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## **Dayak Ngaju Customary Sanctions as a Rehabilitation Mechanism for Drug Addicts in Central Kalimantan**

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### **ABSTRACT**

The high number of drug addicts who have been successfully rehabilitated in Central Kalimantan (2,982 people) in the last 7 years always relates to the role of Dayak tribal leaders. Drug abuse is a significant threat to social cohesion and the sustainability of Dayak culture. The research aimed to analyze how Dayak Ngaju customary sanctions are applied in the rehabilitation of drug addicts and their impact on preserving cultural values. The study was a qualitative approach and used in-depth interviews and participant observations to collect the data from traditional figures and Dayak communities. The findings showed that Customary Sanctions function not only as a form of punishment but also as an effective rehabilitation tool, fostering a sense of accountability and strong social bonds. The study's implications underscore the importance of integrating local wisdom into drug abuse prevention efforts as a means to reinforce the community's social and cultural networks. Future research is recommended to explore the long-term effectiveness of these sanctions in preventing relapse and to compare similar practices across Indigenous communities.

**Keywords:** Local Wisdom; Dayak Ngaju Customary Sanctions; Drug Addicts;

### **ABSTRAK**

Tingginya jumlah pecandu narkoba yang berhasil direhabilitasi di Kalimantan Tengah (2.982 orang) dalam 7 Tahun terakhir tidak terlepas dari peran tokoh adat suku Dayak. Penyalahgunaan narkoba merupakan ancaman signifikan terhadap kohesi sosial dan keberlanjutan budaya masyarakat Dayak. Penelitian ini bertujuan untuk menganalisis bagaimana sanksi adat Dayak Ngaju diterapkan dalam rehabilitasi pecandu narkoba dan dampaknya terhadap pelestarian nilai-nilai budaya. Dengan menggunakan pendekatan kualitatif, penelitian ini memanfaatkan wawancara mendalam dan observasi partisipan untuk mengumpulkan data dari tokoh adat dan masyarakat Dayak. Temuan penelitian

ini mengungkapkan bahwa sanksi adat berfungsi tidak hanya sebagai bentuk hukuman tetapi juga sebagai alat rehabilitasi yang efektif, menumbuhkan rasa tanggung jawab dan ikatan sosial yang kuat. Implikasi penelitian ini menggarisbawahi pentingnya mengintegrasikan kearifan lokal ke dalam upaya pencegahan penyalahgunaan narkoba sebagai sarana untuk memperkuat jaringan sosial dan budaya masyarakat. Penelitian di masa mendatang direkomendasikan untuk mengeksplorasi efektivitas jangka panjang sanksi ini dalam mencegah kekambuhan dan membandingkan praktik serupa di seluruh masyarakat adat.

**Kata Kunci:** Kearifan lokal; Sanksi Adat Dayak Ngaju; Pecandu Narkoba;

## Introduction

Dayak Ngaju culture in Kalimantan Tengah is a rich and diverse tradition that encompasses various aspects of daily life, including language, art, music, and spiritual beliefs. The Dayak Ngaju people are known for their intricate woodcarvings, elaborate tattoos, and unique longhouses that serve as communal living spaces for extended families.<sup>1</sup> Additionally, their traditional ceremonies and rituals are essential in maintaining social cohesion and spiritual harmony within the community.<sup>2</sup> These ceremonies, often featuring elaborate dances and music,<sup>3</sup> provide an important avenue for the Dayak Ngaju people to connect with their ancestors and the natural world. The spiritual beliefs of the Dayak Ngaju are intricately tied to the idea of balance and harmony, with rituals designed to uphold order and peace within the community.<sup>4</sup> Embodying the rich history and values of the indigenous people of the region, the practices serve to preserve their cultural heritage and maintain spiritual connections

<sup>1</sup>Gizca Wahyu Febryningrum and Didik Hariyanto, "John Fiske's Semiotic Analysis in Susi Susanti's Film -- Love All," *KnE Social Sciences*, 2022, <https://doi.org/10.18502/kss.v7i12.11502>.

<sup>2</sup>Linggua Sanjaya Usop, "Peran Kearifan Lokal Masyarakat Dayak Ngaju Untuk Melestarikan Pahewan (Hutan Suci) Di Kalimantan Tengah," *ENGANG: Jurnal Pendidikan, Bahasa, Sastra, Seni, Dan Budaya* 1, no. 1 (2020): 89–95, <https://doi.org/10.37304/enggang.v1i1.2465>.

<sup>3</sup>Petrus Soerjowinoto, Tri Mulyo Wibowo, and Simon Hermawan Baskoro, "Pelaksanaan Rehabilitasi Terhadap Pecandu Narkoba Secara Sukarela Dan Melalui Proses Penegakan Hukum. (Studi Kasus Di BBNP Jateng).," *Hukum Dan Dinamika Masyarakat* 17, no. 1 (2019), <https://doi.org/10.36356/hdm.v17i1.1281>.

<sup>4</sup>Valiana Sashita, "Representasi Budaya Dayak Ngaju Kaharingan Dalam Ritual Tawur Di Kalimantan Tengah," *Literasi: Jurnal Ilmiah Pendidikan Bahasa, Sastra Indonesia Dan Daerah* 14, no. 1 (January 2024): 375–89.

with their environment.<sup>5</sup> For instance, during the Gawai Dayak festival, the Dayak Ngaju people perform traditional dances and music to honour their ancestors and express gratitude for the natural world, thereby strengthening community bonds and preserving cultural practices.<sup>6</sup>

However, drug addiction has emerged as a significant threat to the Dayak Ngaju community's cultural heritage and social structure.<sup>7</sup> The disruption of traditional values, the increase in drug-related crimes, and the deteriorating health of affected individuals have challenged the community's ability to maintain its cultural identity and spiritual harmony.<sup>8</sup> While the Dayak Ngaju has implemented various interventions to address this issue, including Customary Sanctions to combat drug abuse, there is a noticeable gap in the scholarly analysis of how these sanctions function as culturally grounded rehabilitation mechanisms. This study addresses the lack of research on the role of Dayak Ngaju Customary Sanctions as a form of rehabilitation for drug addicts, framing the research problem as: How do Customary Sanctions serve as a rehabilitation tool, and what is their impact on both the rehabilitation of drug addicts and the preservation of Dayak Ngaju cultural values.

Customary Sanctions or customary law, play an important role in maintaining order and harmony within the Dayak Ngaju community.<sup>9</sup> This law ensures that the values and traditions passed down through generations are upheld by individuals in society.<sup>10</sup> This traditional justice system fosters a sense of belonging and mutual respect,

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<sup>5</sup>Zairin Zain, Muhammad Nurhamsyah, and Emilyya Kalsum, "Traditional Concepts of Dayaks in the Longhouse of Nek Bindang Village of West Kalimantan," *A/Z ITU Journal of the Faculty of Architecture* 18, no. 3 (2021), <https://doi.org/10.5505/ituja.2021.26576>.

<sup>6</sup>Atok Kristianus, "Gawai Dayak as Communication Media of Dayak People in Borneo," *Medio* 2, no. 1 (2020).

<sup>7</sup>D F Wati and V Ardelia, "Gawai Dayak: Tradisi Setelah Masa Panen Sebagai Wujud Pluralisme Dalam Masyarakat Di Bumi Sebaloh," *Innovative: Journal Of Social Science Research* 3 (2023).

<sup>8</sup>John Postill, "The Dayak Festival as a Media Ritual of Nation Building," in *Media, Culture and Society in Malaysia*, 1st ed. (Routledge, 2010), <https://doi.org/10.4324/9780203861653-10>.

<sup>9</sup>Linggua Sanjaya Usop and Indra Perdana, "Ritual Hinting Pali as Resistance of the Dayak Ngaju Community (Case Study of Expansion of Large-Scaled Palm Oil Company to Ecology, Dayak Ngaju Community)," *Lakhomi Journal Scientific Journal of Culture* 2, no. 2 (2021), <https://doi.org/10.33258/lakhomi.v2i2.472>.

<sup>10</sup>I. P. Sari, N. Nisyawati, and S. Rohmat, "Ethnoecology of Dayak Ngaju Community in Mantangai Sub-District, Kapuas Regency, Central Kalimantan Province," in *AIP Conference Proceedings*, vol. 2168, 2019, <https://doi.org/10.1063/1.5132517>.

while also preventing behaviors that could disrupt the stability of the community due to the awareness of the consequences of violating Customary Sanctions.<sup>11</sup> Customary Sanctions serve as a foundation for guiding individual interactions, ensuring the preservation of unique cultural heritage,<sup>12</sup> and reinforcing moral and ethical standards. This enables the Dayak Ngaju people to face modernization while preserving their cultural identity for future generations.<sup>13</sup>

Drug addiction poses a serious threat to the Dayak Ngaju community, affecting their cultural heritage and social structure. The rise in drug-related crime, violence, and health issues undermines traditional values and disrupts the fabric of the community.<sup>14</sup> Previous studies have shown that addiction can severely alter not only the individual's life but also the collective identity of indigenous communities.<sup>15</sup> In response, community leaders have launched prevention programs, supported addiction recovery, and tackled drug trafficking.<sup>16</sup> These strategies align with findings from international and national literature, which emphasize the importance of culturally-sensitive rehabilitation approaches in combating addiction in Indigenous populations.<sup>17</sup> Their aim is to educate and empower youth to resist drug temptations. The strategy has proven

<sup>11</sup>Zaenuddin Hudi Prasajo, "Social Change and the Contributions of the Tionghoa, Dayak and Melayu (Tidayu) in West Kalimantan," in *Asia in Transition*, vol. 4, 2017, [https://doi.org/10.1007/978-981-10-0672-2\\_20](https://doi.org/10.1007/978-981-10-0672-2_20).

<sup>12</sup>Anyualatha Haridison et al., "The Shifting Identity of the Dayak in Indonesia," *Asian Affairs(UK)* 51, no. 1 (2024): 1–27, <https://doi.org/10.1080/00927678.2023.2262356>.

<sup>13</sup>Redonna K. Chandler, Bennett W. Fletcher, and Nora D. Volkow, "Treating Drug Abuse and Addiction in the Criminal Justice System: Improving Public Health and Safety," *JAMA*, 2009, <https://doi.org/10.1001/jama.2008.976>.

<sup>14</sup>Lynn Zimmer and Elliott Currie, "Reckoning: Drugs, the Cities, and the American Future.," *Contemporary Sociology* 23, no. 4 (1994), <https://doi.org/10.2307/2076415>; Michael Gossop et al., "Reductions in Criminal Convictions after Addiction Treatment: 5-Year Follow-Up," *Drug and Alcohol Dependence* 79, no. 3 (2005), <https://doi.org/10.1016/j.drugalcdep.2005.01.023>.

<sup>15</sup>Michael D. Lyman, *Drugs in Society: Causes, Concepts, and Control, Eighth Edition, Drugs in Society: Causes, Concepts, and Control, Eighth Edition*, 2016, <https://doi.org/10.4324/9781315474373>.

<sup>16</sup>Misnawati Misnawati et al., "Representation of Cultural Identity of the Dayak Ngaju Community (Structural Dynamic Study)," *JPPi (Jurnal Penelitian Pendidikan Indonesia)* 7, no. 4 (2021).

<sup>17</sup>Fokky Fuad et al., "Ownership of Land: Legal Philosophy and Culture Analysis of Land Property Rights," *Jurnal Media Hukum* 30, no. 2 (2023): 98–116, <https://doi.org/10.18196/jmh.v30i2.18264>; Linggua Sanjaya Usop and Indra Perdana, "Ritual Hinting Pali as Resistance of the Dayak Ngaju Community (Case Study of Expansion of Large-Scaled Palm Oil Company to Ecology, Dayak Ngaju Community)."

effective in other communities with similar socio-cultural contexts.<sup>18</sup> Positive outcomes have been observed, with fewer drug-related incidents and more individuals seeking help. The community has also established a rehabilitation center that integrates local cultural values and practices, offering a holistic approach to recovery.<sup>19</sup> In contrast, nearby communities lacking such culturally-sensitive care have experienced higher rates of drug abuse, further emphasizing the effectiveness of Dayak Ngaju's approach. These efforts not only combat drug addiction but also preserve the community's cultural heritage and well-being for future generations.<sup>20</sup>

The novelty of this study lies in its exploration of Dayak customary sanctions (*sanksi adat*) as an innovative rehabilitation approach to drug addiction. Unlike conventional punitive measures, customary sanctions serves not only as a form of punishment but also as a tool for fostering social cohesion and cultural resilience within the community.<sup>21</sup> This research is unique in its focus on integrating indigenous wisdom with formal healthcare systems, offering a holistic and culturally relevant solution to addiction rehabilitation.

A significant gap in the existing literature is the absence of research on the long-term effectiveness of customary sanctions in preventing relapse. While traditional approaches to addiction treatment have been widely studied, few comparative studies exist between customary sanctions and similar practices in other Indigenous communities. Additionally, the collaboration between customary sanctions and modern

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<sup>18</sup>Mursyid Djawas et al., "The Construction of Islamic Inheritance Law: A Comparative Study of the Islamic Jurisprudence and the Compilation of Islamic Law," *Juris: Jurnal Ilmiah Syariah* 21, no. 2 (2022): 207–19, <https://doi.org/10.31958/juris.v21i2.7495>; Vitalii Sokurenko et al., "War As a Socio-Cultural Phenomenon: A Criminological Perspective and Conceptualization With Empirical Study in Ukraine," *Syariah: Jurnal Hukum Dan Pemikiran* 24, no. 1 (2024): 18–34, <https://doi.org/10.18592/sjhp.v24i1.12547>.

<sup>19</sup>AJN, "A Distinguished Guest," *AJN, American Journal of Nursing* 25, no. 12 (1925): 1001, <https://doi.org/10.1097/00000446-192512000-00013>.

<sup>20</sup>Usop, "Peran Kearifan Lokal Masyarakat Dayak Ngaju Untuk Melestarikan Pahewan (Hutan Suci) di Kalimantan Tengah."

<sup>21</sup>Tiara Rismayanti, Danu Aris Setiyanto, and Muhammad Auzai, "Long-Distance Relationship Family Resilience Strategy and Its Relevance to the Development of Islamic Family Law in Indonesia," *Journal of Islamic Law* 3, no. 2 (2022): 132–58, <https://doi.org/10.24260/jil.v3i2.842>; Yusna Zaidah, M. Fahmi Al-Amruzi, and A. Sukris Sarmadi, "Unveiling The Role of Local Cultural Consideration In Judicial Discretion: An Analysis Of Inheritance Decisions In The Religious Courts Of South Kalimantan," *Al-Risalah: Forum Kajian Hukum Dan Sosial Kemasyarakatan* 23, no. 1 (2023): 47–58.

healthcare services remains largely unexplored. The potential for these two systems to work together to support sustained recovery has not been adequately investigated, leaving an important gap in the understanding of community-based rehabilitation. This study is critical as it addresses these gaps by providing a comprehensive analysis of how Dayak Ngaju customary sanctions can contribute to the rehabilitation of drug addicts, while simultaneously preserving and promoting cultural values. By examining this unique blend of traditional and modern methods, this research highlights the potential for community-driven solutions to solve complex social issues, including drug addiction in a way that respects local traditions and enhances overall well-being.

## Method

The study adopted a qualitative approach, grounded in empirical legal research to gain insights into the role and impact of Dayak Ngaju customary sanctions in the rehabilitation of drug offenders in Central Kalimantan. Since the central focus of this research involves customary sanctions as a form of law, applying a legal research framework provides a clearer foundation for interpreting these sanctions not only as cultural rituals but also as part of the indigenous justice system. This shift will enhance the relevance of the study to local governance and national law, especially in the context of legal pluralism in Indonesia.<sup>22</sup> The study adopted the empirical legal research method as outlined by legal scholars, such as Soerjono Soekanto<sup>23</sup> and Peter Mahmud Marzuki,<sup>25</sup> emphasizing how living law operates in practice, particularly concerning drug offenses. This method integrated the normative elements of customary law with the sociological aspects of how it is applied in reality. By focusing on living law, this study explored how Dayak Ngaju's customary law functions in the context of

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<sup>22</sup>Muzakkir, "The Effectiveness of Aceh's Jinayat Qanun on Crime Rates in the Community in a Review of Legal Socialization," *Al-Manahij: Jurnal Kajian Hukum Islam* 16, no. 2 (2022): 255–268, <https://doi.org/10.24090/mnh.v16i2.6643>; Basar Dikuraisyin et al., "Reconstruction of Marriage Law: Judges' Progressive Reasoning Based on Maqāsid in Addressing Divergent Interpretations in Indonesian Courts," *Al-Manahij: Jurnal Kajian Hukum Islam* 18, no. 2 (2024): 219–36, <https://doi.org/10.24090/mnh.v18i2.9436>.

<sup>23</sup>Soerjono Soekanto and Sri Mamudji, *Penelitian Hukum Normatif: Suatu Tinjauan Singkat* (Jakarta: Rajawali Press, 2014).

<sup>25</sup>Peter Mahmud Marzuki, *Penelitian Hukum* (Jakarta: Prenadamedia, 2015).

contemporary social issues, especially drug abuse, and how it aligns with or diverges from formal legal systems.

Data collection involved three primary methods. First, in-depth interviews with customary leaders, former drug offenders, and their families was conducted to obtain personal experiences and perspectives on the effectiveness of Customary Sanctions. Second, participant observation will document the rituals and social dynamics involved in the practice of these sanctions, offering a comprehensive view of how the community interacts with customary sanctions in the context of rehabilitation. Third, document analysis examines local records, case studies, and literature on Dayak Ngaju traditions, deepening the cultural and historical context behind the application of customary sanctions.

In data analyses, thematic analysis identifies recurring patterns and themes related to the effectiveness of Customary Sanctions and their role in rehabilitation and cultural preservation. To enhance the validity and credibility of the findings, triangulation employed to cross-check the findings from multiple sources. Ethical considerations, including informed consent and respect for cultural norms guide the design and data collection process. The research is limited to the Dayak Ngaju community, so the findings are specific to this cultural context. However, the study is expected to provide valuable insights into the effectiveness of Customary Sanctions and their role in preserving Dayak Ngaju cultural values while addressing drug abuse. By applying the empirical legal research framework, this study aims to contribute to the discourse on legal pluralism and indigenous justice systems in Indonesia. It offers a deeper understanding of how customary law is applied in the rehabilitation of drug offenders and how these practices can be integrated with formal legal systems to address social issues effectively.



## Results and Discussion

### The Role of Customary Sanctions in Addressing Drug Addiction and Its Impact on the Dayak Ngaju Community

Customary Sanctions play a crucial role in the Dayak Ngaju community's approach to addressing drug addiction.<sup>28</sup> Rooted in cultural beliefs, these sanctions serve as a means of guiding individuals toward rehabilitation and social reintegration, offering a holistic solution. By integrating traditional customs with modern rehabilitation techniques, the community provides a comprehensive approach that not only respects its cultural heritage but also addresses contemporary challenges. This model, which blends ancient practices with contemporary therapeutic methods, has garnered attention from other communities, as it offers a potential framework for addressing similar issues in different cultural contexts.<sup>29</sup>

The holistic approach employed by the Dayak Ngaju community is multifaceted, tackling not only the physical and mental aspects of addiction but also addressing the spiritual and emotional needs of individuals in recovery.<sup>30</sup> Traditional rituals, such as the Ngaju ceremony, are combined with modern therapeutic techniques to create a treatment plan that fosters community unity and support. This integration has shown promising outcomes, including a reduction in relapse rates and an improvement in the well-being of individuals involved in the recovery process. By embedding cultural heritage into the rehabilitation process, the community creates a sense of belonging for those seeking help, which strengthens the collective bond and provides a culturally resonant path to recovery.<sup>31</sup>

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<sup>28</sup>Itok Dwi Kurniawan, Ismawati Septiningsih, and Jose Gama Santos, "Ramifications of Divorce by Dayak Customary Law: Exploring Legal Consequences in Indonesian Legal System," *Journal of Law and Legal Reform* 5, no. 1 (January 2024): 53–74, <https://doi.org/10.15294/JLLR.VOL5I1.2091>.

<sup>29</sup>W White and E Kurtz, "The Varieties of Recovery Experience," *International Journal of Self Help and Self Care* 3, no. 2 (2006): 21–61.

<sup>30</sup>Dwi Putri Mishari Kurniawati, Sri Hastjarjo, and Yulius Slamet, "Communication of Rituals and Traditional Ceremonies Dayak Ngaju Community in Central Kalimantan," *Formosa Journal of Science and Technology* 3, no. 1 (2024), <https://doi.org/10.55927/fjst.v3i1.7533>.

<sup>31</sup>Jani Sri Kuhnt-Saptodewo, "A Bridge to the Upper World: Sacred Language of the Ngaju. (Research Notes).," *Borneo Research Bulletin*, January 1999, 13–28.



However, the integration of cultural practices and modern rehabilitation methods has demonstrated positive results, the analysis of customary sanctions as a form of indigenous law requires further exploration, particularly in terms of its legal legitimacy, enforceability, and interaction with state law.<sup>32</sup> A more structured approach is needed to critically assess how these customary practices operate within both the community and the broader legal framework. The narrative should be separated more clearly between descriptive content, such as community support and ritual integration, and evaluative insight that critically addresses the legal and normative dimensions of Customary Sanctions. Additionally, incorporating comparative elements, such as a comparison with other indigenous or state-sanctioned rehabilitation models could enrich the discussion and provide a broader context for evaluating the effectiveness of this approach. Finally, a more explicit articulation of how these practices contribute to the discourse on legal pluralism and restorative justice would significantly elevate the academic value of the study. By embedding this research more firmly within a legal research framework that critically examines the normative and institutional dimensions of Customary Sanctions,<sup>33</sup> the analysis provides deeper insights into the role of Indigenous law in addressing modern social issues like drug addiction.<sup>34</sup>

The Dayak Ngaju community provides support to individuals struggling with addiction through a network of support groups, mentors, and resources. Regular meetings, counseling, and community events strengthen relationships and camaraderie, offering a sense of belonging. Additionally, the community provides practical assistance such as job training, housing, and healthcare services, supporting long-term recovery<sup>35</sup>.

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<sup>32</sup>Agus Riwanto and Sukarni Suryaningsih, "Realizing Welfare State and Social Justice: A Perspective on Islamic Law," *Volksgeist: Jurnal Ilmu Hukum Dan Konstitusi* 5, no. 1 (June 30, 2022): 41–51, <https://doi.org/10.24090/volksgeist.v5i1.6430>; Priyo Hadisusilo, Sigit Riyanto, and Harry Purwanto, "Redefining the Air Defence Identification Zone in the Framework of Customary International Law," *Yustisia* 11, no. 1 (2022): 1–15, <https://doi.org/10.20961/yustisia.v11i1.57891>.

<sup>33</sup>Beniharmoni Harefa et al., "Revitalization of Indonesian Criminal Law through the Acknowledgment of Living Law: An Investigation of the Sigajang Laleng Lipa' Customary Law," *Jurnal Hukum Novelty* 15, no. 2 (2024): 248–67, <https://doi.org/10.26555/jhn.v15i2.28234>.

<sup>34</sup>Anne Louise Schiller, "Dynamics Of Death: Ritual, Identity, And Religious Change Among The Kalimantan Ngaju (Borneo, Indonesia)" (Cornell University ProQuest, 1987).

<sup>35</sup>Victor T King, "Borneo and Beyond: Reflections on Borneo Studies, Anthropology and the Social Sciences," in *Borneo Studies in History, Society and Culture* (Springer, 2016), 79–124.

This holistic approach offers emotional and practical support to help individuals rebuild their lives, fostering hope and empowerment.<sup>36</sup> The community encourages its members to explore their interests, develop new skills, and rediscover their identity with the support of an understanding community.<sup>37</sup>

With strong support, individuals can face the challenges of sobriety with confidence and resilience, knowing they are part of a supportive network.<sup>38</sup> The community proves that recovery is a collective effort towards healing and growth. When a member completes a rehabilitation program, the community celebrates their achievement and offers ongoing support.<sup>39</sup>

### **Case Studies on the Impact of Drug Addiction and Successful of Customary Sanctions Interventions in the Dayak Ngaju Community**

The following section presents an overview of drug addiction in Central Kalimantan, data compiled by the National Narcotics Agency (BNN) of Central Kalimantan in 2024. The data highlights key aspects such as the prevalence of drug users, the most commonly consumed types of drugs, vulnerable age groups, and the regions with the highest number of cases.

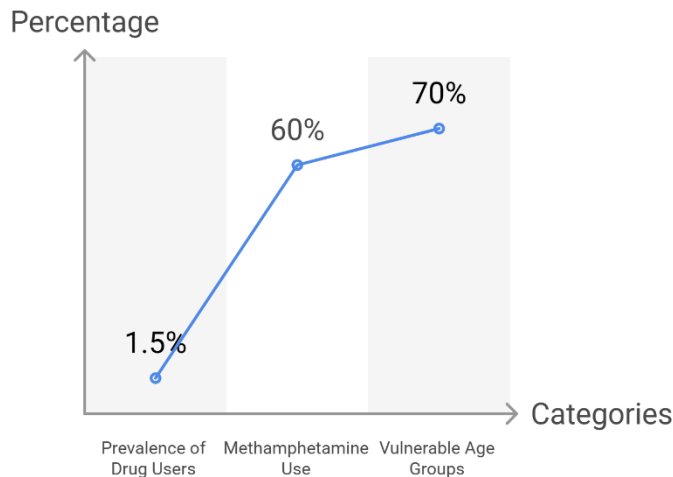
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<sup>36</sup>Muchimah et al., "Legal Culture and the Dynamics of Religious Interaction in Ritual Practices among Interfaith Marriage," *Al-Manahij: Jurnal Kajian Hukum Islam* 18, no. 2 (2024): 333–48, <https://doi.org/10.24090/mnh.v18i2.11659>; Anyualatha Haridison, "Why Did the Common Objective Be Biased in the Execution Collaborative Governance Program? The Case from Dayak Indonesia," *Land Use Policy* 140 (2024), <https://doi.org/10.1016/j.landusepol.2024.107050>.

<sup>37</sup>Paul. Born, "Community Conversations: Mobilizing the Ideas, Skills, and Passion of Community Organizations, Governments, Businesses, and People," 2012, 222; Linggua Sanjaya Usop and Indra Perdana, "Ritual Hinting Pali as Resistance of the Dayak Ngaju Community (Case Study of Expansion of Large-Scaled Palm Oil Company to Ecology, Dayak Ngaju Community)."

<sup>38</sup>Chua, "The Cultural, Family and Community Factors for Resilience in Southeast Asian Indigenous Communities: A Systematic Review," *Journal of Community Psychology* - Wiley Online Library, 2019.

<sup>39</sup>Misnawati et al., "Representation of Cultural Identity of the Dayak Ngaju Community (Structural Dynamic Study)."



**Figure 1.** Drug Addiction Statistics in Central Kalimantan

Explanation of the drug addiction statistics Figure 1 in Central Kalimantan. First, it is a prevalence of drug users. Approximately 1.5% of the adult population in Central Kalimantan is reported to be involved in drug use. Although this may seem like a small percentage, it represents a significant public health concern. The data indicates an urgent need for comprehensive prevention and rehabilitation efforts, alongside increased public awareness to combat drug abuse. Second, types of drugs are widely consumed. Methamphetamine (commonly known as crystal meth) is the most frequently abused substance, 60% of drug use in the region. On its severe physical and psychological impacts, this statistic underscores the importance of targeted interventions—including prevention campaigns, stricter law enforcement, and rehabilitation programs specifically aimed at methamphetamine users.

Third, vulnerable age groups. Individuals aged 15 to 35 represent 70% of drug addiction cases in the province. This age group is particularly vulnerable due to a combination of peer influence, curiosity, and social-environmental pressures. Therefore, it is vital to implement educational initiatives, psychosocial support, and outreach programs that appropriates the needs and behaviours of youth and young adults. Fourth, it is the areas with the most cases in Central Kalimantan Province. Palangka Raya, the capital of Central Kalimantan, reports the highest number of drug addiction cases. As a hub of economic and social activity, the city presents easier access to drugs. This

concentration of cases calls for region-specific strategies, including intensified surveillance, localized law enforcement, and accessible rehabilitation services.

These statistics provide a clear picture of the drug addiction landscape in Central Kalimantan. They also highlight the urgent need for multi-faceted responses from government bodies, health institutions, and community organizations. The data serves as a crucial foundation for developing more effective policies,<sup>40</sup> directing resources to high-need areas, and designing programs that aim to reduce drug abuse especially among youth. One community particularly affected is the Dayak Ngaju. Like many Indigenous communities, they face distinct challenges in combating drug addiction, including limited access to healthcare and rehabilitation, persistent stigma, and geographic isolation.<sup>41</sup> These barriers often create a cycle of addiction that negatively impacts families and the broader social fabric. Without targeted support and culturally sensitive intervention, the Dayak Ngaju community could continue to bear the long-term consequences of substance abuse.

To break this cycle, there is a pressing need to allocate resources toward education, outreach, prevention, and treatment. Empowering individuals to make informed decisions through awareness programs and providing access to care can help foster long-term recovery. Support mechanisms such as community outreach programs, peer support groups, and rehabilitation centres are vital in educating the population about the dangers of substance abuse while offering practical tools for recovery<sup>42</sup>. In response to these challenges, the Dayak Ngaju community has revitalized and applied their traditional justice system (customary sanctions) as a culturally grounded form of support and rehabilitation. This program not only enforces accountability but also

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<sup>40</sup>Muhammad Ruhly Kesuma Dinata et al., "Good Governance and Local Wisdom in Law Enforcement," *Volksgeist: Jurnal Ilmu Hukum Dan Konstitusi* 5, no. 3 (2022): 227–242, <https://doi.org/10.24090/volksgeist.v5i2.6740>.

<sup>41</sup>Andri Winjaya Laksana et al., "The Disparities in Punishment for Narcotic Addiction: Does It Reflect the Value of Justice?," *Jurnal Media Hukum* 32, no. 1 (2025): 134–50, <https://doi.org/10.18196/jmh.v32i1.25678>; Andri Winjaya Laksana et al., "Legal Uncertainty in Law Enforcement for Drug Addicts Resulting in Criminal Disparity," *Yuridika* 40, no. 2 (2025): 253–70, <https://doi.org/10.20473/ydk.v40i2.68153>.

<sup>42</sup>Prasojo, "Social Change and the Contributions of the Tionghoa, Dayak and Melayu (Tidayu) in West Kalimantan."

fosters a sense of belonging, empowerment, and collective healing. Through shared stories of recovery, the community helps reduce stigma and isolation, encouraging others to seek help.

The customary sanctions program also includes practical assistance to support reintegration, such as job referrals and access to affordable housing. For example, a recovering addict may be referred by a respected community member to a stable job at a local plantation, while others may receive support in securing transitional housing. These initiatives offer more than just basic needs they rebuild lives, foster solidarity, and promote sustainable recovery. Ultimately, by combining traditional wisdom with community solidarity and targeted support, Dayak Ngaju's customary sanctions program demonstrates how culturally-rooted rehabilitation can be a powerful tool in overcoming addiction and restoring well-being.

### **Obstacles to Implementing Customary Sanctions and the Impact of Drug Addiction on Individuals, Families, and the Community**

The customary sanctions program faces several challenges, including limited funding, stigma, and the ongoing need for education.<sup>43</sup> To overcome these obstacles, it is essential to advocate for increased support, reduce the stigma surrounding addiction, and conduct further research. Success in this endeavour depends on collaboration among community members, healthcare professionals, and government agencies to ensure effective resource allocation.<sup>44</sup> By addressing the root causes of addiction and providing comprehensive support, customary sanctions can serve as a model for other communities combating substance abuse. A continued focus on education and research has the potential to reduce addiction rates and improve overall well-being.<sup>45</sup>

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<sup>43</sup>Ridwan Arifin et al., "Improving Law Student Ability on Legal Writing through Critical and Logical Thinking by IRAC Method," *Indonesian Journal of Advocacy and Legal Services* 1, no. 1 (2019), <https://doi.org/10.15294/ijals.v1i1.33706>.

<sup>44</sup>Lori E. Ross et al., "Barriers and Facilitators to Primary Care for People with Mental Health and/or Substance Use Issues: A Qualitative Study," *BMC Family Practice* 16, no. 1 (2015), <https://doi.org/10.1186/s12875-015-0353-3>.

<sup>45</sup>Gossop et al., "Reductions in Criminal Convictions after Addiction Treatment: 5-Year Follow-Up."

Furthermore, involving those directly affected by addiction in decision-making ensures that services meet the community needs.<sup>46</sup>

With an emphasis on prevention and early intervention, the customary sanctions program not only addresses addiction but also works proactively to prevent its onset.<sup>47</sup> Through continuous evaluation and adaptation, the program evolves to maintain a lasting impact on individuals struggling with addiction. By partnering with local organizations and healthcare providers, the program ensures that individuals receive comprehensive care for their recovery.<sup>48</sup> Its holistic approach combining therapy, medical treatment, and support services empowers participants to make positive life changes. They gain access to counselling, job training, housing assistance, and support groups, which help them rebuild their lives and prevent relapse.<sup>49</sup> This comprehensive model fosters long-term sobriety and contributes to building a healthier community for future generations.<sup>50</sup>

Drug addiction has profound effects on individuals, families, and communities.<sup>51</sup> It harms the physical and mental health of those struggling with addiction<sup>52</sup> while disrupting relationships and social contributions.<sup>53</sup> Families experience financial strain,

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<sup>46</sup>Christy K. Scott et al., "Surviving Drug Addiction: The Effect of Treatment and Abstinence on Mortality.," *American Journal of Public Health* 101, no. 4 (2011), <https://doi.org/10.2105/AJPH.2010.197038>.

<sup>47</sup>Wilson M. Compton and Nora D. Volkow, "Abuse of Prescription Drugs and the Risk of Addiction," *Drug and Alcohol Dependence* 83, no. SUPPL. 1 (2006), <https://doi.org/10.1016/j.drugalcdep.2005.10.020>; Nora D. Volkow and Ting Kai Li, "Drugs and Alcohol: Treating and Preventing Abuse, Addiction and Their Medical Consequences," *Pharmacology & Therapeutics* 108, no. 1 (October 2005): 3–17, <https://doi.org/10.1016/J.PHARMTHERA.2005.06.021>; Chandler, Fletcher, and Volkow, "Treating Drug Abuse and Addiction in the Criminal Justice System: Improving Public Health and Safety."

<sup>48</sup>Lin Lu et al., "Traditional Medicine in the Treatment of Drug Addiction," *American Journal of Drug and Alcohol Abuse*, 2009.; Hanlon et al., "Trends in Criminal Activity and Drug Use Over an Addiction Career." <https://doi.org/10.1080/00952990802455469>

<sup>49</sup>Chandler, Fletcher, and Volkow, "Treating Drug Abuse and Addiction in the Criminal Justice System: Improving Public Health and Safety"; Lu et al., "Traditional Medicine in the Treatment of Drug Addiction."

<sup>50</sup>Compton and Volkow, "Abuse of Prescription Drugs and the Risk of Addiction."

<sup>51</sup>Haridison et al., "The Shifting Identity of the Dayak in Indonesia."

<sup>52</sup>Ade Priangani, Kunkunrat Kunkunrat, and Silvia Nurindah, "Kerjasama Indonesia- Malaysia Dalam Menangani Peredaran Narkoba Di Perbatasan," *Jurnal Dinamika Global* (Fakultas Ilmu Sosial Dan Ilmu Politik (FISIP) Universitas Jenderal Achmad Yani (UNJANI), 2020), <https://doi.org/10.36859/jdg.v5i1.191>; Haridison et al., "The Shifting Identity of the Dayak in Indonesia."

<sup>53</sup>Dinata et al., "Good Governance and Local Wisdom in Law Enforcement."

emotional distress, and instability, which, in turn, lead to broader challenges within the community.<sup>54</sup> A comprehensive approach involving prevention, intervention, and support services is essential.<sup>55</sup> Early intervention and education can break the cycle of dysfunction, while therapy, counselling, and rehabilitation programs are crucial for recovery and rebuilding lives.

Communities must work to break the stigma surrounding addiction and create a supportive environment for those in need.<sup>56</sup> Local resource centre's that offer counselling, support groups, and educational programs can help reduce addiction rates and strengthen the community.<sup>57</sup> Policies that limit access to addictive substances, such as alcohol and tobacco, also play a significant role in prevention.<sup>58</sup> Addressing the root causes of addiction and providing comprehensive support systems is key to creating a healthier environment for all.<sup>59</sup> By prioritizing education, treatment, and recovery resources, communities can prevent addiction and ensure a brighter future for everyone.<sup>60</sup>

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<sup>54</sup>Marlyn C. Faure et al., "Does Genetics Matter for Disease-Related Stigma? The Impact of Genetic Attribution on Stigma Associated with Rheumatic Heart Disease in the Western Cape, South Africa," *Social Science and Medicine* 243 (2019), <https://doi.org/10.1016/j.socscimed.2019.112619>.

<sup>55</sup>Hirokazu Yoshikawa, "Prevention as Cumulative Protection: Effects of Early Family Support and Education on Chronic Delinquency and Its Risks," *Psychological Bulletin* 115, no. 1 (1994), <https://doi.org/10.1037/0033-2909.115.1.28>.

<sup>56</sup>Jack P. Shonkoff and Philip A. Fisher, "Rethinking Evidence-Based Practice and Two-Generation Programs to Create the Future of Early Childhood Policy," *Development and Psychopathology* 25, no. 4 PART 2 (2013), <https://doi.org/10.1017/S0954579413000813>.

<sup>57</sup>Richard Lightsey, "Albert Bandura and the Exercise of Self-Efficacy," *Journal of Cognitive Therapy* 13, no. 2 (1999); Margarita Alegría et al., "Transforming Mental Health and Addiction Services," *Health Affairs* 40, no. 2 (2021): 226–34, <https://doi.org/10.1377/hlthaff.2020.01472>.

<sup>58</sup>Elizabeth Goodrick, Jennifer Ling Bagdasarian, and Lee C. Jarvis, "Not on Skid Row: Stigma Management in Addiction Treatment Organizations," *Journal of Management Studies* 59, no. 8 (2022), <https://doi.org/10.1111/joms.12856>; Rinaldy Amrullah, Diah Gustiniati, and Tri Andrisman, "Restorative Justice As an Effort To Resolve Excise Crimes Against Cigarettes," *Al-Risalah: Forum Kajian Hukum Dan Sosial Kemasyarakatan* 22, no. 2 (2022): 188–200, <https://doi.org/10.30631/alrisalah.v22i2.1249>.

<sup>59</sup>Priscilla Novak et al., "Behavioral Health Treatment Utilization among Individuals with Co-Occurring Opioid Use Disorder and Mental Illness: Evidence from a National Survey," *Journal of Substance Abuse Treatment* 98 (2019), <https://doi.org/10.1016/j.jsat.2018.12.006>.

<sup>60</sup>Victoria Smye et al., "Harm Reduction, Methadone Maintenance Treatment and the Root Causes of Health and Social Inequities: An Intersectional Lens in the Canadian Context," *Harm Reduction Journal* 8 (2011), <https://doi.org/10.1186/1477-7517-8-17>.



The Dayak Ngaju community faces challenges in addressing drug addiction due to societal stigmas,<sup>61</sup> limited access to evidence-based treatment, and funding shortages.<sup>62</sup> Substance misuse is often passed down through generations, further complicating efforts.<sup>63</sup> Despite these challenges, the community is actively collaborating with medical professionals to combat addiction through peer support groups, counseling, and rehabilitation services.<sup>64</sup> These efforts have improved mental health and reduced substance misuse.<sup>65</sup> By fostering transparency, understanding, and support, the community is breaking the cycle of addiction and paving the way for a healthier future.<sup>66</sup> Collaborative efforts have shown positive results, offering hope for a brighter, addiction-free future for the Dayak Ngaju community. By integrating substance abuse treatment into modern healthcare systems, individuals can receive holistic care that addresses both their physical and mental health needs.

This comprehensive approach not only enhances the effectiveness of rehabilitation but also helps to reduce the stigma surrounding addiction, thereby encouraging more individuals to seek the support. Ultimately, the synergy between traditional practices and modern healthcare paves the way for sustainable recovery and community resilience. By collaborating with healthcare providers, substance abuse treatment programs can provide personalized care that meets individual needs.<sup>67</sup> This approach can lead to improved outcomes and long-term recovery. By addressing both physical

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<sup>61</sup>Bridgett Vivian Taylor, "How Ngaju Dayak Christian Women in Three Rural Communities in Central Kalimantan Pass on Their Skills, Beliefs and Values to the next Generation," 2009.

<sup>62</sup>Allison G. Harvey and Nicole B. Gumport, "Evidence-Based Psychological Treatments for Mental Disorders: Modifiable Barriers to Access and Possible Solutions," *Behaviour Research and Therapy* 68 (2015), <https://doi.org/10.1016/j.brat.2015.02.004>.

<sup>63</sup>Lingua Sanjaya Usop and Indra Perdana, "Ritual Hinting Pali as Resistance of the Dayak Ngaju Community (Case Study of Expansion of Large-Scaled Palm Oil Company to Ecology, Dayak Ngaju Community)."

<sup>64</sup>Zain, Nurhamsyah, and Kalsum, "Traditional Concepts of Dayaks in the Longhouse of Nek Bindang Village of West Kalimantan."

<sup>65</sup>Misnawati et al., "Representation of Cultural Identity of the Dayak Ngaju Community (Structural Dynamic Study)."

<sup>66</sup>Dahlia Lubis, Faisal Riza, and Irohtul Abidah, "Peranan Terapi Keagamaan Terhadap Pasien Pecandu Narkoba Di Pantj Rehabilitasi Al Kamal Sibolangit Center," *Al-Hikmah: Jurnal Theosofi Dan Peradaban Islam* 2, no. 2 (2020), <https://doi.org/10.51900/alhikmah.v2i2.8808>.

<sup>67</sup>Ross et al., "Barriers and Facilitators to Primary Care for People with Mental Health and/or Substance Use Issues: A Qualitative Study."

and mental health needs, individuals build a strong foundation for a healthier, more fulfilling life. This approach includes individual therapy, group therapy, and holistic activities like yoga and meditation.<sup>68</sup> By combining these elements, individuals can develop a well-rounded toolkit for maintaining sobriety and improving their quality of life.

## Conclusion

This study highlighted the effectiveness of Dayak Ngaju customary sanctions in rehabilitating drug addicts through culturally grounded rituals, community support, and moral guidance from traditional leaders, fostering both personal recovery and social reintegration. These sanctions reduce stigma, strengthen communal ties, and promote accountability. While offering valuable insights into Indigenous justice and restorative practices, the study also underscores the need to examine the legal legitimacy, enforceability, and interaction of these sanctions with formal legal systems. Limited to the Dayak Ngaju context, future research should expand comparative analysis and explore how customary practices can complement state rehabilitation efforts within a plural legal framework.

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<sup>68</sup>Ann Marie Yamada et al., "Experiences of Collaborative Behavioral Health-Care Professionals: Implications for Social Work Education and Training," *Journal of Social Work Education* 55, no. 3 (2019), <https://doi.org/10.1080/10437797.2019.1593900>

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