

The Concept of Anti-Drug Islamic Education For Ma'had Al-Jami'ah Students In Indonesia

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ABSTRACT

This research aims to analyze in a way deep about the abuse of drugs among maharani. These policies must be adhered to by educators and maharani and concepts of drug Islamic education in Ma'had Al-Jami'ah Indonesia. Methodology The research used by researchers in this research is method study qualitative with a field research approach (research in the field) with descriptive characteristics. As for the results, his research, i.e. [1] Not yet exists Islamic boarding school students who were exposed and caught using drugs when in the institution Ma'had during that one year. Even after they're out of Ma'had, a maharani still avoids and never news about using drugs. To get information about the dangerous drug that is workshop activities at the school level, Mahasantri attended a workshop at the waMa'had campus where the speakers were academics experts, BNN and party police. He also reads online and prints news that can be viewed via his Android cellphone. [2] Providing several Islamic religious materials to maharani in a way scheduled in a year, such as material on the Koran, fiqh, monotheism, tahini, akhlak, tajwid, Arabic and other languages, English. The method used that is lecture, ask-answer, demonstration, modelling, memorization, and story. Activity recommended religion that is Salat congregation, dhikr, reading them and tahlil every Evening Friday, learning to give a speech

Keywords: Concept of Education, Anti-Drugs, Mahasantri, Ma'had Al Jami'ah

A. INTRODUCTION

Islamic education is based on the values of Islamic teachings as stated in the Koran and Hadith, as well as in the thoughts of the ulama and the historical practice of Muslims. (Nata, 2008) In the Koran or Hadith, you can find many evaluation benchmarks in Islamic education; for example, the benchmark for good and perfect prayer is preventing people from committing vile and evil acts, and the benchmark for the character of a believer is if they perform prayers fervently, pay zakat as stated in the Qs. An-Nisa: 162, guarding the genitals of women who are not wives. The benchmark for the behaviour of a believer is to love his brother as he loves himself, which is found in Qs. Al-Baqarah:148. The Prophet mentioned the benchmarks for someone who is a hypocrite in three indications: lying in speaking, breaking promises, and betraying when given trust. (Ramayulis, 2008)

Education is a long-term investment in human resources and has strategic value for global sustainable development of human civilization. Therefore, almost all countries consider education variables important in the country and state development context. Likewise, Indonesia considers education to be important and a priority. This can be seen from the contents of the fourth paragraph of the 1945 Constitution, which emphasizes that one of the national goals of the Indonesian people is to make the nation's life intelligent. An important part of education is teachers. In the educational context, teachers play an important strategic role. This is because teachers are the front guard in providing education. The teacher deals directly with students, providing knowledge and techniques while educating with positive values through guidance and demonstration (Kunandar, 2009). In a simple sense, education is often understood as a person's effort to develop their personality by the values of society and culture. In its development, the term education or pedagogy refers to the deliberate direction or assistance of an adult so that they become an adult. Furthermore, education is defined as the efforts of another person or group of people to become mature or reach a higher standard of living or standard of living in a spiritual sense (Habibullah, 2009).

The concept of Islamic education, which discusses objectives, strategies, methods, media, sources, environment, and even material, must be elastic in the sense that it meets the demands of human needs, which are always growing and developing. Elastic here does not mean that the Islamic education process has no basis. Still, as a process, it is certainly not a fixed, final and complete price, especially in supporting the process in question, such as strategies, methods, media, sources and so on (Jamil *et al*, 2023). Islamic education is an absolute necessity to be able to implement Islam as desired by Allah. Based on this meaning, Islamic education prepares people to carry out the mandate entrusted to them. This means that

the sources of Islam and Islamic education are the same, namely, the most important, the Qur'an and the Prophet's Sunnah. Drug prevention education is delivered in an integrated manner involving all levels of society that are involved and affected by efforts to prevent the dangers of drugs. There are three principles underlying drug education. The first is integration, meaning close cooperation between the school and the community exists. The aim is for parties to understand the dangers of drugs and strengthen their determination so that those who have not been exposed do not become addicted. Both experts think drug prevention education programs must be carried out systematically and by student development. Third, need means that drug education programs must be based on the needs of the community, especially the younger generation and their families (Machali, 2013).

Since 1995, illegal drug use has attracted the attention of the United Nations through the World Program of Action on Youth and Drugs. Drug abuse is very vulnerable for teenagers. Adolescence is the most vulnerable period for a person when, at a young age, they begin to search for their identity and ask who they are (Mansawan, 2021). Drugs are needed for treatment or medical services, but drug abuse in Indonesia is currently very worrying, so drugs have become a national problem. Drug abuse and distribution reaches remote areas and does not look at the social strata of society. This is triggered by modern life with high levels of activity and depression, lack of parental supervision of children and late-night entertainment. This has a big influence on people's lifestyle patterns, one of which is the presence of drugs. The news media, both print and electronic, are always flooded with cases of drug abuse. The ease of obtaining drugs is also the reason why all levels of society can become victims, from entertainers, homemakers, and workers to students (Putra, 2022).

The majority of Addicts (74%) abuse marijuana and 800 new types of narcotics are circulating in various countries. Meanwhile, according to the results of a survey on narcotics abuse and illicit trafficking by BNN and the UI Health Research Center (2018) in 34 provinces in Indonesia, the prevalence rate of narcotics abuse is 2.1% or an estimated 3 million Indonesians aged 10-59 years abuse narcotics, with a death rate 30 people die per day. The 2019 BNN RI Institute stated that there were 20 types of drug abuse, and marijuana was the type of drug that was most consumed in drug abuse in Indonesia throughout 2017. The BNN RI Institute reported that there were 20 types of drug abuse, and marijuana was the type of drug that was most consumed in drug abuse. In Indonesia, throughout 2017, with 1,742,285 users, second place was Shabu with 851,051 users, and third place was headache medication taken excessively with 616,507 users. Also reported by BNN, the largest abusers were 59% workers, 24% students, and 17% of the general population from the total number of users of 3,376,115

people, and the proportion of abusers was 72% male (945,312 people) and female. 28% (2,430,802 people) (Wahyudi, 2021).

Drug trafficking and abuse in Indonesia is a multidimensional and multidisciplinary problem, and all levels of society can be affected by the dangers of drugs. Apart from this, students or young people are the main targets for drug abuse because their psychology is unstable; they are easily influenced by drug abuse. Based on law no. 35 In 2009, the government formed a national anti-drug agency to deal with problematic drug problems in Indonesia. BNN has the authority to investigate and prosecute drug substances and drug precursors.

In efforts to prevent drug abuse and illicit trafficking and to overcome drug problems, the government involves all levels of society, both on campus and in the workplace. Based on the Regulation of the Head of the Department of Foreign Affairs Number 16 of 2014, a community participatory forum was formed to implement policies related to the role and environment of higher education. The results of this research show that the implementation of higher education participation policies from an anti-drug perspective has been quite successful in reducing the number of abuse in the city of Semarang but is still less than optimal in terms of the effectiveness of reducing rates and the level of service provided, causing a decline in student interest in joining the unit. The desired change is to create an anti-drug-oriented higher education environment. Recommendations are made to improve the performance and quality of training and support and innovate so that community expectations can implement facilities and infrastructure expectations (Kismartini, 2017).

Ma'had In Indonesian, it is "dormitory/cottage", which is certainly familiar. *Ma'had* It is a residence for students, mahasantri and ustaz/ustazah who work there. As formatted in higher education, it is a dormitory that is a place to live for new university students as well as a place to develop interests and talents (Al Fatih, 2021). In the last decade, several universities have begun integrating the Islamic boarding school education system into providing higher education. They want to produce graduate figures who have added value, including intellectual maturity and spiritual depth, by establishing ma'had on campus. The aim is so that students who study there can obtain two scientific fields at once, namely knowledge appropriate to the study program or major they choose at the university and religious knowledge taught at Ma'had. So, students who study at this kind of integrated campus have two titles simultaneously: students and santri (Mubdi, 2019).

In Indonesia, many Islamic universities have various systems; some new students live 24 hours a day. *ma'had al-jami'ah*, which has indeed been built within the college environment.

Apart from that, some students use the ber system *ma'had*. It collaborates with Islamic boarding schools around the university. This means that students are gathered in an Islamic boarding school appointed by the university and, at the same time, participate in programs designed in such a way by the university. On the other hand, some universities only apply the mashed system to some of their new students.

Of all systems, This is, of course, the hope or target for students to be against illegal drugs, which can damage the future of these generations. It should be appreciated that up to now, students who have undergone the Ma'had al-Jami'ah system of higher education have not had any negative reports in print or online media that these Ma'had al-Jami'ah students are involved with drugs. The illegal drug. Apart from that, the information is accurate, which states that there were arrests of students *ma'had*. There has been no drug use or involvement until now. Of course, all the successes obtained are that all students who become students at Ma'had al-Jami'ah universities have never fallen into and used drugs. According to the author, this is certainly due to the implementation of Islamic anti-drug education at *Inma'had-mashed al-jami'ah* Islamic College. From here, the author is challenged to reveal and analyze the concept of Islamic anti-drug education carried out by the parties involved in managing *ma'had al-jami'ah* at Islamic universities in Indonesia. So, the results of this research can become a reference for other Islamic universities to participate in holding a Ma'had system for students at these Islamic universities. The novelty obtained in this research is certainly a new approach in that it focuses on in-depth, holistic education aimed at creating awareness, building independence, and providing positive alternatives for students in Indonesia *Ma'had Al-Jami'ah* in refusing drug use.

B. TINJAUAN PUSTAKA

A concept is a general idea, design, or big plan. In general, the concept of Islamic education describes the meaning of Islamic education, the basics of Islamic education and the goals of Islamic education. The concept of effective Islamic education means explaining the meaning, basis and objectives of Islamic education so that the ongoing Islamic education process can effectively achieve the desired goals (Umam, 2020: 87)

Islamic education is an absolute necessity to be able to practice Islam as desired by Allah. Based on this meaning, Islamic education prepares humans to carry out the mandate entrusted to them. This means that the sources of Islam and Islamic education are the same: the most important thing is the Koran and the Sunnah of the Prophet. Religious education (Islam)

is to build the foundations of human life, namely) the foundations of spiritual and mental life are rooted in faith and devotion, which function as controllers and strengthen the soul (Rahman, 2020: 23).

Narcotics means addictive substances and dangerous drugs. In other words, narcotics are also called narcotic substances, which means addictive substances, psychotropic substances, and addictive substances. The term narcotics is often used by law enforcement officials such as the BNN and the police. Meanwhile, the term medicine is commonly used by medical practitioners. Drugs refer to compounds that typically pose opiate risks to their users. The drugs are a group of mind-altering compounds commonly used for medical purposes, such as anaesthesia or specific drugs for certain diseases. However, many people abuse this use for certain purposes, so that its use is unintentional and even violates the law (Umi, 2019: 237)

Ma'had is a place to develop interests and talents, a place to organize, a place to study, a place to gain experience, and there is much more that we will get if we live in Ma'had. Maybe those who say Ma'had is not good are those who didn't like Ma'had from the start without wanting to try what Ma'had (Al-fatih, 2021: 72)

C. METHODS

In this research, researchers used the method study qualitative approach _ study field. For the subject of his research, namely the head of Ma'had, Administrative Staff, Muallim/ Muallimah, Musyrif / Musyrifah, Students at Maulana Malik Ibrahim State Islamic University of Malang, North Sumatra State Islamic University, Syekh Ali Hasan Addary State Islamic University Padangsidempuan. Whereas instrument this research. First observation, where the researcher does observation beginning when they want to lift the theme research to fit the theme and location research that will be carried out. Researchers pay attention to direct activities related to the data needed in research (Sugiyono, 2013). Second, the researcher does interviews directly to subject research the data and information needed. Researchers also remain on guard of code ethics in research, Where the researcher gives freedom to the researcher informant, willing or not, in the interview (Lewi, 2003). Third documentation, researchers also collect documents required for this research (Sugiyono, 2013).

In this qualitative data analysis technique, researchers use the theory of John W. Creswell, where this stage is not always done sequentially; however, it represents the preparation and organization of data for analysis in research. The main data goes through a coding process using codes. To develop data description and description, more themes generally represent findings through stories and pictures, give meaningful interpretations from

results, consider in a way personal implications from possible findings and literature underlying results, and finally, confirm behavioural strategies accuracy results (Creswell, 2016)

D. RESULTS AND DISCUSSION

Description of Drug Abuse for Mahasantri Di *Ma'had Al-Jami'ah* Indonesia

Drug Abuse Among Mahasantri

According to the researcher's interview with the head *Ma'had* Maulana Malik Ibrahim University Malang provided the following information:

According to my memory from when it was founded, Maulana Malik Ibrahim University Malang has yet to have any students caught using drugs. For a year, we have monitored them here day and night; thank God no one has used drugs. I am the head. Those appointed by the campus are very grateful that until now, the students here still comply with the prohibitions that we have made, especially to stay away from drugs (Badruddin, 19-10-2023).

The researcher's interview with the head was also similar to North Sumatra State Islamic University, Medan, which provides the following explanation:

I am the head Of North Sumatra State Islamic University, Medan, which specifically cares for female students. To date, and information, there have been no female students who have used drugs during their year here. According to our observations here, all female students who live in the dormitory are still considered very good because they still stay away from all types of drugs that are currently circulating in our society (Idris Siregar, 10-11-2023).

Next, the researcher interviewed the administrative staff of UIN Syahada by providing the following information:

I am an administrative staff at *Ma'had*. I have never found or discovered students who use drugs. As long as they live in *Ma'had*, After one year, they are all still free from these illegal drugs. We are very grateful that none of the students were found to be using drugs or were indicated to be using drugs, either students or female students, which we had not previously found. That also makes us proud of the students and students we train *Ma'had*, (Maya Afrilisa, 13-11-2023).

Researcher interviews were also conducted with student students in *inMa'had* UIN Syahada Padangsidimpuan by providing the following information:

I have never heard of and found male and female students using drugs while living in *Ma'had*. This was during their year in *Ma'had*. We keep an eye on them, and they also stay away from the prohibitions that are in place. So our experience here is that there are no male and female students who use drugs, as is happening in our society today (Ahmad Roito Lubis, 20-10-2023).

According to the researchers' interviews with the teaching staff attached, UIN Malang provides the following explanation:

As an instructor at *Ma'had*, I have never heard of this and found students and female students involved in using drugs. Within a year, they were boarded by the campus, and all of them still followed and obeyed the prohibitions made by the campus, especially in staying away from illegal drugs such as narcotics (Agus, 21-10-2023).

Researcher interviews were also conducted with student students in *in Ma'had* UINSU Medan by providing the following information:

I am a student majoring in PAI who is also taking part in the program *Ma'had*; until now, I have never heard of or found friends who boarded using drugs while at *Ma'had*. We always comply with the restrictions imposed on *Ma'had* This. And we always receive supervision and guidance from Muallim and Musyrip daily and night (Hesti, 10-11-2023).

Next, the researcher interviewed with student students by providing the following information:

Thank God, we are students majoring in chemistry at *Ma'had* Maulana Malik Ibrahim University. Always stay away from evils that are prohibited by the Islamic religion. As a student living in *Ma'had* In this year, I have never heard of or found any of my friends using drugs. And God willing, we never intended to know, let alone use, these drugs (Fina, 20-10-2023).

Information about drugs and their impacts.

According to the researcher's interview with the students, UIN Malang has provided the following information:

We, as students and female students who will enter *Ma'had* given a kind of workshop about drugs and their effects. The presenters are from academic circles and the Republic of Indonesia police so that we understand drugs better and the dangers they

pose to us. And we also understand better the legal sanctions that will be imposed if we use these drugs (Aura, 21-10-2023).

Similar to the researcher's interview with the students *Ma'had*, UIN Syhadada has provided the following information:

When we first entered, management held workshops or seminars about the dangers of drugs with speakers from the police and academics who are professionals in the field of illegal drugs such as narcotics. So we, as students, get a lot of knowledge about drugs which are very dangerous for us and will also endanger our future as well as the legal traps of the state if we are caught using these drugs (Jipran, 13-11-2023).

Next, the researcher interviewed the students *Ma'had* UINSU Medan has provided the following information:

As students who were going to boarding, we were gathered in the hallmark and given several percentage materials about drugs and their impacts by professional academics in the field of drugs. With this exposure, we increasingly understand how dangerous drugs are if we use them in our daily lives. Apart from that, we also understand the various legal sanctions that will be received if, one day, the perpetrator or drug user is proven in court (Liza Umami, 10-11-2023).

According to the researcher's interview with the students, UIN Malang has provided the following information:

Apart from that, we get a seminar about drugs at the beginning of entry *Ma'had* by the campus. When we were at the high school level, we often received seminars on drugs and their dangers in life. So, we already understand about drugs and the legal sanctions for drug sellers and users in Indonesia. And we can also read several online and print news about several cases where people who were caught by the authorities were given heavy sanctions (Kiki, 21-10-2023).

Similar to the researcher's interview with the students, UIN Syhadada has provided the following information:

With today's modern digitalization system, we get a lot of online and printed media information about drug cases which have claimed many lives and damaged people's souls and minds. Some people even have their families destroyed because they use these drugs. There are even those who have to receive the death penalty as a result of being treated for selling drugs, and many of those who use them have been in prison

for years. So their future and dreams will be cut off due to using these drugs (Sopida Anna, 13-11-2023).

Concept of Islamic Anti-Drug Education for Mahasantri Implemented in *Ma'had Al-Jami'ah* Indonesia

Main Material Taught in the Islamic Anti-Drug Education Program

According to the researcher's interview with the Muslim Muslim *Ma'had* UIN Malang provides the following explanation:

One of the main materials taught at *Ma'had* for Maharani is the science of monotheism. Of course, our target is for Islamic students to have the ability to understand the true knowledge of monotheism as a Muslim community. Furthermore, as teachers, we also try to connect the learning of monotheism with the importance of abandoning or staying away from drugs, which have damaged the younger generation today (Abdul Halim, 21-10-2023).

Similar to the researcher's interview with the Muslim Muslim *Ma'had* UINSU Medan provided the following information:

Another main material taught in *Ma'had* for Maharani is knowledge of the Koran. In studying the knowledge of the Koran, it is hoped that students will have the skills to practice the contents of the Koran in the future. These include knowledge of reading the Koran, pronouncing the letters of the Koran according to the rules, and mastering the knowledge of recitation in reading the Koran. We even hope that with this Koran lesson, they will understand the meaning and purpose of the Koran itself. So that they are not easily misled by someone who intends to change the true meaning of the Koran, here, we will also convey to students studying the Koran about verses from the Koran that forbid Muslims from using drugs (Roslina Hasibuan, 10-11-2023).

Regarding the researcher's interview with the Muslim Muslim *Ma'had* UIN Syahda provides the following information:

The main material determined for Mahasantri to follow is the science of morals. In *Ma'had* Students also receive moral lessons that the party *Ma'had* has scheduled. Student students are taught to behave well and honestly so that they will also find easier paths to success in the future. Apart from that, we also convey that drug use is part of despicable morals, which can certainly damage their education, career and success (Erniyanti, 14-11-2023).

Next, the researcher interviewed the Muslim Muslim *Ma'had* UINSU Medan, who provided the following information:

From *Ma'had*, the Maharani are also taught about the science of jurisprudence. As a generation of Islamic ummah, Maharani must master the science of fiqh, which is, of course, for truth and perfection in carrying out obligatory and sunnah worship. We know that in carrying out obligatory worship and sunnah worship, there are things that must be done so that harmony and conditions can be fulfilled. Apart from that, we also always link anti-drug education with several opinions of ulama, who strongly forbid the use of illegal drugs such as narcotics and other similar drugs (Lestari, 10-11-2023).

The researcher's interview with the Muslim *Muslim Ma'had* UIN Syahda provided the following explanation:

Other main materials taught to students in *Ma'had* are Arabic and English. Because of the increasingly advanced times, students must also master the language. Because the sources of knowledge today cannot be separated from Arabic and English writing. So, students must master this language so that it is easy to dig deeper into Islamic religious knowledge, science, and technology that scholars and intellectuals have written of the past and present. Apart from that, it is also easier for students to recognize illegal drugs, such as narcotics, which sometimes use foreign languages and are packaged in such a way as to deceive the wider community (Diki Saputra, 12-11-2023).

Educational Methods Used to Convey Anti-Drug Concepts to Mahasantri

According to the researcher's interview with the Muslim *Muslim Ma'had* provide the following explanation:

As a *Ma'had* Maulana Malik Ibrahim State Islamic University Malang teacher, I always use the lecture and question-and-answer method when teaching Maharani. They are happy and enthusiastic about following the lessons I present at each meeting due to Maharani's reciprocal involvement in conveying their previous knowledge (Abdurrohman, 23-10-2023).

Similar to the researcher's interview with the Muslim *Muslim Ma'had* UIN Syahda provided the following information:

When I teach students, I always use the demonstration method with the aim that they can demonstrate the lesson being taught at that time. They were very happy to participate in the lessons because of their involvement in every lesson activity (Syafii Siregar, 14-11-2023).

Regarding the researcher's interview with the Muslim *Muslim Ma'had* UINSU Medan provides the following information:

The memorization method is also used when teaching the Maharani in *Ma'had* This. Because some of the lessons taught have to be memorized by them. Of course, the aim is to make it easier and quicker to stick in the student's mind. With this method, students remember many lessons taught, both those they have studied for a long time and those they have just learned (Zaitun Wardah, 10-11-2023).

Next, the researcher interviewed the Muslim Muslim *Ma'had* UIN Malang and provided the following information:

We also use the story method when teaching material to students in *Ma'had*. The story method can also make it easier for students to understand the material easily; apart from that, it will also broaden their insight into some history, which is certainly very good to emulate and imitate in life in the future (Alinna Nurika, 23-10-2023).

The researcher's interview with the Muslim Muslim *Ma'had* UIN Syahada provides the following explanation:

The modelling method is also always used in teaching students. Of course, we as teachers must be models in demonstrating some of the material being taught. So that the students who were taking lessons at that time could easily follow or understand the actions in Islamic work, such as becoming a priest, paying zakat and so on (Robiatul Harahap, 13-11-2023).

Worship Activities Implemented in Islamic Anti-Drug Education in *Ma'had Al-Jami'ah* Indonesia

According to the researcher's interview with the Head *Ma'had* UIN Malang provides the following explanation:

From *Ma'had* This worship activity is always directed towards Maharani Maharani, namely carrying out congregational prayers in the mosque. This congregational prayer is emphasized for the Maharani by always being bombarded by the music and musical responsible for the 20 Maharani. Our goal is that they always get closer to Allah SWT so that the hearts of all our student students always receive guidance from Allah SWT. Because we believe in the guidance of Allah SWT, it is already in the hearts of our students that they will avoid all evils, such as drugs (Badruddin, 19-10-2023).

Similar to the researcher's interview with the Head *Ma'had* UINSU Medan provided the following information:

The worship activity carried out by Mahasantri is learning to preach in turn. *Ma'had* Mahasantri also had one night of da'wah learning activities to learn how to convey

verses from the Koran and hadith to their families and the wider community. So that in the future, they, as the Islamic generation, can spread Islamic teachings in ways that are beautiful and enjoyable for humanity. Maharani will be scheduled to appear to preach in front of their friends so that everyone gets the same opportunity to present their respective preaching (Idris Siregar, 10-11-2023).

Next, the researcher interviewed the administrative staff *Ma'had* UIN Syahada provides the following information:

Mahasantri also carry out worship activities like reading yasin, tahtim and tahlil every Friday night. To get used to the hall sunnah wal jamaah worship, the students are also directed to perform worship every Friday night. If the Maharani are in the community at the right time, they can become part of the continuation of the practices of the sunnah wal jamaah. This will also provide positive activities for them now and in the future to gather with pious people who are open to those who use drugs (Maya Afrilisa, 13-11-2023).

Discussion of Research Results

Drug Abuse Among Mahasantri

Drug abuse is a serious problem that all parties in Indonesia must immediately address. This problem is the responsibility of all groups because the spread and abuse of drugs will not be able to be overcome if it only relies on the power of the State (2). According to data from the United Nations Drugs Control Program (UNDCP), approximately 220 million people worldwide have used drugs; of this number, 1.5% or around 3.2 million people are in Indonesia. Meanwhile, based on estimates from the United Nations on Drugs and Crime (UNODC) in 2015, it is estimated that 187,100 people in the world have died due to drugs. The University of Indonesia Health Research Center (PUSLITKES UI) reports that drug abuse has reached 2.2% of the total population of Indonesia (3). The development of drug abuse and illicit trafficking has become a world problem that knows no regional and national boundaries and has become a global problem that threatens almost all aspects of society, nation and state life (Akbar, 2020).

The issue of narcotics is currently being discussed by several groups of Indonesian society, from the highest social strata to the lowest social strata. This is known from the news or information obtained from the mass media or electronic media about the dangers of narcotics abuse and its crimes. Narcotics, according to Law Number 35 of 2009¹, are substances or drugs derived from plants or non-plants, whether synthetic or semi-synthetic, which can cause a

decrease or change in consciousness, loss of taste, reduce or eliminate pain, and dependence (Sari, 2019).

In 2011, the Sriwijaya State Polytechnic made efforts to prevent drug abuse among students. Efforts that have been made include outreach about the dangers of drug use, understanding the dangers of drug abuse and urine tests for new students in collaboration with the South Sumatra Regional Police. Suppose it is proven that the student is positive for using drugs. In that case, the Sriwijaya State Polytechnic, through the South Sumatra Police Dokkes, will provide guidance. Still, if in the future the student continues to use drugs, the Polytechnic will hand it over to his family. However, it is very unfortunate that this drug abuse prevention program is only carried out for new students and is only held once (Andriyani, 2011).

Drug Activities Workshop for Students

Bersinar Village Thematic KKN students, together with Mootinelo village officials, the Anti-Drug Volunteer Team, which was formed with the Decree of the Mootinelo Village Head, held a socialization on the importance of drug dangers for the Mootinelo Village Community by distributing leaflets to the Mootinelo Village community from Hamlet I to Hamlet III door to door. This socialization was implemented from the 13th to the 20th of October 2021. The socialization activity on the importance of the dangers of drugs carried out by Bersinar Village KKN students was very well received and was even accepted by the Mootinelo village community; this will greatly accelerate drug prevention in Mootinelo village. The Mootinelo Village community is very friendly towards newcomers or guests who come to the village; this also makes the programs carried out by UNG KKN students run smoothly, both the core program and additional programs in the village (Rasjid, 2022).

Bersinar village KKN activities in Botuwombato village received a positive response from the local community. Additional activities involve all levels of society, from elementary school and junior high school-age children to young teenagers and parents. The involvement of young youth from Karang Taruna in implementing Gorontalo State University's KKN activities ensures that the KKN student work program is carried out well and completely according to planning. Additional forms of thematic KKN activities at Bersinar Village, Gorontalo State University in Botuwombato village are taking an active role in village activities such as being involved in workshop activities carried out by the Gorontalo Regency BNN, participating in the success of Karang Taruna National Conference activities, and being involved in community vaccination activities (Lasalewo, 2021).

This creative dream board workshop activity improves students' communication skills in directly implementing their knowledge in society. This is certainly a special experience for

students because apart from building their social awareness, students are also increasingly focused on their studies so that they are not tempted to get involved in negative activities that are detrimental to their future, one of which is, of course, drug abuse in the campus environment. If students know the education they are going through as one of the first steps to achieving their dream profession, they will not waste their time using prohibited narcotics (Ulita, 2018).

Main Material Taught in the Islamic Anti-Drug Education Program

Knowledge of Tawheed

Jubaran Mas'ud said that tawhid means belief in Allah, the One God, or also often equated with the words "لا اله الا الله" ("there is no god but Allah). Fuad Iframi Al-Bustani also explained the same thing. According to him, monotheism is the belief that Allah is One (Roudhotuljanah, 2023).

Studying the Science of Monotheism as a science that studies the very important principles of religion is obligatory. By studying the Knowledge of Monotheism, we will know what is good and bad. Then, the good should be used as a guide in belief and belief, and the bad should be left behind. After the human race embraced various beliefs and adopted various beliefs (isms), they were divided and hostile to each other, then God knew about the welfare of His servants, sent down His command to His messenger, the Prophet Muhammad, peace be upon him (Syafii, 2012).

Fiqh Science

The science of Fiqh is a collection of rules that covers everything, providing legal provisions for all human actions, both in their personal affairs and in their relationships as people with other people. In the past, scholars have tried to develop this field of Fiqh science. Some divide it into three areas, namely worship, Muamalah (Islamic Civil) and Uqubah (Islamic Criminal); some divide it into four areas, namely Worship, Muamalah, Munakahat, and Uqubah (Wahyuddin, 2020).

As a servant, every human being feels the need for Fiqh. Therefore, Fiqh always attracts the attention of both experts and lay people. This has recently triggered a phenomenon where debates over Islamic law have become lively on social media. The situation becomes even more sad when the debate leads to justification of right or wrong and is carried out by people who are not competent in the field of Islamic law. Of course, this differs from the reasoning of the Fiqh being debated. Fiqh is one of the existing Islamic disciplines (Chaq, 2019).

Quran Science

The quran is linguistically rooted in words area *yaqrau* Quran, which means "reading or being read". In general, the Koran is defined as a book that contains a collection of Allah's words, a miracle revealed to the prophet Muhammad SAW through the intermediary of the angel Gabriel, written in a mushaf whose purity is always maintained, and reading it is an act of worship. The quran is also a guide to life for humans in the world and hereafter. Science or science is all conscious efforts to investigate, discover, and remind human understanding of various aspects of reality in human nature (Jaedi, 2019).

The holy book whose validity continues even though the prophetic and apostolic period of the messenger has ended is the quran. It is present as guidance from which every individual can take guidance to guide the path of their life. In addition, the quran has a role as an explanation, as well as other functions which serve as a guide for human life in general and for those who believe in it as the holy book. With its function as a guide, the quran can provide explanations of the meanings of the verses God said to Muhammad (Haromaini, 2019).

Tajwid science

In the language, tajwid means al-tahsin or making good. Meanwhile, in terms of terms, that is, pronouncing each letter according to its makhraj according to the characteristics of the letter that must be pronounced, both based on its original characteristics and new properties. Tajwid is a form of masdar from civil-made jawwada, which means to make good. According to Imam Dzarkasyi, the science of recitation, the meaning of tajwid is knowledge of the rules and ways of reading the Al-Quran as well as possible (Oktarina, 2010). The first author of Tajwid Science in terms of scientific principles is Abu Aswad Ad-Du'ally (d. 69 H/688 AD) or Abul Qasim 'Ubaid bin as-Salam 9d. 224 H/838 AD), al-Khalil bin Ahmad (w. 174 H/789 AD), or other figures from the imams of recitation and linguistic knowledge (Sa'dijah, 2021).

Ibnu Ghazi said in the book Syarah al-Jazariyah that he owns: Know that studying the knowledge of tajwid is not disputed anymore, learning it is Fardhu Kifayah while practising it is Fardhu "Ain, for every Muslim and Muslim woman from among the Mukallaf (those who have received the burden law). The Muslim community established the law about its obligation through the Qur'an, As-sunnah, and Ijma'. As for the appointment of the obligation to use the knowledge of tajwid in reciting the Qur'an according to ijma', that is, that the Muslim community that is awake from error has agreed on the obligation to practice the knowledge of tajwid since the time of the Prophet SAW until our present day, there is not a single difference of opinion about it that is narrated from them, and this is the strongest argument (Oktarina, 2020).

Science of Tahsin

Tahsin is an Arabic word which means to repair, improve, or enrich. Tahsin in Islam means that the guidance for reading the Koran must be correct and precise. According to the language, this comes from 'hassana-yuhassinu', 'meaning to clean. This word is often used as a synonym for tajwid, which comes from 'jawwada-yujawwidu' when viewed from a linguistic perspective. Tahsin is linguistically taken from the verb Hassan, which means to repair, decorate, make good, or improve from scratch (Marniyah, 2022).

The Tahsin program provided to partners is implemented using a direct approach. Namely teaching makhorijul letters and things related to this program directly face-to-face between teacher and student. Both how to pronounce the letters of the Koran and the tajwid. Participants immediately practice what the tutor teaches. This approach and method is known as the Talaqqi method, which is a method of studying the Koran in which students face the teacher directly, students listen to the teacher's words, then repeat them back, and the teacher while listening and correcting the students' speech/reading (Ginting, 2022).

Tahsin Al-Quran aims to save the Koran reading from obvious (lahn al-jliy) and obscure (lahn al-khofiy) errors. A clear mistake violates customs or 'Urfulama Qiroat, and clearly, this mistake can be seen by those who are not all Qiroat, so this type of mistake, if done intentionally, is haram. The scope of this clear error is in changing letters or characters, adding letters, and subtracting letters or characters, whether this causes a change in meaning or not. The method currently used in Tahsin learning (Mujahidin, 2021).

Arabic language

Arabic is the language of Islam and the Koran; someone cannot understand the book and sunnah correctly and be safe (from misuse) except with Arabic. Underestimating and simplifying Arabic will result in a weakness in understanding religion and being ignorant (ignorant) of religious issues. Undoubtedly, a Muslim should love Arabic and try to master it. Allah has made Arabic the language of the Koran because Arabic is the best language that ever existed, as Allah Ta'ala says (Huda, 2016)

In contrast to learning English, Muslims nowadays are very enthusiastic about learning English because they know that many world goals can be achieved if they are good at English, so we find they are willing to spend a long time and a lot of money to master the language. This. So English courses are very popular and mushroom everywhere even though they cost an unfathomable amount (Huda, 2016).

English

English is the official language of many Commonwealth countries and is widely understood and used. English is used in more countries than any other language, and compared to other languages except Chinese, this language is also used by more people. English is close to Frisian, slightly broader than Netherlandic (Dutch–Flemish) and the low-level German dialect (Plattdeutsch), and far from high-level Modern German (Primayadi, 2017).

English is an important international language that can connect society with the world in various ways, including education. Government regulations have demonstrated this by making English a mandatory subject for students to study from elementary to high school. Even at their education level, all study programs must provide English language courses for 1 or 2 semesters, even though the disciplines are unrelated to English. This shows how important it is to master a foreign language, especially English, as an introduction to a person's academic success and to support a career in the world of work (Megawati, 2016).

It cannot be denied that English is the international language of communication. English is used at official meetings of the United Nations (UN). English is also used as the standard language for international flights. We are faced with its use wherever we go in all parts of the world. English when we first set foot at the airport or port of the country we are going to (Maduvu, 2016).

Moral knowledge

Both the words *akhlak* and *khuluq* are used in the Koran and hadith as follows: In surah *al-qalam* verse 4, Allah Swt. said, which means: And indeed you truly have great character. In surah *al-syu'ara* verse 137, Allah Swt. said. Meaning: (Our religion) is nothing but the customs of the ancients. The first verse mentioned above uses the word *khuluq* to mean character, while the second verse uses the word *akhlak* to mean custom. Thus, the word morals or *khuluq* linguistically means character, customs, temperament, mutual, or everything that has become a character (Nurhayati, 2014).

Morality, which is the character of the Messengers of God, the Prophets and the pious *Salafunas*, should be a role model and a bond for the generations that come later today. This means that what is done by the current generation is nothing but the result of imitation from the previous generation so that it looks new; when the root of the problem is found, it will be connected to the old problem that has been produced by the past and then connected to the concept and teachings of religion (Faizin, 2021).

Educational Methods Used to Convey Anti-Drug Concepts to Mahasantri

Lecture method

Lectures from the language aspect are oral narratives or explanations by Islamic religious education teachers to their students in the classroom. In this case, the main tool of interaction is "talking". The teacher may include questions about the Islamic religious education material in the lecture. Meanwhile, the most important learning activity for students is listening carefully and taking notes on the important points raised by the teacher. Teachers can also ignore students' questions because the lecture method is not question and answer. However, sometimes questions arise from students that are different from the actual implementation (Tambak, 2014).

The lecture method is an explanation and oral narrative by the teacher in front of students and front of the class. In this method, a teacher dominates and becomes the subject of learning, while students are passive objects receiving what the teacher conveys (Eko, 2018). The lecture method is a way of delivering lessons through narrative. This lecture method is classic. However, its use is very popular. Many teachers take advantage of the lecture method in teaching. Because its implementation is very simple, it does not require complicated organization (Helmi, 2016).

Question and answer method

According to S, Bahraini Tambak, the question and answer method is a way of presenting lessons in the form of questions put forward by students. Method question and answer this is very useful in teaching participants. This method familiarizes students with expressing whatever comes to mind with the expression that regular and systematic dare to express their opinions without fear or trembling, thus increasing their love of learning and awakening their active critical thinking (Constantine, 2017).

Sudirman said that the question-and-answer method presents learning in the form of questions that must be answered, especially from the teacher to the child, but can also be from the child to the teacher. Using this method properly and appropriately will stimulate children's interest and motivation in learning (Fauzia, 2021). The steps for the question and answer method are as follows: Formulate the purpose of the question and answer as clearly as possible in the form of a specific objective-centred student behaviour for reasons for choosing the question and answer method. Determine possible questions to be asked. Determine possible answers to avoid straying from the main issue. Provide opportunities for students to ask questions (Pujiwisata, 2022).

Demonstration Method

One interesting learning model is learning that shows the class a process or way of doing something in real life, known as the demonstration method. Huda believes that method demonstration is a method of presenting lessons that demonstrate to students something, process, situation, or thing certain, whether actual or merely imitation. The demonstration method is a way of teaching where an instrument or educator shows a process so that all students can see, observe, hear, perhaps touch, and feel the process demonstrated by the educator (Hidayati, 2021).

The demonstration method is a teaching method to clarify an understanding or show how to educate the participants. Using the demonstration method, the teacher or student shows all class members about a process, such as praying according to the teachings of the Prophet. The objective demonstration method in the teaching and learning process is to clarify the meaning of concepts and show how to do something or the process by which something occurs (Elihami, 2021).

Method Modelling

The modelling method is a method that can provide opportunities for students to practice specific skills learned in class through demonstrations. The way modelling method places students as part of a system that works together to achieve optimal results in learning. This model is unique compared to other models; namely, its speciality compared to the demonstration method is that the modelling the way method makes students more active in learning, students become braver to practice something and are not afraid, students actively provide responses, increase awareness of responsibility for the tasks given and students directly experience the skills being practised (Aniq, 2019).

Modelling can also be shown in good behaviour and attitudes, not bad ones, by educators and education staff in providing and applying them in their daily lives with good examples so that they are expected to become role models for students. Applying various good examples by example is the first step in habituation. Suppose educators and education staff want students to behave according to character values. In that case, educators and education staff must be the first and foremost people to set an example (Nurwulandari, 2020).

Memorization Method

The word memorize comes from the words *حفظ يحفظ حفظ*, which means to guard, maintain and protect. In the Indonesian dictionary, the word memorize comes from *halal*, which means memorizing the lesson or saying it by heart without looking at a book or other notes.

Then it gets the prefix me-to memorize, which means trying to absorb it into your mind so you always remember. The word memorize can also be called memory (Windariyah, 2018).

In its application, the memorization method also has advantages and disadvantages. However, these advantages and disadvantages can be minimized by educators. The advantage of the memorization method is that it is very effective in maintaining students' memory of the material they have studied because it can be done inside and outside the classroom. Trains students to think critically. , analytical, applicable, and comprehensive. In learning, students will be more active and increase their interest in reading through memorization. It is challenging to lose once it is memorized. Students can cultivate their development and courage and be responsible and independent (Ali, 2020).

Story Method

According to al-Abrasyi, the story method is an indirect moral education method. Al-qashash or stories or stories have existed since ancient times, including during the Arab Jahiliyah period. Stories during the Arab Jahiliyah period contained many lies, distortions, and delusions. Before Islam, Arab education used imitation and stories from adults. The stories in the Qur'an only tell the stories of the prophets, Messengers, and the previous peoples (Dalimunthe, 2016).

This story or storytelling method can develop effective values and encourage people who hear it to improve themselves. The story or story method is still very relevant and applicable in education. This is because stories can influence and captivate listeners and readers of the story to follow, ultimately leaving an impression in the heart and arousing feelings of love, joy and fear. After all, it involves emotions in the reader and listener (Arsyad, 2017).

Worship Activities Implemented in Islamic Anti-Drug Education in Ma'had Al-Jami'ah Indonesia

Prayers in congregation

Congregational prayer is a symbol of togetherness among Muslims. The benefits of congregational prayer in the mosque, apart from getting a reward that is twenty-seven degrees better than praying alone, are also a form of social activity with the local community where a person lives. Often, the introduction of new neighbours starts from the area of congregational prayer members at the mosque and then continues to the stage of better neighbourly familiarity. Why do we have to pray in congregation at the mosque? Can't congregational prayers also be done at home? Indeed, prayer can be done at home (Darussalam, 2016).

The value of religious character in a person will make each individual aware that everything or action is God's will. The benchmark for a person's religious character can be seen

from their thought patterns and behaviour. If someone always thinks positively, does small and large good deeds, and respects other people's beliefs, he has a good religious character. Meanwhile, someone who lacks religious character education will be easily influenced by negative things from the environment, such as committing crimes and causing riots everywhere (Kusuma, 2018).

Prayer is a fundamental principle used as a benchmark for a person's faith quality. Therefore, it is very important to learn prayer from an early age, understand and practice it as best as possible and correctly, and enjoy and truly feel the benefits. Since childhood, you have been diligent in praying, so when you grow up, you will always maintain devotion and distance yourself from harmful things. Not good and foster a disciplined personal attitude (Karjanto, 2019).

Reading Yasin, Tahtim and Tahlil

The tradition of reading Yasinan is an old tradition that is still held by Indonesian society. This Yasinan tradition is unique because it only exists in Indonesia and Malaysia. This tradition is a form of *ijtihād* by the *ulama* to spread Islam by inviting rural communities full of mysticism and animism to get closer to Islamic teachings through a love of reading the Qur'an, one of which is Surah Yasin, is called Yasinan. The community has carried out this tradition from generation to generation. This means this tradition is a legacy from their ancestors, which Islam adopted as part of its religious rituals. From the implementation of this tradition, there is another meaning apart from the meaning of the verses that are read together. Yasinan is carried out at certain times, for example, Friday night or Friday afternoon; it is carried out in mosques or people's homes in turns every week. Apart from Friday night, Yasinan is also held to commemorate and "send" prayers for the families of those who have died on the third, seventh, fortieth, hundredth and thousandth nights (Ritonga, 2019).

The tradition or custom of the community, in general, is that when one of the family members dies, guests arrive at night to stay in touch and commiserate as a form of solidarity and social concern in the form of condolences. *Wired wires* accompany the pilgrimage activity, and one of them is *Italian*. So that the implementation of condolence gatherings is not just about telling stories or chatting; previous *ulama* held by the Taliban as a form of reminding families who have been hit by disaster through chanting *dhikr* and prayers to pray for the people who died and the families left behind. The phenomenon of Taliban activities has become a religious ritual. Until now, it is still debated by some people who understand that *Italian* is a series of worship activities never created and taught by the Prophet Muhammad (Yusri *et al*, 2022).

Learn to Preach

The Islamic missionary strategy is to broadcast sermons and various media such as print, visual, or electronic media. However, of the many media and procedures used, oral da'wah is certainly still very suitable for use in preaching because, in oral da'wah, there can be an interaction between the speakers. With the audience. Ulama and Islamic leaders (Nazar *et al*, 2023). Preaching is an obligation for every Muslim on earth, as a caliph who was born to bring goodness and benefit because, in his creation, humans have been awarded nobility and perfection when compared to other creatures on earth (Komalasari, 2015).

Da'wah is a positive movement carried out by Muslims that can change the zone and condition of people for the better. It cannot be denied that the struggle to change in a positive direction requires strong and great energy; sacrifice does not only revolve around the physical and spiritual realms. The needs that must be met secondarily include various types, including materials, power, capital, superior capacity and solid cooperation. Therefore, there will be great rewards for people who fight for God's religion to continue to exist in every era (Mursalin, 2023).

Competent preachers can be formed through continuous cadre formation, considering various aspects that can be considered. Competent preachers not only have religious knowledge but also have broad insight and a willingness to improve their quality so that they can always preach to Mad'u, whose problems and needs are increasingly complex. Da'i cadre formation is important considering the need for da'i-da'i with good qualifications for lasting da'wah activities in cultivating the essence of Islamic religious teachings (Wardani, 2021).

E. CONCLUSION

From this research, there are several findings that until now. There are students involved and using drugs at the time to join the Ma'had program. Mahasantri has to understand the consequences of using narcotics because when high school level up to they go to college, they always get sort of workshops and seminar activities about drugs. Ma'had, during a year, the party manager educates students in various ways, materials, methods and religious activities. The materials in question include the Koran, fiqh, monotheism, morals, and tajwid. The method is like a lecture: asking questions, answering, demonstrating, modelling, memorization, and story for activities, religion such as praying together, reading Tahtim tahlil, and learning to preach. And all that is always linked to drugs is a must avoid. So Mahasantri's ability spiritually and mentally consistently forbid drugs for himself Alone.

So the research will also donate A new approach for college high in eradicating drugs among students, namely a comprehensive educational process for Maharani to form a strong character to face waves bad like drugs. The limitations of this research are not the same as those of the researchers. Lots find references abroad because researchers need to control English completely. Well, that's fine to translate directly or say actively. In this case, researchers use the application Accurate Translator to help transliterate English in writing this article and to know the meaning of several English sentences.

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