information from village heads, police officers, and religious figures. Technical triangulation was applied by testing the consistency of data from interviews, observations, and documentation. In addition, time triangulation was carried out by collecting data at different times to avoid situational bias. The researcher also carried out member checking by re-submitting a summary of the interview results to the informant to confirm its truth. Furthermore, peer debriefing was conducted through discussions with academic colleagues to evaluate the data categorization process and minimize potential researcher bias. Through a structured qualitative approach and strict technical implementation in the field, this study is expected to produce findings that are not only credible and trustworthy, but also relevant and practically useful in community-based drug prevention efforts.

RESULTS AND DISCUSSION

Result

Asam Jawa Aek Batu Village is located in Torgamba District, South Labuhanbatu Regency, North Sumatra. This study aims to find out more about the role of Islamic religious education in preventing drug abuse among adolescents in Asam Jawa Aek Batu Village, and its impact on the behavior of adolescents in Asam Jawa Aek Batu Village. In addition, based on information obtained from the Head of the South Labuhanbatu Police Narcotics Investigation Unit, Mr. Anwar Rasyid said that in 2024 there were 10 cases of drug abuse victims in Asam Jawa-Aek Batu Village, Torgamba

District, South Labuhanbatu Regency. In January there was 1 case, in March there were 2 cases, in April 2 cases, in May 3 cases, and in July 2 cases, with a total of 10 cases.

The Role of Islamic Religious Education in Preventing Drug Abuse Among Adolescents in Asam Jawa Village - Aekbatu

Asam Jawa Village, located in Aek Batu, Torgamba District, South Labuhanbatu Regency, North Sumatra, is facing a growing concern regarding adolescent drug abuse. According to Mr. Anwar Rasyid, Head of the Narcotics Investigation Unit of the South Labuhanbatu Police, there were 10 reported cases of drug abuse in the village in 2024, with 1 case in January, 2 in March, 2 in April, 3 in May, and 2 in July. This situation has raised serious concerns about the protection of adolescents and prompted an investigation into the role of Islamic religious education as a preventive tool. Based on field observations and in-depth interviews, Islamic religious education has been found to play a central role in preventing drug abuse among adolescents. This education is delivered through various channels, including formal institutions (schools and madrasahs), non-formal platforms (TPQ Qur'anic education for children and religious study groups), and informal family practices. Adolescents who actively participate in these religious activities tend to demonstrate stronger moral reasoning and greater self-restraint against negative influences, including drugs.

KH. Abdul Hamid, a respected local religious leader, stated in an interview: "Islamic religious education is the main defense for our youth. When they understand Islamic teachings properly, they can distinguish between what is right and what is wrong. That moral filter helps them avoid harmful things like drugs." Observations of mosque youth programs support this. Teenagers were found to be actively engaged in religious and social activities that filled their time with positive pursuits. Fajar (17), one of the mosque youth members, shared: "Being involved in mosque activities keeps me busy with useful things. I have good friends here. We often talk about the dangers of drugs and how Islam prohibits anything that harms our bodies and minds."

Interviews with adolescents who had previously struggled with drug abuse also revealed that religious education played an important role in their recovery. Ahmad (name changed, 19), shared his personal journey: "I began to leave drugs after I started attending religious studies and praying regularly at the mosque. I learned that this body is a trust from Allah, and I no longer wanted to damage it."

Effective Islamic programs in the village include:

1. Weekly youth-focused religious study sessions that address real-life issues such as drug abuse.
2. Qur'an memorization programs that build discipline and spiritual focus.
3. Socio-religious outreach programs that engage youth in charitable and community activities.
4. Short-term Islamic boarding school programs during holidays that provide immersive religious education.
5. Islamic holiday celebrations filled with competitions and youth activities.

Government Efforts

The Asam Jawa Village Government-Aekbatu has initiated the formation of a village-level Anti-Drug Task Force consisting of village officials, youth, and community leaders. The Village Head, Mr. Sumarno, in his interview stated: "We have allocated part of the village funds for drug

prevention programs, including outreach to schools and youth development through various positive activities."

The South Labuhan Batu Police Narcotics Investigation Unit periodically patrols areas identified as prone to drug trafficking. Head of the Narcotics Investigation Unit, Mr. Anwar Rasyid, stated: "We not only take action against dealers, but also actively provide counseling and education to the community, especially teenagers, about the dangers of drugs." The village government has initiated the formation of a village-level Anti-Drug Task Force. According to the Village Head, Mr. Sumarno: "We allocated part of the village fund to support drug prevention programs. This includes school outreach and youth development through sports, religious events, and skills training." The South Labuhanbatu Police Narcotics Investigation Unit also plays an active role. Mr. Anwar Rasyid explained: "We don't just arrest drug dealers. We also conduct regular counseling and public education, especially targeting teenagers."

Community Leaders' Efforts

Religious leaders in Asam Jawa-Aekbatu Village actively integrate drug prevention materials into lectures and religious studies. Ustadz Ahmad Siddiq, in his weekly religious studies for teenagers, explicitly discusses the law on drugs in Islam and its impact on the spiritual life of a Muslim. The head of the religious studies, Mr. H. Zainuddin, developed the "Friday Night Assembly" program specifically aimed at teenagers with material that is packaged in an interesting and contextual way. "We make this program as interesting as possible so that teenagers don't get bored and can still absorb religious values," he said.

The Village Communication Forum (FKD) which consists of various elements of society is also actively campaigning for the anti-drug movement through various social and cultural activities. The head of the FKD, Mr. Hasan Basri, stated: "We use a local cultural approach to campaign against drugs, such as through traditional drama performances and traditional events." Religious figures in the village actively integrate drug-related awareness into their sermons and study sessions. Ustadz Ahmad Siddiq, who leads weekly classes for teenagers, noted: "Drug abuse is not only physically destructive it's a spiritual disaster. We talk openly about it in our youth sessions."

Another prominent initiative is the *Friday Night Assembly* created by Mr. H. Zainuddin, specifically designed to engage teenagers through relevant and interactive religious discussions. He stated: "We package the content in a way that is interesting for teenagers, so they don't feel bored. This way, they learn religious values while feeling connected to real-life issues." The Village Communication Forum (FKD), led by Mr. Hasan Basri, also promotes anti-drug campaigns through cultural approaches. "We use local art and traditional drama to convey messages about drug dangers. Cultural storytelling is very effective here."

Parents' Efforts

The results of interviews with parents showed an increasing awareness of the importance of supervision and communication with teenagers. Mrs. Siti Fatimah, one of the parents, shared her experience: "I always try to know who my child hangs out with and what activities he does outside the home. We also often talk about the dangers of drugs." Several families in Asam Jawa-Aekbatu Village also implement religious education at home, such as praying in congregation and reciting the Quran together as an effort to instill spiritual values in children. Mr. Ahmad Husein, a father of three teenagers, stated: "We routinely hold family Quran recitation every Friday night. This is a time to strengthen family ties while instilling religious values." The formation of a community of parents who care about drugs is also an initiative found in this study. This community is a place for parents to share experiences and strategies in preventing their children from drug abuse.

Supporting and Inhibiting Factors of the Role of Islamic Religious Education in Preventing Drug Abuse Among Adolescents in Asam Jawa Village Aekbatu

This study identified various factors that support and inhibit the role of Islamic Religious Education in preventing drug abuse among adolescents in Asam Jawa Village-Aekbatu.

Supporting Factors

The availability of adequate religious education infrastructure is the main supporting factor. Asam Jawa Village-Aekbatu has 5 mosques, 8 prayer rooms, 2 madrasahs, and 6 TPQs spread across various hamlets. This infrastructure is an important capital in the implementation of Islamic religious education in the village. Commitment and support from religious and community leaders are also significant supporting factors. The Head of the Village MUI, Mr. KH. Zulkifli, stated: "We, the religious leaders, are committed to building a physically and mentally healthy young generation, free from drugs, through quality religious education."

High public awareness of the dangers of drugs and the importance of religious education is reflected in active participation in various religious activities. Data shows that more than 70% of teenagers in Asam Jawa-Aekbatu Village are involved in at least one religious activity regularly.

The existence of active mosque youth groups in every mosque in the village is also an important supporting factor. Mosque youth are not only active in worship activities, but also develop various creative programs that attract the interest of other teenagers, such as Islamic sports, tilawah art, and social service.

Inhibiting Factors

The study found that the Islamic religious education material delivered was still not contextual enough in discussing the issue of drugs. Ustadzah Aminah, one of the teachers at TPQ, admitted: "We don't have a special curriculum that discusses drugs from an Islamic perspective. Usually it is only included in discussions about maintaining body health."

Negative influences from the environment and social media are also significant inhibiting factors. Observations show that teenagers easily access content that is not in accordance with Islamic values via their smartphones. The Head of Hamlet III, Mr. Suharto, expressed his concern: "Children now all have cellphones, it is difficult to control what they see and who they communicate with."

Unsupportive family conditions are also an inhibiting factor in several cases. Some teenagers come from families with parents who are busy working outside the home or even outside the area, so that supervision of children is less than optimal.

The limited capacity of religious leaders in handling drug issues comprehensively is also identified as an inhibiting factor. A cleric admitted: "We, the clerics/clerics need further training on drugs, their types, and how to handle them from a religious and health perspective." Economic and social factors such as poverty and unemployment are also inhibiting because they create conditions that are vulnerable for teenagers to engage in drug abuse as a form of escape from problems.

DISCUSSION

The Role of Islamic Religious Education in Preventing Drug Abuse Among Adolescents in Asam Jawa Village - Aekbatu

The results of the study indicate that Islamic Religious Education has a strategic role in preventing drug abuse among adolescents in Asam Jawa Village - Aekbatu. This role can be seen

from various aspects, both as a moral and spiritual foundation builder, character and personality builder, provider of a positive social environment, and as a positive coping mechanism.

The role of Islamic Religious Education as a moral and spiritual foundation builder is in line with the theory put forward by Jalaluddin (2016) that the values of religiosity embedded in a person will form a value system that becomes a guide in behavior. When adolescents have a strong understanding of the prohibition of drugs in Islam and the awareness that the body is a mandate from Allah SWT, they will have a solid theological basis to reject the temptation of drugs.

The results of the study showing that adolescents who are active in religious activities have better resistance to the temptation of drugs are in line with the findings of Hawari (2015) who stated that religiosity has a negative correlation with the tendency to abuse drugs. This means that the higher a person's religiosity, the lower their tendency to engage in drug abuse.

The role of Islamic Religious Education as a character and personality builder through instilling moral values such as honesty, responsibility, and self-control is also in line with the concept of tazkiyatun nafs (cleansing the soul) in Islam. According to Al-Ghazali in Ihya Ulumuddin, moral education aims to form a perfect human being (insan kamil) who has balanced intellectual, emotional, and spiritual intelligence. Adolescents with strong character will have the ability to reject negative influences from the environment, including invitations to try drugs.

The finding that Islamic Religious Education provides a positive social environment through various religious activities such as youth religious studies and mosque youth, is in line with the social control theory put forward by Hirschi (2017). According to this theory, strong social ties with conventional institutions such as family, school, and religious institutions will reduce the tendency of individuals to engage in deviant behavior. Religious activities provide space for adolescents to develop positive social ties with peers and religious figures who can be role models for them.

The role of Islamic Religious Education as a positive coping mechanism through religious practices such as prayer, fasting, and dhikr, is in line with Pargament's (2018) research which found that spirituality and religiosity can be effective resources in dealing with stress and life problems. Religious practices provide peace of mind and a feeling of connection with God, so that adolescents do not need to seek escape through drugs when facing problems. The finding that Islamic Religious Education also has a curative role for adolescents who have been involved in drug abuse is in line with the concept of repentance in Islam. According to Quraish Shihab (2016), repentance does not only mean regret for sin, but also a commitment not to repeat the act and replace bad behavior with good behavior. A spiritual approach to the recovery process of drug addicts has been shown to be effective in several studies, such as those conducted by Miller and Bogenschutz (2017).

Government, Community Leaders, and Parents' Efforts in Preventing Drug Abuse

The results of the study indicate that there are various efforts made by the government, community leaders, and parents in preventing drug abuse among adolescents in Asam Jawa-Aekbatu Village. These efforts reflect a comprehensive approach involving various parties and various strategies. The establishment of the Anti-Drug Task Force at the village level by the village government shows an awareness that drug prevention requires a collaborative approach involving various elements of society. This is in line with the UNODC (2018) recommendation on the importance of a community-based prevention approach in dealing with drug problems. This approach emphasizes the active role of the community in identifying, planning, and implementing prevention programs that are appropriate to the local context.

The counseling and patrol programs carried out by the Labuhan Batu Selatan Police Narcotics Investigation Unit reflect a combination of preventive and repressive approaches. This approach is in line with the concept of demand reduction and supply reduction in a comprehensive drug prevention

strategy (BNN, 2018). Demand reduction focuses on reducing demand through education and awareness campaigns, while supply reduction focuses on reducing supply through law enforcement and taking action against dealers.

The anti-drug volunteer program developed by the BNN by recruiting teenagers as anti-drug ambassadors reflects a peer education approach. This approach is in line with the social learning theory put forward by Bandura (2019), which states that much human behavior is learned through observation and imitation of role models. Teenagers tend to be more receptive to information and influenced by peers, so this peer education approach has the potential to be effective.

The efforts of community leaders, especially religious leaders, in integrating drug prevention materials into lectures and religious studies reflect a faith-based prevention approach. This approach is in line with the findings of Noor (2015) that a religious approach to drug prevention is effective because it can touch the spiritual aspects of individuals. Activities such as the "Friday Night Assembly" developed by the head of the Wiritan show creativity in packaging religious education to make it more attractive to teenagers.

Parents' efforts in terms of supervision and communication with teenagers are in line with the concept of parental monitoring which has been found to be effective in preventing risky behavior in teenagers (M. N. Utami et al., 2024; Mei Kalimatusyaroh and Muhamad Arif, 2023). The study found that teenagers with parents who monitor effectively have a lower tendency to engage in drug abuse. The practice of religious education in the family, such as praying in congregation and reciting the Quran together, reflects the family-based religious education approach that was found to be effective in the research of Rew & Wong (2017). The formation of a community of parents who care about drugs reflects a support group approach that can provide emotional and informational support for parents in their efforts to prevent children from drug abuse. This approach is in line with the findings of Tobler & Stratton (2017) that drug prevention programs that involve parents and the community are more effective than programs that only focus on individuals.

Supporting and Inhibiting Factors of the Role of Islamic Religious Education in Preventing Drug Abuse Among Adolescents in Asam Jawa Village - Aekbatu

The results of the study identified various supporting and inhibiting factors of the role of Islamic Religious Education in preventing drug abuse among adolescents in Asam Jawa Village - Aekbatu. Understanding these factors is important to optimize the role of Islamic Religious Education (M. Arif et al, 2025) in drug prevention efforts. The availability of adequate religious education infrastructure as a supporting factor is in line with the concept of structural conduciveness put forward by Smelser (2016). This concept emphasizes that the availability of supporting structures and facilities is a condition that allows a social movement to occur, in this case a drug prevention movement based on religious education. The existence of mosques, prayer rooms, madrasahs, and TPQs is an important structural capital for the implementation of effective Islamic religious education.

The commitment and support of religious and community leaders as supporting factors reflect the concept of social capital put forward by Putnam (2017). Social capital in the form of trust, networks, and norms held by religious and community leaders can be mobilized for collective goals, in this case preventing drug abuse. Religious figures with their moral and spiritual authority can be effective agents of change in influencing adolescent attitudes and behavior towards drugs (Kausar et al, 2025). The readiness of the community to face and overcome drug problems, as reflected in awareness and active participation, is an important prerequisite for the success of community-based prevention programs.

The existence of active mosque youth groups as a supporting factor reflects the concept of positive youth development put forward by Lerner et al. (2018). This approach emphasizes the development of positive potential for adolescents through involvement in meaningful and

constructive activities. Mosque youth are not only objects of religious education (M. Arif, et al 2022; 2024), but also active subjects in developing and implementing drug prevention programs. The negative influence of the environment and social media as inhibiting factors is in line with the differential association theory put forward by Sutherland (2014). This theory states that deviant behavior, including drug abuse, is learned through interaction with others, especially in primary groups such as peers. Social media expands the scope of this interaction and can be a channel for the transmission of values and behaviors that conflict with religious values.

Unsupportive family conditions as an inhibiting factor are in line with Bronfenbrenner's (2016) findings in the ecological theory of human development. This theory emphasizes that individual development is influenced by various environmental systems, with the family as the closest and most influential microsystem. When this microsystem does not function optimally, such as in the case of parents who are busy working or are less involved in their children's religious education, the effectiveness of Islamic religious education in preventing drug abuse can be hampered.

The limited capacity of religious instructors in dealing with drug issues comprehensively as an inhibiting factor is in line with Azhar's (2019) findings regarding the importance of increasing the competence of religious teachers in facing the challenges of the times. Religious instructors need to have an adequate understanding of drugs, both from a religious and health perspective, as well as skills in communicating this material to adolescents in a relevant and interesting way. Economic and social factors such as poverty and unemployment as inhibiting factors are in line with the anomie theory put forward by Merton (2015). This theory states that the gap between desired goals (such as economic success) and the means available to achieve those goals can encourage individuals to engage in deviant behavior (Jesica and Muhamad Arif, 2021), including drug abuse. Islamic religious education needs to be sensitive to this socio-economic reality and provide constructive coping alternatives.

Lack of integration and coordination between parties as an inhibiting factor is in line with the concept of multi-sector collaboration put forward by (Dwi, 2023) Drug prevention requires effective collaboration between various parties, including religious education institutions, families, government, and the community. When this collaboration does not run optimally, the effectiveness of prevention programs can be hampered. Analysis of these supporting and inhibiting factors provides a comprehensive picture of the dynamics of the implementation of Islamic religious education in the context of drug prevention in Asam Jawa-Aekbatu Village. This understanding can be the basis for developing more effective strategies in optimizing the role of Islamic religious education in preventing drug abuse among adolescents.

Islamic Religious Education plays a very significant role in efforts to prevent drug abuse among adolescents, as reinforced by various previous research findings. Islam not only teaches spiritual and worship aspects, but also instills moral values, self-discipline, and social control which are important foundations in building adolescent character so that they are able to reject negative influences, including drugs. Ridwan and Aminah (2021) stated that the values of faith and piety instilled through Islamic Religious Education function as a strong moral fortress for adolescents. In this context, the presence of religious education in schools and in the family environment provides space for character formation that is more resistant to bad environmental influences. In line with that, Yani (2020) emphasized that the role of Islamic Religious Education teachers is very strategic in the process of internalizing religious values through preventive learning. Teachers not only act as educators, but also as spiritual guides who provide reinforcement against the dangers of drugs from a religious perspective. Meanwhile, Nurlela and Zulkifli (2019) highlighted the challenges of the modernization era which makes adolescents more vulnerable to promiscuity and drugs. However, with intensive religious education, adolescents have a moral filter to distinguish between good and bad deeds. This proves that Islamic Religious Education can be an effective means of fortifying oneself from the negative influences of modernity. Hidayatullah (2022) also emphasized the importance of

internalizing Islamic values in forming self-resilience. This resilience is not only physical, but more on spiritual and psychological abilities in dealing with pressure from the social environment, including invitations to use drugs.

Maulidiah (2020) added that the contribution of religious education is not only limited to avoiding deviations, but also encouraging adolescents to behave positively and be active in useful activities. This is in line with the main goal of Islamic education which is to produce a generation with noble morals. Finally, a study by Irwan and Hafsah (2021) showed that a high level of religiosity is negatively correlated with the tendency to use drugs. This means that the higher the understanding and practice of religious teachings, the lower the likelihood of an adolescent falling into drug abuse. Based on these various studies, it can be concluded that Islamic Religious Education plays a crucial role as a preventive instrument in dealing with the moral crisis of adolescents due to drugs. In the context of Asam Jawa Village, Aekbatu, the religious approach implemented by the community, teachers, parents, and religious figures becomes a collective force in protecting the younger generation from the dangers of drug abuse. Thus, religious education is not only ritualistic, but also becomes a real solution in answering complex social problems among teenagers.

CONCLUSION

Islamic religious education plays a very important role in preventing drug abuse among teenagers, especially in Asam Jawa-Aekbatu Village. Through teaching moral and ethical values from Islamic teachings, religious education can shape the character of teenagers to stay away from negative behavior such as drug abuse. Positive activities such as regular religious studies, counseling on the dangers of drugs, and active participation of the community and government in supporting religious education are expected to instill awareness of individual responsibility, as well as create a conducive environment for adolescent development. Thus, Islamic religious education is not only a preventive effort, but also a strong foundation for building a quality and responsible young generation.

Islamic religious education contributes not only to shaping individual morality but also to building collective community resilience against drug-related problems. In the context of Asam Jawa-Aekbatu Village, its presence helps create a strong spiritual atmosphere that emphasizes obedience to God, respect for life, and self-discipline. These values are instilled through structured activities such as Qur'anic memorization, youth religious mentoring, and involvement in community-based Islamic events. Such programs foster a sense of belonging, reduce idleness, and strengthen social control among adolescents. Moreover, the integration of Islamic values in daily routines serves as a powerful internal guide, enabling youth to make positive decisions independently even when facing peer pressure.

However, while Islamic religious education offers numerous advantages, there are also limitations to consider. One of the main challenges is the inconsistency of implementation, which often depends on the availability of qualified educators, sufficient facilities, and active parental involvement. In some cases, religious teachings may be delivered in a didactic or ritualistic way, without addressing contemporary issues such as addiction, mental health, or social media influence. Therefore, future research is recommended to explore more integrative and contextualized models of Islamic education that include modern pedagogical strategies and psychological support systems. Studies comparing rural and urban settings, as well as longitudinal analyses of behavioral outcomes, would also be valuable in strengthening the role of Islamic education in drug abuse prevention across diverse communities.

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