

The role of religiosity in drug awareness at Women's Rehabilitation Centers

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Abstract

This study aims to investigate the role of religiosity in the process of sensitizing drug addicts, the efforts applied in sensitization, and the factors that contribute to the increase in the number of drug addicts at Rumah Hijrah Khadijah, Bogor. This field research was conducted at Rumah Hijrah Khadijah Women's Rehabilitation Center. Strengthening religiosity values is recognized as a means to strengthen awareness and behavior transformation. Through religious guidance, studies and lectures, compulsory and sunnah prayer guidance, dhikr, and recitation of the Qur'an, religiosity serves as a tool to guide clients in strengthening their spiritual dimension. The results showed that the role of religiosity plays a significant role in the awareness process of drug addicts in rehabilitation centers. Religiosity helps optimize efforts and guides the client's soul in strengthening faith and piety. In this context, the role of religiosity proved to be a major supporting factor in the success of the religious approach in guiding drug addicts at Rumah Hijrah Khadijah.

Keywords: Drug Addict Awareness; Religiosity; Women's Rehabilitation Center

Abstrak

Penelitian ini bertujuan untuk menginvestigasi peran religiusitas dalam proses penyadaran pecandu narkoba, upaya-upaya yang diterapkan dalam penyadaran, serta faktor-faktor yang berkontribusi pada peningkatan angka pecandu narkoba di Rumah Hijrah Khadijah, Bogor. Penelitian lapangan ini dilakukan di Panti Rehabilitasi Perempuan Rumah Hijrah Khadijah. Penguatan nilai-nilai religiusitas diakui sebagai sarana untuk memperkuat kesadaran dan transformasi perilaku. Melalui bimbingan keagamaan, kajian dan ceramah, bimbingan sholat wajib dan sunnah, dzikir, serta pembacaan Al-Qur'an, religiusitas berfungsi sebagai alat untuk membimbing para klien dalam memperkuat dimensi spiritual mereka. Hasil penelitian menunjukkan bahwa peran religiusitas berperan signifikan dalam proses penyadaran pecandu narkoba di panti rehabilitasi. Religiusitas membantu mengoptimalkan upaya dan membimbing jiwa klien dalam memperkuat iman dan ketakwaan. Dalam konteks ini, peran religiusitas terbukti sebagai faktor pendukung utama dalam keberhasilan pendekatan keagamaan dalam membimbing para pecandu narkoba di Rumah Hijrah Khadijah.

Kata kunci: Panti Rehabilitasi Perempuan; Penyadaran Pecandu Narkoba; Religiusitas

Introduction

Religion is a way of life for humans that contains instructions on various aspects of life, including the existence of guidance in carrying out a normal life. Religion has the basis and guidelines used in guiding humans. Religion also teaches its adherents to always advise each other, in other words, is guidance. (Samsul, 2005). when a person is addicted to drugs, his brain cannot function properly, and his mentality becomes weak so his morals become damaged. Even physically dangerous so that it can lead to death in vain. (Tamrin, 1983)

Drug abuse has now become a world problem and a common enemy of all nations. The global situation of drug abuse is quite worrying. In Indonesia, judging from the age aspect of being addicted to drugs, they are teenagers between the ages of 15-20 years, and 70% of them come from the middle to upper class. Types of drugs used, among others, are marijuana, *putaw*, psychotropic drugs, syabu-syabu, and others. The type of drug abused by teenagers is heroin (*putaw*). How to use it, namely, with a syringe, inhaled with the lips through a roll of plastic paper on heated aluminum foil, inserted into a tobacco cigarette, and inhaled through the nostrils (Santoso, 2000).

The number of drug users among women who are teenagers also has high number, because adolescence is a period of transition from childhood to adulthood. Where adolescents are in a marginal position, which has not yet obtained the status of adults but also no longer have the status of children. With this marginal position, adolescents experience a lot of tension and conflict with their parents, on the other hand, they have started to have relationships with peers. Adolescence is the starting point of development, because of the growth and development in all aspects, namely physical, psychological and social aspects. In connection with the crisis of psychosocial aspects that are often experienced by adolescents due to changes as a result of their development, adolescents are also in a position to find their identity. In the process of finding their identity, not all teenagers go smoothly.

Identity crisis often leads them into negative behavior, such as engaging in drug abuse. His involvement in drug abuse is a way of compensatory, by trying to find his identity. In the process of searching for self-identity, adolescents often lose their way to be able to choose which behaviors are allowed and not to be done. The level of religiosity possessed by adolescents is a predictor factor for their involvement in drug abuse behavior. The problem of dependence or drug abuse has broad and complex dimensions, both including medical, psychiatric, mental health, psychosocial, criminal, and mass riots (Dadang, 1996). Using drugs or illegal drugs has an impact on its users. Drug abuse can have an impact on

physical, mental emotional (psychological), dependency (dependence), and social.

Physical impacts include disturbances in the nervous system, convulsions, hallucinations, impaired consciousness, nerve damage, disturbances in the heart and blood vessels, skin disorders (allergies), lung disorders, suppression of respiratory function and hardening of the lung tissue, experiencing gastrointestinal hemopoietic disorders, decreased reproductive system function, impacting on kidney failure, muscle and bone disorders, and the potential for contracting HIV-AIDS. (Siska, 2014). *Narkoba* stands for Narcotics, Psychotropics, and addictive substances (Madjid, 2010) which have been widely discussed from the past until recently. Because many of the users are public figures. And not a few drug addicts also come from among women so drug abuse has spread to all areas of human life. In this regard, efforts to deal with drug addicts are mostly driven in the form of NGOs (Non-Governmental Organizations).

Many factors cause people to be addicted to consuming drugs, one of which is a lack of knowledge about Islam so they do not know and understand what is halal and what is haram. In several existing cases, initially, drug users only tried it, excessive curiosity made them dare to try the illicit goods. Several approaches have been taken by counselors and drug rehabilitation centers; the religious approach is the most urgent because a religious approach can change spiritually for drug addicts. In this modern era, there are many forms of rehabilitation for drug addicts, but what has proven to be the most effective is a religious (religious) approach. The cultivation of Islamic religious values for addicts is one of the most developed therapeutic methods at this time. Because in practice Islamic religious values are considered capable of treating various kinds of diseases from physical and mental illnesses.

According to Dadang Hawari, prayer and dhikr from the point of view of mental medicine or mental health are psychiatric therapies at a higher level than ordinary or general psychotherapy. This is because prayer and dhikr contain elements of divine spirituality that can raise life expectancy (hope) and self-confidence in someone who is sick, which in turn (Thohari,2010). Knowledge of religion can control one's emotions in behavior. The level of religiosity in adolescents will affect their behavior. Adolescents who have a high level of religiosity will show behavior towards a religious life as well, on the contrary, adolescents who have a low level of religiosity will show behavior towards a life that is far from religious values (Jalaluddin, 2016).

In handling a drug case, one of the models for handling drug victims is to use Islamic therapy. Islamic therapy is focused on the healing process of addiction to

drugs. Concretely, Islamic therapy determines the healing (rehabilitation) of victims of drug abuse. One of the institutions that have a very active role in eradicating drug abuse is the Hijrah Khadijah House Rehabilitation Center, Bogor. This institution is an institution that has long handled the problem of drug abuse. So, it is very interesting to study the form of Islamic therapy that emphasizes religiosity against drug abuse.

A. Method

This study uses a qualitative approach using descriptive analysis, while the data collection techniques use observation, interviews, and documentation. Data were analyzed using data reduction methods, data presentation, and drawing conclusions or verification. Primary data were obtained from the results of discussions and interviews based on competent and accountable sources, namely ulama (religious experts), caregivers and rehabilitation center managers, drug abuse victims, linguists, Indonesian language teachers, psychologists, counselors, and guidance and counseling experts. counseling.

The research data collection instrument uses interview, interview, and field observations (Observation) guidelines for selected respondents/informants that have been determined. This research took place at the Khadijah Hijrah house rehabilitation foundation, Bogor which is located at Jl. Prince Sogiri, RT.02/RW.04, Tanah Baru, Kec. North Bogor, Bogor City, West Java province. The research time used for this study was approximately two months. The informants and respondents from this study consisted of three people, namely, the chairman of the foundation, the counselor, and the client being rehabilitated.

Results and Discussion

B. Religiosity

Religiosity comes from Latin, namely from the word religiosity which first appeared in England in the 15th century. Research in psychology related to religiosity was introduced around the 1990s with the publication of several related journals, for example, "Journal for the Scientific Study of Religion and Review of Religious Research, namely The International Journal for the Psychology of Religion" (published in 1990) in America. Journal of Mental Health, Religion, and Culture (published 1998) published in the United Kingdom. Then published the pila "The Annual series Research in the Social Scientific Study of Religion" (was published in 1990) to complete the function of the journal. The issue of the meaning of religiosity is still a debate today, even

though it has been studied for a long time. Until now, experts have not found an agreement on the meaning of religiosity (Pargament 1997).

The term religiosity arises from the word religion (religion). Many terms are used to denote the word religion, including religion, in English, it is called religion, in Dutch, it is called religion, Latin uses the word religion/*relegare*, and in Arabic, it is called *deen*. The terms religion in English and religion used in Dutch are taken from the Latin "religion", the root of the word "relegate" which means binding (Kahmad 2002). The word religion in Arabic is known as "al-din and al-Milah". The meaning of Al-din contains various meanings, including al-Mulk which means kingdom, *al-khidmat* which means service, *al-izz* which means glory, *al-tadzallul wa al-khudu* which means submission and obedience (Kahmad, 2002).

Although religiosity comes from the word religion or religion, in terms of religiosity it has a different meaning from religion (religion). Religion shows formal aspects related to obligations and rules, while religiosity places more emphasis on religious aspects that have been internalized within a person (Wijaya, 1982). Religiosity is often equated with religiosity. Religiosity means how deep a person's understanding of religion, belief, worship, and appreciation of the religious values he adheres to is. According to (Hawari, 2004) religiosity is religious appreciation and the level of depth of belief that is implemented in the form of worship in everyday life. Ancok (2005) define religiosity as religiosity that includes various aspects that not only apply when individuals carry out worship (ritual practices) but when a person performs other activities that are driven by supernatural powers.

The religious spirit stems from a sense of absolute dependence on the supernatural powers of the religion he believes in. Man recognizes his limitations and weaknesses, so he feels there is an absolute substance on which he depends. It is this feeling of dependence that makes humans look for a power that can be used as a shelter which is considered to have power over everything, namely God. Thus, religiosity can be understood as a person's level of depth in living his religious values as evidenced by his behavior in carrying out orders and staying away from His prohibitions following religious teachings.

Religiosity is defined as individual religiosity which shows the degree to which individuals practice, implement, and live their religious teachings continuously (Dister 1982). Mangun Wijaya (1982) distinguishes the term religion from religiosity. Religion shows more on the formal aspects related to rules and obligations, while religiosity refers to the internalization aspect, namely aspects of religion that have been lived, practiced, and implemented in everyday life. The

level of religiosity is a religion that has been lived by someone in the heart (Rahmadona, 2014).

Various definitions of religiosity have been expressed by experts. Suroso (2005) argues that religiosity is a religious phenomenon. Religiosity is an abstract concept because it involves individual beliefs about great and sacred powers. Religiosity is a subjective, personal experience, and it is very difficult to define it with any scientific approach (Chamberlain, 2000). According to Glock and Stark (Shepard, 2013), religiosity is how individuals express their religious interests and beliefs. Religion is the basis for the practice of religiosity, so religious individuals always behave following the teachings of their religion.

C. Religiosity as a Control Function Against Drug Abuse

The factor religiosity is one of the most important factors to provide a moral framework, to make a person able to compare his behavior. Religiosity can stabilize behavior, and provide protection, and a sense of security, especially for teenagers who are looking for their identity. A person who does what is commanded and keeps away what is prohibited in his religion will be able to control his behavior. However, religion has several functions in human life, namely: (a) educative, (b) savior, (c) peace, (d) social control, (e) fostering a sense of solidarity, (f) creative, (g) transformative and (h) sublimation (Jalaluddin 2016).

The results show that religion is an important factor that can protect a person from falling into the abyss that will make him a drug addict. There is ample evidence that religious activity tends to reduce adolescent drug use rates. Jessor (1976) reported that adolescents who do not use drugs have a high level of religiosity, while drug users tend to have a low level of religiosity. Kandel (1973) observed that youth participation in a religious organization had a negative relationship with alcohol and marijuana use. Several studies have reported a negative relationship between religiosity and drug use among adolescents (Bahr, 1998).

Larson (in Hawari, 2012) found that adolescents with low religious commitment had a four times greater risk of abusing drugs than adolescents with strong religious commitments. Hawari's research (1990) found that obedience to worship in adolescents has a major influence on preventing individuals from engaging in drug abuse. In the group who are obedient to worship, only 30% are involved in drugs compared to those who are not obedient in their worship 70.7% (Darokah, 2005).

D. Functions of Religion (Religious) for Humans

According to Hendropuspito, the function of religion for humans includes several things including:

1. Educational function

Humans entrust the educational function to religion which includes teaching and guiding tasks. Success education lies in the utilization of spiritual values that are the basics of religious belief. The value that is absorbed includes the meaning and purpose of life, conscience, and a sense of responsibility to God.

2. Rescue function Religion with all its teachings provide guarantees to mankind's safety in this world and the hereafter.

3. Social control function

Religion is also responsible for norms so that religion selects existing social rules, strengthens the good, and rejects the bad rule so that then abandoned and considered prohibited. Religion also provides sanctions that must be imposed on people who violate the prohibition and carry out strict supervision on its implementation.

4. The function of fostering brotherhood

Equality of belief is one of the equations which can foster a strong sense of brotherhood. The human inside brotherhood does not only involve a part of themselves but the whole person is also involved in the deepest intimacy with the highest trusted together.

5. Transformative function

Religion can make a change from the form of old society into a new form of life. The thing this can also mean replacing the old values with instilling new values. This transformation is performed on inhuman values. For example, people Quraish at the time of the Prophet Muhammad had a habit Jahiliya because of their arrival. Islam as a religion instill new values so that old values that are not humanity are eliminated. Here we can see the origin of religion is something that cannot be separated from education (educative). Because indirectly all that we do is through a process of learning and belief and belief in God is very necessary for giving peace within, because it is undeniable that every Human need protection. And every living human on this earth is responsible later in the hereafter. Because This life doesn't stop just in the world, for every behavior we are watched and judged so we can say charity is good and bad deeds.

E. Islamic Religious Guidance in Improving the Religiosity of Women Drug Addicts at the Khadijah Hijrah House

Islamic Religious Guidance in Increasing the Religiosity of Women Drug Addicts at the Khadijah Hijrah House Rehabilitation Foundation in Bogor, there will be described based on the opinion of Endang (1980) in Ancok (1994: 79), the division of religiosity in Islam is divided into three, namely Islamic faith, sharia worship, and morals. Below is a description of these three things.

1. *The dimension of belief (Aqidah)*

This dimension of belief shows the degree to which Muslims believe in the truth of their religious teachings, especially teachings that are fundamental and dogmatic. In Islam, the contents of the dimension of belief relate to belief in Allah, angels, messengers or prophets, Allah's books, heaven, and hell, making up prayers and *qadar*. Aqidah itself has been ingrained since humans existed in the eternal age (pre-birth). Aqidah will be well maintained if one's life journey is marked by adequate planting of monotheism. On the other hand, if one's life journey is colored by denial of what Allah has taught in the eternal ages, one's monotheism can be damaged. The way the mentor invites clients (Drug Addicts) to solidify in the dimensions of faith is to invite clients to dhikr. This activity was carried out aiming to remind the congregation of the monotheism of Allah (Faith in Allah SWT).

2. *The dimension of worship*

The dimension of worship, the practice of worship, or sharia shows the level of obedience of Muslims in carrying out ritual activities as ordered and recommended by their religion. In Islam, the dimensions of worship involve prayer, fasting, zakat, pilgrimage, reading the Koran, fasting, and so on.

The way the mentor invites Clients to increase the dimensions of worship is by holding Obligatory and Sunnah prayers, reading the Al-Quran properly and correctly according to the rules of Tajwid, this activity is intended to introduce and invite Clients to perform worship correctly following the teachings of Islamic law.

3. *The practical dimension*

The practice or moral dimension shows at what level Muslims behave motivated by the teachings of their religion, namely how individuals relate to their world, especially with other humans. In Islam this dimension includes the behavior of helping each other, cooperating, donating, upholding justice and truth, forgiving, protecting the environment, keeping the mandate of struggling to live a successful life according to Islamic standards, and so on.

The way the mentor invites Clients to increase the dimension of experience is by giving examples, and good role models such as giving lectures about stories of the Prophet and connecting them with everyday life. Another example is helping to meet Client needs when one of the Clients is sick, doing hospitality. This activity aims to strengthen the kinship between fellow Clients and instill a sense of empathy for fellow Clients.

F. The Role of Religiosity in Awareness of Drug Addicts at Women's Rehabilitation Original House of Hijrah Khadijah

Khadijah Hijrah House is an intense foundation for empowering the community towards a valuable society. Khadijah Hijrah House is a rehabilitation institution that focuses on efforts to empower humans, especially addicts or victims of drug abuse for female clients. Some of the prepared programs are synergistic, while some of the programs prepared are synergistic with systematic efforts for human empowerment. The three main pillars of the life of the Khadijah Hijrah House, namely Education, Health, and social work, are the work of the Khadijah Hijrah House in social activities.

The vision developed by Rumah Hijrah Khadijah is the realization of a healthy, clean, and productive generation that can return to its social function through integrated rehabilitation services for substance abuse victims. Then the Khadijah Hijrah House also has the following missions, to provide rehabilitation services for victims of abuse, to provide rehabilitation services for victims of substance abuse, to provide non-discriminatory rehabilitation services, and to uphold the values of human rights, to assist the government in increasing community participation in P4GN, to become a center for the study and development of rehabilitation programs on substance abuse, especially women in an integrated manner belonging to the components of society in Indonesia, generally in West Java Province in particular.

The purpose of the Khadijah Hijrah House in general is to participate in and encourage the creation of the young generation as the successor of the nation's struggle that is healthy, intelligent, ethical and has a noble character so that it becomes a young generation with strong competitiveness towards modernization of the world in building a strong defense for the younger generation, nation, and state. against threats in the fields of Social, Economics, Education, Health, Law, Arts, and Culture from foreign influences. The purpose of the Religious Approach in the Rehabilitation process at the Hijrah Khadijah House in Bogor is so that the victims of drug abuse have a clear direction in their life journey and return to the right path and be blessed by Allah SWT. This awareness process is termed *Tazkiyatun Nafs* or cleansing the soul of various

diseases or despicable morals such as stinginess, ambition, jealousy, stupid, hedonistic, and various other bad morals, which are a source of personal moral damage to a person, which can damage the soul (psycho). even the physical appearance of a human being so that the term psychosomatic disease appears.

The relationship between body and soul concerning health has been hinted at by the Prophet Muhammad as follows: Meaning: Verily in the human body there is a lump of flesh, if the meat is good, then the whole body is good. (Reported by Bukhari and Muslim from Nu'man bin Basyir). Based on these problems, the Hijrah Khadijah Home Rehabilitation Center seeks to overcome them with the Rehabilitation of the Religious Approach Method. All discussions of this research, focus on the methods of prayer, *dzikir*, and prayer, as the basic concept of mental therapy for the awareness of drug addicts through a religious approach. This is very important to be investigated as a solution for a Muslim in overcoming dependence on drugs through Islamic methods. Like the Khadijah Hijrah Rehabilitation Home, which has sought mental therapy for the awareness of drug addicts with a religious approach method that includes prayer, dhikr, and prayer. The Religious Approach Method which consists of prayer, dhikr, and prayer can factually cure drug victims of their dependence, it has even been recognized that 80% can cure drug addiction, but for mental healing, it is necessary to have support and cooperation between parents, drug users, and the surrounding environment

Conclusion

Religiosity has an important role in determining a person's behavior. If religious belief has become an integral part of a person's personality, then the belief he has will oversee all forms of actions, words, and even feelings. For someone who does not equip himself with religious direction and guidance in his life, then it will be one of the triggers for the development of negative behavior in person acting. Religiosity is the internalization of religious values in a person. Internalization here is related to belief in religious teachings, whether it is belief in his heart, spoken orally and proven by his behavior in everyday life. A reflection of a person's level of religiosity will be born in the form of deviant behavior or not, including the behavior of addicts towards drug abuse.

Various studies have shown that religiosity is a protective factor for a person, especially for adolescents and especially women from drug abuse. Someone who deviates from behavior is caused by their negligence in carrying out religious orders. A person who commits a deviation is due to the nature of his faith not developing perfectly or his faith developing but not functioning properly, thus

causing the individual to do negative actions and deviate from the rules or norms that apply in his environment, one of which is being involved in drug abuse behavior. Adolescents, especially women whose levels of faith are still weak, will easily be infected with inner conflicts in dealing with environmental conditions that present various kinds of things that interest them and their desires. The values of religiosity possessed can be a savior for a person not to fall into the dangers of drug abuse. Religiosity will be a preventive effort for someone who has not been involved, on the other hand, it is also curative for someone who has already been involved in drug abuse.

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