Therapeutic Community for Victims of Narcotics Abuse at the Mutiara Abadi Binjai Rehabilitation Center, Bandar Senembah Village, Binjai Barat District-Binjai City
(Analysis of Government Regulation Number 25 of 2011)

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Abstract

This study aims: (1) To find out PP No.25 of 2011 regulates rehabilitation in the Therapeutic Community approach, (2) To find out Therapeutic Community at the Mutiara Abadi Binjai Rehabilitation Center based on PP No.25 of 2011, (3). To find out the Therapeutic Community at the Mutiara Abadi Binjai Rehabilitation Center in terms of Maqashid Al-Syari’ah. This research is a field research that uses empirical juridical methods. This research approach is statutory, case approach, conceptual approach. The sources of this research are primary data sources obtained directly from the original sources in the form of interviews, opinion polls from individuals or groups (people) and secondary data obtained through intermediary media or indirectly in the form of books, notes, existing evidence, or archives, both published and unpublished. The results of this study are the results of assessments and Ministerial Regulations”, almost all of which are used as a reference by the Therapeutic Community as a method in the rehabilitation process such as the initial stage (induction) after undergoing detoxification, the primary stage (a social rehabilitation program of about 4 months), the re-entry stage. (facilitating residents to be able to socialize with outside life for 3-6 months. It's just that there are programs that are typical of the Therapeutic Community, namely the after care stage (friendship among former residents outside the orphanage), Therapeutic Community which is held at the Mutiara Abadi Rehabilitation Center Binjai also does not deviate from the provisions of the articles contained in PP No. 25 of 2011, such as the pattern of resident coaching, availability of infrastructure, medical and social rehabilitation, the Therapeutic Community approach at the Mutiara Abadi Binjai Rehabilitation Institution from the perspective of Maqashid Al-Syari’ah, all achieved in terms of benefit as discussed in Maqashid Al-Syari’ah, especially on the five main principles that must be realized such as, hifżh ad-dīn (maintaining religion), hifżh an-nafs (maintaining), hifżh al-‘aql (maintaining reason), hifżh an-nasl (maintaining offspring), and hifżh al-mâl (maintaining wealth).

Keywords: Therapeutic Community, Abuse, Narcotics.
INTRODUCTION

Some people will feel afraid when they hear the word "narcotics" because of the negative effects of these substances or drugs, both natural, synthetic and semi-synthetic, but can cause a decrease in consciousness, hallucinations and excitability). So that if misused there will be many victims who fall as a result of the malignancy of these illicit goods. Given this, many parents worry about their children's association. Not only limited to the worries of parents, now narcotics are the common enemy of all groups.

At first narcotics were only used for treatment. The type of narcotics that was first used at first was opium or commonly referred to as madat or opium. However, as time goes by, narcotics are actually abused by a handful of people. Narcotics abuse is a chronic disease that attacks various groups, ranging from artists, officials to ordinary people whose economic situation is apprehensive. In addition, narcotics also really damage the physical and mental of people who use them. How not, the dangers and impacts of narcotics greatly affect life and health. Among them are experiencing dehydration which makes the body convulse, hallucinations appear, more aggressive behavior, a feeling of tightness in the chest so that the impact of this dehydration can cause damage to the brain. Likewise, the quality of life is increasingly disturbed and the level of consciousness decreases until finally death.

Drug abuse cases are a serious problem. The United Nations Office on Drugs and Crime (UNODC) stated that in 2015 around 3.7 million people who abused narcotics came from Indonesia. Responding to this problem in 2018 BNN has carried out various case investigations, including 914 cases of narcotics/narcotics precursors involving 1,355 suspects. Meanwhile, the National Police succeeded in uncovering 33,060 cases of narcotics/narcotics precursors with a total of 43,320 suspects. In 2019 BNN and Polri arrested 42,649 perpetrators. In addition, in 2019 BNN managed to map 98 narcotics syndicate networks, as many as 84 narcotics syndicate networks have been uncovered by BNN consisting of 27 international drug syndicate networks, 38 new networks/networks and 19 narcotics syndicate networks involving inmates/convicts who act as network controllers in 14 Correctional Institutions.

Throughout 2020 BNN has succeeded in uncovering 806 cases of narcotics crimes with a total of 1247 suspects. A number of items of evidence were seized including 1.12 tons of methamphetamine, 2.36 tons of cannabis leaves, and 340,357 ecstasy pills. Meanwhile, the North Sumatra Regional Police (Polda Sumut) in 2018 released data on narcotics crime cases, which recorded a total of 5,926 cases. North Sumatra Regional Police Chief Inspector General Agus Andrianto, who presented his records for 2018, thinks this figure is still high. Even though it has been emphasized to all members to work hard to continue to reduce the number of these illicit goods crimes. Of all the cases, evidence of methamphetamine-type narcotics was more than 4 tons, marijuana was around 1.6 tons, 136 thousand ecstasy pills and other evidence,” said Inspector General Agus Andrianto at the 2018 Year End Press Conference at the Tribunata Hall, Thursday (27/12 /2018).

To achieve the goal of rehabilitation as a stage of recovery for addicts and victims of drug abuse, it is carried out with coaching. This is in line with new ideas about the function of punishment which is no longer deterrent but has turned into a rehabilitative and reintegrative effort with the aim that convicts realize their mistakes, not repeat their crimes again and can return to being responsible citizens for themselves, family and society and useful for the homeland and the nation. This rehabilitation strategy is carried out to treat victims of narcotics abuse by carrying out medical, social and spiritual treatment as well as efforts to prevent the spread of HIV/AIDS due to the sharing of needles by victims of narcotics abuse. So that those who have been given rehabilitation do not become abusers again, it is necessary to carry out further prevention efforts.

Victims of narcotics abuse are part of society that must be helped and given compassion in accelerating the recovery process. It is necessary to provide free treatment and rehabilitation
to victims of narcotics abuse who cannot afford it through government subsidies and donations from donors, because the treatment and rehabilitation of drug abusers requires a lot of time and costs. Each institution or rehabilitation center certainly has its own way of dealing with or fostering patients undergoing recovery as a result of addiction to drug abuse. A good rehabilitation pattern will give birth to good results as well. Therefore, in the City of Binjai, a rehabilitation center has been established to accommodate victims of drug abuse who wish to recover from their dependence on these illicit goods. It is in this place that they are fostered and given positive activities so that they can be released from bad habits as before.

The Mutiara Abadi Binjai Drug Rehabilitation Center, which is located in the Bandar Senembah Village, West Binjai District, Binjai City, runs the Therapeutic Community program, also known as TC, to rehabilitate residents in the orphanage. The TC program is a rehabilitation therapy program for drug addicts in Indonesia that has been going on since 1997, initiated by families of drug addicts. The government's participation in implementing the TC program was started by the social ministry from 1999 to 2000 in collaboration with the Titihan Respati Foundation and the Drug Addiction Hospital in terms of training in preparing guidelines as well as implementing regulations in one of the social rehabilitation institutions owned by the social ministry. The basic approach of TC is to treat the individual as a whole.

As for residents (patients) undergoing rehabilitation at Mutiara Abadi Binjai throughout 2020 there were 92 people. The amount is based on resident data coming in and out. In 2021 there will be 19 residents. This number has decreased drastically due to the Covid-19 pandemic which has had an impact on the ability of residents to bear the costs of rehabilitation. Regarding the Therapeutic Community program carried out by each rehabilitation center, of course it is not completely the same. In other words, each rehabilitation location has several additional excellent programs which are the hallmark or added value of the institution. Therefore, researchers are interested in knowing the development of the Therapeutic Community program as a recovery program for resident victims of drug abuse implemented by the Mutiara Abadi Binjai orphanage.

However, it still needs to be reviewed regarding the pattern of guidance at the Mutiara Abadi Binjai rehabilitation center, especially regarding the rehabilitation system. Does it refer to the purpose of the Shari'a or not. If we look at it from the perspective of Islamic law, rehabilitation must have a sharia objective which in terms of Islamic law is called Maqasid al-syari'ah. This means that a system created by a particular rehabilitation center must be reviewed by Maqasid al-shari'ah regarding its goals and benefits for someone undergoing treatment at that place.

RESEARCH METHOD

Broadly speaking, the data from this study came from interviews in the field, namely by visiting rehabilitation participants, officers and the head of the Mutiara Abadi Binjai Rehabilitation Center and looking at collecting the data obtained from the interviews. In addition, other sources of literature such as books, the internet and others are also added. Sources of data in this study were divided into two parts, namely primary data and secondary data.

1. Primary data is a source of research data obtained directly from the original source in the form of interviews, opinion polls from individuals or groups (people) as well as the results of observations of an object, event or test result (object). (Kanal Info, 2016). Primary data obtained by involving the active participation of researchers. Usually, primary data is collected through surveys, observations, experiments, questionnaires, personal interviews and other media used to obtain field data (Syafnidawaty, 2020). In this study, interviews were conducted directly with the coaches and residents at the rehabilitation center.
2. Secondary data is a source of research data obtained through intermediary media or indirectly in the form of books, notes, existing evidence, or archives, both published and not published in general. (Kanal Info, 2016). The secondary data collection process tends to be easy and fast to do. Researchers can obtain various data by utilizing government publication sources, websites, books, journal articles, internal organizational records and so on (Syafnidawaty, 2020). Specifically for this research, literature and books on laws and regulations that support research related to the rehabilitation of victims of narcotics abuse are used.

Statutory approach is carried out by examining all laws and regulations that are related to the legal issues being handled (Marzuki, 2013:133). The statutory approach in this study refers to the law that regulates the rehabilitation of victims of narcotics abuse as stated in the law, No. 35 of 2009 and PP. Number 25 of 2011. The case approach is an approach by conducting a study of cases related to the issues at hand which have become court decisions that have permanent force. (Marzuki, 2013:134). The case approach in this study was used to find out that the Therapeutic Community was applied at the Mutiara Abadi Binjai rehabilitation center for each type of case experienced by residents, which consisted of light, medium and heavy users. The conceptual approach is an approach that departs from the views and doctrines that have developed in the science of law, in order to find ideas that give birth to relevant legal understandings, concepts and principles, as a basis for building a legal argument in solve legal issues at hand (Marzuki, 2013:135-136).

To support the smooth running of this research, the authors also took several references from books related to narcotics, especially rehabilitation (Therapeutic Community). Then the author also cites references from classic and contemporary books to explore maqashid al-shariah.

Besides that, the researchers also used a sociological approach, namely the community's view of rehabilitation as an effort to make groups involved in the influence of narcotics aware. It is hoped that this rehabilitation will reduce the number of narcotics abuse which has been very troubling to the community.

Then to make it more perfect this research also uses an Islamic legal approach, namely to find out the suitability of rehabilitation through the Therapeutic Community approach for victims of narcotics abuse with the rules of Islamic law contained in fatwas, court decisions or opinions of Ulama.

DISCUSS AND ANALYSIS

Government Regulation Number 25 of 2011 on rehabilitation carried out Therapeutic Community

The rules regarding medical and social rehabilitation for victims of narcotics abuse refer to "Regulation of the Government of the Republic of Indonesia Number 25 of 2011 (Concerning the Compulsory Reporting of Narcotics Addicts)," namely in articles 13-17. This includes the Therapeutic Community approach as a method of rehabilitation.

The articles in PP. The discussion discusses the obligation to undergo medical and social rehabilitation, improving the quality of rehabilitation services, standard operating procedures for rehabilitation, recording the implementation of rehabilitation in behavior change records and mechanisms or places for implementing rehabilitation. The following is an explanation of these articles:

1. Article 13 states that "narcotics addicts who have carried out mandatory reporting are obliged to undergo medical and social rehabilitation. This also applies to victims of narcotics abuse.
2. Article 14 states that "every rehabilitation program organizer is obliged to maintain and improve the quality of services, where the guidance and supervision is carried out by the
Ministry of Health and the Ministry of Social Affairs, together with the National Narcotics Agency”.

3. Article 15 states that "rehabilitators must develop standard operating procedures for the management of rehabilitation in accordance with the type and method of therapy used with reference to the standards and guidelines for the management of rehabilitation".

4. Article 16 states that "rehabilitation providers are required to record the implementation of rehabilitation in behavior change records or medical record documents, behavior change records or medical record documents carried out in accordance with statutory provisions".

5. Article 17 states that "medical rehabilitation can be carried out through outpatient or inpatient care according to the rehabilitation plan by taking into account the results of the assessment. Then social rehabilitation can be carried out both inside and outside the social rehabilitation institution in accordance with the rehabilitation plan by taking into account the results of the assessment and regulated by Ministerial Regulation.

The Therapeutic Community as an approach in the rehabilitation of victims of narcotics abuse has 4 stages. As according to Winarti quoted by Nurul Restiana, the stages in Therapeutic Community are:

1. Induction Stage
   This stage lasts for about the first 30 days when residents enter. This stage is a preparation period for residents to enter the primary stage. This stage is the initial stage that drug addicts undergo after undergoing a series of medical assessments and rehabilitation, namely after undergoing detoxification (Restiana, 2015:15).

2. Primary Stage
   This is the stage of the social rehabilitation program, where residents are forged to have physical and emotional stability. The resident was also motivated to continue the next stage of therapy. This stage lasts for approximately 6 to 9 months. The primary stage is divided into several stages:
   a. Young member, At this stage residents begin to participate in the program proactively.
   b. Middle peer, At this stage the resident begins to be responsible for some of the operations of the orphanage or institution, mentoring young members and induction.
   c. Older member, at this stage the resident is already responsible for the staff and is more responsible for the overall operations of the institution or institution and is responsible for the juniors. The hierarchy is based on the period of stay:
      1) Orientation period (young member) (0-30 days)
      2) Intensive period (middle member) (1-3 months)
      3) 
      4) Consolidation period (older member) (3-4 months) (Restiana, 2015).

3. Re-entry Stage
   Re-entry is a continuation program after Primary. The Re-entry program has the aim of facilitating residents to be able to socialize with outside life after undergoing treatment at Primary. This stage is carried out for 3 to 6 months (Restiana, 2015:16). The re-entry stage is an advanced stage that places more emphasis on vocational and survival because at this stage drug addicts will return to their families and communities.

4. After Care Stage
   This stage is a stage intended for ex-residents or alumni. This program is carried out outside the orphanage or institution and is attended by all generations under supervision and re-entry staff. The venue for implementation is mutually agreed upon (Restiana, 2015). The after care stage is the stage of friendship among ex-narcotics addicts, at this stage the addict is no longer bound by the rehabilitation institution. They have returned to their families and communities, but to find out about the development of former drug addicts, they need the after care stage.
In implementing the handling of victims of narcotics abuse, Therapeutic Community is carried out using four structures and five pillars which are very important and must be carried out for those undergoing rehabilitation. The four structures as its main components viz:

1. Behavioral Management Shaping
   Residents learn new behaviors that support their recovery by using the tools of the house correctly. Tool of the house is a device of the house that functions as a tool for trimming behavior that is not in accordance with recovery values (Balai besar rehabilitasi BNN, n.d.:3).

2. Emotional and psychological
   This can be done through static groups, peer admonition, conflict resolution and other related group work activities (Balai besar rehabilitasi BNN, n.d.).

3. Intellectual and spiritual
   Residents are given information about the dangers of narcotics, health, relapse prevention and application of religious values (Balai besar rehabilitasi BNN, n.d.).

4. Vocational and survival (living life skills and social and survival skills)
   A concept of learning in a social environment based on self-skills, where a resident will be assessed and adapted to his role (Balai besar rehabilitasi BNN, n.d.).

While the five pillars which form the basis or reference of the Therapeutic Community include:

1. Family milieu concept
   To equalize equality among communities so that together they become part of a family.

2. Peer pressure
   The process by which the group emphasizes the example of a resident using techniques found in the "Therapeutic Community".

3. Therapeutic Session
   Various group work to increase self-esteem and personal development in order to assist the recovery process.

4. Religious Session
   Process to increase religious values and understanding.

5. Role Modelling
   The learning process in which a resident learns and teaches following those who are already successful (Winarti, n.d.).

All of the stages of Therapeutic Community above if associated with the provisions of the articles in PP. Number 25 of 2011, seems to have a lot of compatibility such as medical and social care, also in services. It's just that the difference is a matter of implementation time which is adjusted to the policy of the place and the method of rehabilitation.

**Therapeutic Community at Mutiara Abadi Binjai Rehabilitation Center based on PP. Number 25 of 2011**

The Therapeutic Community Program at the Mutiara Abadi Binjai Rehabilitation Center is a therapeutic modality in the form of residential rehabilitation for a period of one year or more. The basic principle of the TC method is addict to addict, meaning that users form a community to help each other in the recovery process from drug addiction problems. In addition, residents are also required to be able to work together with all elements of staff or officers involved in the rehabilitation center.

In carrying out this TC program, each resident will go through 5 (five) stages, each of which has goals, objectives and mechanisms. The five stages namely:

1. Intake process
   The intake process is the first stage aimed at getting to know prospective residents and providing information about the institution to prospective residents, their families or other
significant others. There are 2 efforts that can be made to obtain data from prospective residents, namely through interviews and physical examinations by designated officers. The information requested through the interview process includes background, health, family, environment, education, and abuse. Next, the orphanage conducts a physical examination of the prospective residents.

2. Detoxification process
The detoxification process is the stage where the resident will be asked to carry out an examination to see the level of drug use and reduce the elements and effects of drugs in the resident's body. Through this process, it will be easier for officers to determine the right time for the stages of service and therapy to assist the resident's rehabilitation process. This stage is carried out for the first 2 (two) weeks after the intake stage is completed.

3. Entry unit process
The entry unit is the stage where the resident enters the orphanage after he has undergone the intake stage. Residents are introduced to a new environment (orphanage) which includes: goals, philosophy, norms, values, activities, and customs of the orphanage, designed in general and specifically to restore residents back to the general public (family as the main base) with functions and roles according to ability and resident limitations. In this stage, officers and staff will guide residents to undergo a transition from life outside the orphanage to the orphanage to undergo the service process.

a. Primary Stage
This is the stage where the resident enters the service process. This stage aims to strengthen the stable conditions that have been achieved at the induction stage.

1) General Concept
   a) In this stage there will be some general concepts that include
   b) Healthy home environment.
   c) A healthy nursing home environment includes components which are concepts, thoughts, philosophies, norms, values, activities and habits of the orphanage which are designed in general and specifically to serve residents in overcoming their problems.

2) Location
   a) The resident's residence in the process of service should be far from the hustle and bustle of the city center, so as to create a calm environment that focuses the resident more on his recovery program.

3) The phase is in the primary stage
   a) Younger Member (1-3 months)
   b) Middle Peer (1-2 months)
   c) Older Member (1-2 months)

b. Tahap re-entry

This stage is the stage where residents are trained to join their family, community environment, school environment. The aim is to improve the resident's interaction skills with their social environment, but the service process has not yet reached the termination stage. Most of the Therapeutic Community stages carried out at the Mutiara Abadi Binjai orphanage are in conformity with the articles contained in the PP. Number 25 of 2011. Such as the resident coaching pattern, the availability of infrastructure, medical and social rehabilitation. And one thing that is interesting, the resident's coaching is not carried out with violence because it puts forward a psychological approach and avoids the resident's mental fall.

Therapeutic methods implemented at the Mutiara Abadi Binjai institution have similarities with the TC methods in general, such as induction, primary, re-entry and after care. It's just that the sequence is not exactly the same and there are several stages as additional programs such as the intake process. This stage is the first stage before carrying out
detoxification aimed at getting to know potential residents and providing information about the orphanage. The intake process stage is carried out by interviews and physical examinations by designated officers covering background, health, family, environment, education, and abuse. Next, the orphanage conducts a physical examination of the prospective residents. Prospective residents will be asked to remove their pants and shirts in the available examination room to see the physical condition of the resident and examine the resident's body in order to reduce the risk of drug smuggling through the resident. After that the data will be identified by officers to determine whether or not addicts are accepted in the institution concerned.

Therapeutic Community ditinjau dari Maqashid Al-Syari’ah

In this study the author uses the Ash-Syatibi theory where he divides maslahah into three successive degrees of human needs from him, namely: dharuriyyah, hajjiyyah, and tahsiniyyah. However, the author only focuses on discussing dharuriyyah. Dharuriyyah holds the highest degree of maslahah because humans cannot live without it. If someone does not fulfill his dharuriyyah maslahah, then there will be damage in this world and the hereafter. The level of damage corresponds to the missing maslahah dharuriyyah (Raysuni, 1995:145-146). Maslahah dharuriyyah is carried out by protecting religion (hifz al-din), self (hifz an-nafs), property (hifz al-mal) and reason (hifz al-aql). An example of maintaining religion is establishing pillars of faith and Islam (al-Syatibi, 2003:221).

The essence of rehabilitation is to protect oneself from damage which in terms of maqashid al-shariah is called hifzu an-nafs. But to be able to maintain goodness within, what must be prioritized first is maintaining religion. If religion is well maintained, it will certainly be easier to improve others, such as taking care of oneself, property, lineage and reason. This is what is done in every rehabilitation center. It is through these stages of rehabilitation that victims of narcotics abuse will improve themselves with a variety of positive activities such as spiritual cleansing, social activities, sports and other crafts that can spur the creativity of the rehab participants.

If someone has recovered from dependence on narcotics, of course he always does the best for himself. Then if someone is good, of course he has the opportunity to accept religious teachings easily, his mind always thinks positively for the future, his assets can be managed and finally he is able to maintain or produce good offspring too. That is the main goal of rehabilitation.

As this study has explained the steps applied to the Therapeutic Community method as an approach to rehabilitation, several stages in the approach such as detoxification, medical rehabilitation and social rehabilitation aim to restore a resident's potential to be able to live a normal life and make himself awake from negativity. So this is what is in accordance with one of the parts of Maqashid Al-Syari’ah in the discussion of dharuriyyah, namely "hifz an-nafs" (Self Care). In other words, the goal of the Shari’ah has been achieved by applying the Therapeutic Community approach as an effort to maintain oneself.

Therapeutic Community In View of the Ministry of Health and the Ministry of Social Affairs

Health efforts are an integral part of coaching in Correctional Institutions/Detention Centers. Based on data from the Ministry of Law and Human Rights of the Republic of Indonesia North Sumatra Regional Office of Medan Children's Prison in 2013, the classification of drug criminal cases being rehabilitated was 73.96% users, 26.04% dealers. While the most common diseases found were skin diseases, fever, ISPA, anemia, and toothache.

Seeing the many health issues in Correctional Institutions/Detention Centers, the Ministry of Health strongly supports the integration of health programs in Class II A Child Correctional Institutions in Medan, as a model for the development of drug therapy and rehabilitation. This is what prompted the Minister of Health dr. Nafsiah Mboi, Sp.A, MPH, along with the health
ranks within the Indonesian Ministry of Health, made a working visit to the Medan Children's Class II A Lapas, on (26/4).

The Ministry of Health and the Ministry of Law and Human Rights signed a Memorandum of Understanding in 2009 regarding the Protection and Social Rehabilitation of Children in Conflict with the Law. In 2012, a Memorandum of Understanding was also agreed between the Ministry of Law and Human Rights and the Ministry of Health regarding the Mechanism for Requesting a Second Opinion and Medical Assessment for Convicts, Detainees and Correctional Students in Correctional Institutions/Detention Centers.

Regarding the drug rehabilitation therapy program model in Class II A Children's Lapas Medan, the Minister of Health hopes that steps will be taken to include relapse prevention in the program. In addition, the Minister of Health also hopes that health workers will be able to provide quality health services, including efforts to support the achievement of Getting to Zero HIV-AIDS. Inmates should also be able to follow the coaching program properly.

During his visit, the Minister of Health expressed his appreciation to all parties who had contributed to the development of a drug therapy and rehabilitation model at the Medan Children's Class II A prison, using the Therapeutic Community or TC counseling approach and group activities. This approach is intended to help overcome methamphetamine and cannabis abuse.

The Minister of Health hopes that correctional inmates, especially children, need to receive serious attention accompanied by an outpouring of love. Development efforts should not use physical or psychological violence, not discriminatory, and always pay attention to the fulfillment of children's rights. This is in line with the mandate of Law No. 23 of 2002 concerning child protection (Kementrian Kesehatan, 2022).

Meanwhile, the government through the Ministry of Social Affairs encourages community participation to jointly save Indonesia's generation from the dangers of drugs (narcotics, psychotropics and addictive substances). Indonesian Minister of Social Affairs, Khofifah Indar Parawansa said the reality of drug abuse cannot be taken lightly. Moreover, President Joko Widodo has declared Indonesia's Drug Emergency status.

In 2015 every day 40-50 people died from drugs. Meanwhile, approximately IDR 63 trillion was spent on buying drugs, he said during the commemoration of World Anti-Narcotics Day which falls on 26 June 2016. The steps taken by the Ministry of Social Affairs in efforts to combat drugs are in accordance with Law Number 35 of 2009 concerning Narcotics, which states that the Ministry of Social Affairs as a government agency is obliged to carry out social rehabilitation. The Ministry of Health carried out medical rehabilitation. Meanwhile, the National Narcotics Agency (BNN) is tasked with the Eradication of Drug Use and Illicit Trafficking (P4GN).

In 2016, the Ministry of Social Affairs is targeting 15 thousand drug addicts to be rehabilitated through IPWL, he added. In rehabilitating drug addicts and victims of drug abuse, IPWL uses the 12-step method, Therapeutic Community, Narcotic Anonymous, Religious and Traditional and family support groups. Namely, involving the family to fully support the rehabilitation process.

The Minister of Social Affairs hopes that the government's efforts to fight the dangers of drugs will receive the full support of all Indonesian people. Thus, the number of victims of drug abuse can be reduced. (Ministry of Social Relations Bureau and Government-Kominfo Communication Team) (Ministry of Health, 2016).

Then in 2018 the Minister of Social Affairs (Mensos), Idrus Marham emphasized, the government has a mandate to save future generations from drug abuse. "The steps that must be taken are not only to take action against dealers, but also to rehabilitate and empower users, who are dominated by young people so they want to change. One of them is by applying the Therapeutic Community method," said Idrus Marham, during a social campaign in the context
of tackling drug abuse. at Pamardi Putra Social Institution 'Galih Pakuan' Bogor, Wednesday (1/8). According to him, this social work science-based method is a rehabilitation method for victims of drug abuse by using the principle of kinship and focusing on the strength of groups or communities consisting of individual drug users with the same problems and needs so that they overcome their addiction problems through solutions. that comes from within, or what in social work is known as the concept of self people to help them self.

In practice, this method is aligned with the approaches and methods of social work science, so that the targets achieved in the social rehabilitation program for victims of drug abuse are not only limited to abstinence, but also to the social functioning of former clients of drug abuse victims.

Based on data obtained from observations and interviews during research, the authors found the advantages and disadvantages of the Therapeutic Community method implemented at the Mutiara Abadi Binjai orphanage. This research is guided by PP. Number 25 of 2011 and maqashid al-shari'ah as analysis. In the following, the author will explain the advantages of the Therapeutic Community method at the Mutiara Abadi Binjai rehabilitation center:

1. Resident development is not carried out with violence because it puts forward a psychological approach to avoid the resident's mental breakdown. Some of the rehabilitation centers that we know tend to treat residents inhumanely, such as being shackled, tied up in chains, whipped and other forms of violence. This will certainly affect the resident's psyche which will make him even more down.

2. The application of sanctions for residents is never in the form of corporal punishment, but doing something that creates a deterrent effect.

3. Making spiritual (religious) activities the main foundation in the resident development process.

4. The pattern of residential development is almost entirely achieved in terms of benefit as discussed in Maqashid Al-Syari'ah, especially in the five main principles that must be realized, such as hifzh ad-dîn (maintaining religion), hifzh an-nafîs (maintaining), hifzh al-'aql (maintaining reason), hifzh an-nasl (preserving offspring), and hifzh al-mâl (maintaining wealth).

The linkage of the Therapeutic Community method at the Mutiara Abadi Binjai Rehabilitation Center is based on the classification of the five main principles of Maqashid Al-Syari'ah, namely as follows:

1. **Hifzh ad-dîn**

   Religion was sent down to mankind in order to create stability, peace and security for human life itself solely for the benefit of man, so that he can live his life and life properly. All human potential must be directed to the truth, the truth that comes from Islamic teachings. Thus, a society's understanding of the teachings or values contained in a religion is very important in order to maintain the sanctity of religion (Islam) and prevent humiliation, harassment, temptation of lust and other evils, including narcotics abuse. Through a correct understanding of religious teachings, humans will be able to set limits within themselves.

   The science of fiqh studies human life and its laws, such as prayer along with its laws and procedures, fasting, zakat, sharia, muamalat, and so on. Tawhid is the study of divinity. The moral aqeedah that is taught is about how to socialize, speak, and behave. While the al-Qur'an-hadith that is taught is a guideline for Muslims, for this reason, Muslims have an obligation to study it and practice its contents.

   As for activities that are mandatory for all residents, namely congregational prayers. After carrying out the prayer, they are also accustomed to reading the Koran, there are many benefits that can be obtained from reading the Koran. One of them is that residents who have not been able to read the Koran become able and better than before. Besides that, it is also interspersed with studying the interpretation of Qur'anic verses so that the resident can.
understand the contents of the verse. All of that is solely to establish closeness to the creator and cleanse oneself from the abyss of sin.

Sometimes the mentor invites residents to pray together. They are given the belief “Allah will grant the prayers of his servant” because Allah SWT says that “pray to Me, I will surely grant it to you”. With this belief, residents are more motivated to recover and want to leave their habit of using narcotics.

The purpose of all series of spiritual activities is for residents to gain an understanding of Islam so that religion truly becomes a therapy in dealing with life's problems. It can awaken the faith that has been lost so far, returning the morals of victims of narcotics abuse to noble character. Therefore the religious program which is the main foundation of the Therapeutic Community method at the Mutiara Abadi Binjai rehabilitation center when viewed from maqashid al-syariah is included in the Hifzh ad-dîn (maintaining religion) effort.

2. Hifzh an-nafs

The soul in which there is a spirit as a mandate from Allah SWT, is the real control of all human physical and mental movements. That is the reason for how important and urgent it is to keep the soul healthy, pure and functioning properly.

If we are able to protect ourselves, then it will be easier to do other good things such as socializing, socializing, motivating others and protecting family and relatives from negative things. Likewise the treatment carried out by the Mutiara Abadi Binjai rehabilitation center for victims of narcotics abuse. In carrying out initial recovery activities, residents usually go through stages such as detoxification (examination) to see the level of drug use and reduce the elements and effects of drugs in the resident's body, entry unit (introduction to the rehab environment) which includes the norms of values, activities and habits of the designed institution. in general and specifically with the functions and roles according to the abilities and limitations of the resident, primary for 4 months where the resident begins to enter the rehabilitation service process which aims to strengthen the stable condition that has been achieved at the induction, re-entry stage where the resident is trained to join the family and environment community with the aim of increasing the ability of residents to interact with the social environment. After completing their rehabilitation period, they are also advised to stay in touch with rehabilitation alumni.

Recovery for victims of narcotics abuse through medical rehabilitation and social rehabilitation in essence aims to restore the potential of a resident to be independent, disciplined, responsible and able to lead a normal life and keep himself protected from negative things. In other words, the goal of the Shari'ah has achieved the application of the Therapeutic Community method as an effort to recover and maintain oneself which is within the scope of Maqashid Al-Syari'ah namely "hifz an-nafs" (Self Care).

3. Hifzh al-`aql

This corridor is the second main line which functions as a leading, and is always involved in various decision making. the involvement of reason in everything is quite dominant, so that this mind has the potential to remain, not easy to change. In other words, if according to reason is good and right, then a charity or work is good and right and must be done or abandoned. Therefore reason needs a companion, namely revelation (religion), so that its logical and rational decisions are in harmony with the spirit of religion (Islam).

Therefore, it is hoped that after completing this rehabilitation they will be able to think correctly and want to make existing rules in religion as a limit for doing good and bad things. This openness of common sense indicates that the consultation program held by the Mutiara Abadi Binjai rehabilitation center seeks to realize the goals of the syaria'at regarding Hifzh al-`aql (maintaining the mind).
4. **Hifzh an-nasl**

Having offspring is a mandate from the creator. With this trust, it means that we are obliged to protect it. Starting from caring for, providing for and providing education for our children who will continue the struggle for life in the future. Good offspring will be born from good offspring too. That way, so that offspring and family remain good, ensure the presence of offspring in ways that are good and right according to Islamic teachings. It is not justified to condition the offspring in an abnormal way, out of the corridor of divine revelation.

The treatment that residents are undergoing at the Mutiara Abadi Binjai rehabilitation center means that if they have recovered from dependence on narcotics, it means that there is a glimmer of hope for residents to be able to return to living a harmonious life with their family such as loving their parents, wife and most importantly being able to look after their offspring. Given the resident's dark past, of course he wouldn't be willing if his son had the same fate as him. Through recovery during the rehabilitation period at the Mutiara Abadi Binjai rehabilitation center, there is a great opportunity to provide awareness for residents to always try to protect their offspring so they don't fall under the influence of narcotics.

Thus the Therapeutic Community approach at the Mutiara Abadi Binjai rehabilitation center has provided awareness for residents to always try to protect their offspring so they don't fall under the influence of narcotics. Efforts to protect offspring in terms of Maqashid Al-Syari'ah are called Hifzh an-nasl (maintaining offspring).

5. **Hifzh al-mâl**

Wealth is a tool and equipment as well as human attributes in carrying out their lives to achieve the pleasure of Allah SWT. That's why real wealth is obtained by shari'ah and in a way that is lawful, good and right. Protecting property from unclean and ribawi is necessary, so that human devotion to God which is done with property and objects is accepted.

Muslims are required to maintain their wealth through legal services or businesses such as farming, trading, managing industry, and so on. So that the wealth he gets becomes a blessing in his life and gets the blessing of Allah SWT. Therefore Islam forbids stealing, cheating, running and eating usury, destroying property, both one's own and that of others.

Victims of narcotics abuse who are being rehabilitated at the Mutiara Abadi Binjai Institution are equipped with various skills. So it is hoped that after going through the recovery period they will be able to work as normal people in general. It is believed that activities that used to be routine at the rehabilitation center can change their mindset to be able to work in the future. That way former narcotics abusers will try to find jobs that are lawful and good for themselves and their families. Then they will realize that the property owned as a result of this business must be kept pure from anything that is haraam regarding how to obtain it and its use. This is the hope for protecting wealth, as discussed in maqasid al-shariah as Hifzh al-mâl.

Bearing in mind that Allah's purpose as syari' (who makes laws) in establishing syari'at or law is to realize the benefit of man himself both in this world and in the hereafter. Maslahah which is the main goal of the Shari'ah can only be realized if the main principles have been realized and maintained (Salâm, n.d.: 9). Besides we have to maintain the integrity of these basic principles "hifzh ad-dîn (maintaining religion), hifzh an-nafs (maintaining), hifzh al-aql (preserving the mind), hifzh an-nasl (preserving offspring), and hifzh al-mâl (maintaining property)", (asy-Syâthibî, n.d.: 7-9) several scholars of ushul fiqh experts added one more main principle of maqāshid al-syari'ah namely hifzh al-îrdh (maintaining honor) (asy-Syâthibî, n.d.:9 ). Legal studies are of course inseparable from these basic principles as
a reference in carrying out benefit-oriented legal analysis as the main goal of the law. (maqāshid al-syarī‘ah).

As for the deficiencies that the authors found in the Therapeutic Community method at the Mutiara Abadi Binjai rehabilitation center, namely:

1. The rehabilitation location is not conducive because it is on the side of a cross-provincial road that connects Binjai City and Langkat Regency. So that the sound of the crowd slightly broke the concentration. Bearing in mind that in undergoing rehabilitation the resident must be in a comfortable condition and avoid contamination from the outside environment. A conducive situation also aims to make residents more focused on undergoing the recovery phase.

2. The coaching period is relatively short, namely a minimum of 7 months and a maximum of 1 year. This is certainly not in accordance with the consideration of the assessment results. As the results of the assessment stipulate that the rehabilitation period for narcotics abuse is half of the period of use of the addict or victim of abuse (Personal Interview, n.d.). Given the provisions of PP. number 25 of 2011, article 17 states that "medical rehabilitation can be carried out through outpatient or inpatient care according to the rehabilitation plan taking into account the results of the assessment. Then social rehabilitation can be carried out both inside and outside the social rehabilitation institution in accordance with the rehabilitation plan by taking into account the results of the assessment and regulated by Ministerial Regulation. Counselors/counselors are less able to convince the resident's family regarding the effectiveness and success rate of the rehabilitation coaching pattern at the Mutiara Abadi Binjai Foundation. According to the program manager of Mutiara Abadi Binjai, sometimes some resident families are not cooperative when invited to exchange ideas. Not infrequently they actually seem to patronize the stages of treatment at the orphanage and doubt the success rate of the resident's recovery.

CLOSURE
Conclusion

Government Regulation No. 25 of 2011 regulates the obligation to undergo medical and social rehabilitation, improve the quality of rehabilitation services, prepare standard operating procedures for rehabilitation, record the implementation of rehabilitation regarding changes in behavior or medical record documents, carry out medical rehabilitation with outpatient or inpatient care and social rehabilitation within and outside the institution in accordance with the rehabilitation plan taking into account the results of the assessment and Ministerial Regulations”, almost all of which are used as a reference by the Therapeutic Community as a method in the rehabilitation process such as the initial stage (induction) after undergoing detoxification, the primary stage (a social rehabilitation program of about 4 months) , the re-entry stage (facilitating residents to be able to socialize with outside life for 3-6 months. It's just that there is a program that is typical of the Therapeutic Community, namely the after care stage (a friendly relationship among ex-residents outside the orphanage). The Therapeutic Community which was held at the Mutiara Abadi Binjai Rehabilitation Center also did not deviate from the provisions of the articles contained in the PP. Number 25 of 2011, such as the pattern of resident coaching, availability of infrastructure, medical and social rehabilitation. It's just that the coaching time is not too long, only one year because the orphanage does not want to hinder the development of residents if they are too long in the rehabilitation environment. And one thing that is interesting, the resident's coaching is not carried out with violence because it puts forward a psychological approach and avoids the resident's mental fall.
Suggestion

Meanwhile, the Therapeutic Community approach at the Mutiara Abadi Binjai Rehabilitation Center is viewed from Maqashid Al-Syari'ah entirely achieved in terms of benefit as discussed in Maqashid Al-Syari‘ah, especially on the five main principles that must be realized such as, hifzh ad-dīn (maintaining religion), hifzh an-nafs (maintaining), hifzh al-'aql (maintaining reason), hifzh an-nasl (preserving offspring), and hifzh al-māl (preserving wealth).
REFERENCES

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