

## Education and the Role of Parents in Islam: Building a Drug-Free Generation

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### ABSTRACT

Drug abuse among adolescents poses a serious threat to individual well-being and family stability. Within the Islamic framework, parents play a central role as moral and spiritual guides in protecting their children from harmful behaviors. This study explores the role of Islamic parenting in preventing adolescent drug abuse through the lens of da'wah psychology. This research employed a qualitative method using a literature review approach. Relevant scholarly works on Islamic parenting, da'wah psychology, and drug prevention strategies were analyzed. Descriptive analysis was conducted to examine the interconnections between Islamic values, parenting practices, and adolescent behavior. Findings indicate that Islamic parenting, when grounded in religious teachings and moral development, serves as an effective preventive mechanism against drug abuse. The integration of da'wah psychology enhances parents' ability to communicate religious and ethical messages persuasively, fosters stronger emotional bonds, and supports the creation of a psychologically healthy home environment. Key elements such as early inculcation of Islamic values, wise supervision, positive role modeling, and active parental involvement in children's lives contribute significantly to deterring adolescents from drug-related behavior. The study concludes that Islamic parenting, supported by principles of da'wah psychology, provides a holistic framework for drug abuse prevention. Strengthening parental awareness and engagement within this framework can help nurture a resilient, morally grounded younger generation.

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## 1. INTRODUCTION

The drug problem has become one of the most pressing global issues in the modern era. Drug abuse not only affects the individuals involved, but also extends to the social sphere, including the family. The family, which actually serves as the main foundation in shaping the character and morals of individuals, is often a victim and also an agent of change in the cycle of drug abuse. In the midst of these challenges, parental responsibility is very crucial, especially in the context of prevention, handling, and rehabilitation for family members who are trapped in drug entanglement (Kumpfer, 2014).

According to the United Nations Office on Drugs and Crime (UNODC) *World Drug Report 2023*, approximately 296 million people worldwide used narcotic substances in 2021, representing a 23 percent increase compared to a decade earlier. This condition demonstrates that drug abuse poses a serious threat to global public health, social stability, and economic resilience. In Indonesia, the *2023 National Narcotics Survey* reported a prevalence rate of 1.73 percent, equivalent to around 3.3 million individuals aged 15 to 64 years, with a significantly increasing trend among adolescents and young adults. This surge indicates that drug misuse has penetrated productive age groups and threatens the country's future generation (BNN, 2024)

The drug problem in Indonesia has a major impact on the younger generation, who are the most vulnerable to negative influences. Drug abuse not only destroys the future of individuals, but also poses a serious threat to the stability of families and communities. Prevention efforts through education, strict policies, and religious values-based approaches are crucial to addressing this problem.

Drugs are defined as narcotics, psychotropics, and other addictive substances. These substances, whether derived naturally or synthetically, can influence the central nervous system and alter a person's mood, perception, and behavior. Narcotics are substances originating from plants or produced synthetically that can cause reduced consciousness, hallucinations, or stimulation, and many of them pose a high risk of dependency. Psychotropic substances, in contrast, primarily affect brain function and are often used for medical purposes such as anesthesia or psychiatric treatment. Meanwhile, addictive substances are compounds that may induce dependence when misused, including those intended for pain relief or sedation. (Gilza Azzahra Lukman, Anisa Putri Alifah, Almira Divarianti, 2021)

The term *narcotic* is commonly used to refer collectively to Narcotics, Psychotropics, and other Addictive Substances. These substances, when consumed by means of ingestion, inhalation, smoking, or injection, disrupt normal cognitive and behavioral functions. Prolonged and uncontrolled use can lead to severe physical, psychological, and social impairments, as well as addiction. Drug consumption has also been found to disrupt emotional stability, thought processes, and social behavior, posing serious threats to a person's well-being and quality of life (Martono, L., & Joewana, 2008).

The substantial threat posed by narcotic abuse among young generations necessitates a comprehensive and sustainable preventive approach (Mehri et al., 2023). Family-based education represents the first and most essential pillar in shaping children's morals, character, self-control, and spiritual resilience (Mohammadpanah Ardakan et al., 2022). In Islam, parents are positioned not merely as providers of material welfare but also as the primary educators responsible for guiding children towards salvation in this world and the hereafter through the instillation of faith, virtuous character, and mental fortitude (Yosi et al., 2025). This religiously grounded approach can be combined with modern educational strategies and family psychology to reinforce children's ability to resist the invitation and pressure of drug abuse. The integration of Islamic education, family values, and psychologically-based preventive efforts is expected to yield a more resilient, drug-free generation (Mabanja & Matovu, 2024).

In the Islamic perspective, the responsibility of parents in educating and protecting their children is rooted in divine command. The Qur'an emphasizes this duty explicitly in Surah At-Tahrim verse 6:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ.

*“O you who believe, protect yourselves and your families from a Fire whose fuel is people and stones; over it are angels who are stern and severe, who do not disobey Allah in what He commands them and who carry out whatever they are ordered.”*

This verse indicates that safeguarding children from moral and behavioral destruction is not optional but a religious obligation placed upon parents. Classical scholars such as Ibn Kathir interpret this command as requiring parents to teach their children righteousness and warn them against harmful acts that lead to ruin in both worlds, including destructive behaviors such as drug abuse (Nasrullah et al., 2024).

Similarly, the Qur’an offers a pedagogical model through the dialogue between Luqman and his son in Surah Luqman, verses 13-19. These verses portray holistic education, covering foundational faith (tawhid), moral conduct, emotional regulation, and self-discipline. Such principles align with contemporary family psychology, highlighting that early spiritual and character development enhances adolescents’ resilience against peer pressure and deviant behavior. Family education based on Islamic values, therefore, provides both moral grounding and psychological protection that help children resist harmful temptations such as narcotics (Al Khirzin, 2024) (Maulana Diaz et al., 2025).

Within this framework, this paper focuses on how family education grounded in Islamic values can function as the primary bulwark in preventing drug abuse among adolescents. The research questions addressed in this study include: (1) What is the position and responsibility of parental education in Islam? (2) What are the risk factors for drug abuse among adolescents that relate to the family environment? (3) What are the strategies of Islamic family education in early prevention of drug abuse? The objective of this study is to provide a scientific understanding of the role of Muslim families in confronting the threat of drug abuse and to propose a constructive and solution-oriented educational model.

The scope of this study is limited to the context of Muslim families with a focus on adolescents as a high-risk group. This article does not explore the aspects of legal sanctions or clinical rehabilitation in depth; rather, it is oriented toward preventive efforts through character education, exemplary modelling, effective family communication, and the internalisation of spiritual values in daily life. With this targeted approach, the discussion is expected to make a real contribution to the development of family education policy and practice for building a drug-free generation (Ab Aziz et al., 2025a).

In the context of contemporary society, adolescents are exposed to unprecedented levels of media influence, including social media platforms, streaming services, and digital advertising that often glamorize substance use. Studies show that such exposure significantly increases the risk of initiation into drug abuse, as it normalizes the behavior and presents distorted images of pleasure and success (Jackson et al., 2018). For Muslim families, this presents a dual challenge: the need to equip children with critical media literacy while reinforcing Islamic values that prioritize self-control and moderation (haya’ & taqwa). Without such reinforcement, the protective function of family education may be undermined by the pervasive force of digital culture (Barati et al., 2022).

Psychological theories of family systems and parenting provide strong support for understanding how parental behaviors influence adolescent choices. For example, Baumrind’s typology of parenting styles (authoritative, authoritarian, permissive) has been linked to substance use outcomes among (Baumrind, 1991). In Islamic parenting literature, a concept similar to the authoritative style is found in tarbiyah-ta’dib-ta’lim: nurturing children (tarbiyah), setting appropriate limits (ta’dib), and instructing with wisdom (ta’lim) (Muhammad Yahya Azzam et al., 2025). The alignment between family system theory and Islamic parenting models suggests that Muslim parents who practice nurturing, limit-setting, and faith-based instruction may help their children resist peer pressure and substance use.

Furthermore, the family's spiritual environment contributes significantly to resilience against drug abuse. Frequent remembrance of God (dzikir), communal worship, and charitable activities create an atmosphere of moral accountability and high aspiration (purification of the soul) (Ab Aziz et al., 2025b). Islamic pedagogical frameworks such as *uslub at-tafsir wa at-tarbiyah* encourage active engagement of children in moral reasoning rather than passive obedience. As these practices become routine in the home, adolescents internalize patterns of self-regulation, self-worth, and future orientation- key assets for resisting experimentation with narcotics (de Souza et al., n.d.).

Nevertheless, implementing family-based Islamic education faces structural and cultural obstacles. Many Muslim families in urban and rural Indonesia struggle with economic hardship, absence of parental presence due to working hours, and lack of access to religiously oriented parenting guidance (Agung et al., 2023). Additionally, local drug networks exploit these vulnerabilities by targeting distressed youth with cheap and accessible narcotics. The gap between religious ideals and real family dynamics thus becomes a critical area for intervention research. Understanding how parenting practices translate into protective behaviors in Muslim adolescent contexts is essential for designing culturally responsive prevention programs.

Given these challenges, this study contributes by proposing a conceptual model that integrates Islamic family education principles with modern family psychology theory and drug-prevention strategies. By examining the intersections of parental responsibility, family spirituality, and adolescent vulnerability, the research aims to offer actionable guidelines for educators, religious leaders, and policymakers. The ultimate goal is to support the formation of drug-free Muslim youth who not only abstain from narcotics but also embody moral leadership in their communities.

## 2. METHOD

This study employs a qualitative approach using a library research method, focusing on conceptual analysis regarding the role and responsibility of parents in preventing drug abuse among children and adolescents from an Islamic perspective. All data were gathered through document-based review without involving field observations or interviews. Primary sources include Qur'anic verses, hadiths, classical and contemporary tafsir works, as well as Islamic education literature emphasizing the importance of family-based tarbiyah, moral control, and character development (Supriyanto, 2022). Secondary sources consist of scholarly journals, academic books, official reports from BNN and UNODC related to drug abuse, and empirical studies that identify family-related risk factors and preventive efforts among youth.

The selection of literature followed criteria of thematic relevance, academic credibility, and recency within the last 10–15 years, except for normative Islamic sources, which remain timeless in their application. Data analysis employed content analysis and thematic analysis techniques to extract major concepts such as family communication, role modeling (*uswah*), spiritual development, and strengthening adolescents' self-control through faith-based values. These findings were synthesized within the framework of Islamic family education to gain a comprehensive understanding of preventive strategies against drug abuse within Muslim families, especially in Indonesia where the narcotics crisis continues to escalate.

To ensure rigor and reliability, source triangulation was used by comparing Islamic normative teachings, contemporary research findings, and national as well as international institutional reports. This method strengthens the conceptual and empirical accuracy of the study, allowing the research to serve as a strong scientific basis for policy and practical development of family-based prevention models. Through this approach, the study is expected to contribute significantly to strengthening family resilience as the primary safeguard against adolescent drug abuse (Miles et al., 2014).

This research does not involve human participants and all referenced materials are utilized ethically in accordance with academic integrity standards. However, this study acknowledges its limitations, particularly regarding the absence of empirical verification concerning the real-world impact of Islamic family education strategies in preventing drug abuse among youth. Therefore, future

research is recommended to employ field-based methodologies such as interviews, observations, or case studies in Muslim family environments or Islamic educational institutions to validate and expand the conceptual findings presented herein.

### 3. FINDINGS AND DISCUSSION

#### 3.1 *Parental Responsibility in an Islamic Perspective*

In Islam, parental responsibility in educating children is emphasized as a sacred trust (*amanah*) based on QS. At-Tahrim: 6, which commands believers to safeguard themselves and their families from destruction, including drug abuse. This command is not merely theological but also preventive in nature, requiring parents to ensure the spiritual, moral, and behavioral development of their children. This aligns with the concept of *al-wiqayah* (preventive protection), positioning the family as the first and strongest defense against behavioral deviation. The power of parental role modeling (*uswah hasanah*) plays a significant role in internalizing values; empirical research shows that consistent positive parental behavior is significantly associated with lower risks of substance abuse among adolescents (Shoaib, 2022).

In the modern social context, external pressures such as peer influence, digital media exposure, and psychosocial stress increase adolescents' vulnerability to drug usage. A study by BNN (2023) revealed that teenagers with weak parental supervision and low communication levels are 2.5 times more likely to be involved in drug misuse compared to those with strong family support. These findings indicate that moral and religious education must be accompanied by behavioral monitoring and intensive guidance that strengthens self-protection factors in children.

Contemporary family psychology also emphasizes the role of emotional closeness in preventive functions. A supportive parent-child relationship contributes significantly to the development of self-regulation, reducing stress and enhancing a child's capacity to resist negative peer pressure. Therefore, the Islamic emphasis on compassion and open communication is not only spiritually beneficial but also psychologically effective in preventing risky behaviors, including drug use (Carver et al., 2017).

The father and mother carry complementary roles in ensuring holistic protection. The father is responsible for providing guidance, structure, and control, whereas the mother mainly fulfills emotional needs and daily nurturing. Cheraghian et al., (2023) confirmed that families with balanced parental roles demonstrated higher scores of family resilience and significantly lower exposure to drug risks among children.

Other relevant studies reinforce this conclusion. found that religiously active families who integrate Islamic values in daily interactions foster higher moral reasoning and self-control in adolescents (Marceau, 2023). Similarly, Abernethy et al., (2020) reported that households with positive parenting discipline and dialogic religious communication successfully reduce adolescents' engagement in risky behavior. Thus, Islamic principles on parental responsibility strongly correlate with contemporary empirical evidence supporting drug prevention strategies.

Taken together, Islamic parenting responsibilities reflect a comprehensive framework that aligns spiritual, emotional, and behavioral guidance serving as a preventive foundation for building a drug-free generation.

#### 3.2 *The Obligation of Parents in Islam to Build a Drug-Free Generation*

Religious education and da'wah psychology are approaches that combine the principles of da'wah with a deep understanding of human psychology. This approach allows parents to effectively convey religious and moral values to their children, paying attention to the psychological aspects of the child's development. Through da'wah psychology, religious messages can be communicated in a way that is more touching and relevant to the child's emotional state, so that it is easier to receive. Parents need educational and empathetic communication techniques, in educating children about the dangers of

drugs, parents need to apply empathetic and non-confrontational communication techniques. (Amalia, 2022) An educational, but non-judgmental, approach will be more effective in motivating children to stick to Islamic values and avoid drug abuse. Parents can listen, understand, and respond to their children's emotional needs in a way that builds trust. The family environment also has an important role. The Importance of a Psychologically Healthy Family Environment So that children who grow up in a warm, loving, and supportive family environment tend to have stronger psychological resilience against various external threats, including drugs. Da'wah in the family should focus on building a strong emotional connection between parents and children, where affection, trust, and emotional support are the main pillars. Thus, children feel valued and supported, making it easier for them to stay away from negative influences.

Parents need to be active in monitoring children's activities with a wise approach. Effective monitoring is carried out without being too controlling or authoritarian, so that children do not feel pressured or untrusted. A balance between supervision and providing responsible freedom is key to creating mutual trust, so that children are more open to parents. Setting a good example as the main example in the family, parents must show behavior that is in line with religious and health values. (Fikriyyah et al., 2022). By living a healthy and moral-based lifestyle, parents inspire children to emulate positive behavior. Parents' consistent attitude in staying away from negative things, including drugs, will strengthen the moral message they convey to their children.

Parents should also encourage children to be active in positive and constructive activities, such as participating in religious activities, sports, or art. These activities not only fill children's free time with productive things, but also help them avoid environments that have the potential to influence negative behaviors, including drug abuse. Involvement in positive activities also strengthens children's self-identity and confidence, so that they are better able to resist the temptation of bad associations.

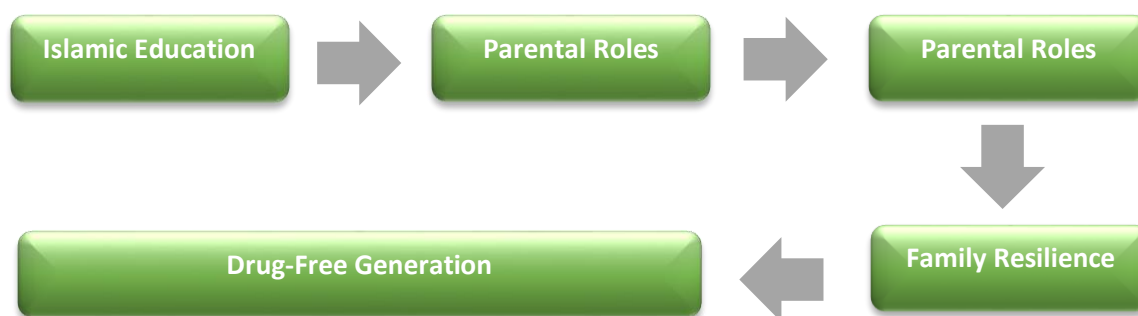
The role of families, especially parents, in efforts to prevent drug abuse in children is very important. In order to fulfill this role effectively without causing discomfort to the child, there are several aspects that need to be carefully considered. These aspects include:

1. **Education and Understanding:** Families should teach children about the negative effects of drugs through strong religious and moral education. This helps children understand good and bad values. Parents must also supervise and educate their children to always stay away from drug abuse. They should provide detailed information about the dangers of drugs to help the child make wise decisions. Education about the dangers of drugs from an early age plays an important role in the prevention of drug abuse. Active parents provide clear and structured knowledge about the negative effects of drugs helping children understand the risks and consequences involved. This education is in line with Islamic principles which teach the responsibility of parents to educate and protect their children.
2. **Compassion and Security:** Children who grow up in a prosperous family environment with compassion and security are less likely to abuse drugs. This is because children feel comfortable and supported in their every need and feeling. Affection and emotional support from parents have been shown to contribute to the development of children's psychological well-being, which in turn reduces their vulnerability to negative influences. In an Islamic perspective, compassion and care are forms of parental moral responsibility that not only meet the physical but also emotional and spiritual needs of children.
3. **Effective Communication:** Parents must have effective and positive communication with their children. This helps children feel heard and valued, so they are more likely to avoid negative behaviors such as drug abuse. Open and effective communication between parents and children helps in preventing drug abuse. Children who feel comfortable talking to their parents about the problems and pressures they face are more likely to be able to resist drug offers. Islam emphasizes the importance of dialogue and advice in fostering healthy relationships in the family.

4. **Guidance and Attention:** Families should always be there when needed and provide proper guidance and attention. This helps children cope with pressure and challenges better, so they are less likely to fall into drug abuse. Moral and spiritual guidance provided by parents based on Islamic teachings can help children build strong character and resistance to drug temptation. Some research shows that religious and ethical values play an important role in shaping children's decisions and behavior.
5. **Active and Wise Supervision:** Parents should give freedom to children with active and wise supervision. This helps children feel free to do activities while staying within healthy limits. Active supervision of children's associations and activities, as well as involvement in their daily activities, can reduce the risk of involvement in drug abuse. Parents who are directly involved in a child's life, such as by monitoring their friends and activities outside the home, provide additional protection against negative influences. The Islamic perspective supports this supervision as part of the responsibility of parents to take care of their children.
6. **Encouragement for Achievement:** Families should provide encouragement to achieve good achievements. This helps the child have clear goals and strong motivation to avoid negative behaviors such as drug abuse. Encouraging children to focus on academic achievement, sports, and other positive activities can distract them from the risks of drug abuse. Islam encourages positive achievement and self-development as part of parents' efforts to educate and guide their children in a good direction.

By paying attention to these aspects, children will get adequate attention and support from their families, especially parents. This support is very important to help children build confidence and good character, so that they can develop into positive adolescents. Children who do not receive enough attention and support from their families are often easy targets for negative influences from the outside environment, such as promiscuity and drugs. Therefore, the presence and active involvement of the family in the development of children is crucial to monitor and direct the experiences and interactions they face.

In this regard, the "Curriculum of Love" serves as an essential foundation of Islamic parenting, where affection, care, and emotional warmth become core educational principles. When children grow up in a loving and supportive environment, their psychological resilience strengthens, making them less vulnerable to risky behaviors, including drug abuse (Sidik & Sari, 2025).



**Figure 1.** Conceptual Model: Strengthening Family Roles to Prevent Drug Abuse

**Table 1.** Dimensions of Parental Intervention and Their Impact on Drug Abuse Prevention

Dimension	Parental Intervention	Impact on Drug Prevention
Religious	Internalization of faith-morality	Increased self-control and moral reasoning
Psychological-Communicative	Emotional connection & open communication	Reduced stress and negative coping
Social-Behavioral	Active supervision & positive behavioral habits	Less exposure to risky environments

This model demonstrates that effective drug prevention in Muslim families requires integrating Islamic education, effective communication, and behavioral supervision. These elements serve as the pillars of family resilience recognized in developmental psychology.

Islam does not merely provide normative commands regarding parental duties but also aligns with contemporary scientific approaches to drug abuse prevention. Parents function as the central agents of character formation and psychosocial protection, strengthening the family as the *primary protective system* in safeguarding Muslim youth from drug threats.

#### 4. CONCLUSION

This study concludes that Islamic teachings, particularly those emphasizing parental responsibility, provide an effective conceptual foundation for preventing drug abuse among adolescents. The da'wah psychology approach strengthens parents' roles in guiding behavior, reinforcing moral values, and shaping a supportive family environment that protects children from behavioral risks, including drug involvement.

Practically, the findings offer applicable guidance for parents, teachers, and Islamic education institutions. Families are encouraged to establish warm emotional communication, apply wise supervision, serve as positive role models, and build children's involvement in productive religious and social activities. Schools and Islamic institutions can integrate faith-based preventive education into curriculum and counseling programs to reinforce students' moral resilience.

Theoretically, this research contributes to the development of da'wah psychology by highlighting its relevance in contemporary family education, particularly in addressing modern social challenges such as narcotics exposure. However, the study remains limited to conceptual analysis without empirical measurement of behavioral outcomes. Future studies should adopt mixed-method or longitudinal approaches to evaluate the actual effectiveness of Islamic parenting models in drug prevention.

Overall, this research reaffirms that Islamically grounded parenting, combining spiritual guidance, moral discipline, and emotional support, plays a pivotal role in ensuring children's protection and shaping a healthier generation.

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