



Increasing the Meaning of Life Through Qur'anic Counseling for Inmates with Narcotics Cases

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Abstract

The aim of this study was to determine whether Quranic Counseling has an impact on increasing the sense of meaning in life for drug inmates at the Class IIA Parepare Penitentiary. The research method used was a quantitative experiment with a quasi-experimental design using a non-equivalent control group design. The sample size was 19 drug inmates at the Class IIA Parepare Penitentiary. Ten inmates were in the experimental group and nine inmates were in the control group. The sampling technique used was purposive sampling. Data collection was conducted by completing a questionnaire. Hypothesis testing was carried out using the Mann-Whitney test using SPSS version 26. The results of the data analysis of the difference test for the control and experimental groups showed a significant value of $0.682 > 0.05$, indicating that the H_a hypothesis was rejected and the H_0 hypothesis was accepted. However, although the hypothesis of a significant effect of variable x on y was not proven, this does not necessarily reject the theory of the influence of Quranic Counseling on individuals' sense of meaning in life. This is known from the individual data calculations carried out, there were 7 subjects who experienced an increase in the meaningfulness of life score in the post-test data results after being given Quranic Counseling treatment.

Keywords: *Quranic Counseling, The Meaning of Life*

Introduction

Correctional institutions are one of the places where rehabilitation is carried out for inmates who are caught in narcotics cases.¹The rehabilitation program conducted by the Correctional Institution is deemed essential, given the increasing number of drug cases in Indonesia. According to *kompas.com*, throughout 2022, the National Narcotics Agency (BNN) uncovered 851 cases, with 1,350 suspects and 41 networks.²These drug cases have spread to various regions across Indonesia, including South Sulawesi. Throughout 2023, data from the South Sulawesi Regional Police's Narcotics Research Directorate recorded 1,850 drug cases in South Sulawesi.³In June 2023, more than 21 kg of crystal methamphetamine was found at the Nusantara Port in Parepare during a goods inspection to secure the arrival of a ship from Nunukan.⁴

The impact of drug abuse is not only physical but also social and psychological. One factor that affects the psychology of inmates in correctional institutions is their sense of meaning in life. Several studies have found that low meaning in life for inmates is closely linked to drug abuse. Drug abusers believe that the only positive thing they can achieve is using the addictive

¹Putri Herdrian and Palupi Lindiasari Sumputra, "The Impact of Narcotics Rehabilitation Services on the Quality of Life of Correctional Inmates in Correctional Institutions," *Scientific Journal of Batanghari University, Jambi* 21, no. 3 (2021): 123, <https://doi.org/10.33087/jibj.v21i3.1487>.

²Tatang & Novianti Ningsing Guritno, "Throughout 2022, BNN Reveals 851 Drug Cases With 1,350 Suspects," *Kompas.Com*, 2023, <https://nasional.kompas.com/read/2023/01/18/12285021/sepanjang-2022-bnn-ungkap-851-kasus-narkoba-dengan-1350-tersangka>.

³Muh. Ikkal, "Drug Cases Still Rampant in South Sulawesi, Throughout 2023 Police Arrested 1,850 People," *Fajar.co.id*, 2023, <https://www.fajar.co.id/2023/07/05/kasus-narkoba-masih-marak-di-sulsel-sepanjang-2023-polisi-tangkap-1-850-orang/>.

⁴Nita Wahyuni, "Pare-Pare Claw Sack Containing 21 Kg of Methamphetamine, Owner Successfully Escapes," *Rakyatsulsel.com*, 2023, <https://rakyatsulsel.fajar.co.id/2023/06/09/karung-cakar-pare-pare-berisi-sabu-sabu-21kg-pemilik-berhasil-melarikan-diri/>.

substance.⁵The results of research by Candra Ayu and Rohmatun regarding the meaning of life for correctional inmates, namely that 0.7% have very low meaning of life, 32.6% have low meaning of life, and the remaining 66.7% of inmates have medium meaning of life. From the results of data analysis conducted based on the research objectives, inmates who have a high meaning of life are influenced by a strong religious spirit.⁶According to Frankl, the meaning of life can be found in any situation, even in prison. Frankl also argued that even in a state of psychological distress due to failure, individuals can still find meaning in their lives.⁷

The concept of the Meaning of Life in the scientific world was popularized by Viktor E. Frankl. In his book, Frankl defines the meaning of life as being different for each individual. These differences can occur over time. Therefore, Frankl argues that the meaning of life cannot be defined in a general way. However, Frankl believes that every individual can find meaning in their life at certain times, even in times of suffering. According to Frankl, the most important thing about the meaning of life lies in its specific meaning, where the individual can be responsible for the tasks they have as a human being, and how the individual achieves their life goals.⁸

According to Frankl, the aspects of meaningful life are divided into 3, namely (1) freedom of will, namely freedom to act, freedom in psychological

⁵Ida Bagus Gde Agung Yoga Pramana, Ika Yuniar Cahyanti, and I Gusti Ayu Diah Fridari, "Logotherapy to Increase Meaning in Life in Narcotics Abuse Inmates," *Humanitas (Journal of Psychology)* 5, no. 2 (2021): 217–31, <https://doi.org/10.28932/humanitas.v5i2.3529>.

⁶Candra Ayu Kusumastuti and Rohmatun Chisol, "The Relationship Between Religiosity and the Meaningfulness of Life of Prisoners at Class 1 Semarang Penitentiary," *Projection* 13, no. 2 (2020): 177, <https://doi.org/10.30659/jp.13.2.177-186>.

⁷Rossella Mattea Quinto et al., "Meaning in Life and the Acceptance of Cancer: A Systematic Review," *International Journal of Environmental Research and Public Health* 19, no. 9 (2022), <https://doi.org/10.3390/ijerph19095547>.

⁸Victor .E Frankl, *Man's Search For Meaning*(Bandung: Noura Books, 2022).

and biological and sociocultural conditions while still prioritizing responsibility for the freedom exercised. This freedom is not limited and not absolute; (2) The will to live meaningfully is the main drive for individuals in living a valuable and useful life. This will can be an individual's motivation in working and working, so that an individual's life can be meaningful; (3) The meaning of life is an important thing that has its own value for each individual which can become the goal of that individual's life, so that the meaning of life includes things that the individual in question wants to achieve or fulfill.⁹

Meanwhile, according to Bastaman, the meaning of life is everything that provides value to an individual, whether it is desired, considered important, and contains values of truth that are used as the goal of life.¹⁰ Meanwhile, according to Prihastiwi, the meaning of life is an individual's effort to fulfill himself by directing his potential towards creativity which realizes the values and goals of life.¹¹ According to Suliwati and Naqiyah, in understanding life, Islam holds that individuals must recognize that life is not just about this world, but also about the afterlife, which requires preparation. In understanding this life, individuals should live well, be grateful for everything God has given them, thus maintaining a healthy heart. With a healthy heart, one can easily live life based on their purpose.¹²

⁹Mutia Andini Susanti and Umar Yusuf, "A Descriptive Study of the Meaning of Life in People with Physical Disabilities Due to Accidents (Study at the Cimahi Disability Institution)," *Psychology Proceedings*, 2018, 801–7.

¹⁰Setiawan and Sakti, "Discovering the Meaning of Life in Recidivists at Class 1 Semarang Penitentiary." *Empathy Journal* 8, no.1 (2019): 40—48.

¹¹Kusumastuti and Chisol, "The Relationship Between Religiosity and the Meaningfulness of Life of Prisoners at Class 1 Semarang Correctional Institution." *Projection* 13, no. 2 (2020): 177.

¹²Suliwati and Naqiyah Mukhtar, "Analysis of the Influence of Spiritual Motivation, Self-Control, and Responsible Attitudes on Teaching Ethos and Their Implications for the Meaning of Life from an Islamic Perspective," *Journal of Elementary School Research (JURMLA)* 2, no. 1 (2022): 128–37.

Meanwhile, the purpose for which humans were created is stated in *Q.S. Az-Zariyat/ 51:56* which reads:

And I did not create the jinn and mankind except to worship Me. (56)

Translation:

*I did not create the jinn and mankind except that they may worship Me.*¹³

To address problems in correctional institutions, particularly psychological problems of inmates, one of the rehabilitation programs provided is counseling. Based on several studies, Qur'anic Counseling is considered effective in increasing the meaning of individual life. Quranic Counseling according to Ridwan is a way to help individuals or counselees understand the meaning contained in the verses of the Qur'an through contemplation of the Qur'an with contemplation, appreciation and interpretation of each verse so that the guidance and blessings contained therein are truly obtained, so that counselees can recover from the illness or problem they are experiencing.¹⁴ Through appreciating the meaning contained in the verses of the Qur'an, individuals can achieve meaningfulness in their lives. This is proven through research conducted by Pihasnawati, which aims to test the effectiveness of appreciating the Qur'an on the meaningfulness of individual lives. The results

¹³Department of the Ministry of Religious Affairs of the Republic of Indonesia, Al-Qur'an and Translation.

¹⁴Nusuki Nusuki, "Implementation of Qur'anic Counseling to Eradicate Bad Manners of the Millennial Generation Among Students of Smpn 1 Suralaga," *JKP (Journal of Educational Counseling)* 6, no. 2 (2022): 94–111, <https://doi.org/10.29408/jkp.v6i2.7671>.

showed an increase in the meaningfulness of life for subjects who had been given treatment in the form of appreciating the verses of the Qur'an.¹⁵

Furthermore, contemplating the meaning contained in the verses of the Quran can also lead individuals to an awareness of their life's purpose, thereby enabling them to achieve meaningfulness. As Frankl defines the meaning of life, the meaningfulness of an individual's life can be seen from how they interpret and determine their purpose.¹⁶

Referring to the word "counseling," which originates from the West, does not mean that Islam lacks a basis for it. However, in fact, one verse of the Quran contains a meaning that points to counseling activities, namely: *Q.S. An-Nabl/16:43*, which reads as follows:

So ask the people of knowledge if you do not know. (43)

Translation:

So ask the remembrance of Allah if you do not know.¹⁷

In this verse, there are 2 terms that must be understood, namely the word '*ask*' And '*adz-Dhikr*'. The word "ask" refers to something a person doesn't know about, whether it's something complex or simple, or a general or specific question to a person, and can also refer to a question that requires detailed digging to find the answer. It's also possible that a person's question concerns

¹⁵Pihasniwati, "Quranic Appreciation Training to Increase the Meaning of Life for Students with Divorced Parents," *Journal of Integrative Psychology* 5, no. 2 (2017): 94–101.

¹⁶Herdy Eka Setiawan and Hastaning Sakti, "Discovering the Meaning of Life in Recidivists at Class 1 Semarang Penitentiary," *EMPATHY Journal* 8, no. 1 (2019): 40–48, <https://doi.org/10.14710/empati.2019.23572>.

¹⁷Department of the Ministry of Religious Affairs of the Republic of Indonesia, *Al-Qur'an and Translation*.

themselves with something they don't understand, such as feelings of anxiety, restlessness, confusion, worry, and sadness that they suddenly experience without knowing the cause.¹⁸

Quranic counseling is a form of counseling in Islam that is considered a major form of counseling in Islam. The use of verses from the Quran to help clients heal and resolve their problems, as well as facilitating their development, is the reason it is called Quranic counseling.¹⁹Ridwan²⁰In his book, he defines Quranic counseling as a form of contemplation of the Quran in counseling activities. Contemplation of the Quran can lead clients to discover the meaning of what they need as servants and caliphs of Allah on earth, and can assist clients in their healing process. Contemplation of the Quran is also one of Allah's commands in *Q.S. Shad/ 38:29* which reads as follows:²¹

This is a blessed Book which We have revealed to you, so that
they may ponder its verses and that those of understanding may take
heed. (29)

Translation:

The Book of the Qur'an which We have sent down to you is full of blessings so that they may reflect upon its verses and so that people of understanding may take heed.²²

¹⁸Ridwan, *Quranic Counseling and Therapy* (Yogyakarta: Student Library, 2018).

¹⁹Ridwan, *Quranic Counseling and Therapy* (Yogyakarta: Student Library, 2018).

²⁰A Qur'anic Counselor who is a member of the Nahdlatul Wathan executive board in NTB is also a lecturer at Hamzanwadi University.

²¹Ridwan, *Quranic Counseling and Therapy* (Yogyakarta: Student Library, 2018).

²²Department of the Ministry of Religious Affairs of the Republic of Indonesia, Al-Qur'an and Translation.

According to M.Q. Shihab, contemplation of the Qur'an is everything related to paying attention to the Qur'an, both its miracles and the guidance contained within. The attention referred to here relates to the meaning of laws, stories, advice, warnings, threats, and so on contained within the Qur'anic verses.²³ Meanwhile, according to Sutoyo, Qur'anic counseling is an effort made by the counselor to help the client to return to or develop his natural nature by sharpening the client's will and faith in studying the teachings of Allah and His Messenger.²⁴

Research Methods

The research method used is quantitative experiment with the type *Quasi Experimental Design* which type *Nonequivalent Control Group Design*. The design can be described through the following table:

Table 1. Research Design

O1	X	O2
O3		O4

Information:

THE1 = value *pretest* experimental group

THE2 = value *posttest* experimental group

THE3 = value *pretest* control group

THE4 = value *posttest* control group

X = treatment (*treatment*)

²³Ridwan, *Quranic Counseling and Therapy* (Yogyakarta: Student Library, 2018).

²⁴Ahmad Muhammad Diponegoro, *Qur'anic Psychology and Counseling, News.Ge*, 2020.

The population in this study were inmates serving drug cases at the Class IIA Parepare Prison. The sample size was 19 inmates serving drug cases, divided into two groups: 10 inmates in the experimental group and 9 inmates in the control group. The sampling method used was: *sampling is positive*. The data collection technique used was a questionnaire compiled based on aspects of the meaning of life according to Victor Frankl. Validity testing used a 5% significance level, resulting in 28 valid items out of 46 total statements tested on 50 respondents. Using this method, *SPSS* version 26, reliability test obtained a value *cronbach's alpha* of 0.868. The following are the results of the validity test data.

Table 2. Validity Test Results

<i>Variables</i>	<i>Item</i>	<i>r count</i>	<i>r table</i>	<i>Information</i>
<i>Meaningfulness</i>	1	0,291	0,279	Valid
	2	0,424	0,279	Valid
<i>Life</i>	3	0,319	0,279	Valid
	4	0,413	0,279	Valid
	5	0,162	0,279	Invalid
	6	0,131	0,279	Invalid
	7	0,293	0,279	Valid
	8	0,154	0,279	Invalid
	9	0,382	0,279	Valid
	10	0,184	0,279	Invalid
	11	0,182	0,279	Invalid
	12	0,504	0,279	Valid
	13	0,006	0,279	Invalid
	14	0,146	0,279	Invalid
	15	0,320	0,279	Valid

16	0,083	0,279	Invalid
17	0,173	0,279	Invalid
18	0,744	0,279	Valid
19	0,566	0,279	Valid
20	0,288	0,279	Valid
21	0,224	0,279	Invalid
22	0,323	0,279	Valid
23	0,648	0,279	Valid
24	0,256	0,279	Invalid
25	0,554	0,279	Valid
26	0,416	0,279	Valid
27	0,255	0,279	Invalid
28	0,474	0,279	Valid
29	0,458	0,279	Valid
30	0,453	0,279	Valid
31	0,031	0,279	Invalid
32	0,128	0,279	Invalid
33	0,276	0,279	Invalid
34	0,257	0,279	Invalid
35	0,262	0,279	Invalid
36	0,459	0,279	Valid
37	0,291	0,279	Valid
38	0,690	0,279	Valid
39	0,383	0,279	Valid
40	0,500	0,279	Valid
41	0,259	0,279	Invalid
42	0,372	0,279	Valid
43	0,509	0,279	Valid

44	0,595	0,279	Valid
45	0,394	0,279	Valid
46	0,578	0,279	Valid

Source: Processed Data SPSS Version 26

Meanwhile, Qur'anic Counseling is provided with professional assistance using a module guide compiled based on the steps of Qur'anic Counseling according to Ridwan which have been modified by the author.

Results and Discussion

Normality testing using the *s test* *wilk's hab* because the number of samples is small with a significance value criterion of > 0.05 . The results of the normality test show a significant value of the *datapre-test* experimental group $0.021 < 0.05$. Meanwhile, the significant value of the *datapre-test* control group $0.048 < 0.05$. Meanwhile, the significant value of the *datapost-test* experimental group $0.749 > 0.05$. Meanwhile, the control group, the significant value of the *datapost-test* $0.907 > 0.05$. From the results of the normality test data, it can be concluded that two groups of data are normally distributed, and two groups are not. Therefore, because the overall data is not normally distributed, the statistical test used will be non-parametric.

Before the hypothesis test, a homogeneity test was conducted as a prerequisite test for analysis with the criteria of a significant value of the average value > 0.05 . The results of the data homogeneity test *post-test* experimental

group and control group is $0.632 > 0.05$, so it can be concluded that the data obtained is homogeneous.

Meanwhile, the results of the categorization of the experimental group carried out based on Azwar's categorization formula using the Excel application are as follows:

Table 3. Categorization of Results Pre-Test And Post-Test Experimental Group

Subject	<i>Pre-Test</i>		<i>Post-Test</i>	
	Score	Criteria	Score	Criteria
Subject 1	56	Very Low	84	Currently
Subject 2	84	Currently	87	Currently
Subject 3	81	Currently	83	Currently
Subject 4	75	Low	94	High
Subject 5	75	Low	76	Low
Subject 6	83	Currently	78	Low
Subject 7	87	Currently	88	Currently
Subject 8	79	Low	74	Low
Subject 9	80	Currently	96	High

Subject 10	89	Currently	89	Currently
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From table 1 it can be seen from the data acquisition score *pre-test* And *post-test* In the experimental group, 7 subjects experienced an increase in their meaningfulness of life scores. 2 subjects experienced a decrease in their meaningfulness of life scores. Meanwhile, 1 subject experienced no change in their meaningfulness of life. Furthermore, based on the criteria, 3 subjects experienced an increase in their meaningfulness of life. 6 subjects experienced no change in their meaningfulness of life. Meanwhile, 1 subject experienced a decrease in their meaningfulness of life.

The hypothesis test used is the test *mann withney*. The testing criteria are: if the significance value is <0.05 , the hypothesis is accepted. However, if the significance value is >0.05 , the hypothesis is rejected. The following are the test results: *mann withney*

Table 4. Test Results Mann Withbeney

<i>Test Statistics^a</i>	
<i>Mann-Whitney U</i>	40.000
<i>WTTT</i>	-.410
<i>Asymp. Sig. (2-tailed)</i>	.682

Source: SPSS Data Processing Version 26

Based on table 4, it can be seen that the results of the data test *post-test* The experimental group and the control group showed a significant value of

0.682 > 0.05, so it can be concluded that the H_a hypothesis is rejected and the H_0 hypothesis is accepted.

The meaning of an individual's life, as proposed by Frankl, cannot be defined in a general way, so the sources of meaning in life also vary. This is in line with research conducted by Rika Dewi, who found that the meaning of life in inmates stems from different experiences. Where the different sources referred to can be marital status or age. However, the differences in the sources of meaning in life also come from the creative values possessed by inmates, where inmates through their creative values can create a work of art and carry out tasks with a full sense of responsibility. In addition, based on the results of Rika Dewi's research, there are also inmates who have a meaningful life and feel happy through the religious education provided by the institution.²⁵

The number of sources of meaning in an individual's life can be one of the reasons why a research hypothesis is not accepted. Another factor that causes a research hypothesis not to be accepted is the time span used to fill in the questionnaire. *pre-test* And *post-test* which is only one week apart. In this short time interval, it can indicate that the subject still remembers the answer from *pre-test* when answering *post-test*. This is proven by the subject's comments when asked to fill in *post-test*, "I filled this out yesterday." The questionnaires were also filled out with subjects positioned close to each other, resulting in some subjects copying each other's answers. This was evident from the voices of subjects whispering to each other while completing the questionnaires. Furthermore, the cognitive status of inmates with drug cases can also influence how subjects complete the questionnaires. This is due to decreased cognitive function in drug

²⁵Rika Dewi, "The Source of Meaning in Life for Inmates at Class IIA Prison in Banda Aceh," *Sociology of Indonesian Religion* 1, no. 3 (2020): 212–26.

abusers, such as difficulty making decisions, understanding things, and solving problems.²⁶

In addition, according to Widhiarso, there are several factors that cause statistical test values to be insignificant, including non-compliance with analysis prerequisites, less valid and reliable measuring instruments, small sample sizes, the influence of intervening variables, and others.²⁷In the author's research, many intervening variables influenced the statistical test results. The inmates used as the research sample could not be monitored at all times within the institution, and the research sample could not avoid other activities held by the institution, which could affect the Qur'anic counseling process. Furthermore, the sample size used in the study was small.

Another factor that can be seen is that the counseling room used does not meet counseling room standards. According to Sukardi, the counseling room used must be private and have the following characteristics:*First*the counseling room is clean and tidy, as well as artistic and pleasant;*second*The counseling room provides a sense of comfort and convenience for both the client and the counselor, so that counseling can proceed in a relaxed, peaceful and calm manner;*third* lighting in the counseling room is effective and good;*fourth* media or ornaments in the counseling room can provide stimulus and relax the client;*fifth*The counseling room used is soundproof, so that noise outside the room does not disturb the counseling process.²⁸

²⁶Fadhli Rizal Makarim, "These Are the Dangers of Drug Abuse for Physical and Mental Health," halodoc, 2023, <https://www.halodoc.com/artikel/ini-bahaya-penyalahgunaan-narkoba-untuk-kesehatan-fisik-dan-mental>.

²⁷Syafira Putri & Libbie Annatagia Ekayani, "The Effectiveness of Qur'anic Counseling on the Subjective Well-Being of Mothers with Children with Special Needs," *Biogeography*, 2018, 5–24.

²⁸Syndu Pratama and M Agung Wahyudi, "Comfort of the Guidance and Counseling Room at SMK Negeri 1 Jumo Reviewed from the Standards of Space and Visualization," *Architecture and Built Environment* 6472 (2020): 77–85.

Meanwhile, the Qur'anic counseling given to the subject was conducted in the Class IIA Parepare Prison education room, where during the counseling, the door of the room was not closed, so that employees and inmates outside the subject were free to enter and exit and caused the counseling room to no longer be private. The Class IIA Parepare Prison education room used as a counseling room was also not soundproof, so that sounds from outside the room were clearly heard in the counseling room, even right next to the education room, inmates outside the subject sometimes played music while the counseling session was taking place, so that it could distract the subject's attention.

The insignificant results of the hypothesis test indicate that some subjects did not respond well to the Qur'anic counseling provided. This suggests that some humans are indeed difficult to reach with the word of God. As stated in Q.S. Al-An'am/6:25:

And among them are those who listen to you, but We have placed coverings over their hearts, preventing them from understanding it, and deafness in their ears. ﴿٥﴾

Translation:

And among them are those who listen to your (Muhammad) recitation, but We have placed upon their hearts seals (so that they do not) understand it, and in their ears there is a deafness.²⁹

²⁹Department of the Ministry of Religious Affairs of the Republic of Indonesia, Al-Qur'an and Translation.

However, even though the research hypothesis was not significantly proven quantitatively, it does not mean that the research results reject the theory that there is an influence of Qur'anic counseling on the meaning of life. This is believed from the researcher's observations during the counseling process. At the beginning of the counseling, the subject seemed forced to participate in counseling and honestly said that the subject participated in the counseling activities because of the direction of the officer. On the 2nd day, the counselor asked the subject, "Is the subject still in a state of being forced?" The subject answered, "a little." Although there was still a sense of coercion, the subject showed his seriousness in participating in counseling, as evidenced by his active participation during the discussion session. One subject asked for the complete meaning of one of the verses discussed. On the 3rd day, the subject admitted to waiting for the next counseling session which on the 3rd day the schedule was postponed from morning to afternoon. Several confessions from the subjects written on the reflection paper also illustrate that the Qur'anic counseling that was carried out had an impact and benefit to the subject, such as the confession from one of the subjects who wrote that he felt grateful for the Qur'anic counseling because the subject felt taught goodness and one of the other subjects also admitted that his feelings were calmer and lighter than the previous days.

In addition, regarding the results of the individual data analysis, there were 7 subjects from the experimental group who, in the score calculation, the data results $_{post-test}$ increased from data $_{pre-test}$. One subject showing data results $_{pre-test}$ have a very low level of meaning in life experienced an increase in the data results $_{pos-test}$ to be moderate, one subject showing data results $_{pre-test}$ having a low level of meaning in life experienced an increase in the data results $_{pos-test}$ become high, One subject that shows the results of the data $_{pre-test}$

having a level of meaningfulness in life is experiencing an increase in the data results *pos-test* to be high, three subjects showed the results of the data *pre-test* have a moderate level of meaningfulness of life experiencing an increase in scores *post-test*, although the category is still at a moderate level of meaningfulness of life. One subject showed the results of the data *pre-test* having a low level of meaning in life had an increase in scores *post-test*, even though the category of meaningfulness of life is still the same, namely low.

Judging from the goals of Qur'anic Counseling itself, which has healing goals, including admitting mistakes, developing strong faith, clearing negative thoughts, and resolving client problems. These goals can be said to be about targets, where the subject is fully aware of the mistakes they have made and has the confidence to change for the better, and can learn the wisdom behind entering a correctional institution. This is as stated by one subject, who said that after leaving prison, the subject will seek better employment.

Based on the explanation above, where the results of the hypothesis test are not significant. However, there are 7 subjects who when analyzed individually experienced an increase in the meaning of life score, indicating that among people whose hearts Allah did not soften in accepting the verses of the Quran, there are also people whose hearts Allah gave guidance to accept the verses of the Quran that Allah indeed wills, as conveyed in Q.S. Ash-Shura/26: 52:

But We have made it a light, with which We guide whom We will of

Our servants.

Translation:

But We have made the Quran a light, thereby We guide whom We will of Our servants.³⁰

The findings that can support this analysis are research by Pihasniwati entitled *Al-Quran Appreciation Training to Increase the Meaning of Life for Students with Divorced Parents*, which proves the influence of appreciating the verses of the Al-Quran on the meaning of a person's life.³¹ Furthermore, research conducted by Ahmad, Ahkam, and Muhrajan demonstrated the effectiveness of Quranic counseling, titled "The Effectiveness of Quranic Counseling Training in Improving Student Resilience." The results demonstrate that Quranic counseling can improve student resilience. Furthermore, Budiharto's research also demonstrates the influence of Quranic counseling in enhancing the meaningfulness of Muslim students' lives.³² Another study that supports the success of Qur'anic Counseling is the research conducted by Khilda and Cici, which found that Qur'anic Counseling can improve students' self-concept.³³

Therefore, the explanation above, supported by several theories and research findings related to the success of Qur'anic counseling, can be said to quantitatively reject the research hypothesis. However, without ignoring the factors influencing the rejection of the hypothesis and the qualitatively deduced

³⁰Department of the Ministry of Religious Affairs of the Republic of Indonesia, *Al-Qur'an and Translation*.

³¹Pihasniwati, "Quranic Appreciation Training to Increase the Meaning of Life for Students with Divorced Parents."

³²Ahmad Razak, M. Ahkam Alwi, and Muhrajan Piara, "The Effectiveness of Al-Quran Counseling Training in Increasing Student Resilience," *TALENTA Psychology Journal* 7, no. 2 (2022): 69, <https://doi.org/10.26858/talenta.v7i2.33773>.

³³Khilda Aini & Cici Yulia Syifa, "QUR'ANI COUNSELING TO IMPROVE CONCEPTS" 9, no. 2 (2023): 1027–35.

field facts, as well as individual subject data calculations, the theory that Qur'anic counseling can increase the meaningfulness of life is acceptable.

This study has several limitations, including time constraints, limited generalizability to different populations, and limited counseling space, as previously explained regarding the factors causing the lack of effect of variable x on y based on quantitative results. Furthermore, another limitation is the lack of complete control over the subjects.

Conclusion

Based on the results and discussion, it can be concluded that based on the results of quantitative testing, the hypothesis was not accepted or no influence of Qur'anic Counseling was found on the meaningfulness of life in drug case inmates at Class IIA Parepare Prison. However, seen from the scores of the results of individual data analysis in the experimental group, there were 7 subjects who experienced an increase in the meaningfulness of life. Meanwhile, two subjects experienced a decrease, and one subject had no change in the level of meaningfulness of life. The results obtained were also examined from various influencing factors. Therefore, although the hypothesis of the influence of Qur'anic counseling on the meaningfulness of life inmates at Class IIA Parepare Prison was not accepted quantitatively, it does not mean that the study rejects the theory that there is an influence of Qur'anic Counseling on the meaningfulness of life of individual life.

Due to the limitations encountered in this research, both in terms of the issues raised and the technical research process, the following suggestions are proposed that can be considered in achieving the research objectives and, of

course, are expected to provide input for further research. The following are the suggestions the author proposes:

1. For inmates in correctional institutions, especially those involved in narcotics cases, it is recommended that they always learn from every life process they go through and always be able to interpret their lives better.
2. For correctional institutions, it is recommended that they provide adequate facilities and infrastructure for developing the potential of inmates, as well as providing complete counseling services with facilities and professional staff.
3. For future researchers, it is recommended to pay more attention to other factors that can influence the research process, especially at the experimental stage.

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