

The Effectiveness of Religious Rehabilitation in The Cure of Narcotic Addictives

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Article Info

Received: 22 -7 - 2022

Revised: 23 - 9 - 2022

Accepted: final ready to
publish for 2022 regular
editions

Keywords:

Effectiveness, Religious
rehabilitation, Narcotics
Addicts.

Abstract

The purpose of this study was to find out and analyze the effectiveness of religious rehabilitation based on the level of success in healing narcotics addicts as a step to reduce the amount of narcotics abuse. In this study, using an empirical juridical approach. The application of religious rehabilitation at the Maunatul Mubarak Islamic Boarding School in Demak is by conducting spiritual counseling using the Islamic religious guidance method, namely by Islamic religious lectures and joint dhikr, the dzikir is carried out after congregational prayers, followed by lectures and joint prayers. Meanwhile, the Therapeutic Community Method is applied in the learning process at the Rumah Damai Foundation in Semarang, where the community is prioritized to achieve healing. Addicts help each other to achieve healing. The effectiveness of religious rehabilitation can vary, the success rate of rehabilitation depends on the quality of the program implemented and the condition of the patient. Observations at the Maunatul Mubarak Islamic Boarding School in Demak and the Rumah Damai Foundation in Semarang show that religious rehabilitation can be effective in helping to overcome drug addiction with the right rehabilitation program and the support of experienced mentors.

I. Introduction

Today, drug abuse in Indonesia has reached an alarming point. The number of narcotics users and addicts from year to year shows an increasing number. Narcotics misuse is a worrying danger because narcotics can damage the users' personalities, both physically and mentally.¹ Narcotics abuse is a national threat that needs to be considered in a multidimensional manner, both from a micro (family) and macro (national) perspective. However, in terms of the type of substance, drug addiction is a mental and behavioral illness that has an impact

¹ Sami'an, Legal Understanding Regarding the Hazards of Drugs in The Framework of Community Development, *Pena Justisia*, Vol.20, No.2, December, 2021, page.136-146

on the mental state of the person concerned and causes various social problems to criminal acts. The threat of the dangers of drugs has grown rapidly and is worrying the community, especially since drug abuse has now reached the elementary school level and in rural areas.²

Narcotics are substances or drugs that are very useful and necessary for the treatment of certain diseases. However, if it is misused or used not in accordance with the standard of treatment, it can have very detrimental consequences for individuals or society, especially the younger generation. This will be more detrimental if, accompanied by abuse and illicit narcotics which can result in greater danger to the nation's life and cultural values which will ultimately weaken national security.³

Narcotic abuse can result in both physical and mental disorders. This condition is very detrimental when coupled with illicit narcotics trafficking.⁴ Basically, the distribution of narcotics in Indonesia is very wide. Law No. 35 of 2009 concerning Narcotics has given different treatment to perpetrators of narcotics abuse. Narcotics users or addicts as perpetrators of narcotics crimes are subject to imprisonment given to perpetrators of narcotics abuse. Besides that, it can be said that a narcotics addict is a victim, as shown by the provision that narcotics addicts can be sentenced to rehabilitation.⁵

Narcotics users can be distinguished, among others, as narcotics addicts and victims of narcotics abuse. A narcotics addict is a person who uses or abuses narcotics and is in a state of dependence on narcotics, both physically and psychologically, while a victim of narcotics abuse is someone who accidentally uses narcotics, because they are persuaded, tricked, coerced and/or threatened to use narcotics.⁶

² Juanda Juanda, Reza Fauzan, Satriananda Satriananda, Erna Yusnianti, Penyuluhan Pencegahan, Penyebaran Dan Penggunaan Narkoba Di Desa Meunasah Mesjid Punteut Kecamatan Blang Mangat Kota Lhokseumawe, *Jurnal Vokasi*, Vol 1, No 2 (2017), page 104-107

³ Andri Winjaya Laksana, Tinjauan Hukum Pidana Terhadap Pelaku Penyalahgunaan Narkotika Dengan Sistem Rehabilitasi, *Jurnal Pembaharuan Hukum*, Vol 2, No 1 (2015), page 74-85

⁴ Agus Darwanta, Handoyo Prasetyo, A Juridical Study of the Rehabilitation Judgment Assessment for Narcotics Abuse, *International Journal of Science and Research (IJSR)*, Volume 10 Issue 12, December 2021, page.858-863

⁵ Sepha Dwi Hananto, Anis Mashdurohatun, Penegakan Hukum Pidana Terhadap Terdakwa Pengguna Narkoba Yang Menjalani Rehabilitasi Di Polda Jateng, *Jurnal Hukum Khaira Ummah*, Vol 13, No 1 (2018), page 161-170

⁶ Hary Jackson Sembiring, Yamin Lubis, Adil Akhyar, Efektivitas Pusat Rehabilitasi Terhadap Pecandu Narkobadi Kota Medan Ditinjau Dari Undangundang Nomor 35 Tahun 2009

Drug rehabilitation according to David Arnot is a process of recovering a person from a drug addiction disorder, this recovery can be short or long term. Rehabilitation is also a comprehensive recovery process for addiction to drug abuse, including biopsychosocial and spiritual aspects that require a long period of time, strong will, patience, consistency, and continuous learning. Which means clients need to have awareness to change and be able to build a better quality of life.⁷

Rehabilitation of narcotics addicts is a process of treatment to free addicts from dependence, and the period of undergoing rehabilitation is counted as a period of serving a sentence. Rehabilitation of narcotics addicts is also a form of social protection that integrates narcotics addicts into social order so that they will no longer abuse narcotics. Based on Law Number 35 of 2009 concerning Narcotics there are at least 2 (two) types of rehabilitation, namely medical and social.⁸

In retrospective studies, recovering addicts often report spirituality as an important component of their recovery efforts and for helping sustain the changes made during treatment. In addition, spiritually oriented programs such as Narcotics Anonymous (NA) and Alcoholics Anonymous (AA) are very popular, especially in the United States, and although it is very difficult to judge the effectiveness of such programs in their naturalistic incarnation, it can be attested to the effectiveness of spiritual improvement. and religion. With these findings, it will be very useful for therapy with spiritual/religious-based behavior changes to facilitate self-control and prevent relapse.⁹

It is only natural that drug abusers are brought closer to religious knowledge. Because indeed most of the causes of drug abuse are a lack of knowledge of religious knowledge. In the abusers who, from their great

Tentang Narkotika (Studi Kasus DiPanti YuamiMedan), *Jurnal Ilmiah Metadata*, Vol.4 No.2, page 167-188

⁷ Putri Herdriani, Palupi Lindiasari Samputra, Pengaruh Layanan Rehabilitasi Narkotika terhadap Kualitas Hidup Warga Binaan Pemasyarakatan di Lembaga Pemasyarakatan, *Jurnal Ilmiah Universitas Batanghari Jambi*, Vol. 21, No. 3, Oktober 2021, page 1237-1244

⁸ Lysa Angrayni, Yusliati, *Efektivitas Rehabilitasi Pecandu Narkotika (Studi di Loka Rehabilitasi Badan Narkotika Nasional Batam)*, Uwais Inspirasi Indonesia, Ponorogo, 2018, page 6

⁹ Akhmad, Askrening, Indriono Hadi, Ismail, Efektivitas Terapi Spritual Shalat Dan Dzikir Terhadap Kontrol Diri Klien Penyalahgunaan Napza, *Hijp: Health Information Jurnal Penelitian*, Volume 11, Nomor 2, Desember 2019, page 77-90

curiosity, from trial and error to dependence, it is only natural that by bringing religious knowledge closer they feel peaceful and calm.¹⁰

In this study the authors made observations in two places, namely the Maunatul Mubarak Demak Islamic Boarding School and the Semarang Peace House Foundation. The purpose of this study was to find out and analyze the effectiveness of religious rehabilitation based on the level of success in healing narcotics addicts as a step to reduce the amount of narcotics abuse.

2. Research Method

In this study, using an empirical juridical approach. The types and sources of data used are primary and secondary data. Data collection techniques with literature and field studies (observation, interviews and questionnaires). Qualitative descriptive data analysis.¹¹

3. Results and Discussion

1. Application of Religious Rehabilitation in Curing Narcotics Addicts

The abuse of narcotics, psychotropics and other addictive substances is a disturbing social problem in society. The impact is not only on the physical impact, but also the impact on the social environment. Drug abuse is a matter of concern.¹²

In general, the impact of drug addiction can be seen on a person's physical, psychological and social. Physical, psychological and social impacts are always closely related to one another. Physical dependence will result in excruciating pain (withdrawal) if withdrawal occurs (not taking the drug on time) and a psychological drive in the form of a very strong desire to consume. These physical and psychological symptoms are also related to social symptoms such as the urge to lie to parents, steal, be angry, manipulative, and other deviant behaviors.¹³

¹⁰ Amar Ma'ruf, Pendekatan Studi Islam Dalam Rehabilitasi Penyalahguna Narkoba, *Jurnal Tawadhu*, Vol 2, No. 1 (2018), page 381-409

¹¹ Oting Supartini, Anis Mashdurohatun, Akibat Hukum Akta Perjanjian Kredit Yang Dibuat Notaris Dengan Jaminan Hak Tanggungan Adanya Kepastian Hukum Dan Keadilan Para Pihak, *Jurnal Pembaharuan Hukum*, Vol 3, No 2 (2016), page 215

¹² Uyat Suyatna, Evaluasi Kebijakan Narkotika Pada 34 Provinsi Di Indonesia, *Sosiohumaniora - Jurnal Ilmu-ilmu Sosial dan Humaniora*, Vol. 20, No. 2 (2018), page 168-176

¹³ Maudy Pritha Amanda dkk, Penyalahgunaan Narkoba Di Kalangan Remaja (adolescent substance abuse), *Jurnal Penelitian & PPM*, Vol 4, No. 2 (2017) page 129.

The role of rehabilitation in curing dependence for narcotics addicts is very important, because of the increasing number of narcotics addicts among children and adolescents. The effectiveness of rehabilitation to cure victims of narcotics is urgently needed, considering the difficulty of victims or drug users to be freed from narcotics dependence individually. Narcotics users or addicts on the one hand are perpetrators of crimes, but on the other hand they are victims. Every narcotics abuser who uses his criminal provisions is regulated in article 127 of Law no. 35 of 2009 concerning Narcotics. Article 127 stipulates that every narcotics abuser is punishable by imprisonment while narcotics addicts and victims of narcotics abuse are placed in medical rehabilitation and social rehabilitation institutions.¹⁴

A good rehabilitation center or institution must meet the requirements, among others:¹⁵

- a) Adequate facilities and infrastructure including buildings, accommodation, hygienic bathrooms/WC, nutritious and halal food and drinks, classrooms, recreation rooms, individual and group consultation rooms, family consultation rooms, worship rooms, sports rooms, skill rooms and so forth;
- b) Professional staff (psychiatrists, general practitioners, psychologists, social workers, nurses, clergymen/clergy and other experts/instructors). These professionals are to carry out related programs;
- c) Good management;
- d) Adequate rehabilitation curriculum/program according to needs;
- e) Strict rules and regulations to prevent violations or violence from occurring;
- f) Strict security so as not to allow the circulation of NAZA in the rehabilitation center (including cigarettes and alcohol).

Raising Religious Awareness is a process rather than an accumulation of all life experiences that are recognized as a reflection of a philosophy and outlook on life, thereby presenting positive values, a conscious condition as a process of maturation resulting from the development of religious character and continued as a spiritual journey. Religiosity and religion are indeed one unit that cannot be

¹⁴ Dina Novitasari, *Rehabilitasi Terhadap Terhadap Anak Korban Penyalahgunaan Narkoba*, *Jurnal Hukum Khaira Ummah*, Vol. 12. No. 4 (2017), page 917-926

¹⁵ Mohammad Irfangi, *Implementasi Pendekatan Religius Dalam Rehabilitasi Korban Penyalahgunaan Narkoba di Rumah Sakit Khusus Jiwa H. Mustajabah Purbalingga*, *Jurnal Kependidikan*, Vol. 3 No. 2 (2015), page 70-88

separated. According to Mangunwidjaya, when viewed from its appearance,¹⁶ religion refers more to an institution that regulates human worship of God, while religiosity refers more to aspects that are in the depths of the human heart. Religiosity refers more to the quality aspects of religious people. Religion and religiosity support and complement each other because both are logical consequences of human life which has two poles, namely the pole of personal life and the pole of togetherness in society.¹⁷

Based on observations at the Maunatul Mubarak Islamic Boarding School, Demak implemented Islamic religious guidance activities for drug addicts. According to Muhamad Sodikin, Islamic religious guidance is the provision of assistance to individuals or groups so that they become aware of their existence again as creatures of Allah who should be in harmony with Allah's provisions and instructions so that they can achieve happiness in this world and in the hereafter. The activities provided are participating in learning activities, listening to spiritual teachings (religious lectures), praying in congregation, reading the Koran or short letters, and praying together every Monday at Isha.¹⁸

In the implementation of spiritual counseling using the Islamic religious guidance method, namely by Islamic religious lectures and joint dhikr, the implementation of dhikr is carried out after congregational prayers, followed by lectures and joint prayers. Dhikr contains mystical psychotherapeutic power to achieve peace of mind. Dhikr is also capable of giving healing suggestions, because with dhikr someone will remember that it is only Allah SWT who makes and cures all diseases. Doing dhikr has the same value as relaxation therapy, which is a form of therapy that emphasizes how the patient must rest and relax by reducing tension or psychological stress.¹⁹

In teaching and learning activities it is hoped that drug addicts can learn about religious subject matter, such as rules and laws applied in Islam. The subject matter provided is fiqh, taufid, aqeedah morals and al-Qur'an-hadist. The science of fiqh studies human life and its laws, such as prayer and its laws and

¹⁶ Andisti, M.A. dan Ritandiyono, Religiositas dan Perilaku Seks Bebas pada Dewasa Awal. *Jurnal Psikologi*. Vol.1, No.2 (2008), page 21-38

¹⁷ Aji Khojinatul Asror, Rehabilitasi Korban Penyalahgunaan Narkoba melalui Terapi Religius di Yayasan Serba Bakti Pondok Pesantren Suryalaya Inabah XIV Garut, *Irsyad: Jurnal Bimbingan, Penyuluhan, Konseling, dan Psikoterapi Islam*, Volume 5, Nomor 1, (2017), page 21-38

¹⁸ Results of Interview with Muhamad Shodikin, Administrator of the Maunatul Mubarak Demak Islamic Boarding School, on January 11, 2023

¹⁹ Aisyatin Kamila, Psikoterapi Dzikir Dalam Menangani Kecemasan. *Happiness, Journal of Psychology and Islamic Science*, Vol. 4 No. 1 (2022), page 40-49

procedures, fasting, zakat, sharia, munakahah, and so on. Tawhid is the study of divinity. The moral aqeedah that is taught is about how to socialize, speak, and behave. While the al-Qur'an-hadith that is taught is a guideline for Muslims, for this reason, Muslims have an obligation to study it and practice its contents.

In running a rehabilitation program to teach religious knowledge and realize drug addict patients. Of course, counselors have a close relationship with patients. Because emotional closeness will be able to establish a sense of brotherhood / kinship so that counselors have the convenience of conveying subject matter and in awakening drug addict patients from this mistake.²⁰

The Rumah Damai Semarang Foundation is a place for religious rehabilitation that uses a Christian religious approach. The coaching will be carried out in 3 stages, namely the stages of physical healing, soul healing and socialization. The coaching process takes approximately 1 year, in the coaching process patients are also taught various kinds of skills such as cooking, mushroom cultivation and making handicrafts, so that when they leave the rehabilitation center the patient can return to the community environment independently.

The Therapeutic Community method is applied in the learning process at the Rumah Damai Semarang Foundation where it puts community first to achieve healing. Addicts help each other to achieve healing. Likewise with the addiction counselor at Rumah Damai Semarang Foundation who is also a former drug addict. The spiritual-based method will be combined with the Therapeutic Community Method where addicts are required to draw closer to God.

Interview Results with Mentor A. "In the learning process with lectures, discussions, playing games and questions and answers are carried out at the Rumah Damai Foundation in Semarang. The application of Christian religious learning is also carried out during the learning process. By using these methods, it is expected that patients can receive messages from mentors properly."²¹

Based on observations, interpersonal communication is part of the Therapeutic Community Method where there is a direct exchange of messages involving the communicator and communicant and an immediate response

²⁰ Nurdin Bakri, Barmawi, Efektifitas Rehabilitasi Pecandu Narkotika Melalui Terapi Islami Di Badan Narkotika Nasional (Bnn) Banda Aceh, *Jurnal Psikoislamedia*, Volume 2, Nomor 1, April 2017, page 86-95

²¹ Interview with the Mentor of the Rumah Damai Foundation in Semarang, on January 7, 2022

occurs. Interpersonal communication occurs at any time, not only during counseling but in spare time so that a sense of security and comfort can be created which will foster familiarity and mutual assistance between addiction counselors and drug addicts and even addiction counselors treat drug addicts like brothers.

2. The Effectiveness of Religious Rehabilitation in Curing Narcotics Addicts

According to Agung Kurniawan, effectiveness is the ability to carry out tasks, functions (operations, activities, programs or missions) of an organization or the like without pressure or tension between its implementation. Effectiveness is always related to the relationship between the expected results and the results achieved. In general, effectiveness focuses on the goals to be achieved.²²

Religious rehabilitation programs can help cure drug addicts in several ways, including:

- a) Helping to increase the motivation of drug addicts to recover and restore their quality of life from the support of the religious community and family.
- b) Strengthening mental and spiritual resilience through religious activities carried out during the rehabilitation process.
- c) Help drug addicts to build relationships with society and develop social skills.

The regius method of rehabilitation does not guarantee recovery for every patient. The effectiveness of religious rehabilitation depends on several factors, including:

- a) Level of patient involvement: patients who are actively involved in a planned religious rehabilitation program and have a strong motivation to change, have a higher effectiveness rate of religious rehabilitation.
- b) The quality of the rehabilitation program: a quality and structured rehabilitation program will contribute to the effectiveness of religious rehabilitation.
- c) Skills of the therapist/mentor: Experienced therapists/mentors can assist patients in benefiting from a religious rehabilitation program.
- d) Family support: Family support is important in helping to maintain the results of a religious rehabilitation program and preventing patients from experiencing a relapse.

²² Dwi Afrimetty Timoera dan Agus Martono, Efektivitas Rehabilitasi Dan Pola Pembinaan Terhadap Pecandu Narkotika Di Balai Besar Rehabilitasi Badan Narkotika Nasional Indonesia Lido Bogor, *Jurnal Ilmiah Mimbar Demokrasi*, Vol. 16 No. 1, (2016), page 81-102

- e) Patient uniqueness: The religious rehabilitation program must be adapted to the patient's condition, this is because each patient has different needs and conditions.

The effectiveness of religious rehabilitation can vary, the success rate of rehabilitation depends on the quality of the program implemented and the condition of the patient. Observations at the Maunatul Mubarak Islamic Boarding School in Demak and the Rumah Damai Foundation in Semarang show that religious rehabilitation can be effective in helping to overcome drug addiction with the right rehabilitation program and supported by experienced mentors.

4. Conclusion

Implementation of religious rehabilitation at the Maunatul Mubarak Demak Islamic Boarding School by carrying out counseling that is spiritual in nature using the Islamic religious guidance method, namely by Islamic religious lectures and joint dhikr, the dzikir is carried out after congregational prayers, followed by lectures and joint prayers. Meanwhile, the Therapeutic Community Method is applied in the learning process at the Rumah Damai Foundation in Semarang, where the community is prioritized to achieve healing. Addicts help each other to achieve healing.

The effectiveness of religious rehabilitation can vary, the success rate of rehabilitation depends on the quality of the program implemented and the condition of the patient. Observations at the Maunatul Mubarak Islamic Boarding School in Demak and the Rumah Damai Foundation in Semarang show that religious rehabilitation can be effective in helping to overcome drug addiction with the right rehabilitation program and supported by experienced mentors.

5. Acknowledgement

The author would like to thank LPPM UNISSULA, Faculty of Law UNISSULA, Semarang, Indonesia, and all parties who have assisted during this paper's writing.

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