



## **THE ROLE OF COUNSELING AND ISLAMIC COMMUNICATION IN CLIENT RECOVERY EFFORT AT THE NATIONAL NARCOTICS AGENCY REHABILITATION CENTER (BNN)TANAH MERAH-SAMARINDA**

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**Abstract:** Many cases of drug abuse in Indonesia, so it requires medical and social rehabilitation services in their recovery efforts. Among the services performed are addiction counseling and religious mental coaching applied in Baretta. The purpose of this study is to analyze the client's communication behavior, the role of counseling communication and Islamic communication in the client's recovery efforts, obstacles as well as solutions in carrying out those roles. This type of research is qualitative with a narrative approach. Primary data sources are addiction counselors/assistant counselors, mental builders, and clients. While the secondary data sources are various documents belonging to Baretta. Data collection techniques are interviews, observations, and documentation. The results of the study are that there are many unusual communication behavior factors from clients such as addictive substance factors, individual innate factors, and client confidence. The role of Islamic counseling and communication in client recovery efforts in Baretta is very large because the main weapon for conducting counseling and religious mental coaching is the ability to build professional communication that is therapeutic to the client.

**Keywords:** Counseling, Islamic Communication, Mental Development, Drug Recovery, Communication Role

**Abstrak:** Banyak kasus penyalahgunaan narkoba di Indonesia, sehingga membutuhkan layanan rehabilitasi medis dan sosial dalam upaya pemulihannya. Di antara layanan yang dilakukan adalah konseling kecanduan dan pembinaan mental keagamaan yang diterapkan di Baretta. Tujuan penelitian ini adalah untuk menganalisis perilaku komunikasi klien, peran komunikasi konseling dan komunikasi Islam dalam upaya pemulihan klien, hambatan serta solusi dalam menjalankan peran tersebut. Jenis penelitian ini bersifat kualitatif dengan pendekatan naratif. Sumber data primer adalah

konselor/asisten konselor kecanduan, pembangun mental, dan klien. Sedangkan sumber data sekunder adalah berbagai dokumen milik Baretta. Teknik pengumpulan data adalah wawancara, observasi, dan dokumentasi. Hasil penelitian adalah bahwa ada banyak faktor perilaku komunikasi yang tidak biasa dari klien seperti faktor zat adiktif, faktor bawaan individu, dan kepercayaan diri klien. Peran konseling dan komunikasi Islam dalam upaya pemulihan klien di Baretta sangat besar karena senjata utama untuk melakukan konseling dan pembinaan mental keagamaan adalah kemampuan untuk membangun komunikasi profesional yang terapeutik bagi klien.

**Kata Kunci:** Konseling, Komunikasi Islam, Perkembangan Mental; Pemulihan Obat, Peran Komunikasi

## A. Introduction

Drug use in Indonesia has caused concerns for religion, the state, and society, due to its increasingly rampant use. Drugs, which are used as anesthetics in health practices, are widely misused by various parties for various reasons. We often hear in various media, artists, students, and even officials who are caught for drug abuse. They often reveal the reasons for using drugs to seek calmness, inspiration, want to be slim, endurance stamina, and others. Indeed, each type of drug has several effects that are not the same between one type another depending on the chemical substances contained in it. However, unattended use from experts and non-urgent reasons is a form of abuse and is prohibited, because of course the adverse effects are far greater than the desired effect.

The expectation of drugs or intoxicating substances is also mentioned in the Qur'an Surah Al-Baqarah verse 219 which reads.

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ ۖ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ ۚ وَإِثْمُهُمَا ۚ أَكْبَرُ مِن نَّفْعِهِمَا ۗ

Translate:

*"They ask you about wine and gambling. Say, "In them is great sin and [yet, some] benefit for people. But their sin is greater than their benefit." And they ask you what they should spend. Say, "The excess [beyond needs]." Thus Allah makes clear to you the verses [of revelation] that you might give thought."*<sup>1</sup>

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<sup>1</sup> Lajnah Pentashihan Mushaf Al-Qur'an, "Kementerian Agama Republik Indonesia," *Qur'an Kemenag in Microsoft Word Versi 2* (2010).

The above verse describes the monastic of intoxicating substances. Although it has benefits, it is not worth the adverse impact produced. Therefore, taking drugs can be categorized as a forbidden act and the perpetrator will be rewarded with a big sin.

The adverse effects of drugs vary, among which a person will feel addicted so they need even more doses to get the desired effect, and this can also result in an overdose. In addition, other adverse effects such as loss of consciousness and damage to the nervous system affect mental and behavior. No wonder if a person is taking drugs, then his attitude will change, and no longer comply with the rules that apply. Not to mention that the use of syringes to take drugs interchangeably can result in HIV/AIDS transmission. Therefore, drugs are one of the biggest causes of death and the number one destroyer of the younger generation in Indonesia.

The prevalence of drug users in the East Kalimantan region according to 2010 data was 1.95% or around 45,366 people. The data in 2015 rose to 3.1%. This means that 3.1% or around 77,884 people from the entire population of East Kalimantan province in 2015 were drug users. The impact of the 2015 data made East Kalimantan rank third for the largest prevalence of drug users in Indonesia after the other two provinces, namely DKI Jakarta and Riau. Meanwhile, in the East Kalimantan region itself, the capital of East Kalimantan Province, namely the city of Samarinda, obtained the first place with a percentage of 60%, followed by Balikpapan with a percentage of 20%, while the rest were other regions in the province. Data from BNNK Samarinda shows the number of drug users in the city of Samarinda is 1.99% of the total population or around 15 thousand people.<sup>2</sup>

However, this figure has decreased based on the 2018 research report conducted by LIPI and BNN. Drug abuse in East Kalimantan province, which was previously ranked third, decreased to fifth on a national scale. This was mentioned by the Deputy Governor of East Kalimantan Hadi Mulyadi in a face-to-face activity of the Head of the Central BNN with forkopinda Kaltim and the East Kalimantan Community Component, which was held at the Lamin Etam Pavilion <sup>3</sup>. Of course, this is an achievement of the prevention and

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<sup>2</sup> Jumlah Pengguna Narkoba Di Samarinda Meningkatkan BNNK Minim Dana,” *Kliksamarinda.Com*, accessed August 12, 2019, <http://kliksamarinda.com/berita-4925-jumlah-pengguna-narkoba-di-samarinda-meningkat-bnnk-minim-dana.html>.

<sup>3</sup> Arif Maulana, “Penyalahgunaan Narkoba Di Kaltim Turun Ke Peringkat Lima,” *Antaraneews.Com*, 2019, <https://kaltim.antaraneews.com/berita/51291/penyalahgunaan-narkoba-di-kaltim-turun-ke-peringkat-lima>.

control program for illicit drug trafficking (P4GN) so that the prevalence of drug abuse in East Kalimantan decreases.

As a form of tackling the drug problem, the government and all its elements have declared war on drugs. This can be seen from the various efforts that have been made, including counseling in various institutions, arrest and punishment, rehabilitation, and others. Given the high level of drug abuse in East Kalimantan, especially in the city of Samarinda, the government established the National Narcotics Agency (BNN) Rehabilitation Center located on the Samarinda-Bontang Section Road, KM 6, Tanah Merah Village, North Samarinda District, Samarinda City, East Kalimantan Province.

The BNN rehabilitation center, which has been operating since November 2013 and inaugurated its use on August 11, 2014, provides integrated medical rehabilitation and social rehabilitation services for abusers and or people with substance use disorders (GPZ) drugs (as a term used to refer to drug addicts today), who are clients there. The flow of services to clients consisting of medical and social rehabilitation has three steps each. Medical rehabilitation consists of screening/intake, detoxification (1-2 weeks), and stabilization (1-2 weeks). Step Screening/intake in the form of urine examination, interview, physical examination, administration of symptomatic therapy, and therapy plan. Step Detoxification is in the form of symptomatic therapy to restore physical health. Step Stabilization is in the form of community activities at the orientation stage that are oriented towards the process of self-adjustment through several specific strategies, such as relative isolation, crisis intervention, focus orientation, and counseling. After undergoing medical rehabilitation, the client will then receive social rehabilitation consisting of three steps, namely the primary phase between 2-4 months in the form of Therapy Counseling, vocational and mental guidance, the re-entry phase between 2-4 weeks, and post-rehabilitation for 50 days.<sup>4</sup> The services provided by the Hall to clients are entirely free of charge/ free of charge.

Services at the BNN Rehabilitation Center are provided by professionals consisting of addiction counselors, doctors, nurses, psychologists, and mental coaches who work according to their respective goals in addition to other personnel such as administration, security, hygiene, and others. They have also gone through the selection stage and received

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<sup>4</sup> Profil Balai Rehabilitasi BNN Tanah Merah-Samarinda Kalimantan Timur,” Balai Rehabilitasi BNN Tanah Merah-Samarinda Kalimantan Timur, 2019.

various pieces of training to support their respective performance. The five professionals above work in the form of a team called the Individual Treatment Plan team.<sup>5</sup>

All forms of service provided to clients certainly require an effective communication role from the service provider. Especially counseling provided by counselors, there is a form of counseling communication that is different from communication in general. Likewise with the mental guidance provided by mental coaches, especially those who are Muslims, to deal with clients who likewise also have a form of communication called Islamic communication. Counseling communication is part of guidance and counseling science, while Islamic communication is part of Islamic communication and broadcasting science. Counseling communication and Islamic communication have their peculiarities that are supported by special scientific foundations that make both of them interesting to research regarding their role in the recovery efforts of clients of the BNN Rehabilitation Center. Given that communicants (interlocutors) for addiction and counselors are not people in general because they are people with substance use disorders (GPZ) or what is commonly referred to by society as drug addicts or victims of drug abuse they usually have their characteristics of communication behavior. Therefore, these two forms of communication (counseling and Islamic communication) are considered to have their roles in assisting addiction and bintal counselors in the recovery efforts of clients at the Rehabilitation Center where they serve. Therefore, the role of counseling communication and Islamic communication are two things that deserve further research.

## **B. Metode**

This research is a type of qualitative explanatory research with a narrative approach, which is aimed at understanding the role of counseling communication and Islamic communication in client recovery efforts at Baretta BNN Tanah Merah-Samarinda. Qualitative research is used to examine the condition of natural objects (not engineered), where the researcher is a key instrument and data collection techniques are carried out by triangulation (combined observation, interview, and documentation).

A data source consists of both primary and secondary data sources. The primary data sources are 1) one Addiction Counselor and two Assistant Counselors with the criteria of having worked in Baretta for more than 5 years, having experience in handling dozens of

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<sup>5</sup> Profil Balai Rehabilitasi BNN Tanah Merah-Samarinda Kalimantan Timur. ”

clients, and being willing to be asked for data, 2) three Mental Coaches (now called Physical and Mental Coaches) who are indeed all religious mental coaches in Bareta outside of one person who specializes in physical coaching, 3) six clients with criteria have undergone the counseling and mental coaching process several times during the rehabilitation program for about 3-5 months, so that they have entered the Re-entry phase and are referrals from bareta, and the person concerned is willing to be interviewed. While the secondary data sources are various documents belonging to the Rehabilitation Center related to this study.

## C. Theoretical Foundations

### *Counseling Communication*

Counseling etymologically comes from the word "cotillion" which can be interpreted as "with" or "together" which is united with the word "receiving" or "understanding". Whereas in the Anglo-Saxon language, the term counseling comes from the word "sellan" which means "to give up" or "to deliver"<sup>6</sup>. Meanwhile, in terminology according to Prayitno, counseling is a process of help services through in-depth interviews by an expert with individuals who need help so that the problem at hand can be resolved <sup>7</sup>. Abdul Hayat explained that counseling is the counselor's effort to direct and provide advice to the client so that he can change from his psychological side, which is done consciously <sup>8</sup>. Furthermore, according to Achmad Juntika Nurihsan, counseling is an effort to help individuals with the process of interpersonal interaction between counselors and counselors to be able to understand themselves and their environment, be able to make decisions and know the goals to be achieved based on believed values so that they can obtain happiness and their behavior becomes effective.<sup>9</sup>

Based on the above understanding, it can be concluded that counseling is a professional assistance service that can only be provided by counselors to counselors (clients) in need to overcome the problems faced by counselors independently through the interview process, providing direction even if practical advice is needed. According to Sofyan S. Willis

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<sup>6</sup> Prayitno dan Erman Amti, *Dasar-Dasar Bimbingan Dan Konseling* (Jakarta: Rineka Cipta, 2013).

<sup>7</sup> Prayitno dan Erman Amti.

<sup>8</sup> Abdul Hayat, *Bimbingan Konseling Qur'ani* (Yogyakarta: Pustaka Pesantren, 2017).

<sup>9</sup> Achmad Juntika Nurihsan, *Bimbingan Dan Konseling: Dalam Berbagai Latar Kehidupan* (Refika Aditama, 2016).

<sup>10</sup> In his book *Individual Counseling (Theory and Practice)*, the counseling process has three stages, namely: (1) the opening or defining stage of the problem, (2) the middle stage or the core /work stage, and (3) the closing stage or change and action.

### ***Islamic Communication***

Etymologically or Islamic language comes from the word *salima* which in Arabic means to survive. From this word is formed the word *aslama* which means to surrender oneself or submit and obey. From the word *aslama*, the word *Islam* was formed. Whereas terminologically or term, *Islam* is a religion that insinuates *tawhid* (praying god) which was passed down by Allah SWT to the Prophet Muhammad SAW as His last messenger and applies also to every human being, wherever and whenever, whose teachings cover all aspects of human life. <sup>11</sup>

The book *Islamic Communication* by Harjani Hefni <sup>12</sup>, mentions that according to Abdul Karim Zaidan in *Ushul al-Dakwah*, the definition of *Islam* is as follows:

1. *Islam* is a complete (comprehensive) system of regulations on all matters of life, as well as a guide to living life with all the consequences of acceptance or rejection of the teachings brought by the Prophet Muhammad SAW. from Allah Almighty. This definition interprets *Islam* as a complete (comprehensive) package of all matters of life and the consequences of rejecting the existing package. Therefore, people who partially or incompletely accept *Islam* are considered to have not yet experienced the truth. This is the result of understanding the word of Allah SWT in QS. *Al-Baqarah* verse 208:

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَآفَّةً وَلَا تَتَّبِعُوا خُطُوتِ الشَّيْطَانِ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ٢٠٨

Translate:

*“O you who have believed, enter into Islam completely [and perfectly] and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.”*<sup>13</sup>

2. Another definition, *Islam* is a collection of values that Allah SWT passed down to the Prophet Muhammad SAW to be taught to all human beings, these values are in the

<sup>10</sup> Sofyan S Willis, *Konseling Individual, Teori Dan Praktek* (Bandung: Alfabeta, 2017).

<sup>11</sup> ASM. Romli, “Arti Islam: Etimologis Dan Terminologis,” *Pusdai Online*, 2008, <https://pusdai.wordpress.com/2008/11/12/arti-islam-etimologis-terminologis>.

<sup>12</sup> *Komunikasi Islam* (Jakarta: Kencana Prenada Media Group, 2015).

<sup>13</sup> *Al-Qur’an*, “Kementerian Agama Republik Indonesia.”

form of sharia law, muamalat, morals, and news, which are listed in the Quran and Sunnah. This definition is almost similar to the previous definition, except that it adds news as information that is important for human life.

Based on information from the Quran and As-Sunnah, it was found that Islamic communication is communication that seeks to build relationships with oneself, with the Creator, as well as with others to bring peace, friendliness, and salvation to oneself and the environment by submitting to the commands of Allah and His Messenger. From the definitions above, the researcher concludes that Islamic communication is the process of conveying messages or information in the form of Islamic values from the communicator to the communicant using the principles of communication following the Quran and Sunnah.

Then there are seven functions of Islamic communication taken from the terms in the Quran, namely: the information function is taken from the terms *naba'* and *khobar*, the convincing function is taken from the *hikmah* and *judal* methods, the remind function is taken from the *tadzkir* and *indzar* methods, the motivating function is obtained from the *tabligh* and *tabsyir* methods, the social function is obtained from the *ta'aruf* method, the guidance function of the *irshad* method and advice, the spiritual satisfaction function of *mau'idzah* and exhortation, as well as the entertainment function are taken from the term *idkhal* al-surur.<sup>14</sup>

## D. Result and Discussion

### 1. Client Communication Behavior at the National Narcotics Agency Rehabilitation Center (BNN) Tanah Merah-Samarinda

The client as a person with substance use disorder (GPZ) or a drug addict is assumed to have different behaviors from the average person as is often seen by most people, including from his communication behavior. Based on data or documents obtained from addiction counselors and assistant counselors of the Tanah Merah BNN Rehabilitation Center (Bareta), it is known that Bareta's client communication behavior is different from that of people in general. So that even for researchers to conduct interviews with clients, clients who have just undergone the rehabilitation stage cannot be selected, but those who can be interviewed are clients who have undergone a long rehabilitation period (about 3-5 months) until the re-entry stage, so that they can be better communicated with.

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<sup>14</sup> Hefni, *Komunikasi Islam*.

Differences in client communication behavior with people in general at the beginning of the counseling meeting according to the counselor's presentation such as not being easy to communicate with because there is no sense of trust from the client in the counselor, the point is that the client is still picky about the interlocutor. In addition, for other counselors, the information obtained from clients will be limited when building counseling relationships has not been maximized. There is also a lack of self-confidence, considering that the client who takes drugs is in a mental state, not to mention because the client is also in a new environment at the Rehabilitation Center. It can be seen from non-verbal communication behaviors such as frequent bowing of the head, and the gaze of the eyes not daring to the interlocutor. There is also a communication behavior that appears to be a slow response, according to the counselor it can also be due to the cause of the addictive substance consumed that affects the brain's work system so the client can be slow in responding to speech.

The assistant counselor's statement is in line with what the client also said at the beginning of bareta's entry he lacked confidence in talking to the counselor or others because there was a feeling of shame as a drug user. In addition, the client also added that before undergoing rehabilitation his communication with others was bad, always avoided, often said rudeness or high-pitched words and even communication with the family was not good, and realized that it was related to the influence of drugs consumed.

The same thing is also conveyed by other clients, even other clients initially find it difficult to establish communication with others, such as difficulty communicating and even like to shout and also until it is said that others are crazy. Another counselor added that various factors cause diverse communication behaviors from clients, some are not good because of innate such as insufficient level of education, factors of the family and community environment, and some are indeed due to addictive substances.

Every client who enters the rehabilitation center is screened and assessed to see the level of drug addiction and the client's behavior, including communication behavior. From the results of the screening and assessment, clients who take part in the mental guidance program are clients who are already physically and psychologically stable, so they can take bintal classes well. All of these data are also supported when researchers make direct observations during interviews with clients and when observing mental coaching activities followed by clients.

## **2. The Role of Counseling Communication and Islamic Communication in Client Recovery Efforts at the National Narcotics Agency Rehabilitation Center Tanah Merah-Samarinda**

There is a training process and a Counselor Competency Exam before a person occupies the position of an addiction counselor/counselor assistant so that the basic skills of counseling communication are obtained. Basic Addiction Counseling, is taught how to build a rapport (professional relationship) with clients.

Based on interviews with addiction counselors, information was obtained that counseling in Baretta also occurs if there is an agreement between the counselor and the client, the hope is that the client is not dependent on the counselor. When the client is in need, he can take advantage of the counseling facility. Counseling focuses on drugs and everything related to it, such as personal problems, problems with family or people around them, and others. Basic addiction counseling is the same as counseling in general but is practiced on the client according to the client's language skills.

In mental coaching, more religious material is taught and then asked to practice. Mental coaching activities are more like classroom learning or taklim. The way of communication between counselors and mental coaches is different. Counselors are more about listening and directing, while mental coaches are more about religious advice.

In addition, to improve the client's lack of communication skills, in Baretta there are also communication skills classes filled by counselors and other professionals that can be followed by clients who need it based on the results of the assessment and with the approval or willingness of the client concerned. The class is a kind of theoretical learning (giving material) for about 4 meetings using modules prepared by the Deputy for Rehabilitation of BNN and direct practice in the classroom from the material taught.

In communication skills classes there are pretests and posttests with the same items to measure the client's communication ability before and after undergoing a communication skills class. The form of communication is more verbally supported by appropriate non-verbal, written in the form of assignments for the process of

habituation of positive things (e.g. trying to practice building communication with new people) for the client.

According to the client's presentation, there was a significant change in him after undergoing the rehabilitation process at Baretta including because of the role of the counselor with his counseling communication which can be a comfortable interlocutor for the client and can help the client in solving life problems or matters related to the rehabilitation program. Including their communication skills, some have found it difficult to communicate with others, including with their families, to be better. Some initially speak less politely or somewhat rudely according to him such as with a high tone (shouting), but can become more organized, gentle, and polite but still have good firmness. This is following the Islamic counseling guidance principle, that is, the counselor must give advice and direction to the client with good words that can soften the client's heart so that it can inspire the client to take positive action and abandon negative actions. The counselor must direct the client to the right path and beliefs so that he can avoid false beliefs and actions. <sup>15</sup>

According to other clients, the role of counseling communication is very large, which is brought by the counselor who handles it, because it is different from just communication in most people in general. There is better attention from the counselor, the counselor can be a good listener when counseling communication takes place and can motivate, direct or give advice or solutions when needed. Some forms of communication are directly orally, some are in the form of written assignments. Another client said that initially with a counselor it was like just a normal question and answer, but eventually, it was more able to connect and so the communication was better. This means that the counselor is considered to be very instrumental in the client's self-recovery with the counseling communication provided.

There was a change in client communication from the beginning to after several times undergoing the counseling and mental coaching process at Baretta. The role of the counselor is very large for the client, the counselor can be a sharing partner, pay

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<sup>15</sup> Zumrodi, "The Principles of Islamic Guidance Counseling in Al-Qur' an Surah of Yunus Verse: 57 (Study of Al-Maraghi' s Thoughts)," *KONSELING RELIGI Jurnal Bimbingan Konseling Islam* 12, no. 1 (2021): 98 - 108, <https://doi.org/http://dx.doi.org/10.21043/kr.v12i1.11171>.

good attention and also facilitate communication with the family. Counselors listen to clients' complaints and provide solutions or directions directly. provide support, and make clients understand the benefits of each activity or program at Baretta.

While Baretta's client's point of view is also the case, 3 clients express positive changes in each of them according to their respective different criteria. The experience with the counselor is invaluable to the client and many lessons and motivations are given that greatly motivate self-change for the better. The mental development program at the BNN Tanah Merah Rehabilitation Center in Samarinda City is in the form of religious learning (taklim) which is carried out after zuhur until the eve of ashar. These activities are carried out in mosques with material around akidah, fiqih, and the Quran. The role of Islamic communication is highlighted here as information and a reminder of religious obligations.

### **3. Obstacles in Carrying out the Role of Counseling Communication and Islamic Communication in Client Recovery Efforts at the National Narcotics Agency Rehabilitation Center Tanah Merah-Samarinda**

The obstacles faced in the application of counseling are quite diverse depending on the client's personal and the client's family faced such as the client's refusal to undergo the program, the client's inaccessibility, the client's hard character, and the negative stigma of the client's family. Similar statements about blocking programs were also felt by other counselors. According to one client, there was a rejection of what the counselor and other staff said because they felt that they were fine and did not need a rehabilitation program but finally realized their shortcomings.

Other obstacles according to the counselor are when building an initial relationship with a new client, less Indonesian language skills than the client, communication with the client's family difficult, the family is less supportive of the program and still, has a negative paradigm towards drug addicts, health conditions and time readiness of the counselor. So it is not forced so that the client remains comfortable with the counselor and is not resistant. The psychological condition of the client who is down can also affect the counseling situation which was previously fine so it is not good.

The jam in carrying out the role of Islamic communication in the form of mental guidance was also at the rehabilitation center of BNN Tanah Merah, Samarinda City,

inseparable from obstacles. When they do taklim classes in mosques, of course, not all can focus, because of the large number of participants and different levels of intelligence.

#### **4. Solutions to Overcome Obstacles in Carrying out the Role of Counseling Communication and Islamic Communication in Client Recovery Efforts at the National Narcotics Agency Rehabilitation Center Tanah Merah-Samarinda.**

The solution of other counselors lies in the early stages of establishing rapport with clients in counseling relationships, namely emphasizing tasks, processes, and shared commitments for the success of counseling. The solutions that are tried to be carried out are adjusted to the obstacles faced and are related to the experience of each counselor and the solution does not have to come from the counselor alone but from other parties who also have an important role in the success of addiction counseling and other rehabilitation programs to achieve the client's overall self-recovery goals.

While the solution to the obstacles found in mental coaching activities, mental coaching is carried out again with small classes of 5-7 members and focusing on one material. In addition, individual counseling is also carried out for clients who need more in-depth teaching.

The communication behavior of clients of BNN rehabilitation centers who are people with impaired use of addictive substances is relatively the same as that of most general people, that is, there are differences in each client depending on the communication characteristics of the individual concerned and depending on the interlocutor. This is also in line with the findings of Musthafalmi's research that the communication behavior of drug addicts is like communication in general, but drug addicts are somewhat closed to the environment in which they live. They only often interact with fellow drug addicts.<sup>16</sup>

The rehabilitation process uses words or verbal communication because verbal language has always been used by people to share experiences, ideas, and thoughts. It is through this verbal language that one can influence the behavior of others and this is where the power of that verbal language lies. Language has many functions but there are at least three creations of effective communication among the functions of

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<sup>16</sup> Muhammad Musthafalmi, "Makna Perilaku Komunikasi Antara Pecandu Narkoba Di Kota Pekanbaru," *JOM FISIP Universitas Riau* 5 (2018).

language are to study the world around us, to build good relationships with fellow human beings, and create bonds in human life.<sup>17</sup>

This is following the purpose of counseling communication, which is to get in touch, meaning that in the counseling process the counselor can establish a good relationship with the counselor so that it is easy to provide services and in conveying problems from the counselor to the counselor. Furthermore, to be convincing, in the sense that the counselor can give confidence to the counselor that the problem can be overcome by providing explanations and evidence / real examples in life.<sup>18</sup>

Meanwhile, obstacles from the client's family side include those who want to withdraw clients from the program, citing the problem of negative family stigma towards drug users/clients and towards rehabilitation programs and for other reasons. The solution is to take a better approach to the client's family members to be willing to support the client's recovery process with counseling or other treatment. Family involvement is critical to successful counseling for clients. Counselors often find family members involved in counseling not necessarily for themselves but rather to help those identified as alcoholics or addicts. First contact with family members usually has to do with methods and ways of intervention in addicted people.<sup>19</sup>

Counseling that is carried out by involving the client's family is also carried out because without the support of the client's family even though he recovers later there will be a possibility of relapse if the family rejects him, there is still a negative stigma against him, no care, no supervision, and others. Regarding the importance of family intervention, it has been proven from the results of Baharudin's research which states that family intervention programs have a positive potential to support family members in the treatment and rehabilitation of drug addiction.<sup>20</sup>

Researchers also obtained information about the role of Islamic communication in client recovery efforts as follows:

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<sup>17</sup> Neni Efrita, Eliza Eliza, and Sulthan Jiyad Muqsid, "Perilaku Komunikasi Dalam Proses Rehabilitasi Pecandu Narkoba Di Rumah Sakit HB Sa' anin Padang," *AL MUNIR: Jurnal Komunikasi Dan Penyiaran Islam*, 2019, 1 - 11.

<sup>18</sup> Hayat, *Bimbingan Konseling Qur' ani*.

<sup>19</sup> Ford Brooks and Bill McHenry, *A Contemporary Approach to Substance Use Disorders and Addiction Counseling* (John Wiley & Sons, 2015).

<sup>20</sup> Dini Farhana Baharudin et al., "Family Intervention for the Treatment and Rehabilitation of Drug Addiction: An Exploratory Study," *Journal of Substance Use* 19, no. 4 (2014): 301 - 6.

1. For information

The patterns of communication carried out by bintal at the time of taklim (religious learning) provide clients with a lot of information about knowledge about religion that is needed in everyday life. The communication patterns carried out are in the form of questions, dialogues, parables, and stories. When carrying out mental guidance, the bintal uses the properties of verbal messages so that the message can be received well by the client.

2. As a reminder

The second role of Islamic communication is as a reminder. Where the clients in this rehabilitation center are always reminded of their obligations as servants of Allah, among them, carrying out prayers, studying the Quran, and staying away from prohibitions, especially drugs. We can also find this role in the communication patterns of the Quran in the form of questions, dialogues, and repetitions.

3. For motivation

One of the roles of mental guidance is to motivate the client. Motivation is needed so that clients can be more enthusiastic about living life and staying away from drugs. This role we can find in daily activities carried out in mental guidance, where they try to instill positive qualities into the client by providing religious education in the form of akidah.

4. As entertainment

We do not deny that everyone has their problems, as well as clients at the BNN Tanah Merah rehabilitation center in Samarinda City. So entertainment is needed to provide a comfortable atmosphere for clients. The role of Islamic communication as entertainment can be found in everyday speech, where bintal conveys learning with the principle of verbal nature taught in Islamic communication, such as qaulan kariman and qaulan ma'rufan. In addition, the function of entertainment can also be found in the stories told during taklim and art activities.

5. Appreciated and accepted

A person who has experienced or done bad things in his life often feels inferior, so the fifth role of Islamic communication is very important, namely the feeling of being valued and accepted by others and the surrounding environment. We can find this at the rehabilitation center of BNN Tanah Merah Kota Samarinda, where they value the clients wholeheartedly, treat them well, and refer to them as "clients".

The cultivation of Islamic values is also carried out in the process of mental development because it is necessary to further strengthen their religious mentality so that they are ready to enter the community again. This is also in line with Zulamri's statement that during the rehabilitation process, clients cannot overcome their problems, so efforts are needed to strengthen their mentality and moral support, one of which is in the form of the instillation of Islamic values in them. <sup>21</sup>

## E. Conclusion

The results of this study are expected to be a guide or alternative to problem-solving and self-evaluation material for counselors and mental coaches in efforts to recover clients at any National Narcotics Agency (BNN) Rehabilitation Center about the need to improve counseling communication skills and also Islamic communication. In addition, the results of this study can be used by the Manager of the BNN Rehabilitation Center in evaluating and following up on the application of addiction counseling and mental coaching at the rehabilitation center managed to increase the effectiveness of the application of addiction counseling to help the recovery of rehabilitation clients, and can also be used by other BNN Rehabilitation Center managers. The manager is also expected to be able to recruit guidance and counseling graduates, especially those who have taken counselor professional education so that the addiction counselors at the Rehabilitation Center are more competent according to the field of science and are more professional.

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<sup>21</sup> Zulamri Zulamri, "POLA REHABILITASI ISLAMI BAGI PECANDU NARKOBA DI BADAN NARKOTIKA NASIONNAL PROVINSI RIAU: PERSPEKTIF KONSELING ISLAM," *Jurnal Dakwah Risalah* 28, no. 1 (2017): 25 – 30.

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