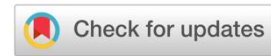




Research Article



The Underutilized Rehabilitation Policy: Why Local Wisdom Matters in Developing Narcotics Prisoners

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Received: July 13, 2025 / Accepted: December 27, 2025 / Published: January 31, 2026

Abstract: The persistently high rate of recidivism among narcotics offenders demonstrates that rehabilitation policies within the Indonesian correctional system have not been optimally implemented and continue to produce limited outcomes. Current rehabilitation practices predominantly adopt standardized and administratively driven models that marginalize the social, cultural, and moral dimensions inherent in drug dependency. As a result, these models fail to respond adequately to the complex and context-specific challenges encountered by narcotics prisoners, particularly within Indonesia's socio-cultural diversity. This study proposes an alternative rehabilitation framework that integrates local wisdom values rooted in Pancasila to construct a more contextual, humane, and socially responsive strategy for reducing recidivism. Using a socio-legal research design and descriptive qualitative methods, the study systematically examines statutory regulations, academic discourse, and living customary norms, with empirical attention directed toward community-based practices in Papua. The analysis indicates that, first, the dominance of standardized and administratively oriented rehabilitation models within the Indonesian correctional system limits their effectiveness in addressing the socio-cultural and moral dimensions of narcotics dependency, thereby contributing to persistent recidivism. Second, local wisdom values grounded in Pancasila, particularly customary deliberation, collective responsibility, and community-based social rehabilitation, function as effective normative mechanisms for fostering moral awareness, personal accountability, and social reintegration among narcotics prisoners. Third, the systematic integration of these local values throughout the rehabilitation process, from sentencing to post-release reintegration, enhances both the practical effectiveness and the substantive legitimacy of correctional policies, reflecting the realization of justice that is contextual, humane, and culturally embedded.

Keywords: Community Service; Local Wisdom; Prisoner Rehabilitation; Recidivism;



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INTRODUCTION

Efforts to reform the rehabilitation system for drug convicts in Indonesia require a more contextual and value-based approach, one of which is through the integration of local wisdom and the principle of substantive justice in correctional institutions.¹ The high rate of recidivism among drug offenders has multidimensional impacts on the legal system, security, and society.² On the one hand, correctional institutions are experiencing overcrowding due to the re-entry of repeat offenders, while on the

¹ Agus Widjajanto, I Gde Pantja Astawa and Muhammad Rulyandi, 'Decolonising Restorative Justice in Indonesia: A Comparative Study across Customary Law Traditions', *Legality: Jurnal Ilmiah Hukum*, 33.2 (2025), 470–92 <https://doi.org/10.22219/ljih.v33i2.40481>

² Bunyamin Bunyamin and others, 'Reforming Indonesia's Correctional System: The Role of Maqāṣid Al-Syarī'ah in Ensuring Justice and Rehabilitation', *De Jure: Jurnal Hukum Dan Syar'iah*, 17.1 (2025), 52–71 <https://doi.org/10.18860/j-fsh.v17i1.29258>



other hand, the state is experiencing a loss of resources in the process of repeated rehabilitation.³ In fact, the main objective of the correctional system as mandated in Law No. 22 of 2022 on Corrections is to ensure the implementation of guidance for Correctional Residents so that they realise their mistakes, improve themselves, and do not repeat criminal acts. This objective has not yet been fully achieved, particularly in the handling of narcotics cases, which require a more comprehensive rehabilitative approach.⁴

The current approach to rehabilitating drug offenders still has various fundamental weaknesses, both in conceptual and implementation terms.⁵ In general, the guidance model in Indonesia adopts two forms of rehabilitation, namely medical rehabilitation and social rehabilitation.⁶ Both forms of rehabilitation are regulated in Regulation of the Minister of Law and Human Rights of the Republic of Indonesia Number 12 of 2017 concerning the Provision of Drug Rehabilitation Services for Prisoners and Correctional Facility Inmates.⁷ Medical rehabilitation is aimed at treating prisoners' physical and psychological dependence on narcotics through medical intervention, while social rehabilitation focuses on mental development, instilling values, and behavioural change through approaches such as therapeutic communities.⁸

However, not all of the 25 narcotics correctional institutions scattered throughout Indonesia are able to carry out medical rehabilitation optimally. Various obstacles such as budget constraints, a lack of professional medical personnel, and inadequate facilities and infrastructure are the main barriers to the implementation of this programme.⁹ As a result, rehabilitation in many prisons is focused more on social rehabilitation, particularly through the therapeutic community approach. This approach does provide space for collective behaviour development through structured activities, but it is often not accompanied by adequate individual needs assessments.¹⁰ As of early 2024, the number of prisoners and detainees involved in

³ Anouk Spruit and others, 'Age Differences in the Severity, Impact and Relative Importance of Dynamic Risk Factors for Recidivism', *Journal of Criminal Justice*, 50 (2017), 69–77 <https://doi.org/10.1016/j.jcrimjus.2017.04.006>

⁴ Anis Widyawati and others, 'Crafting an Ideal Penitentiary Law: A Global Comparative Framework for Indonesia's Correctional System', *Legality: Jurnal Ilmiah Hukum*, 33.2 (2025), 417–44 <https://doi.org/10.22219/ljih.v33i2.40358>

⁵ Ali Mukartono and others, 'Reconstruction of Collusion and Nepotism in Corruption Policy', *Journal of Justice Dialectical*, 3.2 (2025), 111–35 <https://doi.org/10.70720/jjd.v3i2.95>

⁶ Anis Mashdurohatun and others, 'Combating Digital Defamation: Regulations, Challenges and Protecting Reputation', *Journal of Sustainable Development and Regulatory Issues (JSDERI)*, 3.3 (2025), 486–514 <https://doi.org/10.53955/jsderi.v3i3.147>

⁷ Henriyadi Wasono Putro, Agus Sholahuddin and Catur Wahyudi, 'The Role of Social Actors in the Character Resilience of Former Drug Offenders in Surakarta City, Central Java', *International Journal of Research in Social Science and Humanities*, 06.01 (2025), 44–70 <https://doi.org/10.47505/IJRSS.2025.1.4>

⁸ Yousif AbdulRaheem, 'Unveiling the Significance and Challenges of Integrating Prevention Levels in Healthcare Practice', *Journal of Primary Care & Community Health*, 14 (2023) <https://doi.org/10.1177/21501319231186500>

⁹ Aderaw Yenet, Getinet Nibret and Bantayehu Addis Tegegne, 'Challenges to the Availability and Affordability of Essential Medicines in African Countries: A Scoping Review', *ClinicoEconomics and Outcomes Research*, Volume 15 (2023), 443–58 <https://doi.org/10.2147/CEOR.S413546>

¹⁰ Farid Gharibi and others, 'Challenges of Implementing an Effective Primary Health Care Accreditation Program: A Qualitative Study in Iran', *BMC Primary Care*, 24.1 (2023), 270 <https://doi.org/10.1186/s12875-023-02232-0>



narcotics cases was recorded at 47,629, with around 9,000 of them being repeat offenders. This number shows that nearly one in five drug offenders prosecuted are repeat offenders. This phenomenon not only indicates the failure of rehabilitation and guidance during imprisonment, but also reflects the weakness of the social support and reintegration system after prisoners return to society.¹¹

Standardised and procedural rehabilitation models have not been able to adequately address the root causes of drug abuse, which are highly complex and vary greatly from one individual to another.¹² Rehabilitation programmes are still dominated by administrative routines, such as lectures, group discussions, communal worship and skills training, which, although beneficial, are not designed based on risk assessments and the specific needs of each prisoner.¹³ This is contrary to the provisions of Article 36 paragraph (4) and Article 38 of Law Number 22 of 2022 concerning Corrections, which requires that the placement and rehabilitation programmes for prisoners be based on the results of risk assessments and individual needs as outlined in the Social Research. As a result, released prisoners often lack sufficient mental and social readiness to reintegrate into society, and this situation increases the likelihood of them reoffending.¹⁴

In dealing with the complexity of recidivism issues, the correctional system in Indonesia needs to adopt a more contextual approach rooted in local values and substantive justice.¹⁵ Local wisdom that thrives within Indonesian society embodies values such as social responsibility, harmony, respect for community norms, and a restorative approach to conflict resolution.¹⁶ These values have great potential to serve as a foundation in the process of rehabilitating prisoners, particularly in building moral awareness and restoring social relationships. When the rehabilitation of drug convicts relies solely on formal procedures and technical training, character transformation and social reintegration will not be optimally achieved.¹⁷

¹¹ Ana Mourão and others, 'Beyond Recidivism: A Systematic Review Exploring Comprehensive Criteria for Successful Reintegration After Prison Release', *Criminal Justice and Behavior*, 52.8 (2025), 1173–99 <https://doi.org/10.1177/00938548251335322>

¹² Jean Kjellstrand and others, 'Reentering the Community after Prison: Perspectives on the Role and Importance of Social Support', *American Journal of Criminal Justice*, 47.2 (2022), 176–201 <https://doi.org/10.1007/s12103-020-09596-4>

¹³ Oluyomi Abiona Awofeso and Olusegun Adebayo Opesanwo, 'The Pivotal Role of Prison Libraries as an Information Resource for Prisoner Rehabilitation: An Integrative Review of the Literature', *The International Journal of Information, Diversity, & Inclusion*, 8.1 (2024), 61–82 <https://doi.org/https://www.jstor.org/stable/48775520>

¹⁴ Elisabeth Sundari, Hilaire Tegnau and Muhammad Rizqi Alfarizi Ramadhan, 'Reconstructing National Economic Loss in Corruption Crimes', *Journal of Justice Dialectical*, 3.2 (2025), 136–54 <https://doi.org/10.70720/jjd.v3i2.96>

¹⁵ Anis Mashdurohatun, Rizky Amalia Solichin, and others, 'A Justice and Maslahah-Based Reconstruction of Notary Removal Regulations', *Jurnal Ilmiah Mizani: Wacana Hukum, Ekonomi Dan Keagamaan*, 12.2 (2025), 739 <https://doi.org/10.29300/mzn.v12i2.9406>

¹⁶ Dewa Agung Gede Agung and others, 'Local Wisdom as a Model of Interfaith Communication in Creating Religious Harmony in Indonesia', *Social Sciences & Humanities Open*, 9 (2024), 100827 <https://doi.org/10.1016/j.ssaho.2024.100827>

¹⁷ Didik Sukriono and others, 'Local Wisdom as Legal Dispute Settlement: How Indonesia's Communities Acknowledge Alternative Dispute Resolution?', *Legality: Jurnal Ilmiah Hukum*, 33.1 (2025), 261–85 <https://doi.org/10.22219/ljih.v33i1.39958>



Local wisdom in various regions of Indonesia offers socially and culturally relevant approaches to prisoner rehabilitation, including efforts to prevent recidivism. In Papua, for example, there is a customary conflict resolution practice known as the 'stone burning' ceremony or *barapen*, which serves as a symbol of reconciliation, restoration of relationships, and acknowledgement of wrongdoing within the community.¹⁸ In the Marind indigenous community and several other tribes, values such as collective responsibility, respect for elders, and recognition of the sanctity of social relationships are upheld as effective mechanisms of social control. These principles can be important tools in building prisoners' moral awareness and strengthening their social integration after release.¹⁹

By incorporating local values into the rehabilitation strategy, the correctional system will not only be more contextual, but also more relevant and effective in addressing the root causes of recidivism. Therefore, it is important to develop a rehabilitation model that integrates local wisdom as part of a substantive justice approach based on the values of Pancasila. Various studies have been conducted to examine the effectiveness of rehabilitation programmes for drug offenders, from legal, psychological and institutional perspectives. For example, research by Samsu and Yasin (2021) highlights the importance of optimising the rehabilitation of repeat drug offenders, but does not discuss in depth the integration of local values into the rehabilitation approach.²⁰ Similarly, Oluyomi Abiona Awofeso et al. (2024) show that rehabilitation for narcotics inmates has a constructive impact on their successful reintegration into society.²¹ Meanwhile, Karen Duke and Susanne MacGregor (2024) indicate that current prison conditions are highly concerning and deteriorating, making rehabilitation a viable alternative in handling narcotics-related offenses.²² Research by Wilson Bugner F. Pasaribu et al. (2024) demonstrates that the implementation of rehabilitation for narcotics offenders still requires critical evaluation and more effective policies for its execution.²³ Furthermore, the study by Dakshayani Sinha and Pallavi Keswani (2025) shows that design interventions in prison systems are needed, as current prison models fail to meet the growing demands of modern correctional facilities. Such interventions would support prison community well-being and enhance efforts to improve inmates' psychological conditions and overall welfare. These findings highlight the need for effective policies to facilitate

¹⁸ Deni Yusup Permana and others, 'Integrating Indigenous Wisdom in Environmental Protection: Exploring Village Authority within the Framework of State Responsibility in Indonesia', *Jambura Law Review*, 7.2 (2025), 359–89 <https://doi.org/10.33756/jlr.v7i2.29582>

¹⁹ Roshis Krishna Shrestha and Jean-Noel Patrick L'Espoir Decosta, 'A Socio-Cognitive Approach to Multi-Stakeholder Collaboration for Indigenous Tourism Development: The Case of Nepal's Newars', *Journal of Travel Research*, 64.8 (2025), 1820–42 <https://doi.org/10.1177/00472875241271207>

²⁰ S. Samsu and H. M. Yasin, 'Optimalisasi Pelaksanaan Pembinaan Residivis Narapidana Narkotika Pada Lembaga Masyarakat', *Al-Ishlah: Jurnal Ilmiah Hukum*, 24.1 (2021), 18–38 <https://doi.org/10.56087/aijih.v24i1.60>

²¹ Awofeso and Opesanwo.

²² Karen Duke and Susanne MacGregor, 'Responding to "Wicked Problems": Policy and Governance on Drug-Related Deaths in English and Welsh Prisons, 2015-2021', *International Journal of Drug Policy*, 126 (2024), 104358 <https://doi.org/10.1016/j.drugpo.2024.104358>

²³ Wilson Bugner F. Pasaribu and others, 'Legal Implications in The Implementation of Rehabilitation Assessment for Narcotics Abuse Addicts', *Revista de Gestão Social e Ambiental*, 18.4 (2024), e04731 <https://doi.org/10.24857/rgsa.v18n4-068>



rehabilitation.²⁴ This gap indicates that there are still few studies that comprehensively examine rehabilitation models that integrate local wisdom in efforts to prevent drug recidivism.

Based on this, this study aims to analyse the weaknesses of the current approach to rehabilitating drug convicts and to offer an alternative approach based on local wisdom values as a strategy for preventing recidivism. Using a socio-legal approach, this article examines the potential for integrating local cultural values, particularly in Papua, and the principles of Pancasila justice into the correctional system in Indonesia. Through this study, it is hoped that a more contextual, humane, and adaptive policy direction can be formulated in response to the diverse social realities of Indonesian society.

METHOD

This research uses the socio-legal method, an approach that not only examines written legal norms but also considers the social reality in the implementation of rehabilitation for drug convicts. This research is descriptive-analytical in nature, aiming to provide a detailed and systematic description of rehabilitation policies and the potential for integrating local wisdom in preventing recidivism. Secondary data is the main source, which includes legislation, legal doctrine, previous research results, and relevant scientific literature. Primary legal materials consist of Law No. 22 of 2022 concerning Corrections, Law No. 35 of 2009 concerning Narcotics, and a number of Minister of Law and Human Rights Regulations related to rehabilitation.²⁵ This research uses a statute approach and a conceptual approach to understand the norms and theories underlying coaching. The constructivist paradigm is used to capture the meaning of law based on the interpretations of the social actors involved. The analysis is qualitative and inductive, to interpret the data in depth and draw conclusions based on patterns and context. This research aims to provide policy recommendations that are more contextual and based on substantive justice values.²⁶

RESULT AND DISCUSSION

Limitations of the Existing Rehabilitation Policy Framework

Recidivism among drug offenders is a major challenge in Indonesia's correctional system. Based on data from the Directorate General of Corrections in 2023, there were 47,629 prisoners and detainees convicted of narcotics offences, with around 9,000 of them being repeat offenders. This indicates that nearly one in five drug convicts reoffend after serving their sentences. The high recidivism rate reflects the suboptimal rehabilitation process implemented in correctional institutions, particularly for complex and multifactorial cases of drug abuse.²⁷

²⁴ Dakshayani Sinha and Pallavi Keswani, 'Rehabilitation vs Punishment: How Prison Design System Shapes Behaviour', *SSRN Electronic Journal*, 2025 <https://doi.org/10.2139/ssrn.5317727>

²⁵ Ulang Mangun Sosiawan, 'The Application of Group Social Guidance in the Development of Drug Convicts in Correctional Institutions', *Jurnal Penelitian Hukum De Jure*, 21.3 (2021), 345 <https://doi.org/10.30641/dejure.2021.V21.345-368>

²⁶ Pujiyono Suwadi and others, 'Judges' Role in Suspect Determination and Evolving Legal Concepts', *Journal of Justice Dialectical*, 3.2 (2025), 176–97 <https://doi.org/10.70720/jjd.v3i2.98>

²⁷ Tony Ward and others, 'Urgent Issues and Prospects in Correctional Rehabilitation Practice and Research', *Legal and Criminological Psychology*, 27.2 (2022), 103–28 <https://doi.org/10.1111/lcrp.12211>



The factors contributing to recidivism among drug offenders are diverse. These include physiological and psychological dependence on addictive substances, weak social support after release, and limited access to employment and healthy environments.²⁸ In addition, the strong social stigma against ex-convicts also makes it difficult for them to re-adapt to society. This study shows that recidivism among drug convicts correlates with ineffective rehabilitation and the absence of sustainable aftercare programs following release from prison.²⁹ One significant factor contributing to the high rate of recidivism is the weakness of the current rehabilitation approach, which remains standardized and procedural in nature. The rehabilitation model in most narcotics prisons is still dominated by administrative activities such as lectures, training, and communal worship without conducting risk assessments and identifying individual needs.³⁰ However, Article 36 paragraph (4) and Article 38 of Law Number 22 of 2022 concerning Corrections require that rehabilitation programs be based on the results of risk assessments and the needs of prisoners.³¹

Major challenges in implementing effective rehabilitation include budget constraints, a shortage of professional human resources, and the lack of medical rehabilitation facilities in most of the 25 specialised narcotics prisons scattered across Indonesia.³² In fact, there are still 20 provinces that do not have specialised prisons for drug offenders, meaning that drug abusers and addicts are housed together with general prisoners, which actually increases the risk of relapse and strengthens drug trafficking networks within prisons.³³ Not only technical aspects, the approach to rehabilitating drug convicts also faces challenges from a conceptual perspective. The guidance that has been implemented so far is still more oriented towards administrative behavioural adjustment, rather than substantive personality transformation and social rehabilitation.³⁴ This ignores the fact that drug abuse is not only a legal issue, but is also closely related to social, cultural and psychological factors. Therefore, standardized and normative guidance is unable to address the

²⁸ Nora D. Volkow and Carlos Blanco, 'Substance Use Disorders: A Comprehensive Update of Classification, Epidemiology, Neurobiology, Clinical Aspects, Treatment and Prevention', *World Psychiatry*, 22.2 (2023), 203–29 <https://doi.org/10.1002/wps.21073>

²⁹ Carollyne Youssef, 'Prison to Desistance: (Re)Integration and Aftercare for Those Released from Prison', *The Journal of Forensic Practice*, 25.4 (2023), 356–74 <https://doi.org/10.1108/JFP-04-2023-0013>

³⁰ Aman Singh and Subrajeet Mohapatra, 'Decision Tree Ensemble Approach for Recidivism Risk Classification Among Heinous Crime Convicts', *SN Computer Science*, 5.1 (2024), 195 <https://doi.org/10.1007/s42979-023-02484-8>

³¹ Ellen Vandennieuwenhuysen, 'A Right to Rehabilitation through Transfer or a Right to Not Be Transferred? Identifying Potential Beneficiaries through Nationality and Residence', *New Journal of European Criminal Law*, 13.3 (2022), 270–93 <https://doi.org/10.1177/20322844221122199>

³² Debbie Ann Loh, Emma Plugge and Marie-Claire Van Hout, 'Continuity of Opioid Substitution Treatment between Prison and Community in Southeast Asia: A Scoping Review', *International Journal of Drug Policy*, 112 (2023), 103957 <https://doi.org/10.1016/j.drugpo.2023.103957>

³³ Teguh Hartono, Vadira Hanami and Fanniya Dyah Prameswari, 'Drug Abuse Rehabilitation Policies in Indonesia: A Comparison with Vietnam, Australia and Portugal', *Wacana Hukum*, 29.2 (2023), 163–80 <https://doi.org/10.33061/wh.v29i2.9576>

³⁴ S. M. Yasir Arafat and others, 'Prison Mental Health in South-East Asia: A Narrative Review', *Brain and Behavior*, 14.8 (2024) <https://doi.org/10.1002/brb3.70004>



depth of individual problems experienced by drug convicts, let alone break the cycle of addiction and crime that surrounds them.³⁵

The correctional system also does not yet optimally accommodate the principle of individualised correction, which treats prisoners as subjects with different needs, backgrounds and risks. In practice, individual assessments are still a formality or are not even carried out regularly.³⁶ Therapeutic community-based rehabilitation programs are not yet fully supported by adequate assessment instruments, such as the use of Individual Correctional Plans, which should form the basis for the development of rehabilitation programs.³⁷ Without proper assessment, coaching programs become mere routines without clear direction. Another crucial challenge is the weak integration between correctional institutions and other institutions that should be involved in the rehabilitation and social reintegration process.³⁸ The roles of the National Narcotics Agency, the Social Services Agency, and local NGOs have not been systematically coordinated in supporting aftercare and post-release assistance programs. As a result, released prisoners often return to the same environment as before, without effective social control. In such circumstances, the potential for recidivism is higher because former prisoners are once again caught up in social pressures and old networks that are permissive towards narcotics.³⁹

In this context, the rehabilitation of drug convicts cannot be left solely to correctional officers. A comprehensive and participatory approach is needed, involving families, communities and community leaders, especially in the process of social reintegration.⁴⁰ This approach is still very limited in its application in most correctional institutions. In fact, the concept of correctional justice mandated by the Correctional Law emphasises the restoration of prisoners' social relationships with the community, not merely the administrative settlement of their sentences.⁴¹ The

³⁵ Ejo Imandeka and others, 'Exploring the World of Smart Prisons: Barriers, Trends, and Sustainable Solutions', ed. by David C Mohr, *Human Behavior and Emerging Technologies*, 2024.1 (2024) <https://doi.org/10.1155/2024/6158154>

³⁶ Ulrike Bialas, 'Who Is a Minor? Age Assessments of Refugees in Germany and the Classificatory Multiplicity of the State', *Ethnic and Racial Studies*, 48.4 (2025), 740–62 <https://doi.org/10.1080/01419870.2024.2404483>

³⁷ Maria Economidou-Kogetsidis, "'The Language Is Very Formal and Appropriate": L2 Learners' in/Appropriateness Evaluations and Metapragmatic Judgments in Student-Faculty Emails', *Journal of Pragmatics*, 217 (2023), 17–32 <https://doi.org/10.1016/j.pragma.2023.09.001>

³⁸ Sonja Snacken, Caroline Devynck and Kasia Uzieblo, 'Dignity, Social Reintegration of Prisoners, and the New Penal Power: European Human Rights, Experiences of Belgian Prisoners, and Professional Practices', *International Journal of Offender Therapy and Comparative Criminology*, 66.9 (2022), 980–1000 <https://doi.org/10.1177/0306624X221099489>

³⁹ Alessandro Corda, 'Reshaping Goals and Values in Times of Penal Transition: The Dynamics of Penal Change in the Collateral Consequences Reform Space', *Law & Social Inquiry*, 49.3 (2024), 1479–1509 <https://doi.org/10.1017/lsi.2023.46>

⁴⁰ Rosemary Ricciardelli, Cindy Whitten and Matthew Johnston, "'How Are We Gonna Get Them off the Drugs If They're Allowed to Stay on It?' Correctional Officer Perspectives on Overdose Prevention Sites in Prisons', *Criminal Justice Studies*, 37.1 (2024), 39–58 <https://doi.org/10.1080/1478601X.2023.2275795>

⁴¹ Cindy Whitten, Rosemary Ricciardelli and Matthew S. Johnston, "'We Shouldn't Encourage Drug Use": Unpacking Correctional Officer Opposition and Support of the Prison Needle Exchange Program', *Social Sciences & Humanities Open*, 8.1 (2023), 100736 <https://doi.org/10.1016/j.ssaho.2023.100736>



absence of a contextual and value-based approach is a fundamental weakness in the current coaching model. In fact, Indonesian society is rich in local wisdom that embodies social values such as collective responsibility, acknowledgement of mistakes, and restoration of relationships. These values have great potential to be used as a foundation in prisoner rehabilitation strategies, particularly in strengthening moral awareness and rebuilding self-confidence and healthy social relationships.⁴² Given the complexity of recidivism and the challenges faced in rehabilitating drug offenders, it is time for rehabilitation to be directed towards a substantive justice-based approach that integrates local cultural values and the principles of social recovery.⁴³ Rehabilitation should no longer be solely about conforming prisoners to legal norms, but also about completely reconstructing their identity and social relationships. Within this framework, integrating local wisdom into the correctional system can be a strategic alternative in preventing recidivism in the long term.⁴⁴

Weaknesses of Standardized and Administrative Development Models

The current model for rehabilitating drug convicts in Indonesia is still standardized and procedural in nature. This means that all convicts, regardless of the nature of their offence, their psychosocial condition, and their level of dependency, are treated with a relatively similar rehabilitation approach.⁴⁵ In fact, the characteristics of drug convicts vary greatly, ranging from novice users, active users, heavy addicts, to dealers, each of whom requires different interventions. The inaccuracy in standardising the guidance approach is one of the main causes of rehabilitation failure and the increasing number of repeat offenders.⁴⁶ Normatively, Law No. 22 of 2022 on Corrections actually mandates an approach to rehabilitation based on risk assessment and the needs of prisoners. In Article 36 paragraph (4) and Article 38, it is emphasised that placement and development programs must take into account the results of social research, which describes the individual profiles of prisoners.⁴⁷ But in practice, Litmas is often not done thoroughly, or it's just a formal document without being the basis for making an Individual Correctional Plan. As a result, the guidance programs becomes not contextual and not oriented towards the rehabilitative needs of prisoners.⁴⁸

One of the tangible effects of homogeneous rehabilitation is the emergence of formalistic rehabilitation that does not build intrinsic awareness among prisoners. Rehabilitation activities become mere administrative routines that are followed to fulfil administrative requirements, such as lectures, communal worship, or basic skills training.⁴⁹ Prisoners are not given the space to grow based on their potential, interests, and psychosocial conditions. In the long term, such models fail to foster moral awareness and lasting behavioural change, meaning that the likelihood of

⁴² Le Minh Giang and others, “‘If They Get out of Drug Rehab Centers, They’re on Their Own’: Opportunities and Challenges for People Released from Compulsory Drug Rehabilitation Centers to Communities in Vietnam”, *International Journal of Drug Policy*, 128 (2024), 104443 <https://doi.org/10.1016/j.drugpo.2024.104443>

⁴³ Cecilia Tomori and others, “‘In Their Perception We Are Addicts’: Social Vulnerabilities and Sources of Support for Men Released from Drug Treatment Centers in Vietnam”, *International Journal of Drug Policy*, 25.5 (2014), 897–904 <https://doi.org/10.1016/j.drugpo.2014.04.012>

⁴⁴ Thu Vuong and others, ‘Cost-Effectiveness of Center-Based Compulsory Rehabilitation Compared to Community-Based Voluntary Methadone Maintenance Treatment in Hai Phong City, Vietnam’, *Drug and Alcohol Dependence*, 168 (2016), 147–55 <https://doi.org/10.1016/j.drugalcdep.2016.09.008>



reoffending remains high once prisoners return to society.⁵⁰ The implementation of social rehabilitation, such as the therapeutic community approach in prisons, is often not accompanied by consistent periodic psychosocial evaluations.⁵¹ Ideally, the therapeutic community approach should be combined with ongoing assessment, such as the use of the Addiction Severity Index and Level of Service Inventory Revised instruments, which can map changes in the mental condition and motivation of prisoners during the rehabilitation process. Without these instruments, the implementation of therapeutic communities would be limited to group activities without a clear direction and rehabilitative goals.⁵²

In addition to the issue of a standardized approach, the lack of integration between medical and social aspects in rehabilitation is also a significant weakness.⁵³ Drug convicts often have physical and psychological dependencies that require medical intervention, but in many correctional institutions, medical rehabilitation programs cannot be implemented due to limited budgets, facilities and experts.⁵⁴ Most correctional facilities only carry out social rehabilitation, while medical needs, which are the main foundation for recovery, are neglected. This imbalance means that rehabilitation programs are not fully effective and tend to fail to address the root causes of drug abuse comprehensively.⁵⁵ Another weakness lies in the lack of

⁴⁵ Macpherson Uchenna Nnam, Gilbert Enyidah-Okey Ordu, and others, “‘When I Take Drugs, I Don’t Care’: Insights into the Operational Dynamics of Male Violent Offenders in a Correctional Centre”, *International Journal of Offender Therapy and Comparative Criminology*, 66.13–14 (2022), 1454–74 <https://doi.org/10.1177/0306624X211022653>

⁴⁶ Rosemary Ricciardelli, Mark Stoddart and Heather Austin, ‘News Media Framing of Correctional Officers: “Corrections Is so Negative, We Don’t Get Any Good Recognition”’, *Crime, Media, Culture: An International Journal*, 20.1 (2024), 40–58 <https://doi.org/10.1177/17416590231168337>

⁴⁷ Matthew S Johnston and Rosemary Ricciardelli, ‘Invisible Ghosts of Care and Penalty: Exploring Canadian Correctional Workers’ Perceptions of Prisoner Well-Being, Accountability and Power’, *Criminology & Criminal Justice*, 24.1 (2024), 291–312 <https://doi.org/10.1177/17488958221105825>

⁴⁸ A.I. Schaap and others, ‘Moral Dilemmas of Dutch Prison Staff: a Thematic Overview from All Professional Disciplines’, *Corrections*, 9.2 (2024), 246–63 <https://doi.org/10.1080/23774657.2022.2089405>

⁴⁹ Refiloe Legodi and Misheck Dube, ‘Community Reintegration of Offenders at an Overcrowded Rural Correctional Facility: Work Experiences of Correctional Officials’, *Social Sciences*, 12.9 (2023), 489 <https://doi.org/10.3390/socsci12090489>

⁵⁰ Apei Song and Jize Jiang, ‘Coercive Rehabilitation and Therapeutic Control: How the Police Navigate the Penal-Welfare Nexus in Chinese Drug Governance’, *Policing and Society*, 35.9 (2025), 1203–18 <https://doi.org/10.1080/10439463.2025.2472642>

⁵¹ Michela Scalpello, ‘Surviving in a Small Island State Prison. Analysing Prison Officer Support and Assistance as Narrated by People in Prison’, *International Journal of Law, Crime and Justice*, 70 (2022), 100545 <https://doi.org/10.1016/j.ijlcj.2022.100545>

⁵² Alexander L. Burton and others, ‘Understanding Who Is Hired to Work in U.S. Prisons and Why It Matters: A Call for Research’, *Corrections*, 9.2 (2024), 287–308 <https://doi.org/10.1080/23774657.2022.2101161>

⁵³ Saeed Shahabi and others, ‘Integrating Rehabilitation Services into Primary Health Care: Policy Options for Iran’, *BMC Health Services Research*, 22.1 (2022), 1317 <https://doi.org/10.1186/s12913-022-08695-8>

⁵⁴ Abdullah M. Alanazi and others, ‘The Intersection of Health Rehabilitation Services with Quality of Life in Saudi Arabia: Current Status and Future Needs’, *Healthcare*, 11.3 (2023), 389 <https://doi.org/10.3390/healthcare11030389>

⁵⁵ Letizia Castelli and others, ‘The Role of Technological Rehabilitation in Patients with Intensive Care Unit Weakness: A Randomized Controlled Pilot Study’, *Journal of Clinical Medicine*, 12.7 (2023), 2612 <https://doi.org/10.3390/jcm12072612>



community and traditional leader involvement in prisoner rehabilitation, especially for those from indigenous communities.⁵⁶ The rehabilitation system has not provided adequate space for local values to play a role in the process of social recovery and post-release integration.⁵⁷ This is contrary to the character of Indonesian society, which has a collective value system and respect for traditional norms. When rehabilitation is carried out in a rigid and administrative manner, prisoners lose their connection to the socio-cultural roots that should be the main strength in the process of self-transformation.⁵⁸

Considering these weaknesses, it is clear that the standardized, administrative and contextual model of rehabilitation for drug offenders has not been able to substantially address the challenges posed by repeat offenders.⁵⁹ This approach tends to be 'one-size-fits-all' and fails to treat prisoners as individuals with complex backgrounds and unique rehabilitation needs. Therefore, the renewal of the correctional model needs to be directed towards an approach that is based on individual assessment, integrated across sectors, and adopts local values as a real social force. The transformation of rehabilitation from an administrative approach to a humanistic approach is a strategic step that cannot be delayed any longer.⁶⁰

Local Wisdom as a Normative and Social Rehabilitation Resource

The concept of justice in criminal law cannot only be viewed from the aspect of formal legality but must also reflect substantive justice. Substantive justice emphasises the importance of law in human life and makes law a tool for achieving goodness. In the context of law enforcement, substantive justice means that the process of rehabilitating prisoners must focus on restoring human dignity and worth, not just serving a sentence.⁶¹ Therefore, the correctional system should be able to bring about comprehensive behavioural change and social reintegration of prisoners. The Indonesian Corrections Act No. 22 of 2022 emphasises that the purpose of rehabilitation is to help prisoners realise their mistakes, reform themselves, and not repeat their criminal behaviour.⁶² However, in practice, the approach applied still leans more towards legal and procedural aspects. Prisoners' participation in rehabilitation programs is often assessed solely on the basis of formal attendance,

⁵⁶ Nicola Latronico and others, 'Critical Illness Weakness, Polyneuropathy and Myopathy: Diagnosis, Treatment, and Long-Term Outcomes', *Critical Care*, 27.1 (2023), 439 <https://doi.org/10.1186/s13054-023-04676-3>

⁵⁷ Pauline Kleinitz and others, 'Integrating Rehabilitation into Health Systems: A Comparative Study of Nine Middle-Income Countries Using WHO's Systematic Assessment of Rehabilitation Situation (STARS)', ed. by Samir Garg, *PLOS ONE*, 19.2 (2024), e0297109 <https://doi.org/10.1371/journal.pone.0297109>

⁵⁸ Mfonido Ekong and others, 'From the Intensive Care Unit to Recovery: Managing Post-Intensive Care Syndrome in Critically Ill Patients', *Cureus*, 2024 <https://doi.org/10.7759/cureus.61443>

⁵⁹ Andrei Efremov, 'Psychiatry in the Context of Changing Cultural Norms: Mental Disorders among Migrants and Refugees', *Journal of Behavioral and Cognitive Therapy*, 35.4 (2025), 100544 <https://doi.org/10.1016/j.jbct.2025.100544>

⁶⁰ Georgios Tsekouropoulos and others, 'Sustainable Approaches to Medical Tourism: Strategies for Central Macedonia/Greece', *Sustainability*, 16.1 (2023), 121 <https://doi.org/10.3390/su16010121>

⁶¹ Rachel Neill and others, 'Prioritizing Rehabilitation in Low- and Middle-Income Country National Health Systems: A Qualitative Thematic Synthesis and Development of a Policy Framework', *International Journal for Equity in Health*, 22.1 (2023), 91 <https://doi.org/10.1186/s12939-023-01896-5>

⁶² Paul Atagamen Aidonjoe and others, 'Criminal Law Perspectives on Medical Legal Issues in Telemedicine', *Journal of Justice Dialectical*, 3.2 (2025), 198–222 <https://doi.org/10.70720/jjd.v3i2.47>



rather than actual behavioural transformation. This illustrates that the rehabilitation system is still far from meeting expectations of substantive justice that supports holistic human recovery.⁶³

In the context of national legal philosophy, substantive justice is in line with Pancasila justice, which is based on the values of wisdom, humanity, and social justice. Pancasila justice is not mathematical or vindictive justice, but rather justice that positions humans as dignified individuals who have the ability to repent and improve themselves.⁶⁴ The Second Principle, 'Just and civilised humanity', serves as the main basis for treating prisoners humanely. Meanwhile, the Fifth Principle, 'Social justice for all Indonesian people', encourages the rehabilitation process to take into account social circumstances, cultural origins, and structural inequalities that trigger criminal acts.⁶⁵ Pancasila justice also rejects discriminatory and standardized approaches to development. Everyone should be treated fairly based on their needs, abilities, and rehabilitative potential. Thus, prisoners should not be viewed merely as objects in the penal system, but as subjects who are entitled to rehabilitation and empowerment. In this context, the Pancasila approach, which focuses on justice, will create opportunities for comprehensive development, not only in terms of behaviour, but also in terms of spirituality, social values and cultural relations.⁶⁶

Criticism of the correctional system, which tends to be legalistic and formalistic, is important because it fails to reflect the principles of justice in Pancasila. Many prisoners participate in rehabilitation programs only because of administrative pressure, rather than out of a moral awareness that has developed within themselves. As a result, after their release, they lack the values and character strengths necessary to return to a healthy social life.⁶⁷ This type of development model only produces artificial compliance, not real change. Thus, integrating the values of Pancasila justice into the correctional system is a must in order to create truly fair rehabilitation. Pancasila, as the foundation of the state and the source of all laws in Indonesia, must be the spirit behind every aspect of prisoner rehabilitation.⁶⁸ By viewing prisoners as individuals who can change and be reformed, a correctional system based on Pancasila will create relevant, humane, and socially just rehabilitation. This is a type

⁶³ Mashdurohatun, Solichin, and others.

⁶⁴ Bambang Manumayoso and others, 'Sustainable Tourism in Indonesia's Ring of Fire: Toward Ecological Justice and Green Energy', *Journal of Sustainable Development and Regulatory Issues (JSDEI)*, 3.3 (2025), 590–615 <https://doi.org/10.53955/jsderi.v3i3.105>

⁶⁵ Geofani Milthree Saragih, Ade Sathya Sanathana Ishwara and Rengga Kusuma Putra, 'Evaluation of the Implementation of Pancasila Values and Human Rights Enforcement in Indonesian Judicial System Through Constitutional Approach', *Reformasi Hukum*, 28.3 (2024), 202–217 <https://doi.org/https://doi.org/10.46257/jrh.v28i3.1082>

⁶⁶ Adnan Hamid, M.Rizky Aldila and Adila Meytiara Intan, 'The Urgency of Labor Law for Informal Sector Workers in the Welfare State Concept: An Evidence in Indonesia', *International Journal of Research in Business and Social Science* (2147- 4478), 11.6 (2022), 528–41 <https://doi.org/10.20525/ijrbs.v11i6.2036>

⁶⁷ Syamsul Arief, Fauzie Yusuf Hasibuan and Lilik Mulyadi, 'Reflecting Pancasila in Environmental Crimes Enforcement: Diffusing Values to Indonesia's Laws', *Pancasila and Law Review*, 5.1 (2024), 19–30 <https://doi.org/10.25041/plr.v5i1.3457>

⁶⁸ Vikram Patil and others, 'Money, Land or Self-Employment? Understanding Preference Heterogeneity in Landowners' Choices for Compensation Under Land Acquisition in India', *Land Use Policy*, 97.104802 (2020) <https://doi.org/https://doi.org/10.1016/j.landusepol.2020.104802>



of justice that not only creates a deterrent effect, but also instils hope and strengthens social structures.⁶⁹

Integrating Local Wisdom into the Rehabilitation Continuum

Indonesia is renowned as a country with a rich cultural diversity, and within it have developed various forms of local wisdom that have long been the foundation of community life.⁷⁰ Local wisdom not only serves as an informal social system for regulating community life, but also encompasses values of justice, shared responsibility, and the restoration of social relations. In the context of prisoner development, these values have great potential to be incorporated as elements of a more contextual, participatory, and community-based rehabilitation strategy.⁷¹ In traditional Papuan society, for example, there is a ritual called *barapen* or stone burning, which symbolically represents reconciliation and the restoration of relationships between individuals and communities.⁷² This activity not only serves as a means of conflict resolution, but also as a medium for acknowledging mistakes and moral learning in a shared context. Values such as collective responsibility, respect for elders, and recognition of local social norms can be effective tools for rehabilitating prisoners, particularly in fostering moral awareness and social integrity after serving their sentences.⁷³

The integration of local values in guidance is in line with the restorative justice approach, which focuses on conflict resolution not only on the perpetrator and punishment, but also on the victim, the community, and the restoration of social relations.⁷⁴ In many indigenous communities in Indonesia, violations are resolved through deliberation, public apologies, and restoration of social harmony. This approach is more profound than simply serving a criminal sentence in the formal system, and provides an opportunity for behavioural change based on awareness, rather than mere compliance.⁷⁵ One of the shortcomings of the current law enforcement system is the lack of involvement of community leaders, religious leaders, or local communities in the rehabilitation process of prisoners. In fact, social participation in the local context greatly influences the success of prisoners'

⁶⁹ Song and Jiang.

⁷⁰ Thriwaty Arsal, Dewi Liesnoor Setyowati and Puji Hardati, 'The Inheritance of Local Wisdom for Maintaining Peace in Multicultural Society', *Journal of Aggression, Conflict and Peace Research*, 15.2 (2023), 137–51 <https://doi.org/10.1108/JACPR-01-2022-0673>

⁷¹ Muryanto Amin and Alwi Dahlan Ritonga, 'Diversity, Local Wisdom, and Unique Characteristics of Millennials as Capital for Innovative Learning Models: Evidence from North Sumatra, Indonesia', *Societies*, 14.12 (2024), 260 <https://doi.org/10.3390/soc14120260>

⁷² Yulius Kurnia Susanto, Astrid Rudyanto and Deasy Ariyanti Rahayuningsih, 'Redefining the Concept of Local Wisdom-Based CSR and Its Practice', *Sustainability*, 14.19 (2022), 12069 <https://doi.org/10.3390/su141912069>

⁷³ Jill van de Rijt, Esther F.J.C. van Ginneken and Miranda M. Boone, 'Normalisation by Default and Normalisation by Design: A Systematic Review of Empirical Studies on the Normalisation of Prison Life', *Incarceration*, 4 (2023) <https://doi.org/10.1177/26326663231196671>

⁷⁴ Sirpa M. Manninen and Teija Makkonen, 'Prisoners' Perceptions and Their Agency on Sustainability Transformation in Finland', *Sustainable Development*, 2025 <https://doi.org/10.1002/sd.70372>

⁷⁵ Paulo Rocha, 'Understanding the Impact of Organizational Culture on Interagency Efforts in Offender Rehabilitation', *International Journal of Organization Theory & Behavior*, 2025 <https://doi.org/10.1108/IJOTB-10-2024-0211>



reintegration into the community.⁷⁶ When rehabilitation is carried out without regard for the values held in the community from which the prisoners originate, a gap will arise between the results of rehabilitation within the prison and social acceptance outside the prison.⁷⁷

The integration of local wisdom also reinforces the values of Pancasila, particularly the second principle civilised and just humanity and the fifth principle social justice for all Indonesian people.⁷⁸ Development that respects the cultural values of the community, strengthens social relations, and encourages behavioural change based on awareness is a manifestation of Pancasila justice itself. In this situation, traditional values and national values do not cancel each other out, but rather support each other in the context of more meaningful development. Thus, local wisdom not only serves as a supplement in the development of prisoners, but can also be used as a normative and practical basis in designing a more fair, contextual, and efficient correctional model.⁷⁹ The integration of these values will not only strengthen prisoners' identity and social acceptance, but will also enrich the national legal system with a more human-oriented and culturally relevant approach. In the long term, this has the potential to significantly reduce recidivism rates because prisoners are truly rehabilitated, not just formally trained.⁸⁰

The idea of integrating local values into the rehabilitation of drug offenders is not merely theoretical, but can also be applied in a structured manner in the social rehabilitation process.⁸¹ The rehabilitation process for prisoners should not be static, but should go through stages tailored to the psychosocial needs of prisoners and the socio-cultural environment from which they come. Therefore, the participation of traditional leaders, families and local communities is crucial to ensure that rehabilitation is carried out comprehensively, from the early stages of sentencing to the stages of social reintegration.⁸²

⁷⁶ Yuchen Meng and Jize Jiang, 'Visible Body and Invisible Mind: Bureaucratic Performance, Self-Rehabilitation, and the Machinery of Chinese Community Corrections', *Criminology & Criminal Justice*, 2024 <https://doi.org/10.1177/17488958241270877>

⁷⁷ Doreen Ingosan Allasiw and others, 'Opportunities and Limitations to Social Learning for Sustainability: Empirical Insights from a Participatory Approach to Community-Based Resource Management in the Philippines', *International Journal of Agricultural Sustainability*, 21.1 (2023) <https://doi.org/10.1080/14735903.2023.2239075>

⁷⁸ Dewa Nyoman Wija Astawaa, Ni Nyoman Lisna Handayani and Vita Meylani, 'The Effectiveness of Local Culture-Based Human Values in Efforts to Strengthen Pancasila Student Profiles in Elementary Schools', *International Journal of Multidisciplinary: Applied Business and Education Research*, 5.4 (2024), 1414–22 <https://doi.org/10.11594/ijmaber.05.04.26>

⁷⁹ Prakoso Prakoso, Fathur Rokhman and Eko Handoyo, 'Pancasila as a Foundation for Legal Reform: Evaluating the Impact of Civic Education on Indonesian Legal Systems', *Journal of Law and Legal Reform*, 5.3 (2024), 1429–68 <https://doi.org/10.15294/jllr.v5i3.16498>

⁸⁰ Francis Chia Hui Lin, 'The Ephemerality and Micro-Historicity of the Postcolonial-Urban: A Critical Case Study of Asia's Urban Mobility', *Journal of Asian Architecture and Building Engineering*, 2025, 1–16 <https://doi.org/10.1080/13467581.2025.2526199>

⁸¹ Malsal Jajuli Haerudin Hermawan and Catharina Dewi Wulansari, 'Sociological Analysis of Restorative Justice in Rehabilitative Law Enforcement for Drug Abuse Cases', *Ius Poenale*, 5.1 (2024), 1–14 <https://doi.org/10.25041/ip.v5i1.3283>

⁸² Liyao Xiao and others, 'How Does New Media Shape the Sense of Belonging and Social Identity? The Social and Psychological Processes of Sustainable Successful Reintegration for Rehabilitated People', *Sustainability*, 16.18 (2024), 7958 <https://doi.org/10.3390/su16187958>



Table 1. Stages of Local Wisdom-Based Social Rehabilitation in the Guidance of Drug Convicts

Stages of Development	Focus of Development	Main Activities	Involvement of Traditional Leaders/Communities
Initial Stage	Values introduction, initial adjustment, cultural assessment	Konseling dasar, orientasi nilai lokal, asesmen sosial dan budaya	Traditional leaders provide moral and cultural reinforcement
Advanced stage	In-depth coaching, behavioural change	Group activities (discussions, cultural reflection), restoration of social relations, skills training	Traditional leaders are involved in cultural discussions and the process of acknowledging wrongdoing
Final stage	Social reintegration and preparation for release	Traditional deliberation, restoration rituals (barapen or similar), advanced training	Traditional leaders and families lead reintegration and social acceptance

Source: data processed by researcher

The implementation of social rehabilitation development based on local wisdom in the context of correctional institutions is an innovative approach that integrates cultural dimensions and deep values into the criminal justice system.⁸³ Each phase of rehabilitation should not be understood merely as an administrative step to fulfil formal requirements, but rather as a comprehensive process of restoring the dignity, honour and social relationships of prisoners.⁸⁴ The initial stage is the introductory phase, in which prisoners are reintroduced to the values of their community through orientation and socio-cultural assessment activities. At this stage, traditional leaders play a significant role in providing an initial understanding of the values that are cherished in the inmates' communities of origin.⁸⁵ Activities such as counselling focused on local values and guided discussions enable prisoners to rebuild emotional bonds and cultural identities that have been severed as a result of the legal process.⁸⁶

The advanced stage is the core of the rehabilitation process, where prisoners are guided to experience a change in attitude, strengthen ethical values, and rebuild social awareness in a reflective manner.⁸⁷ At this stage, traditional leaders or community figures can be involved in group activities such as cultural dialogue, reviewing mistakes, and developing a sense of responsibility through traditional methods. In

⁸³ Hamja Hamja, 'Community-Based Correction (CBC): Efforts to Achieve a Balance Between Rehabilitation and Social Justice', *Jurnal Pembangunan Hukum Indonesia*, 7.1 (2025), 137–49 <https://doi.org/10.14710/jphi.v7i1.137-149>

⁸⁴ Daryna Dzemish Abdulovna, 'Advancing Criminal Justice Reform through Restorative Justice: A Narrative Review', *Sinergi International Journal of Law*, 2.4 (2024), 274–85 <https://doi.org/10.61194/law.v2i4.719>

⁸⁵ Marica Spalletta, Maria Elena D'Amelio and Paola De Rosa, 'On-Screen Leadership Models and beyond-the-Screen Celebrification Processes in the Italian Teen Drama Mare Fuori', *Celebrity Studies*, 16.2 (2025), 227–45 <https://doi.org/10.1080/19392397.2024.2449335>

⁸⁶ Macpherson Uchenna Nnam, Emeka J. Owan, and others, '"...Even Correctional Institutions Are Not Safe": A Qualitative Study of Campus Secret Cults/Cultism among Selected Inmates in a Custodial Centre', *International Journal of Law, Crime and Justice*, 68 (2022), 100509 <https://doi.org/10.1016/j.ijlcrj.2021.100509>

⁸⁷ Anis Mashdurohatun, I Made Dwi Jayantara, and others, 'Delayed Justice in Protecting Emergency Medical Workers', *Journal of Sustainable Development and Regulatory Issues (JSDEI)*, 3.2 (2025), 347–71 <https://doi.org/10.53955/jsderi.v3i2.116>



Papua, the principle of reconciliation is not only a symbol, but also an element of ceremonies that strengthen social bonds within the community. Such activities have a significant psychological and spiritual impact because they are rooted in values that are deeply embedded in society, making them very effective in supporting the rehabilitation process of prisoners.⁸⁸

The final stage is the reintegration phase, which aims to prepare prisoners to return to society. In the context of local wisdom, this process is not carried out mechanically, but rather through a deep socio-cultural approach.⁸⁹ Traditional leaders can lead rituals or traditional deliberations as a sign of recognition and acceptance of prisoners back into the community. Activities such as these play an important role in reducing stigma and creating a favourable social environment for prisoners to start a new life. In the context of Pancasila justice, social reintegration reflects the principles of social justice and civilised and fair humanity. With this approach, development is not merely about compliance with legal norms, but also about restoring identity and reconstructing social relations as a whole.⁹⁰

The high rate of recidivism among drug offenders indicates that conventional rehabilitation methods have not been successful in creating legal awareness and permanent behavioural change.⁹¹ An assessment of the correctional system in prisons reveals a prevalence of standardized, procedural approaches that pay little attention to the socio-cultural context. As a result, an alternative development model is needed that is more contextual, humanistic, and based on local values and the principles of Pancasila justice.⁹² The local wisdom-based development model within the framework of Pancasila justice is designed to address the weaknesses of the formalistic approach by integrating cultural values that are alive in society. This approach emphasises not only administrative compliance, but also moral awareness, social responsibility, and the restoration of social relationships.⁹³ By combining traditional values and the principles of Pancasila, rehabilitation is aimed at addressing the psychological, spiritual, and social dimensions of prisoners as a whole. This model begins with an individual assessment that focuses on culture and society, describing the background, local values, and social relationships of prisoners. The aim is to ensure that the rehabilitation

⁸⁸ Sergio Grossi and Alessandra Augelli, 'The Influence of Spirituality on the Education of Incarcerated Individuals: Reflections on the Exceptional Experience of Police-Free Prisons in Brazil', *Religions*, 16.5 (2025), 654 <https://doi.org/10.3390/rel16050654>

⁸⁹ Keren Gueta, Gila Chen and Natti Ronel, 'Trauma-Oriented Recovery Framework with Offenders: A Necessary Missing Link in Offenders' Rehabilitation', *Aggression and Violent Behavior*, 63 (2022), 101678 <https://doi.org/10.1016/j.avb.2021.101678>

⁹⁰ Emily I. Troshynski, Carolyn Willis and Kara Forrai, "'Knowing and Working With Someone Who Has Made It Means I'm Going to Make It Too": Experiential Knowledge as a Catalyst for Transformation in Reentry and Beyond', *Criminal Justice and Behavior*, 52.2 (2025), 254–76 <https://doi.org/10.1177/00938548241291027>

⁹¹ Nalini Narkeyah and others, 'The Efficacy of Rehabilitation Programs in Preventing Drug Relapse Among Prisoners in Malaysia', *Alcoholism Treatment Quarterly*, 44.1 (2026), 37–51 <https://doi.org/10.1080/07347324.2025.2528756>

⁹² Ronald Osei Mensah and Sarah Gyamfua Akuoko, 'Triggers to Repeated Criminal Behaviour in Ghana: An Analysis of the Nsawam Prison through a Case Study Approach', *Cogent Arts & Humanities*, 10.2 (2023) <https://doi.org/10.1080/23311983.2023.2268394>

⁹³ Kabelo Esther Rathobei, Helena Ranängen and Åsa Lindman, 'Exploring Broad Value Creation in Mining - Corporate Social Responsibility and Stakeholder Management in Practice', *The Extractive Industries and Society*, 17 (2024), 101412 <https://doi.org/10.1016/j.exis.2024.101412>



programs is tailored to the prisoners' lives, including their language, traditions, and values. This assessment forms the basis for designing rehabilitation programs, which cover medical, social, spiritual and cultural aspects.⁹⁴

Implementation of holistic guidance involving correctional officers, health workers, religious leaders, community leaders, and relatives.⁹⁵ In this process, prisoners are not only involved in regular activities such as lectures or training, but are also guided in reflection, acknowledgement of wrongdoing, and restoration of social relationships. Local values such as discussion, apology, or reconciliation ceremonies that have proven successful in indigenous communities can be applied as elements of the rehabilitation plan.⁹⁶ The main pillar of this model is a local wisdom approach based on Pancasila justice, which views humans as dignified beings who can be reformed and empowered. The principles of humanity, justice and civility form the basis for the humane treatment of prisoners, while the principle of social justice ensures that the rehabilitation process is carried out without discrimination and takes into account the socio-cultural conditions of prisoners. Justice is now measured not by the punishment served, but by the extent to which a person has been successfully rehabilitated as an individual and a member of society.⁹⁷ This model also includes a community-based social reintegration process, in which traditional leaders and the community are involved from the outset in the development process. The aim is to ensure that prisoners are accepted back into their communities with minimal stigma and receive adequate social support to start a new life. The use of local wisdom during the reintegration stage has been proven to strengthen prisoners' identities and reduce the risk of relapse or repeat offences.⁹⁸

This model can be implemented effectively, there needs to be adjustments to correctional policies that support the integration of local values into rehabilitation regulations.⁹⁹ In addition, training for correctional officers on culturally-based approaches and substantive justice is important to bridge the gap between regulations and social reality. Thus, correctional institutions are not only places to serve sentences, but also serve as venues for social reconstruction and moral rehabilitation. This model of guidance is expected to be a form of legal innovation that not only addresses

⁹⁴ Zahed Ghaderi and others, 'Corporate Social Responsibility, Customer Satisfaction, and Trust in the Restaurant Industry', *Journal of Foodservice Business Research*, 28.6 (2025), 1215–46 <https://doi.org/10.1080/15378020.2024.2318523>

⁹⁵ Olivia J. Hull, Olivia D. Breckler and Lisa A. Jaegers, 'Integrated Safety and Health Promotion among Correctional Workers and People Incarcerated: A Scoping Review', *International Journal of Environmental Research and Public Health*, 20.12 (2023), 6104 <https://doi.org/10.3390/ijerph20126104>

⁹⁶ Andrew Day, Armon Tamatea and Lynore Geia, 'Cross-Cultural Practice Frameworks in Correctional Settings', *Aggression and Violent Behavior*, 63 (2022), 101674 <https://doi.org/10.1016/j.avb.2021.101674>

⁹⁷ Natasha P. Sobers and others, 'Faith-Based Leaders' Perceptions on the Implementation of Programs to Promote Healthy Lifestyles in Churches in Barbados- A Mixed-Methods Analysis', *BMC Public Health*, 25.1 (2025), 2191 <https://doi.org/10.1186/s12889-025-23245-7>

⁹⁸ Johan Axelsson, Leni Eriksson and Lina Grip, 'Managing Violent Extremist Clients in Prison and Probation Services: A Scoping Review', *Terrorism and Political Violence*, 36.4 (2024), 488–511 <https://doi.org/10.1080/09546553.2023.2169144>

⁹⁹ Gwenda M. Willis and Tony Ward, 'Evidence for the Good Lives Model in Supporting Rehabilitation and Desistance from Offending', in *The Wiley Handbook of What Works in Correctional Rehabilitation* (Wiley, 2024), pp. 299–309 <https://doi.org/10.1002/9781119893073.ch22>



technical issues of correctional services, but also builds a foundation for punishment that is more relevant to national values.¹⁰⁰ With this approach, the rehabilitation of drug convicts is not only aimed at steering them away from crime, but also bringing them closer to the noble values of the nation. The desired transformation is the emergence of convicts as dignified, responsible individuals who are ready to rejoin society.¹⁰¹

Table 2. Comparison of Conventional Development Models and Local Wisdom-Based Development Models

No	Aspects	Conventional Model	Local Wisdom Model
1.	Approach	Administrative and synchronised	Contextual, participatory, and value-based
2.	Assessment	General and procedural	Individual, culturally and socially based
3.	Actors Involved	Prison officers and counsellors	Prison officers, traditional leaders, clergy, family members
4.	Social Reintegration	Formal compliance and discipline	social, and spiritual transformation
5.	Reintegrasi Sosial	Minimal community involvement	Community involvement from the outset
6.	Value Foundation	Legalistic and retributive	Substantive justice, Pancasila, and local values
7.	Potential for Recidivism Prevention	Low (high recidivism)	High (based on comprehensive change)

Source: data processed by researcher

The table above shows a comparative overview of the fundamental differences between the conventional rehabilitation model and the proposed model based on local wisdom and Pancasila justice.¹⁰² The dominant conventional model, which is administrative, procedural, and homogeneous in nature, has proven to be ineffective in preventing recidivism, as it does not take into account the social, cultural, and psychological dimensions of prisoners.¹⁰³ In contrast, the proposed rehabilitation model emphasises the importance of individual assessments based on socio-cultural contexts, the involvement of community actors such as traditional leaders and families, and the strengthening of Pancasila values as the moral foundation of rehabilitation. With this more holistic approach, rehabilitation is expected to become not only an administrative process, but also a space for real social recovery and transformation for drug convicts.¹⁰⁴

¹⁰⁰ Jize Jiang, 'Rehabilitative Control and Penal Responsivity: Implementing Restraining Orders in Chinese Community Corrections', *Asian Journal of Criminology*, 19.2 (2024), 183–202 <https://doi.org/10.1007/s11417-024-09422-4>

¹⁰¹ Renee E. Young and others, 'International Principles and Standards for the Ecological Restoration and Recovery of Mine Sites', *Restoration Ecology*, 30.S2 (2022) <https://doi.org/10.1111/rec.13771>

¹⁰² Sonia Johnson and others, 'Acute Psychiatric Care: Approaches to Increasing the Range of Services and Improving Access and Quality of Care', *World Psychiatry*, 21.2 (2022), 220–36 <https://doi.org/10.1002/wps.20962>

¹⁰³ Aisya Thalia Faz and others, 'Implementation and Challenges of Carbon Tax to Reduce Emissions in Indonesia', *Journal of Justice Dialectical*, 2.1 (2024), 1–16 <https://doi.org/10.70720/jjd.v2i2.37>

¹⁰⁴ Aris Irawan, Julian Ransangan and Rachel Georghea Sentani, 'Criminal Penalties for Foreigners Engaged in Illegal Fishing Indonesia's ZEE Impact SDGs', *Journal of Sustainable Development and Regulatory Issues (JSDERI)*, 3.1 (2025), 95–120 <https://doi.org/https://doi.org/10.53955/jsderi.v3i1.42>



CONCLUSION

Based on the foregoing discussion, several conclusions can be drawn. The integration of local wisdom values into the rehabilitation of drug convicts is a strategic approach that can overcome the shortcomings of the current rehabilitation model, which tends to be standardized and administrative in nature. By incorporating local cultural values into the social rehabilitation process, rehabilitation becomes not only a tool for behavioural change, but also a means of restoring the identity of prisoners within the socio-cultural context that they recognise and value. This approach strengthens the moral, spiritual and social aspects of the rehabilitation process. More than just technological innovation, this model reflects the manifestation of substantial justice rooted in the values of Pancasila, especially just and civilised humanity and social justice. Thus, the rehabilitation of prisoners needs to be viewed in a broader context as an effort to restore individuals and society. If implemented consistently, this model has the potential to reduce recidivism rates, strengthen social reintegration, and restore the function of correctional institutions as institutions that educate and humanise.

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