

COMPARATIVE STUDY OF CRIMINAL LAW ENFORCEMENT AGAINST DRUG ADDICTS THROUGH RELIGIOUS REHABILITATION BETWEEN INDONESIA AND UZBEKISTAN

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Abstract: The aim of this research is to analyze the implementation of rehabilitation using an Islamic religious approach in Indonesia and Uzbekistan, and to analyze the implementation of rehabilitation in Indonesia in the future. The approach used in this research is normative juridical or library legal research or legal doctrine research, namely legal research by examining library materials and secondary materials. Rehabilitation, which also applies to narcotics users, is a right that narcotics users have and is not an obligation. Islamic based rehab in Uzbekistan focuses on physical and spiritual recovery through a strong religious approach. Indonesia, as a country with a majority Muslim population, can adopt several aspects of the Islamic faith-based rehabilitation approach in Uzbekistan to overcome the drug problem. Adopting an Islamic-based rehabilitation approach from Uzbekistan in Indonesia can be an effective strategy, especially by strengthening spiritual aspects as part of the recovery process for drug addicts.

Keywords: Islam; narcotics; rehabilitation

Abstrak: Tujuan dari penelitian ini adalah untuk menganalisis pelaksanaan rehabilitasi dengan pendekatan agama Islam di Indonesia dan Uzbekistan, untuk menganalisis pelaksanaan rehabilitasi di Indonesia pada masa yang akan datang. Pendekatan yang digunakan dalam penelitian ini adalah yuridis normatif atau penelitian hukum kepustakaan atau penelitian hukum doktrinal, yaitu penelitian hukum dengan cara meneliti bahan pustaka dan bahan sekunder. Rehabilitasi yang juga berlaku terhadap pengguna narkoba merupakan hak yang dimiliki oleh si pengguna narkoba dan bukan merupakan sebuah kewajiban. Rehabilitasi berbasis Islam di Uzbekistan berfokus pada pemulihan fisik dan spiritual melalui pendekatan agama yang kuat. Indonesia, sebagai negara dengan mayoritas penduduk Muslim, dapat mengadopsi beberapa aspek dari pendekatan rehabilitasi berbasis agama Islam di Uzbekistan untuk mengatasi masalah penyalahgunaan narkoba. Mengadopsi pendekatan rehabilitasi berbasis agama Islam dari Uzbekistan di Indonesia dapat menjadi strategi yang efektif, terutama dengan memperkuat aspek spiritual sebagai bagian dari proses pemulihan pecandu narkoba.

Kata kunci: Islam; narcotics; rehabilitation

Introduction

Law enforcement against narcotics addicts is not a simple matter. This is not only caused by the complexity of the legal system itself, but also the complexity of the relationship between the legal system and the social, political, economic and cultural systems of society. Another cause is that law enforcement in a society has its own tendencies which are caused by the structure of the society. The structure of society is an obstacle, either in the form of providing social facilities that enable law enforcement to be carried out, or

providing obstacles that cause law enforcement to not be carried out or not be carried out properly.¹

Drug abuse in Indonesia is at an emergency level and has a negative im-pact on physical and mental damage to anyone who consumes it.²

¹ Sulaiman, *Pemikiran Hukum Spiritual Pluralistik, Sisi Lain Hukum Yang Terlupakan*, 2nd ed, (Yogyakarta: Thafa Media, 2016).

² Nurul Adhha Analisa, Lisa, Kamarusdiana Kamarusdiana, "Implementation of Rehabilitation for Narcotics Addicts in Positive Legal Perspective and Islamic Law," *Al-Risalah: Forum Kajian Hukum Dan Sosial Kemasyarakatan*, vol. 22, no. 1 (2022), pp. 92–124, <https://doi.org/https://doi.org/10.30631/alrisalah.v22i1.1122>.

Victims of drug abusers/addicts are usually sent to rehabilitation centers under duress, even if their condition is not serious.³ In fact, if an addict arrives in a serious condition, it will complicate the healing process. Apart from that, it also takes longer. The participation of the community, surrounding environment and related parties is also very influential in the healing process for addicts.

It is very difficult for addicts to escape the bondage of drugs except with persistent efforts from various parties, both the perpetrators themselves and the family, environment, government and institutions that specifically deal with the rehabilitation of drug addicts.⁴ The costs and sacrifices required are also not small.⁵

In Islam, drugs are included in the category of wine, because substances that damage the mind, called drugs, did not exist during the time of the Prophet Muhammad. All things that intoxicate and damage the mind are part of wine. Because the word “*khamar*” itself means something that closes the mind. The prohibition of alcohol is mentioned in the Quran and the Sunna of Rasulullah SAW, Allah SWT says in Surah al-Maidah: 90 Meaning: O you who believe, indeed (drinking) wine, gambling, (sacrificing to) idols, drawing lots of fate with arrows, are including acts of Satan. So stay away from those actions so that you will get good luck.⁶

Verse 90 of surah al-maidah is the Quran’s argument about the prohibition of narcotics, as Sayyid Sabiq explained to *khamer*. According to Quraish Sihab⁷ in al-Misbah’s interpretation, that the nature of the *khamer* being *haram*, whether

a lot or a little, remains *haram*, the least amount of *khamer* invites the desire to try more until it really feels delicious for the drinker.⁸

These arguments indicate a prohibition on drug abuse, especially if the user consumes drugs for the reason of relieving stress, or making drugs to relieve anxiety. In fact, this reason is the first step for someone to become a person. addicts, by consuming frequently the effects of dependence become closer. said that one of the reasons why it is difficult for narcotics users to stop using drugs is the strong feeling of addiction and dependence, plus the social factor of fellow users.⁹

One of the biggest problems in Indonesia is the rise of drug abuse, the latest figures in 2023, Indonesian National Narcotics Agency recorded a prevalence of drug users at 1.73 percent or 3.3 million people.¹⁰ The problem of drug abuse needs to be taken seriously and become a shared responsibility. One of the main causes of drug abuse is the erosion of religious values in humans.

The erosion of religious values makes humans immoral. They begin to forget the main purpose of life in this world. The goal of life shifts to competing for worldly pleasures. When they are down, because they are far from religious values, they look for antidotes to depression, one of which is drugs.¹¹

For example, the country of Uzbekistan with its rehabilitation program has had a positive effect on reducing the number of narcotics users. Rehabilitation based on an Islamic religious approach in Uzbekistan combines spiritual values in the recovery process from addiction. Uzbekistan, as a country with a majority Muslim population, has several institutions that offer drug rehabilitation programs with a religious approach based on Islamic principles.

Religious empowerment for drug addicts in Uzbekistan can provide strong spiritual motivation

³ Parasian Simanungkalit, “Model Pemidanaan Yang Ideal Bagi Korban Pengguna Narkoba Di Indonesia,” *Yustisia*, vol. 1, no. 3 (2012), pp. 80–93, <https://doi.org/https://dx.doi.org/10.20961/yustisia.v1i3.10090>.

⁴ Yayan Farhan, “Pengaruh Layanan Informasi Dalam Meningkatkan Pemahaman Resident Tentang Penyalahgunaan Napza Di Rehabilitasi Sibolangit Centre Tahun 2021,” *Jurnal Mudabbir*, vol. 3, no. 1 (2023), pp. 30–38, <https://doi.org/https://doi.org/10.56832/mudabbir.v3i1>.

⁵ Zulamri Zulamri, “Pola Rehabilitasi Islami Bagi Pecandu Narkoba Di Badan Narkotika Nasional Provinsi Riau: Perspektif Konseling Islam,” *Jurnal Dakwah Risalah*, vol. 28, no. 1 (2017), p. 25, <https://doi.org/10.24014/jdr.v28i1.5540>.

⁶ Muhammad Syuhrawardi; Badruddin, “Spritual Recovery Dan Reintegration Pecandu Narkoba,” *Jurnmie*, vol. 1, no. 1 (2024), pp. 39–53.

⁷ Sayyid Sabiq, *Fiqh Sunnah. Terjemah: M. Ali Nursyidi*, (Bandung: PT. Al-Ma’arif, 2009).

⁸ Ahmad Saefulloh, “Rehabilitasi Eks-Pecandu Narkoba Melalui Pendekatan Agama Islam,” *Islamic Counseling: Jurnal Bimbingan Dan Konseling Islam*, vol. 2, no. 1 (2018), pp. 43–60, <https://doi.org/http://dx.doi.org/10.29240/jbk.v2i1.377>.

⁹ Syamsuridzal, *Keluarga Anti Narkoba*, (Jakarta: Kompas Press, 2006).

¹⁰ Alfreds Tuter, “BNN Sebut Jumlah Pengguna Narkoba Menurun,” 2024.

¹¹ Manshuruddin; Manshuruddin, “Konsep Pendidikan Islam Sebagai Upaya Terapi Rehabilitas Pasien Narkoba,” *Journal on Education*, vol. 6, no. 3 (2024), pp. 18042–56.

and help them feel reconnected to their faith. However, there are challenges in maintaining behavior change long-term, especially if religious support is not continued after the rehabilitation program is completed. Ongoing formation, both spiritually and socially, is essential to ensure the long-term success of this program.

Indonesia, as a country with a majority Muslim population, can adopt several aspects of the Islamic faith-based rehabilitation approach in Uzbekistan to overcome the problem of drug abuse. The approach in Uzbekistan combines spiritual guidance with physical rehabilitation, offering a path to recovery that focuses not only on the body but also on the soul.

Research conducted by Raheleh Rajabi by title A comparative study of religious beliefs, spiritual intelligence and spiritual well-being in two therapies based on education (anonymous drug user) and methadone in drug user in Iran. A comparative study was performed among 184 people on all drug users admitted to these wards that treated with methadone and participants of meetings of anonymous drug users. Four questionnaires were used to collect information. Mean, and standard deviation were used to describe the demographic characteristics of participants. Chi-square and fisher tests were used to compare demographic information in the two groups. The results showed that the mean of spiritual well-being and religious belief in the group of anonymous drug user was significantly higher than the methadone group ($p < 0.05$). Therefore, health care providers should try to strengthen this area of people's lives in families and society through educational programs.¹²

Research conducted by Oleksandr Shevchuk by title Features of ensuring the rights of drug addicts for rehabilitation in Ukraine and the European Union: comparative legal aspect. It is emphasized that the legal framework that would cover an effective state system for the rehabilitation of drug addicts in Ukraine has not yet been created, and as

a result, a large number of drug addicts do not have access to rehabilitation services, or do not receive them at all. Directions for optimizing the legislation of Ukraine on the rehabilitation of drug addicts are given, with an emphasis on the implementation in practice of effective programs for the rehabilitation of adolescents who are dependent on psychoactive substances, taking into account their age groups. It is proposed to adopt a special Law of Ukraine on the rehabilitation of drug addicts. It is concluded that the effective implementation of advanced methods for the rehabilitation of drug addicts in Ukraine, taking into account international standards, should be a priority part of state policy. It is important to use the principle of a holistic approach to the legal regulation of such rehabilitation assistance.¹³

The aim of this research is to analyze the implementation of rehabilitation using an Islamic religious approach in Indonesia and Uzbekistan, to analyze the implementation of rehabilitation in Indonesia in the future.

Method

The approach used in this research is normative juridical or library legal research or doctrinal legal research, namely legal research by examining library materials and secondary materials.¹⁴ According to Peter Mahmud Marzuki, normative legal research is a process of finding legal rules, legal principles and legal doctrines to answer the legal issues faced.¹⁵

Results and Discussion Implementation of Rehabilitation Using An Islamic Religious Approach in Indonesia and Uzbekistan

Rehabilitation based on an Islamic religious approach in Indonesia has developed along with the need to treat drug addiction problems in a holistic way, which combines physical recovery with spiritual recovery. In Indonesia, several rehabilitation centers

¹² Raheleh; Hassan Eslami Aliabadi; Mohammad Javad Mahdizadeh; Mansooreh Azzizadeh Forouz Rajabi, "A Comparative Study of Religious Beliefs, Spiritual Intelligence and Spiritual Well-Being in Two Therapies Based on Education (Anonymous Drug User) and Methadone in Drug User in Iran," *SpringerLink*, vol. 16, no. 101 (2023), pp. 1–6, <https://doi.org/https://doi.org/10.1186/s13104-023-06377-0>.

¹³ Oleksandr; Victor Mikhailovich Shevchuk; Ihor Kompaniits; S. Yu. Lukashevych; Olena Viktorivna Tkachova Shevchuk, "Features of Ensuring the Rights of Drug Addicts for Rehabilitation in Ukraine and the European Union: Comparative Legal Aspect," *Tribuna Juridică*, no. 2 (2022), pp. 263–82.

¹⁴ Sri Mamuji Soerjono Soekamto, *Penelitian Hukum Normatif*, (Jakarta: Raja Grafindo Persada, 2004).

¹⁵ Peter Mahmud Marzuki, *Penelitian Hukum*, (Jakarta: Kencana Prenada, 2010).

have used Islamic teachings as a method to help drug addicts recover from their addiction.¹⁶

Several rehabilitation approaches in Indonesia use *dhikr* and certain tarekat methods as part of spiritual therapy. For example, the Qadiriyyah Naqsyabandiyah order in several Islamic boarding schools has been implemented as part of a spiritual healing method, helping addicts find inner peace and spiritual strength to fight addictive urges.¹⁷ This approach involves counseling provided by clerics or *ustaz*, who emphasize the importance of repentance, moral change, and returning to the right path according to Islamic teachings. This counseling also provides strong emotional and spiritual support to addicts.

Uzbekistan Rehabilitation for narcotics addicts with the Islamic religious approach used does not only focus on physical recovery from addiction, but also on spiritual and moral recovery. This can provide stronger internal motivation for participants to quit addiction and live a better life.

Republican Drug Treatment Center (RNC), Tashkent, Uzbekistan The DDRP DrugFree Treatment and Rehabilitation project in Tashkent was based at the government-funded Republican Drug Treatment Center. Tashkent, the capital of Uzbekistan, is a city of 2 million people and has high rates of sex work and injecting drug use. Tashkent attracts many young unskilled workers, who seek to escape the high rural unemployment of Uzbek villages.¹⁸

From a service delivery perspective, the center used prior experience to apply evidence-based practice to the project including entry and exit criteria, rigorous psychological assessment, and new psychotherapeutic techniques. DDRP funding provided a significant boost to service provision and to enhancing the professional capacity of the center, allowing for the creation of a therapeutic

community. The project provided residential treatment lasting at least three months, which could be undertaken anonymously. No antidepressants or other medications were used in the rehabilitation process.

Rehabilitation programs in Uzbekistan combine religious guidance with medical treatment to help drug addicts return to a healthy and devout life. Islamic based rehab in Uzbekistan focuses on physical and spiritual recovery through a strong religious approach. Addicts who take part in the rehabilitation program are taught Islamic teachings in depth, including the importance of protecting themselves from destructive actions such as drug abuse. This education includes the study of the Quran, hadith, and *fiqh* which focuses on the ethics of healthy living and spiritual recovery.

Several rehabilitation centers in Uzbekistan also adopt a sufism approach as part of their recovery program. Sufism emphasizes the purification of the soul and achieving closeness to Allah through *dhikr*, spiritual meditation, and self-reflection. This method is often used to help participants find inner peace and a greater sense of meaning in life.

Rehabilitation in Uzbekistan often takes place in settings run by Muslim communities. Support from fellow participants and faith-based caregivers helps build strong bonds, creating an atmosphere that supports collective recovery. After completing a rehabilitation program, addicts are often encouraged to stay connected to a religious community through a mosque or *dhikr* group, so that they remain in an environment that encourages them to live a clean life.

Regulations¹⁹ regarding rehabilitation in Indonesia are contained in Article 54 of Law no. 35 of 2009 concerning Narcotics states that “narcotics addicts and victims of narcotics abuse are required to undergo medical rehabilitation and social rehabilitation”.

Article 127 Law no. 35 of 2009 regulates that: (1) every abuser of: a Class I Narcotics for himself shall be punished with a maximum imprisonment of 4 (four) years; b. Class II narcotics for oneself

¹⁶ Fuad Hilmi; Busro, “Pendidikan Islam Sebagai Pendekatan Dalam Rehabilitasi Narkoba,” *Edukasi Islami: Jurnal Pendidikan Islam*, vol. 17, no. 2 (2023), pp. 2571–84.

¹⁷ Tiara Septiana; Muhammad Ali Azmi Nasution, “Terapi Islami Ala Padepokan Iqro’ Terhadap Fenomena Pergaulan Bebas Di Desa Kolam Kecamatan Percut Sei Tuan,” *Jurnal Sejarah Pendidikan Dan Humaniora*, vol. 8, no. 1 (2024), pp. 1100–1108.

¹⁸ Andrey Zheluk, *Drug Free Treatment and Rehabilitation for Drug Users. USAID- Funded Drug Demand Reduction Program in Uzbekistan, Tajikistan and the Ferghana Valley Region of Kyrgyzstan*, (Almaty, Kazakhstan: Iskander Print House, 2007).

¹⁹ Yusuf Saefudin, “Rehabilitation Policy for Drugs Abuse in Indonesia,” *Indian Journal of Forensic Medicine & Toxicology*, vol. 14, no. 4 (2020), pp. 4111–15.

is punishable by a maximum imprisonment of 2 (two) years; and c. Class III narcotics for oneself is punishable by a maximum imprisonment of 1 (one) year. (2) In deciding the case as intended in paragraph (1) the judge is obliged to pay attention to the provisions as intended in article 54, article 55 and article 103; (3) In the event that the misuse as intended in paragraph (1) can be proven or proved As a victim of narcotics abuse, the abuser is required to undergo medical rehabilitation and social rehabilitation.

Meanwhile, on the other hand, namely Article 103 of Law no. 35 of 2009 regulates that: (1) Judges who examine cases of narcotics addicts can: a. decide to order the person concerned to undergo treatment and/or treatment through rehabilitation if the narcotics addict is proven guilty of committing a narcotics crime; or b. determines to order the person concerned to undergo treatment and/or treatment through rehabilitation if the narcotics addict is not proven guilty of committing a narcotics crime. If you look at the three articles, namely Article 127, Article 54 and Article 103 of Law no. 35 of 2007, it can be seen how difficult it is to determine what form of punishment should actually be imposed on narcotics addicts.

Rehabilitation in Islamic criminal law is known as *Ta'dib*. *Ta'dib* in language is an effort to maintain public benefit or enforce discipline.²⁰ *Ta'dib* is a form of punishment for actions that are categorized as immoral. *Ta'dib* is only applied to immoral acts that are committed repeatedly. In narcotics *Ta'dib* or rehabilitation is implemented due to repeated acts of narcotics abuse caused by narcotics addiction. So the requirement for implementing rehabilitation for narcotics users is that the user has done it repeatedly or is addicted. Some scholars are of the opinion that *ta'dib* or rehabilitation which also applies to narcotics users is a right that narcotics users have and is not an obligation.²¹

Basically, the Islamic rehabilitation/ psychotherapy process and techniques have three stages, namely the stage of self-cleaning, self-development and self-perfection, skills and

expertise will not come and increase by themselves without training. What needs to be trained in prospective therapists and counselors are the *Takhalli*, *Tajalli*, *Tahalli* stages.²²

Implementation of Rehabilitation in Indonesia in the Future

Basically, drugs are really needed in the medical world, especially derivatives of narcotics such as morphine.²³ Usually used by medicine when performing surgery (surgery) to relieve pain in parts of the body. Morphine is not allowed to be consumed freely because it can cause negative effects and impacts on the user and can cause death if an overdose occurs. As the working principle of narcotics is to reduce pain to eliminate pain, however it can damage health and cause dependence if the dosage is not used correctly.²⁴

The impact of narcotics abuse on a person really depends on the type of narcotics used, the user's personality and the situation or condition of the user.²⁵ In general, the impact of narcotics addiction can be seen on a person's physical, psychological and social aspects.²⁶ However, now that drugs have been widely abused by humans, they think that drugs can calm the mind, eliminate problems and can increase the body's stamina so that the body does not feel tired easily and tired, because of this dependence, users end up experiencing what is called addiction.

The ideal Islamic faith-based rehabilitation setting for future narcotics addicts needs to be designed with a holistic approach, which focuses not only on medical aspects but also on mental

²² M. Hamdan Bakran Adz-Dzaky, *Konseling Dan Psikoterapi Islam*, (Yogyakarta: Fajar Pustaka baru, 2004).

²³ Alya Clara Angelita; Rugun Romaida Hutabarat; "Kriminalisasi Penggunaan Ketamine Sebagai Narkotika Berdasarkan Undang-Undang Nomor 35 Tahun 2009 Tentang Narkotika," *Jurnal Hukum Adigama*, vol. 5, no. 1 (2022), pp. 1291–1315.

²⁴ Heriadi Will, *Berantas Narkoba Tak Cukup Hanya Bicara*, (Yogyakarta: Kedaulatan Rakyat, 2005).

²⁵ Odi Alfazen Harahap, "Penyalahgunaan Narkoba Semakin Banyak Digunakan Oleh Kalangan Remaja," *Jurnal Multilingual*, vol. 3, no. 4 (2023), pp. 573–83.

²⁶ Desi Fitria; Chandra Widiatni Pramita; Askani Askani; Rudi Hartono; Amrullah Amrullah, "Pencegahan Bahaya Narkoba Melalui Sosialisasi Bagi Masyarakat Ditinjau Dari Aspek Hukum Dan Kesehatan," *Jurnal Pengabdian Kolaborasi Dan Inovasi IPTEKS*, vol. 1, no. 4 (2023), pp. 311–318.

²⁰ Tim Mu'jam Al-Lughah Al-Arabiyyah Kairo, *Mu'jam Al-Wasit*, (Kairo: Daar al-Da'wah, n.d.).

²¹ Abdul Qadir Audah, *Al-Tasyri' Al-Jinayi Al-Islami*, (Beirut: Daar el-Kitab, n.d.).

and spiritual healing.²⁷ This concept combines strengthening religious teachings, community support, and social reintegration.

Future rehabilitation programs must combine medical and social treatment with a spiritual approach. Medical treatment helps in detoxification and physical healing, while spiritual guidance helps with mental and emotional recovery. This integration creates a balance between physical and spiritual healing.

In addition to faith-based counseling, psychospiritual therapies such as Islamic meditation, dhikr, and deep introspection can be applied to help participants overcome trauma, anxiety, and the emotional causes of addiction. Rehabilitation programs must provide in-depth religious education, including teachings about Islamic ethics, repentance, the priority of maintaining health, and responsibility towards oneself and society. This will instill a sense of spiritual and moral responsibility. Participants should engage in regular study of the Quran and hadith, which helps them find spiritual solutions to the problems they face and strengthens their ties to religious teachings.

In fact, in Indonesia, there are several rehabilitation centers that have used Islamic teachings as a method to help drug addicts recover from their addiction such as the Suralaya Islamic Boarding School and the At-Tauhid Islamic Boarding School. Several Islamic boarding schools in Indonesia have been converted into rehabilitation centers for drug addicts.²⁸ By using the *Inabah* method at the Suralaya Islamic Boarding School, the success rate of this method in curing addicts from drug addiction reaches 80 to 92 percent, while at the At-Tauhid Islamic Boarding School using educational methods or providing understanding to students, night bath therapy for detoxification, electromagnetics, recitation spiritually, and wisdom therapy. Assisted with 1000 flavors of water, in the form of prayer water, the

success rate of the rehabilitation program at At-Tauhid Islamic Boarding School reached 95%.

Regulatory problems with a religious approach in narcotics rehabilitation in Indonesia are often not maximized due to the lack of a clear and integrated legal framework. Even though institutions such as Islamic boarding schools have played an important role in religious-based rehabilitation, the regulations governing this role are still not supportive enough. One of the main issues is the lack of specific guidance from the government on how Islamic boarding schools can operate as officially recognized drug rehabilitation centers. This creates difficulties for rehabilitation institutions in accessing the resources and support needed to provide effective rehabilitation services.

The lack of coordination between the government and religious rehabilitation institutions in terms of licensing,²⁹ operational standards, as well as financial and logistical support means that narcotics rehabilitation programs using a religious approach often do not run optimally. This creates a big challenge in providing effective and comprehensive services for narcotics addicts.

In Uzbekistan,³⁰ regulations ensure that rehabilitation centers, including faith-based ones, are officially accredited and supervised by the state to guarantee that they provide safe and quality services. These centers work closely with health and social agencies to ensure that each individual receives holistic care that includes medical detoxification, psychological therapy, and spiritual formation. The government also provides sufficient resources, both in the form of financial assistance and training for staff involved in rehabilitation, ensuring that they have competence in the fields of mental health and religion.

Indonesia, as a country with a majority Muslim population,³¹ can adopt several aspects

²⁷ Liza Annisa; Masganti Sitorus; Nurussakinah Daulay, "Metode Pembinaan Agama Islam Bagi Mantan Pecandu Narkoba Di Lembaga Rehabilitasi Narkotikakhalid Bin Walid Medan," *Jurnal Educatio*, vol. 10, no. 1 (2024), pp. 549–56.

²⁸ Nurliana Cipta Apsari; Budi Muhammad Taftazani; Meilanny Budiarti Santoso, "Faith-Based Rehabilitation for Drug Abuse in Indonesia: A Spiritual Approach of Social Work," *International Social Work*, vol. 67, no. 2 (2024), pp. 334–45.

²⁹ Analisa, Lisa, Kamarusdiana Kamarusdiana, "Implementation of Rehabilitation for Narcotics Addicts in Positive Legal Perspective and Islamic Law."

³⁰ Musaev Djamaliddin Kamalovich, "Experience Of Foreign Countries In Combating Illegal Turnover Of Narcotic Drugs And Psychotropic Substances," *Galaxy International Interdisciplinary Research Journal*, vol. 11, no. 1 (2023), pp. 65–71, <https://doi.org/https://www.giirj.com/index.php/giirj/article/view/4725>.

³¹ Adi Nugraha, "Halal Tourism in Indonesia: An Indonesian Council of Ulama National Sharia Board Fatwa Perspective,"

of the Islamic faith-based rehabilitation approach in Uzbekistan to overcome the problem of drug abuse. As in Uzbekistan, Indonesia can combine a medical approach with religious education. This holistic approach includes the medical care necessary for detoxification and physical recovery, while also providing spiritual guidance based on Islamic values. Indonesia could adopt systematic religious teaching, as is done in Uzbekistan, where addicts receive religious education that emphasizes life ethics, the importance of protecting the body from self-destruction, as well as encouragement to repent and improve themselves.

Indonesia can follow the Uzbekistan model where clerics and religious counselors are actively involved in rehabilitation programs. They provide spiritual advice and motivation to addicts, teaching the importance of repentance, patience and self-improvement. One challenge is ensuring that spiritual and social support remains available after the rehabilitation period is complete. Indonesia needs to create a sustainable support network, perhaps through mosques and local communities. The religion-based rehabilitation approach in Uzbekistan needs to be adapted to local culture and traditions in Indonesia, especially because Indonesia has great cultural diversity.

Adopting an Islamic-based rehabilitation approach from Uzbekistan in Indonesia can be an effective strategy, especially by strengthening spiritual aspects as part of the recovery process for drug addicts. By integrating religious education, worship, support from ulama, and community involvement, Indonesia can develop a rehabilitation program that is more holistic and in line with Islamic values.

Conclusion

Rehabilitation programs in Uzbekistan combine religious guidance with medical treatment to help drug addicts return to a healthy and devout life. Islamic based rehab in Uzbekistan focuses on physical and spiritual recovery through a strong religious approach. Rehabilitation based on an Islamic religious approach in Indonesia

has developed along with the need to treat drug addiction problems in a holistic way, which combines physical recovery with spiritual recovery. Regulatory problems with a religious approach in narcotics rehabilitation in Indonesia are often not maximized due to the lack of a clear and integrated legal framework. The lack of coordination between the government and religious rehabilitation institutions in terms of licensing, operational standards, as well as financial and logistical support means that narcotics rehabilitation programs using a religious approach often do not run optimally. Indonesia can follow the Uzbekistan model where clerics and religious counselors are actively involved in rehabilitation programs. Adopting an Islamic-based rehabilitation approach from Uzbekistan in Indonesia can be an effective strategy, especially by strengthening spiritual aspects as part of the recovery process for drug addicts.

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