

The Management of the Rehabilitation of Santri Drug Addicts in Islamic Boarding School

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Abstract

This study describes the management of the rehabilitation of santri drug addicts at Nurul Haromain Islamic Boarding School in Kulonprogo Yogyakarta. This research is a qualitative case study in which data were gathered through interviews, documentation and non-participant observation and validated through source triangulation. The data was then analyzed using Miles & Huberman model, involving data reduction, data display and conclusion drawing. The result shows that: 1) the management of the rehabilitation of santri drug addicts at Nurul Haromain Islamic Boarding School in Kulonprogo Yogyakarta is carried out by implementing James Stoner's management theory i.e., planning, organizing, directing and controlling; 2) The planning stage embodies in the admission of santri drug addicts; 3) the organizing phase is manifested by the existence of organizational structure of the management of the santri rehabilitation, while the directing phase embodies in the implementation of the rehabilitation programs; 4) The controlling stage appears in regular supervision activities performed by Nurul Haromain caregiver while the supervision for the rehabilitation santri is carried out intensively by the board and room assistants.

Keywords: *Management of Rehabilitation, Santri Drug Addict's Rehabilitation, Nurul Haramain Islamic Boarding School*

Abstrak

Penelitian ini mendeskripsikan tentang tata kelola rehabilitasi santri pecandu narkoba di Pondok Pesantren Nurul Haromain Kulonprogo Yogyakarta. Metode penelitian yang digunakan adalah studi kasus dengan pendekatan kualitatif. Pengumpulan data dilakukan melalui wawancara, studi dokumentasi dan observasi non partisipan. Analisis data menggunakan model Miles & Huberman, yakni reduksi data, display data, dan penarikan kesimpulan. Keabsahan data melalui teknik triangulasi sumber. Hasil penelitian: (1) tata kelola rehabilitasi santri pecandu narkoba mengimplementasikan teori fungsi manajemen James Stoner, yakni perencanaan, organizing, leading, dan controlling. (2) Perencanaan diwujudkan dalam kegiatan penerimaan santri pecandu narkoba; (3) Organizing dan leading diwujudkan dengan adanya struktur organisasi kepengurusan santri rehabilitasi, pelaksanaan program rehabilitasi; (4) Controlling

diwujudkan dalam kegiatan pengawasan oleh pengasuh pondok pesantren Nurul Haromain secara berkala. Pengawasan untuk santri rehabilitasi dilakukan secara intensif oleh pengurus dan pendamping kamar.

Kata Kunci: *Tata Kelola Rehabilitasi, Rehabilitasi Santri Pecandu Narkoba, Pondok Pesantren Nurul Haromain*

Introduction

The National Narcotics Board (BNN) in its 2017 annual report confirmed that the prevalence of drug abusers in the 10 - 59 age group within that year was accounted for 1.77% or approximately 3 - 3.7 million people.¹ Meanwhile, following that year, in 2018, it was reported that the prevalence of drug abusers among students was 3.2% or about 2.297.492 students.² In 2019, subsequently the board announced that the prevalence of drug abusers in the 15 - 64 age group was accounted for 1.8% or roughly 3.419.188 people.³ Looking at the three figures, it cannot be simply concluded that there has been any increase or decline in terms of drug abusers since the respondents of the survey were diverse annually. However, overall, the number of drug abusers remains high. Therefore, an effective strategy in tackling drug abuse is urgently needed.

Some underlying reasons that may influence adolescents to misuse drugs could be the lack of parental control, peer influence or unhealthy environment.⁴ Medical rehabilitation per se has been deemed inadequate to treat drug abusers. Thus, spiritual or psycho-religious rehabilitation is believed to be supportive of the healing process for drug addicts.⁵ If individuals possess high level of religiosity, then they may be able to prevent and avoid themselves

¹ Puslitdatin, "Laporan Tahunan Puslitdatin BNN Tahun 2017," Laporan Tahunan (Jakarta: BNN, 2018).

² Puslitdatin, "Laporan Tahunan Puslitdatin BNN Tahun 2018," Laporan Tahunan (Jakarta: BNN, 2019).

³ Puslitdatin, "Laporan Tahunan Puslitdatin BNN Tahun 2019," Laporan Tahunan (Jakarta: BNN, 2020).

⁴ Ahmad Ahmad, "Peran Pondok Pesantren Rehabilitasi Mental Ash-Shiddiqi dalam Pembinaan Korban Narkoba (Studi Kasus di Pondok Pesantren Ash-Shiddiqi Kowel Pamekasan)," *Jurnal Penelitian dan Pemikiran Islam* 1 (2017).

⁵ Noviarini, dkk, "Hubungan Antara Dukungan Sosial dengan Kualitas Hidup pada Pecandu Narkoba yang Sedang Menjalani Rehabilitasi. *Proceeding PESAT (Psikologi, Ekonomi, Sastra, Arsitektur & Teknik Sipil)*," 2013, 112.

from drug abuse.⁶ During the rehabilitation process, the quality of life of former drug addicts can be observed from physical and social aspects.⁷ On the physical aspect, they are recovering and are better able of carrying out their activities, though they feel tired easily. On the social aspect, drug rehabilitation participants acquire emotional supports from their families and relatives. After the rehabilitation, former drug addicts begin to receive support from their community while managing low levels of social pressure.⁸ Through rehabilitation in Islamic boarding school, drug addicts can be treated through medical as well as religious therapy so that they can be well received by the community.

A research by Irfangi conducted at H. Mustajabah Mental Hospital in Purbalingga found that the implementation of religious approach during the rehabilitation process bore a positive impact on the participants. The rehabilitation process consists of three elements i.e., scientific, natural and divine rehabilitation.⁹ Scientific rehabilitation is carried out through the help of medical personnel, while natural rehabilitation is done by providing treatment in a beautiful, natural environment or in a place where patients formerly live. Whereas divine rehabilitation is performed through non-medical activities consisting of *shalat* (prayer), *rukyah* (Islamic exorcism), *dzikir* (remembrance of God), offering *tausiyah* (advice) and prayer.¹⁰ *Dzikir* in the

⁶ Akmal Hawi, "Remaja Pecandu Narkoba: Studi Tentang Rehabilitasi Integratif di Panti Rehabilitasi Narkoba Pondok Pesantren Ar-Rahman Palembang," *Tadrib* 4 (1), 2018.

⁷ Mardiyah Aynal and dkk, "Studi Kualitatif Hidup Mantan Pecandu Narkoba di Klinik Rehabilitasi BNN Kota Kendari Tahun 2017," *JIMKESMAS (Jurnal Ilmiah Mahasiswa Kesehatan Masyarakat)* 3 (1), 2018: 6.

⁸ F. Ibrahim et al., "Social Pressure among Former Drug Addicts after Discharged from Drug Rehabilitation Centre," *International Journal of Psychosocial Rehabilitation* 24 (4), 2020: 4517-25, <https://doi.org/10.37200/IJPR/V24I4/PR201554>.

⁹ M Irfangi, "Implementasi Pendekatan Religius dalam Rehabilitasi Korban Penyalahgunaan Narkoba di Rumah Sakit Khusus Jiwa H. Mustajabah Purbalingga," *Jurnal Kependidikan* 3 (2), 2015.

¹⁰ Irfangi.

perspective of Qodiriyah Naqsyabandiyah can also be a remedy for patients' recovery during rehabilitation.¹¹

Another research on the rehabilitation of drug addicts is conducted by Ni'matuzzakiah et al., at Panti Hafara in Yogyakarta. This research proves that one of the alternative treatments that can be done to cure drug addicts is by implementing emotional freedom techniques. Through this technique, former drug abusers who initially experienced emotional burden, aggravation, doubt and hopelessness are likely to improve and become more relaxed and more comfortable. Thus, drug addict therapy by means of emotional freedom techniques can be applied to rehabilitate the patients effectively.¹² Early treatment of drug addicts in terms of their physical health will increase effectiveness and provide post-rehabilitation changes promptly.¹³

During post-rehabilitation, former drug addicts retain a sense of connection with others, are able to regulate emotions, hold a positive appreciation of themselves, and become more resilient so that they are able to face the challenges of being former drug addicts.¹⁴ As a matter of fact, group communication at the rehabilitation center directly provides emotional support¹⁵ during the process of recovery so that the participants will have the ability to live better after the rehabilitation.

¹¹ A.B.A. Mansor, K.M. Yassin, and S. Ahmad, "Analysis of Qodiriyah Naqsyabandiyah's Zikir Tariqat as a Therapy for Drug Recovery in Malaysia," *Journal of Critical Reviews* 7 (8), 2020: 1580-85, <https://doi.org/10.31838/jcr.07.08.312>.

¹² E. Ni'Matuzzakiah, T. Isnaningsih, and Ubaidillah, "Emotional Freedom Techniques-Based Therapy to Rehabilitate Victims of Drug Abuse in Panti Hafara Yogyakarta," *Pakistan Journal of Medical and Health Sciences* 14 (2), 2020: 1548-52.

¹³ M.I. Latief and A. Solli, "Social Challenges of Teen in Recovery from Drugs Addictions: A Case Study of Makassar, Indonesia," *Enfermeria Clinica* 30, 2020: 390-93, <https://doi.org/10.1016/j.enfcli.2019.11.005>.

¹⁴ Rizki Febrinabilah and Ratih A. Listiyandini, "Hubungan Antara Self Compassion Dengan Resiliensi pada Mantan Pecandu Narkoba Dewasa Awal," in *Konferensi Nasional Peneliti Muda Psikologi Indonesia*, 1 (1), 2016.

¹⁵ Hanifa Nur Anisah, "Komunikasi Kelompok Antar Pecandu Narkoba dalam Proses Pemulihan Psikologi dan Sosial di Pusat Pengembangan Rehabilitasi Yayasan Pintu Hijrah (ISRAH)," *Jurnal Ilmiah Mahasiswa FISIP Universitas Syiah Kuala* 3 (1), 2018.

This study describes the management of the rehabilitation program instead of the rehabilitation strategy. In doing so, this research applied case study method taken place in *Nurul Haromain* Islamic boarding school in Kulonprogo, Yogyakarta. Through in-depth interviews, non-participant observation, and documentation, data were gathered, validated through source triangulation and analyzed descriptively using Miles & Huberman data analysis technique.

Islamic Boarding School Caregiving

There are three types of caregiving practices in Islamic boarding school. *Firstly*, authoritative caregiving. In this type of caregiving, the caregivers carry out extra tight supervision of the students' behavior. However, the caregivers remain responsive, show respect, value students' thought and consideration and involve them in decision making process.¹⁶ *Secondly*, authoritarian caregiving. This type of caregiving limits and demands students to follow and obey the caregivers' orders. This type of caregiving tends to be coercive and may affects the students' personality to become less independent. *Thirdly*, permissive caregiving. This caregiving practice involves the caregivers setting the boundaries and rules in guiding the students¹⁷ yet the students are given freedom to carry out activities as they wish which may result in students' inability to control their behavior.

The Rehabilitation Activities for Santri Drug Addicts

The key activity at the *Nurul Haromain* Islamic boarding school is teaching and learning around religious councils. To support the rehabilitation program, *santri* (students learning and living in Islamic boarding school) addicted to drugs are given three life skills activities namely vocational activities, *gotong royong* (common task activities) and medical treatment activities.¹⁸

¹⁶ Desmita Desmita, *Psikologi Perkembangan* (Bandung: PT Rosdakarya, 2015).

¹⁷ Desmita.

¹⁸ Nasrullah Nasrullah, Wawancara tentang Program Santri Rehabilitasi, Transkrip Wawancara, January 23, 2020.

Firstly, vocational activities. The main purpose of this activity is to address *santri*'s interests and potentials. *Santri* are equipped with entrepreneurial skills by giving them various trainings such as wedding decoration training, machinery, brick making, screen printing, cooking, etc. *Santri* are given the freedom to attend activity of their choice, thus, they can learn and sharpen their passions and talents.

Secondly, *gotong royong* (common task activities). This activity is employed as a mean of social communication among rehabilitation *santri*, which includes cleaning the boarding school environment, helping with cooking, and other incidental activities. *Gotong-royong* is one of the greatest valuable Indonesian culture that needs to be preserved and disseminated. Through this activity, the *santri* may be able to develop their capacity to interact with fellow humans. In addition, it may also strengthen their self-confidence if they have to return to and interact with wider society.

Thirdly, medical treatment activities. This activity is performed to examine the development of physical and mental health of the rehabilitation *santri*. For this purpose, this activity is therefore carried out monthly following fixed schedule. Apart from the scheduled medical check-ups, medical examinations can also be done anytime once required. The medical examination of the rehabilitation *santri* is carried out by health workers from dr. Suroyo Mental Hospital, Magelang.

The Management of the Caregiving of Santri Drug Addicts

In realizing the rehabilitation programs, *Nurul Haromain* Islamic boarding school undertakes several stages, i.e., *santri* admission, rehabilitation program implementation, program organization, program directing, and program supervision. *Nurul Haromain* Islamic boarding school collaborates with dr. Suroyo Mental Hospital, Kulonprogo Regency Narcotics Board and Yogyakarta Provincial Narcotics Board to learn more about the standardization of treatment and training for drug addicts.¹⁹

¹⁹ Yon Kepala Administrasi, Tata Kelola Program Rehabilitasi Santri Pecandu Narkoba, Wawancara, March 16, 2020.

1. The Admission of Santri

During the admission process, prospective *santri* go through a screening process consisting of urine tests, medical check-ups and assessments. Urine test is carried out to determine the drug levels in the body of the prospective *santri* while medical check-ups is conducted by drug rehabilitation service agencies to examine the *santri*'s current health condition. Prospective *santri* who have completed medical check-ups and received approval from doctors and the National Narcotics Board will be accepted as drug rehabilitation *santri* at *Nurul Haromain* Islamic Boarding School. In the meantime, assessment is performed through 3 methods, namely observation, interviews and medical examinations. The assessment activities are carried out by mentors and counselors by obeying rules set by the Yogyakarta Provincial Narcotics Board. Then, prospective *santri* fill out forms, attend an interview and complete administrative costs.

2. The Implementation of the Rehabilitation Programs

In handling *santri*'s daily activities, the management needs to implement effective caregiving strategy so that the *santri* are able to attend daily activities properly. One of popular caregiving strategies is that proposed by Diana Baumrind namely authoritative caregiving in which the caregivers performed extra tight supervision of the children' behavior. However, the caregivers remain responsive, show respect, value children's thought and consideration and involve them in decision making process.²⁰ Caregivers' authoritative attitude will foster children's good personal and social adjustment. The attitude of authoritative caregivers generates children's thinking independence, initiatives, healthy self-concept, positivity and confidence.

Nasrullah, a member of management team at *Nurul Haromain* Islamic Boarding School, stated that by freeing the *santri* to choose activities they are interested in, daily activities in the boarding school can be carried out properly.²¹ The boarding school provides opportunities so that the *santri* are able to learn not only religious studies but also life skills

²⁰ Desmita, *Psikologi Perkembangan*.

²¹ Nasrullah Narullah, Wawancara Pelaksanaan Program Rehabilitasi Santri Pecandu Narkoba di Ponpes Nurul Haromain, Transkrip Wawancara, January 23, 2020.

necessary for their future interaction within wider society. However, the boarding school slightly forces the *santri* regarding the performance of daily prayers activities aimed at establishing habituation they need after completing the rehabilitation program. In fact, these practices can be related to Diana Baumrind's concept of authoritative caregiving.

Activities organized for rehabilitation *santri* involves *rukyyah* (Islamic exorcism, *wirid* (invocation), congregational prayer, grouped Qur'an recitation, and skills-related activities. *Rukyyah* is performed during the early days of the *santri* entering the rehabilitation program. This activity is intended to uplift *santri's* faith and awareness so that they are able to attend the rehabilitation programs thoroughly.²² Following this activity, the *santri* perform *wirid* by reciting *rotibul hadad* dan *rotibul athos* repeatedly aimed at focusing their minds toward positive changes. Next, the *santri* accomplish congregational prayer which may improve their sense of closeness to God. After congregational prayer, the *santri* conduct grouped Qur'an recitation. The congregational prayer and the grouped Qur'an recitation are performed jointly with non-rehabilitation *santri*. This is done in order to exercise *santri's* social skills and to strengthen the relationship among them. The *santri* are also provided with skills-related activities aimed at eliminating boredom and equipping them with provisions needed for their future life.

3. The Organization and the Direction of the Rehabilitation Programs

Nurul Haromain Islamic boarding school applies organizational structure similar to that of other Islamic boarding school which consists of the caregivers, the person in charge, the administrative section, the medical section, and the residential section. The task distribution is not delivered based on academic qualification since the staff are mostly the alumni of *Nurul Haromain* Islamic Boarding School.²³ In order to improve the skills of the management team, particularly the medical and residential sections, the boarding school collaborates with Yogyakarta Provincial Narcotics Board and Kulonprogo Regency Narcotics Board to

²² Kepala Administrasi, Tata Kelola Program Rehabilitasi Santri Pecandu Narkoba.

²³ Kepala Administrasi.

conduct monthly trainings on care standardization of drug addicts' rehabilitation.²⁴

The management team also arranged periodical scheduled meeting intended to report accomplished activities and planned or on-going activities. This meeting is also set up for evaluation process of the program activities.²⁵ The evaluation and the direction of the activities may also be carried out through “*ngopi santai*” (enjoying coffee) activity done two or three times per week. This activity is attended by the entire management team and teachers of *Nurul Haromain* Islamic boarding school.²⁶

4. The Controlling of the Rehabilitation Programs

Controlling or supervision is carried out to assess the progress of a program in order to improve the achievement.²⁷ In other words, the supervision is performed to measure the success of a program. In general, the supervision at *Nurul Haromain* Islamic boarding school is performed by the chief caregiver, *Kyai Sirojan*. In particular, teacher's performance monitoring is done through direct observations. Moreover, the caregiver carries out monthly supervision during coordination meeting. If a problem is found then the caregivers will provide guidance to seek solution.

Meanwhile, special supervision for the rehabilitation *santri* is carried out by the management team, teachers, and room assistants. One room assistant is responsible for intensive supervising of two to three rehabilitation *santri*. Therefore, the psychological development of the rehabilitation *santri* can be observed thoroughly.

²⁴ Kepala Administrasi.

²⁵ Rayi Rayi, Pengorganisasian dan Pengarahan Program Rehabilitasi Santri Ponpes Nurul Haromain, Transkrip Wawancara, July 15, 2020.

²⁶ Nasrullah, Wawancara Informan.

²⁷ M Manullang, *Dasar-Dasar Manajemen* (Yogyakarta: Gadjah Mada University Press, 2012).

Conclusion

The management of the rehabilitation of santri drug addicts at Nurul Haromain Islamic boarding school in Kulonprogo, Yogyakarta is carried out by implementing James Stoner's management theory which involves systematic stages i.e., planning, organizing, directing and controlling. Although the management team does not employ identical terms to that of James Stoner, the activities performed convey the same values. The planning stage which involves admission activities can be related to James Stoner's planning phase. The organizing and directing stage are embodied in the implementation of the rehabilitation programs and the existence of organizational structure. General controlling activity is performed by the caregiver of Nurul Haromain Islamic boarding school, while specific controlling activity is carried out by the teachers aiming at observing the improvement of the santri drug addicts' life throughout the rehabilitation program.

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