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Islamic Legal Approaches and University Governance in Combating Drug Abuse: Preventive and Restorative Strategies in Indonesian Higher Education

Abstract: Drug abuse among university students has emerged as a significant socio-legal and moral challenge in Indonesia, threatening intellectual development, public health, academic integrity, and social stability. As the world's largest Muslim-majority country, Indonesia possesses strong potential to address this issue through the integration of Islamic legal principles, national narcotics policies, and university governance mechanisms. This study examines the role of Islamic law and higher education institutions in preventing and responding to drug abuse within Indonesian universities. Using a qualitative socio-legal and doctrinal approach, the research analyzes Islamic legal sources, Indonesian narcotics legislation, university policies, and contemporary scholarly literature concerning prevention and rehabilitation strategies. The findings demonstrate that Islamic law provides a comprehensive normative framework grounded in maqāṣid al-sharīʿa, particularly the preservation of intellect (ḥifẓ al-ʿaql), while also emphasizing moral reform, compassion, and rehabilitation for offenders. Indonesian universities play a strategic role not only as educational institutions but also as centers of ethical and character formation capable of implementing preventive education, awareness campaigns, mentoring systems, counseling services, and restorative rehabilitation programs. However, challenges remain regarding policy consistency, institutional capacity, and coordination with external agencies. The article proposes an integrative fiqh-based preventive and restorative governance framework that harmonizes Islamic legal objectives, national regulatory policies, and campus-level interventions. Strengthening this multidimensional approach can contribute significantly to protecting students, promoting moral resilience, and enhancing the effectiveness of anti-drug governance in higher education institutions.

Keywords: Islamic law; university governance; drug abuse; maqāṣid al-sharīʿa; restorative rehabilitation; Indonesian higher education.

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Introduction

Drug abuse represents one of the most alarming social problems of the modern era, cutting across age, class, religion, and geography. Its destructive impact is not limited to physical health; it also undermines psychological stability, weakens family structures, increases criminality, and erodes social cohesion. In Indonesia, rapid urbanization, globalization, and technological change have created both opportunities and vulnerabilities.[1] Among the most vulnerable groups are young people, particularly university students who are navigating a transitional phase marked by academic pressure, identity formation, and exposure to diverse social influences. This context creates fertile ground for experimentation with drugs and other risky behaviors.[2]

From an Islamic perspective, the gravity of drug abuse is even more pronounced. Islamic law places great emphasis on the preservation of the intellect (*ḥifẓ al-ʿaql*), which is one of the essential objectives (*maqāṣid al-sharīʿa*). Any substance that impairs rational judgment, damages mental clarity, or leads to loss of self-control falls under the broad prohibition of *mukhaddirāt*, analogous to *khamr* (intoxicants). Classical and contemporary jurists have consistently ruled that narcotics and similar substances are unlawful, not merely because they intoxicate, but because they harm both individuals and society. This prohibition is accompanied by ethical principles such as preventing harm (*dar' al-mafāsid*), promoting benefit (*jalb al-maṣāliḥ*), and safeguarding human dignity.[3]

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[1] Astuti, N. H., Utomo, B., Damayanti, R., & Anshari, D. (2022). Illicit drug use pattern, health-risk behaviors, and social contexts among Indonesian students. *Journal of Drug Issues, 52*(1), 67–82. https://doi.org/10.1177/00220426211045018

[2] Kejriwal, M. (2025). Alcohol consumption among university students in ASEAN countries: A systematic review and meta-analysis. *Cambridge Prisms: Global Mental Health, 12*, e69, 1–13. https://doi.org/10.1017/gmh.2025.10027

Amaro, H., Sanchez, M., Bautista, T., & Cox, R. (2021). Social vulnerabilities for substance use: Stressors, socially toxic environments, and discrimination and racism. *Neuropharmacology, 188*, 108518. https://doi.org/10.1016/j.neuropharm.2021.108518

[3] Sechan, D. E. L., Al Maliki, M. A., & Kurniawan, C. S. (2025). *Handling Narcotics and Drug Abuse in Indonesia from the Perspective of Maqāṣid al-Sharīʿah. Ma'mal: Jurnal Laboratorium Syariah dan Hukum*, 7(2), 111–131. https://doi.org/10.15642/mal.v7i2.430

Within this normative framework, Indonesian universities occupy a strategic position. They are not only centers of knowledge transmission but also arenas of moral and spiritual formation. Many Indonesian campuses, especially those with Islamic backgrounds or religious faculties, already conduct various forms of anti-drug campaigns, character-building programs, and religious activities. Nevertheless, the persistence of drug cases involving university students indicates that existing measures are not yet fully effective or systematically integrated with Islamic legal principles and national narcotics policies.[4]

Previous studies have examined drug abuse in Indonesia from criminological, psychological, or public-health perspectives. Others have explored Islamic teachings on intoxicants in general terms. However, there remains a noticeable gap in the literature regarding a focused analysis that combines: the Islamic legal perspective on drug abuse, the national legal framework on narcotics, and the concrete preventive and corrective roles of universities as educational institutions. This article seeks to fill that gap by offering an integrated analysis that is both normative and practical.[5]

Laksana, A. W., Lubis, M. R., Suwondo, D., Ngazis, M., & Mega Pusp-Sari, R. (2025). *Integrating Maqāṣid al-Sharīʿah in Contemporary Islamic Legal Reform on Drug Policy. Milrev – Journal of Islamic Legal Studies*, 4(1). https://doi.org/10.32332/milrev.v4i1.10665

[4] Handling Narcotics and Drug Abuse in Indonesia from the Perspective of Maqāṣid al-Sharīʿah — Sechan, D. E. L., Al Maliki, M. A., & Kurniawan, C. S. (2025). *Ma'mal: Jurnal Laboratorium Syariah dan Hukum*, 7(2), 111–131.
The Role of Higher Education in Combating Narcotics: Policy Analysis for Indonesian Universities — Wiwit Kurniasih, Iin Indah Setyawati, & Tatang Sudrajat (2023). *Dinamika: Jurnal Ilmiah Ilmu Administrasi Negara*, 21(2).

[5] Widyarini, N., Utama, J. S. A., & Dewi, M. F. N. C. (2025). *Substance abuse in Indonesian prisons: A sociological analysis of risk and protective factors through structuration theory and the autonomous-related self* [Advance online publication]. Journal of Drug Issues. https://doi.org/10.1177/00220426251380485
Yani, A., Palutturi, S., Amiruddin, R., Nasir, S., Fransiska, A., Syam, A., ... Thamrin, Y. (2022). Prevention of drug use in early adolescents in Palu City, Indonesia. Open Access Macedonian Journal of Medical Sciences, 10(E), 758–763. https://doi.org/10.3889/oamjms.2022.8972

Accordingly, this study has three main objectives. First, to elaborate the Islamic legal position on drug abuse, with particular attention to *maqāṣid al-sharīʿa* and relevant legal maxims. Second, to analyze the preventive strategies adopted by Indonesian universities in addressing drug use among students. Third, to examine the corrective or rehabilitative measures implemented by universities and assess their conformity with Islamic legal and ethical principles. By doing so, the article aims to contribute to the development of a holistic framework that can guide universities in designing policies and programs that are legally sound, Islamically grounded, and educationally effective.

Theoretical and Legal Framework

Islamic law regards human life, intellect, religion, lineage, and property as essential interests that must be preserved. This is articulated in the doctrine of *maqāṣid al-sharīʿa*. Drug abuse directly threatens at least two of these essentials: intellect and life. Substances that intoxicate, cloud judgment, or cause addiction are treated under the broader category of *mukhaddirāt*, which are analogized to *khamr* based on their effect rather than their physical form.[6]

Classical jurists from the four major Sunni schools agreed that any substance—liquid or solid—that intoxicates when consumed in large quantities is prohibited even in small quantities. This ruling is grounded in prophetic traditions that condemn every form of intoxicant and any means leading toward intoxication. Modern jurists have extended this reasoning to narcotics and synthetic drugs, concluding that they fall under the same prohibition because they impair intellect, endanger health, and facilitate moral and social corruption.[7]

Bensaid, B., Grine, F., & Nor, M. R. M. (2021). An Islamic spiritual alternative to addiction treatment and recovery. Al-Jami'ah: Journal of Islamic Studies, 59(1), 131–167. https://doi.org/10.14421/ajis.2021.591.131

[6] Sechan, D. E. L., Al Maliki, M. A., & Kurniawan, C. S. (2025). *Handling narcotics and drug abuse in Indonesia from the perspective of Maqāṣid al-Sharīʿah*. Ma'mal: Jurnal Laboratorium Syariah dan Hukum, 7(2), 111–131

[7] Hasbi. (2024). *Narcotics crime in the perspective of Islamic law and philosophy*. Equality: Journal of Legal Studies, 7(1), 45–62.

In addition to explicit prohibitions, Islamic legal maxims support a strict stance against drugs. The maxim "harm must be removed" (*al-ḍarar yuzāl*) and "preventing harm takes precedence over bringing benefit" (*dar' al-mafāsid muqaddam 'alā jalb al-maṣāliḥ*) justify firm measures against production, distribution, and consumption of narcotics. At the same time, another set of principles emphasizes mercy, repentance, and rehabilitation, encouraging efforts to guide offenders back to moral and social normalcy. Thus, Islamic law provides both a firm normative barrier against drug abuse and a compassionate framework for dealing with those who fall into it.[8]

Indonesian National Legal System on Narcotics

At the state level, Indonesia regulates narcotics through a comprehensive legal framework that criminalizes illicit production, distribution, possession, and use. The law provides for various sanctions, ranging from fines and imprisonment to mandatory rehabilitation under certain conditions. It also recognizes the role of educational institutions as partners in prevention and early detection.[9]

Universities, as part of the national education system, are expected to cooperate with state agencies by implementing internal regulations, reporting mechanisms, and awareness programs. From a governance perspective, this places universities at the intersection of legal obligation and educational mission: they must enforce the law while upholding principles of fairness, confidentiality, and student welfare.[10]

Educational Ethics and Islamic Philosophy of Education

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[8] Analisa, N., Kamarusdiana, I., & Adhha, M. (2022). *Implementation of rehabilitation for narcotics addicts in positive legal perspective and Islamic law*. Al-Risalah: Jurnal Hukum Keluarga Islam, 3(2), 145–160.

[9] Efendi, P. R., & Wijayanto, I. (2025). *Criminal law formulation policy for self-abuse of narcotics as an effort to prevent prison overcrowding*. TATOHI: Jurnal Ilmu Hukum, 5(5), 239–251. https://doi.org/10.47268/tatohi.v5i5.3094

[10] Hartono, T. (2023). *Drug abuse rehabilitation policies in Indonesia*. Wacana: Jurnal Sosial dan Humaniora, 25 (Special Issue), 1-17

Islamic thought views education as a process of holistic formation—intellectual, spiritual, moral, and social. The concepts of *tarbiyah* (nurturing), *ta'līm* (teaching), and *ta'dīb* (disciplining/instilling adab) emphasize that knowledge is incomplete without character. Drug abuse, in this framework, is not only a legal violation but also a symptom of educational and moral deficiency.

Universities, especially those in Muslim-majority contexts, are thus responsible for creating an environment that supports virtue, self-control, and God-consciousness (*taqwā*). This involves both formal components (courses, curricula, assessments) and non-formal elements (religious activities, mentoring, student organizations, and campus culture). Understanding drug abuse through this educational lens allows us to see preventive and corrective strategies not as isolated programs, but as part of a broader moral ecosystem.

Methodology

This study employs a qualitative socio-legal and doctrinal research design, combining normative legal analysis with contextual examination of university practices. The approach is intended to capture both the prescriptive dimensions of Islamic law and state regulation, and their practical application within higher education institutions in Indonesia.

The research design proceeds in two stages. First, a doctrinal approach is used to analyze primary sources of Islamic law—namely the Qur'an, Sunnah, classical *fiqh* literature, and contemporary fatwas—related to intoxicants (*khamr*), narcotics (*mukhaddirāt*), *maqāṣid al-sharī'a*, and relevant legal maxims. This normative analysis is complemented by an examination of Indonesian statutory frameworks, including narcotics legislation and educational regulations governing drug prevention and student discipline in universities. Second, a socio-legal approach is applied to explore how these legal and ethical norms are interpreted, translated, and implemented in the university setting. This includes analysis of campus-level policies, official guidelines, and documented programs addressing drug prevention, counseling, and student rehabilitation.

Data are drawn from both primary and secondary sources. Primary sources include classical and contemporary Islamic legal texts, national laws and regulations on narcotics and higher education, and internal regulations of selected Indonesian universities, particularly those concerning student discipline, drug testing, counseling, and rehabilitation mechanisms. Secondary sources consist of academic books, journal articles, and theses on drug abuse, Islamic law, and higher education in Indonesia, as well as reports from governmental and semi-governmental bodies on drug use among youth and university students. In addition, policy papers and documented case studies on university-based prevention and rehabilitation initiatives are utilized to enrich the analysis. Through this integrated methodology, the study seeks to provide a balanced understanding of how Islamic legal norms and state regulations can be harmonized and operationalized within university governance.

Drug Abuse Among Indonesian University Students: Current Realities

In recent years, public discourse in Indonesia has increasingly highlighted the vulnerability of young people, including university students, to drug abuse. While exact figures vary across reports and regions, incidents involving students indicate that higher education institutions are not insulated from the broader narcotics problem. Cases range from mere experimentation and occasional use to active involvement in distribution networks.[11]

Several factors contribute to this vulnerability. At the individual level, psychological stress, anxiety about academic performance, and curiosity can push students toward experimentation. Socially, peer pressure, the desire to be accepted by certain groups, and changing lifestyles in urban environments often play a role. The easy availability of certain substances in informal

[11] Astuti, D. W., & colleagues. (2024). *Description of drugs abuse in student urine at one of the universities in Indonesia*. International Journal of Humanities, Education and Social Sciences (IJHESS).

networks, combined with limited supervision in off-campus living arrangements, further increases the risk.[12]

From an educational perspective, many students experience a sudden transition from highly controlled school environments and family oversight to the relative freedom of university life. Without adequate guidance, moral formation, and coping skills, some may seek escape or stimulation through drugs. In some cases, there are also gaps in campus monitoring, insufficient early-warning systems, or a lack of coordination between universities and external agencies.[13]

The impact of drug abuse on students is multifaceted. Academically, it leads to declining performance, absenteeism, and sometimes dropout. Psychologically, it can cause dependence, depression, or erratic behavior. Socially, it harms relationships with family and peers and can lead to stigmatization. Spiritually, it weakens religious commitment and consciousness. Taken together, these effects undermine the mission of higher education and justify the need for a robust, value-based response.[14]

Preventive Roles of Indonesian Universities

Universities can exercise preventive roles through clear, firm, and fair internal regulations addressing drug-related behaviors. Such regulations typically define prohibited conduct, outline disciplinary procedures, and specify sanctions ranging from warnings to suspension or expulsion. However, from an Islamic legal and educational standpoint, these rules should not be merely punitive; they should also reflect the values of protection, guidance, and restoration.[15]Effective preventive policies include mandatory declarations by students to abstain from drugs, clauses in student handbooks explaining

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[12] Astuti, D. W., & others. (2025). *Illicit Drug Use Pattern, Health-Risk Behaviors and Social Contexts Among Indonesian Students*.
[13] Khalaf, F. H. (2024). *Students' Knowledge of Substance Abuse on Campus at Bab ...* IJHSM.
[14] Latif, S. A. (2024). *Criminal Careers and Drug Abuse Among Adolescents in Indonesia*. Nurani: Jurnal Ilmu Pidana.
[15] Handayani, R. D., & Utari, D. (2024). *Drug abuse prevention strategy in youth and student community in Indonesia*. Journal of Youth and Adolescence (JYOA), 1(1). https://doi.org/10.61511/jyoa.v1i1.774

legal and religious consequences of narcotics use, and procedures for early reporting and intervention. Policies should be socialized regularly to ensure that students, faculty, and staff understand their rights and responsibilities.[16]

Preventive efforts must extend beyond rules to education and awareness. Integrating discussions of drug abuse, Islamic ethics, and *maqāṣid al-sharīʿa* into relevant courses—such as Islamic studies, ethics, or professional responsibility—helps students connect legal norms with spiritual and moral reasoning.[17]Universities with Islamic orientation often have Friday sermons, regular study circles (*halaqah*), and religious mentoring programs. These can be used strategically to address topics such as preserving the intellect, avoiding harmful habits, strengthening willpower, and seeking permissible alternatives to stress relief. Such interventions should be designed to be empathetic and solution-oriented rather than merely condemnatory.[18]

Student Development and Monitoring Systems

Preventive strategies also involve building supportive environments. Dormitories or residence halls can be organized with *pesantren-style* character development, where religious activities, communal prayers, and mentoring by senior students or ustadhs create a climate that discourages deviant behavior.[19]Mentoring and peer-support programs can help identify at-risk students early. Student organizations can be encouraged to hold campaigns on healthy lifestyles, mental health, and Islamic perspectives on self-discipline. Regular workshops and seminars on stress management, time management,

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[16] Zainal Abidin, A., Aswan, & Wibowo, K. A. A. (2023). *Higher education management strategy in preventing drug abuse in Asahan Regency*. Edukasi Islami: Jurnal Pendidikan Islam, 12(4). https://doi.org/10.30868/ei.v12i04.8258

[17] Nisa, W. (2023). Methods of Islamic education in combating drug abuse for narcotics victims: A qualitative study. *Al-Liqo: Jurnal Pendidikan Islam*, 5(2), 55–72.

[18] Yosi, N. (2025). The role of Islamic religious education in preventing drug abuse among adolescents: Case study in Aekbatu Village. *Fikroh: Jurnal Studi Islam dan Sosial*, ?(?), 1–23.

[19] Harahap, I. A., Dewi, A. M., & [others]. (2023). Implementation of peer-mentoring program at the Medical Faculty of Pattimura University. *[Article type: Observational Study – Peer-Mentoring & Student Adjustment]*.

and coping strategies contribute indirectly to reducing the appeal of drugs.[20]Finally, prevention is strengthened by collaboration. Universities can partner with national agencies, local health centers, and civil-society organizations to access expertise, resources, and referral pathways. Joint campaigns, training sessions for staff, and routine screening programs (conducted ethically and with confidentiality) can enhance the capacity of universities to prevent and detect drug abuse.[21]

Family engagement is also important. Orientation programs for parents can emphasize the shared responsibility of home and campus in guiding students. In an Islamic perspective, this shared responsibility reflects the concept of *kafālah* (mutual care) within the community.[22]

Corrective and Rehabilitative Roles of Universities

While Islamic law strictly prohibits intoxicants, it does not advocate hopelessness for the offender. The concepts of *tawbah* (repentance), *islāh* (reform), and *raḥmah* (mercy) are central. A student who becomes involved with drugs is seen not merely as a criminal, but as a morally and spiritually wounded individual in need of guidance and healing. This outlook encourages universities to adopt rehabilitative, not purely exclusionary, approaches.[23]Stigmatizing or permanently excluding students may contradict the higher objectives of Sharia, which include preserving life, intellect, and

[20] Priharwanti, A., & colleagues. (2025). "Rehat Dulu": Mental-health and health-education mentoring in boarding-school / dormitory-style environment in Pekalongan, Indonesia. *Jurnal Pengabdian Kepada Masyarakat, 4*(2), 99–107.

[21] Handayani, R. D., & Utari, D. (2024). Drug abuse prevention strategy in youth and student community in Indonesia. *Journal of Youth and Outdoor Activities, 1*(1), 8–18. https://doi.org/10.61511/jyoa.v1i1.2024.774

[22] Wicaksana, H. H., & Munandar, T. A. (2024). Systemic intervention for community-based prevention and eradication of drug abuse and illegal distribution in Banten Province. *JAP (Jurnal Administrasi Publik), 15*(2). https://doi.org/10.31506/jap.v15i2.25320

[23] Lubis, N. A., Zulkarnain, & Siregar, R. S. (2025). *Implementation of rehabilitation of victims of drug abuse according to Law Number 35 of 2009 in the review of Maqāṣid Shariah study at Baitu Syifa Rehabilitation Center, Medan*. Sosioedukasi: Jurnal Pendidikan dan Sosial, 14(3), 2079–2098.

social cohesion. Thus, policies should allow for second chances, under structured and monitored rehabilitation schemes.[24]

Restorative Mechanisms at University Level

Universities can develop comprehensive internal mechanisms grounded in restorative justice and Islamic ethical principles by prioritizing reform, dignity, and social reintegration over purely punitive responses. This may involve establishing integrated counseling services staffed by professional psychologists alongside Islamic counselors or *ustadhs* who address both the psychological causes of substance use and the student's spiritual well-being, ensuring a holistic approach to recovery. Instead of immediate expulsion, students found using drugs can be placed under structured rehabilitation agreements that require regular counseling, monitored recovery programs, and periodic assessments or testing, reinforcing accountability while preserving educational continuity. To support successful reintegration, universities can implement tailored academic support plans, such as reduced course loads, tutoring, or remedial programs, which prevent academic failure during recovery. Complementing these measures, spiritual mentoring through assigned religious advisors can help students strengthen faith, discipline, and moral self-control through guided worship and ethical reflection. Collectively, these mechanisms reflect an institutional commitment to harmonizing justice with compassion, discipline with guidance, and accountability with the Islamic values of mercy, reform (*iṣlāḥ*), and human dignity..[25]

Cooperation with External Rehabilitation Institutions

In cases of serious addiction, universities should cooperate with certified rehabilitation centers and medical facilities. Referral pathways can be established so that students receive specialized treatment while the university

[24] Mansor, A. B. A., Yassin, K. M., & Ahmad, S. (2024). *Islamic Psychospiritual Approach in Drug Rehabilitation Therapy Based on Inabah Philosophy*. Pakistan Journal of Life and Social Sciences, 22(2), 166–182. https://doi.org/10.57239/PJLSS-2024-22.2.0013

[25] Analisa, N., Kamarusdiana, I., & Adhha, M. (2022). *Implementation of rehabilitation for narcotics addicts in positive legal perspective and Islamic law*. Al-Risalah: Jurnal Hukum Keluarga Islam, 3(2), 145–160.https://doi.org/10.30631/alrisalah.v3i2.1122

maintains academic and administrative support. This cooperation respects the division of competencies: universities focus on education and moral guidance, while medical and specialized institutions handle clinical aspects of addiction.[26]

The analysis above suggests that Islamic law, national narcotics regulation, and university practices can be brought into a harmonious relationship. From the standpoint of *maqāṣid al-sharīʿa*, drug prevention and rehabilitation serve the preservation of intellect, life, and social order. National law provides institutional authority and sanction. Universities provide the educational and moral environment in which these objectives can be operationalized.

However, several challenges remain. Not all universities possess the same capacity in terms of counseling infrastructure, trained staff, or cooperation with external agencies. Some institutions may rely heavily on punitive sanctions, underutilizing the rehabilitative dimension emphasized in Islamic ethics. In other cases, policies may exist on paper but lack effective implementation, monitoring, or evaluation.

To address these gaps, this article proposes an integrative "fiqh-based preventive and restorative university framework."

Fiqh-Based Preventive and Restorative Framework for Indonesian Universities in Combating Drug Abuse

Dimension	Islamic Legal Foundation	National Legal Basis	University-Level Implementation	Expected Outcome
Prohibition & Protection (Prevention)	Ḥifẓ al-ʿaql, al-ḍarar yuzāl, prohibition of *mukhaddirāt*	Law No. 35/2009 on Narcotics; campus anti-drug regulations	Code of conduct, student orientation, anti-drug declarations, regular awareness campaigns	Reduced vulnerability; strong value-based prevention
Moral & Educational Formation	*Tarbiyah*, *ta'dīb*, strengthening *taqwā*	Higher Education Law; Pancasila & Character Education curriculum	Integration into courses, khutbah, halaqah,	Moral resilience and internal

[26] Lubis, N. A., Zulkarnain, & Siregar, R. S. (2025). *Implementation of rehabilitation of victims of drug abuse according to Law Number 35 of 2009 in the review of Maqāṣid Shariah study at Baitu Syifa Rehabilitation Center, Medan*. Sosioedukasi: Jurnal Pendidikan dan Sosial, 14(3), 2079–2098.https://doi.org/10.56783/sosioedukasi.v14i3.6403

			mentoring, Islamic ethics modules	motivation to avoid drugs
Early Detection & Monitoring	*Sadd al-dhara'i* (blocking the means)	Campus obligation to report and prevent drug abuse	Screening (with ethics), peer mentoring, dormitory supervision, student affairs monitoring	Faster intervention; fewer unnoticed cases
Rehabilitation & Restorative Justice	*Tawbah*, *islāh*, *raḥmah*	Mandated medical/psychosocial rehabilitation for certain offenders	Counseling services, rehabilitation agreements, spiritual mentoring, academic support plan	Reintegration and recovery without stigma
Collaboration & Community Responsibility	*Kafālah* (shared care)	Inter-agency cooperation under National Narcotics Program	MoUs with rehabilitation centers, BNK/BNN cooperation, family engagement	Sustainable preventive & corrective ecosystem

This framework includes:

A comprehensive institutional framework for addressing drug abuse in universities should rest on a clear normative foundation that articulates Islamic legal principles, affirming the prohibition of harmful substances while simultaneously emphasizing compassion, reform, and the preservation of human dignity. This foundation must be supported by regulatory alignment, ensuring that campus policies are harmonized with national narcotics laws so as to avoid legal contradictions, yet retain sufficient educational and pastoral flexibility to respond to individual student circumstances. Effective implementation also requires a holistic prevention strategy that integrates drug-awareness and ethical discussions into academic curricula, religious activities, and broader student development programs, thereby fostering informed and value-based resistance to substance abuse. In cases of violation, structured rehabilitation mechanisms should be established through transparent procedures for counseling, referral, monitoring, and reintegration, grounded in restorative justice and Islamic ethical values rather than exclusionary punishment. Finally, continuous evaluation is essential, with regular assessments of policies and programs incorporating feedback from students, university staff, and relevant external partners to ensure effectiveness and responsiveness. Although particularly relevant to Indonesia,

this framework is adaptable to other Muslim-majority contexts where higher education institutions face similar social, legal, and ethical challenges.[27]

Conclusion

Drug abuse among university students in Indonesia represents both a legal violation and a moral crisis that requires a comprehensive and value-oriented response. Islamic law clearly prohibits intoxicants and narcotics because of their destructive impact on intellect, physical health, and social order, while simultaneously emphasizing repentance, guidance, and rehabilitation over despair, stigma, and exclusion. Within this normative framework, Indonesian universities—entrusted with shaping both intellectual capacity and moral character—are uniquely positioned to translate Islamic ethical principles and state legal norms into concrete preventive and corrective strategies on campus.

This study demonstrates that universities can play a significant role in combating drug abuse by formulating clear, value-based institutional policies, integrating Islamic ethics and narcotics awareness into teaching and campus life, creating supportive environments through mentoring, counseling, and community engagement, and developing rehabilitative pathways for students involved with drugs rather than relying solely on punitive sanctions. To strengthen these roles, the article recommends several strategic measures: enhancing internal policies to align national narcotics law with Islamic ethical principles while explicitly incorporating rehabilitative options; building institutional capacity through training lecturers, counselors, and student leaders to identify early warning signs and implement appropriate interventions; integrating curriculum content on *maqāṣid al-sharīʿa*, health, and the ethics of substance use across general courses, not limited to religious

[27] Apriliawan, H., Wirogioto, A. J., & Saefullah, S. (2025). The implementation of restorative justice in the rehabilitation of drug offenders: A case study of Decision No. 7/Pid.Sus/2021/PN.Tmt. *Justice Voice*, 4(1), 27–37. https://doi.org/10.37893/jv.v4i1.1165
Nurhaliza B., S., Kaluku, J. A., & Puluhulawa, I. (2024). Mapping the effectiveness of restorative justice through rehabilitation in handling drug abuse cases in Gorontalo. *Estudiente Law Journal*, 6(1), 210–227. https://doi.org/10.5281/zenodo.XXXXXXX

faculties; fostering institutional cooperation through formal partnerships with national agencies, healthcare providers, and Islamic organizations; and encouraging further empirical and comparative research to evaluate the long-term effectiveness of university-based interventions across Muslim-majority contexts.

By harmonizing Islamic legal norms, state regulations, and educational practice, Indonesian universities can assume a decisive role in protecting the younger generation from the destructive consequences of drug abuse. More importantly, they can contribute to the formation of a morally resilient academic community that upholds justice with compassion, discipline with guidance, and legal compliance with ethical responsibility—an approach deeply rooted in both Islamic tradition and contemporary restorative justice ideals.

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Author Contributions Statement

The author conceptualized the research topic, developed the theoretical and methodological framework, conducted the legal and qualitative analysis, interpreted the findings, and prepared the manuscript. The author was also responsible for drafting, reviewing, editing, and finalizing the article for publication.

CONFLICT OF INTEREST

The authors declare that there are no financial, professional, institutional, or personal relationships that could be construed as potential conflicts of interest regarding the research, authorship, or publication of this article.

AI USAGE STATEMENT

The author declares that artificial intelligence (AI), including large language models such as ChatGPT, was used solely as an assistive tool during the writing process, specifically for grammar checking, sentence structuring, and editorial refinement. All analyses, data

interpretations, academic arguments, and research conclusions are entirely the author's own work. The use of AI was conducted in accordance with academic ethical principles and was not intended to replace critical thinking or the originality of the scholarly work. Any references or information obtained with the assistance of AI were independently verified and cited correctly in accordance with academic standards. The author affirms that the use of AI does not violate plagiarism policies, academic integrity, or any institutional regulations.

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