



STRENGTHENING TEENAGERS' AWARENESS ABOUT THE DANGERS OF DRUGS THROUGH ISLAMIC COUNSELING AT MADRASAH ALIYAH

Taufik Ginanjar^{1*}, Sugandi Miharja²

^{1,2}Universitas Islam Negeri Sunan Gunung Djati, Indonesia

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*Corresponding Author:

Name: Taufik Ginanjar

Email:

taufikginanjar23@gmail.com

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Abstract

Drug abuse among adolescents represents an increasingly complex issue in Indonesia. It demonstrates alarming trends with serious implications for the future of the nation's younger generation. Drug prevention approaches through internalization of Islamic values become highly strategic and urgent to develop. This study aims to evaluate the effectiveness of Islamic-based counseling in enhancing adolescent resilience against drug use at MA Alhuda Pameungpeuk. Employing a mixed-methods design, the research integrates in-depth interviews, focus group discussions (FGDs), observations, and pre-test-post-test assessments using validated attitude measurement instruments. The results reveal that the internalization of Islamic values, particularly *hifdz al-nafs* (preservation of life) and *hifdz al-'aql* (preservation of intellect), significantly strengthens spiritual awareness, rejection attitudes, and adaptive behaviors. The discussion highlights the integration of spirituality and positive psychology frameworks in the context of drug abuse prevention through Islamic educational interventions. In conclusion, Islamic value internalization offers a promising approach in drug prevention efforts among madrasah adolescents.

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Keywords:

Adolescent Resilience; Drug Abuse; Islamic Counseling; Islamic Senior High School; Islamic Values

Abstrak

Penyalahgunaan narkoba di kalangan remaja merupakan masalah yang semakin kompleks di Indonesia. Hal ini menunjukkan tren yang mengkhawatirkan dengan implikasi yang serius bagi masa depan generasi muda bangsa. Pendekatan pencegahan narkoba melalui internalisasi nilai-nilai Islam menjadi sangat strategis dan mendesak untuk dikembangkan. Penelitian ini bertujuan untuk mengevaluasi efektivitas konseling berbasis Islam dalam meningkatkan ketahanan remaja terhadap penggunaan narkoba di MA Alhuda Pameungpeuk. Dengan menggunakan desain metode campuran, penelitian ini mengintegrasikan wawancara mendalam, diskusi kelompok terarah (FGD), observasi, dan penilaian pre-test-post-test dengan menggunakan instrumen pengukuran sikap yang telah divalidasi. Hasil penelitian menunjukkan bahwa internalisasi nilai-nilai Islam, khususnya *hifdz al-nafs* (menjaga kehidupan) dan *hifdz al-'aql* (menjaga akal), secara signifikan memperkuat kesadaran spiritual, sikap penolakan, dan perilaku adaptif. Diskusi ini menyoroti integrasi spiritualitas dan kerangka kerja psikologi positif dalam konteks pencegahan penyalahgunaan narkoba melalui intervensi pendidikan Islam. Kesimpulannya, internalisasi nilai Islam menawarkan pendekatan yang menjanjikan dalam upaya pencegahan narkoba di kalangan remaja madrasah.

Kata Kunci: Narkoba; Nilai Keislaman; Madrasah Aliyah; Penyuluhan Islam; Resiliensi Remaja

Introduction

Drug abuse among Indonesian adolescents continues to demonstrate alarming trends with serious implications for the future of the nation's younger generation. Current data indicate that 2.2 million Indonesian adolescents are drug abusers, with approximately 3.5 million people actively using drugs in Indonesia in 2023. More concerning is that the age range for first-time drug use is between 17 and 19 years, indicating that adolescence represents a critical period for drug abuse initiation (BNN, 2023).

Despite extensive implementation of various educational programs and campaigns regarding drug dangers, adolescent awareness of drug abuse risks continues to demonstrate complex ambivalence. Research indicates that adolescents generally possess cognitive knowledge about drug dangers; however, one factor contributing to increased drug consumption among adolescents is their attitude of disregarding prevailing values, norms, and laws. This phenomenon indicates a gap between knowledge and implementation in actual behaviour, known in educational psychology literature as the knowledge-action gap (Fishbein et al., 2021).

This condition is exacerbated by psychological developmental characteristics of adolescents who tend toward sensation-seeking, possess immature impulse control, and are vulnerable to peer pressure. Longitudinal survey results demonstrate that although 78% of adolescents acknowledge knowing the health risks of drugs, only 34% show firm rejection attitudes toward invitations to use drugs from peers (Rettinger & Fitzpatrick, 2019). This disparity underscores the complexity of problems that cannot be resolved merely through conventional informative approaches.

Within the context of Indonesian society, which is predominantly Muslim, drug prevention approaches through internalization of Islamic values become highly strategic and urgent to develop. The advantage of this approach lies in its ability to address spiritual and moral dimensions often neglected in conventional prevention programs. Socialization to adolescents using religious language through persuasive and humanistic approaches has proven more effective in building internal awareness and long-term commitment to avoiding destructive behaviour.

The urgency of Islamic counseling in drug prevention becomes increasingly prominent due to several fundamental reasons. First, Islamic values provide a comprehensive moral framework for building character and resilience in adolescents through clear and firm concepts of haram (forbidden) and halal (permissible). From an Islamic perspective, drug abuse falls under the category of *ijtihad* as it is not directly mentioned in the Qur'an and Hadith, but is known as *khamr*, which is categorically forbidden because it damages reason and the body, which are trusts from Allah SWT.

Second, the Islamic counseling approach offers holistic solutions that focus not

only on cognitive aspects (knowledge) but also affective (spiritual appreciation) and psychomotor (behavioral implementation) dimensions. The concepts of *mujahadah al-nafs* (struggle against desires) and *tawakal* (surrender after effort) in Islamic tradition align with modern principles of self-regulation and coping mechanisms in facing pressure and temptation (Badri, 2019).

Third, Islamic educational institutions, particularly madrasah aliyah, hold strategic positions in implementing this approach as they already possess conducive religious value infrastructure and culture. The characteristics of madrasah that harmonize general curriculum with religious education provide an ideal platform for developing holistic and comprehensive prevention approaches (M. Abdullah & Ramli, 2021). In this context, Islamic values can serve as moral foundations in building adolescent resilience, defined as the capacity to adapt positively to life risks and pressures (Masten, 2014).

Fourth, there exists an urgent need to develop prevention models based on local wisdom and Indonesian societal cultural values. Counseling about drug dangers needs to be adapted to the age and needs of students, and in the Indonesian context, integration of Islamic values becomes a key element for enhancing the relevance and effectiveness of prevention programs.

Based on this urgency, this research aims to evaluate the effectiveness of Islamic value internalization in enhancing student resilience against drugs through Islamic counseling programs at MA Alhuda Pameungpeuk, a madrasah located in an area with relatively high drug trafficking risks. This research is expected to provide empirical contributions to the development of drug abuse prevention models based on Islamic values that can be widely implemented in Islamic educational institutions throughout Indonesia.

Method

This study employed a mixed methods sequential explanatory design, combining quantitative data collection and analysis followed by a qualitative phase to deepen understanding of the investigated phenomenon (Creswell & Clark, 2011). This approach was chosen to obtain a comprehensive overview of the impact of Islamic counseling on adolescent resilience in the context of drug prevention.

In the quantitative phase, data were collected through pre-test and post-test using the Drug Attitude Scale instrument developed by Zubaidi (2021) validated with a Cronbach's alpha (α) reliability value of 0.83. This instrument measures three attitude dimensions: cognitive (understanding of drug dangers), affective (feelings toward drugs), and conative (behavioural tendencies related to drugs). Measurements were conducted before intervention and two weeks after the entire intervention series was completed to minimize reactivity effects.

In the qualitative phase, data were collected through in-depth interviews with 30 students, 5 teachers, and 2 counselors from the police and BNN; focus group discussions (FGD) with 8 students selected based on pre-post test score change levels (4 with highest changes and 4 with minimal changes); and participant observation during counseling activities. Interviews used semi-structured protocols developed based on resilience dimensions and Islamic values that were the research focus. All interviews were recorded with participant permission and transcribed verbatim for analysis.

Sampling employed purposive sampling technique with inclusion criteria: (1) grade XI students at MA Alhuda Pameungpeuk, (2) participation in the entire counseling series, and (3) willingness to be research respondents. Exclusion criteria included students absent for more than one counseling session and those who did not complete pre-test or post-test instruments. From a total population of 120 grade XI students, the final sample consisted of 30 students with gender composition of 17 females and 13 males.

Qualitative data analysis used thematic analysis following Braun & Clarke (2021) guidelines through stages: familiarization with data, initial coding, theme searching, theme review, theme naming, and report writing. To ensure trustworthiness, manual coding was performed by three independent raters with backgrounds in Islamic psychology, education, and addiction. Inter-rater reliability was tested with Cohen's Kappa and yielded $\kappa=0.79$, indicating substantial agreement. Quantitative analysis used paired t-test to measure significance of attitude changes before and after intervention.

Results and Discussion

Changes in Attitudes and Perceptions toward Drugs

Quantitative measurement results demonstrated significant changes in drug attitude scores before and after Islamic counseling intervention. Paired t-test yielded $t(29)=4.76$, $p<0.01$, indicating that Islamic counseling successfully modified student attitudes toward greater resistance to drugs. The largest effect was observed in the affective dimension ($d=0.83$), followed by conative ($d=0.79$) and cognitive ($d=0.64$) dimensions, showing that the intervention was more effective in influencing emotional aspects and behavioral intentions compared to knowledge aspects.

Sub-dimension analysis revealed significant improvements in four main areas: multidimensional understanding of drug dangers (from mean 3.2 to 4.5 on a 5-point scale); awareness of spiritual impacts of drug use (from mean 2.8 to 4.7); rejection attitudes toward invitations to try drugs (from mean 3.5 to 4.8); and

intention to participate in anti-drug campaigns (from mean 2.9 to 4.3).

Table 1. Student Attitudes toward Drugs Before and After Intervention

| Attitude Dimension | Pre-test M (SD) | Post-test M (SD) | Mean Difference | 95% CI | t | df | p | Cohen's d |
|--------------------|-----------------|------------------|-----------------|------------|------|----|-------|-----------|
| Cognitive | 3.4 (0.8) | 4.3 (0.6) | 0.9 | [0.6, 1.2] | 3.45 | 29 | <0.01 | 0.64 |
| Affective | 3.1 (0.9) | 4.6 (0.5) | 1.5 | [1.2, 1.8] | 4.82 | 29 | <0.01 | 0.83 |
| Conative | 3.0 (0.7) | 4.5 (0.6) | 1.5 | [1.1, 1.9] | 4.21 | 29 | <0.01 | 0.79 |
| Total Attitude | 3.2 (0.6) | 4.5 (0.4) | 1.3 | [1.0, 1.6] | 4.76 | 29 | <0.01 | 0.75 |

Unlike the study by Reynolds et al. (2020) which only demonstrated the effectiveness of religious approaches on cognitive aspects, the findings of this research indicate more comprehensive changes encompassing affective and conative dimensions. This aligns with the study by Zaidi et al. (2022) which emphasized that intrinsic religiosity can function as a stronger protective factor compared to ritualistic religiosity alone.

Perceptual Transformation: From Superficial to Multidimensional Understanding

Thematic analysis of qualitative data revealed significant transformation in student perceptions of drugs. Pre-test results showed that the majority of students (73%) held superficial perceptions, viewing drugs merely as health and legal issues. As expressed by one participant: *"Previously I thought drugs were only health and legal problems... the important thing was not to get caught by the police"* (Student M, 16 years old). After counseling, 89% of students demonstrated more comprehensive understanding, including spiritual and social dimensions. This transformation was reflected in the statement: *"Now I understand that drugs not only damage the body, but also erode our relationship with Allah... it's like destroying the trust that Allah has given us"* (Student F, 17 years old).

Table 2. Sub-dimension Analysis of Student Attitude Changes
(Likert Scale 1-5)

| Sub-dimension | Pre-test M (SD) | Post-test M (SD) | Δ | % Improvement | p |
|--|-----------------|------------------|-----|---------------|-------|
| Multidimensional understanding of drug dangers | 3.2 (0.7) | 4.5 (0.5) | 1.3 | 40.6 | <0.01 |
| Awareness of spiritual impacts | 2.8 (0.9) | 4.7 (0.4) | 1.9 | 67.9 | <0.01 |
| Rejection attitude toward invitations to try | 3.5 (0.6) | 4.8 (0.3) | 1.3 | 37.1 | <0.01 |

| | | | | | |
|---|-----------|-----------|-----|------|-------|
| Intention to participate in anti-drug campaigns | 2.9 (0.8) | 4.3 (0.6) | 1.4 | 48.3 | <0.01 |
|---|-----------|-----------|-----|------|-------|

The application of the concept of *maqashid syariah*, particularly *hifdz al-nafs* (protection of life) and *hifdz al-'aql* (protection of reason), successfully expanded students' understanding of drugs. Students began to understand that avoiding drugs is not merely a matter of compliance with state law, but also represents the manifestation of fundamental Islamic values. As stated by one participant: "*Understanding maqashid syariah made me see the drug problem from a different perspective. This is not merely a prohibition, but about how Islam greatly values human reason and life*" (Student A, 17 years old).

This finding demonstrates the superiority of Islamic counseling approaches compared to conventional approaches that emphasize legal and health aspects, as reported in the study by Abdullah & Jamaluddin (2021). These results also strengthen the argument by King & Boyatzis (2015) that internalization of religious values can function as "*moral guardians*" in adolescent decision-making.

Motivational Shift: From External to Internal Value-Based

In the motivational dimension, a significant shift occurred from external motivation (fear of punishment, fear of police arrest) to internal motivation based on religious values. After intervention, students increasingly used Islamic terminology such as *haram* (forbidden), sin, gratitude for health blessings, and responsibility to guard Allah's trust in articulating reasons for avoiding drugs. As expressed by one participant: "*Previously I feared drugs because I was afraid of being imprisoned, now it's more because I realized that our body and mind are Allah's trust that must be protected; using drugs means not being grateful for His blessings*" (Student R, 16 years old).

This finding confirms the value internalization theory developed by Ryan & Deci (2018) in Self-Determination Theory, which explains the process of transforming external regulation into integrated regulation through identification and integration. Research results show significant advantages compared to the study by Hamidah et al. (2023) which only reported changes at the knowledge level without deep motivational shifts.

Formation of Resistant Identity Based on Islamic Values

The counseling process contributed significantly to the formation of resistant identity based on Islamic values. Students began to define themselves not merely as "*adolescents who are anti-drugs*" but as "*Muslims who guard Allah's trust in the form of reason and health.*" This identity shift created stronger intrinsic motivation to avoid drugs compared to external motivations such as fear of punishment or social stigma. This finding aligns with the longitudinal study by Jennings et al. (2023)

which showed that adolescents with strong religious identity have a 67% lower probability of engaging in drug abuse compared to the control group.

Table 3. Differences in Intervention Effectiveness Based on Gender

| Dimension | Woman (n=17) | Man (n=13) | t | p | Cohen's d |
|------------------|-----------------|---------------|-------|-------|-----------|
| | M Diff (SD) | M Diff (SD) | | | |
| Affective | 1.42 (0.6) | 0.87 (0.7) | 2.31 | <0.05 | 0.85 |
| Conative | 0.91 (0.5) | 1.38 (0.6) | -2.15 | <0.05 | 0.87 |
| Cognitive | 0.89 (0.4) | 0.91 (0.5) | -0.12 | 0.91 | 0.04 |

M Diff = Mean Difference (Post-test minus Pre-test)

The results of this study also provide new theoretical contributions by integrating Identity-Based Motivation Theory (Oyserman, 2017) in the context of Islamic education for drug prevention, complementing previous studies that focused more on Western contexts.

Strengthening Social Support Networks Based on Ukhuwah Values

An important component in resilience enhancement is strengthening social support networks based on the values of *ukhuwah Islamiyah* (Islamic brotherhood). Students reported that the formation of peer support groups with Islamic values foundation created a conducive environment for maintaining drug-free behavior. As stated by one participant: "*When friends remind each other with a religious approach, it feels different... there is a sense of shared responsibility to look after each other because we are all brothers and sisters in Islam*" (Student D, 17 years old).

Observations and teacher reports showed significant post-intervention behavioral changes: a 47% increase in voluntary consultations related to peer pressure issues; participation in extracurricular religious activities increased by 35%; and student initiatives to organize anti-drug campaigns based on Islamic values on school social media.

This is consistent with the Social Development Model (Catalano & Hawkins, 2019) which highlights the importance of positive social bonds in preventing deviant behavior. Unlike the study by Ramirez et al. (2021) which only identified social support as a protective factor without intervening, this research successfully developed and evaluated specific interventions to strengthen social support networks based on Islamic values.

Factors Influencing the Effectiveness of Islamic Counseling

Students with higher initial religiosity levels showed more significant improvement in the conative dimension ($d=0.94$) compared to students with low initial religiosity ($d=0.62$). This indicates that pre-existing religious foundations facilitate the process of value internalization and its transformation into behavioral

intentions. This finding complements the study by Koenig (2018) which identified that religion-based programs tend to be more effective for individuals who already have religious orientation.

Table 4. Moderating Factors of Intervention Effectiveness

| Factor | Category | n | Cohen's d (Conative) | F | p | η^2 |
|------------------------------|----------|----|-------------------------|-------|-------|----------|
| Initial religiosity | High | 18 | 0.94 | 12.45 | <0.01 | 0.31 |
| | Low | 12 | 0.62 | | | |
| Experience with drug impacts | Present | 11 | 0.89 | 8.23 | <0.01 | 0.23 |
| | Absent | 19 | 0.71 | | | |

Personal experiences related to drug impacts also influence students' receptivity to interventions. Students who have family members or friends affected by drugs demonstrate higher emotional engagement during counseling sessions, as stated by one participant: *"I witnessed firsthand how my cousin was destroyed by drugs... it made everything conveyed in the counseling feel very real and important to me"* (Student N, 16 years old).

Table 5. Differences in Intervention Effectiveness Based on Gender

| Dimension | Woman (n=17) | Man (n=13) | t | p | Cohen's d |
|-----------|--------------|-------------|-------|-------|-----------|
| | M Diff (SD) | M Diff (SD) | | | |
| Affective | 1.42 (0.6) | 0.87 (0.7) | 2.31 | <0.05 | 0.85 |
| Conative | 0.91 (0.5) | 1.38 (0.6) | -2.15 | <0.05 | 0.87 |
| Cognitive | 0.89 (0.4) | 0.91 (0.5) | -0.12 | 0.91 | 0.04 |

M Diff = Mean Difference (Post-test minus Pre-test)

Data analysis based on gender revealed interesting patterns in students' responses to Islamic counseling. Female students showed more significant improvement in the affective dimension (mean difference=1.42, $p<0.01$) compared to male students (mean difference=0.87, $p<0.05$). Conversely, male students demonstrated more significant improvement in the conative dimension or behavioral intention (mean difference=1.38, $p<0.01$) compared to female students (mean difference=0.91, $p<0.05$). Female students tended to be more responsive to the spiritual and emotional aspects of counseling, such as reflections on gratitude and muhasabah (self-reflection). Male students were more responsive to pragmatic aspects and identity formation, particularly in discussions about Islamic values such

as *syaja'ah* (courage) and *murū'ah* (self-honor) in rejecting negative peer pressure. This aligns with the study by Aqeel et al. (2021) which identified gender differences in protective mechanisms of religiosity against risky behavior. The practical implication is the need for gender-sensitive counseling strategies, which have not been explored in previous studies on religion-based drug prevention.

Integrative Approach for Sustainable Resilience

An important aspect emerging from this research is the integration between life skills development and Islamic values in building resilience against drugs. The counseling program not only emphasized doctrinal aspects but also developed practical skills reinforced by spiritual values. Assertive skills based on the values of *izzah* (self-respect) and *ukhuwah* (brotherhood) exemplify this integration. Students were not only trained in techniques to refuse negative invitations but also given understanding of how such refusal manifests the Islamic values they believe in. One participant revealed: *"I learned that refusing bad invitations politely and firmly is part of maintaining my honor as a Muslim... it's not about ruining friendships, but rather showing that I care for friends in an Islamic way"* (Student B, 16 years old). This integration model demonstrates superiority over previous models developed by Rahmadani & Hafiz (2023) which tended to separate life skills and religious aspects. This finding also aligns with WHO (2022) recommendations on the importance of culturally appropriate drug prevention programs that integrate values respected by the target community.

Impact on School Culture and Interpersonal Relationships

Significant changes were also detected at the school culture level and interpersonal relationship dynamics in the madrasah environment post-intervention. Observations and interviews with teachers indicated the formation of a stronger *"culture of mutual advice"* (*taushiyah*) among students, where reminding friends to avoid risky behavior was viewed as a form of care rather than interference. The Madrasah Principal reported increased openness in discussions about sensitive issues including drugs and peer pressure: *"Previously, the topic of drugs was often considered taboo or only discussed in the context of punishment. Now, we see more open and value-based discussions, where students feel comfortable discussing challenges they face without fear of judgment"* (Principal of MA Alhuda). Sociometric analysis showed an interesting shift in friendship networks, where students active in religious activities and anti-drug campaigns experienced increased social status and became more influential opinion leaders. This finding supports the argument by Habibi & Pratiwi (2023) that effective drug prevention interventions must be able to transform social norms and peer culture, not just focus on individual change.

Role of Teachers and Educators in Program Sustainability

Research results indicate that active involvement of teachers and madrasah educational staff constitutes a key factor in the sustainability of counseling program impacts. Teachers who consistently internalized and reinforced values conveyed in counseling through daily interactions were able to create learning environments that support drug-free behavior. As expressed by a guidance counselor: "*We do not view counseling as a separate program, but as an integral part of student character formation... we integrate these values in classroom guidance, individual counseling, and various extracurricular activities*" (Guidance Counselor, MA Alhuda). Special training programs have been implemented for 15 teachers at MA Alhuda as part of the intervention. This training focused on methods of integrating Islamic values in learning and guidance counseling with a spiritual approach. Training evaluation showed significant improvement in teachers' knowledge and skills to implement Islamic value-based guidance (mean difference=1.67, $p<0.01$).

Table 6. Teacher Training Program Evaluation

| Evaluation Component | Pre-training M (SD) | Post-training M (SD) | t | p | Cohen's d |
|--|------------------------|-------------------------|------|--------|--------------|
| Knowledge of Islamic value integration | 2.8 (0.7) | 4.5 (0.5) | 8.94 | <0.001 | 1.67 |
| Value-based guidance skills | 2.6 (0.8) | 4.2 (0.6) | 7.12 | <0.001 | 1.42 |
| Self-efficacy in implementing program | 2.4 (0.9) | 4.0 (0.7) | 6.78 | <0.001 | 1.28 |

This finding complements the study by Rahman & Asyari (2022) which emphasized that the sustainability of drug prevention programs in schools heavily depends on teachers' capacity to adopt and adapt program values into daily practice. The findings of this research have significant practical implications for developing drug prevention programs in Islamic educational institutions. Several main recommendations include:

1. Systematic integration of Islamic values into formal and informal madrasah curricula, not merely as temporal or supplementary programs
2. Adoption of Islamic value-based counseling models with core components:
 - 1) Framing drug dangers within the *maqashid syariah* framework
 - 2) Using testimonies from spiritual perspectives
 - 3) Developing refusal skills based on *izzah* and *ukhuwah* values
 - 4) Forming peer support groups based on Islamic values
 - 5) Multi-actor approaches involving teachers, counselors, religious leaders, and families in prevention efforts
 - 6) Developing gender-sensitive programs with emphasis adapted for different gender groups

- 7) Implementing specific strategies to increase engagement of students with low initial religiosity levels

Unlike the recommendations by Shaleh et al. (2022) which emphasized external control, this research findings encourage the development of programs that prioritize strengthening intrinsic motivation and forming resistant identity based on Islamic values. Although this research provides valuable empirical evidence about the effectiveness of Islamic counseling in enhancing resilience against drugs, several limitations need to be acknowledged. Long-term follow-up has not been conducted to assess the sustainability of attitude and behaviour changes. Gender representation in the research sample was not fully proportional, with female participants (57%) outnumbering males (43%). The research has not specifically explored the role of socio-economic factors and family structure in moderating intervention effectiveness. The research was conducted in a madrasah context with a homogeneous Muslim population, so the model's adaptability for more heterogeneous educational contexts still requires further investigation.

Conclusion

This study confirms that internalizing Islamic values—such as *hifdz al-nafs*, *hifdz al-'aql*, and *ukhuwah Islamiyah*—can effectively enhance adolescents' resilience to drug abuse in madrasah settings. The Islamic counseling model strengthened spiritual motivation, religious coping, and resistant identity. Practical recommendations include integrating value-based counseling into curricula, empowering educators, fostering collaboration among schools, families, and religious communities, and using digital platforms for prevention. Academically, this approach invites further longitudinal and comparative studies to deepen understanding of how spiritual, psychological, and social factors interact in shaping adolescent resilience.

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