

Preventive Education Model Based on Multiculturalism and Local Wisdom for Reducing the Impact of Drugs among School Students in Madura

Achmad Muhlis¹, Moch. Cholid Wardi², Sri Rizqi Wahyuningrum³, Moh. Wardi⁴, Ani Cahyadi⁵

¹ Institut Agama Islam Negeri Madura, Indonesia; a.muhlis@gmail.com

² Institut Agama Islam Negeri Madura, Indonesia; mc.wardi@gmail.com

³ Institut Agama Islam Negeri Madura, Indonesia; sr.wahyu@gmail.com

⁴ Institut Dirosat Islamiyah Al-Amien Prenduan Sumenep, Indonesia; m.wardi@gmail.com

⁵ UIN Antasari Banjarmasin, Indonesia, Email: anicahyadi@uin-antasari.ac.id

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ABSTRACT

This study aims to investigate the implementation of a preventive education model based on multiculturalism and local wisdom for dealing with the effects of drugs among school students in Madura. This research uses a qualitative approach with a case study method. The research participants were students from two schools in Madura who had been exposed to or were at risk of being exposed to drugs. Data was collected through interviews and analyzed using the thematic analysis technique. The research results showed that forms of drug control among students in Madura are carried out in 3 ways, namely medical rehabilitation is carried out using screening results data which is used as a reference for assessment and followed up by administering doses of drugs in the form of methadone pills and buprenorphine; non-medical rehabilitation is carried out using a psychological approach which includes counselling services, community therapy and spiritual therapy with *talqin al dzikr* through the *qadiqah qadir naqsyabandiyah*; and further rehabilitation is carried out using the Disease Model of Addiction through the development of vocational-based skills and activity management. The development of a model for overcoming the effects of drugs among students in Madura based on multiculturalism and Madurese local wisdom consists of three categories, namely: spiritual collaboration with certain *amaliyah*, spirituality collaboration with local wisdom of the *koteka'an* type, and collaboration of various types of local wisdom in the form of *koteka'an*.

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Corresponding Author:

Achmad Muhlis

Institut Agama Islam Negeri Madura, Indonesia; a.muhlis@gmail.com

1. INTRODUCTION

The dangers of drugs to students can affect their mental or psychological and lead to physical and psychological dependence. Sadly, the number of narcotics and illegal drug abuse among the younger generation is increasing (Pulungan, 2016). The rampant deviation of these students can endanger the survival of this nation in the future because they are increasingly vulnerable because of the addictive nerve-destroying substances. As a result, they can not think clearly; the generation of hope for a solid

and intelligent nation will only be left as a memory (Wulandari, 2016). Until now, the spread of drugs is almost unavoidable, considering that almost the entire world's population can quickly get drugs from irresponsible persons. For example, drug dealers like to prowl in schools. Of course, this can make parents worry about the rampant drug spread (Kristiono et al., 2020). Efforts to eradicate drugs have often been carried out, but there is still little possibility of avoiding drugs among students; even many elementary and junior high school-aged children fall into drugs. The most effective efforts to prevent drug abuse in students are from education and families. Parents are expected to be able to supervise and educate their children consistently to stay away from drugs (Rasyid et al., 2020).

Several supporting factors, including high curiosity or trends and friendships, undoubtedly cause the rise of drug abuse cases among students. The friendship environment is one of the highest supporting factors for a student to use drugs. Many of them started by experimenting because of friends' persuasion and became addicted. Lack of education regarding the dangers of drugs among adolescents can also make drug abuse cases more widespread (Amriel, 2008). The results of the study show that students, who are mostly teenagers, are prone to be involved in drug abuse. Research from the National Narcotics Agency (BNN) and the Indonesian Institute of Sciences (LIPI) in 2018 in 18 provinces stated that the number of drug abusers in the one-year use category among students reached 2,297,492 people (BNN, 2019). Then a 2019 study conducted in 34 Indonesian provinces explained that the average age for first abusing drugs was in the adolescent age range, namely 19.2 years (Nasional, 2020). Then the number of suspects in drug cases based on data from the National Narcotics Agency and the National Police for the age category <5 years to 16-19 years is 4.74% or 2,785 people out of a total of 58,764 people (BNN, 2021).

This drug abuse becomes a worrying problem for all parties, including the Madurese community, especially among students who live based on Islamic values. Drugs do not only attack human health, which is a problem for him as an individual but in more crucial aspects, such as in the teaching and learning process at schools (Muhlis et al., 2021). In Madura, many phenomena of students opposing their teachers were found, so there is no respect (Muhlis, 2018). Then the student became a thief because of his dependence on the drug. Many Eastern cultures, especially the wise Madurese culture, have experienced a shift due to drug trafficking.

Madura Island was recently shocked by the arrests of drug dealers and dealers that occurred within 5 (five) months of 2019; namely, on February 13, 14 kg of methamphetamine was confiscated via Expedition, followed by March 5 with 800 grams of methamphetamine, on April 5 and 8 99 ecstasy pills were confiscated, on July 23 with 3 kilograms of crystal methamphetamine and 22.13 kilograms of methamphetamine, which was carried by a woman even in July there were arrests of 4 dealers and six users. On October 19, 2021, recently, the East Java Regional Police's Directorate of Drug and Drug Administration, together with Tanjung Perak Customs and Excise, arrested two suspects from the Sokobena network in Sampang Regency regarding the abuse of 6 kilograms of crystal methamphetamine in several locations in East Java (JPNN, 2021). This reality is a very troubling problem for the Madurese people. This incident is the biggest disgrace that cannot be tolerated because it is considered to have exceeded the boundaries of Madurese ethics and culture, which have been adhered to and adhered to.

This reality is not the result of neglect by the government and the community; various preventive efforts have been carried out in a structured manner with socialization by the BNN (National Narcotics Agency), police, academics, and other community components to schools, and other educational institutions, Islamic boarding schools and society in general (Al Ansari et al., 2020). However, this effort must be improved even though the disturbing reality occasionally increases. This means that a particular model is needed to be effectively implemented.

Based on these data, countermeasures against the effects of drugs on students in Madura should use an approach that is tailored to their characteristics so that awareness based on "*Ridha*" and "love" arises, which according to Arkoun in his book "*Unloading Contemporary Islamic Hegemony Discourse*" is called "*Haibah Ruhiyah*" (Latif, 2013). In the context of overcoming drugs, the religiosity factor correlates

so that it will be effective if carried out maximally (Muchlis Solichin & Muhlis, 2020). In this context, the researcher is interested in conducting a case study on how the implementation a treatment model based on Madurese local wisdom incidentally has unique characteristics. In this research, a model for mitigating the impact of drug trafficking using the local wisdom approach will be sought to produce a model effectively implemented in Madura as a preventive effort to deal with the very troubling effects of drugs. This is because the current model cannot be used as a solution model for countermeasures. The model is developed based on local wisdom and multiculturalism.

Multicultural education comes from two words education and multicultural. Education is the process of developing the attitudes and behaviour of a person or group of people to mature humans through teaching, training, processes, actions, and educational methods. On the other hand, education is the transfer of knowledge or transferring knowledge (Puspita, 2018). Meanwhile, etymologically multicultural multi means many, diverse, and various, while cultural comes from the word culture, which has a cultural meaning, a tradition of decency or maintenance. The series of words education and multicultural give meaning terminologically in the process of developing all human potential that respects plurality and heterogeneity due to cultural, ethnic, ethnic, and religious diversity (Ibrahim, 2015). Furthermore, Yaqin (2021) mentioned multicultural education as an educational strategy that is applied to all types of subjects by using cultural differences that exist in students, such as differences in ethnicity, religion, language, gender, social class, race, ability, and age so that the learning process becomes easy. Meanwhile, Santrock (2002) defined multicultural education as education that respects diversity and regularly accommodates various cultural groups' perspectives.

The objectives of education on a multicultural basis can be identified: first, to function the role of schools in viewing the existence of diverse students; second, to assist students in building favourable treatment of differences in culture, race, ethnicity, and religious groups; third, provide student resilience by teaching them decision-making and social skills; Fourth, to help students build cross-cultural dependencies and give them a positive picture of group differences (Ibrahim, 2015). The approaches used and critical dimensions in Multicultural Education, First, integrating various cultures and groups to illustrate basic concepts, generalizations, and theories in subjects; second, bringing students to understand the cultural implications of a subject. Third, adapting teaching methods to students' learning methods in order to facilitate academic achievement; fourth, Identifying the racial characteristics of students and determining teaching methods; fifth, training groups to participate in various activities, and interact with all students and staff of different races and ethnicities to create an academic culture (Ningsih et al., 2022). By the explanation of this background of the study, the researcher arranged the research question for this study as follows: "How is the implementation of a preventive model based on multiculturalism and local wisdom for reducing the effect of drugs among school students in Madura?" Hopefully, this study can provide practical contributions to the development of coping strategies in countering the spread of drug use among adolescents in Indonesia.

2. METHODS

This study uses a qualitative approach. This approach was chosen because the data to be obtained tends to be processed and meaningful (Sugiyono, 2011). At the same time, the type of research used is a case study, because this study attempts to capture a detailed portrayal of how the preventive model of reducing drug effects is implemented among school students in Madura. The data sources in this study are three (3) high school students in Pamekasan Regency who have the potential to be exposed to narcotics abuse are located. Second, related parties include two teachers, 1 the District Narcotics Agency, 1 Police, and 1 Regional Government. The sampling technique used was purposive sampling, which is a technique for selecting informants by specifying specific characteristics expected to answer the focus of the research to be studied. Researchers used snowball sampling to capture all informants and provide in-depth data to maximise this technique. To collect the data, the researcher conducted the interviews with all participants. The interview guideline was developed from the concept of multiculturalism (Yaqin, 2021). Prior to the interview sessions, the participants were asked to fill in the

consent forms as proof of their willingness to participate. To validate the data, a time triangulation was conducted. The participants were interviewed three different times to obtain a consistent pattern of answers. After the data collection, the thematic analysis was implemented to find the answer to the research question.

3. FINDINGS AND DISCUSSION

3.1. *The form of overcoming the impact of Narcotics Abuse that has been carried out in Madura*

In Madura, 5 (five) things become motives for drug abuse: First, the geographical location is surrounded by oceans, so it is easier to enter materials that contain elements of drugs. This factor is more prone to occur in the northern region, which incidentally borders Kalimantan and Sulawesi. Second, the economic factor in which the Liveability Index is below the average for the people of East Java. Economic need is a particular problem in the context of drug abuse. Third, external factors of users from family and environment become motives for drug abuse. In this case, the family's neglect of their child triggers the child to seek attention in the environment that usually accompanies him. When the chosen environment is wrong, it indirectly becomes the beginning of students getting to know drugs and starting from trying but, ultimately, experiencing addiction that is difficult to control and cure. Fourth, the internal factors of users who do not have strong faith and are far from religious rituals. This factor is closely related to a decrease in the level of student morality both in the vertical and horizontal dimensions. In the context of the Madurese community, the war on drugs among students is always intensively carried out using several methods that are the same as methods for dealing with drugs in general. However, several methods lead to aspects of Madurese local wisdom. In sequence, the following forms of drug control in Madura:

3.1.1. **Medical Rehabilitation**

Medical rehabilitation is a process mandated by Law Number 35 of 2009 concerning Narcotics. Following this law, an addict who, based on the screening results, requires medical treatment, must undergo medical rehabilitation both in the Penitentiary and other rehabilitation centres. When the addict is not sentenced to prison due to legal facts, he must undergo medical rehabilitation at a hospital or other social institution appointed by the Minister. In cases of addicts who are sentenced to prison, medical rehabilitation is carried out at the local Correctional Institution, which is handled by an exceptional doctor who is old and accustomed to dealing with cases of drug abuse.

The resulting screening results will be a reference in determining the type of rehabilitation to be carried out by the Pamekasan Narcotics Penitentiary. The statement of the police agencies can be seen as follow,

“The first solution we can offer to the drug addicts when they are arrested is giving medical rehabilitation because of the government suggestion and also most of the society believe that it will give more positive impacts, and yes, that’s true, for many cases I have handled...”

This medical rehabilitation is carried out by giving drugs to neutralize poisons in the user's body, users, and even addicts. Some drugs allow it to be used as an alternative, including methadone which has a synthetic opioid substance in liquid form that is given by mouth. Several studies have shown that methadone is effective in reducing narcotic use (Otiashvili et al., 2013). Methadone is one of the drugs most often used as a substitution therapy, especially for opioid dependence.

In other medical rehabilitation, the drug buprenorphine is also given through prescription. The opioid agonist buprenorphine is inferior to methadone (Jones et al., 2005). In this case, buprenorphine is not a cure for opiate addiction, meaning that while using buprenorphine, users will remain physically

dependent on opiates, but will offer their users to change their lifestyle to become more stable and reduce the risk of injecting narcotic use, as well as reduce crime that is always associated with addiction.

3.1.2. Non-Medical Rehabilitation

Non-medical rehabilitation in this context is a collaboration between social and spiritual rehabilitation, such as that carried out by the Ghana Recovery NGO and the Suryalaya Islamic Boarding School. Ghana Recovery carries out non-medical efforts with various approaches, including a psychological approach. In this context, Ghana Recovery is trying to recover dependence on psychological therapy drugs so that addicts return to their original state of not having a drug addiction. Recovery by changing this behavior is called a psychological approach. Ghana Recovery is a non-governmental organization working in the health sector due to drug abuse in collaboration with the National Narcotics Agency. In 2020, Ghana Recovery created an Android-based counselling service program called "Drug Rehab," which can be accessed via Google Play.

Meanwhile, the Suryalaya Islamic Boarding School carries out the recovery process using a religious approach, which focuses on religious aspects such as rituals and other activities based on religion. Every victim of drug abuse is encouraged to carry out the obligations ordered by Allah, such as praying five times solemnly and in the congregation, reading the Qur'an, doing *dhikr*, and so on. Pondok Pesantren Suryalaya uses the term *inabah* in the method of recovery for victims of drug abuse. This method is intended to return the souls of drug users who were initially far from Allah to a path closer to Allah. *Inabah* is taken from the Arabic term, which means to return. Non-medical rehabilitation is carried out at the Pamekasan narcotics penitentiary in collaboration with the Suryalaya Islamic Boarding School Representative of Pamekasan using another approach with certain rituals, namely Tariqah Qadir Naqsabandiyah. This is revealed by the narcotics agency in Pamekasan.

"In Madura culture, the religious approach is still very much reliable, so that for taking care of the drug use issue, we still use this method as another alternative other than the medical rehabilitation."

Several studies have shown that people who do a lot of spiritual activities, such as prayer, meditation, prayer, *dhikr*, and *tahajud*, can tame their body's autonomic nervous system (Amin et al., 2017). Though consciously, they can not control it. This autonomic nerve which makes a person fierce and hot-tempered, exists outside the conscious influence of human will. One way to tame it is by doing more spiritual activities. These high spiritual activities will also cause high alpha waves in the human brain, making life more calm, relaxed, and enjoyable, even though anxiety, fear, worry, and panic constantly clash. The high spiritual movement will be able to dampen it.

3.1.3. Advanced Rehabilitation (aftercare)

This model of rehabilitation is rehabilitation that is more directed at providing and continuing skill training for students and adolescents who are already addicted to narcotics. In addition to managing activities or activities that keep students busy through their skills and sufficient physical activity, they can control themselves in facing life in a more positive way and be directed towards a bright future, as many expect. Two students experiencing this method provide their testimony, as follow.

- Student A : "I personally gained many benefits after the further rehabilitation, especially for self-development, I have skills to survive."
 Student B : "Soft skills that I get in the rehabilitation house are very beneficial to help me survive after recovery."

In the Disease Model of Addiction paradigm, addiction can recur again one day if it is not suppressed on an ongoing basis (Hall et al., 2015). In this case, the Narcotic Anonymous program can be used as a core model in rehabilitating students or adolescents through the following 12 steps: (1) Recognizing that we are powerless over addiction, so that life becomes out of control; (2) Being convinced that there is a power greater than ourselves that can bring us back to sanity; (3) Making a decision to surrender the will and direction of life to God as we understand it; (4) Take complete, thorough and fearless inventory of one's own morals; (5) Confessing to God, ourselves and others about the nature of our mistakes; (6) Completely ready for God to remove our defects of character; (7) Humbly ask Him to remove all our shortcomings; (8) Make a list of people who have been hurt and prepare to apologize to them; (9) Make direct amends to such persons whenever possible, unless doing so would injure them; (10) Continuously take personal inventory and if guilty, promptly admit our mistakes; (11) Make a quest through prayer and meditation to improve our conscious contact with God, as we understand Him, praying only to know His will for us and the power to carry it out; (12) After experiencing spiritual enlightenment as a result of these steps, we try to convey this message to addicts to apply these principles in everything we do.

3.2. Development of a Preventive Education Model for Multicultural and Local Wisdom-Based Drug Impact Mitigation

The preventive education model for the prevention of narcotics based on multiculturalism is an approach that combines multiculturalism values and local wisdom to prevent narcotics abuse among school students. This approach recognizes that different cultures view drugs differently and that a practical preventive approach must consider local cultural and environmental values. This approach involves skills training and character development, including developing students' social, emotional, and spiritual intelligence skills. In this case, preventive education is carried out by providing knowledge about the adverse effects of narcotics abuse and how to develop positive mindsets and attitudes towards life and the surrounding environment.

The development of a preventive education model in tackling the effects of drugs on students in Madura based on existing multiculturalism and local wisdom can be carried out using several models. Here is the explanation:

3.2.1. Spiritual Collaboration Model with certain Amaliyah

Many variants of the model were carried out, which were considered effective in overcoming the effects of drugs among students, including asking Allah for help by having to complete the Qur'an for seven days, each day limited to certain letters and verses (there are rules certain times), in addition to approaching Allah at the time of *istijabah*, fasting Monday-Thursday and increasing other routine dhikr. In addition, by increasing the number of istighfar readings at least 1000 times per day, reading blessings 100-1000 times daily, reading the Qur'an regularly, and fasting on the child's birthday every week.

The next step is to ask for help as a *wasilah* or intermediary for *kyai*, clerics, and *habaib* who are considered to have the ability and expertise in dealing with someone's abnormal behavior by asking for blessings or the like, for example, we were asked to read Yasin's letter 41 times every day, try out Nariya's shalawat 4444 times at a time, reciting bismillah 778 times, fasting three days in a row, performing Umrah to pray precisely at multazam, raudah and other *istijabah* places in the holy lands of Mecca and Medina. Also asked to use or use "*kalambih kerreh*" in Madurese terms, a vest with an Arabic prayer inscribed that must always be worn wherever this child is active.

Apart from that, they also visited religious leaders, Habib or *kyai*, and the *maqbaroh* of the guardians, including the wali songo, as a ware to receive blessings. These variants were carried out because the Madurese people, who have a vital religion believe that by drawing closer to Allah, both

directly and indirectly, all their needs will be fulfilled, and the problem will be resolved soon while taking into account the times and places of *istijabah*.

This is in line with the expression "*abantal wave, smoke angen, apajung faith*", "for the people of Madura are known to have tenacity in work and have a solid will to always comply with religious provisions (Baso, 2005; Wiyata, 2002). Armstrong & Mahmud (2008) mentioned a mathematical model, namely a behavioral model that connects observed systems so that it is described as a mathematical relationship, including tackling and resolving narcotics abuse that befalls their children, through approaches and concepts of religious spirituality.

Ibnu Asyur as a *maqashid* figure who earned the title of Muallim Tsani, initiated the moderate *maqashid* between neo-literalism and neo-rationalism, saying that the purpose of establishing Islamic law emphasizes the universality and individuality aspects of benefit. In his concept, Ibn Asyur emphasizes that Shari's purpose in establishing law is to minimize social conflict. Furthermore, it is explained human nature, which consists of two meanings, namely *Jasadiyah* and *Aqliyah*. Religion is a natural concept included in the *Aqliyah* category so that with the contribution of human reason, it can determine the concept of maintenance for its survival. This religious concept is a real benefit (*dharuri*) which must be the priority of every individual who incidentally was created by God. Handling drug abuse using a religious approach is an action that is in line with the goals of *syara'* set by Allah.

The cultivation of Islamic values in Madurese society will be realized perfectly. It will be able to criticize and even filter the uncertain developments and Western culture, which will eventually lead students who are the younger generation towards polytheism and ignorance of the actual teachings and essence of Islam if it is not balanced with activities that justify the Muslim generation towards the crystallization of Islamic culture following the Islamic *aqidah* that Rasulullah *saw* has instilled through the Al-Qur'an and Hadith.

3.2.1. Multicultural Spirituality Collaboration Model - Local Wisdom Type of Koteka'an

This type of model often occurs and is carried out by Madurese people including students, in solving various problems, including for addicts, and users of narcotic-type drugs, by combining religious rituals with Madurese culture, which are believed to help solve current problems faced, including the abuse of narcotics that was befalling him.

The local wisdom that they believe has been passed down for generations for the Madurese community in collaboration with their religious values will be more effective in tackling narcotics cases, for example, by carrying out "koteka'an reject denial," namely taking *footprints* or *lapettah* sokoh" in Madurese, and asked to take three pieces of Moringa leaves plus special prayers to be read and soaked in water, and sprinkled around the house so they can be stepped on and stepped on by those concerned.

Besides that, some do "reject koteka'an" by looking for coconuts that fall by themselves "*blulug*" in Madurese, either because squirrels or other animals eat them; the important thing is that they fall by themselves. This coconut is taken to a location on a highway with an incline (uphill), then this coconut is split in two with one slash while reciting the verses of the Qur'an Surah Al-Anfal verse 51. The coconut is split into two, one thrown away to the left and one to the right, while saying in Madurese, "*ta' muangah nyiur, tape muangah panyakettah anak*" (according to needs), and dumped on the main road with an incline.

There are many variants of "*koteka'an rejecting denial and magic*," which is what the Madurese do by looking for borok eggs (eggs that have been damaged) to be planted in landslide graves for 7 days and seven nights (planted at 01.00 in the morning and taken at 01.00 in the morning) also after the next seven days), after that we recited the verse of the chair 313 times, then blew it into the egg that had been planted for seven nights, which was then planted in front of the door so that the person concerned could pass it. Another variant of "*koteka'an rejects denial and magic*" by finding a large nail measuring 25cm-30cm as a *wasilah*, then burning it and reading *Al-falaq* and *An-nas*, 70 times each, then planting it while reciting verses of the chair with a depth of about 30 cm, as well as the position of the sharp tip of

the nail slightly tilted upwards facing outward planted in front of the main door which can be passed by the person concerned.

This is all done because the Madurese people believe that drug abuse, both addicts, users, and dealers, is a physical and mental disease that demons or jinns can control. So this collaboration is an option for some Madurese people who believe in it.

The principles of the Madurese community in implementing the expression "*etembhang pote mata ang'o'an pote tolang*" are principles that can be interpreted as better to die than to suffer shame. Armstrong & Mahmud (2008) called it a mental model, namely a model of a person's behavior based on feelings and experiences, including solving narcotics abuse. In this case, the Madurese try, with their experience, to collaborate between spirituality and local wisdom of the *koteka'an* type to overcome drug addiction.

The Madurese Muslim community has been known to have a very high level of adherence to the normative teachings of their religion. The form of obedience and adherence of Madurese to Islam has been intertwined with its socio-cultural construction, which is implied in the expression *Buppa, 'Babbu, Guru, ban Rato* (Father, Mother, Teacher/*Kyai*, and Government Leader). This expression describes the obedience hierarchy of Madurese in their socio-cultural life. Nevertheless, their level of obedience to the Madurese is not strong enough to motivate and encourage and boost success in eradicating narcotics abuse. This is illustrated in several cases that occurred in Madura. The phrase "*buppa', babbu, 'guru ban rato*" is a hierarchy of obedience in the Madurese that cannot be denied anymore (Baso, 2005; Wiyata, 2002).

Thus, it can be seen that the Islamic character of the Madurese community looks solid and within certain limits, can be said to be "fanatic" as a result of a symbiotic mutualism between Islamic normative teachings and the social, cultural and geographical context of the island of Madura. From this, it is illustrated that the Madurese people sometimes carry out their religious teachings half-heartedly employing *blind taqlid*, namely following other people who are considered to understand more about their religious teachings.

3.2.2. Collaborative models of local wisdom types of certain types of *Koteka'an*

This last model of dealing with narcotics abuse is a collaboration of local wisdom with certain types of *koteka'an* that are out of the ordinary and far from the reach of religious human minds. However, at certain times for the Madurese people, it becomes an alternative when other models are considered insufficient to overcome it, including washing the mother's feet after every obligatory or sunnah prayer, especially prayers that are performed at night for drinking at any time by those concerned with getting *barakah* through the intermediary of his mother.

Some things are done beyond human reason on the instructions of people who usually do it as an intermediary by washing the mother's underwear to drink for the person concerned, preparing small bones such as the skeleton of a frog, or taking to put on the pillow of her bed. ask in littrek (in Madurese), "*nyandek ogem*" (Madura greeting). Some of the Madurese people do these unreasonable variants because they believe they will be an alternative solution to solving their problems, including the abuse of narcotics they are currently facing.

In line with the above, the expression "*ngeco' tengka lanjang repentance*" means that this principle concerns wrongdoing in action and social ethics, and it will be complicated to solve it (Wiyata, 2002; Baso, 2005). What Armstrong & Mahmud (2008) calls a system model, namely a model of behavior or action that is used as a tool to solve problems without having to do trials; even though it is not following the values of religious spirituality, it even tends to inconsistent with the social norms of the Madurese community.

In this context, students who have "fanaticism" for their religion can be implemented it in everyday life by not looking for alternatives outside of the religious norms they adhere to in solving problems, including overcoming the effects of narcotics abuse. Ultimately, students in Madura will carry out their

religious teachings not employing blind taqlid but in ways regulated in their religion, namely at least knowing the basis or propositions of aqli-naqli in carrying out and carrying out the teachings of Islam.

4. CONCLUSION

Drug abuse among students in Madura, especially in Pamekasan Regency, is mainly carried out when the student is starting to become a teenager, characterized by instability, curiosity, and so on. The origin of the drugs being abused comes from: friends outside of school, sellers outside of school, friends at school, other parties, sellers in the school environment, relatives, and even parents. The causes of drug abuse in schools are easy to find, carried away by wrong trends and parental factors. Forms of overcoming the effects of drugs carried out among students in Madura include three forms of rehabilitation: medical, non-medical, and advanced development, as well as the collaboration of various types of local wisdom in the form of *koteka'an*. This current study lacks data showing the real action on how the implementation is carried out. Therefore, future studies are suggested to use direct observation in the field of study.

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