
THE URGENCY OF THE ISLAMIC EDUCATION IN DRUG PREVENTION FOR THE YOUNGER GENERATION ISLAM

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Abstract

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New currents of globalization and information, scientific advancement and technology, the economic crisis, the high number of poverty, social inequality, the more religious in obedience wear off and difficult it is to get a job that generates, as the cause a trigger crime amid public life. One of the biggest crime at this time according to the government of Indonesia is drug abuse. Drugs already spread throughout all walks of life, it is not impossible including the younger generation Islam this happens not only in large cities but already penetrated and spread to the corners of the village. Therefore the drug threat and became the enemy of the nation and the country even religion and can break the chain of a generation and to produce a generation of weak physical and psychic in a national and international scale. The above fact should immediately in response appropriately and urgent objective to prevent and save the younger generation from the dangers of drugs by all components. So the above facts immediately and response to urgent and appropriately and must prevent by the rest of the elements, one of them is with the educative role of islamic learning including i.e the value in the real value of islamic education to vocational education and internalize the value of islamic values into the segmentation of human life. Because it's very urgent drug hazard prevention is for the younger generation of is time trough islamic education as part of the national education system.

Keywords : *The younger generation Islam, Drugs, Islam Education.*

A. Introduction

Current new globalization in science and technology from accompanied, advances in information and technology, as well as the economic downturn and the difficulty to obtain temporary employment needs continue to. This natural gift in society in general so as to become one of the causes of and trigger the increasing variety of crimes that were in the middle of life. Usman Kansong ever declared in the national scale : in the life of society and the national the are current, three crimes in which the categories include outstanding or extra ordinary crime. The third crime was terrorism, corruption and drug . Clear factual basis that among one of the biggest crime is drug abuse. Therefore this should be drug abuse crimes in barring with quick and accurate solution as this is biggest challenge in the life of today's society. In an effort to respond to it in the eradication of drugs that are already rampant in a society is Islamic education.

Islam education should be involved and called in addressing resolving crime of drugs abuse along with the other powers of national education, even along the power of

social, political, economic on his public . On the other hand is very difficult because in this issue except by educating the young generation society, though in doing advocacy efforts and rehabilitation for drug users.

Tackling drug abuse must immediately in a swatch of the solution, because the drug is getting rampant crimes in the country. Starting from the city to countryside villages, even victims already add to the variety of walks of life are there especially the young generation.

The younger generations especially the young generation Islam as a religion of hope and a nation that can also become victims of drug for that need intensive effort at going by the government, LSM, educational institutions, and other ranging from prevention to counter measures against drug dangers it.

Drug abuse is a very dangerous threat and the longer the increasing number a good number of their use as well as the amount of supply. It is based on data from the Indonesian national police in March 2015 that the number of suspected cases of drug base on age groups, namely the age of 16 to 29 year numbered 22798 suspects.

Base on data above, the goal is all element of society, and most of the victims are young people aged 15 to 25 years old . From the decription it is not do not may include adolescents or younger generation Islam is successor of estapet the progress of relegion, the nation and the country to fill the sustain ability and countinuity of the state and nation building in the future, because the forward the with drawal of a relegion, nation and state in the specified by the young generation.

Drug promblems are already categorised emergency because harm especially in the younger generation, so the impact on the : a). The high death rate, b). Complications of disease in its impact as an overdose, transmissions of HIV, hepatitis C and outhers, c). Rising crime, d). Destruction of the younger generation, e). The destruction of the family .

Harun Sitompul (ed) said that abuse and the circulation of this drug should be arround because : 1). Contrary to the teachings of any religion is primarily the religion of Islam, 2). Goverment policy through UU No. 2 of 1997 about drugs, UU No. 5 of 1997 about psychotrapic drugs, Keppres No. 3 of 1997 about alcoholic beverages,

Keppres No. 17 of 2002 about the establishment of the BNN, statement of the president of RI date 12 Mai of 2000 that the drug has become a national disaster, 3). Accurate data for year 2000 showed that it is more or less the 4 million people of drug dependence and 85% among his prolific is the age that is aged between 12-17 years, 4). Difficult to get a job, 5). Crossovers, 6). Destroy the future of the nation and the state, 7). Destroy the purpose of life.

This, the need for concrete effort of Islamic education in drug prevention for the younger generation Islam. This done as an alternative solution in solving crime and drug that are already harming the peace. Society and the nation of Indonesia.

B. Research Method

The research on using the library reaseach by exploration so that the effort in doing for drug prevention for young people of Islam so that it can be saved from the dangers of drugs. This research focus concretely range resolution of a drug problem. During this drug prevention and problems solving can be alone with education, rehabilitation and advocacy. This research provide education or education

for the younger generation Islam. Education is implemented is menginterpersi concept has been done with the application of the values of Islamic education.

The study collects various books or documents relating to drugs, the younger generation of Islamic education and librarianship, method. Mestika Zed characterized as follows: 1. Researchers relate directly related to the text or data numbers not found direct knowledge of the field. 2. The data library is available and ready to use an existing source materials in the library. 3. The data library is a source of sekunder because researchers get the material from the second hand and not the original data. 4. The situation is not in the library's data limit by time and space, and on the other side.

Research libraries perform the steps :

1. Prepare the required supplies the tools
2. Putting together a working bibliography
3. Arrange or schedule time,
4. Read and make some notes from research, if the describe measures is :
 1. Setting up the equipment in this stage of research to prepare everything will in need in

research such as pencil, pen, and a tools to record things being the main ingredient research or to note the source books as references

2. Compiled a bibliography of work because of the time spent not in vain compiled a bibliography of work because of the time on the schedule are good from the beginning to the end of the research. 4. Read and make notes of the final phase of the research should read the ingredient and make some useful note for completeness materials on the need, caused research libraries data obtained through the book must be read and make notes as a primary source in the study.

To dig wider information in this research also requires. The interview and direct observation of several people and institutions who struggled with drug prevention. By doing interviews for example, to character movement for drugs, community Information Center, The organization of the narcotics and the police, child care, and other elements and religious leaders as well as observations through electronic media and the period

concerned on how drug danger threfening the young generation Islam.

A series of it after reading the literature, observation an interviews research in descriptive or on the basis mentioned see how – Islamic education in drug prevention for the younger generation of Islam.

C. Results and Discussion

1. Young Generation Islam

Word Health Organization (WHO) stating that the teens or the young generations call is a time of transition of the children into adulthood. While his age limit is 12-24 years of age appropriate youth prone to use drug, because of the rapid changes happening biologically, spikologis, and social .

The development of the adolescents physically match the adults, but emotionally unstable so the occurrence of stres prone and frustating so prone to various kind of crimes also occur, including drug.

Drug abuse can befall anyone regardless of age, but there are those people who had a higher risk compared average population, namely the teens or the young generation. Teen or generation Islam is very vulnerable to a

wide range of crime, because the younger generation is characterized, among other thing : a). Easy to influence friends, b). Curiosity, c). Join the friends group solidaritas, d). Folloup, e). Like to emphasise with bold appeared, f). Looking for the thrill and the challange, g). Taking shortcuts .

The younger generation Islam as a figure who had high risk factors in drug abuse. The high risk factors on intention is a factor that allows a person prone to drug abuse the more factors, the greater the chances. Factors that can come from individual, family peer group, school/collaege, work and community .

- 1). Individual factors. Factor that comes from within yourself and the personality of the adolescent, commonly called the factors of disposition, such as the inability to adjust. Inabilityself control, do not have responsibility, no thought, of the consequences of his deeds, ignorance of the dangers of drugs, experiencing solitude, alienation and anxiety.
- 2). Family factors. Factors sourced from family or parents, commonly called such contributor factor broken home,

parents are not harmonious, parents less openness communication and parents too controlled, protect, aim, parents are indifferent and not holding oversight, too indulgent parents, parents are too busy a carier, not attention, warmth, affection and harmony in reply to family, one or two parents suffering from the pressure of the soul, one or both parents is user.

- 3). Peer group factors or triggers factor i.e The existence of a few members of a group of peers who became drug abuse, the presense of members of a group a peers who become drug dealers, solicitation, inducement, and the lure of a friend or peer group members, coercion, and peer group pressure, when not taking part in drug abuse do consider to be unfaithful to his group.
- 4). School/Campus factors i.e Factors prone campus and school environment with drugs. Friends school/campus, as well as the lack of concern of the school/college to information about the dangers

of drugs for the younger generation.

- 5). Work place factors. That is a factor of where someone work the possibility of having his work friends who consume drugs, and initially to try but eventually became addicted to consume drugs come a long.
- 6). Community factors is also a factor of the envirotnment community such as the triggers are not indifferent, Lax Oversight Of Social Community. The large number of acts of violence and crimes, uncertaninty and competition, weak law enforcement. The large number of violations of the law, drug abuses. The large number of termination of employment relationships, proverty and unemployment, community service was bad, weak law enforcement and the lack of order and legal certainly, declining moralita community, neightbourhoods do not have facilities the place for play, to develop his creativity as well as his hobby, flow of information

globalization that spread the modern lifestyle, the process of social change and the rapid shift of values.

In addition to these factors that will allow a person will be prone to abuse drug, but it was also the factor which will allow support person to avoid the dangers of drug abuse if used to positive things.

Patterns of drug use for the younger generation can be with : a). The pattern of attempting to try, that is due to a whim or want to know. The influence of peer group pressure is enormous, offering or persuaded to do drugs. b). The pattern of social, namely, the use of drugs for the purposes of the association (Assembled In a Specific Event) so in admit or accept in groups. c). Usage patterns of situational, that because of certain situations, for example, oneliness, stress, etc .

Drug consumption here has had its purpose, i.e. as a way of addressing the problem. At is stage, users trying to obtain drugs actively.

Socially in the community there is a younger generation of Islam should need to be prepared and in the future plan to its fullest in order to become the younger generation of Islam (faith,

charity, science, and morality), strong, healthy physical and spiritual to deal with a wide range of issues and challenge the absenc and the crime so that the attainment of the younger generation as the perfect man moth physically and spiritual, along with the opinion that the interperatation of the perfect man Ahmad Tafsir according to Islam must be: 1). They strong phsically healthy and strong 2. Whatever savvy and smart 3). his heart full of faith to God to prepare the plenary human right, Al- Qur'an in Surah Al-Hasyr verse 18

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ ۗ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٨﴾

This means that believer, fear Allah and be self pay attention to what's in the let every self watching what he did, verily, Allah is all Knowing what you do (Surat al-Hashr verse 18) On the Surah An Nisa ayat : 9

وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعْفًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا ﴿٩﴾

This mean the : and be afraid of God people's who what left you behind them older children are weak, they worry against their (well-being).

Therefore, let them be cautious to God and let them give the right words.

Mustafa Al-Rafil'ie describe a young man by saying that the young man is strength, because sun can't shine as bright as day when in the twilight in the morning. At that time there was a young man when dead considered as sleep and any tree bear fruit when young and then all trees no longer producing anything except wood.

The prophet Muhammad SAW was aware of the importance and pressing as well as existing value on youth. Next Al-Qur'an ayat : 54 stated

﴿اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً يَخْلُقُ مَا يَشَاءُ وَهُوَ الْعَلِيمُ الْقَدِيرُ﴾

This is means that the : Allah it was he who created you from a state of weak, then he made (you) after the state of the weak be strong, then make (you) after the strong weak (back) and gray. He creates what he wills and knowing again the Almighty (Ar Ruum, S 30:54).

The above verse describes the three major phases in the life of a human being : the time of children, youth, the elderly. The first and last phase of a person's life by mark weakness, dependency and helplessness.

Youth is a symbol of strength, power, vitality, and energy as a youth universal recognised as the moment when the mind shows physical, mental, intellectual and moral as well as the potential for one is the level of development and optimum effectiveness. Youth is a time when the mind show the ability to find and creating in its best, reaching for the future goals and brilliant.

2. Drug Abuse

The term drugs in accordance with circulars of the National Narcotics Agency (BNN) No. SE/03/IV/2002, is an acronym for Narcotics, Psycotropika and outhar addictive material is a chemical substance i.e if inserted into the human body (either orally, inhaled, or intervena, syringe). That can change the mind, mood or feeling and behavior.

Based on the original ingredients in narcotic drugs are divided into 3 groups i.e :

- a). Naturally, i.e. Substances/drugs that are taken from nature without any fermentasi process, isolation or other production processes. e.g. cannabis, opium, coca leaves, etc. (Law No. 200)

1997 concerning Narcotics that come from nature and must not be in use for therapy is the 1 consists of : 1). The papaver somniferum L, 2) raw opium, jicing, jicingko, coca plants, medical opium, heroin, morfm.

b). Spring Sentesis, i.e. substance in the process in such a way throught the process extraction an isolation, like morphine, codeine, heroin, etc. This type of medical according to the law No. 22 of 1997 is include in the narcotic group II.

c). Synthesis, that is the kind of drug or substance in the production synthesis for the purposes of medical. The research used as painkillers (analgetics) such as cough suppressant (antitussive). The type of drug categories include, among other, ampetamin synthesis, deksampetamin, penthiclin, dipipanon, dekstropopakatein, LSD (Lisergik, Dietilamid). In line with the classifications of him over then the effect on impact againt theoretically there are three types of i.e : 1). Depressant

(downer), 2). Stimulant (upper), 3). Halusinogen.

On the latest narcotics law i.e. UU RI No. 35 of 2009 states that : narcotics are substance or the drugs originate in plants or not a plants, good mauoun semisintesis synthesis, which can cause a decline in or a change in consciousness, painkiller, reduced to eliminater a lot of a change of consciousness, loss of the sense of reducatung to eliminate pain and cause dependence.

Acronym of narcotics drugs, spikotropika and other adiftifa materials. The other term is a (narcotic, psychotropic substances, drugs and addictive substances).

Many reasons why drug in the wrong use of them in other to receipt by environment, reducing stress, in order to be free from the sense of glum, to cope with personal problems. The reason you can do drugs break down as follows : 1). Anticipatory beliefs, this is the supposition that is using a drug people are going to judge it excellent, mature, follow : 2). Relieving beliefs, that is the belief that drugs can be used to evercome tension, anviety and depression due to psychosocial stressor. 3). Facilitative and permissive beliefs,

that is the belief that drug use is a lifestyle custom due to the influence or time or change the value so that you can receive.

Narcotics is very dangerous, because it has 3 properti among others, i.e : a). Habitual, that is the nature of the drug it self can make the wearer always remembered, recalling, and reflected so appropriate for always looking and longin. b). Addictive, and can't stop it. c). Tolerant, that is the nature of the drugs that my be why Islamic view on drugs .

Harun sitompul (ed) and Zulkarnain has said that the abuse and the circulation of this drug should be avoid because it is very contrary to any religion, especially Islam.

So this is mentioned in the Al-Qur'an Surah Al-Maidah ayat 90-91 .

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْاَنْصَابُ وَالْاَزْلَامُ رِجْسٌ مِّنْ عَمَلِ

الشَّيْطٰنِ فَاجْتَنِبُوْهُ لَعَلَّكُمْ تَفْلِحُوْنَ ﴿٩٠﴾

اِنَّمَا يُرِيْدُ الشَّيْطٰنُ اَنْ يُوقِعَ بَيْنَكُمْ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ

وَالْمَيْسِرِ وَيَصِدَّكُمْ عَنْ ذِكْرِ اللّٰهِ وَعَنِ الصَّلٰوةِ فَهَلْ اَنْتُمْ مُنْتَهُوْنَ ﴿٩١﴾

This means that the : O believers, drinking alcohol, liquor, gambling, sacrificed to idols, raffle with arrows, rice was indency including deeds of the devil. Then shun of deeds that you got good luck. Behold the devil it intends

wants to cause enmity and hatred between you because drinking alcohol (liquor) and gambling, and hinder you from the remembrance of god and prayer : then take care you from (did that Habit) (Q.S. Al-Maidah ayat 90-91)

In addition to that contained in the Surah of Al-Baqarah 219 .

﴿ۙ﴾ سَأَلُوْكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيْهِمَا اِثْمٌ كَبِيْرٌ وَمَنْفَعَةٌ لِّلنَّاسِ وَاِثْمُهُمَا اَكْبَرُ مِنْ نَّفْعِهِمَا وَسَأَلُوْكَ مَاذَا يُنْفِقُوْنَ قُلِ الْعَفْوَ كَذٰلِكَ يُبَيِّنُ اللّٰهُ لَكُمْ الْآيٰتِ لَعَلَّكُمْ تَتَذَكَّرُوْنَ ﴿٢١٩﴾

This means that the : they ask three concerning wine and gambling, “Says, both them is a great sin, and some benefit for men, but the sin of them more greater benefits”, and they ask thee what they spend in, let's say : “That is more than the necessity”. So god describes his verses unto you that you may think (Q.S. Al-Baqarah 219) . on

In another verses Al-Qur'an declaring the ban on drug use as contained in QS. Al-A'raf 157.

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْنُوبًا
عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ
عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ
الْحَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ
فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنزِلَ
مَعَهُ أُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٧٧﴾

This means that the : (i.e) people who follow the messenger, the prophet who Ummi (name) the find written in the Torah and the Gospel that is on their side, who told them to do it on that with ma'ruf and prohibit them from working on that great evil and justifies all that good for them and banned for them all that and dispose of those loads and fetters on their then the people that believe in him, glorify him, help him, and and follow the bright light that was called back to him (Al-Qur'an), they lucky guy (Q.S. Al-A'raf : 157) .

Each of forbidden Khobait according to his Al-Qur'an among the meanings of Khobait is any that give negative effects, including drug.

On the side of the koran suggest on Surah Al Baqarah : 195.

وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ
الْمُحْسِنِينَ ﴿١٩٥﴾

This means that the : and use (thy possessions) in the way of God and do not let you drop yourself into destruction, and are doing well, because

Allah loved the people that do good ability (Q.S. Al Bayyinah : 195) .

Syaikhul Islam Ibnu Taimiyah have been discussing about marihuana plants in Arabic called Hasyisyah that was recently classified as narcotic drugs. So also Syaikh Muhammad Ali Husein Al-Maliki RA states that marihuana has never been discussed by the cleric mujtahidin cleric of his time, and yet also in talking about by scholars. Because marihuana was not know at the time. This new plant known and spread in the late 19th centry 6, during the priod of the tartar statements. It is in the know of the statements contained book Tahdziful funig are as follow know assuredly grow plants that are known by the name of marihuana has never discussed by clerical scholars mujtahidin, and yet also discussed by scholars stuff. Cause marihuana was not there at the time of them. The new stuff in known and spread in the late 6th century, during the period of occupation of the tartar nation.

Since then Islamic scholars began to discussing and debating the drug problem good in the sense, that stuff kind of us kind, and everything associated with it. in reality Al-Qur'an and Al-Hadizt never discussion directly

the drug issues. Never even discuss certain plant species, later on stated as illicit plants. The drug is now being the problem for the people, who demanded the cleric to give an answer soon about the law that is infact the goods are indeed heady.

Though drugs have in common with the miras iskar nature, however definitively shows that there is a difference, because alcoholic beverages in the from of liquid while the drug does from here arises the question whether drugs that have basic similarities with iskar miras, also has potential loads the same law? To answer the question that has to be known first legal sources in use Islamic law who has become the consensius of the scholars Syafi'iyah i.e koran, Al-Haditz and Qiyas as they have agreed that such as a proposition is a toll of istidlal (set the evidence for an event) it has also been agreed about the orderly or rank in the risticlal of these propositions from the evidence.

Scholars termed and say that drugs enter into discussion of Mufattiroot (the maker of the weak) or Mukhoddiroot (maker of numb) even get a reason proscribe drugs as in say Ibnu Taimiyah Rahimahullah”.

The same is the case with drug substances that in toxicate in haram right based on the consensus of even every substance that can eliminate the sense, unclean for consumption even though not heady. Covenant, and drugs can be described explicitly by the proposition postulates as follows:

The first : Allah said,

وَيُجِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ

“And justifies all that good for them and banned for them all that bad” (Q.S. Al-A'raf 157). Each of the Khobaits for bidden by this clause among the meanings of Khobaits is that the negative effects.

The second : Allah said,

وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ

“And do not let you drop yourself into destruction” (Q.S. Al-Baqarah 195).

وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا

“And do not kill yourself verily Allah is most merciful to you” (Q.S. An Nisa ayat 29).

Both of the surah show will self destruct covenant, or destroy themselves. So drugs have certainly ruin one's intellect and bodies, so that it is clear from the surah this is the drug that may be stated it was unlawful.

The third : from Ummi Salamah, she said :

نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عَنْ كُلِّ
مُسْكِرٍ وَمُفَتِّرٍ

“Rasullullah Shalallahu'alaihi Wasallam banned from all the heady and mufattir (that makes weak)”. Syaikh Al Albani said that this Haditz Dho'if. If Khomr that is haram, then similarly with mufattir or drugs.

The fourth : from Ibnu Abbas, Rasul SAW said,

لَا ضَرَرَ وَلَا ضِرَارَ

“Should not provide the impact hazard, Syaikh Al Albani said this Haditz is shahih. In this Hadits dearly forbidden giving mudhorot on others and drugs included in this prohibition.

The fifth : from Abu Hurairah, Rasul SAW said,

مَنْ تَرَدَّى مِنْ جَبَلٍ فَقَتَلَ نَفْسَهُ فَهُوَ فِي نَارِ جَهَنَّمَ
يَتَرَدَّى فِيهَا خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا، وَ مَنْ تَحَسَّى سُمًّا
فَقَتَلَ نَفْسَهُ فَسَمَّهُ فِي يَدِهِ يَتَحَسَّاهُ فِي نَارِ جَهَنَّمَ
خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا، وَ مَنْ قَتَلَ نَفْسَهُ بِحَدِيدَةٍ
فَحَدِيدَتُهُ فِي يَدِهِ يَتَوَجَّأُ فِي بَطْنِهِ فِي نَارِ جَهَنَّمَ خَالِدًا
مُخَلَّدًا فِيهَا أَبَدًا

“Whoever intentionally fouling him off the moutain to die, then he's in hell in a state flopped in (the mountain in) in hell, everlesting whoever intentionally upright of the poison to death then the poison remains in his hands and he downing in the hell in a state of eternal forever and whoever kills himself with iron so that there will be an iron in his hand and her belly piercing in hell in an everlasting. (HR Bukhari).

The above Haditz in view of the threat will be very hard for a person who cuases himself perish, consume drugs necessarily become the cause that can deliver on their destruction this drugs it can say pretty much the same case with poison, this haditzs can also be set as the evidence for covenant and drugs.

3. The Urgency Of The Islamic Education and drugs prevention

Implementation of Islamic education occupies the position of a very urgent and in creating the strategic situation and the condition of a society that is prosperous, just and prosperous. Why is this ? Because Islamic education will quied mankind with the guidance of divine revelation. Until the formation of individuals who have on Islamic

personality. Islamic education human facilities for learning and practicing actualize all potential good physical (The Physical) as well as non physical. The propily in describing God in the holy Qur'an as a figure of will albab, as a muslim man plenary. The man of faith learned and always productive work on the charity of Dharma in accordance with the quidance of Islam .

Syekh Muhammad An-Naqlib Al-Attas stating that the Islamic education is an attempt at doing againts the student for the introduction and recognition of the right of the place everything in order the creation of so quiding towards the introduction and recognition of the place of the lord the right in order to exist and existance .

In addition, according to the Islamic education Muhaimin stated that was defined there are 2 things :

The first, Islamic education is an educational activity in organized or established with a possion and the intention the embody the teachings and values of Islam. So in practice can be distinguish into five kinds, i.e. 1). Boarding schools, 2). Madrasah and further education as STAIN/IAIN/UIN. 3). The early childhood education in organized by the foundation/Islamic

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organization, 4). Lesson of Islam, 5). Islamic education in families or places of worship. The second, Islamic education is the education system that developed from and energized or imbued by the teachings and values of Islam . This emphasis on the manager of the institution such as a school/madrasah or leadership collage who encouraged and inspired by the teaching of Islam, components the components of the educational activities such as curriculum, media, method and so on.

In the sense that in the above, it can be pointed out in the first sense understand that more pressed on the institutional aspect, whereas in the second sense is pressed on the aspect of spirit or content of supporting Islamic education.

Islamic education is therefore prepared to face the challenges of the world of education that is so complex among the challenges that are:

- a). Globalization in the field of culture, ethics and morals, as a result of technological advances in the field of transportation and information.
- b). The low level of social capital, such as the attitude of trusfull.

- c). The low quality of education quality of Indonesia.
- d). Disparity of quality of education between regions in Indonesia is very high.
- e). The existence of globalization and free trade is causing high alumni in the job competition.
- f). In increasing graduate unemployment
- g). The foreign worker increased
- h). People would rather send his son out the country
- i). Macro problems that concern national multidimensional crisis, such as economic, political, moral, cultural and others .

With the above facts inevitably Islamic education should be involved in addressing the very urgent and complete the wide range of challenges and problems that are so kompleksitas in the middle of the life of the community.

And one of the problems is pretty complicated at the moment is eradication of drugs, this means that education must provide the contribution of Islam in dealing with drug crime, either through the institution of Islamic educational institutions or enter value into the prevent the value of Islamic value in the prevention of drug. Islamic

education in the expected answer because the problems despite the presence of Islamic education values inside are religious values can strengthen and reaffirm directly in because there is something that can harm and certainly the value of the value of value inviting religious sins and deeds in the curse of god.

This Islamic education is absolutely expect as an alternative solution in the prevention drug dangers, especially on the younger generation on healthy and strong Islamic, have Akhlatul Karimah (They Holy Soul) and mental tough, as the nation's religion and hope. Islamic education appeared in the Islamic educational institutions at once internalized in each of the life of the community on an on going basis and sustainable.

D. Summary

Islamic education should be involved and it is very urgent and strategically to address and complete the wide range of challenges and problems that are so difficult in the life of the community a long with the strength of the national education system. The problems is difficult enough and concern in the eradication or the evils of drugs,

and to save the young generation Islam means Islamic education should immediately take on the role in resolving drug crime, both through the Islamic educational institutions as well as internalize the values of Islamic values into curriculum or curriculum extra i.e to internalize on subjects and other activities as well as the potensial to deceive and stakeholders related to Islamic education so the drug abuse of young generation islam.

Islamic education on expected as an alternative solution in the prevention of drug dangers, especially for the younger generation of Islam as a religion of hope and the Islamic education give a contribution of mind and action of real charity all at once can be implemented in every line of a life so young generation Islam grows and flourished as Islamic generation to meet the future better and brilliant.

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