



Revitalization of Rehabilitation Based on Religious Moderation Towards Narcotics Abuse in Class II A Penitentiary Institution of Watampone

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ABSTRACT

This study examines the revitalization of religious moderation-based development as a novel approach to rehabilitation within the Penitentiary. Significantly, the formulation of development based on religious moderation is proposed as the latest solution for the rejuvenation and refreshment of rehabilitation programs for drug offenders in Class II A Penitentiary Institution of Watampone. This research falls under the category of exploration and adopts the Participatory Action Research approach, normative juridical approach, empirical juridical approach, and normative theological approach. The findings of the study demonstrate that the revitalization of religious moderation-based development emphasizes indicators of national commitment, such as instilling patriotism, accommodating local culture by revitalizing the concept of self, understanding oneself as the best community (khairu ummah) who, in substance, utilizes sound reasoning as the earth's caretaker or as a representative of God, knowledgeable of good and evil, and reflecting religious moderation through adherence to the constitution and compliance with legislation. This includes refraining from consuming and misusing narcotics, in accordance with the mandate of Law No. 35 of 2009 concerning narcotics.

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1. Introduction

Narcotics have become one of the issues faced by this nation. Various efforts to control narcotics continue to be carried out by the government, as evidenced by the enactment of Law Number 35 of 2009 concerning Narcotics. Not sparing any detail,

Article 114 of the Narcotics Law has regulated the forms of criminal threats for offenders, including fines, life imprisonment, and even the death penalty.¹ Furthermore, the seriousness of the government is also evident in the Narcotics Law, as it has established a National Narcotics Agency (BNN) with the responsibility of undertaking prevention measures² Law enforcement and drug eradication are crucial aspects. Additionally, the Indonesian National Police actively participates and even spearheads the nation's efforts in combating narcotics-related crimes.³ Even the number of government programs implemented in the prevention and handling of drug cases is incalculable. However, the reality is that all efforts and government programs in combating drug abuse cannot yet be considered effective.⁴ The handling of narcotics is deemed insufficient in terms of both infrastructure and human resource capabilities.⁵ Therefore, it is not surprising that the increase in narcotics cases continues to rise each year, as it poses a constant threat to the nation's generation. The issue of narcotics is continuously being addressed through control and prevention efforts by various law enforcement agencies. However, rather than decreasing, narcotics cases persistently dominate and ensnare inmates (incarcerated individuals).

High narcotics cases are experienced in various regions of Indonesia, including those within the notorious golden triangle of illicit trade.⁶ One of the regions in South Sulawesi, namely Bone Regency, has become a hub for the distribution of narcotics with a significantly high circulation rate. Moreover, narcotics cases account for 70% of the reported cases. In addition to that, the repercussion of the high number of narcotics cases is the elevated number of inmates incarcerated in the Class II A Penitentiary Institution of Watampone. The data reveals that there are 132 inmates out of a total of 349 inmates in the penitentiary with narcotics-related cases. Mathematically speaking, approximately 38% of the inmates in the Class II A Penitentiary Institution of Watampone are involved in narcotics cases.⁷ Within a span of two months, there has been an increase of 370 inmates,

¹Suisno, "Tinjauan Yuridis Perantara Tindak Pidana Narkotika Menurut Undang-Undang Nomor 35 Tahun 2009." *Jurnal Independent* 5.2 (2017), p. 73. <https://doi.org/10.30736/ji.v5i2.75>

²Ida Bagus Trishna Setiaawan, Ida Ayu Putu Widiati, and Diah Gayatri Sudibya. "Peranan Badan Narkotika Nasional (BNN) Dalam Upaya Pencegahan Terhadap Tindak Pidana Narkotika." *Jurnal Analogi Hukum* 2.3 (2020), p. 365. <https://doi.org/10.22225/ah.2.3.2517.361-365>

³Dwi Indah Widodo, "Penegakan Hukum terhadap Anggota Kepolisian yang Menyalahgunakan Narkotika dan Psikotropika." *Jurnal Hukum Magnum Opus* 1.1 (2018): 1-10. <https://doi.org/10.30996/jhmo.v0i0.1762>

⁴Sugihartati Rahma and Susilo Daniel. "Acts against drugs and narcotics abuse: Measurement of the effectiveness campaign on Indonesian narcotics regulator Instagram." *Journal of Drug and Alcohol Research* 8.Article ID 236079 (2019), p. 1-4.

⁵Indah Permata Futri, and Zailani Surya Marpaung. "Effectiveness of Prevention of Narcotics Abuse in Adolescents in Ogan Komering Ilir Regency (Study at the National Narcotics in Ogan Komering Ilir Regency)." *Open Access Indonesia Journal of Social Sciences* 2.1 (2019), p. 8-15. <https://doi.org/10.37275/oaijss.v2i1.12>

⁶Sugihartati Rahma and Susilo Daniel. "Acts against drugs and narcotics abuse... p. 1-4.

⁷Radar Bone, *Kasus Tinggi, Bone Pasar Narkoba*, Lihat, <https://radarbone.id/2021/02/kasus-tinggi-bone-pasar-narkoba/> accessed on 28 September 2021.



out of which 162 are drug-related cases. Consequently, the proportion of drug-related cases among the residents of the Class II A Penitentiary Institution of Watampone is approximately 44%.⁸

The increasing number of drug-related inmates, which continues to rise, and the presence of recidivists in drug cases, indicate an ineffective rehabilitation system for the incarcerated population. In response to this issue, it is deemed urgent to pursue community service based on religious moderation as a means of providing a solution and simultaneously offering recommendations for the assistance of penitentiaries in addressing the increase in drug-related inmates. This can be achieved through collaborative rehabilitation efforts that prioritize the principles of religious moderation in rehabilitating drug-related inmates.

This study is based on the argument that the increase in the number of drug-related inmates is a fact of disharmony in the pattern of rehabilitation. The disharmony in rehabilitation implemented by the Penitentiary must be aligned with religious discourse, which is in harmony with the principles of moderation. The success of rehabilitation is highly determined by the shock therapy provided, emphasizing the principle of *tawassuth*⁹ and *tawaazun*¹⁰ by introducing the concepts of blessing and quality of life, the objective of this research is to provide rehabilitation to drug offenders through the application of religious moderation principles and the implications of the rehabilitation process.

2. Legal Material and Methods

This study is exploratory research that examines drug abuse in Class II A Penitentiary Institution of Watampone, with a research duration of three months. The research employs Participatory Action Research, in which the researchers are directly involved in providing stimuli to drug abusers using a religious moderation approach as its foundation. The method or approach used in this service implementation is Participatory Action Research, which aims to guide, improve, and evaluate. Participatory Action Research also represents a condition in which individuals play a key role in obtaining information relevant to the social system.¹¹ The foremost

⁸Instin Jurnalis, "Napi Narkoba Sumbang 43 Persen Penghuni Lapas Bone, See, <https://www.instinjurnalis.com/2021/04/napi-narkoba-sumbang-43-persen-penghuni.html?m=1> Accessed on 28 September 2021.

⁹Ahmad Sodikin and Muhammad Anas Maarif. "Penerapan Nilai Islam Moderat Dalam Pembelajaran Pendidikan Agama Islam Di Perguruan Tinggi." *Edukasi* 19.2 (2021): 188-203. <https://doi.org/10.32729/edukasi.v19i2.702>

¹⁰Abdul Halim et al. "Paradigma Islam Moderat Di Indonesia Dalam Membentuk Perdamaian Dunia." *JISMA: Jurnal Ilmu Sosial, Manajemen, dan Akuntansi* 1.4 (2022): 705-708.

¹¹Abdul Rahmat and Mira Mirnawati. "Model participation action research dalam pemberdayaan masyarakat." *Aksara: Jurnal Ilmu Pendidikan Nonformal* 6.1 (2020): 62-71. <https://doi.org/10.37905/aksara.6.1.62-71.2020>

priority in Participatory Action Research involves the following key aspects: (1) working extensively and involving stakeholders; (2) having a non-homogeneous nature, engaging both academics and community members; (3) being exploratory and objective; (4) being grounded in the belief that humans possess inherent goodness.¹² As a researcher, one assumes the role of a facilitator in providing solutions to narcotics prisoners to help them break free from drug dependency.

Additionally, the researcher utilizes several supportive approaches, including firstly, the normative juridical approach is employed as an effort to engage in discussions grounded in the Narcotics Law. This approach aims to establish a comprehensive understanding of the legal framework surrounding narcotics. Secondly, the empirical juridical approach is employed through observations of the realities on the ground regarding the implementation of Law Number 35 of 2009 concerning Narcotics. This serves as the foundation for preventing drug abuse. Thirdly, the normative theological approach is intended to provide a religious basis for comprehending and educating individuals about the concept of narcotics from an Islamic legal perspective..

3. Results and Discussion

3.1. The Pattern of Rehabilitation of Drug Convicts in the Penitentiary

The crime of drug trafficking is an extraordinary crime of exceptional humanitarian consequences. Drug trafficking constitutes a transnational offense that extends beyond national borders¹³ and it is not easy to eradicate it, therefore consistent rehabilitation is needed. Fundamentally, narcotics inmate rehabilitation encompasses two aspects, namely personality rehabilitation and self-reliance rehabilitation. Personality rehabilitation involves instilling religious awareness, national consciousness, intellectual enrichment, legal rehabilitation, and social community integration. Meanwhile, self-reliance rehabilitation is provided through programs that equip individuals with entrepreneurial skills based on their talents and other supportive skills.¹⁴

The Law No. 12 of 1995, in Article 1 Paragraph 2, elucidates the penitentiary system, stating that:

“Suatu sistem tatanan mengenai arahan dan batasan serta cara rehabilitation warga binaan pemasyarakatan berdasarkan Pancasila yang dilaksanakan secara terpadu antara pembina, yang dibina, dan masyarakat untuk meningkatkan kualitas warga binaan pemasyarakatan agar menyadari kesalahan, memperbaiki diri dan tidak mengulangi tindak pidana sehingga dapat diterima kembali oleh lingkungan masyarakat, dan aktif berperan dalam pembangunan dan dapat hidup secara wajar sebagai warga Negara yang baik dan bertanggung jawab”

¹²Martin L Katoppo., and Iwan Sudradjat. "Combining Participatory Action Research (PAR) and Design Thinking (DT) as an alternative research method in architecture." *Procedia-Social and Behavioral Sciences* 184 (2015): 118-125. <https://doi.org/10.1016/j.sbspro.2015.05.069>

¹³Filka Desi Wahyu Oktafiani, and Achmad Sulchan. "Pola Pembinaan Narapidana Narkotika di Rumah Tahanan Demak." *Prosiding Konstelasi Ilmiah Mahasiswa Unissula (KIMU) Klaster Hukum* (2021).

¹⁴Diajeng Arianti Puspaningtyas, "Pembinaan Narapidana Penyalahgunaan Narkotika." (2011).



(A system of organization concerning directives, limitations, and methods of rehabilitating incarcerated individuals based on Pancasila, which is implemented in an integrated manner among the rehabilitators, the rehabilitated individuals, and the community, with the aim of enhancing the quality of the incarcerated individuals so that they become aware of their mistakes, improve themselves, and refrain from repeating criminal acts. This system enables them to be accepted back into the community, actively participate in development, and lead a respectable life as responsible citizens of the nation.)

The Law No. 12 of 1995 on Correctional Facilities has outlined the forms of rehabilitation provided to inmates (inmates under care). Among these forms of rehabilitation are national defense rehabilitation, intellectual development, legal rehabilitation, skill development, and spiritual development. Additionally, according to Government Regulation No. 31 of 1999, emphasis is placed on rehabilitation in the field of handicrafts, entrepreneurship, and other programs that can support the self-reliance of inmates (inmates under care). The correctional system¹⁵, The penitentiary serves not only to protect society from individuals who commit crimes but also often undertakes the task of assisting them in leading law-abiding lives upon their release and providing an educational environment.

The pattern of rehabilitation for drug offenders involves several key elements. Firstly, it involves providing services and ensuring protection for the inmates. Secondly, it aims to restore and maintain the overall health of the inmates, including the biological, psychological, and social aspects of drug addiction, psychoactive substances, and other addictive substances. Thirdly, it enhances the productivity and quality of life for the prisoners. Fourthly, it prepares the inmates to fulfill their social functions effectively.¹⁶ Furthermore, the rehabilitation of drug convicts involves the implementation of community therapy programs for drug convicts.¹⁷

The rehabilitation program provided during assimilation must adhere to regulatory provisions. Drug-related inmates sentenced to less than five years of imprisonment are

¹⁵Rahmat Hi. Abdullah, "Urgensi penggolongan narapidana dalam lembaga pemasyarakatan." *Fiat Justitia: Jurnal Ilmu Hukum* 9.1 (2015), p. 17. <https://doi.org/10.25041/fiatjustisia.v9no1.587>

¹⁶Insan Firdaus, Hakki Fajriando, and Nurangga Firmanditya. "The Strategic Role of Correctional Advisers in the Implementation of Narcotics Rehabilitation for Prisoners." *1st International Conference on Law and Human Rights 2020 (ICLHR 2020)*. Atlantis Press, 2021. <https://doi.org/10.2991/assehr.k.210506.020>

¹⁷Andari Rizky Aria Putra. "Implementation of the Therapeutic Community for Convicts in Indonesian Correctional Institution." *Bisma The Journal of Counseling* 4.1 (2020): 65-72. <https://doi.org/10.23887/bisma.v4i1.24156>

eligible for assimilation. The process of assimilating drug-related inmates, both dealers and addicts, must be conducted in accordance with the provisions of the legislation and closely monitored.¹⁸ Rehabilitation primarily pertains to the positive interaction between convicts and the general public, aiming to instill motivation in them to lead their future lives in a virtuous manner.

3.2. Rehabilitation Based on Religious Moderation

In English, the term "*moderasi*" can be translated as follows: 1) Moderation: the state or quality of being not extreme. 2) Moderate: characterized by (political) opinions that are not extreme. 3) Moderately: in a manner that keeps or is kept within excessive limits. In Arabic, the term "*moderasi*" can be translated as follows: 1) *Al-wast* or *tawassut*: moderation. 2) *Tasamuh*: tolerance. 3) *Al-qisth*: justice. 4) *Al-tawazun*: fairness. 5) *Al-ittidal*: harmony.¹⁹ Moderation carries the value of tolerance, and that value is the most crucial aspect in Islam's journey towards building harmony. Tolerance, in truth, is the willingness of all parties to understand and acknowledge one another.²⁰

The religious moderation is also known by the term "*Islam wasathiyyah*" in formal English. The term "*wasathiyyah*" implies fairness, excellence, choice, or the best, and it refers to achieving a balance between two opposing positions. The word "*wusuth*" carries the meanings of "*al-mutawassith*" and "*al-mu'tadil*." The term "*al-wasath*" also signifies "*al-mutawassith baina al-mutakhashimain*" (a mediator between two disputing individuals).²¹ Religious moderation is closely related to the attitude of preserving harmony and practicing tolerance, which is a legacy from our ancestors and teaches us to understand one another.²²

The moderate attitude always avoids extreme behavior and tends towards a middle path. The nature of *wasatiyyah* community implies taking different paths, but these paths are characterized by the values of peace. The signal of *wasatiyyah* community is to be different, yet to walk side by side, so that the followers of moderation walk alongside individuals and groups who are different, through one broad and inclusive path. Therefore, these differences do not become obstacles or issues, as they have been agreed upon in the

¹⁸Binar Nugroho, et al. "Effectiveness of Assimilation Implementation on Criminal Criminators of Narcotics (Case Study at the Surakarta City Detention Center)." *International Journal of Multicultural and Multireligious Understanding* 7.8 (2020): 768-778.

¹⁹Babun Suharto, *Moderasi Beragama; Dari Indonesia Untuk Dunia*. Lkis Pelangi Aksara, 2021.

²⁰Umar, p. Nasaruddin. *Islam Nusantara: Jalan panjang moderasi beragama di Indonesia*. Elex Media Komputindo, 2021.

²¹Direktur Jenderal Pendidikan Islam, *Pedoman Implementasi Moderasi Beragama pada Pendidikan Islam* (Jakarta: Direktorat Jenderal Pendidikan Islam Kementerian Agama Republik Indonesia, 2019), p. 4

²²Agus Akhmadi, "Moderasi beragama dalam keragaman Indonesia." *Inovasi-Jurnal Diklat Keagamaan* 13.2 (2019): 45-55.



principles of their religious teachings.²³ The value of moderation embodies the values of peace and togetherness, regardless of inherent attributes, as they are unified in diversity.

Moderate Islam prioritizes behavior or the trait of tolerance. Mutual respect in terms of the beliefs embraced by each religion or group is a form of tolerant attitude. Emphasizing a tolerant stance without involving actions that lead to violence and anarchy. Differences do not serve as barriers to cooperation, thus the principles of humanity and openness in accepting religious diversity (inclusivism) are emphasized.²⁴ The outcome of the interpretation of religious moderation universally within the Indonesian context encompasses important indicators, including national commitment, tolerance, anti-radicalism, non-violence, and accommodation of local culture.²⁵

Rehabilitation with a touch of religious moderation is nothing but the implementation of the principles of religious moderation in conducting rehabilitation. Some indicators of religiously moderate-based rehabilitation include: (1) *Tawassuth*, by positioning oneself in community life while steadfastly upholding the principles of brotherhood (*ukhuwah*) and tolerance (*tasāmuḥ*); (2) *Tawāzun*, which is a balanced understanding and practice of religion that encompasses all aspects of life (both worldly and spiritual); (3) *i'tidāl*, by placing things in their proper place (justice) and fulfilling rights and responsibilities; (4) *Tasāmuḥ*, which entails listening, respecting the opinions of others, having a magnanimous spirit, broad-mindedness, and open-heartedness; (5) *musawah*, which signifies equality; (6) *Syura'*, which is engaging in consultation for the collective interest.²⁶

The basis of religious moderation raises questions, as religious moderation is more inclined towards preventing radicalism. However, in this rehabilitation program, it is directed towards inmates in Class II A Penitentiary Institution of Watampone. Nevertheless, it should be understood that one of the indicators of religious moderation is national commitment. The understanding of national commitment is broad, so if it is associated with drug abuse, it is seen as lacking commitment to the nation and state. This includes safeguarding the nation's future generations by preventing drug abuse, which can destroy the future of the younger generation. Therefore, in this matter, emphasis is placed on instilling national and state values, as an expression of the indicators of religious moderation, which aim to preserve and maintain the integrity of the nation and state.

²³Shihab, M. Quraish. *Wasathiyyah Wawasan Islam tentang Moderasi Beragama*. Lentera Hati Group, 2019.

²⁴Darlis Dawing, "Mengusung moderasi Islam Di tengah masyarakat multikultural." *Rausyan Fikr: Jurnal Ilmu Studi Ushuluddin Dan Filsafat* 13.2 (2017): 225-255. <https://doi.org/10.24239/rsy.v13i2.266>

²⁵Direktur Jenderal Pendidikan Islam, *Pedoman Implementasi Moderasi Beragama... p. 3.*

²⁶Direktur Jenderal Pendidikan Islam, *Pedoman Implementasi Moderasi Beragama... p. 7-10.*

Furthermore, within the context of religious moderation, there lies the value of *khairun ummat*, which refers to the last²⁷, the best²⁸, and the chosen²⁹ *ummah*. Therefore, by utilizing this indicator, it is imperative to strengthen the religious faith of the inmates of Class II Watampone Penitentiary, enabling them to embrace their position as the exemplary community. As an exemplary community, it is incongruous to engage in actions that jeopardize the nation's future through the misuse of narcotics. In addition to the general religious approach, some suggestions provided include a Sufi approach, particularly in relation to the concept of a blessed life. This is crucial as initial data has revealed that there are several repeat offenders among the inmates, necessitating a distinct role or rehabilitation approach compared to previous methods.

3.3. The Revitalization and Resolution of Religious Moderation Based in Drug Abuse Rehabilitation

The forms of revitalization in the rehabilitation of drug abusers that are emphasized in this study include: (1) rejuvenation and refreshing of rehabilitation for drug abusers based on religious moderation; (2) strengthening rehabilitation for drug abusers with a basis in religious moderation; and (3) establishing cooperation and building commitment with the Class II A Penitentiary Institution of Watampone to carry out rehabilitation based on religious moderation for drug offenders. The principle is to collectively engage in the rehabilitation of inmates, with the hope of reducing drug abuse rates and eliminating recidivism. Drug prevention is a shared responsibility to combat it, as stipulated in Law Number 35 of 2009 concerning Narcotics. The constructive collaboration between the Penitentiary and academics is one of the steps taken in rehabilitating inmates who are drug abusers.

(1). Social Problems and Factors Contributing to Drug Abuse

Social issues arise when trying to understand the root causes faced by drug offenders in committing criminal acts. The rate of drug abuse can reach up to 70% of the total number of inmates in Class II A Penitentiary Institution of Watampone. Research findings reveal several underlying issues, including: (1) inmates of Class II Watampone Penitentiary involved in drug-related cases amounting to 392 cases or approximately 70% of the total number of inmates in Class II A Penitentiary Institution of Watampone. Additionally, some of them have had prior convictions (recidivists),³⁰ According to the statement provided by the head of the Penitentiary, it is evident that the inmates have a thorough understanding of the regulations associated with the Narcotics Law. However,

²⁷Arifin Zain, "Dakwah Dalam Perspektif Al-Quran Dan Al-Hadits." *At-Taujih: Bimbingan dan Konseling Islam* 2.1 (2019), p. 51. <https://doi.org/10.22373/taujih.v2i1.7209>

²⁸Ali Abdul Halim Mahmud, *Karakteristik Umat Terbaik* (Gema Insani, 1996).

²⁹Ridya Nur Laily, "Wasaf dan Derivasinya dalam Al-Qur'an: Analisis Semantik Toshihiko Izutsu." *Mashahif: Journal of Qur'an and Hadits Studies* 1.1 (2021), p. 14.

³⁰Azhar, S.H.,M.H. The Head of the Subsection for Registration of Class II A Penitentiary Institution of Watampone, *Interview*, Watampone, 26 December 2022.



they still engage in drug-related activities due to various circumstances, including economic conditions that compel them to do so. The desire to acquire instant monetary gains drives them to engage in drug abuse. The most influential factor is the environment, which not only attracts their interest but also serves as a platform for experimentation.³¹

The occurrence of drug abuse among prisoners is carried out for several fundamental reasons, including: (1) curiosity to experiment, without being aware of its effects and without considering the long-term consequences; (2) trends or lifestyles, seeking pleasure in life through drugs; (3) seeking an outlet for boredom or life problems by indulging in drugs to obtain momentary pleasure, without considering the future effects; (4) a mistaken understanding that occasional use does not lead to addiction; (5) environmental pressure or influence from certain groups to consume drugs; (6) fractured family environments, family disharmony that drives the search for pleasure without considering its impact; (7) uncontrolled and uninhibited social circles that provide opportunities to consume drugs secretly, leading to addiction.³²

(2). Resolution in Drug Abuse Rehabilitation

The internalization of religious moderation values based on national commitment and Religious Moderation in Faith, Islam, and Ihsan within the context of the concept of the Best Ummah (*Khairu ummah*) needs to address the issues faced by inmates through a persuasive approach, providing comments regarding the reasons for drug abuse. Religious moderation, as a government program, primarily aims to safeguard the integrity of the Unitary State of the Republic of Indonesia from radical ideologies. Therefore, an attempt is made to associate it with the issue of narcotics, emphasizing that not only radical ideologies but also narcotics are considered a threat to the Unitary State of the Republic of Indonesia, particularly affecting the future generations of the nation. As is well-known, the detrimental effects of narcotics consumption by young people, particularly teenagers, are widely recognized. Within the context of religious moderation, there are indicators of national commitment, which encompasses a broad range of responsibilities, including the commitment to safeguard the integrity of the Unitary State of the Republic of Indonesia from the invasion of narcotics, which can jeopardize the younger generation.

The enrichment that needs to be carried out in the context of rehabilitation is crucial in maintaining the Unitary State of the Republic of Indonesia, as the sustainability of this nation undoubtedly relies on the current younger generation or adolescents. If their sound

³¹Saripuddin Nakku, S.Sos., S.H., Head of Class II A Penitentiary Institution of Watampone, *Interview*, Watampone, 26 December 2022.

³²Based on the interview and observations conducted, it has been determined that the inmates in the Class II A Penitentiary Institution of Watampone are involved in drug abuse., Watampone, 25 Juni – 25 December 2022.

minds are compromised by narcotics, which pose a threat, it can be assured that it will have a detrimental impact on the country. Moreover, those who indulge in drug abuse will accumulate a perpetual sin when they destroy the nation's future generations, ultimately causing their descendants to indirectly experience the agony as well. Hence, emphasis should be placed on the inmates to contemplate the consequences if this nation were to collapse under the weight of narcotics, leaving them seeking refuge and aid. Let us reflect upon countries that have faced complexities, where ceasefires are widespread, and tensions persistently plague them due to the collapse of their governmental foundations.

Explanations such as these aim to elaborate and clarify to the inhabitants in order to instill a love for the Unitary State of the Republic of Indonesia, without risking the potential abuse that could adversely affect future generations of the nation. National commitment must be deeply rooted within oneself, as it has provided protection, a place to live, and security as stated in the 1945 Constitution of the Republic of Indonesia. Therefore, as responsible citizens, let us collectively contemplate the unity of the Unitary State of the Republic of Indonesia by refraining from causing harm to the younger generation, thereby avoiding any destruction to the Earth's surface.

Thus, from a normative juridical perspective, national commitment is necessary as a manifestation of adherence to the constitution or compliance with legislation, in this case, Law Number 35 of 2009 concerning Narcotics. This serves as a foundation for preventing and combating the abuse and illicit trafficking of narcotics, which significantly harm and endanger the lives of society, the nation, and the state.

In the normative theological context or religious approach, it is explicated that the essence of human beings is that of a *khalifa fi ardhi*, a representative or envoy of God on Earth.³³ It is elucidated that every human being is a caliph on the face of the Earth, accountable to oneself, one's family, and one's nation. This concept of caliphate is expounded upon in Surah Al-Baqarah/2:30.

وَأَذْ قَالَ رَبُّكَ لِلْمَلٰئِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

The Translation:

And (mention, O Muhammad), when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority." They said, "Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?" Allah said, "Indeed, I know that which you do not know."³⁴

³³Rahmat Ilyas, "Manusia sebagai khalifah dalam perspektif Islam." Mawa Izh Jurnal Dakwah dan Pengembangan Sosial Kemanusiaan 7.1 (2016), p. 176. <https://doi.org/10.32923/maw.v7i1.610>

³⁴Kementerian Agama RI, *Mushaf Tajwid dan Terjemah* (Solo: UD. Fatwa, 2017), p. 6,



The verse above mentions "فِي الْأَرْضِ خَلِيفَةً" which means "a successor" as stated in the interpretation of Al-Maraghi, to act as a representative of Allah in carrying out His commands towards mankind.³⁵ This caliphate also encompasses all individuals who possess extraordinary thinking abilities, even if they do not fully comprehend the secrets of the caliphate precisely, including not having precise knowledge of its processes. The human intellect has the capacity to manage this universe autonomously and can transform something to be valuable and beneficial.³⁶ Human beings, endowed with their intellect, possess the ability to discern between good and evil, determining what is right and what is wrong, distinguishing what is beneficial and what is excessive.³⁷ Therefore, as human beings, it is not appropriate to engage in prohibited actions that can harm one's soul and body, such as narcotics, if one uses their intellect. Such injections are what narcotics abusers need in order to understand and refrain from engaging in acts that are considered harmful to their intellect.

Furthermore, in the approach to religious moderation, the team strives to elucidate Religious Moderation within Ihsan. They aim to impart the concept of Ihsan to the detainees, emphasizing that Ihsan is another form of morality. Just as Iman (faith) and Islam, the primary sources of Ihsan are the Qur'an and hadith. The teachings of morality, as reflected in the Qur'an, instruct humanity to behave virtuously towards anyone, be it oneself, family, society, or the entire universe. The use of narcotics, including treating oneself poorly, is deemed unacceptable, as it can cause harm.

It is important to remind the detainees that no religion permits the use of drugs, as they are destructive. Islam itself, in the Qur'an, reminds humanity to behave kindly towards oneself, including one's own body parts. This is evident in the words of Allah (swt) in Surah Al-A'raf/7:31.

يٰۤاَيُّهَا اٰدَمُ خُذْ زِينَتَكَ عِنْدَ كُلِّ مَسْجِدٍ وَكُلْ وَاشْرَبْ وَلَا تُسْرِفْ ۗ اِنَّهُ لَا يُحِبُّ الْمُسْرِفِيْنَ ؕ

The translation:

O children of Adam, take your adornment at every masjid, and eat and drink, but be not excessive. Indeed, He likes not those who commit excess.³⁸

³⁵Al-Maraghi, *Tafsir al Maraghi, Terjemahan Bahrurun Abu Bakar, Jilid 2* (Semarang: Toha Putra, 1986), p. 129.

³⁶Zulhelmi, "Konsep Khalifah Fil Ardhi dalam Perspektif Filsafat (Kajian Eksistensi Manusia sebagai Khalifah)." *Intizar* 24.1 (2018), p. 44. <https://doi.org/10.19109/intizar.v24i1.1879>

³⁷Zulhelmi, "Konsep Khalifah Fil Ardhi dalam Perspektif Filsafat... p. 46.

³⁸Kementerian Agama RI, *Mushaf Tajwid dan Terjemah*, p. 154.

In the interpretation provided by the Ministry of Religious Affairs of the Republic of Indonesia in 2019, it is explained that in this verse, Allah regulates matters related to food and drink. During the era of ignorance (*Jahiliyah*), those who performed the pilgrimage would only consume filling food, without considering the consumption of nutritious and healthy food that provides the necessary nutrients and vitamins for the body. However, with the revelation of this verse, it is emphasized that food and drink should have their nutritional value enhanced and their consumption should be timed in a way that preserves one's health. This enables individuals to perform their religious duties with greater strength. The verse also explains that wearing good clothes, consuming nutritious food, and drinking beneficial beverages are all part of maintaining and safeguarding one's health in order to worship Allah properly. This is because bodily health is closely related to food and drink. Excessive consumption of food and drink can disrupt one's health.

Therefore, God prohibits excess in eating and drinking. The prohibition of excess contains several meanings, including:

- 1) Do not exceed the portion of food and drink itself. For excessive eating and drinking beyond limits will bring about illness. Eat when you feel hungry, and once you have eaten, do not overindulge. The same goes for drinking; drink when you feel thirsty, and when the thirst is quenched, stop drinking, even if the desire to eat or drink remains.
- 2) Do not exceed in spending to buy food or drink, as it will result in loss. If expenses exceed income, it will lead to significant debt. Therefore, everyone must strive to ensure that the peg is not larger than the pillar.
- 3) Included in excess is also the consumption of food and drink that God has forbidden.

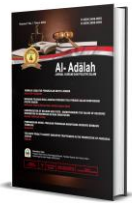
In this regard, the Prophet Muhammad has said:

وَعَنْ عَمْرٍو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : كُلْ، وَاشْرَبْ، وَالْبَسْ، وَتَصَدَّقْ فِي غَيْرِ سَرَافٍ، وَلَا مَخِيلَةٍ . أَخْرَجَهُ أَبُو دَاوُدَ وَأَحْمَدُ وَعَلَّقَهُ الْبُخَارِيُّ

The meaning:

From 'Amr Ibn Shu'aib, from his father, from his grandfather, may Allah be pleased with them, they said, the Messenger of Allah (peace be upon him) said, "Eat, drink, and clothe yourselves, and give in charity without extravagance (*israf*) and without arrogance (*makhilah*).³⁹

³⁹The narration is attributed to Abu Daud, Ahmad (No. 6695), and Bukhari at the onset of the Book of al-Libas in their respective Sahih collections, where they transmit it in a suspended manner. For further reference, please consult Fath al-Bari, Volume 10, page 252.



Excessive actions that go beyond limits not only cause damage and harm but are also disliked by Allah. Any action that is disliked by Allah, if carried out, will undoubtedly bring about danger. This includes narcotics, which have been deemed forbidden by religious scholars due to their harmful effects on the human body and the potential damage they can inflict on one's mental faculties. Its legal position is analogously compared to the prohibition of intoxicants (*khamar*) due to the similarity of their underlying reasons, thus making it equally forbidden.

The revitalization of rehabilitation is carried out to elucidate to the incarcerated individuals, touching upon its dimensions as their status. A moderate approach in rehabilitation is employed by explaining the concept of the best community (*khairu ummah*). It is explained that those who adhere to the Islamic faith are undoubtedly part of the community of Prophet Muhammad, the best community, as stated in Surah Ali 'Imran/3:110.

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ

The translation:

You are the best nation produced (as an example) for mankind. You enjoin what is right and forbid what is wrong and believe in Allah. If only the People of the Scripture had believed, it would have been better for them. Among them are believers, but most of them are defiantly disobedient.⁴⁰

The above verse illustrates the idealism of the best community, which is a believing community that promotes enjoining good and forbidding evil. In interpreting this verse, Ibn Kathir mentions that the meaning of the best community is that the community of Prophet Muhammad is the best community among all communities that have ever existed and the most beneficial to other people. According to this explanation, it is not fitting for the best community to engage in actions that cause harm. If narcotics only harmed oneself, perhaps it could be overlooked. However, it is not just that, as it can damage future generations of the nation and even undermine the foundations of the state by harming the nation's youth.

Positioning oneself as the exemplary community member, it is inappropriate to engage in activities that can undermine the future generations of the nation. Even in religious moderation, accommodating local culture is explained. The prevalence of drug abuse in the Penitentiary, where the majority of the inmates are Bugis people, should prompt reflection on the fact that the Bugis customs strongly emphasize the concept of

⁴⁰Kementerian Agama RI, *Mushaf Tajwid dan Terjemah*, p. 64.

"siri" (virtue), and this should be taken into consideration. Drug abuse is an immoral act, thus it is fitting to adopt the concept of "siri" as a means to foster awareness and refrain from engaging in immoral behavior. As the Bugis saying goes, "taro'i siri ale'ta" or "pada taroi alemu siri" which translates to English as "preserve your virtue within yourself"⁴¹.

siri'ji nanimmantang attalasa'ri linoa, punna tenamo siri'nu matemako kaniakkangngami angga'na olok-oloka.

(Merely through our sense of shame, we are able to exist in this world. If that sense of shame were to vanish, it would be preferable to cease living, for you would no longer hold any significance whatsoever; even animals would possess greater worth than you)

The incorporation of local wisdom as part of religious moderation also serves as appropriate material in reaching the hearts of inmates in the Penitentiary. The implementation of local wisdom is undertaken as a fundamental manifestation of the rejection of any form of actions that can cause harm, including narcotics, which have been condemned as prohibited substances⁴² Within it, it can harm the human body, and even impair one's sanity.

In addition, the values within religious moderation are constitutional compliance. As citizens, we must be obedient and compliant with the state's constitution. In this rehabilitation process, rehabilitation is also carried out by explaining how narcotics are regulated by laws as a form of criminal act. The connection between rehabilitation and the foundation of religious moderation lies in the value of obedience to the constitution. It is explained to the inmates of Class II A Penitentiary Institution of Watampone. In this case, the instructional material explains that the use of narcotics for purposes other than medical treatment is considered a violation. The legal system in Indonesia defines it as drug abuse and classifies it as a narcotic crime regulated by Law No. 22 of 1997, later amended by Law No. 35 of 2009 on narcotics.

Regarding narcotics, Law No. 35 of 2009 also explains that they can be substances, drugs, plants, or non-plants that can cause loss of consciousness, alleviate pain, and induce dependence. Why does the state prohibit it? Because of its destructive nature, the state regulates it in Law No. 35 of 2009 on Narcotics because it is not suitable for consumption. If narcotics were beneficial, the state would not prohibit them. However, the state has considered the negative consequences that will arise and has taken this course of action. A simple illustration is that the state is like a mother (parent) who does not want to see her child sick. Similarly, the state does not want to see its citizens sick and damaged due to these illicit substances.

⁴¹Mahluddin, *Telaah Kritis Nilai Edukatif Pappaseng Dalam Elong Ugi*, (Tesis, Program Pascasarjana Magister Pendidikan Bahasa dan Sastra Indonesia Universitas Muhammadiyah Makassar 2017), p. 46.

⁴²Syarifuddin, "Napza Dalam Perspektif Hukum Islam." *IQTISHADUNA: Jurnal Ilmiah Ekonomi Kita* 1.2 (2012), p. 282.



So the recommendations for revitalizing rehabilitation for narcotics abusers are (1) increasing understanding and awareness for assisted citizens in narcotics cases on the basis of religious moderation values; (2) strengthening rehabilitation for narcotics abusers on the basis of religious moderation and (3) coordinating with the rehabilitation penitentiary in carrying out rehabilitation on the basis of religious moderation; (4) strengthening the understanding of the inmates on the greatest wisdom of prohibiting drug consumption on the basis of religious moderation; (5) strengthening the understanding of abusers of the damage caused by drugs to the nation's generation on the basis of national commitment; (6) strengthen the belief to leave the illicit goods, and not repeat it again; (5) understand and strengthen the concept of the best ummah (*khairu ummah*), that ideally the best ummah, namely the faithful who advocate *amar makruf nahi munkar*, the best ummah of all ummah that have ever existed and the most beneficial, then it is not appropriate to abuse narcotics which can damage themselves

4. Conclusion

The revitalization of religion-based moderate rehabilitation serves as one alternative in conducting rehabilitation within social institutions. The emphasis of moderate religious rehabilitation lies in approaching the beneficiaries by reinforcing their commitment to the nation. Loving the Unitary State of the Republic of Indonesia is imperative, as it involves safeguarding against drug abuse, which can jeopardize the integrity of the nation and harm future generations. In approaching the beneficiaries within the context of local cultural accommodation, it is essential to revive the strong cultural roots as a foundation for weakening their drug consumption habits, which are deemed immoral and contrary to their inherent nature, causing embarrassment to their families and society. Moreover, it is important to enlighten the beneficiaries about their role as stewards of the earth and as the best community (*khairu ummah*), which entails refraining from engaging in harmful activities that could detrimentally affect themselves, others, and the nation. Above all, religious moderation encompasses compliance with the constitution, hence obedience to Law No. 35 of 2009 concerning narcotics, which legally prohibits their consumption. Philosophically, this prohibition exists due to the potential harm to both the physical and mental well-being of individuals if narcotics are consumed.

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