

Developing Characters of Rehabilitation Students through Islamic Religious Education

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ABSTRACT

Individuals struggling with addiction may benefit from a holistic approach to treatment, combining medical care with spiritual guidance. A study was conducted to assess the impact of integrating Islamic religious education into rehabilitation programs on the character development of clients at the Dharma Wahyu Insani Foundation Drug Rehabilitation Center in Rejang Lebong Regency. The research utilized a qualitative approach with a descriptive strategy and employed the Snowball sampling method to select participants, including the orphanage's caretaker and clients. Data collection methods included observation, interviews, and documentation, with data analysis involving three steps: data reduction, data display, and data verification. The PAI implementation approach is highly adaptable, with administrators and customers serving as peer tutors to share stories and inspire others. The content provided is customized to meet the client's needs, encompassing reading materials for prayer, prayer practice, recitation, learning ablution, and moral guidance to foster personal development. PAI utilizes various teaching methods including lectures, hands-on training, and interactive Q&A sessions. The project-based learning model is employed, encouraging clients to engage in projects relevant to their own real-life experiences.

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1. INTRODUCTION

The misuse of drugs has become a complex national epidemic that impacts individuals from all walks of life in various ways. This issue must be addressed at both the individual and broader levels. Drug addiction not only has a significant impact on individual health but also on the nation's overall economic and social well-being. (Anita Rahma Yeni & Dicky C. Pelupessy, 2023). In rural areas, drug misuse can lead to a range of socioeconomic concerns. Many individuals may be reluctant to seek help due to the stigma associated with substance use, fearing that their status as drug users will become public knowledge (Macdonald et al., 2023). These challenges include barriers to accessing help, confidentiality concerns, and limited access to harm reduction programs (Ni et al., 2022).

Narcotic, psychotropic, and substance abuse, sometimes known as drug abuse, is frequently connected with aberrant conduct in teenagers in a variety of aspects.² As harmful medicines, they can make it difficult to manage strong physical and sexual impulses.³ As a result, users are more likely to engage in impulsive behavior that violates moral standards, regulations, and religious convictions. Drug dependence is defined as a drive to use drugs continuously, and stopping use will affect the user. In other words, addicts cannot just stop, and if they stop using, there will be withdrawal symptoms, which cause damage to organs and the brain, causing them to lose consciousness, go insane, or die. (Ismail et al., 2024)

Peer influence plays a significant role in the process of drug abuse. Individuals with high self-esteem are more likely to have the confidence and resilience to manage stressful situations and achieve positive outcomes. This self-assurance is particularly beneficial for adolescents and women when dealing with high levels of stress. In moments of desperation, drug addicts may feel they have no choice but to take risks to obtain what they need. (Rachman & Sa, 2024)

Education plays a crucial role in the recovery of drug addicts, and religious spirituality can also be beneficial in certain cases. However, the effectiveness of religious spiritual practices in treating drug addiction can vary and, in some instances, may exacerbate the issue, potentially leading individuals with mental illnesses to further substance abuse. (Rajabi et al., 2023). Drug users often experience feelings of guilt and loneliness, which can lead to a defensive response in the face of their struggle. (Pindardhi et al., 2022). Imam Shafi'i Mufid, in his magazine Sofyan, presents an alternative approach to treating psychiatric disorders based on Al-Ghazali's theory: The initial step involves *muhasabah*, which is the self-examination of daily activities that contribute to anxiety (Syihani & Yumna, 2022).

Islamic Religious Education aims to cultivate individuals with unwavering faith, righteousness, and exemplary character, influencing personal, social, national, and governmental matters. The goal of Islamic education, as outlined in the Qur'an and Hadith, is to nurture individuals characterized by obedience, integrity, resilience, benevolence, and self-control. (Mukhlas, 2023)

Islamic religious education plays a crucial role in addressing the significant challenges faced by former drug addicts, including psychological issues stemming from substance abuse. Research indicates that Islamic therapeutic approaches can have a positive impact on the mental well-being, consciousness, and behavior of individuals struggling with addiction. (Pettalongi et al., 2022). Religious education is essential for guiding individuals to practice their faith authentically and follow the teachings of Prophet Muhammad (peace be upon him) to regain their sense of worth in the eyes of Allah. Through various forms of religious guidance, individuals are encouraged to find their way back to the right path through this education. (Komariah & Nihayah, 2023).

Achmad Muchlis' research on non-medical spiritual recovery explores the use of non-medical rehabilitation as an alternative to traditional medical approaches. These strategies encompass a wide range of methods, such as work skill training, counseling, family support, community building, and spiritual religious formation. In Islam, the concept of health encompasses not only physical well-being but also mental and behavioral aspects, reflecting a holistic approach to wellness. This suggests that a person is considered healthy when their biological and sociopsychological characteristics are in balance, achieved through *aqedah*, worship, and *muamalah*. (Mariam, 2024)

The Dharma Wahyu Insani Foundation Drug Rehabilitation Center in Rejang Lebong Regency is a non-medical facility that utilizes religious guidance to aid in the recovery of drug users. The center consists of separate areas for both male and female patients. This approach has been successful in helping many individuals overcome drug abuse and reintegrate into society with a focus on psychological, physical, mental, spiritual, and social well-being, ultimately aiming to prevent relapse and promote a happy and healthy life in this world and the afterlife.

Researchers are intrigued by the unique approach of the Drug Rehabilitation Center, particularly at the Dharma Wahyu Insani Foundation, as it emphasizes the spiritual aspect of recovery through Islamic education and a closer connection with Allah SWT. Initial findings suggest that this approach aligns with Islamic teachings and contributes to the development of well-rounded, morally upright individuals who can positively impact society. (Minarti, 2023)

Based on Riskun Iqbal's findings, Islamic Religious Education (PAI) plays a crucial role in shaping the character of individuals. The foundation of character education can be greatly strengthened by instilling religious values in students, making PAI education in public institutions a vital component in promoting character development. PAI imparts knowledge of aqidah as the foundation of faith, the Quran and hadith as guiding principles, fiqh as legal guidelines for worship, Islamic history as a model for life, and morals as a compass for ethical behavior. These teachings are essential for fostering positive character traits and guiding individuals toward making ethical decisions. (Iqbal., 2022)

According to the findings of Amrullah's research, instilling character in children at a young age means participating in the preparation of a generation of people with character; they are future generations of the nation who are expected to be able to lead the nation and create a civilized country, uphold the noble values of the nation with good morals and ethics, become a generation of high knowledge, and adorn themselves with faith and piety. As a result, acquiring Islamic religious education (PAI) in schools is crucial for developing student character. The construction of children's character will be better if it stems from religious awareness, not merely because it is based on cultural conduct in society. (Amrullah, 2023).

According to Sri Hidayati and M. Aris Akbar's research, Islamic religious education is an education that instills religious ideals in students for them to believe and fear Allah SWT. Islamic religious education cannot be separated from character education because both have the same purpose, which is to develop a character in students who believe and fear Allah SWT. (Hidayati & Akbar, 2023)

The study sought to measure character development through the process of infusing Islamic religious education in rehabilitation center clients.

2. METHODS

This research utilizes a qualitative descriptive approach to thoroughly depict the implementation of Islamic Religious Education for Dharma Wahyu Insani Foundation Drug Rehabilitation Center clients in character development. The Snowball sampling method is employed to identify informants with relevant experience and knowledge, with primary data collected from all administrators, teachers, employees, and clients at the Rehabilitation Center. Secondary data is sourced from relevant books and professors at Panti.

Data collection techniques include observation to witness the implementation of Islamic Religious Education at the Dharma Wahyu Insani Rejang Lebong Foundation Drug Rehabilitation Center, interviews to gather information on the impact of Islamic education on character development, and documentation. The interviews and observations are instrumental in understanding the purpose, process, material, methods, and evaluation of Islamic education at the Rehabilitation Center.

The data analysis process involves three stages: data reduction, data display, and power verification. Data reduction is used to streamline collected information, followed by a clear presentation of the data. Finally, the verification stage ensures valid and reliable conclusions are drawn about the effectiveness of Islamic teaching at the Dharma Wahyu Insani Rejang Lebong Foundation Drug Rehabilitation Center in shaping character.

3. FINDINGS AND DISCUSSION

The process of implementing Islamic education in Rehabilitation Institutions is a crucial one, as it involves learning about religious principles, drawing closer to the creator, and striving to become a better individual. At the Dharma Wahyu Insani Foundation Drug Rehabilitation Center in Rejang Lebong Regency, researchers have observed a flexible approach to this process, which does not solely rely on administrators teaching clients, but also encourages clients to learn from each other.

The materials provided during the implementation of Islamic education at the Dharma Wahyu Insani Foundation Drug Rehabilitation Center are tailored to the individual client's needs and requests. From learning the basics of prayer readings and practices to recitation and ablution, the educational materials help shape the character of the clients by their specific requirements.

The methods utilized for providing material and facilitating learning include lecture and question-and-answer techniques, which are commonly used to help clients comprehend the content being presented. These methods are supplemented with practical applications to reinforce learning. The instructional approach for delivering material and facilitating learning is centered around project-based learning, where clients engage in real-world projects based on their motivations and experiences. The bishop tailors the material based on the specific needs of the clients. The use of media in the implementation of Islamic religious education at the Dharma Wahyu Insani Foundation Drug Rehabilitation Center is tailored to the specific material being delivered. If the material does not require media, the bishop opts for verbal explanations instead.

Evaluation of the implementation of Islamic education for clients at the Dharma Wahyu Insani Foundation Drug Rehabilitation Center occurs after the instructional session. Clients are allowed to explain or practice what the bishop has taught them.

Character development through the process of imparting Islamic religious education to rehabilitation center clients is a significant and ongoing process. Clients must learn and understand religious principles to grow closer to their creator and improve themselves. This is evident in the results of the following interviews. As per Ahmad Balada Putra, the program coordinator at the Drug Rehabilitation Center, the teaching process is adaptable due to the varying levels of religious understanding among clients. For instance, some clients are proficient in recitation and are capable of teaching others. Additionally, those who are already knowledgeable in praying will assist in teaching others the proper methods of prayer, ablution, and recitation of daily prayers. In line with these insights, a program manager named Fraz highlighted that officers specializing in Islamic education, such as an ustadz, are responsible for delivering lectures and guiding clients in prayer and other religious activities. Furthermore, the Rehabilitation Center collaborates with an ustadz weekly to organize activities on Friday and Saturday nights.

The implementation of Islamic education at the Dharma Wahyu Insani Foundation Drug Rehabilitation Center in Rejang Lebong Regency is observed to be flexible and not solely dependent on administrators but also involves clients learning and teaching from one another, which contributes to the shaping of their character. In interviews with program manager Fraz and household staff member Eko, both shared similar perspectives on the evaluation process at the Dharma Wahyu Insani Foundation Drug Rehabilitation Center. According to Fraz, the evaluation takes place at the end of the learning process, where the client is asked if they understand the material and then instructed to re-explain or practice it. Similarly, Eko mentioned that questions are given at the end of the material and the clients are asked to practice what they have learned. Program Coordinator Ahmad Balada Putra also emphasized the importance of the client explaining or practicing the material at the end of the learning process. These observations highlight the consistent approach to evaluation within the Islamic religious education program at the center.

The program aims to ensure that clients at the Drug Rehabilitation Center gain a deep understanding of religious values through a flexible and client-centered learning process. The material provided, such as prayer procedures, prayer readings, and ablution techniques, is tailored to the specific needs and requests of the clients. The methods, models, and media used for teaching are adjusted to ensure that the material is effectively delivered and understood by the clients. Additionally,

a continuous evaluation is conducted to assess the clients' understanding and progress, and the material is adjusted based on the evaluation results. This approach has been proven effective in forming the character of the clients, as indicated by the research conducted by our team.

The implementation of Islamic education at the Dharma Wahyu Insani Foundation Drug Rehabilitation Center in the Rejang Lebong Regency is a flexible process. Clients not only receive instruction from administrators, but they also engage in peer-to-peer learning. The coaching process is conducted with great care, as teachers encourage clients to share personal stories and motivations while delivering educational content. According to the researcher's theory, the learning process involves interaction and communication between teachers and clients in educational settings to achieve learning objectives. Teachers and students are closely connected during the learning process, and these connections must be supportive to achieve the best results. (Maasrukhin, 2019)

To help shape the character of clients at the Dharma Wahyu Insani Foundation Drug Rehabilitation Center in Rejang Lebong Regency through Islamic religious education, it is important to provide materials that meet the needs and requests of the clients. This may include basic teachings such as prayer readings, practices, recitations, and learning ablution. According to Syaiful Bahri Djamarah et al., learning materials are crucial for the teaching and learning process. Without them, the process would not be successful. It is clear that the choice of materials has a significant impact on learning, and they must be carefully selected to meet set objectives, be relevant to the learners' needs, consider ethical considerations, and be logically organized. These materials can come from various sources, including books. (Yusuf, 2018)

Tailoring materials based on the individual needs and requests of clients at the Dharma Wahyu Insani Foundation Drug Rehabilitation Center in Rejang Lebong Regency is crucial for shaping their character through Islamic religious education. Providing customized materials, such as fundamental teachings, prayer readings, practices, recitations, and learning ablution, is essential for their successful rehabilitation. As emphasized by Syaiful Bahri Djamarah et al., the careful selection of learning materials significantly impacts the teaching and learning process. These materials must be thoughtfully chosen to meet specific objectives, be relevant to the learners' needs, consider ethical considerations, and be logically organized. They can be derived from various sources, including books. (Fakhrurrazi, 2019)

The study's findings clearly show that the N-I-L-A-I learning approach is extremely effective in shaping the character of children. This method prioritizes the understanding that Islamic religious education extends beyond simply teaching values; it also involves nurturing belief, piety, and ethics, and promoting charitable actions. The ultimate objective is for students to effortlessly incorporate N-I-L-A-I religious teachings into their current and future lives, preparing them to confidently face challenges and competition in their future pursuits. Early implementation of the comprehensive N-I-L-A-I curriculum is crucial for instilling unwavering faith in children. (Mayasari, 2023)

The approach to providing learning materials and other educational resources is based on project-based learning, which involves learning through the completion of real-world projects driven by motivation. This approach also incorporates self-directed learning, allowing the material to be tailored to the specific needs of the learner. Joyce and Weil characterize this learning model as a conceptual framework that guides the learning process and systematically structures the learning experience to achieve specific objectives. Therefore, this perspective is commonly utilized as a learning model, blurring the line between learning models and methodologies. (Sumantri, 2019)

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4. CONCLUSION

Certainly, there is a comprehensive approach to implementing Islamic education within rehabilitation facilities, addressing essential aspects to fully integrate religious beliefs, strengthen spiritual connections, and support personal growth. Knowledgeable individuals, including dedicated readers, are encouraged to share their expertise with their peers. Without a doubt, upholding a high quality of instruction is crucial in this effort. This will undoubtedly have a significant impact on the recovery of clients and enhance the educational standards at rehabilitation centers.

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