



AL-AFKAR: Journal for Islamic Studies

Journal website: <https://al-afkar.com>

P-ISSN : 2614-4883; E-ISSN : 2614-4905
<https://doi.org/10.31943/afkarjournal.v9i3.3539>

Vol. 9 No. 3 (2026)
pp. 1080-1098

Research Article

The Responsibility of Family Maintenance by Drug Users: An Islamic Family Law Perspective (Case Study at Polres Kepahiang)

Eka Gustian Saputra¹, Yusefri², Aida Rahmi Nasution³, Rifanto Bin Ridwan⁴

1. Islamic Family Law Study Program Postgraduate IAIN Curup, Indonesia
E-mail: eka.gustian23@gmail.com 
2. Islamic Family Law Study Program Postgraduate IAIN Curup, Indonesia
E-mail: yusefriys@gmail.com
3. Islamic Family Law Study Program Postgraduate IAIN Curup, Indonesia
E-mail: aidarahminasution@iaincurup.ac.id
4. Islamic Family Law Study Program Postgraduate IAIN Curup, Indonesia
E-mail: rifanto@iaincurup.ac.id



Copyright © 2026 by Authors, Published by AL-AFKAR: Journal For Islamic Studies. This is an open access article under the CC BY License (<https://creativecommons.org/licenses/by/4.0>).

Received : April 22, 2026
Accepted : June 23, 2026

Revised : May 24, 2026
Available online : July 26, 2026

How to Cite: Eka Gustian Saputra, Yusefri, Aida Rahmi Nasution and Rifanto Bin Ridwan. (2026) "The Responsibility of Family Maintenance by Drug Users: An Islamic Family Law Perspective (Case Study at Polres Kepahiang)", *al-Afkar, Journal For Islamic Studies*, 9(3), pp. 1080-1098. doi: 10.31943/afkarjournal.v9i3.3539.

**The Responsibility of Family Maintenance by Drug Users: An Islamic Family Law Perspective
(Case Study at Polres Kepahiang)**

Abstract. This study aims to analyze two main issues. First, how family maintenance (*nafkah*) is fulfilled by drug users who are heads of households during the law enforcement process at the Kepahiang Resort Police (Polres Kepahiang). Second, how Islamic family law reviews the fulfillment of such maintenance within the legal jurisdiction of Polres Kepahiang. This study employs an empirical juridical method with a qualitative approach, combining the analysis of Islamic legal norms with empirical facts in the field. Data were obtained through in-depth interviews with law enforcement officers, families of drug users, and community leaders. The results show that the detention process for drug users has a significant impact on family economy. All informants (100%) working in the informal sector lost their primary source of income, resulting in difficulties in meeting food needs (100%), delays in children's education costs (60%), limited access to healthcare (40%), debt burdens (80%), and even the threat of school dropout (20%). From the perspective of Islamic Family Law, a husband's obligation to provide maintenance does not lapse even during detention. However, detention can be categorized as a *uzur syar'i* (legally recognized constraint) that causes the postponement of this obligation (*muwassa'*) due to physical incapacity to work, in accordance with the Islamic legal maxim "*al-masyaqqatu tajlibu al-taysir*" (hardship brings ease). This study recommends the need for social intervention for affected families during the legal process.

Keywords: Family Maintenance, Drug Users, Islamic Family Law, Kepahiang Resort Police

INTRODUCTION

The development of social problems in Indonesia indicates that drug abuse can no longer be viewed solely as a public health or criminal issue. Instead, it has increasingly penetrated the sphere of family resilience and the broader social structure of society. This phenomenon becomes even more alarming when it involves heads of households who serve as the primary economic providers for their families. In Kepahiang Regency, Bengkulu Province, data released by the National Narcotics Agency (Badan Narkotika Nasional/BNN) reveal that, by 2025, a number of heads of households had been implicated in narcotics-related cases, with methamphetamine and marijuana identified as the most commonly abused substances. This condition reflects a significant shift in the pattern of drug abuse, which has increasingly affected individuals within the productive age group who also bear domestic and familial responsibilities. The consequences arising from such circumstances are not confined solely to the users themselves, but extend further to disrupt the economic, psychological, and social stability of their families. Accordingly, this issue requires a comprehensive examination through a multidisciplinary approach, particularly from the perspective of Islamic family law, which regards the family as a fundamental unit within the social order.

From the standpoint of Islamic law, drug abuse or *mukhadirat* is classified as a prohibited act falling within the category of *al-ithm*, as it contradicts the principle of safeguarding the five primary objectives of the Shari'ah (*al-dharuriyat al-khamsah*), namely the protection of religion, life, intellect, lineage, and property. The harm caused by narcotics directly damages both the intellect (*'aql*) and the human soul (*nafs*), while simultaneously diminishing an individual's capacity to fulfill social and familial responsibilities. In the context of a head of household, such circumstances lead to the failure to provide both material and emotional support to family members. In fact, within Islamic family law, the obligation of maintenance (*nafkah*) constitutes

a fundamental responsibility that a husband is required to fulfill toward his wife and children. When this obligation is neglected, the issue extends beyond a mere moral violation and enters the realm of legal misconduct that may give rise to juridical consequences (Al-Syatibi, n.d.).

From a normative perspective, the obligation of maintenance (*nafkah*) in Islamic family law is firmly grounded in both the Qur'an and Hadith. One of the principal references is QS. Al-Baqarah: 233, which explicitly emphasizes the father's responsibility to provide for the needs of his family. This obligation is considered *luzum* (binding) as long as the husband possesses financial capability (*qudrah maliyyah*). Nevertheless, under certain circumstances such as illness, unemployment, or involvement in legal proceedings, the inability to fulfill such responsibilities may be regarded as an '*udzur syar'i*' that requires further legal and ethical consideration. Within the framework of Indonesian positive law, the duty of maintenance is likewise regulated under Law Number 1 of 1974 concerning Marriage and the Compilation of Islamic Law (KHI), both of which affirm that a husband is obligated to provide protection and fulfill the living needs of his family. Accordingly, Islamic law and national law demonstrate a consistent alignment in positioning *nafkah* as a primary obligation of the husband (Rudi, 2024). Nevertheless, social realities reveal a substantial gap between legal norms and their practical implementation, particularly in cases involving heads of households who are drug users. When a husband loses his economic capacity due to addiction or becomes entangled in criminal proceedings, the fulfillment of family maintenance obligations is frequently disrupted or even neglected altogether. Such circumstances raise fundamental questions regarding how Islamic family law interprets the obligation of *nafkah* under these conditions, as well as what legal and social solutions may be offered to safeguard the rights of family members. Within the discourse of classical *fiqh*, concepts such as *fasakh*, *hajr*, and *ta'awun* provide important doctrinal foundations for addressing these issues. In addition, the *maqashid al-shari'ah* approach offers a broader analytical framework that emphasizes the protection of wealth (*hifzh al-mal*) and lineage (*hifzh al-nasl*) as integral objectives of Islamic law.

Several previous studies have examined drug abuse and its implications for family life from various perspectives. A study conducted by Nasution explored the social consequences of drug abuse on family structure and harmony through a descriptive qualitative approach grounded in socio-religious analysis. The findings demonstrated that narcotics abuse affects not only the individual user but also creates a domino effect on the family system as a whole. The impacts identified included economic consequences in the form of lost family income, psychological effects such as escalating domestic conflict and family neglect, as well as socio-moral consequences reflected in the declining social reputation of affected families within their communities. Nasution further emphasized that the weakening of spiritual awareness and moral responsibility among drug users constitutes a primary factor behind the deterioration of family functions. Consequently, the study recommended the implementation of a restorative justice approach rooted in Islamic values in order to restore the social and spiritual integrity of families affected by drug abuse.

Another study was conducted by Rahmawati (Rahmawati, 2022) which examined the legal status of husbands who fail to fulfill their maintenance obligations due to drug dependency from the perspective of Islamic family law. Employing a normative-juridical approach through the analysis of classical fiqh literature and Indonesian statutory regulations, the study concluded that husbands who are addicted to narcotics and neglect their duty of maintenance may be categorized as *nasyiz* in relation to their household responsibilities. Rahmawati emphasized that drug dependency cannot be regarded as an '*udzur syar'i*' capable of nullifying the obligation of *nafkah*, since narcotics consumption constitutes a prohibited act that contains elements of *mafsadah*. Consequently, a wife is entitled to seek *fasakh* when the essential needs of the family remain unmet for a certain period of time. The study further highlighted that such conduct contradicts the principle of *qiwamah* within the family structure and is inconsistent with the broader objectives of Islamic law (*maqāṣid al-sharī'ah*), particularly the protection of life, lineage, and property. Furthermore, a study conducted by Nurul Hidayati (Hidayati & Hamzani, 2022) and Achmad Irwan Hamzani examined the legal implications of narcotics abuse by husbands on the fulfillment of maintenance obligations within marriage. Using a normative-juridical approach, the study found that narcotics abuse may result in what is termed *nafkah al-mahjūr*, namely a condition in which the provision of maintenance to the wife becomes obstructed. Such circumstances may serve as a legal basis for the wife to file for divorce (*fasakh*) or submit claims for maintenance through the legal mechanisms available in the Religious Courts. This study reinforces the argument that drug abuse should not merely be viewed as a criminal issue, but also as a matter that directly affects the continuity of the family's economic rights from the standpoint of Islamic law.

Nevertheless, these previous studies still reveal several limitations. Nasution's research primarily concentrated on the social and moral consequences of drug abuse on family harmony in a general sense. Rahmawati's study focused more specifically on normative discussions concerning the concepts of *nasyiz*, *fasakh*, and maintenance obligations in Islamic law. Meanwhile, the research conducted by Nurul Hidayati and Achmad Irwan Hamzani centered on the legal implications of maintenance disputes within the framework of Religious Court proceedings. To date, there has been no study that specifically integrates Islamic family law analysis with the empirical realities surrounding the handling of narcotics cases at the police level, particularly regarding family maintenance responsibilities among drug users undergoing legal proceedings. In contrast to earlier works, this study focuses on the responsibility of family maintenance carried out by drug users within the empirical context of the Kepahiang Police Resort through a normative-empirical approach. The research not only examines normative dimensions of Islamic family law, including the concepts of *qiwamah*, *nafkah*, and *maqāṣid al-sharī'ah*, but also directly investigates the social realities experienced by the families of drug users throughout the legal process. Accordingly, this study is expected to contribute new insights to the development of Islamic family law scholarship, especially concerning the integration of normative legal analysis with the social realities of narcotics law enforcement at the local level.

Based on the foregoing discussion, this research aims to analyze the fulfillment of family maintenance obligations by drug users who serve as heads of households during the legal enforcement process at the Kepahiang Police Resort, as well as to examine these issues from the perspective of Islamic family law. This study is expected to provide a theoretical contribution to the development of Islamic family law that is responsive to contemporary social issues, while also offering practical contributions for law enforcement agencies, social institutions, and society in addressing the impact of drug abuse on family resilience. Through a comprehensive and integrative approach, this research seeks to formulate solutions that are not solely grounded in legal considerations but also take into account broader social and humanitarian dimensions.

RESEARCH METHODS

This research adopts an empirical legal framework grounded in a socio-legal approach and applies a qualitative descriptive method to investigate the fulfillment of family maintenance obligations among drug users involved in legal proceedings at the Kepahiang Police Resort. The study primarily concentrates on individuals who serve as heads of households or principal income earners within their families. Empirical data were obtained through field-based research techniques, including direct documentation and examination of case files provided by the Narcotics Investigation Unit. In analyzing the data, the research utilizes two interconnected approaches. The first is a descriptive-analytical approach aimed at exploring the socio-economic background of the subjects as well as identifying existing patterns in the fulfillment of maintenance obligations. The second is a normative-evaluative approach used to examine the extent to which these empirical practices correspond with the principles of Islamic family law, the Compilation of Islamic Law, and the Marriage Law. In addition, the analysis incorporates several foundational concepts in Islamic jurisprudence, including *maqashid al-shari'ah*, *dharar*, *urf*, and *istitha'ah*. To strengthen the reliability and credibility of the findings, the study employs triangulation techniques by comparing field data with Islamic legal scholarship and relevant provisions of positive law.

RESULTS AND DISCUSSION

An Analysis of Family Maintenance Fulfillment by Drug Users Who Hold the Status of Head of Household in the Law Enforcement Process at Polres Kepahiang

a. The Impact of Detention on the Family's Economic Condition

The law enforcement process, particularly detention, generates significant and multidimensional consequences for the families of drug users. The most immediate and visible impact is the sudden disruption of the family's primary source of income. This finding is consistent with research conducted by the Institute for Criminal Justice Reform (IJRS), which demonstrated that legal proceedings against narcotics offenders create various indirect costs, including the loss of employment opportunities for suspects during detention. Such conditions ultimately trigger a

chain reaction that adversely affects the economic and social stability of their families (Manurung, 2024).

Based on the interview findings, all five drug users who participated as informants (100%) were employed in the informal sector with unstable daily incomes. Their occupations consisted of construction laborers (two individuals), a sharecropper farmer (one individual), a motorcycle taxi driver (one individual), and a street vendor (one individual). Employment within the informal sector is generally characterized by the absence of social security protection, pension savings, and economic stability, making workers highly vulnerable to external disruptions such as detention. The detention of narcotics suspects by law enforcement authorities carries consequences that extend far beyond the legal process itself, producing profound social impacts on the families left behind. The sudden cessation of the household's primary source of income due to the incarceration of a family member creates a harsh reality that must be endured by wives and children. As a result, essential needs such as adequate nutrition, children's educational expenses, healthcare access, and other daily necessities become increasingly difficult to fulfill. This difficult reality was expressed by SN (38 years old), a resident currently detained at the Narcotics Investigation Unit of the Kepahiang Police Resort due to a drug abuse case. Prior to his detention, he worked as a daily wage construction laborer and served as the main provider for his family. During the interview, he described his anxiety regarding the condition of his wife and children: *"I work as a daily laborer, Sir. Sometimes I get work, sometimes I don't. But thank God, every day I always tried to earn something for my wife and children. Now that I'm here in detention, I can't do anything. My mind keeps wandering, thinking about whether they even have food at home."* (Hasil Wawancara Dengan SN (38 Tahun), Seorang Warga Air Kelinsar Tahanan Satnarkoba Polres Kepahiang Akibat Kasus Penyalahgunaan Narkoba, Pada Februari 2026 Di Mapolres Kepahiang, n.d.)

Similar to SN, MR (42 years old), a resident of Keban Agung who worked as a sharecropper farmer, also experienced considerable psychological distress. He explained that although agricultural income was uncertain and often obtained gradually rather than immediately, his work had previously been sufficient to support his household's daily needs over time. However, following his detention, he found himself unable to assist his wife, who had long contributed to the family economy by selling vegetables in the local market. During the interview, MR expressed both emotional pressure and a sense of moral responsibility as the head of the household: *"Farming income does not come instantly, but at least I could slowly cover our daily expenses. My wife sometimes helps by selling vegetables. Now that I'm here, I don't even know how she manages things at home. I also feel ashamed in front of the neighbors because I can no longer provide for my family,"* (Hasil Wawancara Dengan MR (42 Tahun) Warga Keban Agung Yang Berprofesi Sebagai Petani Penggarap Dan Menjadi Tahanan Satnarkoba Polres Kepahiang Akibat Kasus Penyalahgunaan Narkoba, Pada Februari 2026 Di Mapolres Kepahiang, n.d.). MR's statement during the interview conducted in February 2026 reflected an intense internal struggle between his awareness of the legal violation he had committed and his moral responsibility as the head of the family.

From the wives' perspective, the economic consequences were experienced far more severely because they were forced to confront the harsh reality of losing the family's primary breadwinner while simultaneously carrying the psychological burden arising from their husbands' detention. Research conducted by the Institute for Criminal Justice Reform (IJRS) demonstrates that when a suspect or defendant functions as the principal provider within the household, the legal process often generates a chain reaction that deeply affects the entire family structure. In many instances, families become trapped in escalating debt, while children are compelled to discontinue their education in order to work and replace the detained or imprisoned breadwinner (Slutzky & Xu, 2025). One of the informants, identified by the initial S (35 years old), who has two children currently attending elementary and junior high school, expressed her deep concern regarding the family's deteriorating condition following her husband's detention. She explained, *"Since my husband was detained at the Police Resort Office, I have been struggling to figure out how to earn enough money even to buy rice. He used to provide for the family, but now I am forced to think of ways to survive on my own. The children still need money for school expenses as well. My child in junior high school almost dropped out because he felt ashamed that we had not paid the school fees. At night, all I can do is cry"* (Hasil Wawancara Dengan Ny S (35 Th) Sebagai Istri Mr (42 Tahun) Tahanan Kasus Narkoba Polres Kepahiang, Pada Februari 2026, n.d.). Another informant, identified by the initial R (29 years old), who has been married for only three years and has a 1.5-year-old child, shared the difficult experience she faced after her husband's detention. She stated, *"My baby is still very young and needs milk every day. When my husband was detained, we only had half a can of milk left. I did not know where I could get money to buy more. I tried borrowing from neighbors, but they were also struggling financially. In the end, I was forced to feed my baby soft rice porridge even though the child was still too young for that kind of food. I feel deeply sorry for my child"* (Hasil Wawancara Dengan Ny R (29 Th) Sebagai Istri N (32 Tahun) Tahanan Kasus Narkoba Polres Kepahiang, Pada Februari 2026, n.d.).

From a broader macro-level perspective, the economic repercussions of drug abuse are not limited to individuals and households alone, but also extend to the state as a whole. Research conducted by Gumalang, Lombok, and Pijoh demonstrates that the illegal narcotics trade has intensified social, health, and economic problems within society. According to their findings, Indonesia's financial losses caused by narcotics-related activities rose dramatically, reaching Rp84.7 trillion in 2017. Furthermore, worsening economic pressure frequently drives drug users toward criminal acts such as theft and robbery as a means of sustaining their dependency and meeting daily survival needs (Ariel Hermanus Gumalang, Lesza Lombok, and Feibe Engeline Pijoh, 2025).

To provide a more systematic description, the following section presents an analysis of the types and levels of economic impacts experienced by the families of drug users based on the findings obtained through the conducted interviews. The classification of these economic consequences can be observed in the table below:

Types and Levels of Economic Impact on the Families of Drug Users

Types of Economic Impact	Frequency	Description of Findings
Loss of primary income source	5/5 (100%)	All informants lost their main source of income because the husbands, who served as the primary breadwinners of the family, were detained.
Difficulty in meeting food needs	5/5 (100%)	Families experienced hardship in purchasing rice, side dishes, and other essential daily necessities.
Delayed educational expenses	3/5 (60%)	Three families with school-aged children encountered delays in paying tuition fees and other school-related contributions.
Difficulties covering healthcare costs	2/5 (40%)	Two families with toddlers faced challenges in purchasing milk and financing medical treatment.
Accumulation of debt	4/5 (80%)	Most families were compelled to borrow money from neighbors, relatives, or informal moneylenders in order to survive financially.
Children dropping out of school or being at risk of dropping out	1/5 (20%)	One family with a junior high school child reported that the child had considered leaving school due to economic pressure.

Source: Primary interview data, February 2026 (processed).

The data presented above indicate that the economic consequences experienced by the families are multidimensional in nature and extend beyond the mere fulfillment of food necessities, affecting educational access, healthcare services, and the overall social stability of the household. These findings further reinforce the conclusions of the Institute for Criminal Justice Reform (IJRS), which argues that the accumulation of such impacts reflects the broader “cost” borne collectively by all parties involved when the state identifies and prosecutes narcotics-related offenses.

In situations where the husband, as the primary breadwinner, is absent due to detention, each family develops its own coping mechanisms in order to survive economically. The findings reveal that wives adopt various strategies to sustain household needs. First, several wives entered informal-sector employment as daily wage laborers. The occupations they pursued included washing neighbors’ clothes (2 individuals), engaging in small-scale home-based or mobile trading activities (2 individuals), and working as agricultural laborers (1 individual). The income earned from these activities varied considerably, averaging between Rp 20,000 and Rp 50,000 per day, which remains far below a decent minimum standard of living. Mrs. Y (32 years old), a resident of Muara Kalangan Ulu Musi and the wife of a drug user who works as a traveling snack vendor, described her struggle as follows: *“Previously, I was only a housewife taking care of the children and preparing meals at home. Now, I have to go around the village selling fried snacks. At first, I felt embarrassed, but I had no other choice because the children still need food. Thankfully, the neighbors buy from me, perhaps because they sympathize with my condition. Even so, the income is very limited, usually only enough for daily meals, and sometimes it is still insufficient even to buy rice”* (Hasil Wawancara Dengan Ny Y (32 Tahun) Warga Muara Kalangan Ulu

Musi Dan Juga Istri Dari Pengguna Narkoba Yang Bekerja Sebagai Pedagang Keliling, Pada Februari 2026, n.d.). Second, a number of families became dependent on assistance from extended family members, including parents, in-laws, and siblings. Such support was provided in various forms, ranging from cash assistance and basic food supplies to temporary shelter for wives and children. Mrs. S (35 years old) explained: *“Fortunately, my mother-in-law feels sorry for her grandchildren. Sometimes she gives us rice, and at other times she provides pocket money for the children. But she is elderly and only a regular pensioner, so I cannot keep depending on her assistance. Honestly, I also feel ashamed”* (Hasil Wawancara Dengan Ny S (35 Tahun) Warga Keban Agung Kepahiang Dan Juga Istri Dari Pengguna Narkoba Yang Bekerja Sebagai Pedagang Keliling, Pada Februari 2026, n.d.). Third, in several cases, children who were considered old enough were compelled to work in order to help support the family economy. This finding confirms the results of the IJRS study, which noted that children are often forced to discontinue their education because they must replace the detained or imprisoned breadwinner in sustaining the household economy. Fourth, many families were forced to rely on debt to fulfill their daily necessities. The sources of borrowing varied, including neighbors, relatives, and even moneylenders who charged high interest rates. Such conditions undoubtedly increase the risk of trapping these families in deeper and more prolonged cycles of poverty.

To provide a more comprehensive overview, the following table summarizes the coping mechanisms employed by the informants' families in responding to these circumstances:

Coping Mechanisms of Families of Drug Users

Types of Coping Mechanisms	Frequency	Description of Findings
Wives working in the informal sector	5/5 (100%)	All wives assumed economic responsibilities by engaging in informal-sector employment, despite receiving relatively low income.
Assistance from extended family	4/5 (80%)	The majority of families received support from parents, parents-in-law, or siblings.
Borrowing money	4/5 (80%)	Families relied on loans from neighbors, relatives, or moneylenders to meet daily necessities.
Children participating in work	1/5 (20%)	One school-aged child assisted the family economy by working after school hours.
Selling family assets	1/5 (20%)	One family sold jewelry and other valuable possessions to survive financially.
Reducing food consumption	3/5 (60%)	Several families coped by limiting meal portions or decreasing the frequency of meals in order to conserve resources.

Source: Primary interview data, February 2026 (processed).

b. Analysis of the Discrepancy Between Normative Provisions and Social Reality

Based on the findings above, a substantial gap can be identified between the legal norms governing a husband's obligation to provide financial support and the actual fulfillment of that obligation during the law enforcement process. First, from a

normative perspective, Article 34 of Law Number 1 of 1974 concerning Marriage in conjunction with Article 80 of the Compilation of Islamic Law (KHI) explicitly stipulates that a husband is responsible for protecting his wife and providing all household necessities according to his financial capability. This obligation does not automatically cease merely because the husband has become a suspect or a convicted offender. In practice, however, physical detention renders the husband incapable of carrying out those responsibilities. Second, while the state, through its law enforcement apparatus, actively performs its punitive function, it simultaneously fails to provide adequate social protection mechanisms for the families left behind. This condition creates a paradoxical situation in which the state, through its own legal processes, indirectly contributes to the emergence of new forms of poverty within the offender's family. Third, the dual burden borne by wives who are compelled to replace their husbands as the primary breadwinners is frequently unsupported by sufficient skills, economic capacity, or social preparedness. As a result, this condition often generates additional social problems, including child labor, dependence on high-interest debt, and various other forms of social vulnerability (Fitriani et al., 2023).

This condition underscores that the protection of families, including the families of offenders, carries strategic importance in preventing the intergenerational spread of drug abuse. When the families of narcotics offenders are allowed to collapse economically and socially, their children are at considerable risk of becoming a vulnerable generation that may eventually become involved in narcotics abuse in the future. In determining the research informants, this study employed a purposive sampling technique. Purposive sampling refers to a method through which researchers establish specific criteria for selecting respondents, based on the consideration that the chosen informants possess relevant and in-depth knowledge concerning the subject under investigation. This technique was selected because qualitative research requires participants who genuinely understand and directly experience the phenomenon being studied. The findings further demonstrate that economic hardship constitutes one of the most substantial consequences experienced by wives when their husbands are detained. Such conditions frequently generate psychological pressure and increase the potential for marital dissolution. Nevertheless, many wives continue striving to preserve their marriages for various reasons, particularly for the well-being and future of their children. Within the context of this study, the wives of detained narcotics users were compelled to assume the role of female breadwinners, not as a matter of personal choice, but as an emergency response to unavoidable circumstances. This situation inevitably creates distinct practical and normative challenges, especially when examined through the lens of Islamic family law, which will be discussed further in the following subsection.

Islamic Family Law Perspective on the Fulfillment of Family Maintenance by Narcotics Users within the Jurisdiction of the Kepahiang Police Resort

Islamic Family Law places the obligation of financial maintenance in a highly fundamental position. Within the Islamic legal framework, *nafaqah* is not merely understood as the provision of material needs, but also as an inseparable component of worship and the moral responsibility borne by a husband in his role as the leader

and protector of the family (qawwam) (Idin & Mustaming, 2023). Nevertheless, in cases involving narcotics users who serve as heads of households and are undergoing legal proceedings at the Kepahiang Police Resort, a fundamental contradiction emerges between the obligation to provide family maintenance (nafaqah) and the conduct of drug abuse itself. This contradiction requires a deeper examination through the theoretical framework of Islamic law. First, from the perspective of the theory of obligation and capability, Islamic teachings emphasize that Allah does not impose responsibilities upon an individual beyond his or her capacity. This principle is explicitly affirmed in QS. Al-Baqarah verse 286:

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۚ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ۗ

Meaning: "Allah does not burden a soul beyond its capacity. It will receive the reward of the good it has earned, and it will bear the consequence of the evil it has committed" (QS. Al-Baqarah: 286).

This verse serves as a theological foundation affirming that every obligation prescribed in Islam takes into account the capability of the individual upon whom it is imposed. Within the context of this study conducted at the Kepahiang Police Resort, all narcotics-user informants (five individuals) were found to be incapable of providing financial support during their period of detention due to physical restrictions and the absence of access to employment opportunities.

A study conducted by Syaputra, Nasution, and Yusefri at the Class II A Correctional Institution in Curup, which is geographically close to the location of this research, similarly found that husbands holding the status of prisoners were generally unable to fulfill their family maintenance obligations. Their status as inmates imposed extensive limitations that effectively eliminated their capacity to carry out such responsibilities (Syaputra et al., 2023). The study also revealed the existence of a legal vacuum concerning the obligation of prisoners to provide financial support for their families. This situation arises because the rights of husbands are not fully accommodated within correctional institutions, resulting in the assumption that they are no longer obligated to fulfill family maintenance responsibilities during incarceration. A similar study conducted by Romadhona at the Class I State Detention Center in Bandung presented a somewhat different perspective. The findings demonstrated that inmates who still possessed financial capability continued to carry out their maintenance obligations in accordance with the principles of responsibility and Islamic law, although the amount provided was naturally limited (Romadhona, 2025). Work guidance programs within detention facilities, along with businesses previously owned by inmates before their incarceration, have functioned as means through which prisoners continue supporting their families financially. Although obstacles such as limited income and unfavorable social conditions persist, the presence of rehabilitation programs and family support has contributed to maintaining the economic role of inmates throughout their period of imprisonment. The differences between the findings from the Class I Detention Center in Bandung and the conditions observed at the Kepahiang Police Resort and Curup Correctional Institution highlight the importance of access to empowerment programs. At the Kepahiang Police Resort, individuals remain classified as suspects undergoing

investigation; consequently, no vocational guidance or work-assistance programs similar to those available in detention centers or correctional institutions are provided. As a result, the obligation to provide financial maintenance becomes deferred (*muwassa'*) or temporarily suspended due to legitimate impediments (*'udzur*).

Such a condition is consistent with the Islamic legal maxim: *"أَلْمَشَقَّةُ تَجْلِبُ التَّيسِيرَ"* (hardship brings about legal facilitation). In situations involving legitimate impediments, such as detention, Islamic law grants a degree of leniency (*rukhsah*), whereby the obligation of maintenance may be temporarily deferred. Nevertheless, it is important to emphasize that this circumstance does not automatically eliminate the husband's moral responsibility. Once he regains his freedom and possesses the necessary capability, he remains obligated to compensate for the deferred maintenance. This principle is rooted in the understanding that unpaid financial support constitutes a debt that must ultimately be fulfilled, similar to other forms of outstanding obligations (Handayani, 2020).

Second, from the perspective of *maqashid al-shari'ah* (the objectives of Islamic law), narcotics abuse committed by the head of a household represents a violation of one of the most essential aims of the Sharia, namely the protection and preservation of human intellect (*hifdz al-'aql*) (Aprian, 2020). The Ministry of Religious Affairs of Kepahiang Regency, through a podcast discussion involving religious leaders, emphasized that from the perspective of Islamic teachings, narcotics are categorized as *haram* because the harm (*mafsadah*) they cause far outweighs any perceived benefit. Drug abuse damages human intellect, undermines both physical and mental health, and creates dependency that can ultimately lead individuals toward destructive consequences. In Islamic doctrine, the protection of intellect (*hifz al-'aql*) and the preservation of life (*hifz an-nafs*) constitute integral components of *Maqashid al-Shari'ah*, namely the fundamental objectives of Islamic law that every Muslim is obligated to uphold (2024, القرنى & بريك).

A sound and healthy intellect constitutes an essential prerequisite for a *mukallaf* (a legally accountable individual) to fulfill religious and social obligations, including the duty of providing family maintenance. When a husband damages his intellect through narcotics abuse, he effectively undermines his own capacity to function as a responsible family leader. Furthermore, any financial support provided before or after his arrest, if derived from unlawful sources, is considered impermissible (*haram*) for his wife and children to consume. Several studies have explained that protecting children from parents who are addicted to narcotics falls within the framework of *al-Daruriyyat al-Khams* (the five essential protections), which encompass the following aspects: (Putra & Damanik, 2023)

- a) Religion (*hifz al-din*): safeguarding the child's faith from the harmful influence of parents engaged in major sins;
- b) Life (*hifz al-nafs*): protecting the child's physical safety and well-being from the negative effects of a destructive family environment;
- c) Family and Lineage (*hifz al-nasl*): preserving the continuity and quality of future generations;

- d) Intellect (hifz al-‘aql): protecting the child’s intellectual development from damage caused by exposure to narcotics;
- e) Property (hifz al-mal): safeguarding family assets and economic stability.

From the perspective of child protection, a husband’s status as a drug user carries significant implications for custody rights. Several academic studies emphasize that one of the legal protection measures that can be afforded to children of drug-addicted parents is through proper supervision and the determination of custody arrangements, ensuring that custody does not fall into the hands of an irresponsible parent. Such protection includes ensuring adequate child care and financial support, so that children of parents who are drug addicts are not left neglected or in a vulnerable condition due to lack of proper care (Abimijoyo et al., 2024). The study further highlights that there is no specific statutory regulation governing children of parents who are drug addicts. This situation indicates a legal vacuum that requires serious attention from the government and relevant stakeholders, given its potential impact on the protection and welfare of affected children.

From the perspective of *maqashid syariah*, the protection of children whose parents are drug addicts encompasses the five essential necessities (*daruriyyah*), which serve as the fundamental objectives of Islamic law in safeguarding human well-being (Sari, 2025).

- 1) Religion: A child is entitled to receive proper and correct religious education, rather than being exposed to negative role models from parents who engage in major sins.
- 2) Life (Soul): A child has the right to physical and psychological safety within a healthy and stable family environment, free from harmful conditions.
- 3) Intellect: A child is entitled to the development of sound intellectual capacity, not impairment or distortion resulting from exposure to narcotics.
- 4) Lineage: A child has the right to the preservation and continuity of a dignified and qualified lineage.
- 5) Property: A child is entitled to receive lawful (*halal*) and wholesome financial support for their sustenance and well-being.

Based on the foregoing discussion, it is possible to establish a synchronization between the empirical findings at Polres Kepahiang and the perspective of Islamic Family Law. This alignment allows the observed field data to be systematically examined and interpreted within the framework of Islamic legal principles governing family relations.

Aspect	Empirical Findings	Islamic Family Law	Synchronization Analysis
	at Polres Kepahiang	Perspective (Normative)	
Maintenance Obligation Status	The husband is unable to provide financial maintenance during the period of detention;	The obligation of maintenance (<i>nafaqah</i>) remains morally binding; however, its execution is temporarily deferred to a legitimate law	There is a clear discrepancy between the persistence of the legal-moral obligation and its practical non-fulfillment. While Islamic law provides leniency in

Aspect	Empirical Findings at Polres Kepahiang	Islamic Family Law Perspective (Normative)	Synchronization Analysis
	consequently, the obligation effectively suspended in practice.	the impediment ('uzur), such emergency conditions, it is as physical restriction or incapacity. nonetheless maintains that responsibility returns once the husband regains capability.	
Source of Maintenance	The investigation does not prioritize the origin of income, wholesome and there is no data concerning the halal or haram status of the husband's earnings.	Income must originate from lawful (<i>halal</i>) and wholesome sources. Scholars unanimously prohibit providing Islamic law positions this as derived a fundamental pillar of family well-being. Unlawful narcotics-related earnings are not only sinful but also devoid of blessing transaction (<i>bāṭil</i>), (<i>barakah</i>). meaning the resulting wealth does not legitimately belong to the seller.	A significant gap is evident. Law enforcement practices do not examine the legality of income sources, whereas providing Islamic law positions this as a fundamental pillar of family well-being. Unlawful earnings are not only sinful but also devoid of blessing transaction (<i>bāṭil</i>), (<i>barakah</i>).
Husband's Role as <i>Qawwam</i>	The husband loses his functional role as the head of the family during detention, while the wife assumes them from responsibility for economic survival.	The husband is designated as <i>qawwam</i> , a guardian responsible for his leadership role even during protecting the family, prior to arrest. Thus, safeguarding detention is merely a legal consequence of a deeper destructive influence such as functional and moral failure. Drug abuse compromises العقل (' <i>aqal</i> '), which is a prerequisite for leadership.	A husband who is a drug user has effectively failed in his leadership role even during protecting the family, prior to arrest. Thus, safeguarding detention is merely a legal consequence of a deeper destructive influence such as functional and moral failure. Drug abuse compromises العقل (' <i>aqal</i> '), which is a prerequisite for leadership.
Family Protection (<i>Maqashid Syariah</i>)	No formal protection mechanism is provided by Polres Kepahiang; consequently, families remain vulnerable to further socio-economic and psychological harm.	Families are entitled to protection under the five essentials of <i>maqashid syariah</i> : religion, life, punitive measures but also intellect, lineage, and property. Parental drug addiction significantly harm. The principle of <i>dar'u al-mafasid</i> (preventing children's harm) should be an essential guiding consideration.	The state, through law enforcement institutions, should not focus solely on punitive measures but also consider broader family protection from secondary harm. The principle of <i>dar'u al-mafasid</i> (preventing children's harm) should be an essential guiding consideration.
Wife's Rights in Emergency Conditions	Wives attempt various coping strategies, including husband is unable to make legal decisions in	A wife has the right to seek <i>khulu'</i> when the husband is unable to make legal decisions in	Positive law should accommodate a wife's right to make legal decisions in

Aspect	Empirical Findings at Polres Kepahiang	Islamic Family Law Perspective (Normative)	Synchronization Analysis
	employment, borrowing, reliance on extended causes family support; some addicted consider divorce but constitutes a valid ground such are constrained by for divorce due to poor carefully consider broader economic and social character and religious social and economic limitations.	fulfill or responsibilities harm. A drug- the Islamic principle of husband <i>masalah</i> . Nevertheless, conduct.	marital order to ensure her and her and children's safety, in line with the Islamic principle of <i>masalah</i> . Nevertheless, decisions must carefully consider broader social and economic implications in a comprehensive manner.

Based on the entire discussion above, a critical analysis indicates that the handling of drug-related cases involving the head of a household requires an approach that extends beyond a purely criminal justice orientation, and instead places equal emphasis on the protection of the family as the smallest unit of society. First, it is necessary to recognize that the obligation of maintenance (*nafaqah*) in Islam is not limited to its material dimension, but also encompasses a spiritual aspect, namely *barakah* (blessing). Consequently, rehabilitation efforts for drug users should be prioritized, not merely to restore their physical and psychological condition, but also to reinstate their role as responsible family leaders. Second, there must be an effective mechanism to ensure that the families left behind are not neglected, whether in economic or spiritual terms. From the perspective of *maqashid syariah*, preventing harm (*mafsadah*) to the family takes precedence over pursuing short-term benefits such as deterrent effects of imprisonment.

Third, it is essential to acknowledge that wives and children are indirect victims of drug-related offenses committed by the husband or father. Therefore, they are entitled to protection and assistance, including access to social welfare support, education, and psychological counseling, as part of a broader safeguarding framework. Fourth, there is a need for increased awareness regarding the rights of wives in emergency situations, particularly their right to initiate *khulu'* or *fasakh* when maintaining the marriage results in greater harm. This dissemination of knowledge can be carried out through religious counselors, the Office of Religious Affairs (*KUA*), and other Islamic institutions that play a role in community guidance.

CONCLUSION

This study demonstrates that law enforcement processes involving drug users who serve as heads of households generate significant socio-economic consequences for the continuity of family life. The detention of husbands, who function as the primary breadwinners, results in the cessation of household income, particularly since all informants are engaged in the informal sector with unstable daily earnings. This condition severely affects the ability of families to meet basic needs such as food, education, and healthcare, and further gives rise to economic vulnerability manifested in debt accumulation, the risk of school dropouts, and even the liquidation of family assets. In response to these circumstances, wives are compelled

to assume the role of primary income earners through informal employment with limited earnings, while simultaneously maintaining domestic responsibilities and child-rearing duties. This dual burden creates significant physical, psychological, and social strain on wives and has the potential to undermine family stability as well as the quality of childcare. On the institutional level, the study also finds that Polres Kepahiang has not yet developed formal mechanisms or specific policies aimed at protecting the families of suspects during legal proceedings. Assistance provided remains largely personal and incidental, depending on individual investigators. This situation reveals a clear gap between law enforcement functions and the need for social protection for affected families, thereby indirectly contributing to new forms of economic vulnerability within society.

From the perspective of Islamic Family Law, a husband's obligation to provide maintenance (*nafaqah*) does not lapse even when he is detained, as it remains intrinsically attached to the marital contract. However, its implementation may be temporarily suspended due to legitimate legal excuses (*'uzr syar'i*) that cause temporary incapacity. The study further affirms that income derived from drug abuse constitutes unlawful (*haram*) wealth and fails to meet the Islamic principle of *barakah* (blessing). Moreover, drug abuse contradicts the objectives of *maqāṣid al-syarī'ah*, as it undermines the protection of religion, life, intellect, lineage, and property, while simultaneously reflecting the failure of the husband to fulfill his role as *qiwāmah* (family leadership). Furthermore, Islamic law grants wives the right to initiate *khulu'* or *fasakh* when the husband is unable to fulfill his obligations and causes harm (*mafsadah*) to the family. Children, likewise, are entitled to proper protection, care, and adequate financial support. Therefore, cases involving drug-using heads of households cannot be viewed solely as criminal matters; rather, they must also be understood as social and familial issues requiring an integrated approach that combines law enforcement, social protection, and the values of *maqāṣid al-syarī'ah*. Based on these findings, the study emphasizes the importance of synergy between law enforcement agencies, local government, social institutions, and religious organizations in establishing a social safety net for affected families. Such interventions may include temporary economic assistance, access to education for children, rehabilitation programs for drug users, and economic empowerment initiatives for wives. This approach not only aligns with the principle of *maslahah* (public interest) in Islamic Family Law but is also essential in preventing the emergence of new forms of social vulnerability and structural poverty resulting from narcotics law enforcement processes.

BIBLIOGRAPHY

- Abimijoyo, F. H., Dedi, S., & Bin Ridwan, R. (2024). *Perlindungan Hukum Terhadap Anak dari Orang Tua Terpidana Narkoba Di Tinjau Dari Maqashid Syariah*. Institut Agama Islam Negeri Curup. <http://e-theses.iaincurup.ac.id/6904/>
- Al-Syatibi, A. I. (n.d.). *Al-Muwafaqat fi Ushul al-Syarī'ah* (Vol. 2). Dar al-Ma'rifah.
- Aprian, M. P. (2020). The Premarital Drug Testing in Binjai Mayor Regulation

- Number 39 of 2017 in Terms of Maqāṣid Asy-Syarī'ah. *Britain International of Humanities and Social Sciences (BIOHS) Journal*, 2(2), 537-545. <https://doi.org/https://doi.org/10.33258/BIOHS.V2I2.256>
- Baznas Provinsi Bengkulu. (2025, 9 Mei). 4 Bentuk Sedekah ini Ternyata Haram Hukumnya. *BAZNAS Provinsi Bengkulu*. (n.d.). <https://provinsibengkulu.baznas.go.id/>
- Bengkulu Interaktif. (2025). *Data diolah dari laporan tahunan BNN Provinsi Bengkulu yang diakses melalui publikasi media lokal.*
- Fitriani, R., Krisna, L. A., & Natsir, M. (2023). Legal Protection for Wife and Child as Consequence of Head of Family's Criminal Imprisonment Enforcement. *Volksgeist: Jurnal Ilmu Hukum Dan Konstitusi*, 6(1). <https://doi.org/https://doi.org/10.24090/volksgeist.v6i1.8232>
- Gumalang, A. H., Lombok, L., & Pijoh, F. E. (2025). LEGAL ANALYSIS OF DRUG ABUSE LAW TREATMENT THROUGH A RESTORATIVE JUSTICE APPROACH TO THE COUNTRY'S ECONOMY. *International Journal of Applied Science and Sustainable Development (IJASSD)*, 7(1), 1-11. <https://doi.org/https://doi.org/10.36733/ijassd.v7i1.9429>
- Handayani, Y. (2020). TIPOLOGI PELAKSANAAN KEWAJIBAN NAFKAH LAHIR SUAMI YANG BERSTATUS NARAPIDANA PERSPEKTIF HUKUM ISLAM (Studi Analisis Interpretasi Teori Qira'at Mubadalah). *JURIS (Jurnal Ilmiah Syariah)*, 19(1), 13-30. <https://doi.org/https://doi.org/10.31958/JURIS.V19I1.1882>
- Harahap, J., Nasution, Z., & Marliyah, M. (2024). The Impact Of Drug Abuse On Social And Family Economics In The Perspective Of Sharia Economics (Case Study At The Baitu Syifa Drug Rehabilitation Institution In Medan). *EKOMBIS REVIEW: Jurnal Ilmiah Ekonomi Dan Bisnis*, 12(1), 137-148. <https://doi.org/https://doi.org/10.37676/ekombis.v12i1.5211>
- Hasil wawancara dengan Kanit Idik Satresnarkoba IPDA Ade Bertamansyah Utama, S.H, di Mapolres Kepahiang pada Februari 2026. (n.d.).
- Hasil wawancara dengan MR (42 tahun) warga Keban Agung yang berprofesi sebagai petani penggarap dan menjadi tahanan Satnarkoba Polres Kepahiang akibat kasus penyalahgunaan narkoba, pada Februari 2026 di mapolres Kepahiang. (n.d.).
- Hasil wawancara dengan Ny R (29 th) sebagai Istri N (32 tahun) Tahanan kasus narkoba Polres Kepahiang, pada Februari 2026. (n.d.).
- Hasil wawancara dengan Ny S (35 Tahun) warga Keban Agung Kepahiang dan juga istri dari pengguna narkoba yang bekerja sebagai pedagang keliling, pada Februari 2026. (n.d.).
- Hasil wawancara dengan Ny S (35 th) sebagai Istri Mr (42 tahun) Tahanan kasus narkoba Polres Kepahiang, pada Februari 2026. (n.d.).
- Hasil wawancara dengan Ny Y (32 Tahun) warga Muara Kalangan Ulu Musi dan juga istri dari pengguna narkoba yang bekerja sebagai pedagang keliling, pada Februari 2026. (n.d.).
- Hasil wawancara dengan SN (38 tahun), seorang warga Air Kelinsar tahanan Satnarkoba Polres Kepahiang akibat kasus penyalahgunaan narkoba, pada Februari 2026 di mapolres Kepahiang. (n.d.).

- Hasil wawancara dengan Tuan BK (38 tahun) salah seorang tahanan Polres Kepahiang yang terduka Pengguna Narkoba, pada Februari 2026 di Mapolres Kepahiang. (n.d.).
- Hidayat Pratama M.H., S. H. (2026). Wawancara dengan Kasat Satresnarkoba Polres Kepahiang.
- Hidayati, N., & Hamzani, A. I. (2022). Kajian Yuridis Hak Istri dalam Memperoleh Nafkah dari Suami Pemakai Narkotika. *Al-Ahwal: Jurnal Hukum Keluarga Islam*.
- Idin, A. M., & Mustaming, M. (2023). Nafkah dalam konteks hukum islam. *MADDIKA: Journal of Islamic Family Law*, 4(1), 48–56. <https://doi.org/https://doi.org/10.24256/maddika.v4i1.4837>
- Ihsan, M., Maroni, M., & Achmad, R. (2022). Restorative justice for users of narcotics through implementation of depenalization. *Fiat Justisia: Jurnal Ilmu Hukum*, 16(2), 141–152. <https://doi.org/https://doi.org/10.25041/fiatjustisia.v16n02.2649>
- Kepahiang, R. (2025). Wawancara dengan pekerja sosial Dinas Sosial Kabupaten Kepahiang, seperti dilaporkan dalam Radar Kepahiang, “Dampak Sosial Narkoba dalam Rumah Tangga.”
- Manurung, L. (2024). The impact of drug abuse on families and society (literature review). *MSJ: Majority Science Journal*, 2(2), 239–244. <https://doi.org/https://doi.org/10.61942/msj.v2i2.168>
- Nurrihah, F. I., & Laksana, A. W. (2025). The Criminal Fine in Class I Narcotics Crime. *KnE Social Sciences*, 10(28). <https://doi.org/https://doi.org/10.18502/kss.v10i28.20135>
- Panggabean, W. I., & Jarodi, O. (2023). Analisis program rehabilitasi sosial bagi narapidana narkotika di Lembaga Pemasyarakatan Kelas I Medan. *Jurnal Intelektualita: Keislaman, Sosial Dan Sains*, 12(02). <https://doi.org/https://doi.org/10.19109/intelektualita.v12i002.19610>
- Putra, A. J., & Damanik, L. A. (2023). Analysis of The Criminal Act of Child Neglect By Parents Drug Abuse From The Perspektivctive of Islamic Criminal Law. *Al-Qanun: Jurnal Kajian Sosial Dan Hukum Islam*, 4(1), 11–19. <https://doi.org/https://doi.org/10.58836/al-qanun.v4i1.21427>
- Rahmawati, D. (2022). Analisis Hukum Islam terhadap Suami yang Tidak Menafkahi karena Ketergantungan Narkoba. *Jurnal Hukum Keluarga Islam*, 4(1), 45–60.
- Romadhona, I. (2025). Pelaksanaan kewajiban nafkah Suami yang berstatus Narapidana perspektif Hukum Keluarga Islam: Studi kasus di Rumah Tahanan Negara Kelas I Bandung. UIN Sunan Gunung Djati Bandung.
- Rudi, R. A. (2024). Tinjauan Hukum Positif Terhadap Peran Istri Sebagai Pencari Nafkah Dalam Keluarga Serta Relevansinya Dengan Surat Al-Baqarah Ayat 233. *El-Bait: Jurnal Hukum Keluarga Islam*, 3(1), 34–58. <https://doi.org/https://doi.org/10.53515/ebjhki.v3i1.48>
- Sari, Y. (2025). Perlindungan Hak Anak dari Perilaku Orang Tua Pecandu Narkoba. *AL-SULTHANIYAH*, 14(2), 523–535. <https://doi.org/https://doi.org/10.37567/al-sulthaniyah.v14i2.4259>
- Siddique, H. (2022). The Consent of Husband for Khul ‘in Islamic Law and Pakistani Legal System: A Comparative Study with Specific Reference to Case Law. *Al Basirah*, 11(2). <https://doi.org/https://doi.org/10.52015/albasirah.v11i2.157>

- Slutzky, P., & Xu, S.-J. (2025). The Financial Consequences of Pretrial Detention. *The Review of Financial Studies*, 38(11), 3329–3373.
<https://doi.org/https://doi.org/10.1093/rfs/hhafo09>
- Syaputra, A., Nasution, A. R., & Yusefri, Y. (2023). *Kewajiban Nafkah Keluarga Oleh Suami Berstatus Narapidana Menurut Kompilasi Hukum Islam Dan Hukum Positif (Studi Kasus di Lembaga Pemasyarakatan Kelas II A Curup)*. Institut Agama Islam Negeri Curup. <http://e-theses.iaincurup.ac.id/5098/>
- Wawancara dengan Ny S 35 Tahun, Warga Desa Air Kelinsar Ulu Musi, istri dari salah seorang tahanan kasus narkoba di Polres Kepahiang pada Februari 2026. (n.d.).
- القرنى, ب. ع., & بريك. (2024). موقف الشريعة الإسلامية من المخدرات والقات وأثرها السيئ على الفرد والمجتمع. *القوانين*, 36(107), 605–657.
Islamic Law's Attitude to Drugs and khat Its adverse impact on the individual and society. <https://doi.org/https://doi.org/10.21608/las.2024.267055.1195>