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Research Article

Reformulating the Communication Model for the Rehabilitation of Drug-Related Offenders in Correctional Institutions: A Sadd Al-Dharā'iʿ Perspective

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Abstract

Drug abuse is a legal and social problem with multidimensional consequences for Indonesian society. The large number of people imprisoned for drug-related offenses has contributed to prison overcrowding, limited effectiveness of rehabilitation and development programs, and high rates of recidivism. These conditions suggest that a predominantly retributive approach to punishment has not fully achieved the objectives of the correctional system mandated by Law No. 22 of 2022 on Corrections. Islamic law, through the concept of Sadd al-Dharā'iʿ, offers a preventive approach that seeks to block pathways likely to cause harm before such harm materializes. This study aims to examine the shortcomings of existing correctional rehabilitation and development programs for drug-related offenders and to formulate a more comprehensive model based on Sadd al-Dharā'iʿ. It employs normative legal research using statutory, conceptual, and philosophical approaches. Data were collected through a literature review of legislation, Islamic legal scholarship, academic journals, and policy documents concerning the rehabilitation of individuals convicted of drug-related offenses.The findings indicate that correctional programs for drug-related offenders continue to face constraints, including shortages of qualified personnel, inadequate integrated rehabilitation services, weak interagency coordination, and insufficient integration of spiritual development into rehabilitation. From the perspective of Sadd al-Dharā'iʿ, such programs should address not only substance dependence but also the factors that may lead individuals to resume drug use following release. Accordingly, the study proposes a reconfigured model integrating medical rehabilitation, social rehabilitation, religious and spiritual development, vocational education, family support, and post-release supervision within a unified, welfare-oriented correctional framework..

Keywords: Drug-Related Offenders; Correctional Institutions; Sadd al-Dharā'iʿ; Rehabilitation; Correctional Reform

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INTRODUCTION

Drug-related offenses in Indonesia have increased significantly over the past two decades. Drug abuse is no longer regarded merely as a criminal matter; it is also a health, social, economic, and moral concern requiring a comprehensive response. High levels of drug abuse have contributed to growing numbers of individuals serving sentences for drug-related offenses, creating problems such as overcrowding, inadequate rehabilitation facilities, and ineffective correctional programs.[1]

The shift in sentencing and correctional policy reflected in Law No. 22 of 2022 on Corrections affirms that the purpose of corrections is not simply to inflict suffering on offenders but to enable incarcerated individuals to acknowledge their wrongdoing, improve themselves, and return to society as responsible members. Rehabilitation and personal development are therefore central instruments for achieving a humane correctional system oriented toward social reintegration.[2]

Nevertheless, correctional rehabilitation programs for drug-related offenders face considerable practical challenges. Rehabilitation services do not reach all incarcerated individuals, while shortages of professional personnel and facilities, together with inadequate interagency coordination, hinder effective implementation. These problems are compounded by recidivism among individuals convicted of drug-related offenses, some of whom return to drug abuse after serving their sentences.[3]

These circumstances suggest that prevailing correctional approaches remain more repressive than preventive. Yet the success of rehabilitation cannot be assessed solely by whether an individual completes a prison sentence; it must also consider the person's capacity to avoid the conditions that may lead to renewed drug abuse.

Within Islamic legal thought, Sadd al-Dharā'iʿ is a method of legal reasoning (istinbāṭ) emphasizing the need to block means or pathways (dharā'iʿ) that may lead to harm (mafsadah). Systematically developed within the Mālikī and Ḥanbalī schools, the doctrine has gained broader recognition as a means of safeguarding public welfare (maṣlaḥah).[4] Under this principle, conduct that is ordinarily permissible may be restricted if it is likely to facilitate more serious harm.

This doctrine is particularly relevant to the rehabilitation of drug-related offenders. Medical and social rehabilitation alone are insufficient; correctional programs should also systematically address factors associated with recidivism, including harmful social environments, insufficient spiritual guidance, limited employment skills, weak family support, and inadequate post-release supervision. The aim thus shifts from merely correcting behavior to comprehensively preventing the recurrence of offending.

The theory of maqāṣid al-sharīʿah likewise identifies the protection of life (ḥifẓ al-nafs) and intellect (ḥifẓ al-ʿaql) among the principal objectives of Islamic law. Drug abuse directly threatens these interests, giving the state a responsibility to develop correctional policies that protect individuals from conditions damaging their physical, mental, and spiritual well-being. Reformulating correctional rehabilitation through Sadd al-Dharā'iʿ is therefore important for establishing a system that is not only legally effective but also consistent with Islamic principles of public welfare.

This study is significant because existing scholarship on the rehabilitation of drug-related offenders has largely concentrated on medical treatment and correctional policy, while analysis grounded in Sadd al-Dharā'iʿ remains relatively limited. It therefore seeks to contribute a conceptual

framework for a more integrated, preventive, and welfare-oriented model of correctional rehabilitation.

METHODS

This study employs normative legal research using statutory, conceptual, and philosophical approaches. The statutory approach examines legal provisions governing the correctional system, rehabilitation of individuals convicted of drug-related offenses, and policies for addressing drug-related crime in Indonesia. The conceptual approach considers correctional theory, rehabilitation theory, theories of punishment, and the Islamic legal doctrine of Sadd al-Dharā'iʿ. The philosophical approach examines the relationship between correctional objectives and the principles of maqāṣid al-sharīʿah.

The study draws on primary, secondary, and tertiary legal materials. Primary materials include Law No. 22 of 2022 on Corrections, Law No. 35 of 2009 on Narcotics, implementing regulations on offender rehabilitation, and government policies concerning correctional development programs. Secondary materials comprise books on criminal and Islamic law, national and international journal articles, and previous studies on the rehabilitation of drug-related offenders and Sadd al-Dharā'iʿ. Tertiary materials include legal dictionaries, encyclopedias, and other relevant scholarly resources.

Materials were collected through library research and analyzed qualitatively using descriptive-analytical and prescriptive methods. A systematic interpretation of positive legal norms and Islamic legal principles was undertaken to develop a more effective, preventive, and welfare-oriented model for the rehabilitation of drug-related offenders.

RESULTS AND DISCUSSION

Indonesia's Correctional System as an Instrument for Offender Rehabilitation

Indonesia's correctional system represents a reform of the earlier prison system, which placed greater emphasis on retributive justice. This paradigmatic shift rests on the recognition that incarcerated individuals retain human rights and possess the capacity for personal improvement through sustained rehabilitation and development. Punishment is therefore understood not merely as the imposition of suffering but as a process intended to enable offenders to return to society as productive, responsible individuals capable of contributing to national development.[5]

This approach is reinforced by Law No. 22 of 2022 on Corrections, which defines corrections as a subsystem of criminal justice responsible for providing services, rehabilitation and development, community guidance, care, security, and supervision for detainees, children, and correctional clients. The legislation identifies social reintegration—enabling individuals to resume responsible lives within their communities—as the ultimate objective of corrections.[6]

In modern criminal law, social reintegration means that incarcerated individuals must be treated as participants in rehabilitation rather than merely as objects of punishment. Accordingly, correctional programs should promote personal development, intellectual capacity, moral formation, occupational skills, and restoration of social relationships with families and communities. This approach is consistent with correctional treatment principles found in contemporary correctional systems.[7]

Implementation of Indonesia's correctional system nevertheless continues to encounter structural challenges. One of the most frequently cited problems is severe overcrowding, particularly in connection with the substantial number of prisoners convicted of drug-related offenses. Overcrowding directly affects service quality, rehabilitation effectiveness, and the ability to provide individualized treatment. The shortage of correctional personnel with expertise in addiction rehabilitation presents an additional obstacle to effective programming.[8]

Normatively, correctional development programs encompass two principal dimensions: personal development and self-reliance. Personal development includes mental and spiritual guidance, legal awareness, and reinforcement of civic values. Self-reliance programs involve education, skills training, entrepreneurship, and employability development intended to support individuals after release. These dimensions are inseparable because successful social reintegration depends on a balance between character development and improved economic capabilities.[9]

Rehabilitation of Drug-Related Offenders in Correctional Institutions

Individuals incarcerated for drug-related offenses have characteristics that may differ from those of other offender groups. Many are people who misuse drugs or experience physical and psychological dependence and therefore require rehabilitative interventions alongside conventional correctional development. Their treatment should not be limited to general personal development programs but should include medical and social rehabilitation and sustained psychological support.[10]

Law No. 35 of 2009 on Narcotics establishes a legal basis requiring individuals with drug dependence and victims of drug abuse to undergo medical and social rehabilitation. This requirement is supported by technical regulations governing rehabilitation services for detainees and correctional clients. Accordingly, the legal response to drug abuse has, at least at the normative level, shifted from a repressive toward a recovery-oriented rehabilitative approach.[11]

Rehabilitation in correctional institutions generally includes initial assessment, detoxification, medical treatment, social rehabilitation, psychological counseling, group therapy, religious development, and post-rehabilitation programs. These interventions seek to restore physical, psychological, social, and spiritual well-being so that individuals can resume their social roles after release.[12]

Nevertheless, rehabilitation programs remain unevenly implemented across correctional institutions. Previous studies identify shortages of healthcare workers, psychologists, and addiction counselors, inadequate treatment facilities, and large prison populations as reasons rehabilitation cannot reach everyone who needs it. Coordination among the Directorate General of Corrections, the National Narcotics Agency, the Ministry of Health, and local governments also requires improvement to ensure integrated service delivery.[13]

Another concern is the continued circulation of illicit drugs within correctional institutions. This phenomenon indicates that existing security and development systems have not fully addressed factors encouraging drug abuse in prisons. Internal drug distribution networks may also undermine the recovery of those undergoing treatment. Rehabilitation must therefore be understood as part of a comprehensive crime-prevention strategy, rather than merely the administrative delivery of treatment programs.[14]

Rehabilitation Policy as a Strategy for Preventing Recidivism

Rehabilitation policy within Indonesia's legal system reflects a treatment model that regards individuals who misuse drugs as persons requiring recovery support. This differs from traditional punishment-oriented approaches. Within the correctional context, rehabilitation forms an integral part of personal development, enabling individuals convicted of drug-related offenses to improve their physical, mental, social, and spiritual condition before returning to society.[15]

Rehabilitation outcomes depend not only on interventions delivered during incarceration but also on circumstances after release. Research indicates that former prisoners may be vulnerable to renewed drug use when they return to the same social environment, experience stigma, remain unemployed, or lack family support. Rehabilitation policy must therefore be linked to social reintegration programs involving families, communities, local government, businesses, and religious institutions.[16]

From a public policy perspective, rehabilitation also requires collaborative governance. Cooperation among the Directorate General of Corrections, the National Narcotics Agency, the Ministries of Health and Social Affairs, local governments, religious organizations, and civil society is essential to improving program effectiveness. Such collaboration can facilitate comprehensive services ranging from assessment, therapy, spiritual development, and skills training to post-release supervision.[17]

Rehabilitation policy should thus be understood not only as treatment for drug dependence but also as an instrument for interrupting the conditions that contribute to repeated offending. This conception converges with Sadd al-Dharā'iʿ, which seeks to block pathways that may lead to harm. Reformulating correctional rehabilitation consequently requires integrating modern correctional practices with the preventive principles of Islamic law.

An Analysis of Sadd al-Dharā'iʿ in the Rehabilitation of Drug-Related Offenders

A defining feature of Islamic law is its commitment to promoting welfare (jalb al-maṣlaḥah) and preventing harm (darʾ al-mafsadah). This orientation is expressed through several methods of Islamic legal reasoning, including Sadd al-Dharā'iʿ. Etymologically, sadd means "to block" or "to close," while al-dharīʿah denotes a path, intermediary, or means toward an objective. Sadd al-Dharā'iʿ can thus be understood as a legal principle that blocks otherwise permissible means when they are likely to facilitate conduct prohibited by Islamic law.[18]

The doctrine developed systematically in the Mālikī and Ḥanbalī schools. According to Imam al-Shāṭibī, Islamic law prohibits not only acts that directly cause harm but also means demonstrably conducive to that harm. An act may therefore be prevented not because of its intrinsic character but because of its consequences for the higher objectives of Islamic law (maqāṣid al-sharīʿah).[19]

Sadd al-Dharā'iʿ is especially relevant to drug abuse. Such conduct not only violates positive law but also threatens the protection of intellect (ḥifẓ al-ʿaql), life (ḥifẓ al-nafs), property (ḥifẓ al-māl), lineage (ḥifẓ al-nasl), and religion (ḥifẓ al-dīn). All five essential objectives of Islamic law (al-kulliyyāt al-khams) may be compromised by drug abuse. Factors that create opportunities for such abuse should therefore be addressed as early as possible.

Applied to corrections, the doctrine requires rehabilitation to be understood not simply as a response to drug misuse that has already occurred, but as a systematic effort to address conditions

that may lead individuals to resume drug use following release. In other words, the focus shifts from a predominantly curative model toward a preventive one.

In modern criminal law, this preventive orientation is compatible with social defense theory, which seeks to protect society by rehabilitating offenders and reducing the likelihood of reoffending. Sadd al-Dharā'iʿ, however, adds a broader perspective by considering not only individual behavior but also the social, economic, psychological, and spiritual conditions associated with drug misuse.[20]

From the perspective of Sadd al-Dharā'iʿ, the success of correctional rehabilitation cannot be assessed solely by medical treatment outcomes during incarceration. It must also be assessed by the correctional system's capacity to reduce the risks and opportunities that may lead former prisoners back to drug abuse.

The Relevance of Sadd al-Dharā'iʿ to Modern Correctional Systems

Law No. 22 of 2022 on Corrections affirms that corrections should help incarcerated individuals recognize wrongdoing, improve themselves, and refrain from reoffending. Substantively, this objective aligns with Sadd al-Dharā'iʿ, which emphasizes preventing the causes and pathways that may lead to harm.

In practice, correctional programs for drug-related offenders continue to focus primarily on problems arising during incarceration. Rehabilitation often concentrates on recovery from drug dependence, while wider determinants of recidivism do not receive sufficient attention. Yet studies identify harmful social environments, unemployment, weak family supervision, low educational attainment, psychological difficulties, and social stigma as important factors associated with repeated drug-related offending.[21]

Within Sadd al-Dharā'iʿ, these factors may be understood as dharīʿah: pathways or means that can lead to harm. Rehabilitation should therefore not merely treat dependence but also address these contributing conditions through multidimensional interventions.

This approach implies that correctional rehabilitation cannot be the responsibility of prisons alone. Instead, it requires shared commitments from government, families, communities, religious organizations, educational institutions, and the business sector. Such collaboration represents a practical application of Sadd al-Dharā'iʿ through efforts to reduce the circumstances that may lead former prisoners to resume harmful behavior.

Reformulating the Rehabilitation Model for Drug-Related Offenders through Sadd al-Dharā'iʿ

Drawing on the analysis of the correctional system and Sadd al-Dharā'iʿ, this study proposes a more comprehensive model for the rehabilitation of drug-related offenders. The proposed reformulation entails a shift from fragmented rehabilitation toward an integrated, prevention-oriented model.

Existing correctional programs tend to place medical and social rehabilitation at their center. Drug dependence, however, is a multidimensional issue shaped by biological, psychological, spiritual, social, economic, and environmental factors. Correctional rehabilitation must consequently be designed as an interconnected system.

First, spiritual development should be strengthened as a central foundation of rehabilitation for drug-related offenders. From an Islamic legal perspective, it reinforces moral awareness and internal self-control. Religious education and values are expected to foster an understanding that

drug abuse conflicts with the objectives of Islamic law, particularly the protection of intellect, life, and human well-being.

Second, individualized risk assessments should be conducted from the beginning of incarceration. Individuals differ in the severity of their dependence, social backgrounds, psychological conditions, and rehabilitation needs. Programs should therefore be tailored to each person rather than uniformly applied.

Third, medical, psychological, social, and vocational rehabilitation should be continuously integrated. Medical rehabilitation addresses physical dependence; psychological interventions promote mental health; social rehabilitation strengthens interpersonal functioning; and vocational training builds the capacity for economic independence after release. Integrating these dimensions can reduce the likelihood that former prisoners return to environments associated with drug misuse.

Fourth, family engagement should be incorporated into correctional rehabilitation. Research suggests that family support is an important protective factor for successful recovery, whereas strained family relationships may contribute to recidivism.

Fifth, social reintegration should begin while individuals are still incarcerated. Preparatory programs may include employment training, entrepreneurship education, character development, religious guidance, and partnerships with employers to create job opportunities after release.

Sixth, post-release supervision and aftercare should be strengthened through coordination among Correctional Guidance Centers (Balai Pemasyarakatan), the National Narcotics Agency, local governments, religious leaders, and communities. Under Sadd al-Dharā'iʿ, this stage operationalizes the principle of blocking pathways to harm by providing support and supervision before former prisoners are re-exposed to high-risk environments.

Accordingly, the proposed reformulated correctional rehabilitation model can be represented as follows:

Risk Assessment → Medical Rehabilitation → Psychological Rehabilitation → Spiritual Development → Vocational Education and Training → Family Support → Social Reintegration → Aftercare and Continuing Supervision.

This model emphasizes that rehabilitation does not end within the correctional institution but continues until former prisoners are able to function independently in society. It is consistent with Sadd al-Dharā'iʿ insofar as it seeks to address conditions that may cause future harm.

Theoretical and Practical Implications of Reformulating the Rehabilitation Model through Sadd al-Dharā'iʿ

Reformulating correctional rehabilitation through Sadd al-Dharā'iʿ contributes both to the development of Islamic legal theory and to new ways of conceptualizing corrections in Indonesia. Rehabilitation of drug-related offenders has commonly been understood as medical and social treatment intended to restore physical and psychological well-being. Although important, these interventions alone do not adequately address the underlying circumstances associated with drug-related recidivism. A model combining treatment with sustained prevention is therefore needed.

CONCLUSION

The findings indicate that Indonesia's rehabilitation system for drug-related offenders has developed considerably through a shift toward rehabilitation and social reintegration. This change is reflected in Law No. 22 of 2022 on Corrections, which identifies offender development as a principal means of helping incarcerated individuals recognize their wrongdoing, improve themselves, and resume responsible social roles. Nevertheless, implementation continues to encounter serious obstacles, including overcrowded institutions, insufficient numbers of professional rehabilitation personnel, inadequate facilities, weak interagency coordination, and drug-related recidivism. These difficulties suggest that existing programs have not fully addressed the factors contributing to repeated drug-related offending.

From an Islamic legal perspective, Sadd al-Dharā'iʿ offers a strong philosophical foundation for developing the rehabilitation model. This doctrine holds that Islamic law prohibits not only actions that cause harm but also the means (dharīʿah) likely to lead to such actions. Applied to drug-related offenders, it requires rehabilitation to go beyond recovery from the consequences of drug misuse and to address conditions that may lead to renewed use after release. This preventive approach corresponds to maqāṣid al-sharīʿah, particularly the protection of religion (ḥifẓ al-dīn), life (ḥifẓ al-nafs), intellect (ḥifẓ al-ʿaql), lineage (ḥifẓ al-nasl), and property (ḥifẓ al-māl), each of which may be threatened by drug abuse.

On the basis of normative and conceptual analysis, this study proposes a preventive, integrated, and continuous rehabilitation model. It begins with individualized risk assessment and proceeds through medical and psychological rehabilitation, religious and spiritual development, vocational education and training, family support, social reintegration, and post-release guidance and supervision (aftercare). All stages require coordinated participation by the Directorate General of Corrections, National Narcotics Agency, Ministry of Health, Correctional Guidance Centers, local governments, religious organizations, businesses, and communities. Rehabilitation consequently becomes not merely a process conducted during incarceration but also a means of preventing recidivism.

The proposed Sadd al-Dharā'iʿ-based model demonstrates that correctional success cannot be measured only by sentence completion or medical rehabilitation outcomes. It should also be assessed by former prisoners' ability to sustain behavioral change, achieve a decent standard of living, avoid drug-related environments, and participate productively in society. Blocking pathways to harm therefore offers a relevant basis for strengthening modern correctional objectives centered on public protection, human dignity, and collective welfare.

Academically, this study broadens the application of Sadd al-Dharā'iʿ from its frequent treatment in Islamic jurisprudence concerning worship, transactions, and family law to the fields of criminal and correctional law. Integrating Islamic legal principles with the national correctional system illustrates how religious legal values can inform the philosophical foundations of more humane, preventive, and just policies. The proposed reformulation thus contributes to Islamic legal theory while offering a policy alternative for advancing correctional objectives in Indonesia.

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