

THE ROLE OF MAGRIB MENGAJI IN REDUCING DRUG ABUSE AMONG YOUTH IN THE CITY OF BINJAI

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Abstract

This qualitative case study explores the role of the Magrib Mengaji (Qur'an recitation at dusk) program as a faith-based preventive model against adolescent drug abuse in Binjai City. Data were collected through observation, structured interviews, and documentation, then analyzed using the Miles and Huberman model. The study involved ten participants selected through purposive sampling, including two staff from the National Narcotics Board (BNN), one mosque leader, and seven adolescents aged 15–17. The findings show that Magrib Mengaji strengthens religious awareness, emotional control, and positive peer interaction, serving as a moral shield that helps adolescents avoid drugs. Collaboration among BNN, mosque leaders, families, and communities enhances the program's preventive impact. The study suggests that Magrib Mengaji could be integrated into national anti-drug education and youth spiritual development frameworks to promote moral resilience among youth.

Keywords: *Magrib Mengaji; Adolescents; Drugs; Faith-Based Prevention; Community Empowerment*

A. Introduction

Drug abuse among adolescents remains a critical social and moral issue that threatens the well-being of young generations worldwide. In Indonesia, the phenomenon is particularly concerning due to the growing accessibility of narcotics, weak parental supervision, and insufficient religious and moral education. Adolescents, characterized by curiosity, emotional volatility, and peer influence, are especially vulnerable to such risks (Nurfitri & Nugroho, 2025).

In Binjai City, North Sumatra, local communities have responded to this problem through a religious and community-based initiative known as Magrib Mengaji. The term literally means “reciting the Qur'an after Magrib prayer.” Historically, Magrib Mengaji has been a traditional Islamic educational practice where children and adolescents gather in mosques or community prayer houses to read and study the Qur'an under the guidance of religious teachers. In the early 2010s, this traditional practice gained renewed momentum as part of a government-supported community revitalization movement, encouraged by the Indonesian Ministry of Religious Affairs and various regional governments. The program aims to revive Qur'anic literacy, moral education, and youth engagement in religious life (Jumanah & Badrussalam, 2020).

In Binjai City, Magrib Mengaji operates primarily as a community-driven religious initiative that receives facilitative support from local government agencies and the

National Narcotics Board (BNN). Activities typically include collective Qur'an recitation, moral instruction (tausiyah), and thematic discussions on contemporary issues such as drug prevention, social media ethics, and adolescent discipline. Conducted three times a week in neighborhood mosques, the program functions as both a spiritual learning forum and a social control mechanism designed to build religiosity, discipline, and resistance to negative peer influence among youth. The analytical framework of this study is grounded in Social Control Theory (Hirschi, 1969) and Religious Coping Theory (Pargament, 1997).

According to Hirschi's Social Control Theory, deviant behavior such as drug use emerges when individuals' bonds to society are weak. Hirschi identifies four dimensions of social control—attachment, commitment, involvement, and belief—that collectively inhibit deviant behavior. In the Magrib Mengaji context, adolescents develop attachment to religious mentors and peers, commitment to moral norms, involvement in collective worship, and belief in divine accountability. These dimensions strengthen social cohesion and internal discipline, thus preventing involvement in drug-related behavior.

Complementing this sociological lens, Religious Coping Theory (Pargament, 1997) explains how individuals use faith-based strategies to manage stress, overcome temptation, and find meaning in adversity. Adolescents who face peer pressure or moral confusion can employ positive religious coping—such as prayer, reflection, and trust in God—to regulate emotions and resist destructive influences. Within Magrib Mengaji, this process is fostered collectively, as shared worship and Qur'anic study become avenues for mutual emotional support and spiritual resilience.

Integrating both theories, this study views Magrib Mengaji as a hybrid mechanism that combines external social control (through community structure and religious authority) and internal spiritual coping (through faith-based self-regulation). This dual framework provides a robust foundation for understanding how religious participation can shape adolescent morality, reinforce community ties, and reduce vulnerability to drug abuse.

Previous studies have established that religious and community-based interventions play an important role in preventing youth delinquency. Yosi, Pasaribu, and Pohan (2025) found that consistent religious education fosters adolescents' moral awareness and discipline. Mandala Putra and Astika (2023) emphasized the effectiveness of multi-sectoral collaboration in prevention efforts, while Hapni Laila Siregar (2024) highlighted the internalization of Islamic values as a defense against deviant behavior. However, most of these studies focus on school-based or institutional frameworks rather than grassroots, mosque-based initiatives.

This study fills that gap by examining the Magrib Mengaji program in Binjai City as a model of community-empowered faith-based prevention. It explores how such local religious traditions—supported yet not fully administered by the state—function as instruments of social regulation and moral education within modern Indonesian society.

The objective of this study is to analyze the role of Magrib Mengaji in reducing drug abuse among adolescents in Binjai City through the perspective of faith-based prevention. It specifically investigates how participation in the program shapes adolescents'

religiosity, emotional regulation, and social behavior. By integrating Social Control Theory and Religious Coping Theory, this study aims to provide a deeper theoretical and empirical understanding of how community-based religious activities operate as both preventive and transformative frameworks in the moral development of Indonesian youth.

B. Method

This study examines the role of the Magrib Mengaji program in reducing drug abuse among adolescents in Binjai City, Indonesia, with a focus on how the program fosters moral and spiritual resilience. The research adopts a qualitative approach with a case study design to explore in depth the meanings, experiences, and social functions associated with the program within its community context. The study was conducted in Binjai City, North Sumatra, where the Magrib Mengaji program has been actively implemented across several mosques since 2015 under community and local government support. Data collection took place between May and July 2025, encompassing field observations, interviews, and document analysis. This temporal scope allowed researchers to capture routine activities and participant interactions over a sustained period.

Participants were selected through purposive sampling to ensure the inclusion of individuals directly involved in or affected by the program. A total of ten participants were involved: two staff members from the National Narcotics Board (BNN) of Binjai City, one mosque leader, and seven adolescent participants aged 15–17 who regularly attended Magrib Mengaji. The adolescents represented diverse educational and family backgrounds, providing a broad perspective on the program's influence on youth behavior and religiosity. Ethical clearance was obtained from the Binjai City Office of Religious Affairs prior to data collection. All participants were informed about the study's purpose, the voluntary nature of their participation, and their right to withdraw at any stage. Informed consent was obtained from both adolescents and their parents. Participants' identities were anonymized, and all data were stored securely to ensure confidentiality and ethical compliance (Iswahyudi et al., 2023).

Data were collected through three primary methods: Observation: The researcher conducted non-participant observation of Magrib Mengaji sessions to understand the program's structure, teaching methods, and interaction dynamics. Interviews: Semi-structured interviews were carried out with BNN officers, the mosque leader, and adolescent participants to capture personal experiences and perceptions of the program's moral and social impacts. Documentation: Supporting materials such as program schedules, mosque reports, and local government documents were reviewed to validate field findings (Susilawati et al., 2025).

The data were analyzed using the Miles and Huberman model (in Madum et al., 2025), which involves three interconnected stages: data reduction, data display, and conclusion drawing/verification. During data reduction, researchers identified recurring ideas related to the effects of Magrib Mengaji on adolescents' behavior and faith. Using open coding, several key themes emerged—spiritual transformation, behavioral

regulation, moral awareness, and social reinforcement. These were then categorized according to the analytical lenses of Social Control Theory (Hirschi, 1969) and Religious Coping Theory (Pargament, 1997).

The data display phase involved organizing interview transcripts and field notes into thematic matrices, facilitating comparison across participant groups. The final stage of conclusion drawing verified interpretations through triangulation and participant confirmation. To ensure data credibility and dependability, source triangulation and method triangulation were applied. Source triangulation involved comparing information from different participant groups (BNN officers, mosque leaders, and adolescents), while method triangulation cross-validated data obtained through interviews, observations, and documentation. This approach enhanced the trustworthiness of findings by minimizing researcher bias and confirming data consistency (Iswahyudi et al., 2023).

C. Finding and Discussion

1. Participant Demographics

Participant Code	Gender	Age	Role/Background
SA	Male	35	BNN Staff
HN	Male	47	Mosque Leader
R-01	Male	17	High School Student
R-02	Male	16	Student
R-03	Male	17	Student
R-04	Male	16	Student
R-05	Male	17	Student
R-06	Male	17	Student
R-07	Male	15	Student

Participants represented a variety of institutional, religious, and adolescent perspectives, allowing an in-depth understanding of how *Magrib Mengaji* functions as a community-based preventive mechanism against drug abuse.

2. Rehabilitation and Institutional Collaboration

The first major finding concerns the National Narcotics Board (BNN) of Binjai City, which integrates medical, psychological, and spiritual rehabilitation in addressing drug-related issues.

As one BNN officer explained:

“In our outpatient rehabilitation process, we emphasize personal mentoring and continuous counseling. Patients with severe addiction or comorbidities are referred to Djoelham Hospital, but they still receive moral and spiritual guidance.” (SA, May 10, 2025)

This system reflects a restorative and faith-oriented rehabilitation model that treats drug users as victims requiring both recovery and reintegration into society. BNN also

collaborates with mosque leaders and community institutions to expand education and awareness programs.

“BNN involves clerics to deliver anti-drug sermons and youth talks. We also organize technical training for mosque leaders so they can educate their congregations.” (SA, May 10, 2025)

These findings are consistent with *Utami (2019)* and *Amin et al. (2022)*, who highlight the necessity of cross-sectoral collaboration and community involvement for sustainable prevention. Similarly, *Santoso and Samputra (2023)* emphasize that spiritual reinforcement is essential for moral recovery and long-term rehabilitation. In Binjai, this cooperation among BNN, mosques, and families demonstrates the synergy between state-based rehabilitation and religious moral guidance, creating a multidimensional framework of prevention, treatment, and reintegration.

3. Faith-Based Prevention through the Magrib Mengaji Program

The second major finding highlights the transformative effect of the *Magrib Mengaji* program as a faith-based preventive model among adolescents. Conducted three times weekly at mosques, it combines Qur'an recitation, moral education, and discussions on the dangers of drug abuse.

According to a mosque leader:

“We start right after Magrib prayer with Qur'an recitation, followed by short lectures about good character and drug dangers. We also show visual examples so participants can understand the real impact.” (HN, June 23, 2025)

Adolescents shared experiences that revealed significant behavioral and emotional change after joining the program:

“Before joining Magrib Mengaji, I was stressed and easily angry. Now I feel calmer and pray regularly.” (R-01, July 7, 2025)

“I used to hang out with friends who tried drugs, but after joining, I prefer staying at the mosque.” (R-03, July 19, 2025)

“I'm no longer tempted to try drugs. The program makes me patient and peaceful.” (R-04, July 19, 2025)

These testimonies illustrate the program's success in fostering spiritual awareness, emotional regulation, and social belonging among participants.

Thematic analysis revealed three dominant themes:

- a. Spiritual Transformation – Participants experienced deeper faith, emotional balance, and moral awareness.
- b. Behavioral Regulation – Adolescents developed discipline, patience, and resistance to peer pressure.
- c. Social Reinforcement – The mosque became a positive social space providing moral and emotional support.

These findings support *Bandura's (1986)* Social Learning Theory, which posits that human behavior is shaped through observation, imitation, and reinforcement. In this

context, adolescents model the behavior of religious mentors and internalize moral values through repeated exposure.

The results align with *Hariyanti and Permady (2022)*, who found that continuous religious habituation promotes moral development and behavioral discipline. They also reinforce *Ridho (2023)* and *Leli Istikomah, Nisak, and Azizah (2022)*, who conclude that spiritual guidance fosters resilience and self-control, protecting adolescents from harmful influences.

4. Integrating Findings with Literature

When connected with the existing literature, the results show that *Magrib Mengaji* serves a dual function: prevention and rehabilitation. It transforms mosques into centers of moral education and community empowerment. The program's success aligns with *Yosi, Pasaribu, and Pohan (2025)*, who found that Islamic religious education is an effective strategy to reduce youth delinquency through moral habituation. It also resonates with *Hapni Laila Siregar (2024)*, who emphasized that internalizing Islamic values fosters ethical awareness and self-restraint among adolescents.

Furthermore, the *Magrib Mengaji* movement extends *Mandala Putra and Astika's (2023)* idea of multi-sectoral synergy, demonstrating that faith-based programs can complement formal institutions. Here, religion, family, and government work collectively to create a preventive social system against drug abuse. Thus, the findings reaffirm that religious-based initiatives not only build spiritual character but also serve as effective community interventions that support national anti-drug efforts.

5. Analytical Discussion

The evidence indicates that *Magrib Mengaji* cultivates religiosity, social empathy, and emotional stability—key factors that reduce adolescents' susceptibility to drug use. It shows that religiosity functions as a protective factor, shaping moral decision-making and promoting emotional intelligence. This corresponds with *Bandura's (1986)* concept of reciprocal determinism, where personal belief, environmental influence, and behavior continuously reinforce one another. The mosque environment fosters piety, which in turn strengthens moral conduct, creating a self-sustaining cycle of positive behavior. Consistent with *Santoso and Samputra (2023)*, faith-based interventions help individuals regulate emotions and strengthen moral reasoning. Likewise, *Hariyanti and Permady (2022)* note that religious learning enhances students' sense of responsibility and discipline. Together, these perspectives support the conclusion that *Magrib Mengaji* operates as a faith-based behavioral intervention—an educational and preventive approach that integrates spiritual, psychological, and social dimensions.

6. Synthesis and Broader Implications

Synthesizing the findings, this study demonstrates that:

- a. Participation in *Magrib Mengaji* significantly strengthens adolescents' spiritual maturity, self-control, and sense of belonging.

- b. Collaboration among BNN, religious leaders, families, and communities forms a holistic ecosystem for drug prevention.
- c. Faith-based programs such as *Magrib Mengaji* provide a culturally grounded and sustainable alternative to conventional, punitive prevention models.

These conclusions suggest that religious and community institutions are vital partners in Indonesia's national effort to combat drug abuse. *Magrib Mengaji* serves as an example of community empowerment through spirituality, highlighting how moral education, faith, and collective participation can transform social behavior. Consequently, this program could inform policy frameworks for youth character development and national anti-drug education, demonstrating the value of integrating faith-based initiatives into state-led prevention systems to build spiritually strong and socially responsible generations.

D. Conclusion

This study concludes that the prevention of drug abuse among adolescents in Binjai City is effectively carried out through a dual approach: (1) outpatient rehabilitation services by the National Narcotics Board (BNN), and (2) faith-based preventive education through the *Magrib Mengaji* program. The combination of medical rehabilitation, moral guidance, and community participation provides a holistic framework for reducing adolescent involvement in drugs. The findings, based on data from ten participants (two BNN staff, one mosque leader, and seven adolescents aged 15–17 from various educational and family backgrounds), show that *Magrib Mengaji* successfully nurtures religiosity, emotional stability, and social awareness. Adolescents reported increased self-control, stronger spiritual motivation, and improved relationships with peers and families. The presence of gender-diverse participants also revealed that both male and female adolescents benefit equally from the program's moral and social reinforcement. These results confirm that *Magrib Mengaji* is more than a routine religious practice; it functions as a faith-based prevention model that strengthens adolescents' moral defense mechanisms through religious learning and communal engagement. Furthermore, collaboration among BNN officers, mosque leaders, families, and the local community demonstrates the power of community empowerment in creating an environment resistant to drug influence.

Policy Implications:

The findings suggest that the *Magrib Mengaji* model can inform national strategies on youth development and anti-drug education. Policymakers, especially within the Ministry of Religious Affairs and BNN, could replicate this approach by integrating mosque-based and community-driven religious programs into formal youth development frameworks. Such initiatives can cultivate moral resilience and strengthen Indonesia's long-term efforts toward faith-based prevention of drug abuse.

Limitations and Recommendations:

This study was conducted only in Binjai City with a limited number of participants. Future research should involve larger samples across different regions and combine qualitative with quantitative approaches to measure behavioral changes more objectively. Broader studies can further explore how gender, age, and socio-cultural contexts influence the success of faith-based community programs in preventing drug abuse among youth.

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