

## **Efforts to Prevent Drug Distribution and Smuggling in Rantauprapat Class IIA Prison by the Directorate General of Corrections for the North Sumatra Region**

**Asdah Armisa Tamba<sup>1</sup>, Rahmat Efendy Al Amin Siregar<sup>2</sup>, Riza Afrian Mustaqim<sup>3</sup>**

<sup>1,2,3</sup> Universitas Islam Negeri Ar-Raniry Banda Aceh, Aceh, Indonesia

Confirmation Email: 220104009@student.ar-raniry.ac.id

### **Abstract**

In Indonesia, the problem of drug trafficking and smuggling in correctional institutions (prisons), especially the Class IIA Rantauprapat Prison, is still a serious challenge. The high number of drug cases and the recurrence of smuggling modes indicate a weak surveillance system, prison conditions that exceed capacity, limited human resources, and the possibility of the involvement of officers. This is contrary to the main purpose of correctional services, which is the development and rehabilitation of inmates. This study aims to formulate strategies for preventing drug trafficking and smuggling in Class IIA Prison Rantauprapat and analyze the contribution of Islamic law principles in strengthening prevention policies. The research method used is qualitative with an empirical approach, through in-depth interviews with prison officers and data analysis from official documents, scientific articles, and laws and regulations. The results show that although multi-layered security systems and technologies such as X-rays have been implemented, major obstacles still occur, including high drug dependency of inmates, overcapacity that reaches 400% of normal capacity, weak internal supervision, and lack of spiritual guidance. The suggested strategies include strengthening security technology, increasing the integrity and capacity of officers, implementing rehabilitation programs based on religious values that are in line with sharia maqasid, as well as collaboration between institutions such as the Directorate General of Corrections, BNN, and the police. The synergy between positive law and Islamic law is believed to provide a strong foundation, both juridically and morally, to realize prisons as effective rehabilitation centers. This approach is expected to be able to break the chain of drug trafficking and foster inmates to become productive and noble individuals.

**Keywords: Prisons, Drug Prevention, Security System, Prevention Strategy**

### **Introduction**

The problem of narcotics in Indonesia is still a very serious issue. Based on article 1 Paragraph 1 of the Law of the Republic of Indonesia Number 35 of 2009 concerning Narcotics, narcotics are substances or drugs derived from plants or non-plants, both synthetic and semisynthetic, which can cause a decrease or change in consciousness, loss of taste, reduce or eliminate pain, and can cause dependence. From the perspective of Islamic law, drugs are included in the category of haram objects

because they are intoxicating and can be analogous (qiyas) to khamar based on QS. Al-Maidah verse 90 which prohibits all forms of intoxicating acts (Syapar & Siregar, 2019).

Based on data from the National Narcotics Agency (BNN), the number of narcotics addicts in Indonesia reached 3.3 million people, and more than 50% of inmates in prisons are perpetrators of narcotics crimes. The Directorate General of Corrections of the Ministry of Law and Human Rights noted that in August 2021 North Sumatra was recorded as the region with the highest number of drug dealers (18,005 people), while East Java had the highest number of inmate users (4,812 people) (Dihni, 2021). Ironically, prisons that were supposed to be a place of coaching actually became a center for drug trafficking (Setiawan & Arisman, 2021). The phenomenon of drug trafficking also occurred in the Class IIA Rantauprapat Prison.

The main obstacles to drug trafficking in prisons are overcapacity, limited human resources, weak supervision of the entry and exit of goods and people, and the involvement of prison officers (Bawono, 2020). Drug syndicates use various methods such as swallowing, hiding in food packages, holy books, electronic goods to through deposit services (Johardi, 2019). Smuggling often involves organized networks that take advantage of weak oversight, including the involvement of officers, as well as the use of advanced technology to trick systems (Primary, 2020)

In terms of regulations, Indonesia has Law Number 35 of 2009 concerning Narcotics and Law Number 22 of 2022 concerning Corrections which regulates the prohibition and prevention of drugs. However, its implementation still faces structural and cultural obstacles. Law No. 35 of 2009 and SEMA No. 04 of 2010 mandate drug addicts to be rehabilitated, but in practice there are still many judges who sentence prison sentences without adequate rehabilitation (Siregar, 2023). According to Alisong Liebling (2006) in his book *The Prison Boundary*, incarceration often has a negative impact because inmates return to commit criminal acts after being released from prison, in line with the fact that drug trafficking in prisons is still rampant due to a combination of internal factors of addiction and psychological impulses, as well as external factors such as the environment (AlMukharomah & Padmono, 2019).

In the perspective of Islamic law, drug abuse is prohibited and prohibited. Although there are no verses in the Qur'an and Hadith that specifically mention drugs (Japarudin, 2018). Within the framework of maqasid sharia, drug prevention is related to *hifz al-'aql* and *hifz al-nafs*. In Islamic criminal law, drug crimes include *jarimah ta'zir* whose punishment is determined by the ruler according to the level of harm. The Qur'an also emphasizes that the greater the danger of disobedience, the more severe the punishment that must be given. Therefore, the government must synergize with the community in eradicating drug trafficking in order to safeguard the future of the nation.

Thus, efforts to prevent drug trafficking and smuggling in prisons need to be seen from two perspectives, namely positive law and Islamic law. Collaboration

between the two is important to create policies that are not only legally effective but also have moral and spiritual legitimacy. In the context of the Class IIA Rantauprapat Prison, this can be realized through strengthening the security system, strict law enforcement, and spiritual guidance based on Islamic values, such as study programs, Islamic counseling, and religious guidance that are integrated with rehabilitation programs. This approach is in line with the goal of correctional facilities to foster inmates so that they can return to society as productive and moral individuals.

### **Research Methods**

This research uses a qualitative method with an empirical approach (Scott, 2008) to study strategies to prevent drug trafficking and smuggling in Class IIA Prison Rantauprapat. The empirical approach means that research is based on direct observation in the field to obtain factual data (Mulyani, 2021). The research was carried out in June 2025 with primary data obtained through in-depth interviews with purposively selected prison officers, as well as secondary data from BNN, scientific journals, and laws and regulations (Hardani et al., 2020).

The data collection technique used in-depth interviews and documentation studies. Data analysis uses descriptive analysis with stages of data collection, data reduction, data presentation, and conclusion drawn. Data validity is ensured through triangulation of sources, techniques, and time (Wijaya et al., 2025).

### **Discussion/results**

#### **A. Legal Basis for the Prevention of Drug Trafficking and Smuggling in Correctional Institutions Based on Positive Law and Islamic Law**

Prevention of drug trafficking in prisons requires a strong theoretical foundation. According to (Novita Eleanora, 2011) Drug abuse in Indonesia is currently very worrying because almost half of prison inmates are drug cases. (Sholihah, 2015) emphasizing the importance of increasing knowledge through counseling, while (Wahyu & Putra, 2025) emphasizing the need for a layered security system, the use of technology and the capacity building of human resources.

Law number 35 of 2009 concerning Narcotics emphasizes that the use of narcotics is only allowed for health and scientific purposes. The abuse and illicit circulation of narcotics is threatened with severe sanctions, including the death penalty for traffickers who cause a lot of damage. In addition, there is Law number 22 of 2022 concerning Corrections which emphasizes the function of correctional institutions not only as a place to serve sentences, but also as a means of coaching and social integrity. Then in its implementation, there is Perkenkumham number 8 of 2024 which regulates multi-layered supervision strategies, the use of technology, and increasing the capacity of officers in drug prevention in prisons. In addition, there is also the Ministry of Law and Human Rights Regulation number 6 of 2013 concerning the Rules

of Correctional Institutions and State Prisons which is an important basis in preventing drug trafficking and smuggling in prisons.

In the perspective of Islamic law, liquor or drugs have been known for a long time. Although it is considered to provide pleasure, the substance causes more *kudharata* than benefits. Therefore, almost all religions prohibit its use. In the early days of Islam, intoxicating substances were known as *khamr*. Along with the development of the times, *khamr* is no longer just in the form of liquor, but has developed into various types of intoxicating substances that are more modern and dangerous, such as narcotics and illegal drugs. Thus, despite the different terms, drugs are essentially the same as *khamr*, so the prohibition of the Qur'an and Hadith also applies to it (Hakim, 2016).

The Qur'an also provides a strong normative foundation. In Surah Al-Maidah verses 90-91 Allah forbids all forms of intoxicating substances such as drugs because they can trigger enmity, hatred among humans, and neglect humans from remembering Allah. The hadith of the Prophet Muhammad PBUH affirms that "every intoxicating substance is haram" (HR. Abdullah bin Umar). In fact, in the narration of Ahmad bin Hambal from Ibn Abbas, it is stated that Allah curses all parties involved, from makers, sellers, buyers, to users. Thus, drugs are haram, and their prevention is an obligation to protect the soul and maintain the intellect.

## **B. Overview of Drug Smuggling Cases in Class IIA Prison Rantaprapat**

The phenomenon of drug trafficking and smuggling in correctional institutions is a serious problem in the Indonesian legal system, including in the Class IIA Rantauprapat Prison. Based on the results of interviews, around 50% of inmates at Class IIA Rantauprapat Prison are drug cases.

In recent years, there have been a number of cases of drug smuggling at the Rantauprapat Class IIA Prison. On Year 2022, the officers thwarted the attempt to smuggle drugs packaged in canned drink bottles and thrown from outside the prison walls. After being examined, the bottle was positive for methamphetamine (North Sumatra, n.d.). This mode is similar to the pattern described (Johardi, 2019), that drug dealers are constantly finding new ways to trick officers, including hiding items in everyday objects such as food, scriptures, or children's toys.

A similar case occurred in in 2023, when officers found plastic packages containing drugs in the vicinity At-Taubah Mosque in the prison area. Based on the inspection, the package was thrown from the outside using a catapult such as a catapult. The perpetrators took advantage of the night time and quiet worship areas to trick surveillance (Utomo, n.d.). This is in line with the results of the research (Iqbal Rasyid Dharmawan & Odi Jarodi, 2025) which stated that the pattern of drug smuggling in various Correctional Units is often carried out by utilizing visits, storage of goods, and social networks between inmates.

On in 2024, A video circulated on social media showing a number of inmates at the Class IIA Rantauprapat Prison suspected of using drugs and gambling. Although the prison clarified that the video was old footage, this incident raised public concerns about weak internal controls (Wakik, n.d.). Furthermore, on April 2025, The officers again thwarted the drug smuggling attempt. Based on the results of the interviews, although most inmates are aware of the dangers of drugs, there are still small groups who are trying to get them.

In addition to smuggling from outside, there are also Internal drug trafficking among the inmates. Some heavy users try to acquire drugs due to high levels of addiction, even working with outside networks to arrange the time and mode of delivery. A prison official explained that "the urge to use drugs is so strong, those who are addicted will continue to look for ways to get them even if they are already in prison." These findings are in line with (AlMukharomah & Padmono, 2019) which states that addiction and environmental influences are the main causes of recidivism in prisons, because inmates tend to repeat abusive behavior even after being punished.

In addition to the addiction factor, Overcapacity also worsening the situation. The number of residents reaches around 1,500 people, while the ideal capacity is only 375 people. According to (Bawono, 2020), inappropriate capacity and the combination of narcotics inmates with general inmates make supervision difficult to carry out effectively and discipline does not run optimally. This condition opens up opportunities for drug smuggling and circulation in prisons.

### **C. Efforts to Prevent Drug Trafficking and Smuggling in Class IIA Prison Rantauprapat by the Directorate General of Corrections of the North Sumatra Region**

The Directorate General of Corrections for the North Sumatra Region has a strategic responsibility in supervising the implementation of the correctional system, including the prevention of drug trafficking and smuggling in the Class IIA Rantauprapat Prison. Based on the results of interviews with prison officers, various steps have been taken systematically to suppress drug trafficking within the institution, in line with the policy "Zero Drugs in Prisons and Detention Centers" launched by the Directorate General of Corrections (Corrections, n.d.).

One of the main steps is routine raids in all residential blocks, carried out on a scheduled or sudden basis. Based on the officer's statement, the sudden raid was more effective because it caused a shock effect on the inmates, so they did not have time to hide prohibited items. This approach is in line with the principle of unpredictability in security management (Aditya Saputra & Priyatmono, 2025).

In addition to the raids, a layered security system was implemented with four main doors before reaching the core area of the prison. Each door is guarded by officers and monitored by CCTV. This system narrows the chances of smuggling goods as well

as preventing escape. In each corner of the prison wall there is a guard post that is active 24 hours to support early detection of potential smuggling from outside.

To tighten access to visits, an ultraviolet stamp is used that can only be accessed with a special flashlight to ensure the identity of visitors. The inspection of visitors and luggage is carried out strictly using X-ray equipment and manual inspections, in accordance with Permenkumham Number 6 of 2013 concerning the Rules of Prison and Rutan.

Routine searches are also carried out in residential areas, kitchens, warehouses, and prisoners' work sites, at least once a week and at any time if there is suspicion. The most prone time for smuggling is after dawn, so searches are often carried out shortly after the end of the visit.

Another important effort is periodic urine tests for inmates and officers. This program is an early detection as well as prevention so that the inmates do not return to using drugs. According to (Analysis, 2022), urine tests and mental health coaching are integral to the rehabilitative approach in the modern correctional system.

In terms of coaching, the North Sumatra Regional Directorate General also emphasizes spiritual and moral development as an internal prevention. Every inmate is required to attend recitations, lectures, congregational prayers, and spiritual formation. This activity is in collaboration with the Ministry of Religion and local da'wah institutions. According to (Budi Suhartawan et al., 2023), Religious value-based coaching is the implementation of maqasid shari'ah in maintaining the mind and soul so that inmates are able to improve themselves and abandon deviant behavior.

In addition to spiritual coaching, the prison also implements skills and job training programs such as handicrafts making, food production, and small entrepreneur training. The products made by inmates are sold through prison cooperatives. Based on the results of the interviews, this activity aims to make the inmates have economic skills after their release. (Japarudin, 2018) emphasized that skill development is a form of maqasid shari'ah in maintaining human dignity through productive and halal work.

In the aspect of discipline enforcement, a reward and punishment policy is applied. Inmates who are proven to use drugs are subject to additional punishment. Meanwhile, officers involved in smuggling were sentenced to severe sanctions up to dismissal. In addition, the prison is also actively collaborating with the Labuhanbatu Regency BNN, the Rantauprapat Police, and the Regional Government in socialization activities on the dangers of drugs and fostering prisoners' families.

#### **D. Analysis of the Implementation of Drug Prevention in Prisons Based on Positive Law and Islamic Law**

##### **1. Analysis based on positive laws**

In positive law, the prevention and control of narcotics abuse is regulated in Law Number 35 of 2009 concerning Narcotics, Law Number 22 of 2022 concerning Corrections, Ministry of Law and Human Rights Number 6 of 2013 and Ministry of Law and Human Rights Number 8 of 20024. Article 54 of Law No. 35 of 2009 expressly states that narcotics addicts are obliged to undergo medical and social rehabilitation. This means that correctional institutions not only function as a place to serve punishment, but also as a place of recovery and coaching for drug users. However, the results of the study show that the Rantauprapat class IIA prison does not have a special rehabilitation place for narcotics inmates.

As a result, coaching for drug users is only carried out through a spiritual and general approach, not including medical and psychological treatment as mandated by law. This is in line with research (Siregar, 2023) which states that the practice of criminalizing drug addicts in Indonesia is still not in accordance with rehabilitative policies, because most inmates are still sentenced to prison without adequate rehabilitation.

In fact, rehabilitation should ideally be carried out through an integrated model that combines physical, mental, and spiritual recovery. As stated in previous research, "Rehabilitation can be carried out through *The Islamic Integrated Model* which combines medical, psychological, and spiritual recovery based on Islamic values, such as study, Islamic counseling, and character development" (Budi Suhartawan et al., 2023)

Thus, from the positive legal side, surveillance measures such as raids, four-door systems, X-ray examinations, and urine tests are in accordance with the provisions of the law, but the implementation of rehabilitative functions has not been fulfilled. The Directorate General of Corrections for the North Sumatra Region is still focusing on *the security approach*, while the *rehabilitation approach* has not been implemented due to limited facilities and human resources.

In addition, the condition of overcapacity of up to 400% also causes the implementation of the principle of social reintegration in Law No. 22 of 2022 not to run optimally. According to (Halim, 2019), *overcrowding* in prisons can worsen inmate behavior and weaken the effectiveness of coaching because supervision is not proportional to the number of inmates.

## 2. Analysis based on Islamic law

In the Islamic perspective, drug abuse is an unlawful act because it can damage the mind and soul. The principle of *maqāṣid syarī'ah* teaches that every policy should be directed to protect both through prevention, surveillance, and healing measures. The spiritual development programs carried out at the Class IIA Rantauprapat Prison, such as studies, religious lectures, and congregational prayers, show that there is conformity with the principles of *ḥifẓ al-'aql* and *ḥifẓ al-*

nafs. This effort helps inmates build moral and spiritual awareness so that they do not return to self-destructive acts.

However, when viewed from the principle of *maqāṣid syarī'ah* as a whole, spiritual guidance alone is not enough. Islam emphasizes the importance of physical and psychological healing at the same time, so that the maintenance of the mind and soul can be achieved in its entirety. The absence of rehabilitation facilities at the Class IIA Rantauprapat Prison shows that the goal of maintaining reason has not been realized.

In Islam, prevention of harm is more important than sanctions. Therefore, in addition to enforcing punishment, the state is also obliged to provide rehabilitation facilities as a form of moral and religious responsibility to save perpetrators from addiction. Thus, the implementation of policies in this prison already contains Islamic values, but it needs to be improved so that it is fully in line with the healing principle taught by *maqāṣid syarī'ah*.

From the perspective of Islamic law, good governance is an important part of crime prevention efforts, including drug abuse in correctional institutions. Governance in Islam is not only oriented to systems and regulations, but also to the formation of morals and spiritual responsibilities of the apparatus and the assisted citizens (Efendi, 2023). Principles such as justice, trust and deliberation are the moral foundation so that policies and supervision are carried out honestly and transparently. Thus, governance according to Islam not only aims to enforce the law, but also prevent violations through strengthening the values of faith and morals. This concept is in line with the purpose of *maqasid sharia* in maintaining the mind and soul, where a fair supervision system and spiritual guidance become a unit in preventing deviations in prisons. As stated by (Islahuddin, 2020) Governance based on the values of trust, justice, and responsibility is a form of applying *sharia* principles in building a clean, honest, and free government and institutional system that is clean, honest, and free from moral and legal deviations.

## **Conclusion**

Based on the results of the research, the Directorate General of Corrections for the North Sumatra Region has made various efforts to prevent drug trafficking and smuggling in the Rantauprapat Class IIA Prison. The steps taken include implementing a layered security system, conducting routine raids, strict inspections with X-ray devices, periodic urine tests, as well as spiritual coaching and job training for inmates. However, its effectiveness is still not optimal due to several obstacles. Prisons are overcapacity by up to 400%, there are still inmates with high levels of addiction, internal supervision is not yet fully strong, and there is still a possibility of the involvement of officers. In addition, the lack of special rehabilitation facilities has made the handling of drug users not run optimally.

From a positive legal perspective, these security measures are in accordance with the provisions of Law Number 35 of 2009 concerning Narcotics and Law Number 22 of 2022 concerning Corrections, but the rehabilitation function has not yet run because the approach applied still focuses on security, not recovery. Meanwhile, in terms of Islamic law, the spiritual training program in prisons has reflected the value of maqāṣid shari'ah, which is to maintain the intellect and protect the soul. However, the coaching has not touched on physical and psychological healing as emphasized in Islamic teachings. To increase the success of prevention, it is necessary to strengthen security technology, improve the integrity of officers, and build integrated rehabilitation facilities that combine medical, psychological, and spiritual approaches based on religious values.

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