

## INTEGRATING LOCAL WISDOM INTO LEGAL STRATEGIES FOR NARCOTICS PREVENTION: A NORMATIVE-EMPIRICAL STUDY IN BATUBARA REGENCY, INDONESIA

### *INTEGRANDO A SABEDORIA LOCAL EM ESTRATÉGIAS LEGAIS PARA PREVENÇÃO DE NARCÓTICOS: UM ESTUDO NORMATIVO-EMPÍRICO NA REGENÊNCIA DE BATUBARA, INDONÉSIA*

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#### Abstract

This study explores the role of local wisdom in supporting sustainable social development through the prevention of narcotics abuse in Batubara Regency, Indonesia. Positioned within the framework of sustainable development and legal pluralism, the research analyzes how local cultural values—such as the Malay coastal traditions of shame culture, religiosity, and communal solidarity—can strengthen legal strategies for narcotics prevention. Using a normative-empirical legal method and the AREL qualitative framework (Argument, Reason, Evidence, Link-Back), this study integrates legal text analysis with field interviews involving community and religious leaders, and law enforcement officers. The findings reveal that when cultural norms are harmonized with formal legal instruments (such as village by-laws or local ordinances), they enhance the effectiveness and legitimacy of preventive measures. Community programs such as ODAN, DOLAN, MAPAN, and PACU JALUR represent innovative local initiatives that translate legal

#### Resumo

*Este estudo explora o papel da sabedoria local no apoio ao desenvolvimento social sustentável por meio da prevenção do abuso de narcóticos na Regência de Batubara, Indonésia. Posicionada no contexto do desenvolvimento sustentável e do pluralismo jurídico, a pesquisa analisa como os valores culturais locais — como as tradições costeiras malaias de cultura da vergonha, religiosidade e solidariedade comunitária — podem fortalecer estratégias jurídicas para a prevenção do narcotráfico. Utilizando um método jurídico normativo-empírico e a estrutura qualitativa AREL (Argumento, Razão, Evidência, Relação), este estudo integra a análise de textos jurídicos com entrevistas de campo envolvendo líderes comunitários e religiosos, e policiais. Os resultados revelam que, quando as normas culturais são harmonizadas com instrumentos jurídicos formais (como estatutos de aldeias ou decretos locais), elas aumentam a eficácia e a legitimidade das medidas preventivas. Programas comunitários como ODAN, DOLAN,*



principles into socially embedded practices. The research contributes to the discourse on law and sustainability by demonstrating that community-based and value-oriented legal strategies not only reduce narcotics-related harm but also reinforce the social dimensions of sustainable development, aligned with SDG 3 (Good Health and Well-being) and SDG 16 (Peace, Justice, and Strong Institutions).

**Keywords:** Legal Pluralism. Sustainable Social Development. Local Wisdom. Narcotics Prevention. Legal Culture. Community Empowerment.

*MAPAN e PACU JALUR representam iniciativas locais inovadoras que traduzem princípios jurídicos em práticas socialmente incorporadas. A pesquisa contribui para o discurso sobre direito e sustentabilidade ao demonstrar que estratégias jurídicas baseadas na comunidade e orientadas por valores não apenas reduzem os danos relacionados ao narcóticos, mas também reforçam as dimensões sociais do desenvolvimento sustentável, alinhadas ao ODS 3 (Saúde e Bem-Estar) e ao ODS 16 (Paz, Justiça e Instituições Eficazes).*

**Palavras-chave:** Pluralismo Jurídico. Desenvolvimento Social Sustentável. Sabedoria Local. Prevenção ao Narcótico. Cultura Jurídica. Empoderamento Comunitário.

## 1 INTRODUCTION

The abuse and illicit trafficking of narcotics remain a major social and legal challenge in Indonesia, including in Batubara Regency, located along the northern coast of Sumatra. The region's geographical conditions — characterized by small islands, porous maritime routes, and multiple unregulated entry points — have facilitated the inflow of narcotics from abroad (Purba et al. 2020). Field research further indicates that Batubara is particularly vulnerable to narcotics circulation due to the existence of clandestine routes and illegal ports that are difficult to monitor (Purba et al. 2020). According to research notes, Batubara ranks third in North Sumatra in narcotics cases, with 44.6% of the population identified as users, 20% as dealers, and 12% as traffickers (Talenta USU Research Notes, 2025). These data reflect the scale and complexity of narcotics distribution networks within local communities.

At the national level, narcotics problems show alarming trends. The National Narcotics Board (BNN, 2024) reported approximately 3.3 million narcotics users in 2024 (CNN, 2025; Antara News, 2025). The *Indonesia Drugs Report* also noted that the prevalence of drug abuse increased from 1.80% in 2018 to 2.40% in 2019 (BNN, 2023). Such figures demonstrate that narcotics abuse is no longer a local phenomenon but a nationwide issue with deep socio-economic and cultural implications.

Beyond its criminal dimension, the narcotics problem threatens the very foundation of sustainable social development. In regions such as Batubara, narcotics abuse undermines community health, economic productivity, and social cohesion, all of

which are integral components of sustainability. Within the framework of the United Nations' *Sustainable Development Goals* (SDGs), narcotics prevention intersects directly with SDG 3 (Good Health and Well-being) and SDG 16 (Peace, Justice, and Strong Institutions). SDG 3 emphasizes the promotion of health and well-being across all age groups, positioning narcotics prevention as an essential element of public health policy (UN Indonesia, 2025). SDG 16 underscores the establishment of peaceful and inclusive societies, equal access to justice, and effective, accountable institutions, forming a normative foundation for integrating cultural and legal approaches to crime prevention (UN Indonesia, 2025; UNODC, 2025).

Accordingly, a sustainable response to narcotics problems must transcend coercive legal enforcement and embrace cultural, preventive, and community-based approaches. Several national and international studies highlight the role of local wisdom (Anggraini, 2016; Yulianti et al. 2025) encompassing religious values, customary law, and community traditions as a cultural buffer against narcotics proliferation (Sazali et al. 2023). For instance, community-based programs initiated by the National Narcotics Board demonstrate that integrating cultural norms such as the “*culture of shame*” and communal religiosity can redirect social behavior toward constructive activities (Sazali et al. 2023). Similarly, Samudra (2022), observed that in Minangkabau society, local wisdom serves as an effective conflict-resolution mechanism, fostering locally appropriate legal norms and social accountability. Comparative research also shows that local proverbs, rituals, and moral teachings strongly influence public compliance with the law (Moeis, 2022; Agung, 2024).

This research therefore conceptualizes local wisdom as a form of living legal culture a dynamic mechanism through which law is internalized, adapted, and legitimized within communities. Drawing upon the Malay–Islamic cultural values prevalent in Batubara, including the *culture of shame*, religious collectivism, and mutual cooperation (*gotong royong*), this study examines how such norms can serve as a foundation for sustainable legal strategies against narcotics. By combining a normative–empirical legal methodology with the AREL framework (Argument, Reason, Evidence, Link-Back) (Wiratami and Putra, 2023), the paper investigates the interaction between law, culture, and sustainability, highlighting how social participation can transform legal compliance into a shared ethical commitment.

In doing so, this research contributes to the interdisciplinary dialogue on law, sustainability, and social justice. It situates narcotics prevention not only as a criminal policy issue but also as part of a broader agenda for sustainable development, community empowerment, and institutional resilience.

## 2 LITERATURE REVIEW

### 2.1 Local wisdom and narcotics prevention

Local wisdom encompasses systems of values, norms, and cultural practices that have developed and been transmitted across generations within local communities. Values such as *gotong-royong* (mutual cooperation), respect for others, social solidarity, and religious norms are deeply embedded in everyday social life. Because they are “living” within society, local wisdom has the potential to serve as an internalized medium of anti-narcotics norms, often proving more effective than purely formal campaigns (Wulandari et al. 2025).

Von Savigny’s historical school of law posits that law is a natural, organic phenomenon, not an artificial creation, but rather something that grows within society itself. He argued that every community possesses its own *Volksgeist* — the spirit of the people — shaped by history, culture, and morality. This *Volksgeist* emerges naturally as the heritage of a nation (Freeman, 2008: p. 905). In Indonesia, which comprises diverse ethnic groups, Savigny’s notion implies that morality in law is contingent upon the morality prevailing within each community. For example, moral standards among Javanese, Sumatrans, Mbojo, or Sasak may differ; while groups influenced by hedonistic values might judge morality based on pleasure and enjoyment. Hence, ethical evaluation of an act depends upon prevailing cultural standards (Absori et al. 2017: p. 337).

Several studies have demonstrated that strategies relying on local culture can expand the reach of anti-narcotics messages. For instance, BNN reports highlight how revitalizing local arts, dances, and cultural expressions as media for socialization makes anti-narcotics messages more attractive and accessible (BNN, 2012; BNN, 2013). At the local level, a study in Bima entitled *Revitalization of Local Wisdom in Preventing Narcotics Abuse among Students* showed that schools employing local language, folklore, and traditional arts as educational media enhanced the acceptance of anti-narcotics

campaigns among students ([Junaidin et al. 2018](#)). Similarly, in Bali, studies revealed that *pararem* (customary by-laws) regulating narcotics offenses function as complementary preventive instruments respected by local communities ([Setianto, 2020](#)).

In Batubara, the concept of the *culture of shame* has been identified as a strong local value. This cultural norm fosters social self-control, as individuals fear social ostracism or loss of honor if involved in narcotics. When incorporated into prevention programs, the culture of shame may be reinforced through moral messages, religious activities, and communal norms.

## 2.2 Legal culture

The theory of legal culture, developed by Lawrence M. Friedman, defines the legal system as comprising three components: structure (institutions that create and apply the law), substance (formal legal rules), and culture (societal attitudes toward law) ([Friedman, 1996](#); [Freeman, 2006](#); [Zhang, 2021](#); [Gindsburg, 2010](#); [Nelken, 2006](#)). Legal culture serves as the “bridge” between written norms and actual behavior. When cultural values support legal norms, laws are more likely to be effectively internalized ([Kautsar and Muhammad, 2022](#)).

In narcotics prevention, aligning legal strategies with local values (adat, religion, cultural traditions) enables communities to internalize anti-narcotics norms in daily life. Thus, formal law is not enforced merely through coercion but is embedded within culture. [Noorhaliza et al. \(2023\)](#) emphasize that in Indonesia, discrepancies between formal law and cultural norms often hinder compliance. An empirical study in Buleleng, Bali, further revealed that law enforcement against narcotics abusers faced resistance when cultural and religious values were not included in enforcement strategies ([Setianto, 2020](#)).

## 2.3 Effectiveness of law enforcement and non-penal approaches

According to Barda Nawawi Arief, the purpose of law enforcement is to realize certainty, justice, and utility ([Sriwidodo, 2023](#): 35). Empirical studies demonstrate that a purely repressive (penal) approach is insufficient to reduce narcotics prevalence. Consequently, Law No. 35 of 2009 on Narcotics mandates non-penal measures as part of

prevention strategies, such as community empowerment, education, and rehabilitation, targeting demand-side reduction rather than solely punishing users, abusers, and victims.

Fitriati and Utami, (2023) found that empowering customary institutions enables deeper community involvement in prevention activities such as counseling, neighborhood monitoring, and non-penal rehabilitation programs. Priamsari, (2022) further emphasizes that an *integral approach*, harmonizing penal and non-penal measures, is effective in comprehensively addressing narcotics problems without overburdening the justice system. Likewise, studies on *Desa Bersih Narkoba* (Drug-Free Villages) show that community participation through village forums, religious leaders, youth organizations, and local institutions enhances preventive effectiveness, although capacity and coordination challenges remain (Bustomi et al. 2025).

#### **2.4 Integral models & synergy of authorities and communities**

Integral models in narcotics prevention seek balance between repressive enforcement and community-based preventive measures. Literature identifies cross-sector collaboration by government, law enforcement, communities, and religious/customary institutions as the most sustainable approach (BNN & BRIN, 2024). Local partnerships rooted in cultural values have also been highlighted in public advocacy and institutional studies (Priyono, 2024), including the use of local wisdom as a foundation for narcotics mitigation strategies in traditional societies (Setyawan and Sulistyawati, 2018).

In practice, such synergy is often realized through multi-sectoral forums (villages, BNN, police, customary organizations) coordinating prevention, education, early detection, and rehabilitation. Nevertheless, research on the implementation of *Desa Bersinar* highlights resource limitations and institutional capacity as major obstacles (Arkham, 2025).

#### **2.5 Application of local wisdom in law**

Various regions have developed models of integrating customary law with narcotics prevention efforts. In Bali, for example, *pararem* (customary by-laws) have been adopted by villages to prohibit narcotics, complementing national criminal

sanctions. A study in Kerobokan village, Buleleng, concluded that regulating narcotics within *pararem* is a community-based effort to combat abuse locally (Setianto, 2020). Similarly, Suharyanti (2024) emphasized that synergy among Balinese customary institutions, local wisdom, and national/international law is crucial to combating narcotics effectively.

While prior Indonesian studies have highlighted community participation and local norms in narcotics prevention, e.g., customary institutions in Solok, *pararem* in Bali, and youth-oriented cultural campaigns in Bima—most accounts remain descriptive and site-specific, with limited clarification on (i) how local values are translated into binding legal instruments, (ii) which institutional arrangements sustain inter-agency collaboration over time, and (iii) what analytical steps connect cultural claims to legal evaluation. Addressing these gaps, this study (a) proposes a normative–empirical pathway that maps local values into village by-laws and district ordinances, (b) specifies a pentahelix coordination design compatible with Indonesian regulatory frameworks, and (c) operationalizes AREL to make the law–culture link analytically transparent. In doing so, it advances the literature from *culture-aware narratives* to culture-embedded legal design for sustainable social development.

The involvement of adat institutions is also supported by Law No. 6 of 2014 on Villages, which authorizes village governments to develop and preserve local cultural values and norms. In addition to Bali, BNN programs such as *Desa Bersih Narkoba* have promoted community involvement as the “last fortress” of narcotics prevention. The national P4GN (Prevention and Eradication of Narcotics Abuse and Illicit Trafficking) strategy underscores that villages and neighborhoods play a strategic role in early detection and participatory prevention.

### 3 METHOD

This research adopts a normative–empirical legal design with a qualitative AREL strategy (Argument–Reason–Evidence–Link-Back). (Wood, 2023; Webley, 2010). Fieldwork was conducted in Batubara Regency (Perupuk, Indrayaman, Suka Maju). Participants were selected using purposive sampling to capture institutional and community perspectives. Inclusion criteria: (i) formal role in narcotics prevention or local governance, or (ii) recognized leadership in religious/customary communities, or (iii)

direct involvement in village-based programmes (ODAN/DOLAN/MAPAN/PACU JALUR). Normative method conducted through document and literature studies, including the analysis of statutory regulations (e.g., Law No. 35/2009 on Narcotics, Law No. 6/2014 on Villages, regional regulations and Batubara local government agreements, and P4GN guidelines), scholarly works (legal culture theory, effectiveness of law, non-penal policy), and policy documents from BNN and local government. Empirical method involves qualitative interviews with key informants such as traditional leaders, religious figures, and law enforcement officials (BNN, Police, BNNK), as well as field observations (e.g., community-based narcotics prevention and cultural socialization activities).

Interviews (45–75 minutes) followed an open-ended guide covering: perceptions of local values, legal awareness, programme experiences, inter-agency coordination, and regulatory needs. Non-participant observation was conducted during community meetings and prevention activities to triangulate interview narratives. Normative sources included Laws No. 35/2009 and No. 6/2014, local policy documents, and BNN guidelines. All participants provided informed consent; identifiers were removed at transcription. The study followed university ethical standards for socio-legal research and do-no-harm principles when discussing sensitive experiences.

The qualitative data were analyzed using the AREL model, in which each claim (*argument*) is reinforced with supporting *reasons* and *evidence* (empirical or theoretical), and then linked back (*link-back*) to the research questions and objectives. Additionally, references to previous studies were utilized to enrich the empirical analysis (e.g., [Sazali et al. 2023](#), [Purba et al. 2020](#)).

## 4 RESEARCH AND DISCUSSION

### 4.1 Research

The research findings highlight several key insights regarding the integration of local wisdom into narcotics prevention strategies in Batubara. These findings are categorized into four main themes: the implementation of P4GN, local community values, legal and policy approaches, and the absence of formal synergy between society and law enforcement.

#### 4.1.1 Implementation of P4GN in Batubara

The Batubara Regency National Narcotics Board (BNNK) implements P4GN programs through family, village, educational, and corporate initiatives, with *Desa Bersinar* serving as the foundation of social resilience against narcotics (BNNK Batubara Program, 2025). Local documents and interviews revealed that BNNK has officially inaugurated the ODAN Community in Perupuk Village as a concrete step to expand grassroots participation in narcotics prevention (Head of BNN Batubara, 2025). Nevertheless, several obstacles have emerged. [Sazali et al. \(2023\)](#) report that coastal geography, remote villages, open sea routes facilitating smuggling, and low public awareness hinder program effectiveness. Rehabilitation centers have even been reported as sites of narcotics transactions, contributing to high recidivism rates (Talenta USU Research Notes, 2025). Interviews with law enforcement officers also confirmed that in isolated villages, raids and arrests cannot be conducted consistently due to limited access and resources.

As an illustration, local media reported the inauguration of the ODAN Community in Perupuk Village on January 17, 2025, with plans to expand to Indrayaman and Suka Maju villages ([Sumutpos, 2025](#)). While the creation of ODAN marks a concrete effort to shift prevention burdens closer to local communities, it remains in its early stages without formal authority or adequate training and resources. One informant noted that the ODAN community still lacks institutional power for effective supervision, underscoring the need for inter-institutional coordination.

#### 4.1.2 Local values of Batubara community

The people of Batubara are predominantly Muslim with strong Malay coastal traditions. Interviews identified three salient local values: (1) the *culture of shame*, (2) communal religious practices, and (3) *gotong-royong* (mutual cooperation) ([Sazali et al. 2023](#); [Purba et al. 2020](#)). These values constitute vital social capital for narcotics prevention.

Community leaders emphasized that narcotics undermine the social order and customary practices; even traditional engagement ceremonies have been canceled due to drug-related scandals. BNNK has associated the ODAN philosophy with the Malay word

“saya” (“I”), emphasizing personal responsibility in rejecting drugs (Talenta USU Research Notes, 2025; *Selayang Pandang Komunitas ODAN*, 2025).

Informants noted that individuals engaged in religious or customary activities are less likely to be involved in narcotics due to their commitment to positive routines (Sazali et al. 2023). For instance, regular Islamic study groups (*pengajian*) and small local businesses serve as informal platforms for anti-drug education. Malay kinship values — respect for elders and neighborly cooperation — also function as informal social controls to detect risky behaviors among youth.

These cultural values act as “normative drivers” that strengthen the internalization of anti-narcotics prohibitions. Unlike distant and formal sanctions, local social controls are immediate and socially binding. However, informants warned that these values may weaken if younger generations disconnect from traditional practices or perceive them as outdated. Therefore, cultural literacy programs and adaptive messaging are needed to maintain relevance in contemporary contexts.

#### 4.1.3 Legal and policy approaches in Batubara

Although Article 104 of the Narcotics Law provides space for community involvement, this study found that Batubara lacks formal regulations, such as *Peraturan Desa* (village by-laws), to institutionalize adat participation (Fitriati and Utami, 2023). Instead, BNNK Batubara has initiated community innovations such as ODAN (villages), DOLAN (students), MAPAN (companies), and PACU JALUR (rehabilitation without prosecution). While these initiatives remain relatively new and underdocumented in scholarly literature, ODAN communities have already been observed in villages like Perupuk (Head of BNN Batubara, 2025; BNN, 2025).

By comparison, Balinese villages have formally enacted *pararem* (customary by-laws) against narcotics, recognized by both BNN and local governments. These regulations impose dual sanctions — state and customary — on offenders (BNN, 2018; Setianto, 2020).

Such innovations and the adoption of *pararem* demonstrate that local regulations can complement national frameworks by embedding cultural values and enabling direct community control. However, without legal backing, innovations like ODAN remain vulnerable to stagnation, external interference, or policy reversals. Therefore, Batubara’s

local government must formalize these initiatives under district regulations (*perda*) or by-laws to ensure sustainability and legitimacy.

#### 4.1.4 Absence of formal synergy between communities and law enforcement

Interviews revealed that community involvement in narcotics control has been largely limited to supportive actions (such as reporting to village authorities), without institutional authority or formal agreements. [Fitriati and Utami, \(2023\)](#) emphasize that effective narcotics control requires penal–non-penal synergy, with communities functioning as watchdogs in line with Article 104 of the Narcotics Law.

Law enforcement officers in Batubara acknowledged the urgent need for cross-sectoral forums (village, police, BNN), yet such structures remain unrealized. This contrasts with practices in Bali, where *pararem* are enforced through institutional cooperation between customary villages and law enforcement ([Krisnanta et al. 2020; BNN, 2018](#)). In Labuhan Batu, structured coordination between the Police and BNNK has been decisive in supporting restorative justice for narcotics cases ([Satrio and Purwanto, 2025; Ismawansa et al. 2025](#)).

Without formal synergy, communities remain passive reporters with limited oversight capacity. Informants highlighted regulatory uncertainty, potential conflicts between national and customary law, and limited human resources at the village level as key barriers to institutionalizing collaboration. Strengthening formal frameworks is therefore crucial to transform communities from passive supporters into active partners in narcotics prevention.

## 4.2 Discussion

Theoretical Coherence (Friedman × AREL). Friedman’s tripartite model explains *where* law “lives”: structure (BNNK/Polres/Village), substance (Narcotics Law; Village Law; local by-laws), and culture (Malay–Islamic values). AREL explains *how* we evaluate movement across these spheres: Arguments arise within structure (e.g., need for by-laws), Reasons rest on culture (e.g., *shame* and religious obligations), Evidence integrates substance (statutes, *pararem*-like precedents) with field data, and Link-Back ties the chain to effectiveness and sustainability (SDG 3 & 16). This synergy allows us to

convert cultural capital into justified legal design, rather than leaving it as normative aspiration.

The findings confirm that narcotics prevention strategies in Batubara cannot rely solely on formal law enforcement. Local values such as the *culture of shame*, religiosity, and mutual cooperation must serve as the foundation for embedding anti-narcotics norms in community consciousness. Within Friedman's legal system framework, legal culture influences when and how formal law is applied; when local values align with legal norms, the law can be "brought to life" by society (Noorhaliza et al. 2023). Sazali et al. (2023) found that the intensification of religious education and the acculturation of religious-cultural activities occupy individuals with positive engagements, reducing their desire to use narcotics. These findings reinforce a demand-reduction approach grounded in moral and community-based values. National experiences likewise show that cultural media (arts, traditions, and local performances) are effective in delivering anti-narcotics messages (BNN, 2012; BNN, 2013).

By utilizing Batubara's Malay-Islamic legal culture as social support, prevention policies can become more effective. However, this integration must occur within a clear regulatory framework. Theoretically, an integral criminal policy approach, combining penal sanctions with non-penal strategies, is strongly recommended (Priamsari, 2022). Such measures may be institutionalized through local legal norms, such as village by-laws that impose customary sanctions against narcotics offenders. Article 26(2)(k) of Law No. 6/2014 on Villages authorizes villages to develop social and cultural life, while Article 127 of the Narcotics Law provides for rehabilitation of addicts, affirming that narcotics users should be treated as victims rather than solely as criminals (Priamsari, 2022).

#### 4.2.1 Strengthening community-law enforcement collaboration

Field data highlight the urgent need to strengthen multi-stakeholder coordination forums. The pentahelix model, involving government, academia, business, community, and media, is considered ideal for developing socially sustainable programs (Fitriati and Utami, 2023; Suharyanti, 2024). This model allows the division of roles, pooling of resources, and broader social legitimacy. The *Desa Bersinar* program, which combines legal advocacy with local wisdom, demonstrates how state-community collaboration can

be effective (Pemerintah Kabupaten Purwakarta, 2018). By formalizing such cooperation into local regulations (e.g., P4GN ordinances or MoUs between DPRD and BNN), local values can be institutionalized in a sustainable manner.

#### *4.2.2 Comparative lessons from other regions*

To strengthen this argument, comparative studies from other regions offer valuable lessons. Fitriati and Utami, (2023), report that customary institutions in Solok are actively involved in counseling and local monitoring, enhancing the legitimacy of P4GN. In Bima, the use of local arts and dialects in anti-narcotics campaigns increased youth engagement by framing messages in their cultural context (Junaidin et al. 2018). In Bali, customary villages have enacted *pararem* anti-narcotics regulations that complement state sanctions, demonstrating synergy between national law and local norms (Suharyanti, 2024). In Labuhan Batu, coordination between the police and BNNK significantly improved the effectiveness of restorative justice in narcotics cases (Satrio and Purwanto, 2025).

From these comparisons, key insights emerge: 1) active involvement of local institutions strengthens social legitimacy (Solok, Bali); 2) cultural media and local language enhance message acceptability (Bima); 3) cross-sectoral coordination is a determinant of policy effectiveness (Labuhan Batu). Thus, integrating local wisdom, formalizing local regulations, and institutionalizing synergy form the core formula for success. For Batubara, these comparative benchmarks suggest adopting similar patterns by embedding Malay customary values into local regulations to reinforce narcotics prevention strategies.

#### *4.2.3 Application of the Pentahelix & community crime prevention*

Building on the comparative insights and legal design above, we specify a collaboration blueprint through the pentahelix model combined with community crime prevention.

The pentahelix framework emphasizes collaboration among five key stakeholders: government as regulator and policymaker; academia as research and evaluation body; business as funder through CSR and innovation; community as executor,

social controller, and participant; and media as disseminator of information and shaper of public opinion ([Wicaksono et al. 2023](#); [Rosilawati et al. 2032](#)). The principle is that no actor can succeed alone; synergy is required ([Nurhaeni et al. 2024](#)). The pentahelix model has been applied in policymaking, community empowerment, and can equally serve narcotics prevention ([Sudiana et al. 2020](#); [Rowan, 2025](#); [Forss et al. 2021](#)).

[Subagyo \(2021\)](#), demonstrated in the context of deradicalization programs that when one element (e.g., business or media) is absent, program effectiveness declines. Applied to narcotics prevention, each component has strategic roles: government provides regulation and facilitation; academia designs modules and evaluations; businesses fund youth entrepreneurship through CSR; communities (ODAN, customary leaders) exercise local social control; and media disseminate, promote, and monitor public narratives ([Yasir et al. 2021](#)).

Community crime prevention theory posits that social control exercised by the community itself is the frontline of crime prevention, including narcotics. In Batubara, local communities (ODAN, traditional and religious leaders) can conduct early detection, social interventions, and localized education, serving as mediators between society and law enforcement. By integrating the pentahelix with community crime prevention, narcotics prevention becomes holistic, inclusive, and sustainable. This division of responsibilities strengthens local resilience, enhances social legitimacy, and secures institutional support.

#### 4.2.4 Theoretical and policy implications

The above analysis yields several important implications. Theoretically, this study reaffirms the relevance of Friedman's legal culture theory and Soerjono Soekanto's theory of legal effectiveness (certainty, justice, and utility). Living local values enrich the cultural dimension of formal law, while the utility principle drives policies that resonate with community needs ([Wijatmoko et al. 2023](#); [Bima, 2023](#)). Practically, five policy recommendations arise: *First*, The Batubara Regency Government should enact *Peraturan Desa Bersinar* or a local P4GN ordinance incorporating adat values. *Second*, Cross-sectoral coordination forums (village, BNN, police) should be institutionalized through formal regulation to ensure sustainability. *Third*, local culture-based education modules should be developed by academics and customary/religious leaders, and

disseminated via local media. *Fourth*, Corporate Social Responsibility (CSR) should be optimized as an economic support mechanism for at-risk youth, in line with Article 74 of Law No. 40/2007 on Limited Liability Companies. *Fifth*, Independent monitoring and evaluation by academia should be conducted periodically to adjust strategies in line with social dynamics.

Embedding Local Values into Binding Instruments. To transform living values into enforceable and sustainable practices, Batubara can follow a three-step legal design, are:

1. Village By-Laws (Perdes P4GN) by codify prohibitions, community duties (early reporting, peer outreach), and customary sanctions proportionate to national law; include referral protocols to rehabilitation (Art. 127).
2. District Ordinance (Perda P4GN) by mandate a multi-agency secretariat (BNNK–Polres–Dinas–MUI/LDII–adat councils) with budget lines, monitoring indicators (participation, relapse rate), and complaint-handling mechanisms.
3. Inter-Agency MoU by standardize restorative pathways (screening–referral–follow-up) and data sharing compliant with privacy rules.

This architecture aligns culture with structure and substance, ensuring legitimacy, accountability, and long-term policy memory. For Batubara Regency, the proposed design offers a feasible route to institutionalize community-driven prevention without overburdening criminal justice agencies: village by-laws translate living norms into enforceable duties and referral pathways; a district ordinance secures multi-agency coordination and financing; and standardized MoUs align restorative options with national law. For BNNK and Police, the framework clarifies the division of labor (screening–referral–aftercare) and creates measurable outcomes (participation, relapse, community satisfaction). For villages and customary/religious bodies, it legitimizes local monitoring, culturally resonant counseling, and education modules as integral parts of a lawful and sustainable prevention system.

## 5 CONCLUSION

This study concludes that integrating Batubara’s local wisdom into legal strategies for narcotics prevention is crucial. Local values such as the *culture of shame*, communal solidarity, and religiosity can serve as components of legal culture that bring to life the

normative prohibition of narcotics. However, for such integration to be effective, it must be embedded within formal legal frameworks (village by-laws, regional ordinances, or local government policies) that institutionalize community participation.

Furthermore, narcotics law enforcement must be implemented through an integrated approach, where penal and non-penal strategies are placed on equal footing. Communities should not be treated merely as objects of socialization but as supervisory actors and partners in prevention. Various sources emphasize the importance of synergy between customary villages, local wisdom, and national/international law in combating narcotics. Practically, the recommendations are as follows: First, village governments and BNN Batubara should enact *Desa Bersinar* by-laws (drug-free villages) that integrate customary and religious values with sanctions under the Narcotics Law. Second, law enforcement officers together with religious and customary leaders should establish regular coordination forums for early detection of narcotics abuse. Third, local education curricula should incorporate cultural and religious activities that promote healthy lifestyles. Fourth, empowerment programs such as entrepreneurship training rooted in local wisdom should be intensified as preventive measures. Thus, the integration of Batubara's local wisdom can enhance the effectiveness of narcotics prevention while simultaneously strengthening the community's legal culture. Strong collaboration between local communities, customary institutions, and law enforcement not only fulfills the mandate of Article 104 of Law No. 35 of 2009 on Narcotics but also realizes legal certainty and justice in a more contextual and humanistic manner. The study not only reaffirms Friedman's theory of legal culture and Barda Nawawi Arief's integral criminal policy but also provides novelty through the empirical documentation of ODAN, DOLAN, MAPAN, and PACU JALUR innovations in Batubara. This integration aligns with the global agenda of SDG 3 (Good Health and Well-being) and SDG 16 (Peace, Justice, and Strong Institutions), underscoring that narcotics prevention is not merely a legal issue but also a matter of public health and social resilience.

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**Authors' Contribution**

Both authors contributed equally to the development of this article.

**Data availability**

All datasets relevant to this study's findings are fully available within the article.

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