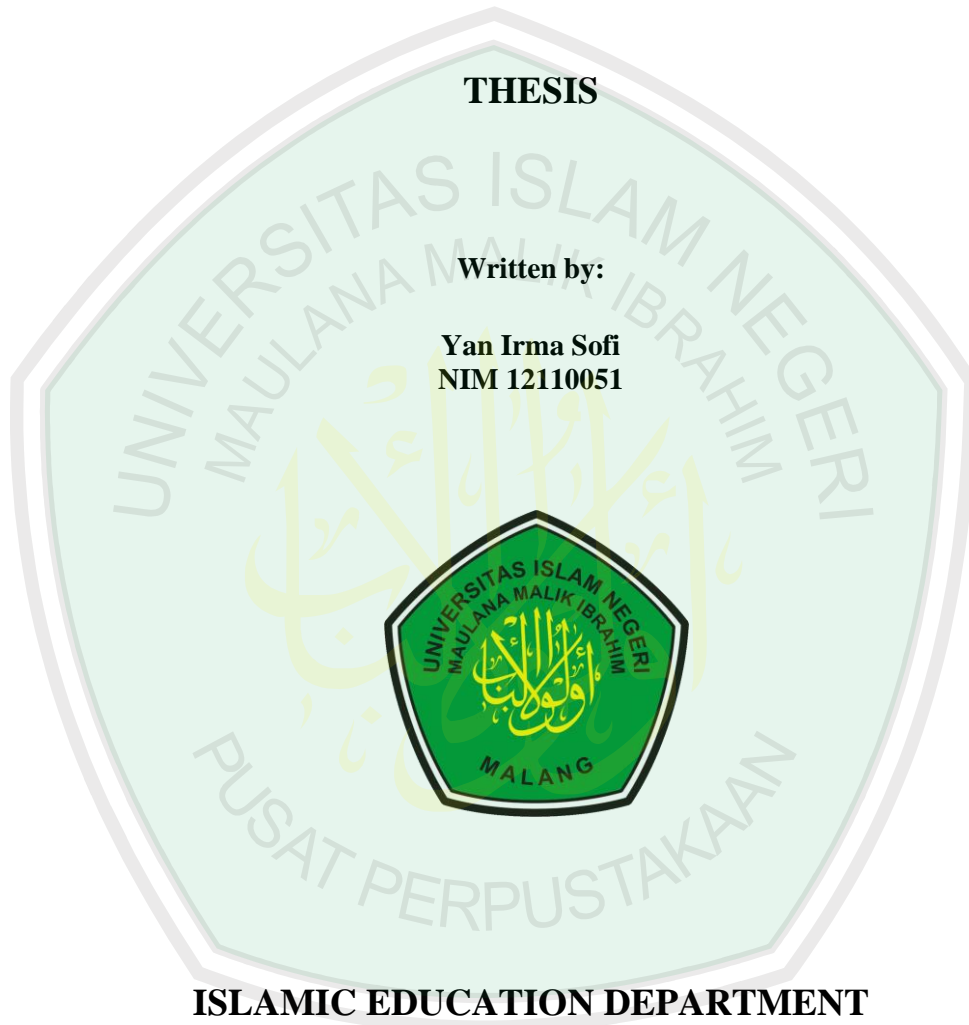


**THE GUIDANCE STRATEGIES OF DRUG
REHABILITATION BASED ON ISLAMIC BOARDING
SCHOOL
(THE CASE STUDY OF BAHRUL MAGHFIROH BOARDING
SCHOOL IN MALANG)**

THESIS

Written by:

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**ISLAMIC EDUCATION DEPARTMENT
TARBIYAH AND TEACHER TRAINING FACULTY
MAULANA MALIK IBRAHIM STATE ISLAMIC
UNIVERSITY MALANG**

June 2016

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SCHOOL IN MALANG)**

THESIS

*Presented to Tarbiyah and Teaching Sciences Faculty of Maulana Malik Ibrahim
State Islamic University Malang as the Requirement to Acquire (S-1) First Degree
of Sarjana Pendidikan Islam (S.Pd.I)*

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**ISLAMIC EDUCATION PROGRAM
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UNIVERSITY MALANG**

June, 2016

APPROVAL SHEET


THE GUIDANCE STRATEGIES OF DRUG REHABILITATION BASED ON ISLAMIC BOARDING SCHOOL (THE CASE STUDY OF BAHRUL MAGHFIROH BOARDING SCHOOL IN MALANG)

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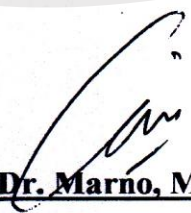
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**THE GUIDANCE STRATEGIES OF DRUG REHABILITATION BASED
ON ISLAMIC BOARDING SCHOOL
(THE CASE STUDY OF BAHRUL MAGHFIROH BOARDING SCHOOL
IN MALANG)**

THESIS

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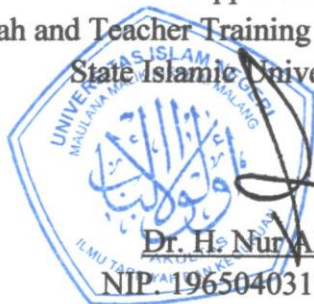
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PAGE OF DEDICATION

With the blessing of Allah SWT and His mercies, I would like to give thanks to the Greatest One, Allah SWT, Who has given me ability and precious chance in every step of my life

I'm grateful want to thank and dedicate to my Father, Muntamar, the greatest father ever who has accompanied me for nineteen years in my life. I hope you always get the best place in Allah's heaven. I also give thanks to my beloved mother, Susiyana, the supermom I have, who has become patience and sincere person in giving me anything that I need, accompany me with full affection, and support me in all conditions although she is a single parent. My big Families who always appreciate my attempts in this study, hopefully all of them always in Allah's hugging. My Teachers, begin I'm in kindergarten until study in university. Thank you for your sincerity in giving me many science in my life. I also would to thanks to Mr. A. Nurul Kawakip, M.Pd, M.A who has given me precious advice and support in finishing this thesis.

Great thanks to my kindness brother, Rizky Taqwa Perdana who always supports me both material and moral support, always motivates me in each condition I have. My dearest friends, Olivia Pangestuti, Wulan Caturrochmy, Fitria Saccharina, Astrifidha Rahma Amalia, and Arditya Zuniatmoko, who teach me about the beautiful life with giving friends like you. Thanks so much to my little family in Islamic Education-International Class Program, I class, who has taught the meaning of having family. And all parties who has helped me in every stage of my life, thank you for everythings.

MOTTO

بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ
وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

“Yes, but whoever submits his face (himself) to Allah (i.e. follows Allah’s Religion of Islamic Monotheism) and he is a Muhsin then his reward with his Lord (Allah), on such shall be no fear, nor shall they grieve”

(QS. Al-Baqarah : 112)

Ahmad Nurul Kawakip, M.Pd, M.A
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is considered **acceptable** to be defended after being intensively read and regularly
consulted in the area of research content, language, and writing composition.

Wassalamualaikum Wr. Wb

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CERTIFICATE OF THESIS AUTHORSHIP

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Malang, 10 June 2016



Yan Irma Sofi

PREFACE

The great gratitude submits to Allah, the Greatest one, who has given blessing and merci to the writer in finishing this thesis, entitled: “The Guidance Strategies of Drug Rehabilitation based on Islamic Boarding School (The Case Study of Bahrul Maghfiroh Boarding School in Malang)”. Writer also give thanks because of the helping to finish this thesis, i.e.:

1. Prof. Dr. H. Mudjia Rahardjo, M.Si. as the Rector of Maulana Malik Ibrahim State Islamic University Malang, who has given me a chance to study in this university.
2. Dr.H. Nur Ali, M.Pd. as the Dean of Tarbiyah and Teacher Training Faculty who has given me guidance to finish this research and conduct study well in the faculty.
3. Dr. Marno, M.Ag. as Head of Islamic Education Department who also has given me chance and permission to write this thesis.
4. Ahmad Nurul Kawakib, M.Pd, M.A. as Advisor who has given me guidance to write this thesis, also advice and direction with the precious time.
5. My beloved mother who always pray and support my study every time I need, hope Allah love you much than others.
6. Program manager, counselor, and staff of IPWL in Bahrul Maghfiroh Boarding School Malang, who has permitted me in conducting research in the institution, so many thanks.
7. And all parties, who have helped me in finishing this thesis, thank you for helping me in all opportunities.

So, I deliver this thesis with the thankful sense and hope this paper can give advantages to general people in the world, especially for the Islamic education figures.

Finally, writer would be glad if readers would criticize to this paper because it can't be said to be a perfect masterpiece. Any suggestions will be accepted as well as the advice to improving this thesis and also for writer itself.

Malang, 10 June 2016

Yan Irma Sofi

TRANSLITERATION GUIDELINES OF ARAB LATIN

Translation of Arab Latin in this Thesis utilize in translation guidelines based on the agreement between Religion Minister and Education and Culture Minister of Indonesia number 158, 1987 and number 0543 b/U/1987. Those are:

A. Letter

ا	=	a	ز	=	z	ق	=	q
ب	=	b	س	=	s	ك	=	k
ت	=	t	ش	=	sy	ل	=	l
ث	=	ts	ص	=	sh	م	=	m
ج	=	j	ض	=	dl	ن	=	n
ح	=	<u>h</u>	ط	=	th	و	=	w
خ	=	kh	ظ	=	zh	ه	=	h
د	=	d	ع	=	'	ء	=	'
ذ	=	dz	غ	=	gh	ي	=	y
ر	=	r	ف	=	f			

B. Long Vocal

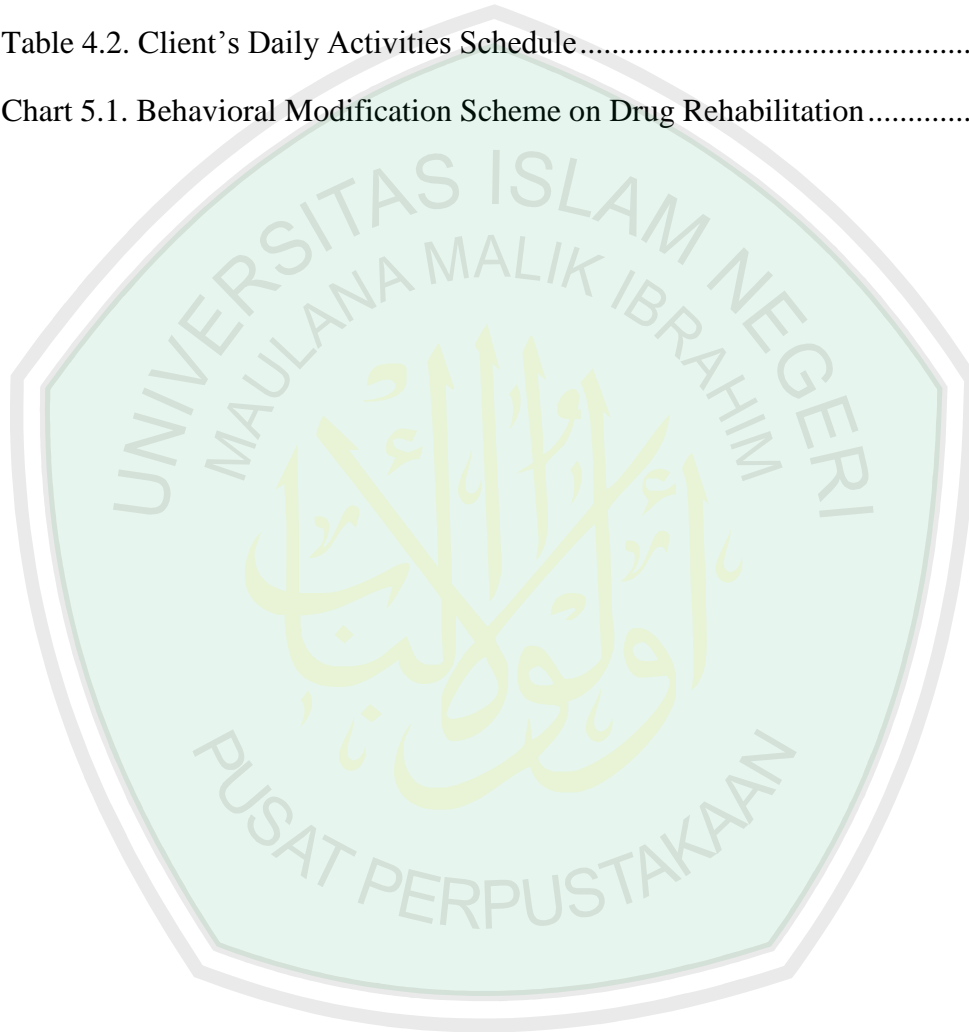
Vocal (a) long	=	â
Vocal (i) long	=	î
Vocal (u) long	=	û

C. Diphthong Vocal

أُ	=	aw
أَي	=	ay
أُو	=	û
إَي	=	î

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LIST OF ATTACHMENTS

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Attachment of Activities Schedule of IPWL's Client

Attachment of Weekly Report of Client

Attachment of Daily Report of Client

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Attachment of Curriculum Vitae



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ABSTRACT

Sofi, Yan Irma. *The Guidance Strategies of Drug Rehabilitation Based on Islamic Boarding School (The Case Study of Bahrul Maghfiroh Boarding School in Malang)*. Thesis, Islamic Education Department, Tarbiyah and Teacher Training Faculty, Maulana Malik Ibrahim State Islamic University Malang. Advisor: Ahmad Nurul Kawakip, M.Pd, M.A

Key Words: drug rehabilitation, Islamic boarding school, the guidance strategies

The rise of juvenile delinquency is now a form of declining moral values in society. Drug also be a part of juvenile delinquency that has increased each year. The worst impact of drug can decrease mind function. Through this reason, education should be an alternative to solve this problem because education can develop the human potential in order to create the dignified human civilization. Education has various kinds in implementing process, such as Islamic education that was dedicated to conduct specific education in learning religion. Islamic education has many applied values to confront the morality problem. Based on this explanation, Islamic education should be the connection as a problem solving. Islamic education has the particular institution, called as Islamic boarding school is aimed to facilitate students in learning religion with understanding deeply. One of Islamic boarding school in Malang is Bahrul Maghfiroh. Bahrul Maghfiroh has appointed by Social Ministry to be an IPWL (Institution of Compulsory Reporting Acceptor) institution since the year of 2015. This decision is hoped to get the guidance strategies in providing drug rehabilitation based on Islamic boarding school in order to decrease the morality problem, especially drug.

This research's objectives are focused to know the process of drug rehabilitation in Bahrul Maghfiroh Malang, to understand the implementation of the guidance strategies of drug rehabilitation based on Islamic boarding school in Bahrul Maghfiroh boarding school, and to explore the result of the guidance strategies of drug rehabilitation based on Islamic boarding school in Bahrul Maghfiroh boarding school Malang.

The research findings are the process of drug rehabilitation in Bahrul Maghfiroh boarding school has conducted for thirteen years, but the inaugurated of IPWL in this institution has begun since the year of 2015. This process has done through applying four steps that focused on four aspects, i.e. physic, mental and emotional, social, and spiritual. The implementation of the guidance strategies of drug rehabilitation based on Bahrul Maghfiroh Islamic boarding school has done through integration of three rehabilitations, i.e. medic, social, and religious rehabilitation as the basic strategies, and using trained counselor inside. Next, the primary supporting activities are money meeting and family spot group for client. In final, there are post rehabilitation activities based on client's interest, such as employee of business unit, agriculture and farming, audiovisual, animation, music, and counselor job training. The result of the guidance strategies of drug rehabilitation based on Islamic boarding school can be measured through behavior

modification. The measurement depends on the stimulus that has given and response that has received. The measurement of client's result can be measured regularly. There is no provision time for recovery process. It depends on client's desire and effort in this process.



ملخص البحث

صافي، يان ايرمى. استراتيجية البناء لإعادة تأهيل المخدرات على اساس معهد الاسلامي (دراسة حالة في المهدي بحرم المغفرة مالانغ). البحث الجامعي، قسم التربية الاسلامية، كلية علوم التربية و التعليم، جامعة مولانا مالك ابراهيم الاسلامية الحكومية بمالانغ. المشرف البحث احمد نور الكواكب الماجستير.

الكلمة الرئيسية: المعهد الاسلامي، إعادة تأهيل، استراتيجية البناء

أن الزيادة في عدد جنوح الأحداث الآن شكل من أشكال تراجعاً في القيم الأخلاقية في المجتمع. المخدرات بما في ذلك جزء واحد من جنوح الأحداث التي زادت في كل سنة. نتيجة أسوأ من المخدرات يمكن أن تخفض وظيفة عقل من الرجال. من خلال هذا السبب ينبغي أن يصبح التعليم حل المشكلة لأن التعليم يمكن تنمية الإمكانيات البشرية تم إنشاؤه من أجل حضارة إنسانية كريمة. التعليم لها كثير من الفروع في عمليتها، مثل الدراسات الإسلامية مخصصة للقيام بالتعليم في المجال الدين. التعليم الديني الإسلامي لديها الكثير من القيمة المطبقة لمواجهة القضايا الأخلاقية. فمن هذا الاعتبار، والدراسات الإسلامية ينبغي أن تكونا لتعبيم همزة وصل للإنجاز على مشكلة أخلاقية. التربية الإسلامية لها المؤسسات المتخصصة يعنى المعهد الاسلامي والهدف هو تيسير الطلاب في دراسة الدين بالعميق. وكان من معهد الاسلامي في مالانغ يعنى بحر المغفرة. بحر المغفرة قد تم تعيين وزارة الاجتماعية جمهورية إندونيسيا كمستلم IPWL منذ سنة 2015. ومن المتوقع لهذا القرار يعنى اكتساب استراتيجية البناء لإعادة تأهيل المخدرات على اساس معهد الاسلامي.

والغرض من هذا البحث لمعرفة العملية لإعادة تأهيل المخدرات في معهد الاسلامي بحر المغفرة مالانغ، لمعرفة العملية لإعادة تأهيل المخدرات في معهد الاسلامي بحر المغفرة مالانغ، لفهم تنفيذ استراتيجية البناء لإعادة تأهيل المخدرات

على اساس معهد بحرالمغفرة مالانغ, لتحليل نتائج من استراتيجية البناء لإعادة تأهيل المخدرات على اساس معهد بحرالمغفرة مالانغ.

نتائج هذا البحث أن عملية إعادة التأهيل المخدرات في المعهد بحر المغفرة مالانغ وقد نفذت على مدى الثلاثة عشرة السنوات الماضية، لكن تنصيب IPWL منذ عام 2015. نفذت عملية إعادة التأهيل من المخدرات من خلال المراحل الأربع التي تشير إلى أربعة جوانب، يعني جسمانية وعقلياً او عاطفياً و الاجتماعية والروحية. انّ تنفيذ استراتيجية البناء لإعادة تأهيل المخدرات على اساس معهد بحرالمغفرة مالانغ القيام بدمج ثلاثة أنواع من إعادة التأهيل، يعني الطبية والاجتماعية والدينية كأساس لإجراء إعادة التأهيل الأخرى، وأيضا استخدام مستشار مدربين للقيام بالإرشاد على العميل. التالي، الأنشطة الداعمة للرائد لإعادة تأهيل مدمني المخدرات هنا اجتماع المال ومجموعة الأسرة الموضعية. وفي المرحلة النهائية، أنشطة إعادة التأهيل في مرحلة ما بعد الاستقلال هناك وفقا لمصالح العميل، مثل العاملين في وحدة الأعمال تجارية لبحر المغفرة و الزراعة و السمعي والبصري و الرسوم المتحركة و الموسيقى و والتدريب للمرشدين. ويمكن قياس نتيجة لاستراتيجية البناء لإعادة تأهيل مدمني المخدرات المستندة إلى معهد الاسلامي عن طريق تعديل السلوك. هذه القياسات تعتمد على إعطاء وتلقى استجابة الحافز من جانب العميل. تحديد نتائج إعادة تأهيل العملاء لا يمكن قياسها بشكل دوري. لا يوجد وقت لعملية الشفاء. أنه يستند إلى رغبة العميل والجهد للشفاء.

ABSTRAK

Sofi, Yan Irma. *Strategi Pembinaan Rehabilitasi Narkoba berbasis Pondok Pesantren (Studi Kasus di Pondok Pesantren Bahrul Maghfiroh Malang)*. Skripsi, Jurusan Pendidikan Agama Islam, Fakultas Ilmu Tarbiyah dan Keguruan, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Pembimbing: Ahmad Nurul Kawakip, M.Pd, M.A

Kata Kunci: pondok pesantren, rehabilitasi narkoba, strategi pembinaan

Peningkatan jumlah kenakalan remaja saat ini merupakan sebuah bentuk dari penurunan nilai moral di masyarakat. Narkoba termasuk salah satu bagian dari kenakalan remaja yang mengalami peningkatan setiap tahunnya. Akibat terburuk dari narkoba dapat menurunkan fungsi pikiran seseorang. Melalui alasan inilah pendidikan seharusnya menjadi sebuah alternatif penyelesaian masalah karena pendidikan dapat mengembangkan potensi manusia agar tercipta peradaban manusia yang bermartabat. Pendidikan mempunyai berbagai cabang dalam prosesnya, seperti pendidikan agama Islam yang didedikasikan untuk melaksanakan pendidikan di bidang agama. Pendidikan agama Islam memiliki banyak nilai terapan untuk menghadapi permasalahan moral. Dengan pertimbangan inilah, pendidikan agama Islam seharusnya menjadi penghubung penyelesaian atas masalah moral. Pendidikan agama Islam mempunyai lembaga khusus yaitu pondok pesantren yang ditujukan untuk memfasilitasi siswa dalam mempelajari agama secara mendalam. Salah satu pondok pesantren di Malang adalah Bahrul Maghfiroh. Bahrul Maghfiroh telah ditunjuk oleh Kementerian Sosial Republik Indonesia sebagai penerima IPWL (Institusi Penerima Wajib Lapor) sejak tahun 2015. Keputusan ini diharapkan untuk memperoleh strategi pembinaan rehabilitasi narkoba berbasis pondok pesantren.

Tujuan penelitian ini adalah untuk mengetahui proses rehabilitasi narkoba di pondok pesantren Bahrul Maghfiroh Malang, untuk memahami implementasi strategi pembinaan rehabilitasi narkoba berbasis pondok pesantren di Bahrul Maghfiroh Malang, dan untuk menganalisa hasil dari strategi pembinaan rehabilitasi narkoba berbasis pondok pesantren di Bahrul Maghfiroh Malang.

Hasil dari penelitian ini adalah proses rehabilitasi narkoba di pondok pesantren Bahrul Maghfiroh Malang telah dilaksanakan selama tiga belas tahun, tapi peresmian IPWL (Institusi Penerima Wajib Lapor) dilakukan sejak tahun 2015. Proses rehabilitasi narkoba dilakukan melalui empat tahap yang mengacu pada empat aspek, yaitu fisik, mental dan emosional, social, dan spiritual. Implementasi strategi pembinaan rehabilitasi narkoba berbasis pondok pesantren di Bahrul Maghfiroh dilakukan dengan mengintegrasikan tiga jenis rehab, yaitu, medis, sosial, dan religious sebagai dasar melakukan rehab lainnya, dan juga menggunakan konselor terlatih untuk melakukan konseling pada klien. Selanjutnya, kegiatan pendukung unggulan dari rehabilitasi narkoba disini adalah *money meeting* dan *family spot group*. Di tahap akhir, ada kegiatan pasca rehab sesuai dengan minat klien, seperti pekerja pada unit bisnis Bahrul Maghfiroh, pertanian dan perkebunan, audiovisual, animasi, musik, dan pelatihan konselor.

Hasil dari strategi pembinaan rehabilitasi narkoba berbasis pondok pesantren dapat diukur melalui *behavior modification*. Pengukuran ini bergantung pada pemberian stimulus dan penerimaan respon oleh klien. Penentuan hasil rehabilitasi klien tidak dapat diukur secara berkala. Tidak ada ketentuan waktu untuk proses penyembuhan. Hal ini didasarkan pada keinginan dan usaha klien untuk sembuh.



CHAPTER I

INTRODUCTION

A. Research Background

Juvenile delinquency is not new matter that is confronted by society surrounding life environment. According to Sofyan S. Willis who has quoted Cavan in his book entitled *Juvenile Delinquency* defined that juvenile delinquency refers to the failure of children and youth to meet certain obligation expected of them by the society in which they live¹. Juvenile delinquency is caused by the failure of youth in getting appreciation from society where they live. They demand the role that has same position with adult generation. In this period, youth feel have capability to arrange their life with their self-planning without considered the impact to the future.

Juvenile delinquency is accused as the deeds that deviate from the norm, regulation, and also religion. Juvenile delinquency relates with the problem of decreasing moral in society. One of the juvenile delinquency types is drug. Drug includes as drugs that can lead to a dangerous dependence on its drug addict so it can has the negative effect on the user's body. In Indonesia, drug is mentioned as “*narkoba*” that abbreviation from “*narkotika, psikotropika, dan bahan adiktif lainnya*”². Drug is the most popular problem surrounding youth life that can decrease the health

¹ Sofyan S. Willis. *Remaja & Masalahnya*. (Bandung: Alfabeta, 2008), 88

² Subagyo Partodiharjo. *Kenali Narkoba dan Musuhi Penyalahgunaannya*. (Jakarta: Erlangga, 2008), 106

of drug addict, and also can decrease the mind function of its drug addict. This problem may get the attention not only from the government, but also from family, society, and education figure. Government considers that this problem can help through education and regular guidance. Society also directs that this problem can solve through Islamic education.

According to UU number 20 in the year of 2003 about national education system, in the 1st chapter, 1st paragraph, and 1st verse has explained that³:

“Education is a conscious and deliberate effort to create an atmosphere of learning and the learning process so that learners are actively developing their potential to have the spiritual power, self-control, personality, intelligence, good attitude, and skills are needed by them, society, nation and country. *Pendidikan adalah usaha sadar dan terencana untuk mewujudkan suasana belajar dan proses pembelajaran agar peserta didik secara aktif mengembangkan potensi dirinya untuk memiliki kekuatan spiritual keagamaan, pengendalian diri, kepribadian, kecerdasan, akhlak mulia, serta keterampilan yang diperlukan dirinya, masyarakat, bangsa, dan negara*”.

From the definition above can be known that the function of education is to develop ability and skill, so education can create the dignified human civilization. The process of conducting education must be appropriate with the early purpose that refers to provides knowledge and information to increase human's capability.

While, Islamic education is a system of education which covers all life aspects which are needed by Allah's creature, as Islam has become

³ Zainal Arifin. *Konsep dan Model Pengembangan Kurikulum*. (Bandung: PT Remaja Rosdakarya, 2013) , 79

orientation for all human's life aspects, both the world and the hereafter⁴. Islamic education teaches the values of human life to improve human personality must be in accordance with Qur'an and hadith. Scope of Islamic Education covers all aspects of human life. The nature of Islamic Education is a process to educates and directs the growth and development pupils in order become adult who are suitable with Islamic Education's goals⁵. Object of Islamic Education is human itself.

Islamic education is considered as the alternative education that can improve the moral problem. Society believes that Islamic education has the power to conduct the character education for solving the children problem in the growth period. If there is the problem of morality, Islamic education will be accused as the wrong position in improving character mission. With this believes, Islamic education is demanded to solve the problem of children in growth period, includes drug as the juvenile delinquency. It is the big work of Islamic education figure to make effective solution to solve this problem. It includes as hoping from society.

Islamic education has specific institution for spreading the science. Islamic boarding school is the most popular institution that dedicated to teach Islamic education completely and specifically. Islamic boarding school is the alternative way to emphasizes character education based on Islamic values. As a hope that Islamic boarding school can help the

⁴ M. Arifin. *Ilmu Pendidikan Islam: Tinjauan Teoritis dan Praktis Berdasarkan Pendekatan Interdisipliner* (Jakarta: PT BumiAksara, 2011) , 8

⁵ Ibid , 11

children avoid juvenile delinquency in the growth period, particularly directs on youth period. Through Islamic boarding school, there is no child who becomes drug addict because of less Islamic education values for growth period.

Bahrul Maghfiroh is one of Islamic boarding school that was located in Joyo Agung Street number 2, in Malang. Bahrul Maghfiroh is an Islamic boarding school that has existed since in the year of 1997. Bahrul Maghfiroh provided the formal education through various formal schools, for example, kindergarten, elementary school, junior high school, and senior high school. Bahrul Maghfiroh is the Islamic boarding school that especially was dedicated for male students only. There are 24 branches of Bahrul Maghfiroh surrounding Indonesia area⁶.

Bahrul Maghfiroh is a one Islamic boarding school in Malang. Bahrul Maghfiroh has appointed by Social Ministry of Indonesia as the Islamic boarding school that has authority of IPWL (Institution of Compulsory Reporting Acceptor) in Indonesia. This institution gets the trust to provide the drug rehabilitation based on Islamic boarding school. Bahrul Maghfiroh boarding school has been appointed as acceptor of IPWL (Institution of Compulsory Reporting Acceptor) since the year of 2015 by the Social Ministry of Indonesia that is led by Khofifah Indar Parawansa. This Islamic boarding school will be inaugurated in the middle of this year, as an acceptor of IPWL (Institution of Compulsory Reporting

⁶ <http://bahrulmaghfiroh.com> accessed on 25th Mei 2016

Acceptor), but the building of drug rehabilitation has inaugurated first by the Social Ministry⁷. This institution is hoped for the drug rehabilitation because of there are some students there that guided to stop from drug addictions.

Bahrul Maghfiroh has provided the drug rehabilitation based on Islamic boarding school since many years ago. This Islamic boarding school begins to practice rehabilitation in order to help clients who want to avoid from drug. Bahrul Maghfiroh next is dedicated for drug rehabilitation based on Islamic boarding school in Indonesia that has determined by Social Ministry. Bahrul Maghfiroh will be the model of IPWL (Institution of Compulsory Reporting Acceptor) in Indonesia. Primarily, this institution is the only one IPWL (Institution of Compulsory Reporting Acceptor) in East Java that has inaugurated by Social Ministry⁸.

Based on the background above, researcher will observe this to fulfill the society's hope in solving drug problem surrounding children in growth period. This research will be conducted as a contribution of Islamic education entitled "The Guidance Strategies of Drug Rehabilitation Based on Islamic Boarding School (The Case Study of Bahrul Maghfiroh Boarding School in Malang)".

B. Research Focus

Based on the background above, research focus refers to the problem formulations, i.e.:

⁷ Malang Times, 8th January 2016, 04.07 am

⁸ Interview with M. Ubay Cik Di Tiro on 30 April 2016 in IPWL's office of Bahrul Maghfiroh

1. How is the drug rehabilitation process at Bahrul Maghfiroh boarding school Malang?
2. How is the implementation of the guidance strategies of drug rehabilitation based on Islamic boarding school at Bahrul Maghfiroh boarding school in Malang?
3. How is the result of the guidance strategies of drug rehabilitation based on Islamic boarding school at Bahrul Maghfiroh boarding school in Malang?

C. Research Objectives

Based on the research focus above, the research objectives are:

1. To know drug rehabilitation process at Bahrul Maghfiroh boarding school Malang.
2. To understand the implementation of the guidance strategies of drug rehabilitation based on Islamic boarding school at Bahrul Maghfiroh boarding school in Malang.
3. To explore the result of the guidance strategies of drug rehabilitation based on Islamic boarding school at Bahrul Maghfiroh boarding school in Malang.

D. Research Significances

This research has some significances direct on some aspects related. First, for institution, this research is expected to give contribution to the institution for analyze the guidance strategy of drug rehabilitation based Islamic boarding school. The research will help Bahrul Maghfiroh

institution to develop the guidance strategy entire the Islamic education scope. Next, this findings may become foundation of institution to make developed strategy in drug rehabilitation based Islamic boarding school as well as the existence guidance strategy.

Second, for developing science, hopefully this research will be the bridge to develop science and its practice, and also for application in Islamic Education field. This research will be material to find the components that become the beginning of developing science and create deeply understanding.

Third, for researcher, this research may becomes provision to get deeply understanding. Besides, the research will be the source of science that can develop researcher's knowledge to face the next step in life.

E. Research Scope

This research has scope also in the application. The scopes of the research are:

1. Analyze the drug rehabilitation process at Bahrul Maghfiroh boarding school Malang
2. Finds the implementation of guidance strategy of drug rehabilitation surrounding Bahrul Maghfiroh boarding school that has be done by figure surrounding Bahrul Maghfiroh boarding school.
3. Observes and analyze the result of guidance strategy based on Bahrul Maghfiroh boarding school Malang.

F. Research Originality

To understand this research, this study has done with consideration of previous researches that focused on content of research. Researcher takes some research that has relation with this research, especially in the topic of drug rehabilitation based on Islamic boarding school.

Research thesis was written by Muhammad Ainul Khafid entitled “Peran Kiai dalam Mengatasi Pecandu Narkoba (Studi Kasus Pondok Pesantren al-Bajigur Manding Sumenep)”⁹. This research discussed the role of Islamic scholar in the boarding school to help drug addicts in confronting the recuperation process. The drug addict was directed on the rehabilitation from leader of the al-Bajigur boarding school in Sumenep. This research analyzed the method of the leader of Islamic boarding school, called as *kyai*, to conduct the drug rehabilitation. This research focused on *kyai*’s method because *kyai* was considered as the wisdom and influenced person to the Islamic boarding school.

Research thesis was written by Zidni Istiqomah entitled “Rehabilitasi Jiwa Bagi Pecandu Narkoba (Studi di Pondok Pesantren An-Nawawi, Ds. Subintoro, Kec. Balen, Kab. Bojonegoro, Jawa Timur)”¹⁰. This research described the method, material, and process of soul rehabilitation that were conducted at An-Nawawi boarding school

⁹ Muhammad. *Peran Kiai dalam Mengatasi Pecandu Narkoba (Studi Kasus Pondok Pesantren al-Bajigur Manding Sumenep)*. Skripsi. Fakultas Psikologi. UIN Maulana Malik Ibrahim Malang. 2012

¹⁰ Zidni Istiqomah. *Rehabilitasi Jiwa Bagi Pecandu Narkoba (Studi di Pondok Pesantren An-Nawawi, Ds. Subintoro, Kec. Balen, Kab. Bojonegoro, Jawa Timur)*. Skripsi. Fakultas Ushuluddin. Institut Agama Islam Walisongo Semarang. 2007

Bojonegoro. Zidni Istiqomah as researcher analyzed the process of soul rehabilitation in Islamic boarding school through supporting and obstacle factors for soul rehabilitation process.

Research thesis was written by Inne Tresnayanti entitled “Aktivitas Dakwah di Pondok Pesantren Al-Um Bogor dalam Rehabilitasi Santri Narkoba”¹¹. This research has discussed propaganda activity as a way to conduct drug rehabilitation at Al-Um boarding school Bogor. This research analyzed the activity of *da'i* as propaganda's subject and *mad'u* as propaganda's object. Inne Tresnayanti described the method, media, and material that are used for delivering propaganda. And in the last point, researcher analyzed the successful of doing propaganda to drug addict in Islamic boarding school.

Based on study of previous research that was written by Muhammad Ainul Khafid, Zidni Istiqomah, and Inne Tresnayanti, the similarity of previous research can be seen in the main topic, as drug rehabilitation. The previous researches were taken drug rehabilitation based on Islamic boarding school as the object of each research.

This research also takes the topic of drug rehabilitation, but the research focuses on the guidance strategies of drug rehabilitation that are used by Islamic boarding school to help students from drug addictions. The object of this research will be placed on Bahrul Maghfiroh boarding

¹¹ Inne Tresnayanti. *Aktivitas Dakwah di Pondok Pesantren Al-Um Bogor dalam Rehabilitasi Santri Narkoba*. Skripsi. Jurusan Komunikasi dan Penyiaran Islam. Fakultas Dakwah dan Komunikasi. UIN Syarif Hidayatullah Jakarta. 2008

school in Malang that has appointed by Social Ministry of Indonesia as an acceptor of IPWL (Institution of Compulsory Reporting Acceptor). Bahrul Maghfiroh boarding school that was chosen by researcher as an object include as the only one institution of IPWL's acceptor in East Java. And this IPWL has formed as Islamic institution.

This research is difference with the previous researches above, because this research will describe the process of drug rehabilitation in Bahrul Maghfiroh boarding school, the implementation of guidance strategies that are used for drug rehabilitation based on boarding school, and the result of guidance strategies that are used also. Researcher will give the all aspects of drug rehabilitation based on Islamic boarding school that are covered by guidance strategies. The guidance strategies here are not only find the strategies in religion aspect, but it will find all aspects are implemented through guidance strategies that are covered by Islamic values are educated through Islamic boarding school. The guidance strategies will be done in the scope of Islamic Education values in some ways of rehabilitation. Next, the guidance strategies that are found in this research will be analyzed through behaviorism theory. Easily, this research will analyze the result of implementation guidance strategies based on behavior changing, that is suitable with behavior theory.

The following table contains identity research, similarities, differences, and originality of research among study of research:

Table 1.1. Research Originality

No	Identity Research	Similarities	Differences of Research	Originality of This Research
1	“Peran Kiai dalam Mengatasi Pecandu Narkoba (Studi Kasus Pondok Pesantren al-Bajigur Manding Sumenep)” was written by Muhammad (2012)	<ul style="list-style-type: none"> • Research about overcome drug addict as a topic generally • Use qualitative approach • Use case study type of research 	<ul style="list-style-type: none"> • Focus on the role of Islamic scholar on Islamic boarding school to overcome drug addict • This research was conducted at Bajigur Manding Sumenep boarding school 	<ul style="list-style-type: none"> • This research focus on the guidance strategy of drug rehabilitation based Islamic boarding school • This research will find the guidance strategy based Islamic boarding school that covers Islamic education scope • Use the qualitative approach
2	“Rehabilitasi Jiwa Bagi Pecandu Narkoba (Studi di Pondok Pesantren An-Nawawi, Ds. Subintoro,	<ul style="list-style-type: none"> • Research about overcome drug addict as a topic generally • Use the approach of qualitative 	<ul style="list-style-type: none"> • Focus on soul rehabilitation for drug addict • This research contained method, material, process, 	

	<p>Kec. Balen, Kab. Bojonegoro, Jawa Timur” was written by Zidni Istiqomah (2007)</p>		<p>supporting and obstacle factor of soul rehabilitation</p> <ul style="list-style-type: none"> • It was conducted at An-Nawawi, Ds. Subintoro, Kec. Balen, Kab. Bojonegoro, East Java boarding school 	<p>and case study as a research types</p> <ul style="list-style-type: none"> • Use technique of interview, observation, and, documentation in collecting data • This research
3	<p>“Aktivitas Dakwah di Pondok Pesantren Al-Um Bogor dalam Rehabilitasi Santri Narkoba” was written by Inne Tresnayanti (2008)</p>	<ul style="list-style-type: none"> • Research about overcome drug addict as a topic generally • Use qualitative approach 	<ul style="list-style-type: none"> • Focus on propaganda activity in Islamic boarding school • This research contained steps, material, method, media, and propaganda on drug rehabilitation 	<p>conducts at Bahrul Maghfiroh Malang that pointed as drug rehabilitation based Islamic boarding school mediator by social ministry of Indonesia</p>

			<ul style="list-style-type: none"> • It was conducted at Al-Um Bogor boarding school • Use study literature, interview, observation, documentation as the technique of collecting data 	
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G. Definition of Key Terms

1. Guidance strategy consists of two words; strategy and guidance. Strategy is an outline of the bow to act in the effort to achieve target has determined¹². Guidance is an activity that gives helping to the others because of the caring, in the form of thinking or knowledge to solve the problem that was confronting by them. Guidance strategy is a process of selecting the goal, the determination of policies and programs that need to achieve certain targets in order to achieve the

¹² Syaiful Bahri Djamarah, dkk. *Strategi Belajar Mengajar*. (Jakarta: PT Rineka Cipta, 2010) p. 5

goal and the determination of methods that are needed to ensure that policies and programs implemented¹³.

2. Behavior theory is one of learning theory that has existed in education world. Behavior theory is a theory that has initiated by Gagne and Berliner about behavior changes as a result of experience. This theory analyzes the learning result based on the behavior changes.
3. Drug rehabilitation is a facility that has character semi-closed; it means that only specific people with specific interesting can enter this area. Drug rehabilitation is the place that gives training, skill, and knowledge to avoid from drug¹⁴.
4. Islamic boarding school is the oldest Islamic institution which has boarding and teaching more emphasis on deepening the sciences of religion that use the classic or contemporary books (*kitab – kitab*) as a teaching reference.

H. Composition of Research Findings

The composition of research findings are divided into six chapters. Each chapter has the systematic discussion to explain its sub-chapters. Six chapters that will be discussed are:

First chapter is introduction. This chapter is divided into eight sub-chapters; there are research background, research focus, research objectives, research significances, research scope, previous research,

¹³ Alfonsus Sirait. *Manajemen*. (Jakarta: Erlangga, 1991) p. 43

¹⁴ Herman Soeparman. *Narkoba Telah Merubah Rumah Kami Menjadi Neraka*. (Jakarta: Departemen Pendidikan Nasional-Dirjen Dikti, 2000) p. 37

definition of key terms, and composition of research findings. This chapter will be reference to understand about the importance of conducting this research to the readers.

Second chapter is literature studies. This chapter contains the follows theories that become basic theory in this research. It discusses basic theory that will be reference of this research deeply and comprehensively. This chapter will discuss the definition of guidance strategy, behavior theory, drug rehabilitation, and boarding school.

Third chapter is research method. Research method contains some sub-chapters, there are approach and research design, attendance of the researcher, research setting, data and data source, technique of collecting data, data analysis, and research procedure.

Fourth chapter is research findings. This chapter will discuss the result of research through data display. In this chapter, it will describe the data finding. This chapter contains of two points, first, overview of research findings, second, data exposure and research findings. Overview of research findings will describes the data of related research object; Bahrul Maghfiroh boarding school. Data exposure and research findings will describe the data that are suitable with research focus. This point relates with process of drug rehabilitation in Bahrul Maghfiroh boarding school, the implementation of guidance strategies that are used for drug rehabilitation based on Islamic boarding school, and the result of guidance strategies that are used also.

Fifth chapter is discussion of research findings. The data result that has described in fourth chapter will be analyzed. The data will be analyzed direct on the focus of research. It will produce the integrated theory among data sources. This chapter contains of three points, i.e. process of drug rehabilitation in Bahrul Maghfiroh boarding school, the implementation of guidance strategies that are used for drug rehabilitation based on Islamic boarding school, and the result of implementation the guidance strategies of drug rehabilitation based on Islamic boarding school.

Sixth chapter is closing. This chapter contains conclusion of research that discuss study of revised report and suggestion of research. This chapter also discusses the continuity of research result suitable with related science.

CHAPTER II

LITERATURE STUDIES

A. Guidance Strategy

1. Definition of Guidance Strategy

The term strategy comes from noun and verb from Greek. As a noun, *strategos* includes as combination from the word *stratos* (military) with *ago* (lead). As a verb, *stratego* means to plan. In the American Heritage Dictionary, defined strategy is the science or art of ‘military command as applied to overall planning and implement of large-scale combat operation. Then strategy is the art or skill of using stratagems (a military maneuver design to deceive or surprise an enemy) in politics, business, courtship, or the like¹⁵. Generally, strategy is an outline of the bow to act in the effort to achieve target has determined¹⁶. Strategy relates with the planned and determined pattern to do activity that focus on achieving goal. Strategy is done in the beginning of something planned that demanded to monitor the activity inside the whole process in order to fulfill the target itself.

Guidance derived from Arabic, بناء – يبنى – بنى means build¹⁷. In the Big Dictionary of Indonesia, guidance is defined as building of human character as a personal and social creature through education in school,

¹⁵ Abdul Majid. *Strategi Pembelajaran*. (Bandung: PT Remaja Rosdakarya, 2013), 3

¹⁶ Syaiful Bahri Djamarah, dkk. *Strategi Belajar Mengajar*. (Jakarta: PT Rineka Cipta, 2010), 5

¹⁷ Yunus Mahmud. *Kamus Arab Indonesia*. (Jakarta: Hidakarya Agung, 1989), 73

family, organization, association, ideology, and religion¹⁸. W.S. Winkle gives definition to guidance is give helping to individual or group in making selection wisely and in conducting adaptation to life goal¹⁹. According to Bachrudin Suryabrata, guidance means retrieval of life relation unity and life that tied between human and his personal, human with human, human with the others, human with the whole subject, and human with God as God's creature²⁰. While according Bino Walgito, guidance means helping that given to individual or group of individual in overcoming difficult in life to develop the abilities in order to individual or group of individual can solve the problem self and can conduct the adaptation well to achieve welfare²¹. Easily, guidance is an activity that gives helping to others because of the caring, in the form of thinking or knowledge to solve the problem that was confronting by them.

Guidance Strategy is planned and determined pattern to do activity that gives helping to others because of the caring, in the form of thinking or knowledge to solve the problem that was confronting by them in order to focus on achieving goal. Guidance strategy is used for helping others in solving the problem with the planned way. It will be

¹⁸ Departemen Pendidikan & Kebudayaan. *Kamus Besar Bahasa Indonesia*. (Jakarta: Balai Pustaka, 2003), 118

¹⁹ W.S. Winkle S.J. *Bimbingan Penyuluhan di Sekolah Menengah*. (Jakarta: PT Gramedia, 1982), 20

²⁰ Sudarto. *Kapita Selekta Hukum Pidana*. (Bandung: Alumni, 1981), 98

²¹ Bino Walgito. *Bimbingan dan Konseling di Perguruan Tinggi*. (Yogyakarta: Psikologi UGM, 1982), 12

understood as the effort to solve problem other that relate with our interesting to overcome this problem. Guidance strategy is a process of selecting the goal, the determination of policies and programs that need to achieve certain targets in order to achieve the goal and the determination of method that need to ensure that policies and programs implemented²².

2. Characteristic of Guidance Strategy

According to Robert H. Hayes that quoted by Alfonsus Sirait in his book entitled *Manajemen* identify five primary characteristics of guidance strategy, such as:

a. Time Horizon

Strategy is used for describe the activity covers future time, i.e. time that needed to conduct the activity and also time that needed to observe the impact.

b. Impact

With follows certain strategy, the end impact is meaningful.

c. Concentration of Effort

An effective strategy obligates the activity center, effort or attention to narrow target range.

d. Pattern Decision

The decisions must be mutually supportive, means to follow a consistent pattern.

²² Alfonsus Sirait. *Manajemen*. (Jakarta: Erlangga, 1991), 43

e. Application

A strategy covers a broad spectrum of activities ranging from the allocation of resources to the activities in the implementation.

B. Behavior Theory

1. Definition of Behavior Theory

Behavior theory is a theory that has initiated by Gagne and Berliner about behavior changes as a result of experience. This theory has developed to learning psychology current which influence on the direction of theory development and education practice and learning are known as behaviorism current. This current emphasize on shaping behavior that has changing as a learning result²³. Based on behavior theory, behavior changes are raised as an effect of interaction between stimulus and response. Easily, learning includes as changing form that is experienced pupils in their ability to do with new way as a result of stimulus and response. Person will be considered as who has learned if he can show the behavior changes.

Behavior theory believes that learning is an effect of interaction between stimulus and response. According to this theory, the most important point in learning is input as a stimulus, and output as a response. Stimulus is anything that are given by teacher to pupils, can be formed as information, learning material, and the other form in learning process. Then, response will be emerged as pupil reaction on

²³ Muhammad Thobroni & Arif Mustofa. *Belajar & Pembelajaran: Pengembangan Wacana dan Praktik Pembelajaran dalam Pembangunan Nasional* (Jogjakarta: Ar-Ruzz Media, 2011), 64

the stimulus that is given by teacher in the learning process. All processes have happened between stimulus and response not include as important point to measure. Because, the point can be measured just relates with stimulus and response.

Stimulus and response have become the most important point to be considered in this theory. Anything that are given by teacher as a stimulus and anything that are accepted by pupils from teacher as a response can be measured. This theory accentuates measuring because measuring includes as important thing to observe the happening of behavior changes on pupils. If the smallest pupil's behavior changes in learning process can be measured, it will be the indicator of measuring behavior theory. The other factors that are considered as important point by behavior theory are reinforcement factor. If the reinforcement factor is added (positive reinforcement), the response will be stronger. If the reinforcement is diminished or eliminated (negative reinforcement), response will be stronger too.

2. Principles of Behavior Theory

Behavior theory emphasize on measuring behavior changes through stimulus and response. This theory holds on some principles that are used for reinforcement of this theory. According to Gagne and Berliner, some principles in behavior theory are :

- a. Reinforcement and punishment
- b. Primary and secondary reinforcement

- c. Schedules of reinforcement
- d. Contingency management
- e. Stimulus control in operant learning
- f. The elimination of response

And according to Harley and Davies, the principles of behavior theory that are used in education world are:

- a. Learning process will be successful if the learners join to participate actively inside the process.
 - b. Learning material is formed in the small units and is arranged based on logic sequence, so the learners will be easily to learn.
 - c. Each response need to be given feedback directly, so the learner can be known what the response is right or wrong.
 - d. Even the learner gives right response, he need to be given the reinforcement. Actually, positive reinforcement gives better influence than negative reinforcement²⁴.
3. Advantages and Disadvantages of Behavior Theory

Theory has initiated by Gagne and Berliner has advantages and disadvantages to implement. The advantages of this theory are:

- a. Habituate teacher to be observant and sensitive on the learning situation and condition.

²⁴ Ibid, 65

- b. Teacher not only uses lecturer method, so pupils can habituate to be independent. If they find the difficult, they will ask to the teacher.
- c. Able to shape the desirable behavior that can get positive reinforcement and unsuitable behavior that can get negative reinforcement based on observed behavior.
- d. Through repetition and training continuously, can optimize pupil's skill and intelligent that has shaped before. If pupil has been adept in certain field, he will be reinforced again with habituating and repetition more optimal and continuously.
- e. Learning material that has arranged from the simple until complex form with the learning goals are divided in small parts that are signed with achievement of certain skill, can produce consistent behavior on certain field.
- f. Can change one stimulus with others until response that is desirable can be emerged.
- g. This theory is appropriate to get ability that needs practicing and habituating contain the unsure of speed, spontaneity, and durability.
- h. Behavior theory is also appropriate to be implemented to train children who need domination adult, like to repeat, and should be habituated, like to imitate, and like with the form of direct achievement.

And the disadvantages of behavior theory are:

- a. Teacher must arrange the learning material first. Easily, the learning material must be already to give.
- b. This theory can't be used on all subjects.
- c. Pupils have role to hear in learning process and memorize what have heard and seen as effective learning method.
- d. Using punishment is considered as most effective method by behavior figures to curb pupils.
- e. Pupils are viewed as passive side, need motivation from outside, and they are influenced by reinforcement from teacher.
- f. Tend to direct pupils to think convergent, not creative, not productive, and placed them as passive individual.
- g. Learning process is centered on teacher just oriented on result that can be observed and measured.
- h. The implementation of wrong method in learning can cause the learning that is not fun for pupils, i.e. teacher as the center, one way communication, and teacher determine what should be learned by pupils²⁵.

4. Application of Behavior Theory in This Research

Researcher conducts the research analysis based on behavior theory. Research findings that are formed as guidance strategies of drug rehabilitation based on boarding school will analyze in the

²⁵ Ibid, 85-86

implementation. The guidance strategies that are used by Bahrul Maghfiroh boarding school will be measured through behavior theory. Bahrul Maghfiroh uses behavior theory in analyze guidance strategies for client (drug addict) because Bahrul Maghfiroh believes that the smallest behavior changes on client can support client to enter the better condition after addiction mass.

C. Drug Rehabilitation

1. Definition of Drug Rehabilitation

Rehabilitation is restoration on normality or restoration toward status with predicate the most satisfying to individual who has suffered from mental illness²⁶. Drug rehabilitation is an effort to restore to make drug addict life with body and spiritual healthy in order to adapt and increase the skill, knowledge, also intelligence in life environment²⁷. Drug rehabilitation includes as repressive action for drug addict. Besides for restoration, drug rehabilitation is also for treatment for drug addict, in order to recuperate the drug addict from his addict. Drug rehabilitation is a facility that has character semi-closed; it means that only specific people with specific interesting can enter this area. Drug rehabilitation is the place that gives training, skill, and knowledge to avoid from drug²⁸.

²⁶ J.P. Caplin, dkk. *Kamus Lengkap Psikologi*. (Jakarta: PT RajaGrafindo Persada, 2006), 425

²⁷ Sudarsono. *Etika Islam tentang Kenakalan Remaja*. (Jakarta: PT Rineka Cipta, 1990), 87

²⁸ Herman Soeparman. *Narkoba Telah Merubah Rumah Kami Menjadi Neraka*. (Jakarta: Departemen Pendidikan Nasional-Dirjen Dikti, 2000), 37

2. Purpose of Drug Rehabilitation

Drug rehabilitation is existed for drug addict that want to life normal again. The purposes of drug rehabilitation for drug addict are :

a. Stop the using of drug (*abstinensia*)

This purpose has ideal character, but in this purpose, there are many people can't have motivation to achieve this purpose, especially for drug addict in early phase. But, it can be helped by minimalizing the impact from drugs; it is direct or indirect impact.

b. Reduction frequency of drug addict

This purpose relates with primary target, i.e. avoid relapse. Relapse is the condition that reappearance of addiction after the free drug period. If drug addict aware with this relapse through skill that has given, he will try to avoid to using drug again, defend to stop using drug

c. Improve the psychology and social adaptation function

In this purpose, *abstinensia* is not includes as primary target. It relates with the function of psychology and social adaptation that have been disturbed after drug addiction process²⁹.

3. Types of Drug Rehabilitation

In the general regulation, “Undang – Undang No. 22 Tahun 1997 tentang Narkotika”, rehabilitation is divided into two types, namely medical rehabilitation and social rehabilitation. Each rehabilitation

²⁹ Dadang Hawari. *Penyalahgunaan Narkotika dan Zat Adiktif*. (Jakarta: Fakultas Kedokteran Universitas Indonesia, 2007), 135

type has each activity and recovery process for drug addict. The rehabilitation drug types as follows:

a. Medical rehabilitation

Medical rehabilitation is an activity process of treatment to relieve from drug addiction. The medical rehabilitation can be done in the hospital that has pointed by ministry of healthy, i.e. the hospital that conducted by government or society.

b. Social Rehabilitation

Social rehabilitation is an activity process to recovery in physical, mental, and also social in order to return the drug addict do social function in society's life. Social rehabilitation of drug addict can be done in social rehabilitation institution that has pointed by social ministry³⁰.

4. Requirement of Drug Rehabilitation Effort

Drug rehabilitation effort should be conducted as soon as possible to avoid the relapse of drug addict. There are many of recovery ways. But, the successful of this way must be had the requirements are:

a. Professionalism of rehabilitation institution (resource of human and facilities of the institution

b. Awareness and seriousness of drug addict in the process of recovery or restoration

³⁰ <http://www.psychologymania.com/2012/08/pengertian-rehabilitasi-narkoba.html> accessed 29th March 2016

- c. Supports and cooperates between drug addict, institution, and the family of drug addict³¹.

5. Requirements of Drug Rehabilitation Effort

Drug rehabilitation institution that has pointed by government or society should fulfill the requirement for restoration drug addict. The requirements of drug rehabilitation are:

- a. Adequate facilities such as building, accommodation, room, clean toilet, nutritious foods and drinks, classroom, refreshing room, consultation room for individual or group, consultation room of family, worship room, sport room, skill room, and the others support facilities.
- b. The professional figure (psychiatry, doctor, social worker, nurse, religion scholar, instructor)
- c. Has good management for the institution
- d. Has adequate curriculum or rehabilitation program suitable with need assessment of drug addict there
- e. Has strict rule in order to avoid the abuse and violence
- f. Has strict security in order to avoid drug trafficking in the rehabilitation center (includes cigarette and liquor)³².

³¹ Subagyo Partodiharjo. *Kenali Narkoba dan Musuhi Penyalahgunaannya*. (Jakarta: Erlangga, 2008), 106

³² Dadang Hawari. *Penyalahgunaan Narkotika dan Zat Adiktif*. (Jakarta: Fakultas Kedokteran Universitas Indonesia, 2007), 132

D. Islamic Boarding School

1. Definition of Islamic Boarding School

The word Islamic boarding school is derived from Arabic, *Funduq* means hotel, the place of overnight stay. The term of boarding house refers to dormitory. To reinforce this, Poerbakawatja Soegarda explains that the origin of the word Islamic boarding school is *santri*, i.e. someone who studied Islamic religion, so that the boarding school has the meaning of place people gather to study Islam. Islamic Boarding schools is the oldest Islamic institution which serves as one of the fortified for Islamic community, center of the Da'wah muslims, and Indonesia's muslim community development center. The term Islamic boarding school first was known in Java, Aceh, known as *rangkah* and *dayah*, in West Sumatra as a Surau.³³

From some definitions above, Islamic boarding school is the oldest Islamic institution which has boarding and teaching more emphasis on deepening the sciences of religion that uses the classic or contemporary books (*kitab – kitab*) as a teaching reference. Islamic boarding school provides dormitories as place to stay for students so that students can easily follow the learning process that is in boarding school. In addition, the used dormitory system aims to train students as an independent person and familiarise students with Islamic environment.

³³ Anin Nurhayati, *Kurikulum Inovasi: Telaah terhadap Pengembangan Kurikulum Pendidikan Pesantren* (Yogyakarta: SUKSES Offset, 2010), 47

2. Typology of Islamic Boarding School

a. Typology of Islamic Boarding School based on Curriculum

Based on curriculum that has used, the Islamic boarding school was divided into three types, i.e. *Salafiyah* Islamic boarding school, *Khalafiyah* boarding school, and combination boarding school.

1) Salafiyah Islamic Boarding School

Salaf means old, last, or traditional. *Salafiyah* boarding school is Islamic boarding school which conducted the traditional approach to learning, as it has taken place since the beginning of its growth.³⁴ Study of Islamic sciences was done in a group or individual with a focus to the classical books (*kitab – kitab*) in Arabic. Level or grade classification should not be referring to the limit on the age of the students and the units of time, but it based on the end of the books which studied. If student has already finished one book, then he can move on to the next level with learning to a higher level of the book.

In the system of *Salafiyah* boarding school, the teaching was focused to religion sciences and does not pay attention to general knowledge because it is still purely classical. *Salafiyah* boarding school uses traditional teaching methods such as

³⁴ Departemen Agama RI Direktorat Jenderal Kelembagaan Agama Islam. *Pondok Pesantren dan Madrasah Diniyah: Pertumbuhan dan Perkembangannya* (Jakarta: 2003), 29

sorogan, *bandongan*, and *wetonan* which make center of the learning on teacher. The system of teaching in *Salafiyah* boarding school adheres to the mastery learning model which operates on the mastery of material.

2) *Khalafiyah* Boarding School ('*Ashriyah*)

Khalaf means next or back, whereas *ashri* means now or modern. *Khalafiyah* boarding school is Islamic boarding school which conducts educational activities with using the modern approach, through a formal education, such as *madrasah*; Islamic school, i.e. Islamic Elementary School (*Madrasah Ibtidaiyah*), Islamic Junior High School (*Madrasah Tsanawiyah*), Islamic Senior High School (*Madrasah Aliyah*), and Islamic Vocational High School) or public school (Elementary School, Junior High School, Senior High School, and Vocational High School) but with the classical approach.³⁵ *Khalafiyah* boarding school was known as modern boarding school in society.

The learning process in the modern boarding school is done gradually and continuously, with units of a program based on units of time, such as quarterly, semester, academic year, classes, and so on. Here, the cottage is placed as a dormitory that give the contributions in the form of conducive

³⁵ Ibid, 30

environment to explore religion sciences. In a modern boarding school, the learning process uses contemporary Arabic literature and not too focused on the using of the yellow book. In addition, modern boarding school not uses classical or traditional teaching methods.

3) Combination Boarding School

With the existence of *Salafiyah* and *Khalafiyah* boarding school can create a dichotomy between modern and traditional the boarding school. But in its development, most Islamic boarding schools were among the criteria of *Salafiyah* and *Khalafiyah* boarding school. Sometimes an Islamic boarding school called the system as a *Salafiyah* but also uses a level system although not called as *madrasah* or schools, and its opposite. In the Islamic boarding school system of this type more combines the concept, criteria, goals, methods, and the whole of the two types of Islamic boarding school above, *Salafiyah* and *Khalafiyah*.

b. Typology of Islamic Boarding School based on Educational System

In the development, the Islamic boarding school experiences some changes. In this case, Mas'ud divide typology Islamic boarding school in some models that are categorized as typology based educational system, namely:

- 1) Islamic boarding school which can maintain the purity of the original identity as a place to explore the religion sciences (*tafaqquh fi ad-din*) for students. All materials are taught here is entirely sourced from the book in Arabic (yellow book) written by the scholars in middle century. This model of Islamic boarding school still be found today as Lirboyo boarding school in Kediri, East Java.
- 2) Islamic boarding school which enters general science in teaching, but with curriculum that arranged by self, according to the needs and not follow the curriculum that has set by government nationally. So, the certificated which has shared doesn't get recognition from the government as a formal certificate.
- 3) Islamic boarding school which conduct public education inside, in the form of *madrasah* (public schools which has criteria of Islam under the authorized of the Religion Department) and schools (public schools under the authorized of National Education and Culture Department) in various levels, even often up to the levels of Higher Education, includes faculty of general science and religion. An example is the Tebu Ireng boarding school.
- 4) Islamic boarding school includes as student's dormitory where the students learn in school or colleges outside. Religion

education in this boarding school model is given outside of learning process time so it can be followed by all students there. It is estimated that this school is the most numerous.

c. Typology of Islamic Boarding School based on Learning Method

According to Yakub, quoted by Khozin said that there is some divisions of the Islamic boarding school and its typology which is then initiated by the author as a typology Islamic boarding school based teaching methods, namely:

- 1) *Salafiyah* boarding school, the Islamic boarding school which maintain the lesson with the classic books and without given by general knowledge. The learning methods are same as conducting in *Salafiyah*, namely the method of *sorogan* and *wetonan*.
- 2) *Khalafiyah* boarding school, is Islamic boarding school that apply the classical system of teaching (*Madrasi*), provide general knowledge and religious knowledge, as well as providing education skills. This type also emphasizes the use of Arabic and English.
- 3) Quick boarding school, is Islamic the boarding school in the form of short training in a relatively short time, and is usually conducted during school's holiday. This boarding school is focused on worship and leadership skills. Meanwhile the

students come from students who suggested need to learn religion activity in this boarding school.

- 4) Integrated boarding school is the Islamic boarding school which more emphasizes on vocational education, as well as vocational training centers in the Labor Department, with the integrated program. While the majority of its students come from the children with the status out of school or job seekers.

3. Learning Methods of Islamic Boarding School

As well as the curriculum, the *madrasah* or school which organized by the Islamic boarding school also uses the same methods with the *madrasah* or school outside organizing of the Islamic boarding school. Generally, it also uses method that follows school or *madrasah* outside Islamic boarding school. Learning methods can be defined as the ways used to convey the teachings to a goal. During the period, Islamic boarding school has introduced and implemented several learning methods³⁶.

The learning method of *Salafiyah* has traditional character, i.e. organized learning method according to the custom that has long been held by the Islamic boarding school and can also be referred to as original learning method of boarding school³⁷. And this learning method has simple character, while the methods of learning are *sorogan*, *bandongan* and *wetonan* in studying religious books written

³⁶ Ibid, 37

³⁷ Ibid.

by the scholars of middle century and while according Bruinessen in Anin nurhayati books known as a yellow book. As for the traditional learning methods, namely³⁸:

a. *Sorogan* Method

According to the Ministry of Religious Affairs, *sorogan* comes from "sorog" (Java), means thrusting, because each student give his book to the teacher or his assistant³⁹. Learning method with Sorogan pattern is implemented by the students to read in front of teacher. And if it is found any errors, then teacher will immediately provide a reasoned justification. In large Islamic boarding school, "sorogan" performed by two or three students who usually consists of a family of religious scholars or students are expected later in the day would be an 'alim person. In this method, student who masters a book will read in front of teacher. Sorogan method is primary done by the special student who has more intelligence. Here, the students can see his skills in reading books and interpret them or it's opposite⁴⁰.

b. *Wetonan* Method

According to the Ministry of Religious Affairs, *wetonan* is derived from the Javanese language "Wektu" which means the time, because the instruction given at certain times, i.e. before or

³⁸ Anin Nurhayati, *Kurikulum Inovasi: Telaah terhadap Pengembangan Kurikulum Pendidikan Pesantren* (Yogyakarta: SUKSES Offset, 2010), 54

³⁹ *Op. cit.*, 38

⁴⁰ *Op. cit.*, 54-55

after the obligatory prayers. Learning method with *wetonan* is implemented by the teacher and students reading a book sitting around teacher with carry the same book⁴¹ to listen the readings of teacher. In this method is not known absences. It means that, students may not be allowed to come, and not the holding of any exams⁴².

c. *Bandongan* Method

The learning method which has same series with the method of *sorogan* and *wetonan* is *bandongan* that conducted interrelated with the previous. *Bandongan* method, a student doesn't has to show that he understands the lesson. Usually, teacher reads and translates the words that easily. *Bandongan* method, in West Java is the other name of the *wetonan* method. While in Sumatra, used the term *halaqah*, and according to Marwan Sardjo in Anin, this method also known by the name of "balaghan"⁴³.

d. *Muhawarah*

Muhawarah is an activity to practice conversation with Arabic language which obligated by Islamic boarding school to the students during they stay there. In some Islamic boarding schools, practicing *muhawarah* or *muhadathah* not required every day, but

⁴¹ Departemen Agama RI Direktorat Jenderal Kelembagaan Agama Islam, *Pondok Pesantren dan Madrasah Diniyah, Pertumbuhan dan Perkembangannya*, (Jakarta: Departemen Agama RI Direktorat Jenderal Kelembagaan Agama Islam, 2003), 39-40

⁴² Anin Nurhayati, *Kurikulum Inovasi: Telaah terhadap Pengembangan Kurikulum Pendidikan Pesantren* (Yogyakarta: SUKSES Offset, 2010), 55

⁴³ *Ibid.*

only once or twice a week, combined with exercise *muhadarah khitabah*, that the goal is to train the student's speech⁴⁴.

e. *Mudzakarah*

Mudzakarah is a scientific meeting that specifically discusses the *diniyah* problem, such as worship and *aqidah* and religious matters in general. *Mudhakarah* may also be said with *mushawarah*, *munazarah*, or *bahth al-masail*. Because it is discussed actual problems of religion, which always develop and change, at the time of *mudhakarah*, students try to test their skills in quoting argument sources in the classic books. They are assessed by qualified teacher to explore the sources of reference, have or resolve problems according to the Shafi'i *madzhab* of jurisprudence analysis, the students said to be appointed as a lecturer of the books that have mastered it. Usually such students, called as senior student⁴⁵.

f. *Majlis Ta'lim*

Majlis ta'lim is a media for the delivery of Islamic teachings that are general and open. The followers consist of various levels that have various background of knowledge also, and it is not limited by age level and sex differences. This activity only be held at certain times only. There is a once a week, twice a week or once a month. Materials which given are advice religious

⁴⁴ *Ibid.*, 56

⁴⁵ *Ibid.*, 56-57

nature of *al-amru bi al al ma'ruf wa al-nahyu 'an al-munkar*. Sometimes the material is taken from certain books, such as the *tafsir* of Qur'an and hadith. In this case, the policy is fully given to teacher⁴⁶.



⁴⁶ *Ibid*, 57

CHAPTER III

RESEARCH METHOD

A. Approach and Research Design

This research uses qualitative approach. Qualitative approach is research method based on post positivism philosophy, is used for observing natural object condition, that places researcher as the key instrument in the research⁴⁷. In qualitative approach, collecting data is not the form as numbers, it describes in the form of interview text, field note, personal document, memo, and the other formal documents. Qualitative is intended as research type that the result was gotten from statistic procedures or the others quantitation form⁴⁸. The purpose of qualitative is to describe the empiric reality behind phenomena in detail, deeply, and completely.

The type of this research is case study. In qualitative approach, case study refers to the in depth analysis of a single or small number of units. A case study unit may include a single person, a group of people, an organization or an institution. Case study aims to offer a richness and depth of information by capturing as many variables as possible to identify how a complex set of circumstances come together to produce a particular

⁴⁷ Sugiyono. *Metode Penelitian Pendidikan: Pendekatan Kuantitatif, Kualitatif, dan R&D*. (Bandung: Alfabeta, 2013), 15

⁴⁸ Anselm Straus dan Juliet Corbin, *Dasar-dasar Penelitian Kualitatif*, (Yogyakarta: Pustaka Pelajar, 2003), 4

manifestation ‘....to as identify how a complex set of circumstances come together to produce a particular manifestation’⁴⁹.

This research has conducted in organization Bahrul Maghfiroh as an Islamic boarding school that conducts the drug rehabilitation. This research focused on depth analysis of the guidance strategies of drug rehabilitation based on Islamic boarding school, i.e. Bahrul Maghfiroh boarding school in Malang. This research produces the data in the form of written data that contains depth explanation and analysis of the guidance strategies of drug rehabilitation based on Bahrul Maghfiroh Islamic boarding school. The object of this research is the guidance strategies of drug rehabilitation based on Islamic boarding school. From this research object, the research subjects are client, manager program, counselor (both social and religious counselor), and staff of IPWL (Institution of Compulsory Reporting Acceptor), and also students of Bahrul Maghfiroh boarding school.

B. The Attendance of Researcher

In qualitative research, the attendance of researcher is applied as research instrument and also data collector. Absolutely, the attendance of researcher has needed, because it is needed also for collecting the data. As a character of qualitative research in collecting data, it has done individually by researcher. While the attendance of researcher this is as a participant observer, it means that for the process of collecting data,

⁴⁹ <http://managementhelp.org/evaluatn/casestdy.htm>

researcher conducts the observation and hears carefully until the smallest matter that can be made as data⁵⁰. In this research, the attendance of the researcher has begun from 9th April until 16th Mei 2016.

C. Research Setting

This research will be executed in Bahrul Maghfiroh boarding school. It is located in Joyo Agung Street, number 2, Tlogomas, Lowokwaru district in Malang city.

D. Data and Data Source

In the research activity, source of data includes as the important thing that should be arranged as well as planning before. Data source can analyze the validity of data and determine the quality of research result. Data must be relevant with the topic or problem that will be researched.

In this research, researcher uses the data source contains two types of data sources, such as:

1. Primary Data Source

Primary data source is the main data that gotten from the object will be researched. This research covers the primary data through the technique of interview and observation because this technique will involve researcher directly in the field of research.

2. Secondary Data Source

Secondary data is the data that can support primary data in order to fulfil data source in the research. The secondary data will be gotten

⁵⁰ Lexy J. Moleong. *Metodologi Penelitian Kualitatif*. (Bandung: PT Remaja Rosdakarya, 2002), 117

through the technique of documentation, such as written document and related picture.

E. Technique of Collecting Data

Technique of collecting data includes as interrelated step with data source. Because of this, technique of collecting data becomes the important process in research. The right technique of collecting data will produce high credibility, and it's opposite. Without understand the technique of collecting data, researcher will not get data which fulfill data standard that has determined⁵¹.

There are some techniques of collecting data. But in this research, researcher uses the interview, observation, and documentation techniques.

1. Interview

According to Esterbeg, interview is a meeting of two people to exchange information and idea through question and responses, resulting in communication and join construction of meaning about a particular topic⁵². Interview is used for collecting the data from the informant based on the personal knowledge about the topic. Researcher will use semi structured interview. Semi structured interview is a series of open ended questions based on the topic areas the researcher wants to cover. Semi structured interview allows the

⁵¹ Sugiyono. *Metode Penelitian Pendidikan: Pendekatan Kuantitatif, Kualitatif, dan R&D*.(Bandung: Alfabeta, 2013) p. 308

⁵² Ibid p. 317

researcher to prompt or encourage the interviewee if they are looking for more information or find what they are saying interesting.

In the research process, researcher conduct the interview with some people who relate research. The interview has done by arranging questions first before conducting interview, and permit researcher to ask the other questions from interviewee saying what are interested for researcher. The interviewees of this research are:

- a. Agyl Shahriar called as program manager of IPWL (Institution of Compulsory Reporting Acceptor) in Bahrul Maghfiroh boarding school. From Mr. Agyl Shahriar, researcher will get data the whole of guidance strategies that has implemented in drug rehabilitation of Bahrul Maghfiroh. Researcher also gets the data about the result of implementation guidance strategies based on Islamic boarding school in Bahrul Maghfiroh.
- b. Khumaidi as a religious counselor of IPWL (Institution of Compulsory Reporting Acceptor) in Bahrul Maghfiroh boarding school. From Ustadz Khumaidi, researcher will get the data of boarding school history, the condition of drug rehabilitation in Bahrul Maghfiroh before and after the existence of IPWL (Institution of Compulsory Reporting Acceptor). Researcher will get the data of religious rehabilitation as one of part in guidance strategies.

- c. Muhammad Syulthon as a religious counselor of IPWL (Institution of Compulsory Reporting Acceptor) in Bahrul Maghfiroh boarding school. From him, researcher will get the data about counselor job training, and religious rehabilitation as one of part in guidance strategies.
- d. Ubay Cik Di Tiro as a counselor of IPWL (Institution of Compulsory Reporting Acceptor) in Bahrul Maghfiroh boarding school. From Ubay, researcher will get data of counselor job training, the guidance strategies of medical rehabilitation and social rehabilitation in Bahrul Maghfiroh.
- e. Haris as a staff of IPWL (Institution of Compulsory Reporting Acceptor) in Bahrul Maghfiroh boarding school. From Haris, researcher will get data the identity of Bahrul Maghfiroh boarding school
- f. Ali as a student of Bahrul Maghfiroh boarding school. From Ali, researcher will get data the drug rehabilitation process in Bahrul Maghfiroh.
- g. Hasyim Latif as a commute student, called as *santri kalong*. From Hasyim Lathif, researcher will get data the typology of Bahrul Maghfiroh boarding school.

2. Observation

According to Nasution, observation is a basic of a whole of sciences. According to Marshall, through observation, the researcher

learns about behavior and the meaning attached to that behavior. In this research, researcher uses the participant observation. This observation is demanded researcher involves with daily habit people who observed. While making this participant observation, researcher will follows what will be done by data source, and will feels what felt⁵³.

In this research, researcher conducts the observation in the location of this institution. Begin with observing the boarding school itself, until the location of counselor, the IPWL office, and place for conducting drug rehabilitation. Researcher also observes the activities that were applied by staff, counselor, and director, not only for the client (drug addict) but also for students of Senior High School. The activity have included inside the IPWL's work plan.

3. Documentation

Documentation techniques is data collection technique through studying various documents, it can be formed as written document, picture, or someone monumental work⁵⁴. Researcher conducts document technique through collecting written document of both institution and picture related with this research.

Through documentation technique, researcher gets the data that are needed for accomplishing this research. The data was gotten from website and IPWL's office itself. From website, researcher gets the

⁵³ Ibid, 310

⁵⁴ Ibid, 329

news of appointment Bahrul Maghfiroh as IPWL's acceptor and official announcement of this institution. The data has gotten are documents contain history of Bahrul Maghfiroh, vision and mission of Bahrul Maghfiroh, goals of Bahrul Maghfiroh, organization structure of Bahrul Maghfiroh and IPWL of Bahrul Maghfiroh, student's activities schedule, client's (drug addict) activities schedule, the other documents for describing the institution.

F. Data Analysis

Data analysis in the qualitative research has arranged before enter to field of study. Nasution explained that analysis has begun since formulating and explaining the problem, before enter to field of study, and conduct until writing research result. In fact, data analysis in qualitative research is an ongoing activity that occurs throughout the investigative process rather than after process⁵⁵.

According to Miles and Huberman model, the analysis of data consists of three steps⁵⁶, namely:

1. Data Reduction

Data reduction includes as one of qualitative data analysis technique. Data reduction is a form of analysis which will categorize, direct, discard unnecessary, and organizing data well, so the last conclusion can be taken. Data reduction includes as process of sensitive think that needs intelligence, and depth of high insight.

⁵⁵ Ibid, 336

⁵⁶ Ibid, 337 - 346

2. Data Display

After the data has been reduced, the next step is data display. Data display is an activity when a number of information has arranged, it is giving the possibilities to take the conclusion. The forms of data display are narrative text (field notes), matrix, graphic, network, and chart. Through the data display, data will be organized, arranged in the relation pattern, so it will easy to understand.

3. Conclusion Drawing

Conclusion drawing is the analysis result that can be used to take an action. The early conclusion that determined has temporary character. It needs the supporting through validity data that has collected. This conclusion called as hypothesis, and if it supports by data in other industry, it will be a theory.

G. Research Procedures

Research procedure is the step that purposed to describe the research process. Research procedures will be done contain some steps. Between one step and others have the interrelated character in order to create research systematically. The steps in this research are:

1. Step of Research Pre-field Work

This step covers the focus determination, suitability paradigm with theory, preparation research equipment, field observation and asking for permission to the object will be researched: Bahrul Maghfiroh boarding school, arrange research plan in the field.

2. Step of Field Work

This step covers collecting the material that related with guidance strategy of drug rehabilitation in Bahrul Maghfiroh boarding school. The data will be gotten through the techniques of interview, observation, and documentation. It will be done with observe the application of guidance strategy in related institution.

3. Step of Data Analysis

This step will be done through the procedure of data analysis. It will be begun from the collecting data, and will be continued with data reduction to select the data that needed for this research. Next will be conducted display data to know the related data, and finally it will be taken conclusion for this data.

4. Step of Writing Report

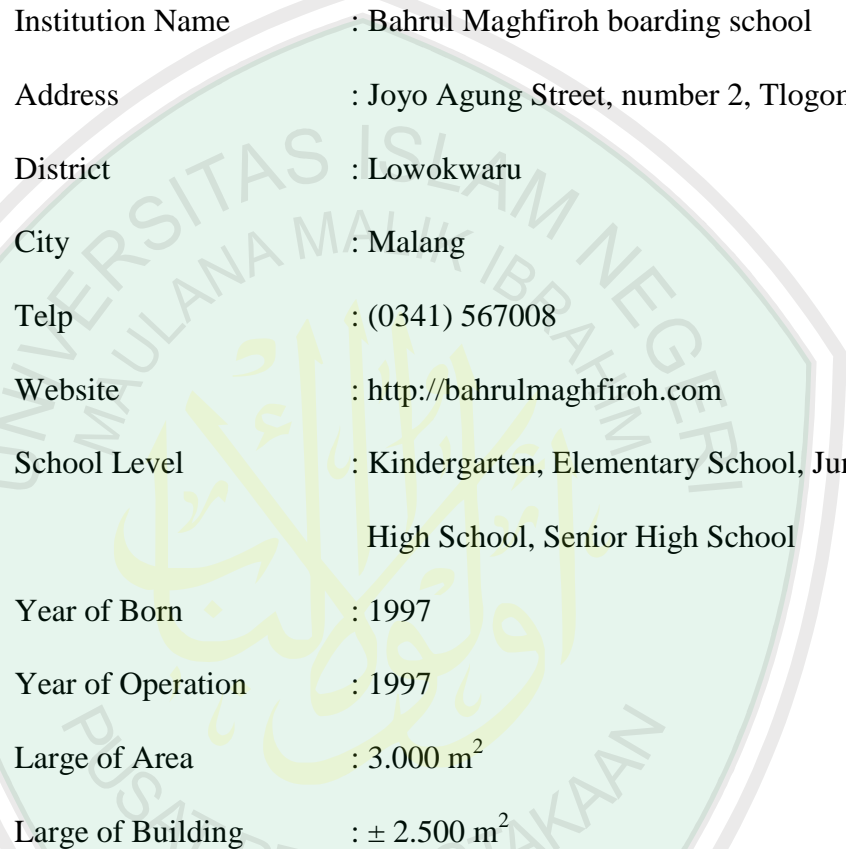
This step will be done by researcher after collecting data that needed in research. In this step, researcher will consult about research result to the supervisor to get guidance for writing report.

CHAPTER IV

DATA EXPOSURE AND RESEARCH FINDINGS

A. Overview of Research Findings

1. Profile of Bahrul Maghfiroh Boarding School



Institution Name	: Bahrul Maghfiroh boarding school
Address	: Joyo Agung Street, number 2, Tlogomas
District	: Lowokwaru
City	: Malang
Telp	: (0341) 567008
Website	: http://bahrulmaghfiroh.com
School Level	: Kindergarten, Elementary School, Junior High School, Senior High School
Year of Born	: 1997
Year of Operation	: 1997
Large of Area	: 3.000 m ²
Large of Building	: ± 2.500 m ²

2. History of Bahrul Maghfiroh Boarding School

Bahrul Maghfiroh boarding school was located in Joyo Agung Street, number 2, Tlogomas, Lowokwaru district in Malang city. The building area approximately 500 meters. Bahrul Maghfiroh boarding school has initiated since the year of 1995, began from hoping of KH. Abdul Fattah bin Daim Tjitronegoro and supported of family and society surrounding location because the environment condition has

been crucial. Before the building of Islamic boarding school, this location has become prostitution with finding some couples have unreasonable behavior.

Both KH. Abdul Fattah's sons, Edi Lukmanul Karim and Khoiri have done ascetic in the Islamic boarding school every Monday and Thursday for two years. The turning point of Bahrul Maghfiroh boarding school has begun on Sunday, 15th July 1997; this event was signed with mosque inaugurated by KH. Abdul Fattah was the founding father of this Islamic boarding school. In that time also, KH. Abdul Fattah was appointing his son, Edi Lukmanul Karim; has known as Gus Lukman, as leader this Islamic boarding school until now.

The name of Bahrul Maghfiroh boarding school was taken from the ascetic place of Gus Lukman in the Pasuruan district, East Java. The ascetic name was *segoro puro*, in East Java, these worlds mean Forgiveness Ocean. Then, the ascetic name has translated to Arabic language, i.e. Bahrul Maghfiroh, it meant as Forgiveness Ocean too. This name had hoping that everyone who studied in this boarding school, they would get the forgiveness from Allah.

This Islamic boarding school had *Ahlu Sunnah wal Jama'ah madzhab*. The founding father and leader of this Islamic boarding school have agreed that this Islamic boarding school was built in the *wakaf* status or togetherness for followers. It meant that this Islamic boarding school was not only personal property, and everyone who

hold on this Islamic boarding school should be appropriate with the teaching of Prophet Muhammad (Peace be Upon Him) and Islamic scholars with *Ahlu Sunnah wal Jama'ah madzhab*.

The one of popular characteristic in Bahrul Maghfiroh boarding school was giving *balasy* system. *Balasy* meant that the learning process was not be paid by the students. They didn't need to spend money in this Islamic boarding school. The leader of Islamic boarding school provided student's necessities. This system was not only be implemented on students, but this system was implemented on the teachers also. The goal was to make students and teachers didn't think about their necessities anymore, at once to help the Islamic followers who were poor.

The learning process in Bahrul Maghfiroh has begun with the attendance of three students only. They was taught ascetic in the night and do *Qiyamullail* worship every night. Every Thursday night, they followed recitation that was led by Islamic boarding school's leader, and this activity was running until now.

As time goes, students who study in Bahrul Maghfiroh boarding school were come from various areas and various social statuses in Indonesia. Bahrul Maghfiroh has many branches of Islamic boarding school that were spread in the whole of Indonesia in order to accommodate the number of students. This mission had goal to

provide facilities and representative learning situation in Islamic boarding school.

3. Vision and Mision of Bahrul Maghfiroh Boarding School

a. Vision of Bahrul Maghfiroh Boarding School

Realize the human pious, sincere spirit, good attitude (*akhlakul karimah*), knowledgeable, creative, active, spirit, capable, useful for the religion, race and country⁵⁷.

b. Mission of Bahrul Maghfiroh Boarding School

- 1) Create faith and pious human through Islamic teaching with *ahlussunnah wal jama'ah* current
- 2) Increase virtuous, discipline, charitable, responsible, wisdom, strive, and civilized of human
- 3) Integrate learning model between *salafiyah* boarding school and school; Islamic education and formal education
- 4) Increase skill, both of pious-faith and science-technology
- 5) Increase physical and spiritual health through sport, health, and religious
- 6) Create independent human who has been already to continue to higher school grade and to enter working environment
- 7) Cultivate and encourage excellence in the application of science and Islamic education⁵⁸

⁵⁷Visi Pondok Pesantren Bahrul Maghfiroh, "Terwujudnya manusia yang bertaqwa, berjiwa mukhlis, berakhlakul karimah, berilmu, kreatif, aktif, semangat, cakap, berguna bagi agama, bangsa dan Negara".

4. Goals of Bahrul Maghfiroh Boarding School

Bahrul Maghfiroh boarding school has built with spreading the Islamic goals surrounding environment. The establishment of Bahrul Maghfiroh boarding school has goals to educate students in order to train Muslims as the Islamic scholars who have characteristic of sincerity, patient, firm, and independent in practicing Islamic teaching dynamically and comprehensively. Besides that, these goals have arranged by Bahrul Maghfiroh boarding school in order to make students to be people who were serving and caring for society.

The implementation of Islamic education has goal to train faithful and god-fearing graduate, good attitude (*akhlaqul kârimah*), to propagate and develop the potential of Islamic scholar candidate, society's figure, and place in training youth empowerment and scientific development, especially for religious nature. This religious scientific development covers science of Qur'an, Hadith, *Fiqh*, *Nahwu*, and *Shorof*, and the other science branches in religious field. This goal is hoped to be applied by students until they become the responsible society member with their knowledge that has gotten for studying in Islamic boarding school.

⁵⁸ Misi Pondok Pesantren Bahrul Maghfiroh, 1) Mewujudkan manusia yang beriman dan bertaqwa melalui ajaran agama Islam berhaluan Ahlussunnah wal Jama'ah, 2) Meningkatkan manusia yang berbudi luhur, berdisiplin, berhati lembut, bertanggung jawab, bijaksana, bekerja keras dan beradab, 3) Memadukan pembelajaran model pesantren salaf dengan sekolah, pendidikan agama dengan pendidikan umum, 4) Meningkatkan ketrampilan baik dibidang IMTAQ maupun IPTEK, 5) Meningkatkan kesehatan jasmani dan rohani melalui bidang olahraga, kesehatan dan keagamaan, 6) Mewujudkan insan yang mandiri siap melanjutkan ke jenjang sekolah yang lebih tinggi dan siap masuk dunia usaha dan kerja, 7) Menumbuhkan dan mendorong keunggulan dalam penerapan ilmu pengetahuan umum dan ilmu pengetahuan agama.

Providing formal education has goal to give answer about the importance of science legality. This goal is hoped to produce faithful and god-fearing graduate, good attitude, develop students in order to become responsible and democratic society, understand the basic of science and technology, has ethos and work culture, and join the further education. To realize this matter, each study program needs to arrange the vision and mission clearly.

5. Organization Structure of Bahrul Maghfiroh Boarding School

Organization structure of Bahrul Maghfiroh boarding school always has regular changing annually. This regular changing is taken based on the discussion and decision from chief of institution. The organization structure has arranged in the year of 2016/2017 as the following table, i.e. :

Table 4.1. Organization Structure of Bahrul Maghfiroh

No	Kinds of Organization Structure	Members Name
1	Supervisor	H. Abdul Azis S. Faqih
2	Vice Supervisor	A. Khumaidi
3	Chief	M. Fathul Mu'in
4	Secretary	Shony Musthofa
		Wildan Habibi
5	Education Department (has job to prepare activities in education field that can develop student's potential	A. Dahlan Bustomi
		Wildan Habibi
		M. Syulthon
		M. Zainuri
		Afif Jailani

	and knowledge)	
6	Kindergarten and Elementary School Department (arrange the management both of school in kindergarten and elementary school)	Erik Febri Kurniawan
7	Worship Department (' <i>ubudiyyah</i>) is purposed to arrange the religious activities that include in worship's scope	Bulan Purwanto M Luthfi
8	Sanitation Department (has purpose to arrange activities of keeping environment)	M Firdaus
9	Healthy Department (has purpose to arrange the medical assessment to students who need helping)	Syafi'i
10	Permission Department (has purpose to manage student's permission for going home or out from Islamic Boarding School)	Shony Musthofa
11	LDBM (propaganda foundation in Bahrul Maghfiroh)	H Abu Nu'aim Hasyim Asy'ari A Dahlan Bustomi M Imam Muslikh

6. Organization Structure of IPWL (Institution of Compulsory Reporting Acceptor) in YBMCI (Foundation of Bahrul Maghfiroh in Loving Indonesia)⁵⁹

The arrangement of IPWL (Institution of Compulsory Reporting Acceptor) organization structure is difference with the organization structure the Islamic boarding school itself. The members of IPWL (Institution of Compulsory Reporting Acceptor) organization structure are taken from members of Bahrul Maghfiroh boarding school itself. The following table contains IPWL (Institution of Compulsory Reporting Acceptor) organization structure.

Table 4.2. IPWL organization structure in YBMCI

No	Position on YBMCI's Organization Structure	Members Name
1	Supervisor	Achmad Nusyirwan Sugondo
2	Program Manager (has purpose to manage a set of program for clients)	Agyl Shahriar
3	Secretary (has purpose to collect and save related documents in this rehabilitation office, and also to make letter	Munir

⁵⁹ In Indonesia, IPWL is abbreviation from Institusi Penerima Wajib Lapor. And YBMCI is abbreviation from Yayasan Bahrul Maghfiroh Cinta Islam

	institution)	
4	Treasure (has purpose to manage the institution financial in IPWL (Institution of Compulsory Reporting Acceptor))	Lusia Serena
5	Staff of Social Welfare (has purpose to manage the need assessment of client)	A. Khumaidi
		Ali
		Khoirudin
		Alwi
6	Addiction Counselor (has purpose to accompany client in counseling process directly)	Arif
		Buchori
		M. Syulthon
		Robby
		Steven
7	Social Employee (has purpose to help the rehabilitation program)	-

7. Activities Schedule of Bahrul Maghfiroh Boarding School

Most of Islamic boarding schools have own activities schedule in implementing strategies to accomplish the institution goals. Bahrul Maghfiroh includes as boarding school with regular activities. These

activities have become obligation to be done by every student there. Through planned activities, Bahrul Maghfiroh will be conducting boarding school. The following table has explained activities schedule of Bahrul Maghfiroh boarding school.

Table 4.3. Activities Schedule of Bahrul Maghfiroh

No	Time	Activities Schedule
1	03.30 – 04.15	Tahajjud pray
		Prepare to Shubuh pray
2	04.15 – 04.30	Shubuh pray in congregation
		Read <i>wirid</i> together
3	04.30 – 05.15	Read Al-Qur'an
4	05.15 – 07.00	Clean the room
		Prepare to go to school (Kindergarten, Elementary School, Junior High School, and Senior High School)
		Breakfast
5	07.00 – 09.40	Formal school
6	09.40 – 10.10	Dluha pray
7	10.10 – 11.30	Formal school
8	11.30 – 12.00	Prepare to do Zhuhr pray
9	12.00 – 12.15	Zhuhr pray in congregation
10	12.15 – 13.00	Take a rest
		Prepare to conduct <i>Diniyyah</i>

11	13.00 – 15.00	Do <i>Diniyyah</i> in each class
12	15.00 – 15.30	Prepare Ashr pray
		Do Ashr pray in congregation
13	15.30 – 16.30	Study and recite with Gus Lukman
14	16.30 – 17.50	Clean schedule
		Prepare to do Maghrib pray
15	17.50 – 18.30	Do Maghrib pray in congregation
		Read <i>wirid</i>
16	18.30 – 19.30	Dinner
		Prepare to do 'Isya pray
17	19.30 – 20.00	Do 'Isya and Witir pray in congregation
18	20.00 – 21.00	Do <i>Muraja'ah</i> together in the hall
19	21.00 – 22.00	Free to do anything
20	22.00 – 03.30	Time to sleep

8. Activities Schedule of IPWL (Institution of Compulsory Reporting Acceptor) in YBMCI (Foundation of Bahrul Maghfiroh in Loving Indonesia)

Every institution that has goal to be achieved always plan program in each activity. Different with Bahrul Maghfiroh activities schedule, IPWL (Institution of Compulsory Reporting Acceptor) in YBMCI (Foundation of Bahrul Maghfiroh in Loving Indonesia) has the own program that is transferred in the form of daily activities schedule.

These activities are hoped to make client forget the addiction feeling in order to decrease the drug using.

Table 4.4. Client's Daily Activities Schedule

No	Time	Activities Schedule
1	04.00 - 04.30	Shubuh pray in congregation in mosque
2	04.30 - 05.00	Read <i>istighfar</i> 100 times in congregation
3	05.00 - 05.30	Take a rest
4	05.30 - 06.30	Cleaning schedule surrounding rehabilitation place, it is suitable with schedule that has arranged
5	06.30 - 07.00	Cooking with the chef suitable with schedule that has arranged
6	07.00 - 08.00	Breakfast
7	08.00 - 09.30	Take a rest
		Take a bath
8	09.30 - 10.00	Dluha pray in congregation in mosque
9	10.00 - 11.30	Recite Qur'an and study the various books (for example, Islamic book, knowledge book)
10	11.30 - 12.00	Take a rest
		Prepare to do Zhuhr pray
11	12.00 - 12.30	Zhuhr pray in congregation in mosque
		Read <i>istighfar</i> 100 times in congregation
12	12.30 - 13.00	Lunch

13	13.00 - 14.30	Take a rest
14	14.30 - 15.30	Prepare to do Ashr pray
		Ashr pray in congregation in mosque
		Read <i>istighfar</i> 100 times in congregation
15	15.30 - 16.30	Recite Qur'an and Islamic books (<i>kitab</i>)
16	16.30 - 17.00	Cleaning schedule suitable with determined schedule
17	17.00 - 17.30	Take a bath
		Prepare to do Maghrib pray
18	18.00 - 18.30	Do Maghrib pray in congregation in mosque
		Read <i>istighfar</i> 100 times in congregation
19	18.30 - 19.00	Dinner
20	19.00 - 19.30	Take a rest
21	19.30 - 20.00	Do Isya' pray in congregation in mosque
		Read <i>istighfar</i> 100 times in congregation
22	20.00 - 21.00	Take a rest
23	21.00 until the end	Night contemplation in congregation with counselor and make a forum with the other clients to share feeling in a day
24	23.00 - 03.00	Time to sleep
25	03.00 - 03.30	Do <i>Qiyamullail</i> in congregation

9. Typology of Bahrul Maghfiroh Boarding School

Bahrul Maghfiroh includes as an Islamic institution. Bahrul Maghfiroh is a boarding school that has regular system in implementing Islamic Education. Bahrul Maghfiroh is a boarding school that especially is dedicated for male students only. This boarding school has supervised by Gus Lukman since it was born until this time. Bahrul Maghfiroh has developed from the simple form of Islamic education institution until complex form of Islamic education institution. From this development, Bahrul Maghfiroh boarding school experiences the development of system inside. The system of transferring education develops step by step toward the better form. This development directs on the primary goal of Bahrul Maghfiroh boarding school.

Bahrul Maghfiroh is the combination boarding school type. Bahrul Maghfiroh integrates the system of *khalafiyyah-salafiyyah* boarding school.

“Bahrul Maghfiroh is a semi *khalafiyyah-salafiyyah* boarding school. There are yellow book recitations, and also there are formal schools, such as, Junior High School and Senior High School”. (Bahrul Maghfiroh itu termasuk pondok pesantren semi salaf dan modern atau *salafiyyah* dan *khalafiyyah*. Ada pengajian kitab kuning, tetapi juga ada sekolah formal, seperti SMP dan SMA)⁶⁰.

⁶⁰ Interview with Hasyim Lathif on 28th March 2016 at Simpang Sunan Kalijaga III street, B2 bloc, number 31-32, Malang

From interview with Hasyim Latif, as a *kalong* student of Bahrul Maghfiroh boarding school, researcher analyzes that Bahrul Maghfiroh has combination type of Islamic boarding school. The system that has used there adopt from the component of combination boarding school type. This institution uses the formal school to conduct formal education that can make students to get legal certification from government in graduation soon. And this boarding school doesn't leave the classic system of Islamic boarding school that has existed until this time, namely through yellow book recitation. This book contains Islamic sciences that are based on Islamic scholars taken from Al-Qur'an and hadith.

The data has supported by the interview from one of IPWL (Institution of Compulsory Reporting Acceptor) in YBMCI (Foundation of Bahrul Maghfiroh in Loving Indonesia) staff. This boarding school is known as boarding school that provides drug rehabilitation inside. But, this boarding school is not the particular Islamic boarding school for student of drug addiction only.

“Bahrul Maghfiroh is not boarding school for drug rehabilitation only. The students of Bahrul Maghfiroh boarding school who stay here start from students of Junior High School, Senior High School, college, until employee”. (Santri yang tinggal di Pondok Pesantren Bahrul Maghfiroh itu mulai dari SMP, SMA, mahasiswa, sampai yang bekerja ada disini).⁶¹

⁶¹ Interview with Haris on 28th April 2016 in IPWL's office of Bahrul Maghfiroh boarding school

Bahrul Maghfiroh is a regular boarding school that applies combination system type of boarding school. Bahrul Maghfiroh is also Islamic boarding school that provides drug rehabilitation inside. This Islamic boarding school also provides formal school. Bahrul Maghfiroh conducts the Islamic education from the activities schedule that is based on Islamic worship.

Bahrul Maghfiroh is prepared to become Islamic institution with completed services. Bahrul Maghfiroh try to answer the world challenges to provide education institution that can solve the morality problem also without leaving the Islamic values that has existed in Qur'an and hadith. The classical system uses classical book or yellow book here is purposed to supply students with deeply understanding on Islamic science from various Islamic scholars without leaving the rightness of Qur'an and hadith.

B. Data Exposure and Research Findings

1. Drug Rehabilitation Process in Bahrul Maghfiroh Boarding School Malang

Bahrul Maghfiroh includes as Islamic institution with the form of boarding school that provides drug rehabilitation inside. The drug rehabilitation of Bahrul Maghfiroh boarding school has many clients.

“Most of clients come from Jakarta. Last, there are so many clients here who want to recover from drug addiction”. (Pasien

kebanyakan dari Jakarta. Dulu banyak sekali pasien yang mau sembuh dari kecanduan).⁶²

Bahrul Maghfiroh is a boarding school that provides drug rehabilitation for long times, it is about thirteen years. Bahrul Maghfiroh has appointed as the institution that get IPWL (Institution of Compulsory Reporting Acceptor) from Social Ministry of Indonesia since the middle of the year 2015. Before appointed as IPWL (Institution of Compulsory Reporting Acceptor), Bahrul Maghfiroh has provided the drug rehabilitation inside. The practice of drug rehabilitation in the boarding school has initiated by the leader of this boarding school, i.e. Gus Lukman. He want to solve the problem of client's addiction and help client to recover from drug.

“Drug rehabilitation in this boarding school has existed for 12 until 13 years before the existence of Bahrul Maghfiroh’s IPWL. I come to this boarding school with the drug rehabilitation practice inside. I come to this boarding school in the year of 2005. The number of clients in the boarding school is more than 500 clients since the existence of drug rehabilitation here. Most of clients have family, with the age about 30 years. Most of them are man. Last, there were many clients with severe condition, but since the existence of IPWL, the clients’ conditions are stable, because IPWL is purposed for teenager, such as students of Junior High School and Senior High School”. (Rehabilitasi narkoba di pondok sudah ini ada selama 12 sampai 13 tahun sebelum adanya IPWL disini. Ya, saya datang di pondok sudah ada praktek rehabilitasi. Saya datang kesini tahun 2005. Jumlah pasien disini sejak ada rehabilitasi sudah lebih dari 500 pasien. Kebanyakan pasien sudah berkeluarga, rata – rata berumur 30 tahun ke atas. Kebanyakan mereka laki – laki. Dulu itu banyak pasien yang parah, tapi pas ada IPWL pasiennya biasa –

⁶² Interview with Ali on 1st April 2016 in IPWL’s office of Bahrul Maghfiroh boarding school

biasa saja, karena IPWL ditujukan untuk anak – anak muda, seperti siswa SMP dan SMA).⁶³

The existence of drug rehabilitation in Bahrul Maghfiroh boarding school has spread in the whole of Indonesia's area. This existence is supported by the number of Bahrul Maghfiroh branch boarding school. There are twenty four boarding schools in Indonesia with centered in Malang, all of them has Bahrul Maghfiroh name. Most of Bahrul Maghfiroh's clients come from outside Java. Bahrul Maghfiroh includes as the one of seven institutions that has appointed as IPWL (Institution of Compulsory Reporting Acceptor) in Indonesia by Social Ministry. Bahrul Maghfiroh is the only one IPWL (Institution of Compulsory Reporting Acceptor) in East Java. This institution has appointed as IPWL (Institution of Compulsory Reporting Acceptor) because some reasons inside, such as the chief of Social Ministry, Khofifah Indar Parawansa, want to create IPWL (Institution of Compulsory Reporting Acceptor) based on boarding school. Bahrul Maghfiroh will be the one example of drug rehabilitation based on Islamic boarding school in East Java.

“Bahrul Maghfiroh has appointed as IPWL's acceptor because Gus Lukman has difference way to conduct drug rehabilitation based on Islamic boarding school”. (Bahrul Maghfiroh ditunjuk sebagai

⁶³ Interview with ust. Khumaidi on 4th Mei 2016 in IPWL's office of Bahrul Maghfiroh boarding school

penerima IPWL karena Gus Lukman punya cara yang beda untuk melakukan rehabilitasi berdasar pada pondok pesantren).⁶⁴

Based on interview result, Bahrul Maghfiroh has legal status of drug rehabilitation based on Islamic boarding school. According to Ustadz Khumaidi, as religious counselor, the condition of drug rehabilitation in Bahrul Maghfiroh runs well. Since the inaugurated of rehabilitation building, the number of registrant more than fifty clients. They come from the whole of Indonesia's area, but most of them come from East Java. To be a client in this Islamic boarding school, don't need to pay a number of money, but since the inaugurated as IPWL (Institution of Compulsory Reporting Acceptor) by Social Ministry, the clients must pay to follow rehabilitation here.

In rehabilitation program, Bahrul Maghfiroh emphasizes on four aspects that should be improved, i.e. physic, mental and emotional, social, and spiritual. The four aspects has determined as the steps to conduct rehabilitation program to each client. The four aspects has become the arrangement steps to help client to enter the recovery process.

“There are four aspects that need to improve in drug rehabilitation. *First*, physic, emphasizes on detoxification process. Primarily, this aspect relates with client's body condition. *Second*, mental and emotional, relates with the way of client's think. *Third*, social, tries to improve the deed to society. *Fourth*, spiritual, emphasizes on the effort to go back to Allah as God.” (Ada empat aspek yang perlu

⁶⁴ Interview with ust. Khumaidi on 4th Mei 2016 in IPWL's office of Bahrul Maghfiroh boarding school

dibenahi dalam rehabilitasi narkoba. Pertama, fisik, ini berkaitan dengan proses detoksifikasi. Pokoknya, ini berhubungan dengan kondisi kesehatan tubuh pasien. Kedua, mental dan emosional, berhubungan dengan cara berpikir pasien yang sudah terganggu oleh narkoba. Ketiga, sosial, perilaku terhadap social dirubah menjadi lebih baik. Keempat, spiritual, berhubungan dengan usaha kembali kepada Allah).⁶⁵

From interview with M. Ubay Cik Di Tiro, as a counselor, researcher gets four primary points to be considered in conducting drug rehabilitation, there are:

- a. Physic, this aspect relates with detoxification process. Detoxification is process to put out toxic in client's body caused by drug using. Besides detoxification, there is the behavior changing based on physic changing.
- b. Mental and emotional, this aspect relates with self-expression. Drug addict has unstable emotional condition. According to Ustadz Syulthon, as a religious counselor in Bahrul Maghfiroh, if client feels happy, he will get much happy feelings. But, if he feels sad, the feeling will become sadness.
- c. Social, this aspect relates with client behavior. This aspect should be observed before the rehabilitation until after caring in rehabilitation. The behavior will be observed relates with the response to the other surrounding his environment, such as, family and society.

⁶⁵ Interview with M. Ubay Cik Di Tiro on 30 April 2016 in IPWL's office of Bahrul Maghfiroh

d. Spiritual, this aspect includes as basic in religious rehabilitation.

Spiritual will make client back to Allah as God. This aspect will deliver the client's soul to achieve the human nature as creature.

Four aspects above should be combined in rehabilitation program.

Drug rehabilitation in Bahrul Maghfiroh boarding school begins to analyze four aspects in each client. From four aspects above, this institution conducts the rehabilitation with planned guidance strategies. Last, the process of rehabilitation in this Islamic boarding school has done by Gus Lukman directly. He asked his teacher professional in his boarding school to join in recovering process from drug addiction. Now, the process of drug rehabilitation has regular job description for each staff and counselor. But, Gus Lukman is constant to be primary figure to recover the clients from drug addiction.

2. Implementation of The Guidance Strategies of Drug Rehabilitation Based on Islamic Boarding school at Bahrul Maghfiroh Boarding School Malang

Drug is the old problem that is still exists until today. Various ways have initiated to solve drug problem. Drug rehabilitation based on Islamic boarding school that is conducted in Bahrul Maghfiroh boarding school includes as one effort of government to finish this problem. Drug can happen on all generations, young or old, rich or poor generation can meet this problem.

The prevention ways have declared and implemented since this problem emerged. But, the problem solving has not been spread yet in the followed figures. The problem solving of drug is not only for drug addict (client), but it is also for family and society. Because, the recovery process still runs after the rehabilitation process, precisely, the most important treatment is after caring. According to Ustadz Syulthon, as a one of counselor in drug rehabilitation of Bahrul Maghfiroh, person can abuse drug because of four reasons, *first*, the basic thing is intention from drug addict, and the emergence of intention comes from personality itself. *Second*, join with the other who has used drug early. *Third*, try to use drug because of influence from the other or environment. *Four*, addiction to the drug because of three reasons above has accomplished. Someone who has addiction to drug caused by the trial and error of using drug first. Next, if he feels comfort, he will continue to use the drug.

According to interview with program manager and counselors of drug rehabilitation in Bahrul Maghfiroh boarding school, researcher collects four guidance strategies that are used for successful program, i.e. :

a. Medical Rehabilitation

Medical rehabilitation relates with the client's health body. Bahrul Maghfiroh has three strategies to conduct medical rehabilitation.

“For medical rehabilitation, this Islamic boarding school uses media of *do’a* water, coconut water, and massage. *Do’a* water is water produced by Bahrul Maghfiroh boarding school, next, this water has recited by Gus Lukman with *do’a*. Coconut water is used for lose toxic in client’s body caused by drug using. Massage is the service for clients after they get addiction. Massage team comes from *kalong* and *mukim* student of Bahrul Maghfiroh boarding school. But, there are doctors to observe client’s health. Doctors will be called to come in boarding school, if they are needed for clients”. (Rehabilitasi medis di pondok ini menggunakan media air *do’a*, air degan, dan pijat. Air *do’a* itu yang diproduksi oleh pondok sendiri, setelah itu didoakan oleh Gus Lukman untuk diminumkan ke pasien. Air degan itu digunakan untuk menghilangkan racun karena memakai narkoba. Pijat itu ditujukan untuk pasien yang sedang sakau. Tim pijatnya dari santrinya Gus Lukman sendiri, santri *kalong* dan *mukim*. Tapi tetap ada dokter yang mengawasi kesehatan pasien. Dokter akan ke pondok jika diperlukan).⁶⁶

From explanation of Ustadz Khumaidi as religious counselor, there are three media of conducting medical rehabilitation.

1) *Do’a* water

Actually, *do’a* water is one of Bahrul Maghfiroh’s productions. *Do’a* water includes as business unit of Bahrul Maghfiroh boarding school.

“*Do’a* water is produced by Bahrul Maghfiroh. Bahrul Maghfiroh has water spring in Joyogrand, Malang. Before the water is packed, the teacher will recite Qur’an until finish, read *manakib* Syaikh Abdul Qodir Jailani, and read *wirid* to the water”. (Air *doa* ini diproduksi oleh Bahrul Maghfiroh sendiri. Bahrul Maghfiroh punya mata air di

⁶⁶ Interview with Ust. Khumaidi on 4th Mei 2016 in IPWL’s office of Bahrul Maghfiroh

Joyogrand, Malang. Sebelum air dikemas, para ustadz akan mengkhataamkan Qur'an, membaca manakib Syaikh Abdul Qodir Jailani, dan wirid untuk air do'a itu).⁶⁷

Do'a water that is produced by Bahrul Maghfiroh boarding itself, become primer media to recover client. Before the water is given to the client, Gus Lukman will recite *do'a* in the water. The power of recovery has placed in this water. Client who relapses from addiction, if he drinks this water that has recited by Gus Lukman with *do'a*, he will feel better. Water has produced in Joyogrand spring has passed several stages. As explanation above, the water will be recite Qur'an until finish, read *manakib* Syaikh Abdul Qodir Jailani, and read *wirid* to the water before water packaging by teachers of Bahrul Maghfiroh boarding school. This way is done to get wisdom from Allah with the hoping that water can be medicine for everyone, especially client, with Allah's permission.

2) Coconut Water

Coconut water has known as antidote. Person who has used drug, will get health problems. There are many toxic that have spread to his body. Coconut water is a mainstay of medical rehabilitation in Bahrul Maghfiroh boarding school. Gus Lukman suggests using coconut water for cleaning toxic in

⁶⁷ Interview with Ustadz M. Syulthon on 16th Mei 2016 at IPWL's office of Bahrul Maghfiroh

client's body⁶⁸. Coconut water is used for detoxification process. After detoxification process, the disease of client will be known.

3) Massage

Massage is used for help client who confront relapse from addiction. Client who relapses from addiction will feel much pain in his body. Massage team comes from Bahrul Maghfiroh students itself. There are *kalong* students (commute students) and *mukim* students (stayed students).

The using of *do'a* water, coconut water, and massage will be given in needed condition. The role of doctors is constant to be needed. Doctor will be called to the drug rehabilitation of Bahrul Maghfiroh boarding school, if there is client who feels pain, or getting sick. Doctor will help to observe the condition of client's body health for rehabilitation program.

b. Social Rehabilitation

Social rehabilitation will conduct in institution who has appointed by Social Ministry. Social rehabilitation relates with the problem of client's behavior. Social rehabilitation is used for improving client's behavior to their self-personality, family, and

⁶⁸ <http://bahrulmaghfiroh.com> accessed on 25th Mei 2016

society. Social rehabilitation not only improve the social behavior, but it will improve the mental and way of think client itself.

Bahrul Maghfiroh applies social rehabilitation in specific guidance strategies. According to Ustadz M. Syulthon, drug rehabilitation based on Islamic boarding school in Bahrul Maghfiroh has social rehabilitation that directs on post-rehabilitation program. Through this program, clients will learn about how to deed in right way and communicate with other in order to forget the addiction. Post-rehabilitation program of Bahrul Maghfiroh is formed as student skill specialization. There are many post-rehabilitation programs to accommodate client potential, i.e. :

1) Business Units

Bahrul Maghfiroh has several business units to teach students to be independent student. Each unit hold important role for student's life. These business units also become way to train client's skill after rehabilitation program. These business units of Bahrul Maghfiroh are:

- a) At-Taqwa tour of hajj and umroh
- b) Basmah tour of hajj and umroh
- c) BMT Bahrul Maghfiroh as sharia financial institution
- d) Andalus radio
- e) Tlogomas Square⁶⁹

⁶⁹ Ibid

- 2) Agriculture and farming that is located on Pujon district of Malang

Both agriculture and farming are the possession of Bahrul Maghfiroh boarding school. So, the administrators of this part are Bahrul Maghfiroh's students itself.

- 3) Audiovisual

This part of post-rehabilitation program will cooperate with program manager of Bahrul Maghfiroh's drug rehabilitation, i.e. Agyl Shahriar, because he is a film and advertisement director.

- 4) Animation

This part of post-rehabilitation program also cooperates with Agyl Shahriar to make animation film. For example, animation of Adit Sopo Jarwo Film that has lead by Agyl Shahriar as film director.

- 5) Music

Music will be post-rehabilitation program that is guided by students of Bahrul Maghfiroh boarding school who are graduated and they have Music Corporation.

- 6) Counselor Job Training

This part of post-rehabilitation program includes as continuous program of drug rehabilitation. Client who has finished rehabilitation program and has been recovery from

addiction, permits to be a counselor. The choosing of become a counselor based on client's desire. If client wants to be drug counselor in the rehabilitation, he will be followed counselor job training that is conducted by "Rekan Sebaya" rehabilitation; the owner is slank band group in Indonesia.

c. Religious Rehabilitation

Religious rehabilitation is conducted by institution with particular requirement, especially in religious field. Bahrul Maghfiroh boarding school includes as Islamic institution that provides drug rehabilitation inside. Absolutely, this institution conducts the religious rehabilitation. The religious rehabilitation is done through several activities that involve client to do religious activities.

Every institution has the own religious activities. Bahrul Maghfiroh boarding school makes religious rehabilitation be the basic of conducting drug rehabilitation. Religious rehabilitation here helps to transfer Islamic values in each activity. Religious rehabilitation holds the importance role of rehabilitation although the role has covered by the other guidance strategies. Several activities in religious rehabilitation of Bahrul Maghfiroh boarding school:

1) Obligatory Pray in Congregation

Obligatory pray includes as obligation for each muslim. Client who has hold in Islam must do the obligatory pray. Obligatory pray is done five times per day. These times include Shubuh pray, Zhuhr pray, Ashr pray, Maghrib pray, and 'Isya pray. Obligatory pray is done in early times to habituate client on time and responsible on the schedule.

The obligatory pray is done in congregation. Islam suggests the followers to do pray in congregation more than individual praying. Absolutely, Bahrul Maghfiroh applies the Islamic teaching to do pray in congregation. The obligatory pray in congregation is done in the mosque of IPWL (Institution of Compulsory Reporting Acceptor) in YBMCI (Foundation of Bahrul Maghfiroh in Loving Indonesia). The obligatory pray is done in congregation to train clients in accomplishing Islamic teaching and keep them in *istiqomah* worship.

2) Sunnah Pray

There are many sunnah prays to be done by Islamic followers. Bahrul Maghfiroh obligates the clients to do sunnah pray, i.e. Dhuha pray and *Qiyamullail* (includes as Tahajjud pray)⁷⁰. The program of drug rehabilitation has planned in activities schedule. With the existence of activities schedule of

⁷⁰ Document of activities schedule in IPWL's Bahrul Maghfiroh boarding school

sunnah pray, clients will fulfill the day with the positive activities, so they will decrease the memory about drug addiction. Sunnah prays are conducted in order to make clients always remember to Allah as a God, to keep their belief, and increase their faithful to Allah's destiny.

3) Monday-Thursday Activity

Monday-Thursday activity is the activity to recite Islamic book, both of classical book and modern book. The recitation of this book was led by Gus Lukman directly. This recitation obligates to be followed by all students of Bahrul Maghfiroh boarding school, both of students in boarding school and students as clients in IPWL. The recitation is followed by the other students of Bahrul Maghfiroh with the status of *kalong* students. After the recitation of Islamic book, the next activity is doing *Qiyamullain* in congregation that was led by Gus Lukman also. But, if Gus Lukman can't attend to this recitation because of his activity in Mecca and Medina, this recitation will be represented by the other teachers of Bahrul Maghfiroh boarding school.

For the clients, the Monday-Thursday activity is not only limited in recite Islamic book. But, they must do fasting as sunnah worship.

"Clients are suggested doing fasting in Monday-Thursday. This activity is not only for client, but also for counselor. It

is purposed to do *tirakat* in order to support their desire for recovery from addiction”. (Pasien dianjurkan berpuasa senin-kamis. Kegiatan ini tidak hanya untuk pasien, tapi juga untuk konselor. Ini ditujukan sebagai tirakat mereka agar hajat mereka untuk sembuh dikabulkan).⁷¹

So, clients and counselors are suggested to do fasting in Monday-Thursday because this activity will train the patient of clients and counselors in rehabilitation process. Besides that, this activity will be defender for both of clients and counselors in against lust inside body and mind.

4) Read *Wirid*

Wirid is a set of pray that should be read by clients in particular times. Usually, *wirid* is read after doing obligatory pray. Easily, *wirid* should be read five times a day minimally. After doing obligatory prays, clients will read *istighfar* as the *wirid*.

“Reading *wirid* is done individually by each client. It is purpose to make this activity more intense for each client. The number of reading *wirid* is 1000 reading minimally in order to fulfill the client’s time with pray. Giving *wirid* to the client based on the client’s severe level, but it doesn’t force the client”. (Wiridan dibaca individu, tidak bareng – bareng. Itu biar lebih intens. Bacaan wirid minimal 1000, supaya waktunya pasien tidak bias kosong dengan do’a. pemberian wirid tergantung pada parah tidaknya pasien, tetapi tidak memaksa).⁷²

⁷¹ Interview with Ustadz Khumaidi on 4th Mei 2016 at IPWL’s office of Bahrul Maghfiroh

⁷² Ibid

From the explanation of Ustadz Khumaidi as religious counselor above, reading *wirid* is used for accomplish the client's daily activity individually. Giving *wirid* is done by Gus Lukman directly. It is suitable with client condition. Through this activity, clients can use their time with praying also in order to make them back to right realize of human nature.

5) Recite Qur'an

Recite Qur'an is done by the clients with the guidance of teachers there. According to Ustadz M. Syulthon, as the religious counselor, the recitation of Qur'an will help clients feels crushed because of their mistakes in using drug. Most of clients who use drug will forget to Allah as God. They will forget to do Allah's obligation and suggestion. Through Qur'an recitation, they will keep their faith starts from pure realization. Qur'an recitation is done based on client's activities schedule.

6) Do *Umrah*

Umrah includes as one of suggestion from Allah to be done by all muslims. Gus Lukman as the owner and leader of Bahrul Maghfiroh boarding school initiated to invite clients in doing *Umrah*. Client who has invited to do *Umrah* has recovery status as client. If he is in good condition after rehabilitation, Gus Lukman will invite him to do *Umrah* together. The payment in doing *umrah* has paid by Gus Lukman directly, the client just

follow the invitation from Gus Lukman. According to Ustadz Khumaidi, as a religious counselor, this activity is done to increase client's faith. Like a hand phone that always needs charger, human also needs faith charger. Ustadz Khumaidi said that the human faith charger exists in Mecca and Medina, as Allah's house in the world.

d. Trained Counselor

Bahrul Maghfiroh has drug rehabilitation based on boarding school that has corporate with rehabilitation of Slank group band, namely "Rekan Sebaya" rehabilitation. "Rekan Sebaya" rehabilitation provides the job training for counselor of drug rehabilitation, centered in Jakarta. The job training for counselor has conducted for two weeks. In job training as counselor, the participant training will habituate to be counselor of drug rehabilitation. Mr. Agyl Shahriar said that the training for counselor is not only taught to be a counselor, but the participant is taught to be client. So, with this way, a counselor will understand what will client do if they begin to feel relapse from addiction.

Bahrul Maghfiroh has sent several students to follow job training for counselor. There are five counselors from Bahrul Maghfiroh who study to be a counselor in "Rekan Sebaya" rehabilitation. They are Ustadz M. Syulthon, Ubay Cik Di Tiro, Haris, and the other IPWL (Institution of Compulsory Reporting

Acceptor) staff. After they follow counselor training, their position will change from IPWL (Institution of Compulsory Reporting Acceptor) staff to be a counselor. After two weeks training, they will follow the continuous training for counselor soon.

The job description of counselor is to handle client in particular treatment. Easily, counselor will conduct the counseling to the client regularly. Counselor must observe deeper than the other to the client. Because of this, counselor must follow the job training for preparation to confront client with unstable condition.⁷³

Besides the primary guidance strategies and post-rehabilitation activities, the drug rehabilitation here has primary supporting activities that are dedicated to facilitate clients in rehabilitation process. According to program manager and the counselors of the rehabilitation, the primary supporting activities decide into two parts⁷⁴, i.e. :

1) Money Meeting

Money meeting is the name of one program in Bahrul Maghfiroh rehabilitation. Money meeting is the activity obligates staffs and clients gather in a forum. In the forum, they will share feeling about anything that has happened per day.

Forum has a chief that was led by chosen client. The function

⁷³ Observation to counselor of Bahrul Maghfiroh rehabilitation who has followed job training from 30th April until 16th Mei 2016 in Bahrul Maghfiroh boarding school

⁷⁴ Observation to counselors of Bahrul Maghfiroh rehabilitation from 28th April until 16th Mei 2016

of chief is to organize all members of client, and lead the activities. In this activity, there are good and bad in sharing feelings. Clients will be revealed both good and bad feelings, and the other clients will hear and give response inside. Share feeling activity is conducted two times a day, in the morning and evening, but in the evening this activity is formed as night contemplation for client. This activity is hoped for creating relieved feeling for each client.

2) Family Spot Group

Family spot group is not the activity that directly is dedicated to clients. Family spot group is the activity that has presented for client's family. This activity is formed as family counseling. According to Mr. Agyl Shahriar that families who have a member exposed to drugs would be easy to assume negative to the member. The families will assume that client has bad habitual and dangerous people before and after rehabilitation. They imagine that client will experience relapse condition, then in relapse condition, client will do the whole negative habitual. For example, all negatives happen in the house are caused by the client, a thing loses, it will be stolen by client, and this is the assumption.

For this reason, drug rehabilitation in Bahrul Maghfiroh also provides counseling service for the client's families. This

activity contains giving information understanding about client condition. Family must understand the recovery and relapsed condition. Besides this understanding, families should know the way to care client in relapsed condition with a right way, not giving the excommunicate response. Through this activity, is hoped that between client and families will integrate the vision and implement mission together with the same purpose to get recovery condition. The most important goal is to create deep understanding between them.

3. Result of The Guidance Strategies of Drug Rehabilitation Based on Boarding school in Bahrul Maghfiroh Boarding School Malang

The result of implementing guidance strategies of drug rehabilitation based on Islamic boarding school is based on the program time and the desire of client itself. The guidance strategies have explained above must applies regularly to the clients. It is purposed to get the maximal result of rehabilitation program. Rehabilitation program will be success in implementing guidance strategies, if both of clients and counselors can cooperate well to fulfill activities schedule.

Implementation of the guidance strategies of drug rehabilitation based on Islamic boarding school in Bahrul Maghfiroh has applied for six months. Six months is the measured time of rehabilitation program from Social Ministry of Indonesia. The time that has determined for

conducting rehabilitation program can't ensure the client's recovery. There is no one who knows about the recovery condition of each client because the drug client is difficult to measure.

“If the rehabilitation program has implemented for six months and client has not been recovery yet, he will constant to go home. If the rehabilitation program has not implemented yet for six months and client has been recovery, he must stay at boarding school. But, the second condition seldom to be found in rehabilitation program. Most of clients need time more than six months to achieve recovery condition”. (Jika program rehabilitasi telah berjalan selama enam bulan dan pasien belum pulih, dia akan tetap dipulangkan. Jika program rehabilitasi belum berjalan selama enam bulan dan pasien sudah pulih, dia tetap harus tinggal di pondok. Tapi kondisi yang ini jarang sekali dijumpai. Kebanyakan mereka itu butuh waktu lebih dari enam bulan untuk pulih).⁷⁵

Based on explanation of program manager, Mr. Agyl Shahriar, the successful of rehabilitation program is not always based on time. He said that the successful key of rehabilitation is based on the program successful, not from the numbers of clients. The time that has needed by clients depends on the client's desire to recover from addiction. Because of this, the drug rehabilitation in Bahrul Maghfiroh boarding school accentuates on the client who has had recovery desire.

The indicator to measure client begin to recover can be seen from the smallest thing that based on behavior modification. In rehabilitation program, behavior modification is most important thing to be considered. The smallest changing behavior will show the implementation of rehabilitation program. Drug rehabilitation in

⁷⁵ Interview with Mr. Agyl Shahriar on 16th Mei 2016 in IPWL's office of Bahrul Maghfiroh

Bahrul Maghfiroh boarding school uses behavior modification as the primary tools to measure client.

“The client indicator starts to recover can be seen from two aspects. First, from communication, client will communicate in polite with the others. Second, from behavior, for example, client want to clean and tidy the bedroom, or client want to wash the glass after he has drank. The smallest thing of behavior modification can be benchmark to measure”. (Indikator pasien sudah mulai pulih bias dilihat dari dua segi. Pertama, dari komunikasi, pasien biacarnya mulai sopan kepada sesama. Kedua, dari perilaku, contohnya, pasien mau beresin tempat tidur sendiri, atau pasien mau mencuci gelasny setelah minum. Pokoknya tolak ukur pengukuran pasien itu bias dilihat dari perubahan tingkah laku mulai dari yang terkecil).⁷⁶

According to Mr. Agyl Shahriar, if client begin to show the behavior modification although it begins from the smallest thing, client will get follow up. The follow up from counselor will form as giving more responsibility to the client. For example, a client has showed the behavior modification, next he will be appointed as the chief in his group of drug rehabilitation program. If the client who has appointed as a chief of group shows more changing on behavior modification, he will be appointed as the role model in his group. This responsibility giving will be continued with the implementation of post-rehabilitation program that has prepared by this institution.

Ustadz M. Syulthon said that to expedite recovery process, client should be inferiority (*tawadhu*). It is back to the client's desire to become recovery.

⁷⁶ Ibid

“If client do violation, although it is the smallest thing, he will get punishment. Although his rehabilitation program has finished, if he do violation, he will get punishment also. For example, client doesn’t follow pray in congregation”. (Kalau pasien melakukan pelanggaran meskipun itu hal terkecil, dia tetap dapat hukuman. Meskipun sudah hamper selesai program, kalau dia melanggar, tetap ada hukuman. Contohnya, pasien tidak sholat berjamaah).⁷⁷

The purposes of giving punishment for client are for train the discipline character and for the defense of client after he is out from rehabilitation.

The successful of rehabilitation program can be seen from the client behavior modification after rehabilitation program.

“The program has categorized as successful program or not, can be seen after 100 m client go out from rehabilitation place. There is no ensuring that after program has finished, clients has been recovery also”. (Program itu berjalan atau tidak, dapat dilihat setelah pasien 100 m keluar dari tempat rehab. Tidak ada yang menjamin setelah selesai program, pasien sudah pulih).⁷⁸

After program has finished, the counselor and program manager will constant to observe the client. Especially for family, they must consult to the rehabilitation about the behavior modification of client after caring the program. It needs the corporate between rehabilitation side and family to facilitate client everywhere in order to create comfort condition in his life.

⁷⁷ Interview with Ustadz M. Syulthon on 16th Mei 2016 in IPWL’s office of Bahrul Maghfiroh

⁷⁸ Interview with Mr. Agyl Shahriar on 16th Mei 2016 in IPWL’s office of Bahrul Maghfiroh

CHAPTER V

DISCUSSION

A. Drug Rehabilitation Process in Bahrul Maghfiroh Islamic Boarding School Malang

1. Drug Rehabilitation Process in Bahrul Maghfiroh Islamic Boarding School Malang

The research findings that have found by researcher show that Bahrul Maghfiroh is one of Islamic boarding school with regulation education systems that are based on Islamic sources; Qur'an and hadith. Bahrul Maghfiroh is Islamic boarding school that is dedicated for male students from any areas in Indonesia. The process of Islamic boarding school establishment is an attempt of the founding father and the leader itself; that is held by son of the founding father. This institution is a one of pioneer of Islamic education institution with the arranged system inside.

Bahrul Maghfiroh is a combination type of Islamic boarding school. This Islamic boarding school directs on the using education system between *salafiyyah* and *khalafiyyah* system. Bahrul Maghfiroh is categorized into combination type has signed that Bahrul Maghfiroh Islamic boarding school integrates the traditional learning method, such as *wetonan*, *bandongan*, and *sorogan* that use teacher centered process with modern education approach through formal education, both *madrrasah* (Islamic Elementary School, Islamic Junior High

School, and Islamic Senior High School) and general school (Elementary School, Junior High School, and Senior High School)⁷⁹. Most of system inside adapts from the integration between *salafiyyah* and *khalafiyyah*, begin with concept, criteria, target, method, and the whole of used system⁸⁰.

Combine with the other reference, Bahrul Maghfiroh's education system includes as ideal Islamic boarding school. Ideal Islamic boarding school relates with modern education system that is completed by education institution part, for examples, in the skill aspects, i.e. agriculture, technique, fisheries, banking, and tend to give attention for its quality without leaving specific characteristics of Islamic boarding school that are suitable with era development⁸¹. This analysis is suitable with the function of this institution that has appointed by Social Ministry in providing drug rehabilitation based on Islamic boarding school. Through this mandate, Bahrul Maghfiroh changes into completed institution that was based on Islamic values for applying the education system inside.

The appointment from Social Ministry of Indonesia to Bahrul Maghfiroh as a drug rehabilitation that receives IPWL (Institution of Compulsory Reporting Acceptor) makes Bahrul Maghfiroh as the

⁷⁹ Departemen Agama RI Direktorat Jenderal Kelembagaan Agama Islam. *Pondok Pesantren dan Madrasah Diniyah: Pertumbuhan dan Perkembangannya* (Jakarta: 2003), 29-30

⁸⁰ Ibid

⁸¹ M. Ridlwan Nasir, *Mencari Tipologi Format Pendidikan Ideal: Pondok Pesantren di Tengah Arus Perubahan*, (Yogyakarta: Pustaka Pelajar, 2005), 88

Islamic boarding school with social rehabilitation service. The predicate of social rehabilitation can be gotten because the providing of drug rehabilitation was based on the Social Ministry's provision⁸². The completed education services that have gotten by Bahrul Maghfiroh will be factors that can support institution development into society's need assessment.

Bahrul Maghfiroh is not the institution for drug rehabilitation only. But, based on the result of this research, Bahrul Maghfiroh has applied drug rehabilitation service based on Islamic boarding school for about thirteen years. From the data collection, this institution wants to help drug addict to recover from addictions. The leader of this institution provides simple drug rehabilitation that follows Islamic methods. Since Bahrul Maghfiroh has appointed as YBMCI (Foundation of Bahrul Maghfiroh in Loving Indonesia) by Social Ministry in the year of 2015, this institution begin to renovate buildings are dedicated for rehabilitation place that is different with Islamic boarding school area. The inauguration of rehabilitation building happened on January of 2016⁸³.

The practice of drug rehabilitation based on Islamic boarding school has existed with development system gradually. Bahrul Maghfiroh has applied this practice for long time ago, but, in the last,

⁸² <http://www.psychologymania.com/2012/08/pengertian-rehabilitasi-narkoba.html> accessed 29th March 2016

⁸³ Malang Times, 8th January 2016, 04.07 am

rehabilitation process has done by the owner of this Islamic boarding school. The method of recovery has determined also by the owner. After the existence of IPWL in Bahrul Maghfiroh, the rehabilitation process has divided into each job description without leaving the role of owner to conduct recovery process here.

Drug is the problem that can cause the disturbing body health, mind function, and the other diseases. Because of this, there is no advantage of drug recovery without conducting rehabilitation process⁸⁴. Drug is dangerous for human life. But, there is hope for recover process always for drug addict. The practice of drug rehabilitation in Bahrul Maghfiroh Islamic boarding school includes as good process because the recovery process has run well for about thirteen years. The process of conducting drug rehabilitation here is categorized as social rehabilitation first, because of the mandate from Social Ministry. This predicate has gotten directly for each institution that has appointed by Social Ministry as IPWL (Institution of Compulsory Reporting Acceptor) acceptor⁸⁵. For the continuous rehabilitation inside, Bahrul Maghfiroh boarding school has planned the guidance strategies regularly in order to fulfill the goals of this program.

⁸⁴ Subagyo Partodiharjo, *Kenali Narkoba dan Musuhi Penyalahgunannya*, (Jakarta: Erlangga, 2008), 105

⁸⁵ <http://www.psychologymania.com/2012/08/pengertian-rehabilitasi-narkoba.html> accessed 29th March 2016

B. Implementation of The Guidance Strategies of Drug Rehabilitation Based on Islamic Boarding School Malang

Drug is not the new problem surrounding human environment. This problem confronts many responses from Indonesia's figures that cause the producing suggestion in the form of preventive action, providing medicine, recover strategies, until prison for drug addict. The emergence of drug rehabilitation includes as a form of government's suggestion for drug problem. Drug rehabilitation based on Islamic boarding school in Bahrul Maghfiroh has believed by society as the alternative rehabilitation for drug addict. This statement can be seen from the number of clients in this institution who has come and changed for about thirteen years.

Certainly, each institution has strategies as a plan to achieve the goals. In running practice, Bahrul Maghfiroh has the guidance strategies that are become basic to provide drug rehabilitation. The difference with others drug rehabilitation also is placed on the guidance strategies that are used. It is based on the goals that will be achieved. Bahrul Maghfiroh creates the own guidance strategies for drug rehabilitation with combining three concepts of rehabilitation institution. Bahrul Maghfiroh combines the concept of medical rehabilitation that relates with using media for medicine to clients, or conduct the detoxification process to help client from addiction, then social rehabilitation that is suitable with Bahrul Maghfiroh status as social rehabilitation because of appointment from

Social Ministry of Indonesia, and religious rehabilitation that becomes basic of conducting drug rehabilitation based on Islamic boarding school.



Pict. 5.1. The guidance strategies of drug rehabilitation

From picture above, researcher analyzes that the guidance strategies of drug rehabilitation based on Islamic boarding school are based by religious rehabilitation. The medic, social, and primary activity programs are arranged integrated with the religious rehabilitation as the basic. The religious rehabilitation can be basic directs on the Islamic education goal. The role of religious rehabilitation in this drug rehabilitation based on Islamic boarding school is to introduce the function of Islamic education actually exists in each human life stage. This arrangement will create society's believe on the existence of Islamic education that can be basic and direction of human life.

Three concepts of drug rehabilitation that become guidance strategies of Bahrul Maghfiroh can be done with passing four steps, i.e. detoxification for the physic necessary, mental and emotional for

improving client's think way, social that is needed for improving the client's relation with the others, and spiritual that will return client to the human nature as Allah's creature in the world. The guidance strategies based on Islamic boarding school that has planned and then implemented by Bahrul Maghfiroh to drug addict purposed to produce human with the right nature. Actually, the goals of providing the guidance strategies based on Islamic boarding school are suitable with the goals of Islamic boarding school itself. The following goals of Islamic boarding school are:

1. Educate students as society's members to be Muslim who will be good-fearing to Allah, have good attitude, have intelligence, skill, and healthful both physic and spiritual as citizen who are applied *Pancasila*.
2. Educate students to be Muslim as scholar cadres who have sincere soul, patience, independent, and dynamic in doing Islamic history comprehensively.
3. Educate students to get personality and increase the nation spirit in order to emerge human who can responsible to the nation establishment.
4. Educate students in order to be professional figures in each life aspect, especially in mental-spiritual aspect.

5. Educate students to increase the prosperity of society's environment in the attempt of nation establishment.⁸⁶

Besides the three guidance strategies combination between medic, social, and religious rehabilitation and four steps that has provided by YBMCI (Foundation of Bahrul Maghfiroh in Loving Indonesia), the supervisor, program manager, and counselor have arranged the primary supporting activity to conduct drug rehabilitation. The primary supporting activities are family spot group and money meeting. Both family spot group and money meeting have the important role in rehabilitation process. Family spot group is conducted for educate the whole of client family about drug and the way to understand the client. This program has purpose to give understanding to whole family in taking a stand when client is going home again. And money meeting program is purposed to help client in understanding his self comprehensively.

Actually the whole guidance strategies, recover steps, and primary supporting activity direct on the basic one, religious aspect. Both clients and families must understand that all guidance strategies are conducted based on Islamic education purpose, i.e. to emerge the pattern of intact human personality through soul training, intelligence, reasoning, feelings, and senses. The final purpose of Islamic education is placed on realization of surrender to Allah, either an individual, society, and Muslim

⁸⁶ Mujamil Qomar, *Pesantren: Dari Transformasi Metodologi Menuju Demokratisasi Institusi*, (Jakarta: Erlangga, 2007), 6

comprehensively⁸⁷. This statement has explained in Qur'an surah Al-An'am verse 162⁸⁸:

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ

*“Say (O Muhammad Peace be upon Him): Verily, my Shalat (prayer), my sacrifice, my living, and my dying are for Allah, the Lord of the ‘Alamin (mankind, jinn, and all that exists)”*⁸⁹(Al-An'am : 162)

Based on verse Al-An'am : 162, Islamic education purposed to develop the human potential directs on the surrender of Allah. The whole purpose is to dedicate all human prosperity begin to human life until dying are only for Allah, The Greatest One. Islamic education is directed on the *tawakkal* characteristic that should has been had by each human towards Allah. So, the strategies direct on Islamic education purpose that will produce human who can realize Islamic values surrounding life environment.

C. Result of The Guidance Strategies of Drug Rehabilitation Based on Islamic Boarding School in Bahrul Maghfiroh Islamic Boarding School Malang

The implementation of guidance strategies based on Islamic boarding school will become the most important thing in conducting drug rehabilitation. The implementation above will directs on the result after

⁸⁷ M. Arifin, *Ilmu Pendidikan Islam: Tinjauan Teoritis dan Praktis Berdasarkan Pendekatan Interdisipliner*, (Jakarta: PT Bumi Aksara, 2011), 28

⁸⁸ Ibid, 55

⁸⁹ Muhammad Taqi-ud-Din Al-Hilali and Muhammad Muhsin Khan, *‘Translation of the Meanings of the Noble Qur'an in the English Language’* (Madinah , K.S.A: King Fahd Complex, n.d.).199

implementing process. The result will determine the effectiveness of the guidance strategies that have implemented by Bahrul Maghfiroh Islamic boarding school. Then this result can be called as evaluation process. Client will show also about the application of the guidance strategies what are suitable or not in rehabilitation process.

The successful of rehabilitation program is not based on the time that has used for recovering client from drug addiction. The program successful key is placed on the cooperation between client and counselor. But, the most important factor to show the good result is client's desire to recover from addiction. There is no one who can guarantee the recovery condition of each client because the result of rehabilitation program can be seen after client has gone from rehabilitation place.

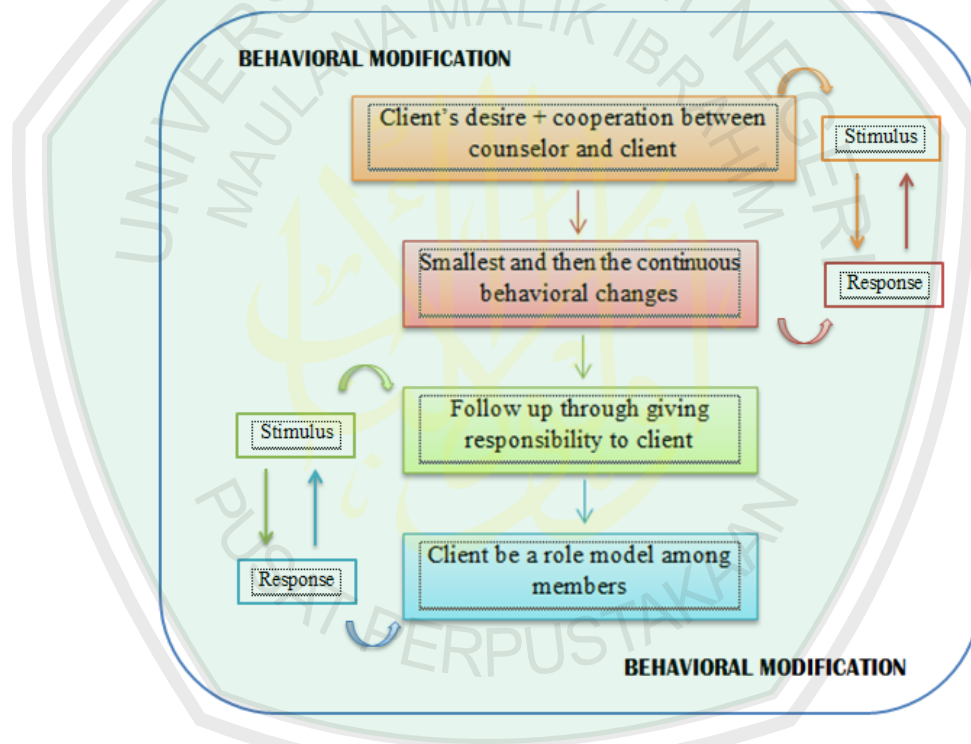
Bahrul Maghfiroh as drug rehabilitation applies the behavioral modification indicator to measure client's development. It means that the smallest behavior change can be measured as client's development. Easily, the various responses of client has showed for rehabilitation process can be determined as the gradually result. The indicator that has determined by drug rehabilitation of Bahrul Maghfiroh is suitable with the characteristics of behavior theory, such as:

1. Give priority to the smallest unsure or part,
2. Has mechanistic character,
3. Emphasize on the role of environment,
4. Concern on the response formation,

5. Emphasize on the important of training.⁹⁰

Based on behavior theory, the learning process is done with the reflect training in order to become the habituation that has been mastered by individual. The behavior figures argued that learning is the behavioral changes as a result of observation. Learning is an impact of the existence from stimulus and response. The most important thing in learning is the existence of input as stimulus and output as response⁹¹.

Chart. 5.1. Behavioral modification scheme on drug rehabilitation



In the evaluation process, researcher analyzes that behavior modification that is used for measuring client development in drug rehabilitation of Bahrul Maghfiroh, emphasizes on the role of stimulus and

⁹⁰ Suyono & Hariyanto, *Belajar dan Pembelajaran: Teori dan Konsep*, (Bandung: PT Remaja Rosdakarya, 2014), 58

⁹¹ Ibid, 59

response that can influence to the client personality. The counselor of drug rehabilitation in Bahrul Maghfiroh appreciates every behavior change that has done by client. Every behavior change that has done by client will always get the follow up from counselor. The follow up is usually a form of giving responsibility to the client. This follow up will continue until client can be role model for the other clients. From this way, counselor and program manager can determine the result of rehabilitation program that has implemented to the client. After a client is measured to be recovering condition, the counselor will give post-rehabilitation activities that are based on client's skill and interest. This program is used by Bahrul Maghfiroh to return the good habituation for each client. Both indicator of measuring and follow up will be based on behavior modification only.

CHAPTER VI

CLOSING

A. Conclusion

As researcher has explained as research findings, researcher concludes that the process of drug rehabilitation based on Islamic boarding school in Bahrul Maghfiroh is influenced by the role of Gus Lukman as the leader of this Islamic boarding school. In fact, the practice of drug rehabilitation in this institution has implemented for about thirteen years, but the existence of IPWL has begun since the year of 2015. This Islamic boarding school is not the institution that is dedicated to drug rehabilitation only. But, it also provides the formal school and Islamic education in Islamic institution. Then this is called as completed Islamic boarding school. The process of conducting drug rehabilitation emphasizes on four aspects that has become steps in recovery process. Four aspects that have done are physic that relates with detoxification process to know body health of client, mental and emotional that relates with the mind function, social that relates with client relation, spiritual that relates with human nature as Allah's creature.

The implementation of the guidance strategies of drug rehabilitation based on Islamic boarding school begin with the status of this institution is for social rehabilitation. But, the program manager, counselor, and Gus Lukman have integrated three concept of rehabilitation, i.e. medical, social, and religious rehabilitation. As well as

the drug rehabilitation, Bahrul Maghfiroh initiates the alternative way through using trained counselor also inside. The integrated rehabilitation, medical, social, religious, and also trained counselor have implemented with accompanying of primary supporting activity, i.e. emphasizes on family spot group and maximize the money meeting activity for clients. Three concept rehabilitations, trained counselor, and primary supporting activity have integrated in the frame of guidance strategies, but the basic thing that becomes foundation of guidance strategies is religious rehabilitation.

The result of the guidance strategies of drug rehabilitation based on Islamic boarding school can't be measured regularly. It can't be based on the number of time that will be used, but it is accordance with the client's desire to do recover process. The indicator of measuring recovery process for each client can be seen from the smallest behavior change. Then, it is called as behavior modification. This measuring has conducted based on response of client and stimulus that has given by counselor for rehabilitation program. Every behavior change will get the follow up from counselor until client will choose post-rehabilitation activities that are suitable with client's interest and skill.

B. Suggestion

The process of drug rehabilitation should be run regularly as a unity system. The guidance strategies that has implemented by Bahrul

Maghfiroh Islamic boarding school should develop gradually, it is suitable with client necessities. The combination of the guidance strategies must use religious rehabilitation as a basic rehabilitation in the tangible form. The figures of drug rehabilitation should conduct job training regularly.

For the result of implementing the guidance strategies, The benchmark of behavioral modification that has measured by the smallest behavior changes has covered the measuring process from the beginning. This method can be used as the minimal indicator for client in rehabilitation process. But, this institution needs to make the indicator of measuring with various categories that has arranged gradually. The indicator must cover some aspects are needed by client, for example cognitive and behavior. The measuring can be implemented in some ways to maximize the evaluation process in order to improve the guidance strategies as a treatment for clients itself.

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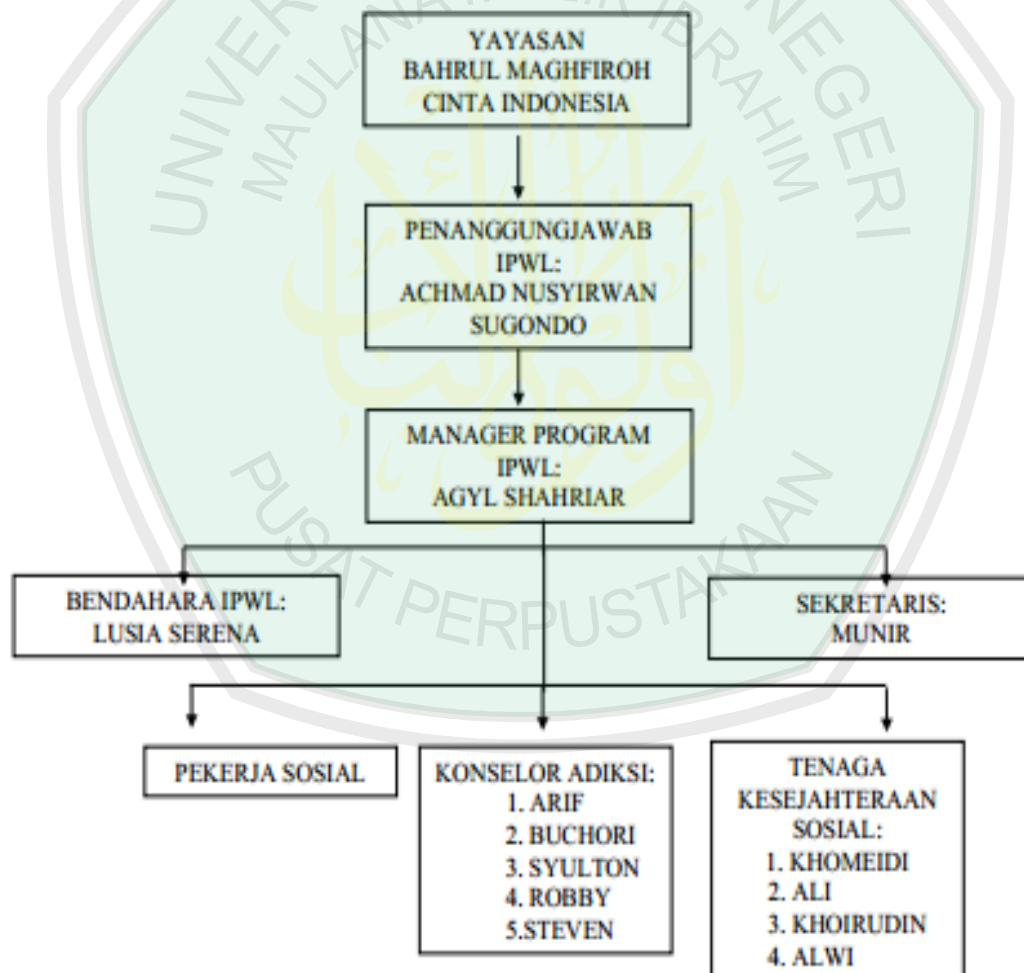
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INSTITUSI PENERIMA WAJIB LAPOR
YAYASAN BAHRUL MAGHFIROH CINTA INDONESIA
JL. JOYO AGUNG ATAS NO. 2,
TLOGOMAS, LOWOKWARU
MALANG, INDONESIA

STRUKTUR INSTITUSI PENERIMA WAJIB LAPOR
YAYASAN BAHRUL MAGHFIROH CINTA INDONESIA





(HARIAN)

NO	WAKTU	KEGIATAN
1	04.00 - 04.30	Sholat Shubuh (Berjama'ah)
2	04.30 - 05.00	Membaca Istighfar 100x (Berjama'ah)
3	05.00 - 05.30	Istirahat
4	05.30 - 06.30	Bersih – Bersih
5	06.30 - 07.00	Masak Nasi + Ambil Sayur
6	07.00 - 08.00	Makan Pagi
7	08.00 - 09.30	Istirahat + Mandi
8	09.30 - 10.00	Sholat Dhuha (Berjama'ah)
9	10.00 - 11.30	Ngaji
10	11.30 - 12.00	Istirahat + Persiapan Sholat
11	12.00 - 12.30	Sholat Dhuhur + Istighfar 100x (Berjama'ah)
12	12.30 - 13.00	Makan Siang
13	13.00 - 14.30	Istirahat
14	14.30 - 15.30	Persiapan + Sholat Ashar + Istighfar 100x (Berjama'ah)
15	15.30 - 16.30	Ngaji
16	16.30 - 17.00	Bersih-Bersih
17	17.00 - 17.30	Mandi + Persiapan Sholat Maghrib
18	18.00 - 18.30	Sholat Maghrib + Istighfar 100x (Berjama'ah)
19	18.30 - 19.00	Makan Malam
20	19.00 - 19.30	Istirahat
21	19.30 - 20.00	Sholat Isya' + Istighfar 100x (Berjama'ah)
22	20.00 - 21.00	Istirahat

23	21.00 - selesai	Renungan Malam (Berjama'ah)
24	23.00	Tidur Malam
25	03.00 - 03.30	Sholat Malam (Berjama'ah)

Program Manager

Agyl Shahriar





Laporan Kegiatan Harian

Nama Klien :

Umur :

Jenis Kelamin:

No	Tanggal	Kegiatan	Keterangan	Nama Pendamping	Paraf
1.					
2.					
3.					
4.					
5.					
6.					

Yayasan Bahrul
Maghfiroh



SEKRETARIAT/RUMAH REHABILITASI: Jl. Joyo Agung Atas no.2, Tlogomas, Lowokwaru,
Malang

Laporan Perkembangan Mingguan

Nama Klien :

Umur :

Jenis Kelamin:

NO	MINGGU	KETERANGAN
1.		
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3.		

Pembina Yayasan

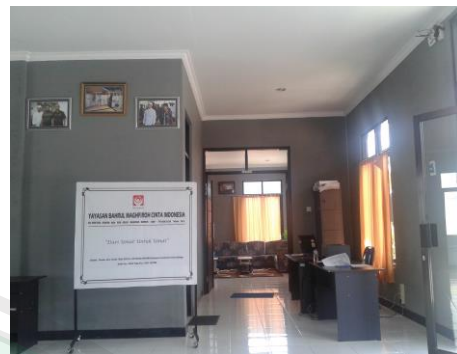
Ketua Ipwl

Program Manager

Gus Luqman Al-Karim

Ahmad Nusyiriwan Sugondo

Agyl Shahriar



Pict. Inauguration Sign of YBMCI (Foundation of Bahrul Maghfiroh in Loving Indonesia)



Inauguration symbol from Social Ministry



IPWL's office



Interview with Ust. M. Syulthon as religious counselor



Interview with Ust. M. Syulthon as religious counselor



Picture of Counselors (Ubay Cik Di Tiro, Ust. M. Syulthon, Haris)

DOCUMENTATION GUIDELINES

1. History of Bahrul Maghfiroh Boarding School
2. Vision, Mission, and goals of Bahrul Maghfiroh Boarding School
3. Organization Structure of Bahrul Maghfiroh Boarding School
4. Organization Structure of IPWL (Institution of Compulsory Reporting
Acceptor) in YBMCI (Foundation of Bahrul Maghfiroh in Loving
Indonesia)
5. Activities Schedule of Bahrul Maghfiroh Boarding School
6. Activities Schedule of IPWL (Institution of Compulsory Reporting
Acceptor) in YBMCI (Foundation of Bahrul Maghfiroh in Loving
Indonesia)
7. The bussiness units of Bahrul Maghfiroh boarding school

INTERVIEW GUIDELINES

Date : 30th April 2016 & 16th May 2016

Location : IPWL's office

Interviewee : Agyl Shahriar

Position : Program Manager

Research Focus	List of Questions
How is the implementation of the guidance strategies of drug rehabilitation based on Islamic boarding school at Bahrul Maghfiroh boarding school in Malang?	<ul style="list-style-type: none">• Bagaimana prosedur pendaftaran pasien di IPWL Bahrul Maghfiroh ini?• Berapa daya tampung pasien di IPWL Bahrul Maghfiroh?• Bagaimana jenis pasien yang diterima di IPWL ini• Bagaimana strategi pembinaan yang dilakukan oleh IPWL Bahrul Maghfiroh?• Apa saja kegiatan pendukung di IPWL Bahrul Maghfiroh?• Apa saja kegiatan setelah proses rehabilitasi selesai?• Bagaimana IPWL Bahrul Maghfiroh menjalin kerjasama dengan keluarga pasien?• Bagaimana IPWL Bahrul Maghfiroh memilih konselor?• Bagaimana posisi rehabilitasi medis, social, dan religi?• Manakah yang lebih penting antara

	ketiga rehab tersebut?
How is the result of the guidance strategies of drug rehabilitation based on Islamic boarding school at Bahrul Maghfiroh boarding school in Malang?	<ul style="list-style-type: none"> • Berapa lama masa rehabilitasi di IPWL Bahrul Maghfiroh? • Berapa biaya rehabilitasi di IPWL Bahrul Maghfiroh? • Apa indikator pasien dapat dikatakan sudah mulai pulih (segi sosial dan medis)? • Apa tindakan yang dilakukan ketika pasien mengalami perubahan? • Apa indikator pasien sudah boleh mengikuti kegiatan paska rehabilitasi (segi sosial dan medis)? • Apa indikator pasien dapat dikatakan sudah boleh pulang dari tempat rehabilitasi (segi sosial dan medis)? • Bagaimana proses pemulangan pasien? • Adakah tindakan yang dilakukan oleh IPWL Bahrul Maghfiroh ketika pasien sudah kembali ke rumah?

INTERVIEW GUIDELINES

Date : 30th April 2016

Location : IPWL's office

Interviewee : Ubay Cik Di Tiro

Position : staff and counselor

Research Focus	List of Questions
How is the drug rehabilitation process at Bahrul Maghfiroh boarding school Malang?	<ul style="list-style-type: none">• Bagaimana awal mula Bahrul Maghfiroh ditunjuk sebagai institusi penerima IPWL?• Kapan IPWL Bahrul Maghfiroh diresmikan oleh Kemensos?• Apakah IPWL Bahrul Maghfiroh sudah termasuk IPWL yang terakreditasi?• Apakah IPWL Bahrul Maghfiroh sudah memiliki kewenangan untuk mengeluarkan kartu wajib lapor?• Bagaimana struktur kepengurusan IPWL Bahrul Maghfiroh?• Berapa jumlah pasien di IPWL Bahrul Maghfiroh?
How is the implementation of the guidance strategies of drug rehabilitation based on Islamic boarding school at Bahrul Maghfiroh boarding school in Malang?	<ul style="list-style-type: none">• Bagaimana prosedur pelaporan pasien di IPWL Bahrul Maghfiroh?• Apa yang dilakukan pertama kali kepada pasien yang baru memasuki rehabilitasi?• Bagaimana strategi pembinaan pasien selama di IPWL Bahrul

	<p>Maghfiroh?</p> <ul style="list-style-type: none"> • Apa saja kegiatan pendukung di IPWL Bahrul Maghfiroh? • Apa saja kegiatan yang dilakukan paska rehab? • Bagaimana IPWL Bahrul Maghfiroh berkerja sama dengan pemkot Malang? • Bagaimana IPWL Bahrul Maghfiroh bekerja sama dengan keluarga pasien?
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INTERVIEW GUIDELINES

Date : 4th May 2016

Location : IPWL's office

Interviewee : Ust. Khumaidi

Position : religious counselor

Research Focus	List of Questions
How is the drug rehabilitation process at Bahrul Maghfiroh boarding school Malang?	<ul style="list-style-type: none">• Bagaimana awal mula IPWL Bahrul Maghfiroh ditunjuk sebagai institusi penerima wajib lapor?• Apa tugas ustad dalam proses rehabilitasi?• Sebelum ada mula IPWL Bahrul Maghfiroh, apakah ustad sudah menjadi konselor?• Bagaimana keadaan rehabilitasi narkoba di Bahrul Maghfiroh sebelum adanya IPWL?• Berapa lama Bahrul Maghfiroh telah mengadakan praktek rehabilitasi narkoba?
How is the implementation of the guidance strategies of drug rehabilitation based on Islamic boarding school at Bahrul Maghfiroh boarding school in Malang?	<ul style="list-style-type: none">• Bagaimana strategi rehabilitasi religi di mula IPWL Bahrul Maghfiroh?• Apakah pengobatan pasien langsung ditangani oleh Gus Lukman selaku pengasuh?• Apakah pengobatan pasien disini lebih fokus pada rehabilitasi religi?• Apa saja kegiatan rutinan religi

	<p>untuk pasien?</p> <ul style="list-style-type: none"> • Apakah ada perbedaan perlakuan religi untuk pasien sesuai jenis pecandunya? • Seberapa intens kontak dengan pasien sebagai konselor religi?
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INTERVIEW GUIDELINES

Date : 16th May 2016

Location : IPWL's office

Interviewee : Ust. M. Syulthon

Position : religious counselor

Research Focus	List of Questions
How is the implementation of the guidance strategies of drug rehabilitation based on Islamic boarding school at Bahrul Maghfiroh boarding school in Malang?	<ul style="list-style-type: none">• Apa tugas ustad di mula IPWL Bahrul Maghfiroh?• Bagaimana proses konseling religi kepada pasien?• Seberapa sering konselor religi bertemu pasien?• Apakah kegiatan religi mendominasi di mula IPWL Bahrul Maghfiroh?• Apa saja kegiatan rutin untuk pasien dari segi religi?• Bagaimana hubungan konselor religi dengan keluarga pasien?• Apakah ada perbedaan kegiatan religi antara santri pondok pesantren Bahrul Maghfiroh dengan pasien mula IPWL Bahrul Maghfiroh?• Berapa prosentase rehabilitasi religi dalam rehabilitasi di mula IPWL Bahrul Maghfiroh?
How is the result of the guidance strategies of drug rehabilitation based	<ul style="list-style-type: none">• Berapa pasien yang sudah pernah anda damping?• Bagaimana reaksi pasien selama

<p>on Islamic boarding school at Bahrul Maghfiroh boarding school in Malang?</p>	<p>dan/ atau setelah proses rehabilitasi?</p> <ul style="list-style-type: none"> • Apa indikator pasien dapat dikatakan sudah mulai pulih (segi agama)? • Apa tindakan yang dilakukan ketika pasien mengalami perubahan? • Apa indikator pasien sudah boleh mengikuti kegiatan paska rehabilitasi (agama)? • Apa indikator pasien dapat dikatakan sudah boleh pulang dari tempat rehabilitasi (agama)? • Bagaimana proses pemulangan pasien? • Adakah tindakan yang dilakukan oleh IPWL Bahrul Maghfiroh ketika pasien sudah kembali ke rumah?
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MAULANA MALIK IBRAHIM
STATE ISLAMIC UNIVERSITY MALANG
TARBIYAH AND TEACHER TRAINING FACULTY

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Website: www.fitk.uin-malang.ac.id Email : fitk_uinmalang@yahoo.com

EVIDENCE OF CONSULTATION

Name : Yan Irma Sofi
NIM : 12110051
Advisor : A. Nurul Kawakib, M.Pd, M.A
Title of Skripsi : The Guidance Strategies of Drug Rehabilitation Based on
Boarding School (The Case Study of Bahrul Maghfiroh
Boarding School in Malang)

No	Date of Consultation	Consultation Material	Signature
1	24 Maret 2016	CHAPTER I	1.
2	01 April 2016	CHAPTER II	2.
3	05 April 2016	CHAPTER III	3.
4	04 Mei 2016	CHAPTER IV	4.
5	10 Mei 2016	CHAPTER V	5.
6	23 Mei 2016	CHAPTER VI	6.
7	01 Juni 2016	Revision	7.
8	10 Juni 2016	ACC	8.

Acknowledged by,
Head of Islamic Education
Department

Dr. Marno, M.Ag
NIP. 197208222002121001



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Nomor : Un.3.1/TL.00.1/664 /2016
Sifat : Penting
Lampiran : -
Hal : **Izin Penelitian**

29 Maret 2016

Kepada
Yth. Kepala Pondok Pesantren Bahrul Maghfiroh Malang
di
Malang

Assalamu'alaikum Wr. Wb.

Dengan hormat, dalam rangka menyelesaikan tugas akhir berupa penyusunan skripsi mahasiswa Fakultas Ilmu Tarbiyah dan Keguruan (FITK) Universitas Islam Negeri Maulana Malik Ibrahim Malang, kami mohon dengan hormat agar mahasiswa berikut:

Nama : Yan Irma Sofi
NIM : 12110051
Jurusan : Pendidikan Agama Islam (PAI)
Semester – Tahun Akademik : Genap - 2015/2016
Judul Skripsi : *Guidance Strategy of Drug Rehabilitation based Boarding School (Case Study of Bahrul Maghfiroh Boarding School in Malang)*

diberi izin untuk melakukan penelitian di lembaga/instansi yang menjadi wewenang Bapak/Ibu.

Demikian, atas perkenan dan kerjasama Bapak/Ibu yang baik disampaikan terima kasih.

Wassalamu'alaikum Wr. Wb.



an Dekan
Wakil Dekan Bid. Akademik,

Dr. H. Sulalah, M.Ag
NIP. 19651112 199403 2 002

Tembusan :

1. Yth. Ketua Jurusan PAI
2. Arsip

Surat Keterangan

Nomor: AHU – 1701.AH.01.04.2016

Yang bertanda tangan di bawah ini:

Nama : Agyl Shahriar
Jabatan : Manajer Program
Instansi : Pondok Pesantren Bahrul Maghfiroh Malang

Menerangkan dengan sebenarnya bahwa :

Nama : Yan Irma Sofi
NIM : 12110051
Jurusan : Pendidikan Agama Islam (PAI)
Fakultas : Ilmu Tarbiyah dan Keguruan
Universitas : UIN Maulana Malik Ibrahim Malang,

telah melakukan penelitian di Institusi Penerima Wajib Lapor (IPWL) Pondok Pesantren Bahrul Maghfiroh Malang dengan judul penelitian "*The Guidance Strategies of Drug Rehabilitation Based on Boarding School (The Case Study of Bahrul Maghfiroh Boarding School in Malang)*". Penelitian ini terhitung sejak 09 April 2016 s/d 16 Mei 2016.

Demikian surat keterangan ini dibuat dengan sebenarnya agar dipergunakan sebagaimana mestinya.

Malang, 07 Juni 2016

Manajer Program IPWL

Bahrul Maghfiroh Malang



Agyl Syahriar
BAHRUL MAGHFIROH
CINTA INDONESIA

CURRICULUM VITAE



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Name : Yan Irma Sofi
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Department : Islamic Education
Place, Date of Birth : Tuban, 06 April 1994
Home Address : Dsn. Betengrowo RT 007 RW 004 Sumberejo,
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Address in Malang : Simpang Sunan Kalijaga III Street, number 31-32
Phone Number : 085730295891
Parents :
Father : Muntamar
Mother : Susiyana
E-mail : yanirmasofi@gmail.com

B. Formal Education History

Year 1998 – 1999 TK Bhakti PKK II
Year 2000 – 2006 SDN Rengel 02
Year 2006 – 2009 SMPN 3 Peterongan Jombang
Year 2009 – 2012 SMAN 1 Bojonegoro
Year 2012 – now UIN Maulana Malik Ibrahim Malang

C. Non Formal Education History

2006 – 2009 : Bilqis dormitory, Darul Ulum Islamic Boarding School,
Peterongan, Jombang

2012 – 2013 : Ma'had Sunan Ampel Al 'Ali (MSAA) of Maulana Malik
Ibrahim State Islamic University Malang

D. Organization Experience

No	Organization	Position	Year
1	Sie Kerohanian Islam (SKI) SMAN 1 Bojonegoro	Co. Event	2010 – 2012
2	Himpunan Mahasiswa Jurusan (HMJ) Pendidikan Agama Islam (PAI)	Intellectual Department	2013
		Secretary	2014
3	PMII Rayon “Kawah” Chondrodimuko Komisariat Sunan Ampel Malang	Member	2012 – 2013
		Lembaga Semi Otonom (LSO) Penelitian dan Pengembangan	2013 – 2014
		Treasure	2014 – 2015
4	Association of International Class Student (AICS) FITK UIN Maliki Malang	Department of Journalistic	2013 – 2014