



Implementation of Rehabilitation for Drug Abuse Victims at the Amelia Rehabilitation Foundation in North Sumatra

(Analysis of BNN Regulation No. 14 of 2011 and Maqashid Al-Syari'ah)

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Abstract

This study aims to analyze the implementation of drug rehabilitation programs through the lens of *maqashid al-shari'ah*, emphasizing the protection of the five essential objectives of Islamic law. The research focuses on the rehabilitation practices at the Amelia Foundation in North Sumatra as a case study. A qualitative approach was employed, combining conceptual and case study methods. Data were collected through in-depth interviews with counselors and residents, as well as documentation of the rehabilitation activities. The findings reveal that the Therapeutic Community (TC) model applied at the foundation aligns with the five principles of *maqashid al-shari'ah*: *hifz al-din* (protection of faith) through spiritual development and worship guidance; *Hifz al-nafs* (protection of life) through medical care and social support; *hifz al-'aql* (protection of intellect) through counseling and mental education; *hifz al-nasl* (protection of progeny) through family responsibility formation; and *hifz al-mal* (protection of wealth) through vocational training and entrepreneurship programs. This study contributes to the development of a holistic rehabilitation framework that integrates spiritual, moral, and economic dimensions. It highlights the significance of *maqashid al-shari'ah* as an alternative Islamic paradigm for sustainable and meaningful drug recovery programs.

Keywords: Drug Abuse Rehabilitation; Therapeutic Community; *Maqashid al-Syari'ah*

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Introduction

The implementation of drug rehabilitation programmes in Indonesia still faces serious challenges, both in terms of regulation, human resources, and the effectiveness of services in the field. Although the government, through the National Narcotics Agency (BNN), has established various policies, such as BNN Regulation No. 14 of 2011 concerning the procedures for the rehabilitation of drug abusers, its implementation has not been optimal in a number of rehabilitation institutions. and its effectiveness still needs to be examined more deeply, including from the perspective of *Maqashid Al-Syari'ah* (sharia objectives) which emphasises the protection of life (*Hifzih an-Nafs*), intellect (*Hifzih al-'aql*), property (*hifzih mal*), honour (*hifzih irdb*), and lineage (*hifzih an-nasl*).¹ A study conducted by Hasibuan indicates that the main challenges in implementing rehabilitation programmes include a shortage of professional counsellors, weak oversight of programme implementation, and a lack of integration between medical and spiritual approaches.² This is where the relevance of the maqashid syariah approach becomes significant, as it offers a comprehensive and holistic value framework in recovery efforts, particularly in the context of private institutions such as the Amelia Rehabilitation Foundation in North Sumatra, which integrates Islamic values into the rehabilitation process.

The National Narcotics Agency (BNN) bears a complex multidimensional responsibility, where the most fundamental aspect involves the design and implementation of national-level strategic policies focused on prevention and eradication of drug abuse and illicit drug trafficking, including narcotics precursors. Additionally, the BNN plays a role in addressing and mitigating issues arising from substance abuse. In fulfilling its mandate, the BNN not only carries out its core tasks but also functions as a coordinator with the police and as a catalyst in strengthening the capabilities of medical and social rehabilitation institutions for individuals suffering from drug dependence or those caught in the cycle of drug abuse. Furthermore, the BNN strives to optimise community empowerment to create an environment more resistant to illicit drug trafficking, accompanied by monitoring mechanisms, guidance, and intensified preventive activities involving various social elements.³

Drug-related crimes have become a critical issue requiring maximum effort from the government and law enforcement agencies to address.⁴ In order to systematically combat drug abuse, legal regulations have been implemented to strictly control the distribution, import, export, cultivation, and use of narcotics through comprehensive oversight mechanisms. In response to the escalating and widespread abuse of narcotics, the Indonesian government has reformed its policies by replacing Law No. 22 of 1997 with Law No. 35 of 2009 on Narcotics. This regulation establishes coercive provisions to combat the illegal circulation of narcotics through the application of criminal sanctions, including financial penalties, imprisonment, life imprisonment, and the death penalty. Additionally, this regulation accommodates the medical use of narcotics and establishes rehabilitation

¹ Teguh Samta Adrian, Nurussakinah Daulay, and Abdul Aziz Rusman, "The Maqashid Syariah Perspective on the Implementation of Counselling Services in Addressing Bullying," *WARAQAT: Jurnal Ilmu-Ilmu Keislaman* 9, no. 1 (2024): 178–93.

² Nazlia Rahmidiani Hasibuan and Franklin Asido Rossevelt, "Kapasitas Organisasi Badan Narkotika Nasional Provinsi (BNNP) Sumatera Utara Dalam Implementasi Rehabilitasi Bagi Pecandu Dewasa," *Innovative: Journal Of Social Science Research* 4, no. 5 (2024): 5631–45.

³ Daniella Constantine Tongkeles, "Koordinasi Badan Narkotika Nasional (Bnn) Dengan Lembaga Masyarakat Dalam Penegakan Peredaran Narkotika," *Lex Crimen* 11, no. 1 (2022).

⁴ Putri Yulia Citra Br Berutu et al., "Upaya Berteologi Kontekstual Dalam Memerangi Penyalahgunaan Narkoba," *Jurnal Silih Asab* 1, no. 2 (2024): 115–30.

mechanisms, both medical and social, for individuals involved in the abuse of these prohibited substances.⁵

The results of a study on the rehabilitation of children who are victims of drug abuse reveal these kids are victims of drug abuse, which is a manifestation of deviant behaviour that has emerged due to the fast pace of modern life and technology, coupled with a lack of supervision from parents and the government. This phenomenon falls under the category of ‘crime without a victim,’ meaning that although the act does not directly harm others, the person who commits it becomes the victim of their own actions. Therefore, rehabilitation for children involved in drug abuse is carried out as a step to restore their condition, as well as one of the efforts to provide legal protection for their future, with the hope that they will not become further entangled in more serious problems.⁶

Rehabilitation as a preventive measure to prevent victims from falling into more serious problems is related to the role of the National Narcotics Agency (BNN) in addressing drug-related issues in high-risk areas, such as Pelita Village in Samarinda City, which has proven to be quite effective. Facing the high threat of drug trafficking today, the BNN implements various strategies, including coordinating with police authorities to take action against drug offenders.⁷

This study expands, deepens, and integrates approaches that have not been fully covered in previous studies. Previous studies, such as research on the rehabilitation of child victims of drug abuse, highlight the phenomenon of crime without victims and the importance of a preventive approach through legal protection. Meanwhile, other studies appreciate the effectiveness of the BNN in addressing drug trafficking in high-risk areas, such as Pelita Village, Samarinda, through enforcement strategies and coordination with law enforcement agencies.⁸ However, this study is different because it does not only focus on positive and empirical legal aspects but also links them to the principles of *Maqashid Al-Syari’ah*, particularly the protection of life (*hifzih al-nafsi*) and intellect (*Hifzih al-’aql*), thereby providing a philosophical-religious perspective that has not been extensively discussed in previous literature. This research serves as a bridge between state policy and Islamic legal principles, while also providing more holistic recommendations, such as integrating a religious approach into rehabilitation programmes.

The implementation of rehabilitation for victims of drug abuse at the Amelia Rehabilitation Foundation still needs to be studied in greater depth in relation to the regulations established by the government, one of which is through the authority of the National Narcotics Agency (BNN). Therefore, every rehabilitation institution should adhere to the regulations set forth in BNN Regulation No. 14 of 2011, specifically Articles 11-27, which address rehabilitation objectives, procedures, initial intake, detoxification, pre-rehabilitation, counselling, reintegration, further guidance, and the integration phase into society.

The programmes implemented in rehabilitation institutions are analysed by considering the dimensions of Islamic legal values. From an Islamic legal perspective, a rehabilitation programme must be oriented towards objectives aligned with the principles of Sharia law, known as *Maqashid Al-Syari’ah*. This means that every system developed by rehabilitation

⁵ Siswanto Sunarso, *Politik Hukum Dalam Undang-Undang Narkotika (UU Nomor 35 Tahun 2009)* (Rineka Cipta, 2012).

⁶ Dina Novitasari, “Rehabilitasi Terhadap Terhadap Anak Korban Penyalahgunaan Narkoba,” *Jurnal Hukum Khaira Ummah* 12, no. 4 (2017): 917–26.

⁷ Diki Pahlevi, “Peran Badan Narkotika Nasional (Bnn) Dalam Penanggulangan Narkoba Di Kelurahan Pelita Kota Samarinda,” *Ilmu Pemerintahan* 8, no. 2 (2020): 60–75.

⁸ Aswan Afandi, Hambali Thalib, and Abdul Agis, “Efektivitas Penanggulangan Peredaran & Penyalahgunaan Narkotika Oleh Badan Nasional Narkotika Sulawesi Selatan,” *Journal of Lex Philosophy (JLP)* 1, no. 2 (2020): 99–121.

institutions must be evaluated based on *Maqashid Al-Syari'ah*, taking into account the objectives and benefits intended for individuals undergoing treatment.

In this study, the author refers to Imam Asy-Syatibi's theory, which classifies the benefits in *Maqashid Al-Syari'ah* into three sequential levels, namely *dharuriyyah*, *hajiyyah*, and *tahsiniiyyah*. However, the focus of this study is on *maslahah dharuriyyah*, as this *maslahah* has the highest degree and is essential for human survival. Without the fulfilment of *maslahah dharuriyyah*, damage will arise both in this world and in the hereafter, with the extent of the damage being proportional to the loss of *maslahah dharuriyyah*. To achieve *maslahah dharuriyyah*, there are five aspects that must be upheld, namely: religion (*hifz al-din*), life (*hifz al-nafs*), intellect (*Hifz al-'aql*), lineage (*hifz al-nasl*), and wealth (*hifz al-mal*).⁹

Maqashid Syariah (the objectives of Islamic law) is a philosophical framework in Islamic law that emphasises the protection of five basic principles known as *al-dharuriyyat al-kebams*. These five fundamental principles include: (1) *Hifz al-nafs* (protection of life), which ensures the safety of human life; (2) *Hifz al-'aql* (protection of intellect), which safeguards human cognitive and mental abilities; (3) *Hifz al-din* (protection of religion), which preserves the purity of faith and worship; (4) *Hifz al-nasl* (protection of offspring), which guarantees the continuity of healthy generations; and (5) *Hifz al-mal* (protection of property), which safeguards property rights and economic well-being.¹⁰ These five fundamental aspects form the basis for evaluating various social policies and practices, including in the context of rehabilitation for victims of drug abuse, to ensure that every action taken is truly in line with the objectives of Islamic law in safeguarding the overall welfare of humanity.

This article analyses the implementation of rehabilitation for victims of drug abuse through the perspective of *Maqashid Al-Syari'ah*. Based on the identified research gap, this article aims to analyse the implementation of rehabilitation for victims of drug abuse in BNN Regulation No. 14 of 2011 from the perspective of *Maqashid Al-Syari'ah*.

The implementation of rehabilitation is obtained through the researcher's research method, which combines three approaches: (1) the statute approach by analysing Law No. 35 of 2009 and BNN Regulation No. 14 of 2011 on drug rehabilitation; (2) a case approach through a case study of the implementation of rehabilitation at the Amelia Rehabilitation Foundation in North Sumatra and its impact on the five aspects of *Maqashid Al-Syari'ah* (religion, soul, mind, property, and lineage); and (3) a conceptual approach to explore legal principles and theoretical concepts to build a solution-oriented argument. This study uses two different types of data sources to collect information: first, the researcher obtains information directly from the field through primary data collection. This method involves direct interaction with the research subjects, where the researcher actively collects data through various techniques such as observation, questionnaires, or interviews with individuals or specific groups. In the context of this study, information was collected by interviewing the counsellors and residents at the Amelia Rehabilitation Foundation in North Sumatra.

Then, the researchers utilised secondary data obtained indirectly. This information came from various documents that were already available, both those that had been published for the public and those that were internal. Collecting this type of data was relatively more efficient because researchers could access information from various sources such as government publications, scientific literature, and other official documents. For this study, the researchers reviewed various literature and regulations related to rehabilitation for victims of drug abuse.

⁹ Abu Ishaq al-Syatibi, *al-Muwafaqat fi Ushuli al-Syariah*, 221

¹⁰ Jasser Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law: A Systems Approach* (International Institute of Islamic Thought (IIIT), 2008).

The analysis was conducted by comparing the provisions in the BNN Regulation with the principles of *Hifzih an-Nafs*, *Hifzih al-'aql*, and *hifzih an-nasl*, as well as identifying challenges in their implementation.

Result and Discussion

This study aims to analyse the implementation of rehabilitation for drug abuse victims in the context of National Narcotics Agency Regulation No. 14 of 2011 and its compatibility with the five fundamental principles of *Maqashid Al-Syari'ah*. Observations were conducted at the Amelia Rehabilitation Foundation in North Sumatra, which applies the Therapeutic Community (TC) approach as a method of recovery. The findings of this study indicate that there is harmony between the implementation of rehabilitation and the basic principles of Islamic law, which emphasise the protection of five main aspects: religion (*hifzih al-din*), life (*hifzih al-nafs*), intellect (*Hifzih al-'aql*), lineage (*hifzih al-nasl*), and property (*hifzih al-mal*).

Every institution overseeing rehabilitation activities, wherever it may be, aims to provide welfare. And every person with an addiction problem, whether they are an addict or a drug abuser, who participates in rehabilitation activities, aims to protect themselves from harm, which in the terminology of *Maqashid Al-Syariah* is referred to as *hifzu an-Nafs*.

Based on an interview with the Director of the Amelia Rehabilitation Foundation in North Sumatra regarding the rehabilitation programme for drug abuse victims, Mr. Sarwan Perangin-Angin stated that:

In implementing its rehabilitation programme, the Amelia Foundation adopts an approach that encompasses medical and social aspects, similar to other rehabilitation institutions. What sets it apart is its special emphasis on the Therapeutic Community (TC) method. The TC concept refers to a community of individuals with similar problems who come together to support each other in overcoming shared challenges. The core philosophy of TC can be described as 'individuals helping one another to help themselves.' This method combines psychological and social aspects, where former addicts live together in a supportive community to facilitate their recovery process.¹¹ At its core, TC is a healing method that leverages social dynamics, with programme participants living in the same environment while encouraging one another's recovery.¹² Program participants believe that recovery can be achieved through mutual support, based on the understanding that everyone has the capacity for transformation. The community acts as a catalyst for change, with each member taking control of their own recovery process. A systematic programme creates an atmosphere conducive to positive transformation, with the active involvement of all community members as its components.¹³

However, to maintain goodness within oneself, the priority must first be to uphold one's faith. If faith is well-maintained, it will be easier to improve other aspects such as self-discipline, wealth, lineage, and intellect. This is what is done in every rehabilitation centre. Through these rehabilitation stages, victims of drug abuse will be helped to improve themselves through various positive activities such as spiritual guidance, social activities, sports, and crafts that have the potential to enhance their creativity while undergoing recovery.

¹¹ Laila Putri et al., "Penerapan Metode Therapeutic Community Di LRPPN Bhayangkara Indonesia Kota Medan," *ABDISOSHUM: Jurnal Pengabdian Masyarakat Bidang Sosial Dan Humaniora* 2, no. 4 (2023): 371–78.

¹² Neng Lilis Dahlia, Syifa Paujiyah, and Istiqomah Istiqomah, "Implementasi Metode Therapeutic Community Sebagai Upaya Rehabilitasi Sosial Penyalahguna Napza Di Ipwl Putra Agung Mandiri Kota Cirebon," *Pekerjaan Sosial* 21, no. 2 (2022).

¹³ Wawancara dengan Bapak Sarwan Perangin-angin (Pembina Yayasan Rehabilitasi Amelia Sumatera Utara)

If someone has recovered and is free from drug addiction, he will always do what is best for himself. Then, if someone is a good person, he will have the opportunity to easily accept religious teachings, his mind will always think positively about the future, he will be able to manage his wealth, and ultimately he will be able to maintain or produce good offspring. That is the main goal of rehabilitation.

The author has explained and outlined the patterns or methods of rehabilitation implemented by the Amelia Rehabilitation Foundation in North Sumatra, stating that the administrators have chosen the Therapeutic Community method as an approach to rehabilitation. Some of the stages in this approach include detoxification, medical rehabilitation, and social rehabilitation, aim to improve one's religion through obedience to Allah and noble character, restore a resident's potential to live a normal life, protect them from negative influences, optimise the role of reason for positive thinking, improve offspring, and maintain the purity of wealth from its source to its use. The author will present this rehabilitation model and relate it to the discussion of *Maqashid Al-Syari'ah* within the five fundamental principles of *maslahah dharuriyyah*: *Hifz ad-din* (preserving religion), *Hifz an-Nafs* (preserving life), *Hifz al-aql* (preserving reason), *Hifz an-nasl* (preserving lineage), and *Hifz Al-Maal* (preserving wealth).

The connection between the Therapeutic Community method at the Amelia Rehabilitation Foundation in North Sumatra and the five basic principles of *Maqashid Al-Syari'ah* is as follows:

***Hifz ad-Dîn* (preserving religion)**

During spiritual development, residents are encouraged to engage in self-reflection and are reminded not to repeat futile actions that could harm themselves. Through this activity, it is hoped that residents will gain an understanding of religious teachings, such as the rules and laws applied in Islam, including fiqh, taufid, aqidah akhlak, and the Quran and Hadith.

Fiqh is a branch of knowledge that discusses aspects of human life and the laws that govern them, such as the procedures and rules related to prayer, fasting, zakat, and other aspects of sharia law and muamalat. Tawhid examines issues of divinity, while *aqidah akhlak* focuses on ethical guidelines and behaviour in interacting, speaking, and acting. The Quran and Hadith, as the primary sources of teachings, serve as a guide for the lives of Muslims, making it their duty to study and practise the teachings contained within them.

A mandatory activity for all residents is congregational prayer, followed by the practice of reading the Qur'an afterward. This activity offers various benefits, one of which is enabling residents who previously could not read the Qur'an to become more fluent and proficient. Additionally, residents are encouraged to study the interpretation of Qur'anic verses, enabling them to understand the meaning and message contained in each verse. All these activities aim to strengthen the relationship with God and cleanse oneself of sins.

Sometimes, the counsellor also invites residents to pray together, instilling the belief that 'Allah will grant the prayers of His servants,' as explained in the Quran, 'Pray to Me, and I will grant your prayers.' This belief serves as a motivator for residents to be more enthusiastic in the recovery process and to abandon harmful habits, including substance abuse.

Overall, these spiritual activities aim to provide a deep understanding of Islam, making religion an effective therapy in facing various life challenges. This can reignite faith that may have faded and improve the residents' character, which was previously influenced by drug abuse, guiding them back to noble character. Thus, the religious programme at the core of the Therapeutic Community method at the Amelia Rehabilitation Foundation in North Sumatra, when viewed from the perspective of *Maqashid Al-Syariah*, plays a crucial role in the effort to *Hifz ad-Dîn* (preserve religion).

Research on the implementation of rehabilitation for drug abuse victims at the Amelia Rehabilitation Foundation in North Sumatra shows that a religious approach plays an important role in the recovery process, particularly in the context of *Hifẓh ad-Dîn* (preserving religion) according to *Maqashid Al-Syari'ah*. In this rehabilitation programme, residents are provided with religious education covering *fiqh*, *tauhid*, *akidah akhlak*, as well as the study of the Qur'an and hadith, reinforced by religious activities such as congregational prayer, Quran recitation, *tafsir*, and collective prayer. This finding aligns with research conducted by Said, which suggests that by deepening their religious understanding, residents are expected to avoid deviant behaviour and return to the right path.¹⁴ However, this approach is not without criticism, as the success of rehabilitation does not solely depend on spiritual aspects. Other studies indicate that a religious approach alone is insufficient without comprehensive medical, psychological, and social support.¹⁵ Oleh karena itu, dibutuhkan pendekatan yang integratif dan holistik yang mencakup semua aspek kehidupan manusia, termasuk jiwa (*Hifẓh an-Nafs*), akal (*Hifẓh al-'Aql*), dan agama (*Hifẓh ad-Dîn*). Therefore, an integrative and holistic approach is needed that encompasses all aspects of human life, including the soul (*Hifẓh an-Nafs*), the mind (*Hifẓh al-'aql*), and religion (*Hifẓh ad-Dîn*). Thus, the religious-based rehabilitation programme implemented at the Amelia Foundation can be seen as part of a larger solution that needs to be combined with other scientific methods to ensure that residents' recovery occurs optimally and sustainably.

***Hifzh an-Nafs* (self-preservation)**

In undergoing the initial phase of the recovery process, rehabilitation participants generally undergo a series of stages, including detoxification (examination) to evaluate the extent of the impact of drug use and to reduce the elements and effects of these substances in the participants' bodies. Next, they will go through the unit introduction stage (orientation to the rehabilitation centre environment), which includes understanding the norms, values, activities, and habits that exist in the centre, designed both generally and specifically, tailored to the functions and roles of participants according to their abilities and limitations. The next stage is the primary stage, which lasts for 4 months, during which participants begin the rehabilitation process with the aim of strengthening the stability achieved during the induction stage. The re-entry stage will involve training for participants to re-interact with their families and the wider community, with the aim of improving their socialisation skills. After completing the rehabilitation period, participants are also encouraged to maintain relationships with fellow rehabilitation alumni through social gatherings.

The recovery of drug abuse victims through medical and social rehabilitation essentially aims to restore the potential of residents to be independent, disciplined, responsible, and able to live a normal life while protecting themselves from negative influences. In other words, the objective of implementing the Therapeutic Community method as an effort for recovery and self-maintenance has been achieved, which falls under the scope of *Maqashid Al-Syari'ah*, namely "*hifẓ an-Nafs*" (Self-Preservation). The rehabilitation programme at the Amelia Rehabilitation Foundation in North Sumatra includes detoxification, environmental orientation, primary phase, and re-entry stages. These stages are designed to restore residents' potential to become independent, disciplined, responsible, and able to live a normal life. This approach aligns with the principle of *Hifẓh an-Nafs* in *Maqashid Al-Syari'ah*, which emphasises the importance of safeguarding and preserving human life. Research by Rakhmaniar indicates

¹⁴ Nur Rakhmi Said, Muhammad Thahir Maloko, and Nur Taufiq Sanusi, "Metode Therapeutic Community Bagi Residen Di Balai Rehabilitasi BNN Baddoka Makassar Perspektif Hukum Islam," *Jurnal Al-Qadai: Peradilan Dan Hukum Keluarga Islam* 6, no. 2 (2019): 269–86.

¹⁵ Andri Winjaya Laksana et al., "The Sufism Healing as an Alternative Rehabilitation for Drug Addicts and Abusers," *QIJS (Qudus International Journal of Islamic Studies)* 11, no. 1 (2023): 149.

that therapeutic communities are effective in improving the quality of life and mental health of drug addicts in rehabilitation centres.¹⁶

While conventional rehabilitation approaches have benefits, without integrating spiritual and psychosocial aspects, the recovery process may not be optimal. Research by Nada highlights that approaches without spiritual support can lead to high relapse rates. Additionally, approaches that do not consider psychospiritual aspects may overlook individuals' deep-seated needs for meaning and purpose in life, which are crucial in the recovery process.¹⁷

Rehabilitation approaches that integrate medical, psychological, and spiritual aspects can yield more effective results in restoring and maintaining residents' well-being. Methods such as *Inabah*, which combines Islamic spiritual therapy, have demonstrated effectiveness in helping drug addicts overcome their dependencies and rediscover the meaning of their lives. Research by Mansor emphasises the importance of an Islamic psychospiritual approach in drug rehabilitation therapy, which includes spiritual strengthening and moral development. Thus, the integration of this approach aligns with the principles of *Maqashid Al-Syari'ah*, particularly *Hifz an-Nafs*, in efforts to preserve and maintain human life.¹⁸

In general, rehabilitation for victims of drug abuse requires a holistic and integrative approach. Recovery efforts are not sufficient if they rely solely on medical or physical methods; they must also address psychological and spiritual aspects. By combining these various approaches, the rehabilitation process becomes more effective in restoring self-identity, strengthening mental resilience, and promoting sustainable behavioural change. This comprehensive approach aligns with the principles of self-protection and self-care, as emphasised in various theoretical frameworks and empirical findings.

***Hifz al-'aql* (preserving intellect)**

At the Amelia Rehabilitation Foundation of North Sumatra, the recovery approach not only focuses on medical and social aspects, but also emphasises individual counselling. The counsellors play an active role in providing guidance and solutions to the problems faced by the residents. This process has proven to be effective in fostering a spirit of life and opening the resident's mind to avoid returning to the path of drug abuse.

The rehabilitation programme aims to shape a healthy mindset and encourage residents to use religious values as a guide in distinguishing between good and bad deeds. Through the counselling services provided, Amelia Rehabilitation Foundation North Sumatra seeks to implement the principle of *Hifz al-'aql* (maintenance of reason) in Islamic law.

The individual counselling approach at Amelia Rehabilitation Foundation North Sumatra is an important element in rehabilitation, as it helps guide residents personally in understanding their problems, increasing their enthusiasm for life, and forming a healthy mindset. Through this service, the counsellor not only acts as a listener, but also as a guide in instilling religious values that distinguish between good and bad actions.¹⁹ This approach reflects efforts to preserve the mind (*Hifz al-'aql*) by developing the resident's intellectual and spiritual awareness so as not to return to destructive behaviour.

¹⁶ Almadina Rakhmaniar, "Komunikasi Terapeutik Pada Pasien Dengan Gangguan Mental: Studi Kualitatif Pada Psikoterapis," *TUTURAN: Jurnal Ilmu Komunikasi, Sosial Dan Humaniora* 1, no. 2 (2023): 292–306.

¹⁷ Nada Kusuma, "REHABILITASI SOSIAL KORBAN PENYALAHGUNAAN NAPZA DALAM MEWUJUDKAN KEBERFUNGSIAN SOSIAL (Studi Kasus Di Lembaga Pemasarakatan Kelas II A Kendari)," *Welvaart: Jurnal Ilmu Kesejahteraan Sosial* 5, no. 2 (2024): 239–49.

¹⁸ Abu Bakar Ahmad Mansor, Khairiah Mohd Yassin, and Azman Md Zain, "Islamic Psychospiritual Approach in Drug Rehabilitation Therapy Based on Inabah Philosophy," *Pakistan Journal of Life and Social Sciences* 22, no. 1 (2024): 4847–63, <https://doi.org/10.57239/PJLSS-2024-22.1.00357>.

¹⁹ Muhammad Ali and Junaidi Junaidi, "KONSEP PEMBENTUKAN KARAKTER SISWA DI MADRASAH OLEH KONSELOR MELALUI PENDEKATAN BAHASA KONSELING BERBASIS AGAMA," *Jurnal Psiko-Konseling* 2, no. 1 (2024): 81–87.

While individual counselling is beneficial in shaping resident mindfulness, this approach can be less effective without the support of medical therapy, community, or broader professional psychological interventions. Mindfulness requires not only religious or moral advice, but also cognitive-behavioural or psychoeducative methods based on modern psychological science. In addition, the effectiveness of counselling depends largely on the quality of the relationship between counsellor and resident, as well as the professional skills of the counsellor.

The maintenance of the mind (*Hifẓh al-'aql*) in the context of drug rehabilitation ideally integrates counselling based on religious values with a scientific and structured modern psychological approach. The combination of spiritual guidance and cognitive or emotional therapy can have a more holistic impact on the healing process. Thus, rehabilitation programmes such as the one implemented at Amelia Foundation can be improved through cross-disciplinary integration that not only preserves the mind from drug-induced damage, but also develops the intellectual and moral capacity of residents in a sustainable manner.

The rehabilitation approach at Amelia Rehabilitation Foundation North Sumatra emphasises the importance of individual counselling as an integral part of the recovery process. Through these counselling sessions, residents receive personalised guidance that helps them understand the root causes of addiction, develop effective coping mechanisms, and build a new zest for life. This approach not only supports physical and social recovery, but also plays a role in safeguarding and preserving the intellect (*Hifẓh al-'aql*), in accordance with the principles of Maqashid Al-Sharia.

Individual counselling provides a safe and confidential space for residents to explore their thoughts and feelings, enabling a deeper understanding of addictive behaviours and strategies to overcome them. Research shows that individualised therapy is effective in helping clients understand their addiction, develop new coping mechanisms, and build a strong support network to underpin their success. The integration of individual counselling in the rehabilitation programme at Amelia Rehabilitation Foundation of North Sumatra not only strengthens the medical and social aspects of recovery, but also supports the preservation of the mind and mental well-being of the resident, in line with the goal of Islamic sharia in preserving and maintaining the human mind.

***Hifẓh an-nasl* (preserving offspring)**

The treatment undergone by residents at the Amelia Rehabilitation Foundation in North Sumatra is intended to ensure that once they have recovered from their drug addiction, there is a glimmer of hope for them to return to a harmonious life with their families, such as loving their parents and wives, and most importantly, being able to take care of their offspring. Given the residents' troubled past, it is certain that they would not want their children to suffer the same fate.

The rehabilitation programme at the Amelia Rehabilitation Foundation in North Sumatra demonstrates that the Therapeutic Community approach not only focuses on individual recovery from drug dependence but also plays a role in raising residents' awareness of the importance of protecting their offspring from similar dangers. Through a rehabilitation process that encompasses medical, psychological, and spiritual aspects, residents are guided to understand the negative impacts of drug abuse on themselves and their families, and encouraged to rebuild harmonious relationships with family members. This approach is in line with the principle of *Hifẓh an-nasl* in *Maqashid Al-Syari'ah*, which emphasises the importance of protecting offspring and ensuring the continuity of healthy and moral generations.

However, the effectiveness of this approach can be hindered if it is not balanced with active family involvement in the rehabilitation process. A study by Ballaret shows that although families are often seen as the primary source of support, in some cases, a lack of

understanding and participation from families in the rehabilitation process can hinder residents' reintegration into society and their families. This indicates that without adequate support and understanding from families, residents' efforts to protect their offspring from negative influences may become less effective.²⁰

Therefore, the ideal synthesis is the integration of the Therapeutic Community approach with active family involvement in the rehabilitation process. By involving families in rehabilitation programmes, such as through family counselling and education about the dangers of drugs, residents can gain stronger support in rebuilding healthy lives and protecting their offspring from the dangers of drug abuse. This approach not only strengthens individual recovery but also creates a supportive family environment that is aware of the importance of protecting offspring, in line with the principle of *Hifz al-nasl* in *Maqashid Al-Syari'ah*.²¹

Through recovery during the rehabilitation period at the Amelia Rehabilitation Foundation in North Sumatra, residents have a great opportunity to gain awareness to always strive to protect their offspring from falling into the influence of drugs. The Therapeutic Community approach at the Amelia Rehabilitation Foundation in North Sumatra has raised awareness among residents to always strive to protect their offspring from falling into the influence of narcotics. The effort to preserve offspring in the terms of *Maqashid Al-Syari'ah* is referred to as *Hifz al-nasl* (preserving offspring).

***Hifz al-mâl* (preserving wealth)**

Drug abuse victims undergoing rehabilitation at the Amelia Rehabilitation Foundation in North Sumatra are equipped with various skills. It is hoped that after completing their recovery period, they will be able to work like ordinary members of society. Activities that were once routine at the rehabilitation centre are believed to change their mindset, enabling them to work in the future. As a result, former drug abusers will strive to find halal and decent work for themselves and their families. They will then realise that the wealth obtained from such endeavours must be safeguarded from anything haram regarding its acquisition and use. This is the hope for safeguarding wealth, as discussed in the aspect of *hifz al-din* or the preservation of religion, reflected in the religious routines followed by Muslim residents during their rehabilitation period.

The rehabilitation programme at the Amelia Rehabilitation Foundation in North Sumatra emphasises the importance of comprehensive recovery for drug abuse victims, including in the economic aspect. Through vocational training, residents are equipped with the ability to become financially independent after the rehabilitation period. This approach aligns with the principle of *Hifz al-mâl* (preserving wealth) in *Maqashid Al-Syari'ah*, which emphasises the importance of safeguarding wealth from illicit acquisition and use. With the skills acquired, residents are expected to seek halal income and avoid harmful consumerist behaviour, thereby maintaining personal and family economic stability.

However, the effectiveness of this approach may be hindered if it is not complemented by sustained support after the rehabilitation period. Studies indicate that while vocational training is important, without adequate social and economic support, former drug addicts

²⁰ Jeffrey R Ballaret, "Behind the Bars and beyond: A Qualitative Exploration of Filipino Families Embracing Returning Prisoners," *The Family Journal*, 2025, 10664807251325556.

²¹ Ahmad Fauzi et al., "The Essence of Family Planning in Islam: Achieving Family Well-Being Through Maqashid Shariah," *Jurisprudensi: Jurnal Ilmu Syariah, Perundang-Undangan Dan Ekonomi Islam* 16, no. 2 (2024): 258–72, <https://doi.org/10.32505/jurisprudensi.v16i2.8421>.

face a high risk of relapse.²² Limited access to suitable employment opportunities and social stigma toward former addicts can pose significant barriers to their reintegration into society. Therefore, the ideal synthesis is the integration of vocational training with sustainable social and economic support. Rehabilitation programmes need to collaborate with the private sector and government to provide employment opportunities for former addicts, as well as educate the community to reduce stigma. This holistic approach not only helps former addicts maintain economic stability but also strengthens their position as productive members of society, in line with the principle of *Hifẓh al-mâl* in *Maqashid Al-Syari'ah*.²³

The foundation provides intensive spiritual guidance programmes, including the performance of obligatory and recommended prayers, guidance in reading the Qur'an, memorisation of prayers and short surahs, and other religious activities such as religious lectures and weekly religious materials. This guidance is led by ustadz and spiritual mentors who continuously monitor the residents' worship and spiritual development. These religious activities not only aim to strengthen closeness to God but also to build a moral and ethical foundation for residents in the context of their spiritual recovery. Based on this, it can be concluded that the religious approach implemented at the Foundation is a concrete form of the implementation of *hifẓh al-din* in the context of drug rehabilitation.

Secondly, spiritual maintenance or *hifẓh al-nafs* is carried out through optimal physical and mental health services. The foundation provides 24-hour medical services, including assistance in the use of medication, regular health checks, and other facilities that support a healthy lifestyle. Additionally, a structured daily programme—including regular meals, adequate sleep, exercise, and personal hygiene—encourages the development of a healthy lifestyle. Residents are also facilitated to express their emotions through individual and group counselling sessions, enabling them to manage internal stress and emotions in a healthy manner. The emphasis on physical and psychological recovery is in line with the principle of *hifẓh al-nafs*, which aims to protect and preserve human life from harm.

Third, the aspect of *Hifẓh al-'aql* or preservation of the mind is realised in the educational and corrective programmes run by the Foundation. The Therapeutic Community approach provides space for residents to actively participate in discussions, confrontations, and self-reflection. One important technique is mirroring, a process of introspection to recognise personal mistakes as a form of developing awareness and rationality. Additionally, residents attend seminars on psychology and addiction delivered by both professionals and residents themselves. This education is intended to improve patterns of thought and behaviour to align with religious values and social norms. This effort reflects the principle of *Hifẓh al-'aql* as a form of protection for the mind from deviation and destruction.

Fourth, the preservation of offspring or *hifẓh al-nasl* is reflected in the rehabilitation orientation towards the formation of family responsibility awareness. Many residents express a desire to improve their relationships with their families and avoid repeating mistakes that could harm their children's future. Through an emotional and spiritual approach, the Foundation instils the importance of protecting future generations from the negative impacts of drug abuse. Thus, rehabilitation at this Foundation is not only focused on individual healing but also on reconstructing the social role of responsible parents.

²² Bianca Alia Sudewaji and Lifina Dewi Pohan, "Studi Kualitatif Dinamika Perilaku Mencari Bantuan Pada Mantan Pecandu Narkoba Multi Zat," *Humanitas (Jurnal Psikologi)* 6, no. 3 (2022): 390–410.

²³ Neli Sa'adah, "Efektivitas Pelaksanaan Rehabilitasi Bagi Pecandu Dan Korban Penyalahgunaan Narkoba Di Badan Narkotika Nasional Provinsi Aceh" (UIN Ar-raniry Banda Aceh, 2020).

Fifth, the principle of *hifz al-mal* or the preservation of wealth is realised through skill training and economic empowerment for residents. During the rehabilitation period, residents are equipped with various vocational training programmes aimed at preparing them to reintegrate into society as productive and financially independent individuals. This programme also instils the awareness that wealth must be obtained from halal sources and used for the greater good, not for destructive purposes such as narcotics. As a result, post-rehabilitation, former drug users are expected to be able to manage their lives more effectively economically and maintain the integrity of their wealth in accordance with Islamic values.

Based on the above analysis, it can be concluded that the Therapeutic Community method implemented at the Amelia Rehabilitation Foundation in North Sumatra is not only consistent with BNN Regulation No. 14 of 2011 on the procedures for conducting drug rehabilitation, but also aligns with the universal values of *Maqashid Al-Syari'ah*. Rehabilitation is not merely a medical recovery process but a means of building a holistic human being who is healthy physically, psychologically, socially, and spiritually. From an Islamic legal perspective, this is a concrete effort to achieve public interest (*al-maslahah*), which is the primary objective of sharia. In line with the views of *usul fiqh* scholars, when the principles of *Maqashid Al-Syari'ah*—whether *hifz al-din*, *al-nafs*, *al-'aql*, *al-nasl*, or *al-mal*—can be realised in real life, then the social and moral order of the ummah will be maintained, and rehabilitation will not only heal but also save.

The Therapeutic Community method applied in the rehabilitation of drug addicts, including at the Amelia Rehabilitation Foundation in North Sumatra, has been proven to have a strong basis both in terms of regulations and Islamic norms. Regulatory-wise, this method is recognised in the National Narcotics Agency Regulation No. 14 of 2011 on the Procedures for Conducting Drug Addiction Rehabilitation, which states that the Therapeutic Community is one of the legitimate and structured approaches in the recovery process. Furthermore, this approach also gains legitimacy from the perspective of *Maqashid Al-Syari'ah*. A study by Juhrah (2021) examined the implementation of Therapeutic Community at the BNN Baddoka Makassar Rehabilitation Centre and concluded that this method aligns with the five main principles of *Maqashid Al-Syari'ah*: *Hifz al-Din* (preserving religion), *Hifz al-Nafs* (preserving the soul), *Hifz al-'Aql* (preserving the mind), *Hifz al-Nasl* (preserving lineage), and *Hifz al-Mal* (preserving wealth).²⁴ Similar results were also found in a study at the Mutiara Abadi Binjai Rehabilitation Centre, which showed that this method is capable of restoring the spiritual, social, and moral dimensions of residents in a holistic manner in accordance with Sharia values.²⁵ Furthermore, other studies affirm that rehabilitation based on *Maqashid Al-Syari'ah* has high effectiveness in preserving human dignity and promoting moral and religious transformation for victims of drug abuse.²⁶ Thus, the Therapeutic Community approach is not only legally valid under national law but also ethically and theologically sound within the Islamic framework.

²⁴ Said, Maloko, and Sanusi, "Metode Therapeutic Community Bagi Residen Di Balai Rehabilitasi BNN Baddoka Makassar Perspektif Hukum Islam."

²⁵ Hamdan Mubarok, Zulkarnain Zulkarnain, and Hafsa Hafsa, "Therapeutic Community for Victims of Narcotics Abuse at the Mutiara Abadi Binjai Rehabilitation Center, Bandar Senembah Village, Binjai Barat District-Binjai City (Analysis of Government Regulation Number 25 of 2011)," *DE LEGA LATA: Jurnal Ilmu Hukum* 8, no. 1 (2023): 66–80.

²⁶ Nur Ahmad Faizin and Hukum Jurusan Hukum Publik Islam, "ANALISIS MAQOSID SYARIAH TERHADAP BENTUK REHABILITASI ANAK PENYALAHGUNA NARKOTIKA," n.d.

Conclusion

This study concludes that the implementation of rehabilitation for victims of drug abuse at the Amelia Rehabilitation Foundation in North Sumatra through the Therapeutic Community (TC) method is in accordance with BNN Regulation No. 14 of 2011 and the fundamental principles of *Maqashid Al-Syari'ah*, namely *hifz al-din* (religion), *hifz al-nafs* (soul), *Hifz al-'aql* (mind), *hifz al-nasl* (progeny), and *hifz al-mal* (wealth). The TC approach not only addresses medical and social aspects but also strengthens the spiritual, moral, and economic dimensions of the residents. These findings indicate that TC-based rehabilitation can achieve holistic recovery, where addicts not only recover physically but also become productive, responsible individuals with noble character in line with Islamic values.

Based on the research findings, several recommendations can be made. First, for rehabilitation institutions, multidisciplinary collaboration between medical staff, psychologists, and religious counsellors should be developed to make the rehabilitation approach more comprehensive. Second, for the government and the National Narcotics Agency (BNN), it is important to strengthen the standardisation of TC methods in national rehabilitation guidelines, particularly by integrating the principles of *Maqashid Al-Syari'ah* for religious-based institutions. Third, for future researchers, it is recommended to explore the long-term impact of TC programmes on the lives of former residents, as well as to compare their effectiveness with secular rehabilitation models to see which approach is more sustainable. Thus, rehabilitation efforts should not only focus on individual recovery but also on the formation of a healthier and more moral society.

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