



# ADPIKS

Asosiasi Dosen Peneliti  
Ilmu Keislaman dan Sosial

## DRUG ABUSE PREVENTION MODEL FOR ADOLESCENTS THROUGH THE CONCEPT OF ISLAMIC EDUCATION

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### **Abstract**

Various ways have been done by the National Narcotics Board, Government, Parents, community leaders and other organizations in the prevention of drug abuse against teenagers in the field so that teenagers avoid drug abuse, but the reality in the field is that there are still many teenagers who abuse drugs, seeing these dynamics, in this researcher the researcher conducts an in-depth study of the prevention of drug abuse for adolescents through the concept of Islamic education, with the hope that by finding this abuse prevention model can help in preventing drug abuse for adolescents. in this study researchers used qualitative research studies (library research) with a text analysis approach. Library research is carried out using library references, either in the form of books, journals, messages or the results of previous research information. After collecting the data that the author gets from the source, then the researcher analyzes its contents and determines the themes related to the concept of Islamic Education. Then the results found that the drug abuse prevention model for adolescents through the concept of Islamic Education is the concept of ta'lim, with a prevention pattern, namely, a process of providing knowledge, responsibility and instilling trust.

**Keywords:** *Prevention Model; Drugs; Teenagers; Islamic Education Concept.*

### **Abstract**

Berbagai cara telah dilakukan oleh Badan Narkotika Nasional, Pemerintah, Orang tua, tokoh masyarakat serta organisasi lainya dalam pencegahan penyalahgunaan narkoba terhadap remaja dilapangan agar para remaja terhindar dari penyalahgunaan narkoba, akan tetapi kenyataannya dilapangan masih banyak juga para remaja yang melakukan penyalahgunaan narkoba, melihat dinamika tersebut maka dalam peneliti ini peneliti melakukan kajian mendalam terhadap pencegahan penyalahgunaan narkoba bagi remaja melalui konsep pendidikan Islam, dengan harapan dengan menemukan model pencegahan penyalahgunaan ini dapat membantu dalam pencegah penyalahgunaan narkoba bagi remaja. dalam kajian ini peneliti menggunakan penelitian kualitatif kajian (library research) dengan pendekatan analisis teks. Riset pustaka yang dilakukan dengan menggunakan referensi pustaka, baik dalam berbentuk buku, jurnal, pesan ataupun hasil keterangan riset terdahulu. Setelah terkumpul data-data yang penulis dapatkan dari sumbernya, kemudian peneliti menganalisis isinya dan menentukan tema yang terkait dengan konsep Pendidikan Islam. Maka hasil yang ditemukan bahwa model pencegahan penyalahgunaan narkoba bagi remaja melalui konsep Pendidikan Islam yaitu konsep ta'lim, dengan pola pencegahan yaitu, suatu proses pemberian pengetahuan, pengertian, pemahaman, tanggung jawab dan penanaman amanah.

**Kata Kunci:** *Model Pencegahan; Narkoba; Remaja; Konsep Pendidikan Islam.*

## INTRODUCTION

The development of adolescents that occurs today is very difficult to adjust to social life. It is at this level of condition that adolescents spend most of their time together outside the home to do the activities they want. However, it can be understood that the influence of drug abuse is caused by uncontrolled relationships and an uncomfortable environment. This is as explained by Dadang that the main factor influencing the fall into drug abuse of adolescents is unfavorable environmental factors, including; an environment in the family that is not conducive, not well controlled, uncomfortable school environment conditions and a social community environment that is still very vulnerable.(Hawari 2002)

Adolescence is a transition period from childhood to adulthood and is synonymous with a period of self-discovery characterized by a transition of physical changes and followed by a transition of emotional or psychological changes that are still very unstable and vulnerable to negative actions.(Suryabrata 2005).

Seeing the social conditions and symptoms that have occurred so far for adolescents is very worrying, especially in big cities, especially in terms of the influence of drugs which are increasingly troubling parents and the wider community. Of course, the result of all this will have a real impact on the truth of various acts of fraud, oppression, fighting against each other, slandering each other, theft, and robbery and various other actions that may not be separated from the influence of narcotics.

As explained by the head of the central National Narcotics Agency, the results of a survey conducted by the central National Narcotics Agency in collaboration with the National Research and Innovation Agency (BRIN) and the central Statistics Agency (BPS), that the current condition of the Indonesian population towards drug abuse is very alarming. The results of the survey conducted from 2019 to 2021 are very sharp. According to the National Narcotics Agency, drug abuse can be divided into two groups, the first group of new drug abusers in 2019 was 4,534,744, but in 2021 it rose to 4,827,619. While the second group, namely the group who have abused drugs, or people who have used for a year in 2019 was 3,419,188, but in 2021 it continued to increase to 3,662,646. If you look at the data, it has increased drastically, in 2019 it was 1.8%, while in 2021 it reached 1.95%. So, with this increase, it is necessary to carry out prevention and must cooperate with various elements, so that Indonesia's future conditions are not worrying about the abuse of these illicit goods. Although so far, the National Narcotics Agency has made

efforts to prevent drugs by promoting three policies. First, rehabilitation of addicts; second, eradication and measurable law enforcement and third, the use of technology, because so far drug abuse through cyber transactions.

Various things have been done by the National Narcotics Agency in preventing drug abuse for teenagers, even though many teenagers are caught abusing drugs. Of course this is the various efforts that have been made to prevent this. Of course the efforts that have been used have many obstacles, for example the role of parents in the family who should be the first spearhead in supervising their children to activities that fall into the danger of drugs.

Therefore, in this study, researchers will explore the prevention model of drug abuse in the perspective of Islamic Education.

## **THEORETICAL FOUNDATION**

### **Drugs**

The term drugs is in accordance with the Circular Letter of the National Narcotics Agency (BNN) No. SE/03/IV/2002. Drugs is an acronym for Narcotics, Psychotropic and other Addictive Substances. Or better known as drugs in general, they are natural or chemical substances that, if put into the body, can change a person's mind, mood, feelings and behavior.(Nasution 2007). In addition, according to Subagyo that drugs are divided into three types, namely narcotics, psychotropic and other addictive materials.(Partodiharjo 2006).

Drugs stands for Narcotics, Psychotropic and Addictive Substances, but among the community there are also mentioning drugs with other definitions, namely narcotics and hazardous materials, including chemical substances, toxic wastes, pesticides or others. Along with the times, the term drug has various names, but many are also called NAZA (Narcotics, Alcohol and Other Addictive Substances). There are also drugs that are similar to narcotics and psychotropic drugs circulating in the market so that the name NAPZA (Narcotics, Alcohol, Psychotropic and other Addictive Substances) appears. (Novita, I., Noor, M., & Zulfiani 2018).

In connection with this, from the side of the law that narcotics are substances or drugs derived from plants or non-plants, either synthetic or semisynthetic, which can cause a decrease or change in consciousness, loss of taste, reduce to eliminate pain, and can cause

dependence, which is distinguished into groups. (UU. No. 35 Tahun 2009). However, in this case we need to know together that drugs are a very compound and very broad and complex problem, both from the medical, mental health, psychiatric, and psychosocial angles, such as socio-cultural, economic, criminality, politics, education and others.

### **Islamic Education**

It should be noted that the Quran explains a lot about the concept of education, the basic concept of Islamic education at least refers to three words, namely; *tarbiyah*, *ta'lim*, and *ta'dib*. (Heris Hermawan 2009). Besides, according to Abudin Nata, there are actually many terms that are considered close to the meaning of education, including *Al-Tarbiyah*, *At-Ta'lim*, *At-Ta'dib* or *al Adab*, *At-Tahzib*, *Al-Wa'adz* or *Mau'idzah*, *Ar-Riyadhah*, *At-Tazkiyyah*, *Al-Talqin*, *At-Tadris*, *At-Tafaquh*, *At-Tabyin*, *At-Tazkirah*, *Al-Irsyad*. (Nata 2010).

However, the term education in the Islamic context generally refers to *al-Tarbiyah*, *al-Ta'dib*, and *al-Ta'lim*. Of the three popular terms is *al-Tarbiyah*. While *Al-Ta'dib* and *al-Ta'lim* are rarely used. Even though the two terms have been used since the beginning of the growth of Islamic education. (Samsul Nizar 2002). However, based on the concept analysis, the three terms have different contexts of meaning, sometimes only using one term, namely *tarbiyah*, for example, can be interpreted as caring for, bearing, feeding, developing, maintaining and so on. (Imam Banawi dan Isa Anshori 1991).

Thus the word *tarbiyah* in the world of Islamic education is broader than *al-Ta'dib* and *al-Ta'lim* which are more concise. *Al-Ta'dib* and *al-Ta'lim* only focus on giving manners and knowledge, but *al-Tarbiyah* is not only focused on giving manners, but more than giving manners and knowledge.

### **Drugs in the Perspective of Islamic Education**

Etymologically, drugs are translated into Arabic with the word *almukhadaratun* which comes from the root word *khaddara-yukhadara takhdurun* which means lost taste, confused, drugged, unconscious, closed, dark, or drunk. (Nurul Irfan dan Masyrofah 2015). Although the meaning of drugs is not clearly explained in Islam. However, the Quran only mentions the term *khamar*, because it is intoxicating, even so, the scholars determined that if a law has not been determined, it can be resolved by the qiyas method.

Based on the effects of *khamar*, which causes madharat (evil, loss) as revealed in the Quran, many scholars analogize psychoactive substances (drugs) to *khamar*. In Islamic history, the problem of *alcohol* arose in the early Medina period, when the Prophet Muhammad performed congregational prayers. One of the congregations prayed in a drunken condition, the smell of alcohol spreading from his mouth. The Prophet Muhammad then recommended that one should not pray in a drunken condition. Why? Because prayer is a fairly important spiritual moment where humans get closer to the Khaliq. It is unfortunate if the spiritual moment that should be sacred is littered with liquor, drunkenness and self-forgetfulness. (M. Arif Hakim 2016).

As explained above, it is very clear that drugs are prohibited in Islam, this can be seen from the many verses of the Koran and Prophetic traditions that state the prohibition of consuming drugs and the like as well as intoxicating substances. This is as contained in surah Al-Maidah verse 90 which reads as follows:

الشَّيْطٰنُ عَمَلٍ مِّنْ رَّجْسٍ وَالْاَزْلٰمُ وَالْاَنْصَابُ وَالْمَيْسِرُ الْخَمْرُ اِنَّهَا يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا الذِّيْنَ يٰۤاَيُّهَا تَفْلِحُوْنَ  
لَعَلَّكُمْ فَاَجْتَنِبُوْهُ

*Meaning "O you who believe! Verily, intoxicants, gambling, sacrificing to idols, and casting lots with arrows are abominable and among the deeds of the devil. So avoid them so that you may prosper". (Q.S. Al Maidah: 90) (Departemen Agama RI 1986).*

In addition to the verse explaining about alcohol, the prophet also forbade the name of intoxicating, this is as the word Rasulullahi SAW narrated by Abu Daud.

كُلُّ مُسْكِرٍ خَمْرٌ وَكُلُّ مُسْكِرٍ حَرَامٌ وَمَنْ شَرِبَ الْخَمْرَ فِي الدُّنْيَا فَمَاتَ وَهُوَ يُدْمِنُهَا لَمْ يَتُبْ لَمْ يَشْرَبْهَا فِي  
الْاٰخِرَةِ.

*Meaning: "Everything that intoxicates is khamar. Everything that intoxicates is forbidden. Whoever drinks alcohol in this world and dies addicted and does not repent, he will not drink alcohol in the Hereafter." (HR. Abu Daud). (Abu Daud Sulaiman ibn al-Asy'as al-Sijistaany 2003).*

Based on the verses and traditions above, it is clear that drug abuse is strictly prohibited by Islam, even though there are few benefits, but the negative effects are far greater than the benefits. So the law is not located in the amount or lack of use of these prohibited items, but the law remains absolute and is strictly prohibited in Islam, this is as the Prophet's words above that the researcher explained.

Therefore, Islamic Education aims to foster and increase faith through the provision and fertilization of knowledge, appreciation, and practice of students about Islamic Religion. (Abdul Majid dan Dian Andayani 2006). Aspects of the goal include physical, spiritual, intellectual, and social aspects. (Ramayulis 2013). so that it can be explained that Islamic education is a deliberate guidance activity to achieve Muslim personality both related to physical, spiritual, intellectual and moral.

## **METHOD**

Regarding the methodology that the author developed in this research is a qualitative study of *library* research with a text analysis approach. Library research conducted using library references, either in the form of books, journals, messages or the results of previous research information (Lexy J. Moleong 2009). So, in this study researchers collected data from books or journals related to the concept of *ta'lim* proposed by Abdul Fattah Jalal. After collecting the data that the author gets from the source, then the researcher analyzes its contents and determines the themes related to the concept of Islamic Education concept of *ta'lim* Abdul Fattah Jalal.

## **RESULTS AND DISCUSSION**

Islamic education cannot be separated from the values of the teachings, or the main basis of Islamic teachings sourced from the Qur'an and the Hadith of the Prophet Muhammad Saw. On top of these two pillars is built the basic concept of Islamic education, Islamic education in addition to using rational and empirical also based on the Qur'an and Hadith of the Prophet. As explained by Abd. Mukti in his book reveals, that Islamic education is an effort to assist humans in developing and maturing their personalities, both physically and spiritually to assume responsibility for fulfilling the guidance of their times and their future based on the Qur'an and Hadith. (Abd. Mukti 2016).

But talking about the basic concept of Islamic education at least refers to three words, namely; *tarbiyah*, *ta'dib* and *ta'lim*,. (Heris Hermawan 2009). The terms "*at-tarbiyah*", *at-ta'dib* and "*at-ta'lim*" must be understood together. these three terms contain a deep meaning concerning humans and society and the environment in relation to God are interrelated with each other. These terms also explain the scope of Islamic education: informal, formal and non-formal.

As researchers have explained above, the direction of the three concepts of Islamic education has its own emphasis. "*tarbiyah*" is focused on guiding students so that their potential grows and can develop perfectly. the concept of *ta'dib* points to the mastery of knowledge in a person in order to produce stability of good deeds and behavior. While the word *ta'lim* emphasizes the delivery of correct knowledge, in accordance with human nature.

However, when looking at the third term, researchers tend to use the term *ta'lim* as a process of education to children or adolescents proposed by Abdul Fattah Jalal, because the process of transferring knowledge to improve the intellectuality of students through stages that are easily digested by students so that students can be understood and practiced in daily life.

As the concept of *ta'lim* put forward by Abdul Fattah Jalal that Islamic education is an effort in transferring something to students through the process of providing knowledge, understanding, understanding, responsibility and instilling trust. According to the researchers, the concept of *ta'lim* is very suitable when used as a model in efforts to prevent drug abuse for adolescents. For more details, the researcher will describe one by one the concept of *ta'lim* proposed by Abdul Fattah Jalal, namely:

*a. Provides knowledge*

Providing knowledge, especially to teenagers, about the dangers of drug abuse is not as easy as giving a general lecture, but must be more serious in the sense of providing in-depth knowledge and understanding of the dangers of drugs when consumed. When looking at the field, the government and the National Narcotics Agency have indeed done things such as providing knowledge through workshops, economic empowerment and knowledge information through the installation of billboards, banners, posters, slogans, newspapers and others, but drug abuse for teenagers is still ongoing.

As explained by the author above regarding drug abuse for teenagers, there are teenagers who have fallen into drug abuse, but there are also teenagers who have not known drugs directly, let alone to be abused, this is what must be given in-depth knowledge so that these teenagers know the dangers of drugs and their forms and types. Because most of the teenagers who abuse drugs basically do not know, but due to the influence of friends, they want to try to feel what is given by friends.

This is in accordance with what Abdul Fattah Jalal explained through the concept of *Ta'lim*, which was quoted by Abdurrahman that giving knowledge to children should not only be outward, but also include more theoretical knowledge, namely oral knowledge and skills needed in everyday life. (MBP 2016). Therefore, institutions that have authority such as the government, the National Narcotics Agency and the family must really provide knowledge about the dangers of drugs to adolescents in depth so that these adolescents know the forms and types of drugs and explain the impacts arising from drug abuse, both outwardly or inwardly, both socially or religiously.

*b. Providing understanding of the dangers of drugs*

Providing a deep understanding of a problem is very important so that learners, not just tell what is seen, felt and voiced, but more than that. In the concept of *ta'lim*, the limits of this understanding must be understood more broadly than other terms, especially in the context of *sequency* (scope and area). As explained by Abdul Fatah Jalal, giving understanding in the context of *ta'lim* to students is not only limited to teaching or dictating something, but more than that to convey a deep meaning and intention so that it can hone the potential of students and ultimately can give birth to various knowledge, for example introducing the names and functions of an object. (Abd. Fattah Jalal 1980). Thus, the concept is very relevant to the learning theory which states that learning is a two-way communication process, namely teaching done by educators and learning done by students.

This is also conveyed by Iwan as explained by Abdul Fattah Jalal in providing understanding, the teacher (*muallim*) not only explains the understanding, but also conveys the content, meaning and intention so that students become aware and avoid mistakes, errors and ignorance. (Ridwan and Ulwiyah 2020). Thus, students are able to understand the meaning or concept of religious teachings, so that religious teachings are truly animated, become an integral part of their personality, where religious teachings are truly



understood, believed to be true, practiced, become a guide to their life, become a controller for their actions.

So, as explained above, we can understand that providing an understanding of the dangers of drug abuse for adolescents is not just to know the meaning, but more than that so that adolescents become a denier or controller of drug abuse.

*c. Providing understanding based on Islamic view*

Providing an understanding of the dangers of drugs is very important, especially for teenagers who have not been touched by drugs at all, although now the National Narcotics Agency has provided a lot of drug prevention counseling through various activities whose purpose is none other than for teenagers to know the dangers of drugs. But in this case it should be noted that after being given an understanding of the knowledge, it does not mean that after knowing it is finished. There is a continuity in terms of providing a clear understanding to adolescents about the dangers of drugs. We need to know that the indicator when someone has understood something means that someone can explain, can already practice, distinguish, explain, interpret, estimate, determine, expand, conclude, analyze, give examples, if this is a benchmark for understanding, then it is only natural that after providing knowledge, it must also be complemented by giving adolescents an understanding of the dangers of drug abuse so that these teenagers really understand so that they can distinguish between drugs such as shabu-shabu, marijuana, coplo pills, heroin, kakoin and understand how the drug dealers enter the teenage scene.

The understanding is given to adolescents that drugs are very hated in religion, not only the person who abuses, but the maker, the seller is a major sin and is blamed by Allah SWT, as explained in the Prophet's hadith, he said:

أَتَانِي جِبْرِيْلُ عَلَيْهِ السَّلَامُ فَقَالَ: يَا مُحَمَّدُ إِنَّ اللَّهَ لَعَنَ الْخَمْرَ وَعَاصِرَهَا وَمُعْتَصِرَهَا وَإِعْهَهَا وَمُبْتَاعَهَا  
وَشَارِبَهَا وَأَكَلَ ثَمَنَهَا وَحَامِلَهَا وَالْمَحْمُولَةَ إِلَيْهِ وَسَاقِيَهَا وَمُسْتَقِيَهَا.  
(أَحْمَدُ رَوَاهُ)

*The meaning: "I was visited by Gabriel, and he said: O Muhammad, Allah has cursed alcohol, cursed the one who makes it, the one who asks for it, the seller, the buyer, the drinker, the user of the proceeds, the carrier,*

*the one who brings it to him, the server and the one who serves it."*  
(HR Ahmad).

Thus, providing an understanding and introducing them broadly and comprehensively (comprehensive) that drugs can damage themselves both physically and psychologically and can also disturb others, as a result of the impact they cause and provide a logical understanding by linking the various dynamics that occur both to themselves and to others. Providing adolescents with a deeper and more logical understanding of the dangers of drugs means saving them from the practices of drug abuse, dealers and dealers.

*d. Responsibility*

Starting from the concept of *ta'lim* offered by Abdul Fatah, that responsibility exists for oneself and also for others, for example parents, schools and the community / government have a responsibility in carrying out various things. Not terlapas also in Islamic education educate adolescents to provide assistance to students on physical and spiritual development, in order to reach the level of maturity, able to be independent in fulfilling their duties as servants of Allah and khalifah Allah and able to carry out their duties as social beings and as independent individual beings.

However, it is undeniable that there are also some people who think that drug problems do not have a shared responsibility, this problem is only the responsibility of the National Narcotics Agency alone, this is what makes it wrong for some of these people. Thus, when looking at the field, many teenagers who abuse drugs in closed places are left alone. Whereas if we refer to the concept of Islamic education to educate generations towards a better direction is a shared responsibility, if we see teenagers abusing drugs, we must be equally responsible for preventing it.

In the Qur'an, there are many verses that talk about responsibility, one of which is expressed in Surah al-Isra' verse 36:

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا

Meaning: *"Do not follow what you have no knowledge of. Indeed, hearing, sight and heart will all be held accountable"* (Q.S. Al-Isra':36). (Departemen Agama RI 1986).

The Prophet's Hadith also says:

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَلَا كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ فَالْإِمَامُ الَّذِي عَلَى النَّاسِ رَاعٍ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ وَالْمَرْأَةُ رَاعِيَةٌ عَلَى أَهْلِ بَيْتِ زَوْجِهَا وَوَلَدِهِ وَهِيَ مَسْئُولَةٌ عَنْهُمْ وَعَبْدُ الرَّجُلِ رَاعٍ عَلَى مَالِ سَيِّدِهِ وَهُوَ مَسْئُولٌ عَنْهُ أَلَا فَكُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ (رواه البخاري)<sup>19</sup>

*It means "Each of you is a leader and is responsible for what he leads. The Imam is the leader and is responsible for his people. A man is the leader of his family and is responsible for his family members. And a woman is the leader of her husband's household, and she is responsible for all the members of her family. A servant is the leader of his employer's property, and he is responsible for the safety and integrity of his property". (HR. Bukhari). (Muhammad Bin Ismail 1993).*

Based on the two contexts of the Qur'an and the hadith above, responsibility is a considerable mandate. Both personal responsibility and collective responsibility. Therefore, in the field there are still many teenagers who abuse drugs in areas that are far from the crowd, for example on the beach, empty houses, open fields and even in their own homes when their parents are not at home. according to researchers, one of them is not feeling a shared responsibility to prevent drug abuse for teenagers. Even though the National Narcotics Agency has carried out many activities in order to prevent drug abuse for adolescents. (Mukti, Nasution, and Bahri 2022) Besides that, it was also explained by Wahdaniyah, that in dealing with a problem for adolescents, there are three environments that must be responsible for the development and behavior of children, namely home, (parents) school and society (leaders / government). (Wahdaniyah 2021).

#### *e. Instilling Trust*

Talking about trust is a responsibility borne by someone or entrusted to him to be handed back to the right person. (Fachrudin HS 1992). Especially in the context of Islamic education, there are many verses of the Koran that explain the problem of trust very comprehensively, including trust with himself, trust in human relations, human relations with God, and human relations with the surrounding nature. Of course, the mandate imposed by God on humans is in accordance with human abilities themselves, it is impossible for God to give a mandate beyond the ability he has.

Besides that, trust can also be an indicator of the strength of a person's faith, because a believer will be able to keep the trust as well as possible. Trust to fellow human beings in the form of something entrusted, both material and non-material, to provide a sense of security and tranquility. Amanah to oneself is to implement all the favors given into the form of words and deeds in servitude to Allah. So that trust can be said to be one proof of one's faith, and for those who cannot maintain and fulfill trust, are among those who do not believe. As the Prophet said:

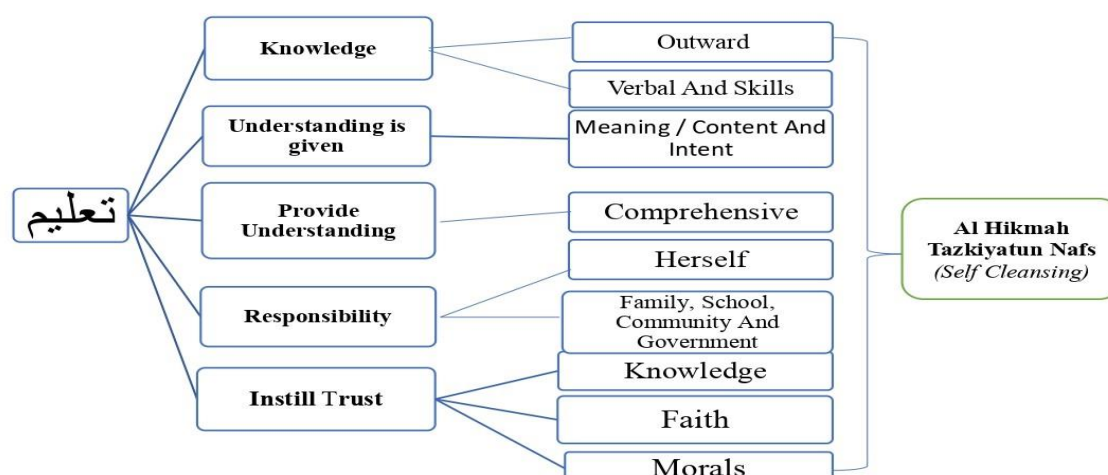
لَا إِيمَانَ لِمَنْ لَا أَمَانَةَ لَهُ، وَلَا دِينَ لِمَنْ لَا عَهْدَ لَهُ

Meaning: *"The faith of one who is not trustworthy is incomplete, and the religion of one who does not fulfill a promise is incomplete."* (HR Ahmad). (Ahmad bin Hanbal Abu Abdullah Al-Syaibaniy n.d.).

Therefore, instilling trust in adolescents and even young children is very important, to instill it can be formulated based on a point of view that is in accordance with Islamic teachings, and not just providing knowledge, skills, faith, and piety, but must also be directed at efforts to produce creative, independent, innovative, and productive humans, in following the times according to their time. (Hermawan and Ahmad 2020).

So based on this, as explained by Abdul Fattah in the concept of *ta'lim* that trust education is very important to instill in the soul of the educator, besides that it must also instill other aspects in this case the affective aspect, because according to him the understanding of *al-ta'lim* is also emphasized on good behavior (*al-akhlaq alkarimah*).

It is a mutual obligation to instill the value of trust, because being an educator is a mandate from Allah to convey his knowledge so that those who receive knowledge are able to become human beings who can carry out the mandate from Allah in the form of knowledge for the benefit of human life as caliphs on earth. Meanwhile, students are Allah's mandate to learn in order to gain knowledge that can raise human degrees higher than other creatures.



Preventive model of drug abuse for teenagers through the perspective of Islamic education (*Ta'lim concept*)

Based on the scheme above, according to researchers, the prevention model of drug abuse for adolescents in the perspective of the concept of *Ta'lim* as a model of Islamic education is very relevant when applied in the prevention of drug abuse for adolescents. These stages can be implemented by the National Narcotics Agency, parents, teachers and counselors and other institutions. starting from *input* which is based on **providing knowledge** about drugs, types of drugs and the impact on drug abuse. After providing knowledge, then a deep **understanding is given**, in this case giving understanding not only to the meaning, but must direct to the meaning, content and intent so that adolescents become aware and avoid various mistakes, after that **giving understanding**, giving an understanding of the dangers of drugs must be truly understood by adolescents in a comprehensive manner of the impact it has both personally and the impact on others. After being given a deep understanding so that teenagers can feel **responsible for** what is done both for themselves and others, responsibility for themselves by keeping their limbs healthy and strong, keeping their minds and others by not abusing drugs, while people's responsibility for others is to protect the family from various immoral acts and so on. After teenagers begin to take responsibility for themselves, then this is the time to instill and maintain the **mandate** given to them, the mandate is in the form of protecting themselves from despicable acts, the mandate to keep their eyes, the mandate to keep their ears, the mandate to keep their mouths and keep the mandate that can damage the lives of others. the mandate to convey things that are *ma'ruf* and prevent things *mungkar*, for example

conveying that drugs are a big sin and can have a bad impact on themselves, families and society in general.

Therefore, through Islamic Education, the concept of *ta'lim* which must be implemented starting from notification, understanding, understanding, taking responsibility step by step to instilling trust, then the results of the process produce *output* in the form of *al hikmah*, *al hikmah* is self-cleansing (*Ta'kiyatun Nafs*) so that teenagers are always awake from despicable actions and actions that disturb other communities. So that these teenagers have faith and fear of Allah, knowledge and morals are implemented in the form of worship, because worship that is not based on knowledge is futile.

## CONCLUSIONS

The model of Islamic education in efforts to prevent drug abuse for adolescents through the concept of *Ta'lim*, namely providing knowledge, understanding, understanding, responsibility and instilling trust, so that it can cleanse itself from all sinful acts in order to reach the level of maturity, be able to be independent in fulfilling its duties as a servant of Allah and be able to carry out its duties as a caliph.

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