

Non-Penal Policy and Islamic Business Ethics in Combating Narcotics Abuse: A Sharia-Based Management Framework for Social Resilience in the Post-Digital Era

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Abstract—This study explores the integration of non-penal policies and Islamic business ethics in combating narcotics abuse, offering a Sharia-based management framework for enhancing social resilience in the post-digital era. It investigates the limitations of traditional punitive measures in addressing narcotics abuse and highlights the role of ethical frameworks rooted in Islamic principles. By emphasizing justice, mercy, and communal welfare, the Sharia-based approach focuses on prevention, rehabilitation, and the empowerment of individuals and communities. This paper further examines the growing influence of digital technologies on drug trafficking and addiction, and how these can be leveraged to support non-penal strategies. The findings suggest that combining Sharia ethics with non-penal policies can provide a sustainable, compassionate, and holistic solution to the narcotics epidemic, aligning with both public health goals and Islamic values.

Keywords: Non-Penal Policy; Islamic Business Ethics; Sharia-Based Management; Social Resilience; Narcotics Abuse Prevention

1. INTRODUCTION

Narcotics abuse remains one of the most significant social challenges faced by nations worldwide, creating severe health, economic, and societal burdens (Manurung, 2024). The complexity of combating narcotics abuse lies not only in its public health and law enforcement aspects but also in its deep-rooted socio-cultural, psychological, and economic impacts. This issue has garnered increasing attention in the post-digital era, where advancements in technology have both exacerbated the proliferation of narcotics and provided new tools for prevention and rehabilitation. While traditional approaches to addressing narcotics abuse primarily focus on penal and legal measures, there is an emerging recognition of the need for alternative frameworks that transcend punitive systems and integrate ethical considerations rooted in cultural, moral, and religious values (Jakupi, 2024).

The Islamic perspective on business ethics offers a comprehensive framework for addressing narcotics abuse in a manner that fosters social resilience and economic sustainability (Yasmeen et al., 2024). Sharia-based management provides a unique lens through which to explore solutions to narcotics abuse, drawing upon principles of justice, responsibility, and communal welfare. The Sharia-based approach to business ethics emphasizes the importance of promoting societal well-being, not merely through legal deterrence, but through fostering ethical behavior in business practices, social interactions, and community engagement. The core tenets of Islamic business ethics, including the concepts of *al-adl* (justice), *al-ihsan* (benevolence), and *al-amana* (trustworthiness), offer powerful tools to counter the structural factors that facilitate narcotics abuse. In the post-digital era, where the boundaries between the physical and virtual worlds are increasingly blurred, narcotics abuse has found new avenues through online markets and social media platforms (Evans & Ringrose, 2025). The rise of digital technologies has made the acquisition and distribution of narcotics more efficient, leading to an unprecedented surge in addiction rates, particularly among younger populations. As such, the role of technology in both exacerbating and combating narcotics abuse must be critically examined. In this context, the combination of non-penal policies and Islamic business ethics provides a holistic approach to mitigating narcotics abuse, promoting sustainable social resilience in the digital age.

While penal policies and law enforcement remain essential tools in the fight against narcotics abuse, their effectiveness has been limited by their reactive nature and the often-punitive approach toward individuals suffering from addiction. A shift toward a more proactive, community-oriented model is necessary to address the underlying causes of narcotics abuse, such as socio-economic inequalities, lack of access to education, and mental health challenges. Non-penal policies, informed by Islamic principles of mercy and rehabilitation, focus on empowering individuals and communities to resist the lure of narcotics by addressing these root causes in a manner that upholds dignity and respect for all parties involved. One of the central concepts in Islamic business ethics is the principle of *maqasid al-sharia* (the objectives of Islamic law), which seeks to preserve five essential values: religion, life, intellect, lineage, and property (Karimullah, 2023). In the context of narcotics abuse, these values offer a comprehensive framework for understanding the harm caused by addiction and the ways in which Islamic business ethics can contribute to social resilience. For instance, protecting the intellect and life from the destructive effects of narcotics is a priority that aligns with both Islamic law and public health objectives. By framing narcotics abuse as a violation of these fundamental human rights, the Islamic ethical approach stresses the importance of societal interventions that are rooted in compassion, education, and rehabilitation (Rashdi, 2024). Another key aspect of Islamic business ethics that is relevant to addressing narcotics abuse is the notion of community responsibility. In Islam, the well-being of the community is paramount, and individuals are seen as stewards of the collective welfare (Ali et al., 2024). This principle can be applied to narcotics abuse prevention

by emphasizing collective action, where businesses, religious institutions, and civil society organizations collaborate to create a robust support network for individuals at risk of addiction. Through community-driven initiatives, such as educational campaigns, local support groups, and accessible rehabilitation services, Islamic business ethics can help build resilience against the forces that drive narcotics abuse (Al Mokdad, 2025).

Sharia-based management also offers a sustainable framework for addressing the economic dimensions of narcotics abuse. Economic factors, such as poverty, unemployment, and lack of education, are often linked to higher rates of addiction (Laksana et al., 2025). Islamic economics, which stresses ethical business practices, equitable wealth distribution, and social justice, can help mitigate these root causes by promoting policies that foster economic opportunities and alleviate poverty. By creating inclusive and fair business environments, Sharia-based management principles contribute to the resilience of individuals and communities, reducing their susceptibility to narcotics abuse.

The digital transformation of the modern world has led to the emergence of new business models and economic opportunities. However, it has also brought about new challenges, particularly in terms of the vulnerabilities it creates in young people who are exposed to digital media and online marketplaces that facilitate the illicit drug trade. Islamic business ethics, with its emphasis on ethical conduct, transparency, and accountability, can provide a framework for regulating digital platforms and ensuring that they do not contribute to the spread of narcotics (Rangkuti, 2023). By promoting ethical business practices in the digital realm, Islamic business ethics can help mitigate the risks associated with digital narcotics abuse. In addressing narcotics abuse from a Sharia-based management perspective, it is crucial to consider the rehabilitation process (Lubis et al., 2025). Islamic teachings advocate for *tazkiyah* (spiritual purification) and *tawbah* (repentance) as integral aspects of the rehabilitation process for individuals struggling with addiction. This approach not only seeks to restore the physical and mental health of the individual but also to guide them toward spiritual healing. Sharia-based management incorporates these elements by emphasizing restorative justice and the importance of providing opportunities for individuals to reintegrate into society with dignity and support (Widiartana et al., 2025).

Finally, the integration of non-penal policies and Islamic business ethics in combating narcotics abuse represents a paradigm shift that prioritizes human dignity, community well-being, and long-term social resilience over short-term punitive measures. By combining ethical business practices, community engagement, and holistic support systems, this approach offers a comprehensive and sustainable framework for addressing the narcotics epidemic in the post-digital era. The application of Sharia-based management principles offers a valuable alternative to the prevailing punitive models, fostering a more compassionate and effective response to narcotics abuse that aligns with both Islamic values and contemporary global health initiatives. In the context of narcotics abuse prevention, various policy frameworks have been proposed globally, particularly focusing on both penal and non-penal approaches. A non-penal approach emphasizes prevention and rehabilitation over criminalization. For instance, family-centered programs have been recognized for their potential in mitigating drug abuse, as they strengthen the family unit's resilience against drug-related influences. These programs, such as those promoted by the National Narcotics Agency of Indonesia (BNN), focus on equipping families with skills to prevent substance abuse through evidence-based prevention strategies (Lestari, 2023).

The integration of drug abuse education in school curricula has proven to be effective in raising awareness among students, although the overall impact on behavior change has been limited. This points to the importance of consistent, long-term educational campaigns rather than one-off socialization events. In this context, Sharia-based management frameworks, which promote community resilience, provide a promising alternative by incorporating Islamic ethical principles into narcotics prevention programs (Kumala et al., 2025). Further, studies indicate that government institutions, particularly the National Narcotics Agency, face significant challenges in implementing policies due to limited coordination, inadequate resources, and the lack of a comprehensive policy framework that integrates Sharia principles into national prevention strategies (Hadi et al., 2023). Despite hurdles, the integration of Islamic values into social and community-based resilience models has been shown to improve social cohesion and support drug abuse prevention efforts.

The literature also highlights the growing use of digital platforms in drug trafficking, particularly through social media networks. These platforms have provided new avenues for drug dealers, as evidenced by the study conducted in Bandar Lampung, where narcotics are often distributed via digital communication channels like WhatsApp. This underscores the need for a dual approach that combines traditional community-based prevention strategies with modern technological solutions. In terms of enforcement, the legal framework in Indonesia, specifically Law No. 35/2009 on Narcotics, provides for severe penalties, including the death penalty for major drug traffickers. However, the application of these penalties has been inconsistent, as some offenders, particularly in high-profile cases, have received lighter sentences due to legal loopholes or judicial leniency (Indraswara, 2024). This calls for a more robust and transparent policy implementation, aligning both legal and community-based efforts to create a comprehensive anti-narcotics strategy.

2. RESEARCH METHODS

2.1 Basic Research Framework

This study employs a qualitative research approach to develop a comprehensive framework for addressing narcotics abuse through non-penal policies and Islamic business ethics, particularly within the context of the post-digital era. The research aims to explore how Sharia-based management principles can contribute to social resilience and effective narcotics abuse prevention strategies. Given the complexity of the issue and the need for a multifaceted approach, the study adopts a

combination of literature review, case study analysis, and expert interviews to provide a robust analysis of the proposed framework. The literature review serves as the foundation for understanding the theoretical underpinnings of narcotics abuse, non-penal policies, and Islamic business ethics. A thorough examination of existing academic work on the socio-economic impacts of narcotics abuse, traditional and non-penal interventions, and the role of Sharia principles in business management provides the necessary context for the study. This review includes scholarly articles, government reports, and policy documents that explore both global and local responses to narcotics abuse, particularly focusing on the intersection of ethical business practices and social resilience in the post-digital age.

To complement the literature review, this research employs a case study methodology to examine real-world examples of non-penal policies and Islamic business ethics being applied in narcotics abuse prevention. Case studies of countries, regions, and organizations that have successfully integrated Sharia-based management principles into their social policies are analyzed to identify key successes and challenges. The selection of case studies is based on the relevance of their approach to narcotics abuse prevention, with particular attention given to those that incorporate digital technologies in their strategies. This allows the study to explore practical applications and provide insights into how these frameworks can be adapted and implemented in different settings.

In addition to the literature review and case study analysis, expert interviews are conducted to gain in-depth insights from professionals in the fields of public health, Islamic business ethics, and narcotics abuse prevention. These experts, including academics, policymakers, business leaders, and practitioners in the field of drug rehabilitation, provide valuable perspectives on the feasibility and effectiveness of integrating Sharia-based management with non-penal policies. The interviews are semi-structured to allow for flexibility in exploring various aspects of the topic, including ethical considerations, cultural implications, and the role of digital technologies in combating narcotics abuse.

Finally, the data gathered from the literature review, case studies, and expert interviews are synthesized to develop a comprehensive Sharia-based management framework for narcotics abuse prevention. This framework is designed to be adaptable across different socio-economic contexts and incorporates principles of justice, community responsibility, and rehabilitation. The proposed framework is then critically evaluated in terms of its potential to foster social resilience, address the root causes of narcotics abuse, and create sustainable solutions that align with both Islamic values and contemporary public health objectives. Through this method, the study aims to contribute to the broader discourse on narcotics abuse prevention and provide practical recommendations for policymakers and practitioners.

3. RESULTS AND DISCUSSION

The results of this study highlight the potential of integrating Sharia-based management principles with non-penal policies as an effective framework for addressing narcotics abuse in the post-digital era. By analyzing both theoretical frameworks and practical case studies, it becomes evident that the synergy between Islamic business ethics and non-penal strategies can offer a more holistic approach to narcotics abuse prevention. This section discusses the key findings, their implications, and how they contribute to a deeper understanding of social resilience and rehabilitation in the context of narcotics abuse. One of the primary findings of the study is the importance of *maqasid al-sharia* in shaping interventions aimed at preventing narcotics abuse. The objectives of Islamic law specifically the preservation of life, intellect, and property serve as critical guiding principles in the development of policies that protect individuals from the destructive effects of narcotics. This ethical framework aligns with public health goals by emphasizing the need to safeguard the mental and physical well-being of individuals. In particular, the principle of protecting the intellect is particularly pertinent to narcotics abuse prevention, as drugs directly impair cognitive function and decision-making, making individuals vulnerable to further harm. Thus, Sharia-based management contributes to narcotics abuse prevention by framing addiction as not just a criminal issue but a public health and ethical concern.

In analyzing case studies, the research found that countries and organizations that have integrated Islamic ethics into their drug prevention and rehabilitation strategies often emphasize restorative justice and rehabilitation over punitive measures. For example, the success of community-driven rehabilitation programs in certain Islamic nations, such as those in the Middle East, highlights the potential of integrating Islamic values of compassion and mercy into addiction recovery processes. These programs focus on *tawbah* (repentance) and *tazkiyah* (spiritual purification), encouraging individuals to seek moral and spiritual renewal alongside physical and psychological healing. This dual approach not only aids in detoxification but also fosters long-term behavioral change, thus addressing the root causes of addiction more effectively than penal approaches alone. Moreover, the case studies also reveal the effectiveness of non-penal policies that emphasize harm reduction. Programs that offer safe spaces, harm-reduction education, and access to healthcare services are particularly successful in communities where punitive measures have proven insufficient. The shift from a strictly punitive system to one that includes rehabilitation and social support systems fosters a more compassionate environment, which is crucial for helping individuals overcome addiction. Sharia-based management aligns well with these strategies, as it promotes the rehabilitation of individuals, recognizing their inherent dignity and potential for redemption. Islamic ethical principles encourage social solidarity, emphasizing that the responsibility to address narcotics abuse extends beyond individuals to society as a whole.

The integration of digital technologies into narcotics abuse prevention was another significant finding of the study. The digital landscape has altered the dynamics of narcotics abuse, making it easier for individuals to access drugs through online platforms. However, the study also identified the potential of digital tools in combating addiction. For example,

online rehabilitation programs, digital support groups, and virtual harm-reduction education have shown promise in reaching individuals who may not have access to traditional rehabilitation centers. These digital tools can be used in tandem with non-penal policies to provide more accessible, scalable, and flexible support for those struggling with addiction. The intersection of Islamic ethics and digital technology, particularly in providing online education and support networks, could significantly enhance the reach and impact of narcotics abuse prevention efforts.

Furthermore, the research highlights the role of community-based initiatives as an essential component of both non-penal policies and Islamic business ethics. Community resilience is fundamental in combating narcotics abuse, as local communities are often best positioned to identify and address the unique challenges they face. In Islamic teachings, the concept of *ummah* (community) is central, and individuals are encouraged to contribute to the collective welfare of society. This principle aligns with the objectives of non-penal policies, which emphasize collective responsibility. The findings indicate that communities that actively engage in the prevention and rehabilitation of drug abuse, through both formal programs and informal networks, are more resilient to the social and health impacts of narcotics. The role of religious leaders, local businesses, and social organizations in these efforts is vital, as they can offer both moral guidance and practical support. The ethical principles of justice, benevolence, and trustworthiness embedded in Islamic business ethics provide a robust framework for regulating industries that may inadvertently contribute to narcotics abuse, such as the pharmaceutical and digital industries. By integrating these ethical values into business practices, companies can play a proactive role in narcotics abuse prevention. For instance, businesses in the digital space can adopt transparent practices and ensure that their platforms are not used to facilitate drug trafficking. Similarly, businesses in the healthcare sector can adhere to ethical guidelines that promote responsible drug prescription practices and support addiction recovery. The application of Sharia-based management in these industries not only fosters social responsibility but also contributes to broader societal efforts to mitigate narcotics abuse.

The findings also reveal that the integration of Sharia-based management with non-penal policies enhances the economic resilience of communities. Narcotics abuse is often linked to socio-economic challenges, such as poverty, unemployment, and lack of education. Sharia-based management principles, which emphasize economic justice and equitable wealth distribution, offer a sustainable solution to these root causes of addiction. By promoting fair business practices, inclusive economic opportunities, and community investment, Sharia-based management can help reduce the vulnerabilities that lead to drug abuse. Moreover, these economic principles align with the goals of non-penal policies, which aim to empower individuals and communities through education, job creation, and social support.

Another important finding is the ethical alignment between Sharia-based management and harm reduction strategies. Islamic ethics promote an integrated approach to addiction recovery that combines both moral and physical healing. The principle of *al-ihsan* (benevolence) encourages individuals and organizations to act with kindness and compassion, which is essential in creating a supportive environment for those recovering from addiction. Non-penal policies that prioritize harm reduction, education, and rehabilitation are more aligned with the ethical values of Islam than punitive approaches, which can further stigmatize individuals and prevent their successful reintegration into society. The integration of these ethical principles into narcotics abuse prevention policies ensures that interventions are both compassionate and effective.

Finally, the study underscores the importance of policy coherence in addressing narcotics abuse. Non-penal policies, when aligned with Sharia-based management principles, create a more comprehensive and integrated approach to social resilience. The findings suggest that a policy framework that incorporates both ethical business practices and community-based interventions is more likely to yield sustainable outcomes in combating narcotics abuse. By fostering a culture of social responsibility, justice, and support, this integrated approach can help build a more resilient society, capable of effectively addressing the complex and evolving challenges of narcotics abuse in the post-digital era.

3.1 Discussion

The discussion of this study centers on how far the empirical and theoretical findings support the hypotheses that (1) integrating Sharia-based management with non-penal policies provides a more holistic and effective framework for preventing narcotics abuse than predominantly punitive approaches, (2) this integration strengthens social and economic resilience at the community level, and (3) Islamic business ethics can guide the ethical use of digital technologies for narcotics prevention and rehabilitation in the post-digital era. Overall, the results indicate that these three hypotheses are largely supported and, in several respects, extend arguments developed in earlier literature on narcotics abuse, Islamic ethics, and social resilience (Manurung 2024; Jakupi 2024; Yasmeen, Yasmin, and Al Abri 2024).

The first key point emerging from the findings is that *maqasid al-sharia* especially the preservation of life, intellect, and property provides a coherent normative framework for viewing narcotics abuse as both a public health concern and an ethical violation. This directly reinforces the assumption underlying the first hypothesis that Sharia-based management can offer a robust conceptual foundation for non-penal, health-oriented interventions. By framing narcotics abuse as a threat to the intellect and life, the findings echo Karimullah's (2023) view that *maqasid al-sharia* should guide contemporary policy design in vulnerable sectors, while simultaneously aligning with public health perspectives that emphasize the severe cognitive and physical harms of addiction (Manurung 2024). This convergence also supports Rashdi's (2024) argument that Islamic ethical perspectives can transform responses to addiction from punitive and stigmatizing practices into approaches grounded in compassion, education, and rehabilitation.

Linked to this ethical framing, the study shows that non-penal policies inspired by Sharia-based management such as spiritually integrated rehabilitation, restorative justice, and community support tend to produce more sustainable

behavioral change than purely punitive models, thereby supporting the second part of the first hypothesis. Case study evidence and expert insights reveal that programs incorporating *tawbah* (repentance) and *tazkiyah* (spiritual purification) help individuals rebuild their moral agency and social identity, which is crucial for long-term recovery. These findings are in line with Lubis, Zulkarnain, and Siregar (2025), who highlight the importance of spiritual dimensions in rehabilitation, and with Widiartana, Setyawan, and Anditya (2025), who advocate restorative justice to support reintegration rather than exclusion. At the same time, the results are consistent with critical reflections on Indonesia's penal framework, where severe sanctions, including the death penalty under Law No. 35/2009, have not eliminated narcotics networks and are applied inconsistently due to legal and judicial weaknesses (Indraswara 2024). Together, this suggests that the predominance of punitive measures, even when symbolically harsh, is not sufficient without a complementary ethical and rehabilitative framework, as also signaled by Jakupi (2024).

The findings further confirm that family-based and community-centered prevention strategies are central to building resilience against narcotics abuse, which directly addresses the second hypothesis regarding social resilience. The effectiveness of family-centered programs, such as those promoted by the National Narcotics Agency (BNN), depends not only on technical prevention tools but also on the embedding of ethical and religious values in daily family life (Lestari 2023). This study shows that when such programs are aligned with Islamic concepts of communal responsibility and stewardship, they are better able to strengthen resistance to narcotics at the micro level of households and neighborhoods. This resonates with Ali et al. (2024), who emphasize community responsibility in Islamic ethics, and with Al Mokdad (2025), who underlines the importance of community-driven initiatives in promoting social cohesion. At the school and community level, the integration of drug education with Islamic ethical content rather than one-off, purely informational campaigns appears more promising for shaping attitudes and behaviors, which complements the findings of Kumala, Amalia, and Khamidi (2025) regarding the limitations of conventional awareness programs. Nonetheless, the difficulties faced by government institutions in coordinating these efforts and in embedding Sharia principles into national policy frameworks, as highlighted by Hadi, Nurahman, and Dian Herlambang (2023), remain a structural challenge that this study also identifies. The economic dimension of narcotics abuse, which is central to both social vulnerability and resilience, further corroborates the second hypothesis. The study finds that narcotics abuse is often intertwined with poverty, unemployment, and limited educational opportunities, consistent with the patterns described by Laksana et al. (2025). Sharia-based management and Islamic economics, which stress justice, equitable wealth distribution, and ethical business practices, offer promising tools to address these underlying socio-economic drivers. This aligns with the argument of Yasmeeen, Yasmin, and Al Abri (2024) that Islamic business ethics can contribute to sustainable economic systems by ensuring that business activities support, rather than undermine, community welfare. The present findings show that when businesses and local institutions adopt Sharia-based ethical standards such as transparency, fairness, and social responsibility they can create more inclusive economic opportunities and reduce the structural vulnerabilities that lead individuals, particularly youth, into drug-related environments.

The third hypothesis, relating to the post-digital context, is also supported by the findings. On the one hand, the study confirms earlier observations that digital technologies and online platforms have facilitated new forms of narcotics distribution, particularly via social media and encrypted messaging applications (Evans and Ringrose 2025). This pattern is visible in local case evidence, such as the use of platforms like WhatsApp in Bandar Lampung, which illustrates how digital channels can bypass traditional surveillance mechanisms. On the other hand, the findings also highlight the potential of digital tools as instruments for prevention, education, and rehabilitation, thus confirming that technology is ambivalent and can be directed either toward harm or benefit. Sharia-based digital governance, informed by Islamic business ethics, can provide normative guidance for platform regulation encouraging transparency, accountability, and the prevention of illicit use echoing the proposals of Rangkuti (2023) regarding the need for ethical regulation of digital platforms. In practice, this may include using digital media for online rehabilitation, virtual support groups, and accessible harm-reduction education, all framed by Islamic values of compassion and responsibility.

A crucial cross-cutting theme arising from the results is the ethical alignment between Sharia-based management and harm-reduction-oriented non-penal policies. Islamic principles such as *al-adl* (justice), *al-ihsan* (benevolence), and *al-amana* (trustworthiness) emphasize fairness, kindness, and integrity in both personal conduct and institutional practice (Yasmeeen, Yasmin, and Al Abri 2024; Ali et al. 2024). When applied to narcotics policy, these principles favor interventions that protect individuals from further harm, provide access to health services, and avoid excessive stigmatization. This is closely aligned with harm reduction approaches that seek to minimize risks and support progressive recovery rather than imposing purely punitive sanctions. The study shows that non-penal policies informed by these values such as community-based rehabilitation, education, and socio-economic empowerment are better suited to building trust between affected individuals, communities, and institutions, which is indispensable for long-term resilience.

At the policy level, the findings underscore the importance of coherence and integration. Non-penal strategies, community initiatives, and Sharia-based business ethics currently operate in a fragmented manner in many contexts, as also observed in the broader governance of narcotics policy (Hadi, Nurahman, and Dian Herlambang 2023). This study suggests that when these components are brought together into a unified Sharia-based management framework anchored in *maqasid al-sharia*, community responsibility, economic justice, and ethical digital governance they hold significant potential to produce more sustainable and humane outcomes than a predominantly punitive model. In this sense, the research not only supports the initial hypotheses but also contributes to the literature by demonstrating that Islamic business ethics can serve as a bridging framework between public health, legal policy, and socio-economic development in the post-digital era.

4. CONCLUSION

This study concludes that integrating Sharia-based management with non-penal policies offers a holistic, ethically grounded, and contextually relevant framework for addressing narcotics abuse in the post-digital era. By anchoring interventions in the objectives of maqasid al-sharia particularly the preservation of life, intellect, and property narcotics abuse can be reframed from a purely criminal issue into a public health and moral concern, thereby justifying policies that emphasize prevention, rehabilitation, and social reintegration rather than punishment alone. The findings demonstrate that Islamic business ethics and community-based approaches strengthen social and economic resilience, especially when family, religious institutions, and local businesses collaborate to provide education, spiritual support, and inclusive economic opportunities. At the same time, the research shows that digital technologies constitute both a significant threat, through online drug markets, and a key opportunity, through digital education and rehabilitation platforms that can be regulated and guided by Islamic ethical principles. However, this research is limited by its qualitative design, reliance on selected case studies, and the absence of large-scale quantitative evaluation of policy outcomes. Future research should therefore extend this work through comparative, cross-country analyses, empirical impact assessments, and the development of operational indicators that translate Sharia-based management principles into measurable policy tools. Despite these limitations, the study provides a coherent answer to the research problems by demonstrating that a Sharia-informed, non-penal framework can meaningfully enhance the effectiveness, humanity, and sustainability of narcotics abuse prevention in contemporary societies.

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