



Promoting Restorative Justice in the Digital Era: Humanistic Management by the Takalar Police in Handling Minor Narcotics Offenders Based on Bugis-Makassar Cultural Values

Andi Aldiansyah¹, Mujahid², Abdul Samad²

¹Program Magister Manajemen Fakultas Pascasarjana Universitas Fajar Makassar, Indonesia

²Universitas Fajar Makassar, Indonesia

*Corresponding Author: Andi Aldiansyah

Email: aldyandi774@gmail.com



Article Info

Article history:

Received 9 February 2026

Received in revised form 17 April 2026

Accepted 13 July 2026

Keywords:

Narcotics

Takalar Police

Sipakainge

Sipakatau

Sipakalebbi

Abstract

Drug abuse, including minor offenses, is often handled with a repressive approach that results in imprisonment and exacerbates social stigma. This situation drives the need for a more humane law enforcement strategy through restorative justice, especially amidst the dynamics of the digital era. This study aims to describe the Takalar Police's humane strategy in implementing restorative justice in the digital era to address minor drug offenders, based on Bugis-Makassar cultural values (*sipakainge*, *sipakatau*, and *sipakalebbi*). This study aims to describe the Takalar Police's humanist strategy in implementing restorative justice socialization in the digital era to address minor drug abusers based on Bugis-Makassar cultural values (*sipakainge*, *sipakatau*, and *sipakalebbi*). This research was conducted at the Takalar Police Headquarters. Data collection was conducted through observation, in-depth interviews, and documentation. Data analysis used qualitative methods with a narrative or descriptive qualitative study approach. The results of the study indicate that the Takalar Police's humanist strategy emphasizes the recovery and social reintegration of perpetrators through a deliberation approach, coaching, and strengthening family/community support, while internalizing the values of *sipakainge*, *sipakatau*, and *sipakalebbi* as an ethical foundation in treating perpetrators with dignity. In the context of the digital era, the use of technology also supports the effectiveness and accountability of the process, including through application-based rehabilitation monitoring and strengthening information transparency to the public through digital platforms.

Introduction

The narcotics problem remains one of the major challenges facing the Indonesian nation today. Drug abuse and trafficking are no longer limited to criminal matters but have become a multidimensional problem (Laksana et al., 2025; Prayuda et al., 2025; Pambudi & Redi, 2024). Drugs not only damage the health of users but also threaten social order, disrupt security and stability, and burden the economy and national development. This phenomenon is even categorized as an extraordinary crime, as its distribution is transnational, involves international networks, and impacts various aspects of people's lives.

Globally, the United Nations Office on Drugs and Crime (UNODC) annually reports in its World Drug Report that drug abuse rates continue to rise in line with the rapid flow of globalization, advances in information technology, and increasing human mobility. Indonesia, with its strategic geographic location on Southeast Asian trade routes, is one of the regions vulnerable to exploitation by international drug networks (Saputri & Prayuda, 2026; Nasution

& Argenti, 2025; Rinaldi et al., 2023). The National Narcotics Agency (BNN) even emphasized that Indonesia is now not only a transit country but also a potential market for drug trafficking.

At the national level, the narcotics problem has had a very worrying impact. Data from the National Narcotics Agency (BNN) in 2023 estimated that the number of drug abusers in Indonesia reached more than 4 million, with the majority being in the productive age group, namely 15-35 years old. This indicates that the drug threat directly targets the nation's youth, who are truly an asset for national development. The Indonesian government, through various law enforcement agencies, including the Indonesian National Police (Polri), has implemented various repressive and preventive measures, yet drug abuse rates remain high (Arny et al., 2025; Budiarsih & Sushanty, 2024; Isvany, 2026).

This situation is also reflected in South Sulawesi Province, particularly in Takalar Regency. As an area directly bordering Makassar City, Takalar's strategic location makes it vulnerable to drug trafficking. Various media reports and police data indicate that drug cases in Takalar mostly involve small-scale or light-dose abuse, particularly among teenagers, students, and people of productive age. This phenomenon is extremely worrying because it not only threatens the future of the younger generation, but also has the potential to give rise to new social problems such as increased crime, declining human resource quality, and weakened family resilience (Nieuwenhuis et al., 2023; Fadil et al., 2024; Yuda & Munir, 2023).

The impact of drug abuse, even in the mild category, cannot be underestimated. Socially, drug users often experience stigmatization and ostracization (Connell et al., 2025; Hillyard et al., 2026; Fox et al., 2026). They are labeled "criminals," thus depriving them of opportunities to continue their education, work, or participate in community activities. This stigma burdens not only the individual but also their families, who share the shame and social pressure. From a health perspective, drugs cause organ damage, reduce endurance, and lead to dependence. Many light drug users initially experiment only to eventually fall into a difficult-to-recover dependency. Legally, light drug abuse often results in imprisonment. This exacerbates the problem of overcrowding in correctional facilities, where more than half of inmates in Indonesia are drug offenders.

The dominant legal approach used to date have been a repressive or penal one. Drug abusers, both light users and dealers, are almost always directed to formal criminal proceedings. In fact, Law Number 35 of 2009 concerning Narcotics actually provides space for rehabilitation as an alternative case resolution for drug users. However, in practice, rehabilitation is rarely used because law enforcement tends to emphasize punishment. Academic criticism of the repressive approach argues that imprisonment is ineffective in resolving the drug problem. Prison not only fails to provide a deterrent effect but also connects drug users with other criminal networks, increasing the likelihood of recidivism.

This situation emphasizes the need for a new paradigm in handling drug cases, especially minor ones. Restorative justice presents an alternative that offers a more humane approach. Restorative justice emphasizes not only punishment but also the restoration of social relationships damaged by crime. Its primary principle is to restore balance between the perpetrator, the victim (if any), the family, and the community. In the context of minor drug abuse, restorative justice can be realized through rehabilitation, counseling, community support, and mutual agreements between perpetrators and law enforcement officials. Thus, perpetrators are no longer viewed merely as objects of punishment, but as subjects with the right to be reformed and reintegrated into society.

The implementation of restorative justice in Takalar Regency is firmly grounded in the local Bugis-Makassar culture. Local cultural values, still highly upheld by the local community, are

highly relevant to the principles of restorative justice. The value of sipakainge (reminding each other) emphasizes the importance of the community's role in reminding and guiding others to avoid misguidance. The value of sipakatau (respecting each other) teaches that every human being, even if guilty, must be treated with respect and dignity. Meanwhile, the value of sipakalebbi (respecting each other) emphasizes the importance of appreciation and respect in social relationships. These three values can serve as a moral and ethical basis for the Takalar Police Department in implementing restorative justice, ensuring that case resolution relies not only on positive law but also on local wisdom within the community.

In addition to relying on local cultural values, the digital era also opens up significant opportunities to strengthen the implementation of restorative justice. The use of digital technology in law enforcement is increasingly urgent amid demands for transparency, accountability, and efficiency. The Takalar Police can develop an online application-based complaint system, making it easier for the public to report drug abuse quickly and accurately. Mediation between perpetrators, their families, and law enforcement can be conducted through an online platform, saving time and costs. An integrated police database can be used to monitor perpetrators' track records, assess the effectiveness of rehabilitation, and ensure the implementation of restorative justice agreements. Furthermore, social media can be utilized for public education, anti-narcotics campaigns, and the dissemination of Bugis-Makassar cultural values that support a drug-free lifestyle.

Within this framework, the Takalar Police hold a strategic position. As a regional law enforcement agency, the Takalar Police must not only enforce positive law but also respond to the needs of a pluralistic and dynamic society. The Takalar Police's humanistic strategy in combating minor drug abuse must harmonize modern law, local wisdom, and the use of digital technology. With this approach, the Takalar Police can develop a more effective and sustainable case resolution model, while also enhancing public trust in the police institution. Therefore, the research on "Restorative Justice in the Digital Era: The Takalar Police's Humanistic Strategy in Combating Minor Drug Offenders Based on the Cultural Values of the Bugis-Makassar-Sipakainge, Sipakatau, and Sipakalebbi" is crucial. From an academic perspective, this research will enrich the discourse on progressive law, restorative justice, and the integration of local culture in law enforcement. From a practical perspective, this research will provide concrete recommendations for the Takalar Police Department in developing a more humane, adaptive, and local wisdom-based strategy for combating minor drug abuse. By integrating modern law, digital technology, and Bugis-Makassar cultural values, it is hoped that the Takalar Police Department can become an example of just, dignified, and socially rehabilitative law enforcement practices.

Methods

Research Approach and Type of Study

This study adopts a qualitative research approach employing a case study design. The qualitative approach is selected because the research seeks to develop an in-depth understanding of the social, cultural, and legal dynamics surrounding the implementation of restorative justice in handling minor narcotics offenses at the Takalar Resort Police (Polres Takalar). Qualitative research enables the exploration of meanings, interpretations, and experiences constructed by individuals and groups within a specific social context. As emphasized by Creswell (2018), qualitative research aims to explore and understand the meanings that individuals or groups ascribe to social or human problems. In this study, the researcher does not merely document empirical facts, but critically examines the underlying

meanings, values, and cultural orientations that shape policy decisions, law enforcement practices, and humanistic strategies adopted by police officers.

The type of research employed is a case study, as the study focuses intensively on a single, bounded phenomenon namely, the application of restorative justice in minor narcotics cases grounded in Bugis-Makassar cultural values within Polres Takalar. According to Yin (2014), a case study is particularly appropriate for investigating contemporary phenomena within real-life contexts, especially when the boundaries between the phenomenon and its context are not clearly evident. Restorative justice in this setting is not merely a formal legal mechanism, but a complex social practice involving law enforcement officers, offenders, families, community members, and traditional leaders. Therefore, the case study design allows for a holistic and contextualized examination of how restorative justice is operationalized, negotiated, and culturally embedded in daily policing practices.

Furthermore, the qualitative case study approach is justified because the research problem cannot be adequately explained through numerical data or statistical measurement alone. Instead, it requires interpretative analysis of processes, interactions, and culturally informed meanings. In the digital era, restorative justice represents a paradigm shift in law enforcement from a retributive orientation toward a more humanistic, educative, and socially just approach. This study also explores how digital technologies are integrated into restorative justice practices while maintaining the ethical and moral foundations of Bugis-Makassar local wisdom. Consequently, the integration of a qualitative approach with a case study design is considered the most appropriate methodological framework to address the research objectives and questions comprehensively.

Research Location and Timeframe

The research was conducted at the Takalar Resort Police Office (Polres Takalar), located at Jalan H.M. Dg. Manjarungi No. 1, Kalabbirang Village, Pattalassang District, Takalar Regency, South Sulawesi, with postal code 92211. This location was purposively selected because Polres Takalar has actively implemented restorative justice mechanisms in handling minor narcotics cases, particularly those incorporating local cultural values and community involvement. The research was carried out over a two-month period, from December 2025 to January 2026. This timeframe allowed sufficient opportunity for data collection through interviews, observations, and document analysis, as well as for validating findings through repeated engagement with the research setting.

Data Sources and Informants

The data sources in this study consist of primary and secondary data. Primary data were obtained directly from key informants who were purposively selected based on their roles, responsibilities, and direct involvement in the handling of narcotics cases and the implementation of restorative justice at Polres Takalar. These informants included officers from the Narcotics Investigation Unit, operational officers involved in investigation and arrest procedures, administrative personnel responsible for case documentation, and investigators directly handling restorative justice processes. Their professional experiences provided rich and relevant insights into institutional strategies, procedural practices, and operational challenges.

In addition to law enforcement officers, data were also drawn from offenders involved in minor narcotics cases, their family members, and community or traditional leaders who participated in restorative justice processes. These participants offered valuable perspectives on the social impact, cultural relevance, and perceived fairness of restorative justice practices. Secondary data were obtained from official police documents, legal regulations, case records, statistical

reports, and relevant academic literature. The combination of multiple data sources strengthened the credibility and depth of the findings through data triangulation.

Data Collection Techniques

Data collection in this study employed several qualitative techniques tailored to the research objectives and the complexity of the phenomenon under investigation. The primary technique was in-depth interviewing, conducted face-to-face with key informants. These interviews aimed to elicit detailed narratives regarding humanistic strategies in restorative justice, institutional constraints, decision-making processes, and the integration of Bugis-Makassar cultural values such as *sipakainge* (mutual reminding), *sipakatau* (mutual humanization), and *sipakalebbi* (mutual respect). Interviews were semi-structured, allowing flexibility to explore emerging themes while maintaining alignment with the research focus.

Field observation was also employed to capture real-time practices and interactions within the restorative justice process. The researcher observed mediation sessions, deliberative discussions, and interactions among police officers, offenders, families, and community figures. Particular attention was given to communicative patterns, power relations, and the role of cultural norms in shaping consensus-building processes. Observations also included the use of digital tools and administrative systems that support transparency, documentation, and accountability in law enforcement practices.

In addition, documentation study was conducted to collect and analyze official records such as case files, restorative justice agreements, internal reports, and relevant legal instruments. These documents provided institutional and procedural context, enabling the researcher to corroborate interview and observation data. Library research further strengthened the theoretical foundation of the study through systematic review of books, academic journals, policy documents, and previous studies related to restorative justice, digital-era policing, narcotics law enforcement, and Bugis-Makassar local wisdom.

Data Analysis Techniques

Data analysis in this study followed a qualitative analytical framework grounded in the interactive model proposed by Miles, Huberman, and Saldaña (2014), which consists of data reduction, data display, and conclusion drawing and verification. Data analysis was conducted continuously throughout the research process, beginning from initial data collection until the final interpretation of findings.

Data reduction involved the process of selecting, simplifying, and transforming raw data obtained from interviews, observations, and documents. All field data were transcribed and reviewed systematically to identify relevant information aligned with the research focus. Irrelevant or repetitive data were eliminated, while significant statements, patterns, and themes were coded and categorized. This process enabled the researcher to sharpen analytical focus and organize data into meaningful thematic structures related to restorative justice strategies, cultural values, institutional challenges, and digital integration.

Data display was carried out by organizing the reduced data into coherent and systematic forms, primarily through narrative descriptions and thematic matrices. Presenting data in an organized manner allowed the researcher to identify relationships, contrasts, and patterns across different data sources. This stage facilitated deeper interpretation of how restorative justice is implemented in practice and how cultural values are operationalized within institutional frameworks.

The final stage involved drawing conclusions and verifying findings. Preliminary conclusions were continuously tested against new data and validated through triangulation across

interviews, observations, and documents. Conclusions were refined through iterative analysis until consistent and credible interpretations emerged. This process ensured that the findings accurately reflected the empirical realities of restorative justice implementation at Polres Takalar and were grounded in robust qualitative evidence.

Results and Discussion

The Takalar Police Department's Humanistic Strategy in Dealing with Minor Drug Offenders

A humanistic strategy in the context of law enforcement, particularly in dealing with criminal offenders, refers to an approach that emphasizes rehabilitation, education, and providing opportunities for individuals to improve themselves rather than simply punishing them. This approach views each offender as an individual with the potential to change and reintegrate productively into society. In this context, a humanistic strategy involves a deep understanding of the offender's social, psychological, and cultural circumstances, as well as the role of the community in supporting this recovery process.

Unlike more punitive approaches, which tend to prioritize punishment as the primary goal, a humanistic approach aims to create positive changes in the offender's behavior through education, rehabilitation, and strengthening social values. In practice, this strategy requires law enforcement agencies to prioritize not only prosecution but also provide opportunities for offenders to participate in a recovery process involving various parties, including family, community, and rehabilitation institutions.

The Takalar Police have adopted a humanistic strategy in dealing with minor drug offenders, aiming not only to punish but also to provide opportunities for offenders to improve themselves and reintegrate into society. According to First Inspector Hamdan, Head of Operations Unit II of the Takalar Police, this humanistic strategy prioritizes restoring and improving relationships between offenders and the community, while not neglecting local cultural values inherent in the Bugis-Makassar community.

"We strive not only to punish but also to provide opportunities for offenders to improve themselves. We use an approach based on Bugis-Makassar cultural values, such as Sipakainge, which teaches mutual respect and assistance." (Interview with First Inspector Hamdan on January 13, 2026).

This approach reflects the understanding that every individual, even if they have committed a mistake, still has the potential to change. The Takalar Police recognize that humanistic treatment can have a more positive long-term impact than simply punishing offenders. By providing opportunities for offenders to participate in rehabilitation and counseling, the Takalar Police Department strives to reduce the number of repeat drug offenses and create a healthier, drug-free society.

The humanistic approach implemented by the Takalar Police Department is inseparable from the Bugis-Makassar cultural values that have become an integral part of local social life. Sipakainge, a Bugis-Makassar cultural value, teaches the importance of mutual respect and helping others. This value is particularly relevant in the context of handling minor drug offenders, as it allows the community and law enforcement to work together to improve offenders' behavior without neglecting their humanity.

"In this approach, we strive to prioritize our cultural values, such as Sipakainge, which teaches us to respect and help each other. We believe that through this respectful approach, perpetrators can feel that they are not only being punished, but also given the opportunity to change." (Interview conducted on January 13, 2026).

This approach also provides space for perpetrators to reflect and improve themselves, with the hope that they will not only emerge from the legal process but also become better individuals and be able to make a positive contribution to society. Sipakainge, in this context, serves as a guideline for providing fair and humane treatment to perpetrators. Based on the interview with Aipda Sallatang, it was stated that in addition to Sipakainge, the value of Sipakatau, which emphasizes the importance of deliberation and consensus, is also the basis for handling minor drug cases. In its implementation, the Takalar Police prioritize dialogue and mutual agreement between perpetrators, law enforcement officers, and the community. Sipakatau teaches that every problem, including drug abuse, can be resolved peacefully, through open communication and mutual agreements that benefit all parties.

"We always prioritize deliberation and consensus in resolving problems. Sipakatau teaches that every problem can be resolved through dialogue and mutual agreement. This also applies to handling minor drug offenders, where we prefer to provide opportunities for rehabilitation rather than harsh punishment." (Interview conducted on January 13, 2026).

This Sipakatau-based approach provides offenders with the space to participate in resolving the problems they face, taking into account input from various parties, including family and community leaders. This process encourages the creation of more sustainable solutions, where offenders feel valued and encouraged to improve their behavior in constructive ways. As part of this humanistic strategy, the Takalar Police Department focuses not only on punitive legal aspects but also prioritizes rehabilitation as part of the offender's recovery. This rehabilitation encompasses not only physical recovery but also psychological and social recovery, allowing offenders to reintegrate into society without relapse into old habits.

The rehabilitation process carried out by the Takalar Police involves various parties, including families, community leaders, and rehabilitation institutions. The Takalar Police strive to create a supportive environment for offenders to undergo this recovery process with full attention and support. One aspect considered in the rehabilitation process is an approach based on local cultural values, which fosters a sense of family and shared responsibility in addressing the drug problem. Through this approach, it is hoped that offenders will not only receive punishment but also receive lessons that will encourage them to improve themselves and prevent future drug abuse.

Implementation of Restorative Justice in the Digital Era

Restorative justice is an approach within the justice system that aims to repair the losses or damage caused by criminal acts, rather than simply punishing the offender. This approach prioritizes restoring relationships between the offender, the victim, and the community. In the context of addressing minor drug abuse, restorative justice aims to provide offenders with opportunities to improve themselves and reintegrate into society. Restorative justice also considers the role of the family, community, and other relevant parties in the offender's recovery.

The digital era has had a significant impact on the implementation of restorative justice. Technology, particularly social media and digital platforms, provides new opportunities for law enforcement institutions to expand the scope of education, communication, and monitoring of perpetrators. This use of technology opens up space for the public to be more actively involved in the case resolution process and provides greater transparency regarding the rehabilitation steps taken.

One of the main challenges in implementing restorative justice is ensuring that all parties involved in the process, including perpetrators, victims, and the community, understand the

goals and benefits of this approach. This is where technology plays a crucial role. In an interview with Aiptu Mulya Sukarmanto, S.H., Head of Unit 1 for Investigation and Filing of Narcotics Crime Cases, he stated that by utilizing social media and other digital platforms, the Takalar Police can more easily reach the community, provide education on the importance of rehabilitation, and introduce legal consequences for drug offenders.

"By utilizing technology, we can more easily educate perpetrators and the community about the importance of resolving problems peacefully and in accordance with our cultural values. Through social media, we can also spread positive messages about restoration and rehabilitation for drug offenders." (interview conducted on January 13, 2026).

Social media, such as Instagram, Facebook, and Twitter, provide a platform for the Takalar Police to convey messages more broadly to the public. The Takalar Police Department uses this platform to disseminate accurate information about narcotics, their impact on individuals and society, and the importance of rehabilitation as an alternative for minor drug users. Information shared openly through digital platforms can also raise public awareness about the dangers of narcotics and the importance of collaboration between the police, families, and the community in the rehabilitation of drug users.

Furthermore, digital technology enables the Takalar Police Department to provide a wider range of educational resources, such as videos, infographics, and articles, that are accessible to the public at any time. This information dissemination is not limited to the Takalar Police Department's jurisdiction but can reach other areas, creating a greater impact in building collective awareness.

Monitoring Rehabilitation Through Digital Technology

One of the biggest challenges in the rehabilitation process for drug offenders is ensuring that offenders properly adhere to the rehabilitation program and do not relapse into drug abuse. Digital technology has enabled the Takalar Police to address this challenge in a more efficient and structured manner. Brigadier Nico Tanjung, a member of the Narcotics Unit investigators, stated in an interview:

"Digital technology allows us to track and provide support to offenders undergoing rehabilitation. We also use digital platforms to disseminate accurate information about narcotics and their impact on the community." (interview conducted on January 13, 2026).

Through the use of digital applications, the Takalar Police can monitor the progress of rehabilitated offenders more effectively. These applications allow officers to monitor offenders' progress in the rehabilitation program, including adherence to scheduled visits, therapy activities, and other follow-up activities. Furthermore, these applications also allow offenders to communicate with rehabilitation officers and request assistance if needed, creating a more integrated and responsive monitoring system.

This technology also reduces the physical distance between offenders, rehabilitation officers, and the community. Previously, monitoring of rehabilitated offenders was often limited, relying on face-to-face meetings and manually submitted reports. By using technology, the Takalar Police can monitor offenders more easily and frequently, even if they are in different locations.

Transparency in the Restorative Justice Process

In an interview with Aiptu Mulya Sukarmanto, Head of Unit I, he stated that one of the important values of restorative justice is transparency in every step of the process, both in the rehabilitative process of offenders and in resolving the issues at hand. The digital era provides tools for achieving greater transparency, allowing the public to directly observe the ongoing process.

Through digital platforms, the Takalar Police can provide updates to the public on the progress of cases involving restorative justice, including the steps taken in the rehabilitative process of offenders. This not only increases public trust in the justice system but also ensures that the rehabilitative process of offenders is conducted openly and accountably. The public can see how offenders are given the opportunity to change and reintegrate into society through an approach based on humanitarian values and restorative justice.

"The use of social media as a communication tool can help convey the rehabilitation measures taken by the Takalar Police, as well as the positive impact this approach has had on both the community and drug offenders. In this regard, technology helps create a more transparent ecosystem, where the public is not merely a bystander but can also be part of the process through active participation, whether through comments, questions, or sharing experiences." (interview, January 13, 2026).

The sustainability of restorative justice depends heavily on how well the offender's rehabilitation process is monitored and supported by all parties, including family, community, and law enforcement agencies. By utilizing digital technology, the Takalar Police can better maintain the continuity of the offender's rehabilitation process, ensuring that offenders are not only given the opportunity to improve themselves but also receive ongoing support to prevent them from returning to the world of drugs. Furthermore, with technology, the Takalar Police can also monitor whether this rehabilitation program is truly effective in the long term. Evaluation and analysis of data obtained through digital applications allows the police to determine the program's impact and make necessary improvements.

Bugis-Makassar Cultural Values in Restorative Justice

Bugis-Makassar cultural values are an integral part of the identity of the people of South Sulawesi, significantly influencing their way of life and social interactions. In the context of law enforcement, these cultural values provide a framework for developing a more humane approach to addressing social problems, including drug abuse. Cultural concepts such as Sipakainge, Sipakatau, and Sipakallebi are strongly relevant to the restorative justice process implemented by the Takalar Police. Each of these values teaches profound principles regarding interpersonal relationships, with a focus on healing, understanding, and social solidarity.

Based on data from the Takalar Police Narcotics Investigation Unit's drug case handling from 2023 to 2025, there is a strengthening of the recovery-based resolution orientation through Restorative Justice (RJ). In 2023, RJ accounted for 44.44% of total settlements, increasing to 50.88% in 2024 and reaching 55.22% in 2025. This consistent increase in the RJ percentage indicates a shift in policy practice from a predominantly case-based model that culminates in P.21 to a model that emphasizes alternative resolutions and recovery, particularly in cases that meet the criteria for RJ.

Conversely, the proportion of cases resolved through P.21 decreased from 51.85% (2023) to 35.82% (2025). This decline can be interpreted as an indication that more cases are being directed to non-litigation/alternative settlement mechanisms (RJ and diversion), or that law enforcement is increasingly prioritizing rehabilitation and social recovery for certain categories

of perpetrators (e.g., users/victims of abuse) rather than pushing all cases through the judicial process.

This trend is further reinforced by data on the number of suspects rehabilitated, which increased from 33 (2023) to 37 (2024) and 48 (2025). Compared to the total number of cases resolved per year, the proportion of rehabilitated cases also increased from approximately 61.11% (2023) to 71.64% (2025). This increase indicates that case management practices are not limited to administrative resolution of cases but are increasingly directed toward restorative interventions (rehabilitation). Within a restorative justice framework, rehabilitation can be understood as a concrete form of rehabilitating perpetrators/users to mitigate social impacts, prevent recidivism, and reduce the risk of repeating abusive behavior.

Thus, empirical data shows that RJ is not a marginal approach, but rather tends to become the mainstream approach for resolving drug cases at the Takalar Police Department during the 2023–2025 period. This finding is relevant to confirm the research argument that a humane and restorative strategy for handling minor drug cases can be institutionalized through: (1) increasing the proportion of RJ, (2) strengthening diversion for specific groups, and (3) integrating rehabilitation referrals as the primary outcome.

Restorative justice itself is an approach to law enforcement that aims to repair the damage or loss caused by criminal acts, rather than simply punishing the perpetrator. This approach emphasizes restoring relationships between the perpetrator, victim, and community through dialogue, mutual agreement, and the active participation of all parties involved. In this regard, Bugis-Makassar cultural values serve as a foundation that strengthens and enriches the restorative justice process implemented by the Takalar Police Department, particularly in handling minor drug offenders.

Sipakainge: Mutual Respect and Assistance

Sipakainge is a fundamental principle in Bugis-Makassar culture that teaches the importance of mutual respect and assistance in everyday life. In the context of combating minor drug abuse, Sipakainge forms the basis of the Takalar Police's approach to drug offenders. Rather than focusing solely on punitive legal action, the Takalar Police implement the Sipakainge principle by prioritizing respect for the dignity of offenders, providing them with opportunities to improve themselves, and assisting them through the rehabilitation process.

An interview with Brigadier Adhe Saputra, an investigator with the Takalar Police Narcotics Unit, revealed that offenders are considered part of the community and should be respected as individuals with the potential for change. This approach encourages the police to view offenders not simply as suspects who must be punished, but also as individuals who can reintegrate into society if given the right opportunities and support.

"Sipakallebi teaches us to help and support each other, especially in the rehabilitation process for drug offenders. We don't just focus on the legal process, but also support them in returning to society well-prepared." (interview, January 13, 2026).

In this regard, Sipakainge serves as a moral guide for law enforcement officers, not only to take action but also to show a sense of humanity and respect for offenders. By implementing these values, it is hoped that offenders will feel appreciated and given the opportunity to develop.

Sipakatau: Deliberation and Consensus in Problem Solving

Sipakatau, which literally means mutual respect and deliberation to reach a consensus, is also a Bugis-Makassar cultural value applied in restorative justice. Sipakatau teaches the importance of deliberation and communication in resolving every problem, including in the

treatment of minor drug offenders. This value emphasizes that problems, whether personal or social, should be resolved peacefully through dialogue, rather than violence or retaliation. In the context of combating minor drug abuse, Sipakatau is implemented through a deliberation process involving the perpetrator, the police, their families, and the community. In this process, no one is considered superior or inferior; everyone is equal in seeking the best solution. An interview with Aiptu Nasri, acting as Kaurmintu, stated that Sipakatau creates a space for open and honest communication, ultimately resulting in agreements that benefit all parties, including the victim, the perpetrator, and the community as a whole.

"In our approach, the family and community play a major role in the perpetrator's recovery process. We collaborate with community leaders and families to ensure that the perpetrator receives the necessary support during the rehabilitation process." (interview, January 13, 2026).

Through Sipakatau, the Takalar Police prioritize mutual agreement in determining the steps to be taken in the rehabilitation process. This process is not limited to the perpetrator's rehabilitation but also includes fostering better relationships between the perpetrator and the community.

Sipakallebi: Mutual Assistance and Mutual Cooperation in Rehabilitation

Sipakallebi, which teaches mutual assistance and mutual assistance, plays a crucial role in the implementation of restorative justice at the Takalar Police Department. In Bugis-Makassar culture, Sipakallebi emphasizes the importance of mutual assistance to improve a bad situation. This is particularly relevant in the context of rehabilitation for minor drug offenders, where offenders are not only seen as individuals serving their sentences but also as individuals in need of help and support to recover and reintegrate into society.

An interview with Aiptu Nasri, the Kaurmintu, revealed that in implementing Sipakallebi, the Takalar Police Department involves families and the community as part of the rehabilitation process. Families and the community play a crucial role in providing moral, psychological, and social support to offenders, ensuring they feel supported and empowered to change. This process helps create a supportive environment for offenders to undergo rehabilitation and reduces the likelihood of them returning to drug abuse.

"We work closely with community leaders and families to ensure that offenders receive the necessary support during the rehabilitation process. Family and community are integral parts of the offender's recovery process." (interview with source on January 13, 2026).

Through the implementation of Sipakallebi, the Takalar Police have successfully fostered collaboration between the police, the offender's family, and the community. With support from all parties, offenders feel more valued and encouraged to improve themselves. This also reduces the sense of isolation and stigma often associated with drug offenders.

The implementation of Bugis-Makassar cultural values in restorative justice at the Takalar Police Department demonstrates that this approach is not only based on law but also on deep-rooted social values that have developed within the local community. The values of Sipakainge, Sipakatau, and Sipakallebi provide a strong foundation for creating a more humane relationship between the perpetrator, victim, and the community, and provide the perpetrator with the opportunity to improve themselves without neglecting the legal process.

The community and family are crucial to the success of the rehabilitation process. These cultural values foster a sense of shared responsibility, where every member of the community, including the police, plays a role in supporting each other in the perpetrator's recovery process.

Thus, the restorative justice approach implemented by the Takalar Police Department leads not only to legal resolution but also to more holistic social recovery.

Challenges and Obstacles in Implementing Restorative Justice

Although the implementation of restorative justice at the Takalar Police Department has shown many positive results, there are a number of challenges and obstacles that must be overcome. Restorative justice, which aims to restore the relationship between offenders and the community, is based not only on punishment but also on recovery and rehabilitation. This approach is particularly relevant in the context of minor drug abuse, as it provides offenders with the opportunity to improve themselves, reduce stigma, and reintegrate into society. However, despite the benefits offered by this approach, several challenges must be overcome for its optimal and effective implementation.

Brigadier Hamziah, a member of the Kaurmintu (National Police), stated in an interview that the digital era and technological advances have had a significant impact on the implementation of restorative justice. One of the tools used by the Takalar Police in implementing this program is social media and digital platforms. Through these platforms, the Takalar Police can disseminate positive information about the rehabilitation program and educate the public about the importance of recovery for minor drug offenders. Social media provides an opportunity to raise public awareness, disseminate the right message, and strengthen the relationship between law enforcement officers and residents.

However, while social media has great potential as an effective communication tool, it also has a downside that requires vigilance: the spread of inaccurate information or even hoaxes. In some cases, false or exaggerated information can spread quickly and influence public perception of the rehabilitation program run by the Takalar Police.

"Our biggest challenge is how to maintain public trust in our rehabilitation program. Social media can be an effective tool, but it is also vulnerable to being used to spread misinformation." (interview, January 13, 2026).

The spread of hoaxes that tarnish the image of this rehabilitation program can undermine efforts to promote restorative justice as a superior solution to the more punitive traditional justice system. For example, if someone spreads information that rehabilitation is ineffective, or if the rehabilitation program is associated with specific shortcomings or failures, this can undermine public trust in this more humane approach. As a result, people will prefer more conventional approaches, such as imprisonment, even though these approaches do not always provide long-term solutions for perpetrators. Therefore, the Takalar Police must strive to be more proactive in improving communication and transparency with the public. This includes providing clarification regarding their rehabilitation programs and ensuring that information disseminated on social media is accurate and accountable. This way, the public can clearly understand the benefits and goals of restorative justice and support the program's sustainability.

The second challenge faced by the Takalar Police is changing the public's mindset, which still tends to view imprisonment as the primary solution to address drug abuse. The public often believes that the only way to deter drug offenders is by imposing harsh sentences, namely imprisonment. This view is fueled by the negative stigma that drug offenders must be punished harshly to deter them from repeating their crimes.

However, the restorative justice implemented by the Takalar Police emphasizes that rehabilitation and recovery are more effective in the long term than prison sentences, which are often only temporary and do not address the root of the problem. In this approach, offenders are given the opportunity to improve themselves through rehabilitation programs that involve

education, therapy, and support from family and community. With an approach based on humanitarian values and understanding, it is hoped that offenders can return to being productive members of society.

However, to achieve this, the Takalar Police face a significant challenge in convincing the public of the effectiveness of rehabilitation as a long-term measure that is superior to mere imprisonment. The rehabilitation process is often considered an insufficient deterrent because the public does not yet fully understand that behavioral change in drug offenders requires time and ongoing support, not just punitive punishment.

"We work closely with community leaders and families to ensure that offenders receive the necessary support during the rehabilitation process. Family and community are integral parts of the offender's recovery process." (interview, January 13, 2026).

The rehabilitation process implemented by the Takalar Police requires a shift in public mindset regarding the importance of the family and community in supporting the recovery of offenders. However, to achieve this change, the Takalar Police need to work diligently to educate the public that rehabilitation is not only about improving offenders, but also about improving the social environment around them. This is part of a long process involving collaboration between the police, the offenders' families, the community, and various related institutions.

Lack of Understanding and Support from Several Parties

Another challenge in implementing restorative justice is the lack of understanding and support from several parties, particularly regarding collaboration between the police, rehabilitation institutions, and the community. Some community members and even law enforcement officers may feel that rehabilitation is not an effective solution, thus they do not fully support the program.

In this regard, the Takalar Police need to conduct intensive outreach and education regarding the benefits of restorative justice and how this approach can produce better long-term results. Furthermore, collaboration with rehabilitation institutions and community leaders is crucial to ensure that offenders receive the support they need to recover.

The final challenge that must be addressed is the limited resources and infrastructure needed to support the implementation of restorative justice, particularly in the rehabilitation of drug offenders. The rehabilitation process requires adequate facilities, trained experts, and an efficient monitoring system. However, not all regions have sufficient resources to effectively implement rehabilitation programs. The Takalar Police, despite their efforts to address this challenge by utilizing digital technology, continue to face limitations in the facilities and infrastructure needed to optimally support the rehabilitation program.

Although the Takalar Police have demonstrated positive results in implementing restorative justice as an approach to dealing with minor drug offenders, several challenges and obstacles remain. Restorative justice emphasizes restoring relationships between offenders, victims, and the community, as well as rehabilitating offenders, which focuses on long-term behavioral improvement. This approach, while having a more positive impact than the traditional justice system, requires time and effort to be accepted and implemented effectively. In the context of the Takalar Police, the biggest challenges faced are the spread of inaccurate information, differing views on prison sentences and rehabilitation, and limited resources to support the implementation of rehabilitation programs.

The digital era has provided significant opportunities for expanding communication and information dissemination through social media and digital platforms. Social media has become a highly effective tool for the Takalar Police in educating the public about the

importance of rehabilitation, the negative impacts of narcotics, and the benefits of restorative justice. However, despite its great potential, social media also poses challenges in the form of the spread of inaccurate information or even hoaxes. This is a serious problem because it can damage the image of rehabilitation programs and influence public perception of this more humane approach. For example, if information suggests that rehabilitation programs are ineffective or risky, this could undermine public trust in the approach and increase reliance on imprisonment as the primary solution. With the rapid spread of information on social media, misinformation or distortion of facts can exacerbate the situation and hinder efforts to introduce restorative justice as a better alternative to a more punitive justice system.

The Takalar Police Department recognizes that transparent and accurate communication is crucial to maintaining public trust in their rehabilitation programs. Therefore, they must continuously improve communication through social media and ensure that the information disseminated is accurate and accountable. This will ensure that the public clearly understands the benefits of restorative justice and support the program's sustainability and success.

One of the main challenges in implementing restorative justice is changing the mindset of the public, who still tend to view imprisonment as the best solution to address drug abuse. Many people still believe that drug offenders must be punished harshly, such as incarceration, to provide a deterrent effect. This mindset is fueled by the negative stigma against drug offenders, who are often perceived as individuals who don't deserve a second chance. However, the restorative justice approach implemented by the Takalar Police emphasizes that rehabilitation is more effective in the long term than imprisonment, which only provides a temporary solution. Rehabilitation provides an opportunity for offenders to understand the root causes that led them to drug abuse and provides the necessary support for recovery. This approach focuses not only on the offender but also on their family, community, and other stakeholders, who play a crucial role in supporting the offender's recovery.

Nevertheless, the Takalar Police must continue to strive to convince the public that rehabilitation is a more effective approach to the recovery of drug offenders. This mindset shift requires time and sustained effort. Therefore, ongoing outreach and education about the importance of rehabilitation as an alternative to imprisonment are essential to foster public openness and support for this restorative justice approach.

Another challenge faced by the Takalar Police in implementing restorative justice is the lack of understanding and support from various parties, including the community, rehabilitation institutions, and law enforcement officials. Some community members may still lack an understanding of the basic principles of restorative justice and the benefits of rehabilitation, resulting in their lack of full support for the program. In addition, there are also some parties who feel more comfortable with a more punitive approach, such as imprisonment, which is considered easier and quicker in resolving problems.

To address these challenges, the Takalar Police need to conduct intensive outreach and education regarding the benefits and effectiveness of restorative justice. This includes explaining that rehabilitation focuses not only on improving offenders' behavior but also on restoring their relationships with the community, thereby reducing the likelihood of reoffending. Closer collaboration with rehabilitation institutions and community leaders is also crucial to ensure that offenders receive adequate support during the rehabilitation process.

Furthermore, the role of law enforcement officials in providing understanding and support for rehabilitation programs is also vital. Some law enforcement officers may still view rehabilitation with skepticism, so they need to be provided with training and a deeper understanding of restorative justice. This will help strengthen the implementation of

rehabilitation programs and ensure that all parties are effectively involved in the recovery process.

One of the biggest obstacles to implementing restorative justice is the limited resources and infrastructure to support rehabilitation programs, especially in areas lacking adequate facilities and expertise. The rehabilitation process requires not only appropriate facilities but also support from medical personnel, psychologists, and other experts competent in treating drug offenders.

The Takalar Police, despite their efforts to utilize digital technology to support the rehabilitation process, continue to face limitations in the facilities and infrastructure needed to effectively implement the rehabilitation program. The lack of adequate rehabilitation facilities can hinder the program's effectiveness and impact the recovery outcomes of drug offenders. Therefore, government and community support is needed to improve existing rehabilitation facilities.

Furthermore, budget constraints and a lack of support from relevant institutions can also hinder expanding rehabilitation access to more drug offenders. Therefore, collaboration between the Takalar Police, government and private institutions, and the community is needed to address these obstacles.

Previous research has shown that a humanistic approach to combating minor drug abuse and utilizing Bugis-Makassar cultural values has a strong empirical basis. Fitriani (2021) emphasized that the humanistic model in combating minor drug abuse is more effective when it positions the offender as a subject of recovery, rather than simply an object of punishment. This research finding aligns with the Takalar Police's practice, which emphasizes guidance, rehabilitation, and family and community involvement as determining factors for the success of the offender's social reintegration. Second, in the digital context, Hasanuddin (2022) and Hasanuddin, M. (2022) emphasize that the digital space can become a new arena for restorative practices: not only to accelerate communication and coordination, but also to strengthen transparency and accountability. This is consistent with research findings that the use of technology (e.g., app-based monitoring, more streamlined databases, and public communication through digital platforms) can expand the reach of restorative justice socialization and encourage broader community participation.

Studies that examine the values of sipakainge, sipakatau, and sipakalebbe in a socio-cultural context (e.g., Ibrahim, 2020; Nurhidayah) confirm that this local wisdom functions as a social control mechanism that emphasizes remembrance, humanization, and respect for dignity.

Thus, the novelty lies in how these three cultural values are operationalized as working principles by law enforcement officers (Polres) in organizing the communication, guidance, and rehabilitation processes for minor drug offenders. The theoretical linkages in this discussion can be explained through a restorative justice framework. Conceptually, restorative justice positions justice as a process of restoring social relations and balance, not simply punishment. Within the framework of Braithwaite's (2019) theory of reintegrative shaming, the process of "reprimanding" deviant behavior should not devolve into "insulting" the perpetrator as a human being.

The practice of sipakainge (reminding each other) can be understood as a form of social correction that fosters awareness and responsibility, while sipakatau (humanizing each other) and sipakalebbe (respecting each other) serve to ensure that the law enforcement process does not sever the dignity of the perpetrator and their social relationships. Research findings indicate that these three values serve as an ethical foundation when authorities conduct deliberations, provide opportunities for recovery, and build family/community support.

The research findings also strongly align with a progressive legal perspective. Satjipto Rahardjo's progressive law views law as a means to achieve substantive justice and social benefit, not merely to follow formal procedures (Rahardjo, 2006; Aulia, 2018). In the context of minor drug abuse, a solely punitive approach risks perpetuating stigma, increasing the potential for recidivism, and ignoring the root causes of health and the social environment. Findings from the Takalar Police Department demonstrate an effort to shift the focus of treatment toward recovery, which aligns with the spirit of progressive law: placing individuals at the center and maximizing social impact through reintegration and prevention of recurrence.

From a responsive legal perspective (Nonet & Selznick, 2013), adaptive law enforcement requires institutions to be responsive to social needs, respond to community dynamics, and build legitimacy through participation. The implementation of restorative justice in minor drug cases requires the support of external networks (family, community leaders, rehabilitation institutions, and the community). Research findings confirm that the success of the Takalar Police's humanist strategy is strongly supported by collaborative work: deliberation, persuasive communication, and ongoing coaching, rather than unilateral actions solely oriented toward arrest.

The strengthening of digital era theory in the discussion is also relevant. Castells (2009) explains that a network society is characterized by the rapid flow of information and increasingly connected social interactions. This presents both opportunities and risks. The opportunity allows the Police to conduct broader outreach, education, and transparency. The risk, as research findings show, is the flood of misinformation/hoaxes that can undermine the legitimacy of rehabilitation programs and create public resistance. Within the framework of "code is law" (Lessig, 1999), technological architecture also "regulates" public behavior and perception. This means that the success of restorative justice socialization in the digital space is not only about message content, but also channel design, information governance, and verification mechanisms to maintain accuracy and trust (Nariswari et al., 2026; Zhao & Chen, 2024; Putra et al., 2025).

At this point, the findings regarding challenges (public miscommunication, differing views on imprisonment versus rehabilitation, and resource constraints) can be understood as managerial challenges within public organizations. A public management perspective emphasizing planning, organization, implementation, and oversight is crucial for making restorative justice a consistent, measurable, and sustainable process. The limited availability of rehabilitation facilities and experts, for example, is not merely a technical obstacle, but a governance issue that requires cross-institutional networking, budgetary support, and collaborative standard operating procedures (SOPs) to ensure that the humanistic approach does not stop at personal initiatives but becomes an institutional mechanism.

Based on this description, it is clear that the research findings do not stand alone but rather strengthen and expand theoretical understanding of restorative justice in the context of light drug use. The integration of Bugis-Makassar cultural values and the use of digital technology indicate a more adaptive treatment model that prioritizes recovery, prevents relapse, strengthens social support, and increases public accountability.

Conclusion

The Takalar Police Department implements restorative justice in dealing with minor drug offenders using a humanist approach based on Bugis-Makassar cultural values. Based on existing findings, it can be concluded that the Takalar Police Department has successfully implemented this approach, prioritizing recovery, rehabilitation, and providing opportunities for offenders to improve themselves, rather than a punitive approach that prioritizes

punishment. The humanist strategy implemented by the Takalar Police Department focuses on restoring relationships between offenders, victims, and the community. This approach incorporates local cultural values that have long been part of the Bugis-Makassar community, such as Sipakainge, Sipakatau, and Sipakallebi. These values provide a strong foundation for creating a more humane and constructive problem-solving process, prioritizing deliberation, mutual cooperation, and mutual assistance to improve the situation. Through Sipakainge, which emphasizes the importance of mutual respect, the Takalar Police Department has successfully created an approach that respects the dignity of offenders and provides them with opportunities for transformation. Meanwhile, Sipakatau emphasized the importance of deliberation and consensus, which allows relevant parties to communicate openly to find joint solutions. Sipakallebi, which teaches mutual cooperation and mutual assistance, plays a crucial role in supporting the rehabilitation process of offenders by involving families and communities as part of the recovery process. However, despite showing positive results, significant challenges remain, particularly the spread of inaccurate information through social media, changes in public mindsets that tend to prioritize imprisonment, and limited resources to support offender rehabilitation. The public still tends to view imprisonment as the primary solution, and there is a lack of understanding regarding the long-term effectiveness of rehabilitation. Furthermore, the lack of adequate rehabilitation facilities and limited support from some parties hinder the optimal implementation of restorative justice.

References

- Army, M. R. T., Azisa, N., Arny, N. T., & Jaya, B. E. (2025). The Function of the Police in Law Enforcement of Narcotic Crimes: A Study of the Criminal Investigation Unit of Pinrang Police Department. *Golden Ratio of Law and Social Policy Review*, 4(2), 93-104. <https://doi.org/10.52970/grlspr.v4i2.1329>
- Aulia, M. Z. (2018). Hukum progresif dari Satjipto Rahardjo: Riwayat, urgensi, dan relevansi. *Undang: Jurnal Hukum*, 1(1), 159–185.
- Braithwaite, J. (2019). *Reintegrative shaming: A theory of restorative justice*. Routledge.
- Budiarsih, B., & Sushanty, V. R. (2024). Law enforcement against police officers involved in drug abuse based on justice values. *YURIS: Journal of Court and Justice*, 25-40. <https://doi.org/10.56943/jcj.v3i4.662>
- Castells, M. (2009). *The rise of the network society (2nd ed.)*. Wiley-Blackwell.
- Connell, C., Griffiths, D., Kjellgren, R., & Greenhalgh, J. (2025). Relational influences on help-seeking for mental health and substance use problems among people experiencing social marginalisation: a scoping review. *BMJ open*, 15(6), e090349. <https://doi.org/10.1136/bmjopen-2024-090349>
- Creswell, J. W. (2018). *Research design: Qualitative, quantitative, and mixed methods approaches (5th ed.)*. SAGE.
- Fadil, F., Marwinata, P., Jannah, S., & Siroj, A. M. (2024). Religious moderation and family resilience in the city of Malang, Indonesia: The historical perspectives of the Islamic law. *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam*, 8(1), 236-256. <https://doi.org/10.22373/sjhk.v8i1.19821>
- Fitriani, S. (2021). Model humanis dalam penanggulangan narkoba ringan berbasis budaya lokal Bugis-Makassar. (Penelitian tidak diterbitkan).

- Fox, S., Galvani, S., & Guru, S. (2026). South Asian women's experiences of alcohol use and the role of the family. *Drugs: Education, Prevention and Policy*, 33(1), 56-64. <https://doi.org/10.1080/09687637.2024.2432339>
- Hasanuddin, M. (2022). Nilai Sipakainge, Sipakatau, Sipakalebbi dalam ruang digital. (Penelitian tidak diterbitkan).
- Hasanuddin. (2022). Pemanfaatan nilai budaya Bugis-Makassar dalam praktik restoratif digital. (Penelitian tidak diterbitkan).
- Hillyard, M., Hakim, J., Drummond, C., Rimes, K., & Roberts, E. (2026). Sexual minority (LGBQ+) women's experiences of accessing addiction services: a qualitative study. *Frontiers in Public Health*, 14, 1784134. <https://doi.org/10.3389/fpubh.2026.1784134>
- Ibrahim, M. (2020). Implementasi Sipakatau dalam musyawarah adat Bugis-Makassar. (Penelitian tidak diterbitkan).
- Isvany, A. L. (2026). The Nature of Law Enforcement against Drug Abusers in the South Sulawesi Police Jurisdiction. *Journal of Cultural Analysis and Social Change*, 475-481. <https://doi.org/10.64753/jcasc.v11i1.3886>
- Laksana, A. W., Lubis, M. R., Suwondo, D., Ngazis, M., & Sari, R. M. P. (2025). Integrating maqasid al-shari'ah in contemporary Islamic legal reform on drug policy. *MILRev: Metro Islamic Law Review*, 4(1), 416-439. <https://doi.org/10.32332/milrev.v4i1.10665>
- Lessig, L. (1999). *Code and other laws of cyberspace*. Basic Books.
- Lessig, L. (2004). *Free culture: How big media uses technology and the law to lock down culture and control creativity*. Penguin Press.
- Nariswari, Q. M., Yudha, T., & Ramdani, R. (2026). Implementation of Karawang City Government Communication to the Community Regarding the Tangkar Application. *Journal of Government Science Studies*, 5(1), 149-162. <https://doi.org/10.66254/jgssvol5issue1page149-162>
- Nasution, R. P., & Argenti, G. (2025). The Spread of Narcotics in Southeast Asia: ASEAN's role in tackling drug trafficking. *Jurnal Ilmiah Wahana Pendidikan*, 11(12. A), 360-367.
- Nieuwenhuis, R., Thaning, M., Van Lancker, W., Bartova, A., & Backman, L. (2023). Inequalities in family resilience: Research report on the capacity of policies to attenuate the link between risks and poor outcomes. *rEUsilience Working Paper Series*.
- Nonet, P., & Selznick, P. (2013). *Hukum responsif* (R. Muttaqien, Trans.). Nusa Media.
- Nurhidayah, D. (2019). Peran Sipakainge dalam penyelesaian konflik sosial masyarakat Bugis-Makassar. (Penelitian tidak diterbitkan).
- Pastor-Escuredo, D., & Vinuesa, R. (2020). Towards an ethical framework in the complex digital era. *arXiv*. <https://arxiv.org/abs/2002.09363>
- Pambudi, P., & Redi, A. (2024). Criminal Law Politics and Reform to Strengthen Law Enforcement Roles in Indonesia in Combatting Narcotics Crimes. *Asian Journal of Social and Humanities*, 3(3), 660-672. <https://doi.org/10.59888/ajosh.v3i3.473>

- Prayuda, R., Munir, F., & Suyastri, C. (2025). The Evolving Threat of Narcotics Smuggling: A Non-Traditional Security Challenge in Southeast Asian Border States. *Journal of ASEAN Studies*, 13(1), 211-229. <https://doi.org/10.21512/jas.v13i1.13015>
- Putra, I. P. H. J., Wijaya, I. P. A. F. P., Putra, I. B. S. A., Yulistyan, M. I., Wiguna, K. A. P. A., Cahyani, N. P. I., ... & Sari, K. S. A. (2025). Politics at the fingertips, trust at the horns: Institutional trust deficit and Generation Z's digital political culture in local election in Singaraja City. *Jurnal Media Komunikasi Pendidikan Pancasila dan Kewarganegaraan*, 7(1), 64-76. <https://doi.org/10.23887/jmppkn.v7i1.6232>
- Rahardjo, S. (2006). *Hukum dalam jagat ketertiban*. UKI Press.
- Rahardjo, S. (2006). *Membedah hukum progresif*. Kompas.
- Rahardjo, S. (2009). *Hukum dan perubahan sosial: Suatu tinjauan teoretis serta pengalaman-pengalaman di Indonesia*. Genta Publishing.
- Rahardjo, S. (2009). *Hukum progresif: Sebuah sintesa hukum Indonesia*. Genta Publishing.
- Rinaldi, M., Pedrasan, R., & Wirajuda, M. H. (2023). The Urgency of Defense Diplomacy in Preventing the Threat of Drug Trafficking in Indonesia. *Jurnal Kewarganegaraan*, 7(1), 763-769. <https://doi.org/10.31316/jk.v7i1.4918>
- Saputri, S., & Prayuda, R. (2026). Customs Strategy in Preventing Cross-Country Narcotics Smuggling Via Sea Routes: A Case Study of the Indragiri Hilir Indonesia-Malaysia Border (2022-2025). *Journal of International Relations and Public Policy*, 2(1), 65-77.
- Yin, R. K. (2014). *Case study research: Design and methods (5th ed.)*. SAGE.
- Yuda, T. K., & Munir, M. (2023). Social insecurity and varieties of family resilience strategies during the COVID-19 pandemic. *International Journal of Sociology and Social Policy*, 43(7-8), 756-776. <https://doi.org/10.1108/IJSSP-08-2022-0201>
- Zhao, Y., & Chen, H. (2024). Enhancing access to digital justice: digital governance of dispute resolution and dispute prevention in online commercial activities. *Journal of International Dispute Settlement*, 15(2), 273-304.