

Research Article

The Implementation of Restorative Justice in Juvenile Narcotics Cases: A Comparative Study of Islamic Law and Indonesian Positive Law in Tanjung Jabung Barat Regency

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Abstract: For criminal justice systems, the growing number of young people involved in drug-related crimes is a serious problem, especially when it comes to striking a balance between law enforcement and child protection and rehabilitation. By contrasting viewpoints from Islamic law and Indonesian positive law, this study investigates the use of restorative justice in the processing of adolescent drug cases in Tanjung Jabung Barat Regency, Jambi. The study used a qualitative socio-legal methodology that integrates normative legal analysis with empirical field data gathered via observations, interviews, and document analysis involving law enforcement personnel, rehabilitation facilities, families, and community people. The results show that diversionary measures required by Law No. 11 of 2012 regulating the Juvenile Criminal Justice System are the main means by which restorative justice is applied in juvenile drug cases. In order to guarantee that children are not subjected to punitive detention but rather have options for recovery and social reintegration, these systems prioritize mediation, rehabilitation, and community involvement. From the standpoint of Islamic law, restorative justice is consistent with fundamental tenets like *tawbah* (repentance), *islah* (reconciliation), and the protection of human welfare, all of which place an emphasis on moral reform and the preservation of children's dignity. These ideas support the adoption of restorative measures in the resolution of adolescent drug offenses in Tanjung Jabung Barat, a sociocultural setting where Malay-Islamic beliefs have a significant impact on community life. The report does, however, also point out a number of difficulties, such as the lack of rehabilitation facilities, the societal stigma associated with juvenile offenders, and the inconsistent use of diversion by law enforcement. The study comes to the conclusion that a framework for handling juvenile drug cases that prioritizes the rehabilitation and future well-being of children is both culturally sensitive and legally sound when restorative justice ideas are integrated with Islamic legal values and Indonesian statutory law.

Keywords: Indonesian Positive Law; Islamic Law; Juvenile Justice System; Juvenile Narcotics Cases; Restorative Justice.

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1. Introduction

In many nations, including Indonesia, drug misuse among minors has grown to be a significant social and legal problem. Criminal judicial systems and social institutions are facing serious difficulties as a result of the quick expansion of drug networks and the susceptibility of young people. Therefore, the government takes action to address the problems that arise as part of what is known as public policy (HM *et al.*, 2026). Due to a number of socio-environmental factors, including unstable families, peer pressure, a lack of parental

monitoring, and a lack of knowledge about the risks associated with drugs, adolescents are especially vulnerable to drug-related behaviors. According to research, children who grow up in dysfunctional families or in areas with high crime rates are more likely to experiment with drugs and later join networks that distribute illegal drugs (UNODC, 2022). The potential of exposure for minors is significantly increased when drugs are present in neighborhoods or school settings.

Lack of proper education about the negative effects of drug usage is another issue that contributes to juvenile drug participation. Many young people first try with drugs out of curiosity or to fit in with their classmates. Adolescents frequently underestimate the long-term risks connected to drug use because they lack enough knowledge of the psychological, social, and physical repercussions of drug misuse. The World Health Organization states that adolescent substance usage greatly raises the risk of addiction, mental health issues, and long-term social exclusion (WHO, 2021). Juvenile involvement in drug-related offenses is therefore not only a criminal justice problem but also a more general public health and social welfare issue.

One of the most important factors in preventing drug misuse in youngsters is the family. Adolescents who get strong parental advice, emotional support, and efficient supervision are far less likely to engage in dangerous activities, such as drug use. Children are discouraged from experimenting with drugs in protected environments created by families that uphold open communication and offer moral direction. On the other hand, children who suffer from neglect, family strife, or a lack of parental attention are more susceptible to harmful outside influences (Hawkins et al., 2002). Therefore, family-based and community-based interventions in addition to legal enforcement must be part of preventive initiatives.

To combat juvenile drug offenses, governments and other organizations must also implement comprehensive policies. While assuring the rehabilitation and protection of juvenile offenders, law enforcement agencies are urged to take decisive action against drug trafficking networks. In order to lower the likelihood that young people will use drugs, preventive measures like early intervention programs, community awareness campaigns, and school-based drug education are crucial. However, because they may cause stigmatization and long-term social isolation for children who are still developing morally and psychologically, punitive measures alone are frequently inadequate in treating adolescent drug problems.

The idea of restorative justice has evolved as an alternative paradigm in contemporary legal systems in reaction to the shortcomings of retributive criminal justice techniques. Through communication, accountability, and reconciliation between offenders, victims, and the larger community, restorative justice places a strong emphasis on mending the harm caused by criminal action (Braithwaite, 2002). Restorative justice aims to foster offender rehabilitation and restore social harmony, in contrast to retributive justice, which is primarily concerned with punishment. This method acknowledges that criminal activity disrupts social ties in addition to breaking the law (Zehr, 2002).

The restorative justice process usually entails mediated communication between the offender and the impacted parties, allowing them to voice their opinions, accept the harm done, and work together to decide on suitable forms of compensation. Restorative justice encourages criminals to accept responsibility for their crimes while enabling victims to express their material and emotional needs through mediation and community involvement. When compared to traditional criminal justice procedures, studies have demonstrated that restorative justice programs can lower recidivism rates and increase victim satisfaction (Sherman & Strang, 2007).

In situations involving young offenders, restorative justice is especially pertinent. Children who commit crimes are frequently impacted by social, psychological, and developmental elements that are very different from those that effect adult offenders. Therefore, stigmatization, disruption of schooling, and increased exposure to criminal networks within correctional facilities are all potential negative outcomes of punitive punishments like imprisonment. Through restorative justice, young offenders can own up to their mistakes, make amends, and reintegrate into society without having to deal with the long-term harmful effects of incarceration.

Through Law Number 11 of 2012 regulating the Juvenile Criminal Justice System (Sistem Peradilan Pidana Anak), restorative justice has been officially acknowledged within Indonesia's juvenile criminal justice system. When dealing with instances involving children who are in trouble with the law, this Act gives priority to diversion and restorative processes. In order to protect children's rights and advance their rehabilitation, the law highlights the significance of settling juvenile matters outside of the official judicial system whenever

feasible through mediation and community involvement (Nugroho, 2017). A change in Indonesian criminal policy toward more compassionate and child-centered justice procedures is reflected in this strategy.

From the standpoint of Islamic law, the framework of societal reconciliation and conflict resolution has long included concepts akin to restorative justice. Ideas like *islah* (reconciliation), *afw* (forgiveness), and *diyat* (compensation) highlight the significance of reestablishing social peace and settling conflicts by discussion and consensus. Islamic law acknowledges that justice should encourage moral change and societal harmony in addition to enforcing punishment (Kamali, 2008). These principles are in line with restorative justice's philosophical underpinnings, which place an emphasis on community involvement, accountability, and repair.

In communities where religious traditions significantly influence social conduct and legal consciousness, the integration of restorative justice principles with Islamic legal ideals is especially pertinent. Integrating these ideas into restorative justice procedures may increase the legitimacy and public acceptance of alternative dispute resolution techniques in Indonesia, where Islamic beliefs have a significant cultural and social influence. Restorative justice can offer a more comprehensive and culturally sensitive strategy to dealing with youth drug charges by fusing legal frameworks with moral and religious principles.

The application of restorative justice in adolescent drug cases is fraught with difficulties despite its potential advantages. Because of institutional traditions and a lack of knowledge of restorative concepts, law enforcement officials may still favor punishing methods. Furthermore, there are still few rehabilitation centers for young drug offenders in many areas. Even when restorative justice procedures are used, social stigma against minors who commit drug offenses might make it more difficult for them to reintegrate into society.

Tanjung Jabung Barat Regency, Jambi Province, where the number of drug cases involving juveniles has been trending upward, is a clear example of these difficulties. There were 75 drug cases in 2023, including four involving minor offenders, according to data from the regional police. There were 82 instances and 112 suspects in 2024, five of them were kids. In the meanwhile, officials reported 33 cases involving 22 suspects between January and April 2025, including seven minor offenders, two of whom were settled through restorative justice procedures. This circumstance emphasizes how urgently juvenile drug offenders at the local level require a more efficient and rehabilitative strategy.

Prior research on restorative justice in Indonesia has mostly concentrated on common criminal offenses like assault, theft, and child protection issues. Relatively few studies have specifically addressed the use of restorative justice in drug cases involving minors, especially when comparing Islamic law with Indonesian positive law. However, some research has looked at restorative justice within the larger framework of juvenile criminal justice. Furthermore, despite the fact that local sociocultural elements have a major impact on the efficacy of restorative justice implementation, there are still few empirical studies conducted at the regional level.

Thus, by investigating the use of restorative justice in managing adolescent drug cases in Tanjung Jabung Barat Regency, this study aims to close the current research gap. The paper examines the practical use of restorative justice mechanisms and assesses them from the standpoints of Indonesian positive law and Islamic law. By exploring the intersection between legal norms, religious values, and local socio-cultural contexts, this research aims to contribute to the development of a more humane, rehabilitative, and culturally grounded model of justice for juvenile drug offenders in Indonesia.

2. Literature Review

Within modern criminal justice systems, restorative justice has emerged as an alternative paradigm that places more emphasis on making amends than just punishing offenders. Restorative justice aims to mend relationships between criminals, victims, and the community impacted by crime, in contrast to the traditional retributive paradigm, which is primarily concerned with punishing offenders (Braithwaite, 2002). This method acknowledges that crime disrupts social relationships and communal cohesion in addition to breaking the law. As a result, justice need to entail a procedure that promotes communication, responsibility, and reconciliation.

Zehr (2002) claims that restorative justice changes the focus of criminal justice from figuring out "what law has been broken and how offenders should be punished" to addressing

"who has been harmed, what their needs are, and whose obligation it is to meet those needs." In order to resolve conflicts resulting from criminal activities, this framework emphasizes the significance of victim participation, offender accountability, and community involvement. In actuality, restorative justice procedures usually entail mediated sessions between victims and offenders, giving victims a chance to communicate the effects of the crime and criminals a chance to own up to their mistakes and suggest ways to make amends.

Active stakeholder participation, victim harm restoration, offender accountability, and party reconciliation are the core tenets of restorative justice (Braithwaite, 2002; Zehr, 2002). Involving victims, offenders, relatives, and community members in the legal system is emphasized in the first principle. This kind of involvement guarantees that the opinions of people who are directly impacted by crime are heard and taken into account during the resolution process. While offenders are urged to comprehend the repercussions of their actions, victims are given the chance to express their experiences, emotional pain, and expectations for healing.

The restoration of victims' losses is the subject of the second principle. Restoring victims to a state that is as similar to their pre-crime circumstances as feasible is the goal of restorative justice. Financial compensation, official apologies, community service, or other initiatives that cater to the victim's needs are some examples of this rehabilitation (Daly, 2002). These actions give victims a sense of justice and acknowledgment that is frequently unattainable through traditional legal procedures that prioritize punishing perpetrators.

Offender accountability is emphasized by the third premise. Offenders are urged to own up to their mistakes and accept responsibility for making amends during restorative justice procedures. This obligation encompasses positive measures meant to rebuild the victim and community, rather than just passive punishment. Offenders are more likely to grow in empathy and moral consciousness by facing the repercussions of their actions head-on, which may help them alter their conduct.

Reconciliation and social reintegration are two more fundamental concepts. Through communication and understanding, restorative justice aims to restore relationships and trust between victims, offenders, and communities. The process of reconciliation promotes social cohesiveness and helps avert future disputes. When restorative justice is used effectively, it can promote healing for offenders, victims, and communities impacted by crime.

Restorative justice provides a more comprehensive approach to justice than retributive justice. While restorative justice places more emphasis on healing and mending relationships harmed by criminal activities, retributive justice concentrates on punishment as a form of vengeance against offenders (Braithwaite, 2002). Restorative justice offers opportunity for victims to share their stories and for offenders to comprehend the repercussions of their conduct through facilitated discourse and mediation.

In situations involving small infractions, juvenile criminality, and disputes that can be settled through mediation, restorative justice has been used extensively. The restorative method is especially crucial when dealing with juvenile offenders because punitive measures like incarceration can have detrimental psychological and social effects, such as stigmatization and marginalization (Zehr, 2002). Rather, restorative justice promotes social reintegration, education, and rehabilitation.

A number of metrics can be used to assess restorative justice's efficacy. Victim satisfaction is one important metric. Compared to victims involved in traditional court procedures, victims who take part in restorative processes frequently report higher levels of satisfaction (Daly, 2002). The chance to communicate emotions, get an apology, and get recompense for injuries sustained can all lead to satisfaction.

The fulfillment of offender obligation is another sign. By offering an apology, making amends, or performing community service, offenders are required to actively contribute to making amends. Such acts show a dedication to responsibility and aid in the recovery of victims and communities. Another crucial indicator of efficacy is social reconciliation. Restorative justice seeks to facilitate the reintegration of offenders into society while reestablishing trust between victims and offenders through communication and mediation. Involving the community in this process lessens societal stigma against criminals who want to change and fosters a supportive environment for rehabilitation.

Notwithstanding its benefits, restorative justice has a number of drawbacks. Restorative procedures are not appropriate for every criminal case, especially those involving extreme violence or circumstances in which victims refuse to take part. Furthermore, supportive legal frameworks, skilled facilitators, and a strong commitment from justice institutions are

necessary for successful implementation (Daly, 2002). Restorative programs could find it difficult to accomplish their goals without these components.

The idea of lessening the load on judicial institutions is another theoretical basis for restorative justice. Due to the high number of cases that need to be handled through formal court procedures, modern criminal justice systems frequently encounter serious difficulties. These processes can lead to case backlogs and postponed justice since they demand a significant amount of time, money, and administrative capability (Braithwaite, 2002). Certain criminal matters can be settled outside of official court procedures thanks to restorative justice's alternative conflict resolution method. Cases involving minor infractions or young offenders can be handled more effectively through mediation and community-based conversation. Judicial institutions can concentrate their efforts on more serious criminal cases thanks to this procedure, which lessens the strain of courts.

Additionally, compared to formal trials, restorative justice procedures are typically less expensive. Legal representation, administrative costs, and drawn-out litigation processes are common components of traditional judicial proceedings. Mediation-based solutions, on the other hand, place more emphasis on communication and reaching consensus, which call for less time and resources. Consequently, restorative justice upholds responsibility and fairness while making the legal system more effective. The quality of justice provided to victims is also improved by the lowering of court responsibilities. In restorative procedures, victims actively participate in choosing the best course of action rather than just being witnesses. Victims can restore a sense of empowerment and control through this interactive method, which is frequently lacking in traditional judicial proceedings.

Careful case selection is still crucial, though. Serious offenses that include a great deal of violence or compulsion could not be suitable for restorative resolution; instead, formal legal procedures must be followed. Therefore, in order to guarantee that the strategy is implemented correctly and successfully, the incorporation of restorative justice into legal systems necessitates explicit regulatory frameworks and rules.

Recidivism prevention is a significant theoretical viewpoint associated with restorative justice. The propensity of criminals to perpetrate fresh crimes after serving their sentences is known as recidivism. High recidivism rates point to flaws in conventional punishment strategies that don't deal with the underlying psychological and social issues that influence criminal behavior (Braithwaite, 2002). By helping offenders understand the true repercussions of their conduct, restorative justice seeks to lower recidivism. Offenders can comprehend the social and emotional ramifications of their acts through direct engagement with victims. Empathy and regret, which are essential components in encouraging behavioral change, can be sparked by this experience.

Restorative justice also places a strong emphasis on the accountability of offenders and their readmission into society. Offenders have a greater sense of accountability when they engage in reparative activities, such as community service, compensation, or apologies. These procedures aid criminals in developing a good identity and fortifying their ties to the community. Another important factor in reducing recidivism is community support. Offenders are more likely to refrain from committing crimes again if their family and communities embrace and support them. Counseling, education, and skill development are all part of social reintegration programs that help lower the likelihood of criminal activity in the future.

Preventing recidivism is especially crucial when it comes to juvenile criminals. Young offenders have a great deal of opportunity to change their behavior because they are still in the developmental period. Therefore, restorative justice strategies that emphasize rehabilitation and reintegration are preferable to punitive measures that could result in stigmatization and isolation. All things considered, restorative justice offers a thorough framework that tackles the social and psychological facets of crime in addition to its legal parts. Restorative justice supports victim recovery, criminal rehabilitation, and long-term crime prevention by encouraging communication, accountability, and community involvement.

According to the theory of *maqāṣid al-sharī'ah*, the ultimate goal of Islamic law is the accomplishment of *maṣlaḥah* (public welfare) and the avoidance of *mafsadah* (harm). Five fundamental goals were recognized by classical jurists, most notably al-Shāṭibī (2005): the preservation of religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-nafs*), intellect (*ḥifẓ al-'aql*), lineage (*ḥifẓ al-nasl*), and property (*ḥifẓ al-māl*). These goals serve as the normative cornerstone of Islamic

criminal law, which views punishment as a tool for moral transformation, deterrence, and social protection rather than just retaliation.

Fiqh jināyah, or Islamic criminal law, is a fundamental aspect of Islamic jurisprudence. It divides offenses into three main groups: ta'zīr (discretionary punishments), qiṣāṣ-diyāt (retaliation and reparation), and ḥudūd (set punishments). Ta'zīr gives judges the authority to handle new and complicated types of misconduct, such as contemporary corporate and environmental crimes, while ḥudūd and qiṣāṣ offenses are stipulated by the text (Peters, 2005). Islamic criminal law is normatively flexible and able to adapt to changing societal damages because of this discretionary flexibility. Despite not being mentioned in traditional fiqh literature, environmental degradation, corporate misbehavior, and industrial pollution may be included under ta'zīr because of the widespread harm they do to the public (mafsadah 'āmmah). Accordingly, in accordance with the main goal of social welfare, sanctions may consist of monetary fines, incarceration, license revocation, environmental restoration commitments, and public accountability systems (Kamali, 2008; Nyazee, 2016).

Acts that disturb ecological, social, and moral order are fundamentally prohibited by the Qur'ānic idea of ifṣād fī al-arḍ, or corruption on earth. This idea goes beyond moral failings to include pollution, deforestation, environmental damage, and unsustainable resource use (Izzi Dien, 2000). According to Islamic legal theory, environmental damage is a systemic kind of corruption that jeopardizes intergenerational justice and community life. According to criminal law, widespread environmental damage is considered mafsadah 'āmmah, which calls for ta'zīr, or public punishment. It is possible to classify corporate actors who harm ecosystems on a regular basis as perpetrators of large-scale ifṣād, which would justify strict legal accountability (Kamali, 2010).

For tackling today's legal issues, the doctrine of maṣlaḥah offers a flexible normative framework. Maṣlaḥah, according to al-Ghazālī and al-Shāṭibī, is the preservation of fundamental human interests that directs legal interpretation in the direction of the general welfare (Al-Shāṭibī, 2005). Maṣlaḥah, which recognizes environmental integrity as a necessary condition for human survival and dignity, requires proactive legal protection against ecological deterioration in environmental governance. As a result, corporate environmental criminality directly violates the public interest, which justifies strict regulation, legal action, and rehabilitative measures (Kamali, 2010).

3. Method

In order to investigate the use of restorative justice in juvenile drug cases in Tanjung Jabung Barat Regency, Indonesia, this study used a qualitative research design with a socio-legal (juridical–sociological) approach. Because the study intends to examine how restorative justice is actually applied in local social contexts in addition to analyzing legal norms in Islamic law and Indonesian positive law, a qualitative design was selected. Normative legal analysis and empirical observations of how the law functions in society can be integrated through socio-legal research (Creswell & Poth, 2018; Soekanto, 2007).

The regulatory framework controlling restorative justice and juvenile justice in Indonesia was examined using the legal method. Law No. 11 of 2012 regulating the Juvenile Criminal Justice System, which provides diversion and restorative justice as crucial procedures for settling cases involving kids, received special attention. Furthermore, the compatibility of Islamic legal concepts with restorative justice principles was evaluated in relation to justice, rehabilitation, repentance (tawbah), and social reconciliation (islah) (Auda, 2008). The theoretical basis for comprehending how both legal systems encourage rehabilitation strategies for young offenders is provided by this normative analysis.

The sociological approach was used to look into how the community and judicial institutions actually apply restorative justice. Tanjung Jabung Barat Regency, an area with strong Malay-Islamic cultural values that impact societal views of crime, punishment, and reconciliation, was the site of field research. In these situations, moral rehabilitation and community-based conflict resolution are frequently prioritized over strictly punitive measures. However, children involved in drug cases often experience severe social stigma, which could make it more difficult for them to reintegrate into society. Therefore, analyzing local social dynamics is crucial to comprehending how well restorative justice is implemented.

A number of important participants who are directly involved in the management of adolescent drug problems participated in the study. Law enforcement personnel (police investigators, prosecutors, and judges), Correctional Center officers (Balai

Pemasyarakatan/Lapas), rehabilitation facilities, impacted families, members of the community, and, where morally acceptable, juvenile criminals themselves were among them. Whether restorative justice techniques like diversion, mediation, or rehabilitation are used throughout the court process depends heavily on these stakeholders.

Three main methods were used to gather data: document analysis, participant observation, and in-depth interviews. Key informants were interviewed in a semi-structured manner to learn more about their opinions on the use of restorative justice, institutional difficulties, and social reactions to young drug offenders. In order to comprehend the social connections surrounding the rehabilitation process, participatory observation was conducted in pertinent institutional settings, such as community settings and rehabilitation centers. Legal rules, policy papers, institutional reports, and scholarly works pertaining to restorative justice and juvenile justice procedures were also examined using document analysis (Braithwaite, 2002).

Thematic analysis, which entails transcribing interview material, coding important remarks, classifying themes, and analyzing patterns across many sources, was used to examine the gathered data (Creswell & Poth, 2018). In order to find parallels and discrepancies between Indonesian positive law and Islamic legal concepts with reference to restorative justice and juvenile protection, comparative analysis was also used. The study used data triangulation, combining information from observations, interviews, and documentary sources, to guarantee the validity and dependability of the results. Maintaining an audit trail of the study process and member verifying with chosen informants were additional validation processes.

The study intends to provide a thorough knowledge of how restorative justice is applied in adolescent drug cases and how Indonesian positive law and Islamic legal norms interact within Tanjung Jabung Barat's local socio-legal setting through this methodological framework.

4. Results and Discussion

According to the study's findings, Tanjung Jabung Barat Regency's use of restorative justice in adolescent drug cases combines legal processes under Indonesian positive law with socioreligious ideals based on Islamic principles. The empirical data gathered from observations, interviews, and document analysis shows that law enforcement organizations are using restorative justice mechanisms more frequently, especially through diversion and rehabilitation programs for adolescents involved in drug offenses.

First, the study discovered that Law No. 11 of 2012 about the Juvenile Criminal Justice System, which requires diversion at every level of the criminal justice process for minors in confrontation with the law, is the main source of the legal framework enabling restorative justice in juvenile cases. Diversion is regarded as a successful strategy to prevent the detrimental psychological and social effects of formal criminal proceedings for juveniles, according to law enforcement personnel consulted for this study. In reality, mediation sessions between the juvenile offender, family members, social workers, and law enforcement officials are frequently a part of diversionary procedures. The restorative justice notion of mending harm and reestablishing social ties is reflected in these procedures, which seek to develop agreements centered on rehabilitation rather than punishment (Braithwaite, 2002).

Second, the results demonstrate that a key element of restorative justice implementation in drug cases involving adolescents is rehabilitation programs. Instead of being imprisoned, children who are found to be drug users are frequently referred to rehabilitation facilities. This strategy is in line with Indonesia's more comprehensive drug policy, which views drug users as people in need of social rehabilitation and therapy rather than only punitive measures. Rehabilitation initiatives frequently involve social advice, psychiatric counseling, and community reintegration programs, according to interviews with Correctional Center (Balai Pemasyarakatan/Lapas) officers. These initiatives seek to address the underlying factors that contribute to teen drug misuse, such as peer pressure, a lack of parental monitoring, and restricted access to educational possibilities.

Third, the study discovered that Tanjung Jabung Barat residents' perceptions of restorative justice are greatly influenced by Islamic legal principles. The Malay-Islamic cultural backdrop of the area promotes moral rehabilitation, repentance, and reconciliation for wrongdoers. Islamic teachings highlight the importance of repentance (tawbah), reconciliation (islah), and societal harmony, according to community leaders and religious authorities contacted for this study. These ideas back restorative justice strategies that

prioritize reintegration and moral transformation over punitive measures (Auda, 2008). Because of this, family and community members frequently actively support rehabilitation programs and assist young offenders in reintegrating into society.

However, the study also noted a number of difficulties with restorative justice's actual application. The continued social stigma against minors who commit drug-related offenses is a significant barrier. Many communities still view drug-related acts as moral failings and criminality, despite the availability of diversion and rehabilitation programs. This might make it more difficult for impacted children to reintegrate into society. Furthermore, a number of respondents cited poor institutional capacity—such as inadequate rehabilitation facilities and a lack of qualified social workers—as a hindrance to the successful execution of restorative justice initiatives.

Additionally, discrepancies between field-level behaviors and normative legal provisions were noted. Even though restorative justice for minors is strongly supported by Indonesian positive law, certain law enforcement personnel nevertheless favor punitive measures in specific situations, especially where drug distribution networks are involved. This suggests that the practical implementation of restorative justice programs is still influenced by institutional attitudes and legal culture (Soekanto, 2007).

Overall, the findings show that institutional procedures, local Islamic sociocultural values, and statutory law interact to implement restorative justice in adolescent drug cases in Tanjung Jabung Barat. Although the current legislative framework offers strong normative support for restorative techniques, cooperation between law enforcement, rehabilitation facilities, families, and local communities is crucial to their successful implementation.

The results of this study show how Indonesian positive law, Islamic legal principles, and regional sociocultural norms interact dynamically in Tanjung Jabung Barat Regency's use of restorative justice in adolescent drug cases. This connection has a significant impact on how communities and legal institutions handle adolescents who commit drug-related offenses. Specifically, the findings show that restorative justice is a moral and social framework for dealing with juvenile crime in a culturally rooted setting, in addition to being a legal procedure.

The legal structure created under Law No. 11 of 2012 concerning the Juvenile Criminal Justice System provides substantial support for restorative justice in juvenile cases from the standpoint of Indonesian positive law. This statute places a strong emphasis on rehabilitation and diversion as the main strategies for dealing with children who are in legal trouble. The focus on diversion is part of a larger movement in contemporary criminal justice systems toward restorative models, which place more emphasis on mending relationships, reintegrating criminals into society, and healing harm than they do on punitive punishments. In order to restore social harmony and trust, restorative justice promotes communication between victims, offenders, and the community, according to Braithwaite (2002). This strategy is especially pertinent in the context of juvenile drug prosecutions because drug-using minors are frequently affected by social and environmental factors rather than just criminal intent.

The study's findings imply that mediation and rehabilitation programs have been used in practice to implement diversion techniques. According to law enforcement personnel, such as police investigators and correctional officers, restorative justice processes frequently entail cooperative conversations involving the child offender, family members, social workers, and community leaders. These procedures seek to determine suitable rehabilitative interventions, such as social guidance, counseling, and, if required, medical care. This strategy is consistent with the larger juvenile justice perspective, which acknowledges that children need direction and protection rather than punitive measures (Creswell & Poth, 2018).

However, there are significant obstacles when using restorative justice in drug situations involving adolescents. The findings highlight the existence of social stigma in the community as a major problem. Even though restorative justice aims to promote reintegration, drug-related offenses are nevertheless frequently seen negatively in society. Even after receiving rehabilitation, children may still face mistrust or suspicion, which can make it difficult for them to completely reintegrate into their communities. This phenomenon emphasizes how crucial community involvement is to restorative justice procedures. The restorative model runs the risk of being reduced to a formal formality rather than a useful tool for social healing in the absence of wider societal support.

This study emphasizes the substantial impact of Islamic legal concepts on community views toward restorative justice, in addition to legal and social aspects. Religious principles are crucial in directing solutions to social issues in areas like Tanjung Jabung Barat, where

Malay-Islamic cultural traditions are still prevalent. The objectives of restorative justice are strongly related to the values of justice, kindness, and societal peace that are emphasized in Islamic jurisprudence. For example, the idea of *islah* (reconciliation) promotes moral change and amicable resolution as opposed to punitive retaliation. In a same vein, the concept of *tawbah* (repentance) highlights the potential for moral change and personal development after transgression (Auda, 2008).

An essential ethical basis for restorative justice procedures is provided by these Islamic legal ideas. Islamic teachings place more emphasis on accountability along with compassion and chances for rehabilitation than they do on criminals as individuals who should be punished. This viewpoint is especially pertinent when dealing with children, who are typically thought of as people who are still developing morally and psychologically. Therefore, restorative justice programs that emphasize guidance, education, and spiritual therapy are frequently supported by religious leaders and community leaders.

Additionally, the incorporation of Islamic values within positive legislation shows how religious beliefs and contemporary restorative justice systems can coexist. Although Western criminological theory was the primary source of restorative justice, Islamic legal traditions closely align with its focus on social repair and reconciliation. According to Auda (2008), Islamic law aims to safeguard basic human rights like life, intellect, family, and social stability, especially under the framework of *maqasid al-shariah*. By averting more harm to the kid and encouraging social rehabilitation, restorative justice helps achieve these goals in juvenile drug cases.

Despite these similarities, the study also identifies structural issues that restrict how well restorative justice is implemented. The low institutional capacity of social services and rehabilitation institutions is one of the main problems. According to a number of respondents, rehabilitation facilities frequently struggle with a lack of qualified staff, psychiatric counselors, and funding. Restorative justice programs may find it difficult to offer children impacted by drug usage complete rehabilitation treatments in the absence of sufficient support networks.

The legal culture of law enforcement organizations presents another difficulty. Some officials continue to prioritize punitive reactions in situations seen to be significant drug offenses, despite the fact that national statutes expressly support diversion and restorative justice. This illustrates the larger impact of legal culture on the interpretation and application of the law. Soekanto (2007) highlights that the attitudes and ideals of law enforcement agents themselves are just as important to the efficacy of legal enforcement as formal legislation. Therefore, institutional commitment to rehabilitative measures and ongoing training are necessary to improve restorative justice.

Strong cooperation amongst a variety of parties, including law enforcement, rehabilitation facilities, families, religious leaders, and community organizations, is also necessary for the successful implementation of restorative justice. The study's findings show that this kind of cooperation is already beginning to appear in some situations, especially when local religious leaders actively take part in counseling and mediation procedures. Their participation strengthens the moral aspect of rehabilitation and aids in the community's acceptance of restorative justice procedures.

Involving families is also essential to the success of restorative justice programs. Parents and other family members frequently offer crucial emotional and social support throughout the recovery process. Their involvement lowers the likelihood of relapsing into drug usage and fosters a supportive environment for behavioral change. This result is consistent with earlier studies that highlight the value of family-based treatments in programs for adolescent rehabilitation.

Overall, the conversation shows how Tanjung Jabung Barat's adolescent drug cases work within a complex socio-legal milieu influenced by community norms, religious beliefs, and statutory legislation. Through diversion and rehabilitation measures, the Indonesian judicial system offers a solid basis for restorative justice. Islamic legal concepts, which place a strong emphasis on moral improvement, repentance, and reconciliation, also support these strategies.

However, a number of crucial elements, such as institutional capability, community acceptance, and law enforcement actors' dedication to rehabilitative methods, determine how effective restorative justice is. Coordinated policy initiatives, better rehabilitation facilities, and ongoing public education on the advantages of restorative justice are all necessary to address these issues. By enhancing these components, restorative justice can function as a successful

and culturally appropriate method of handling juvenile drug cases while safeguarding children's rights and future development.

5. Conclusion

According to the study's findings, Tanjung Jabung Barat Regency's use of restorative justice in juvenile drug cases shows how Indonesian positive law and Islamic legal concepts can work together to address offenses involving juveniles. The legal framework established through Law No. 11 of 2012 on the Juvenile Criminal Justice System provides a normative basis for diversion, rehabilitation, and non-punitive approaches aimed at protecting the rights and future development of children involved in narcotics offenses. According to empirical research, restorative justice strategies have been put in place to put recovery and social reintegration ahead of jail. These strategies include mediation, family participation, and rehabilitation programs. In the local Malay-Islamic sociocultural framework, the moral acceptability of restorative practices is reinforced by Islamic legal ideals that emphasize reconciliation (*islah*), repentance (*tawbah*), and the protection of human welfare. There are still issues, including as societal stigma against young drug offenders, a lack of resources for rehabilitation, and differences in law enforcement tactics, despite these encouraging legal and cultural underpinnings. Therefore, to guarantee that restorative justice is applied consistently and effectively, it is imperative to develop institutional capacity, encourage community participation, and improve legal practitioners' understanding of restorative justice. In the end, combining restorative justice concepts with Islamic legal principles and Indonesian positive law offers a framework for handling juvenile drug cases that is both culturally sensitive and legally sound, protecting the rehabilitation and social reintegration of impacted children.

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