



Practices Of Optimizing the Role of Religious Moderation in Tackling Drugs Abuse

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ABSTRACT

The objectives of this research are to identify the practice of optimizing the role of religious moderation in preventing millennial generation drug abuse in the city of Semarang and obtaining formulations for achieving the first goal. This research applies a continuous descriptive method which has the characteristics of qualitative research. This method consists of data collection through observation, interviews, documentation, and literature study. The next step is conducting data analysis. The data analysis uses critical techniques. Critical analytical research aims to describe, discuss, and criticize primary ideas confronted with other primary concepts in the effort of comparative studies, relationships, and model development. This topic tends to be complex and depends on many factors, including the potential benefits and considerations related to the role of religious moderation in tackling drug abuse among the millennial generation. Positive Effects of Religion; religious moderation which includes teachings about avoiding risky behavior and practicing moral values can help prevent drug abuse. Spiritual beliefs and a bond with certain religious beliefs can help a person find meaning and purpose in life and reduce the desire to seek temporary gratification through drugs. Community and Support; the religion often involves membership in a community. A healthy religious community provides strong social support, connections with other members who share values and goals, and an understanding that drug abuse is against religious teachings. Education and Awareness; religious moderation includes education and awareness about the dangers of drug abuse among the millennial generation. Religious teachings can be a platform to convey information about the negative effects of drugs on physical and mental health, and their social and legal implications. Ethics and Responsibility; religious moderation teaches ethical, moral values, and personal responsibility which supports millennials make wise decisions and understand the consequences of their actions for themselves and others. Although religious moderation has many benefits, handling drug abuse among millennials still requires a comprehensive and holistic approach. There must be good strategies that involve educational experts, social support, clinical interventions, and collaboration between government, community agencies, and families. All of them play a vital role in addressing drug abuse issues. It is important to remember that each social and cultural context has different views on how to perceive and approach issues like drug abuse. There must also be effective solutions adapted to local needs and challenges.

Keywords:

Religious moderation and drugs

Introduction

The President of the Republic of Indonesia,

Mr. Joko Widodo on January 20, 2015, declared Indonesia in an emergency status for drugs and

extraordinary crimes. The data showed that 4.5 million people throughout Indonesia have been drug users. Data from the National Narcotics Agency (BNN) in 2021 showed that the prevalence of drug abuse in Indonesia will reach 1.80% or around 3,419,188 people. During the Covid-19 pandemic, the drug abuse rate has not decreased. Instead, it has been circulating massively. There are many transactions of different drugs such as methamphetamine, gorilla tobacco, marijuana, ecstasy, and put almost every day (SM, 22/6).

Indonesia is a pluralistic country that has many different tribes, races, and religions. Thus, there must be strong tolerance in understanding these differences that exist, as well as cultural educational institutions with different backgrounds of their citizens. Therefore, religious moderation is appropriate to be applied in the life of the nation and state, especially in multicultural societies. Religious moderation is a middle way of dealing with differences in extreme and fundamental groups.

There are some steps in implementing religious moderation in a multicultural society. The first is making educational institutions a laboratory basis for religious moderation and taking a socio-religious approach to religion and the state. This tolerance is crucial for upholding the pluralism of our society. This diversity is a real face that is undeniable and must be managed properly. When there is good management of diversity, it will become a formidable strength. On the other hand, if diversity is not handled appropriately, there will be potential to damage the foundations of social, national, and state life. This is where the importance of Islamic scholars (*Alim Ulama*) and other religious leaders to provide a cool atmosphere for Indonesia.

Religious moderation must be sustainably developed in Indonesia and Central Java, especially as a conception that can build tolerance and harmony to strengthen national unity and integrity. Religious leaders have a strategic role in driving religious moderation to create inter-religious harmony in Indonesia. Therefore, besides the central government, the task of strengthening religious harmony must

also be carried out by religious leaders. They can become a strategic bridge for people to mobilize religious moderation in terms of religious belief and understanding as well as concrete actions in preventing, mediating, and resolving conflicts among religious communities.

In this context, *alim ulama* can help communicate effectively to the public regarding religious moderation and grounding Islam as *Rahmatan Lil Alamin* (a merciful religion for the universe). Islam is full of compassion, tolerance, and love. The existing information technology can be an effective medium to preach Islamic teachings. Social media can be a link to reach wider communities, especially the millennial generation. Let's do *jihad*. Our *jihad* today is a *jihad* to struggle to uphold the truth, to maintain harmony, and unity, to weave threads of togetherness, and to strengthen bonds of brotherhood and cooperation. Our *Jihad* today is *tabayyun* (clarifying) when we find unclear information, spread good speech, and fight false news. We should also do *jihad* to overcome poverty and unemployment and create prosperity.

Head of the National Narcotics Agency (BNN) of Central Java Province Brigadier General Purwo Cahyono said that Central Java experienced a significant increase in drug abuse. It has reached 1.3% or around 159,081 people have become drug users. It ranks 4th in Indonesia. In other words, 180 out of 10,000 Indonesians aged 15-64 have been exposed to drugs. This must be our deepest concern and reflection with parents and the millennial generation. It is very ironic and worrying that for 1.5 years during the pandemic era, most students have not been to school, and they have become drug couriers who were promised to earn pocket money.

According to the authors, Indonesia is currently facing four serious and complicated problems. They are the massive increase in drug abuse during the Covid-19 pandemic, terrorism, radicalism, and corruption. They will become a serious threat to the survival of the nation if they are not managed properly and taken seriously. In terms of drug abuse, it has

infected all levels of society. This issue does not recognize social status. The users might be the members of the Indonesian armed forces and policemen, civil servants, educators, religious leaders, students, and so on.

Why are drug trafficking and abuse so easy to run in Indonesia? This is a typical question that arises every time there is a drug abuse case. There are two things as causative factors. The first is that Indonesia is a wide archipelagic country. Therefore, it is difficult to control drug trafficking. The difficulty in monitoring drug trafficking makes Indonesia has become one of the most promising drug market shares. The second factor is that law enforcement is not yet optimal.

There is Law Number 35 of 2009 concerning narcotics, ranging from mild to severe punishments such as the death penalty. However, it has not yet become a deterrent for drug users and dealers. Ironically, often we hear that there are still many bribery practices from law enforcement officers and big-name drug dealers. There are some developing assumptions why Indonesia is a potential country to be an object of weakening a nation. This is nothing but to weaken the nation's next generation. Of course, this will have an impact on future life based on theoretical and empirical discussions and the findings of the results.

Methods

Collection Technique

1. Questionnaire: the questionnaire includes some questions related to the role of religious moderation in overcoming drug abuse. It is delivered to millennials, religious and community leaders, and other relevant individuals. We have to make sure that the questions cover aspects of religion, knowledge of drugs, attitudes toward drugs, and countermeasures.

2. Interview; there are some interviews with related respondents such as religious and community leaders and millennials who have experienced or been involved in drug abuse. The interviews can be conducted face-to-face or over the phone. The questions are related to the role of religious moderation, experiences

with drugs, prevention efforts, and suggestions for enhancing the role of religious moderation in overcoming drug abuse

3. Observation; making direct observations on the activities carried out by religious institutions, communities, or individuals involved in tackling drug abuse. This activity includes the observation of how the role of religious moderation is integrated into drug prevention programs. There must be great support for the millennial generation and efforts made to address drug abuse.

4. Documents and Content Analysis; Collect and analyze documents such as reports, brochures, presentation materials, or publications related to the role of religious moderation in overcoming drug abuse. Content analysis can help understand the approaches, strategies, and success of programs implemented in overcoming drug abuse among the millennial generation.

Validity Tests

1. Content Validity; ensuring that the research instruments (questionnaire or interview guides) include relevant and representative aspects of the concept to be studied. Content validity can be checked by involving some experts like academics, practitioners, or drug experts to evaluate the research instrument.

2. Construct Validity; is to check whether the research instrument can effectively measure the construct under study. In this context, construct validity can be identified through confirmatory factor analysis (CFA) or correlation tests among related variables.

3. Reliability; measuring the reliability of the research instrument to check the extent to which the instrument is consistent in measuring the same variable. Reliability can be done through reliability testing such as internal consistency using Cronbach's alpha or retesting using Pearson or Spearman-Brown correlation coefficients

4. Triangulation; there are different methods, sources, and perspectives in the data collection to verify findings. By combining some data collection techniques such as questionnaires, interviews, and observations,

we can verify and compare the results obtained from each technique.

5. **Subjectivity Test**; assessing the researcher's subjectivity and ensuring that the data interpretation is not swayed by any particular views or prejudices. In this case, consider a reflective, collaborative, or engaging approach to other researchers to critique or evaluate findings and interpretations.

6. **Credibility and Transferability**; establishing research credibility by providing a detailed description of the research context, research steps, and analysis. Transferability can be checked by ensuring that the research context and findings found are applicable in other places or similar situations.

Analysis Techniques

1. **Descriptive Analysis**; this technique uses descriptive statistics to overview the collected data. It involves calculating the average, median, mode, and percentile for the relevant variables. Descriptive analysis can help us understand the respondents' characteristics, their level of knowledge, attitudes, or religious moderation activities carried out in overcoming drug abuse.

2. **Correlation Analysis**; this technique analyzes the relationship between the variables involved in the research. It uses some correlation methods such as Pearson or Spearman correlation to measure the extent to which these variables relate to one another. For instance, we can examine the relationship between the level of involvement in religious moderation activities and attitudes toward drugs or the success of the coping program.

3. **Regression Analysis**; this technique uses regression analysis to understand the cause-and-effect relationship between independent and dependent variables. Regression analysis can help to evaluate the extent to which the role of religious moderation influences the millennial generation's drug abuse behavior. We can see if some religious activities or support from a religious leader are related to drug abuse rates.

4. **Thematic Analysis or Content Analysis**; if you are using qualitative data such as interview transcripts or text from documents, you can use thematic analysis or content

analysis to identify patterns, themes, or categories from the data. This technique allows you to understand religious views, experiences, or moderation efforts that are relevant to overcoming drug abuse issues.

5. **Comparative Analysis**; it performs a comparative analysis between different groups or subgroups to compare differences in the variables studied. For example, you can compare the level of knowledge about drugs between millennials who are active in religious activities and those who are not, or compare the effectiveness of drug control programs that involve religious moderation with programs that do not

Results And Discussions

The Practice of Optimizing the Role of Religious Moderation in Overcoming Drug Abuse among the Millennial Generation

There are some steps to achieve the main goal:

a) Religious Education and Awareness

There should be religious education programs that aim to improve the understanding of religion and spiritual values among the millennial generation. The activities include seminars, religious lectures, studies, and other relevant activities. The programs must focus on some aspects such as morality, responsibility, and good morals in religion to prevent drug abuse.

Examples of the materials

Islamic religious learning materials on drug prevention cover various aspects that can help Muslims understand the bad effects of drugs and ways to fight their abuse. Some themes in the study of Islamic religion on drug prevention are:

1. **Laws and Prohibitions in Islam**; this topic explains the Islamic laws regarding the use and abuse of drugs. This provides knowledge about the prohibition of drugs based on Al-Qur'an and Hadith to help Muslims understand the religious consequences related to drug use.

2. **Education and Awareness**; Islamic religious studies provide an understanding of the importance of education and awareness in preventing drug abuse. This includes an

emphasis on Islamic values such as health, morals, and responsibility to the body and society.

3. Role of the Family; Islamic religious studies can highlight the role of the family in preventing drug abuse. This includes an understanding of the importance of religious education in the family, parental supervision of their children, and role models in building a strong generation that is free from drugs.

4. Social and Health Impacts; this topic describes the social and health impacts due to drug abuse. This includes damage to social relationships, physical and mental health disorders, and other negative impacts that can occur to individuals and people in general.

5. Recovery and Rehabilitation; Islamic religious studies discuss the importance of recovery and rehabilitation for those committing drug abuse. It also underscores the importance of compassion, understanding, and community support in helping individuals who want to be free from drug addiction.

6. Community Awareness and Empowerment; Islamic religious studies also inspire Muslims to increase their awareness and community empowerment in tackling drug abuse. This includes various measures such as anti-drug campaigns, training, and establishing community networks to support prevention and rehabilitation.

7. During Islamic studies on drug control, it is important to emphasize the principles of compassion, justice, and concern for individuals affected by drugs. This is in line with Islamic teachings which encourage people to do well and help those in need, especially in the context of drug abuse.

b) Partnerships with Religious Institutions

There should be a collaboration with religious institutions such as mosques, churches, and temples to spread anti-drug messages to the millennial generation. Religious institutions can be an effective place to reach and interact with this target audience. Some religious institutions are active in tackling drugs. The institutions are:

1. Indonesian Council of *Ulama* (MUI): It is an organization that has an important role in

tackling drug trafficking in Indonesia. MUI actively issues *fatwas* regarding the prohibition of drug use and distribution. They also cooperate with various government and non-government institutions to provide education to the public about the dangers of drugs

2. National Narcotics Agency (BNN) Malaysia; is a government agency that works closely with religious institutions to provide rehabilitation programs for drug addicts. The program includes religious teaching, counseling, and the development of social and daily life skills.

3. Islamic Relief Worldwide; this humanitarian organization has drug prevention and rehabilitation programs in various countries, including countries with a majority Muslim population. They work with local government and religious institutions to provide education, care, and support for drug addicts and their families.

It should be remembered that the list above is only a small part of the many Islamic religious institutions that play a role in tackling drugs. Many other institutions and organizations also contribute to efforts to prevent, rehabilitate, and recover drug addicts based on Islamic values.

c) Establishment of Discussion and Guidance Groups:

The discussion and guidance groups involve religious leaders and millennials to discuss issues related to drug abuse. The groups provide a safe space for millennials to share experiences, learn from each other, and get guidance from religious leaders.

The guidance aims to tackle drugs abuse:

1. Counseling and Education about the Dangers of Drugs; the counselors can provide clear and accurate information to individuals or groups about the negative effects of drug use on physical and mental health, social relationships, and life as a whole. It aims to increase awareness of the dangers of drugs and help individuals make wise decisions to stay away from them.

2. Identification of Triggering Factors; counselors can help individuals identify the

triggering factors or situations that lead to substance use. By understanding these factors, individuals can learn how to avoid or deal with them with healthier strategies.

3. **Development of Stress Coping Strategies;** counselors can help individuals develop coping strategies for relieving pressures and stress that can trigger cravings to use drugs. This can include using relaxation techniques, meditation, or positive physical activity.

4. **Monitoring Progress and Achievement of Goals;** the counselors can help individuals in monitoring and evaluating their progress away from drugs. By setting realistic and measurable goals, counselors can provide the necessary support and guidance to achieve the goals.

5. **Emotional and Motivational Support;** the counselors can provide emotional support to individuals who are struggling to get off drugs. They can also help generate individual motivation to continue their struggle in overcoming drugs.

6. **Social Recovery and Reintegration;** for individuals who have come out of drug addiction, counselors can help them in social recovery and reintegration. This includes helping individuals rebuild healthy relationships, develop social skills, and seek positive educational or employment opportunities.

7. **Family Assistance;** the counselors can provide guidance and assistance to families of individuals affected by drug use. This includes counseling on how to support individuals who are in the process of recovery, overcoming social stigma, and building healthy communication patterns within the family.

It should be noted that counseling that is effective in dealing with drugs must be adapted to individual needs and situations. Each individual has a unique recovery journey, and the counseling approach must be adapted to suit their needs and goals. By working together, different parties can support and complement each other to prevent drug abuse among the millennial generation.

Closing

This section concludes the practice of

optimizing the role of religious moderation in tackling drug abuse among the millennial generation. This is a quite complex issue and depends on many factors. However, here are some potential benefits and considerations related to the role of religious moderation in preventing drug abuse among young people. Religious moderation includes teachings about avoiding risky behavior and practicing moral values to help prevent drug abuse. Spiritual beliefs and attachment to certain religious beliefs can help a person find meaning and purpose in life and reduce the desire to seek temporary satisfaction through drugs. Another benefit is that religion often involves membership in a community.

A healthy religious community provides strong social support, connections with fellow community members to share values and goals, and an understanding that drug abuse is against religious teachings. Religious moderation also covers education and awareness about the dangers of drug abuse among the millennial generation. Religious teachings can be a platform to convey information about the negative effects of drugs, their impact on physical and mental health, as well as their social and legal implications. In terms of ethics and responsibility, religious moderation can teach ethical, moral values, and personal responsibility, which can help young people make wise decisions and understand the consequences of their actions on themselves and others.

Even though religious moderation has many benefits, handling drug abuse effectively still requires a comprehensive and holistic approach. Strategies that involve education, social support, clinical interventions, and collaboration between government, community agencies, and families all play a vital role in dealing with this challenge. It is crucial to remember that each social and cultural context has different ways and approaches in managing certain issues such as drug abuse, and there must be effective solutions to solve them.

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