THE FUNCTIONS OF THE NARCOTICS INVESTIGATION UNIT IN ISLAMIC COMMUNITY EMPOWERMENT FOR DRUG ABUSE PREVENTION: A CASE STUDY OF THE SOUTH LAMPUNG POLICE, INDONESIA

***Sigit Barazili, Bahri Ghozali, Faizal, Rosidi, Rini Setiawati, Sri Ilham Nasution.**
Doctoral Program in Islamic Community Development, Postgraduate School, Universitas Islam Negeri Raden Intan Lampung, Indonesia.
*Correspondence: E-mail: [corresponding author e-mail to be completed]

Abstract: *This study analyses how the Narcotics Investigation Unit (Satuan Reserse Narkoba) of the South Lampung Police (Polres Lampung Selatan) performs its functions in drug abuse prevention, how it carries out Islamic community empowerment, and how effective those functions are in supporting prevention. A qualitative single-case study was conducted using in-depth interviews with five purposively selected informants (two officials and three unit members), non-participant observation, and document analysis. Data were analysed with the interactive model of Miles, Huberman and Saldaña and interpreted through Community Policing, Problem-Oriented Policing, organizational function theory and Suharto's five approaches to empowerment. Findings show that the unit performs eight interconnected functions problem mapping, prevention, education, partnership, law enforcement, problem-solving, accountability and evaluation, and coordination that form a continuous cycle rather than a sequence of separate tasks. Islamic community empowerment is realised by involving religious leaders, mosques, Islamic study groups, Islamic educational institutions and youth organisations, and is grounded in hifz al-nafs, ta'awun, bil-hikmah and respect for human dignity. Effectiveness is evident at the process and intermediate-outcome levels (participation, two-way communication, partnership networks, knowledge and awareness) but remains suboptimal because of limited resources, stigma, uneven participation, weak programme continuity and inadequate outcome measurement. The article proposes an integrated, participatory and measurable model that links policing functions with faith-based empowerment.*

Keywords: Narcotics Investigation Unit; Islamic Community Empowerment; Drug Abuse Prevention; Community Policing; South Lampung Police

I. INTRODUCTION

Drug abuse and illicit drug trafficking are among the most persistent transnational threats to public health, economic wellbeing and community security. The United Nations Office on Drugs and Crime estimated that about 296 million people worldwide used drugs in 2021, and that trafficking networks increasingly connect organised international syndicates with local distribution chains that reach every social stratum [1]. Southeast Asia, including Indonesia, is exposed to these dynamics because of its geographic position, its large population of young people and its long, hard-to-monitor maritime borders [1]. In Indonesia, the legal basis for responding to the problem is Law No. 35 of 2009 on Narcotics, which aims both to guarantee the availability of narcotics for health services and science and to prevent, protect and rescue society from narcotics abuse [2]. The Indonesian National Police (Polri), under Law No. 2 of 2002, are mandated to maintain public order, enforce the law, and protect, shelter and serve the community [3]. Drug control therefore combines repressive, preventive and educative approaches.

Lampung Province illustrates why a purely repressive response is insufficient. Located at the southern tip of Sumatra, the province is the gateway between Sumatra and Java, with the Port of Bakauheni in South Lampung Regency, the Trans-Sumatra road corridor and the toll road network forming a major logistics route that traffickers also exploit. Provincial statistics recorded 1,516 narcotics-related crime cases in 2022, with Bandar Lampung reporting the highest number (219 cases) [4]. Police releases and media reports on cases handled in South Lampung in 2025 and 2026 describe seizures that range from small quantities held by users to shipments of tens or hundreds of kilograms of methamphetamine carried by couriers through the port, which signals that the unit deals with both end-user problems and organised distribution. Such figures are estimates published by the police and have not been independently audited, but they show that enforcement results alone cannot indicate whether the underlying social problem is shrinking: arrests and seizures are easy to count, whereas pre-emptive and preventive work is difficult to measure and rarely recorded as an achievement.

In the policing literature, two traditions respond to this limitation. Problem-Oriented Policing asks officers to identify the specific problem behind repeated incidents, analyse its causes, devise tailored responses and assess the results, instead of reacting to each incident separately [5, 6]. Community Policing treats residents as co-producers of security and stresses partnership, two-way communication, decentralised decision making and accountability [7, 8]. A systematic review of community-oriented policing found that it has modest effects on crime and disorder but more consistent effects on citizens' satisfaction, perceived legitimacy and trust [9], while reviews of what works in policing show that focused, problem-specific and partnership-based responses outperform generic, reactive ones [10]. Both traditions suggest that the performance of a specialised unit cannot be assessed only by its investigative output; the way its functions are linked to community capacity and to other institutions is equally important.

In the Indonesian setting, this link has a distinctive religious dimension. The majority of the population in Lampung is Muslim, and social life is organised through mosques, Islamic study groups (majelis taklim), Islamic boarding schools (pesantren), Islamic educational institutions and youth organisations. In Islamic thought, social change is the joint

responsibility of the community: "Indeed, Allah will not change the condition of a people until they change what is in themselves" (Q.S. Ar-Ra'd 13:11), and the community is enjoined to "invite to all that is good, enjoin what is right and forbid what is wrong" (Q.S. Ali 'Imran 3:104). Protection of life and intellect (hifz al-nafs and hifz al-'aql), which are among the objectives of Islamic law (maqasid al-shariah) [11, 12], give an explicit moral basis for opposing substances that destroy health, family life and social order. Faith-based approaches to prevention are therefore not an optional addition but a culturally

embedded channel through which authority, trust and moral messages already circulate.

Previous Indonesian studies support the promise of this channel. Research on faith-based collaboration between law enforcement and communities reports that police involvement in educational forums with pesantren and religious leaders strengthened preventive awareness [13], that integrating Islamic values into educational programmes built moral and social resilience among students [14], and that religious leaders can act as credible messengers and mobilisers in drug prevention [15, 16]. Studies of Community Policing against narcotics likewise highlight the value of neighbourhood-based surveillance and youth involvement [17, 18]. However, much of this literature examines prevention programmes, schools or religious organisations. Comparatively little work examines the narcotics investigation unit itself the organisational actor whose core mandate is criminal investigation and asks how its different functions, from mapping and enforcement to education and evaluation, are combined with community empowerment in a predominantly Muslim region.

This article addresses that gap with a case study of the Narcotics Investigation Unit of the South Lampung Police. Pre-survey evidence and the preliminary data in this research identified four recurring problems: limited personnel, facilities, logistics and rehabilitation services for prevention; the still-limited involvement of Islamic communities; fragmented coordination among the police, the National Narcotics Agency (BNN), local government, religious leaders and civil society; and social resistance rooted in stigma, suspicion of state intervention, or the view that drugs are only a police matter. The study's novelty lies in treating the unit's functions, rather than isolated programmes, as the unit of analysis, and in integrating these functions with an explicit empowerment framework and Islamic value base into a single model that can be examined, implemented and evaluated.

The significance of the question is both practical and theoretical. Practically, regional police resorts across Indonesia operate under similar constraints of personnel, budget and facilities, and they are increasingly asked to demonstrate prevention results in addition to enforcement results. Theoretically, the case allows an examination of whether the assumptions of Community Policing and empowerment developed largely in secular settings hold when the community partner is a religious community with its own institutions, authority and moral language. The article therefore asks not only what the unit does, but how its functions fit together and what this implies for a model that other units could adapt.

II. Research Objective

The study aims to analyse how a police narcotics unit can combine law enforcement with faith-based community empowerment, using the South Lampung Police as a case. It is guided by three research questions: (1) How does the Narcotics Investigation Unit of the South Lampung Police perform its functions in countering drug abuse? (2) How is Islamic community empowerment implemented by the unit in preventing and countering drug abuse? (3) How effective are the unit's functions in Islamic community empowerment in supporting drug abuse prevention, and which factors enable or constrain that effectiveness?

The study contributes in three ways. Theoretically, it links organizational function theory, Community Policing, Problem-Oriented Policing and an empowerment framework in one analytical structure and shows how an Islamic value base (hifz al-nafs, ta'awun, bil-hikmah and human dignity) can operate as the moral foundation of police–community partnership. Empirically, it provides a documented case from a regional police resort (Polres) where a major transport gateway, a predominantly Muslim population and constrained resources coexist. Practically, it offers an integrated, measurable model that police leaders, religious organisations, local government and BNN can use to design and evaluate prevention programmes.

III. Theoretical Framework and Previous Research

A. Organizational function and police function

In organization theory, a function is a set of activities assigned to a unit so that it contributes to the goals of the larger system. Parsons' AGIL scheme adaptation, goal attainment, integration and latency (pattern maintenance) describes four problems that any social system must solve to survive [19]. Applied to a police unit, adaptation corresponds to the ability to respond to changing drug markets and technologies; goal attainment to enforcement and prevention targets; integration to coordination among internal elements and external partners; and latency to maintaining the values, norms and routines that keep the organisation legitimate. The performance of a function depends on clear goals, concrete tasks, structure and division of labour, coordination, resources, and standards of output and outcome. Internal factors such as personnel competence and integrity, facilities, budget, leadership, standard operating procedures and supervision interact with external factors such as inter-agency support and the legal culture of society.

For the police, Law No. 2 of 2002 defines the functions of maintaining public security and order, enforcing the law, and providing protection, shelter and service to the community [3]. At the resort level, National Police Regulation No. 2 of 2021 positions the Narcotics Investigation Unit as an executing element of main tasks that conducts investigation and inquiry into narcotics, psychotropic, dangerous-drug and precursor crimes, and also performs guidance and counselling for prevention and rehabilitation, supervision of investigations, and analysis and evaluation [20]. Investigation procedure itself follows the Criminal Procedure Code and National Police regulations. The normative mandate is thus broader than arrest and prosecution, yet in practice the four classical efforts preemptive, preventive, repressive and rehabilitative are not weighted equally, because enforcement

is the most visible and easily counted.

B. Community Policing and Problem-Oriented Policing

Community Policing is a philosophy and organisational strategy in which the police and the community work together to identify and solve problems of crime, disorder and fear. Its core principles are partnership, shared problem solving, two-way communication, organisational adaptation and accountability to the community [7, 8]. Skogan's analysis of Chicago shows that community policing depends on decentralisation, resident participation and sustained leadership, and that reforms often fail when organisational incentives continue to reward only reactive enforcement [8, 21]. Problem-Oriented Policing complements this by providing a disciplined method scanning, analysis, response and assessment that turns community knowledge into targeted interventions [5, 6]. Together they imply that mapping vulnerable areas, understanding root causes (family, peer environment, economy, education and social resilience), tailoring interventions and evaluating results are as integral to a narcotics unit as investigation.

C. Community empowerment and its five approaches

Empowerment is a process by which people, organisations and communities gain mastery over issues of concern to them [22, 23]. It differs from service delivery or one-way socialisation because it builds capacity, voice and control. Arnstein's ladder of citizen participation reminds us that participation can be merely symbolic or can reach genuine partnership and delegated power [24]. In the Indonesian social-welfare literature, Suharto proposes five approaches for empowerment practice: enabling (creating conditions that allow potential to develop), strengthening (increasing knowledge, skills and confidence), protecting (safeguarding vulnerable groups from oppression and unfair competition), supporting (providing guidance and assistance so that people can perform their roles) and sustaining (maintaining a balanced and conducive situation so that every group has the opportunity to continue to grow) [25]. These five approaches are used in this study to analyse the unit's empowerment practices, and a stage-based view (preparation, assessment, planning implementation, evaluation, and termination) is used to examine the continuity of programmes.

D. Islamic community empowerment

In Islamic community development, empowerment (tamkin) is both a social task and a moral responsibility. The Qur'an describes granting people the means to act in the earth (Q.S. Al-Kahf 18:84), calls for cooperation in righteousness and piety (ta'awun, Q.S. Al-Ma'idah 5:2), and instructs that people be invited to the path of their Lord "with wisdom and good instruction" (bil-hikmah, Q.S. An-Nahl 16:125). The maqasid al-shariah framework gives the protection of life (hifz al-nafs), intellect (hifz al-'aql), family and property the status of higher objectives of Islamic law [11, 12]. In this study Islamic values are not treated as decoration on a police programme; they are analysed as the normative foundation that defines the purpose (protecting life), the method (cooperation and wisdom) and the ethical limits (human dignity) of police–community partnership, and as the shared language through which religious leaders and officers communicate with residents.

E. Collaborative governance and previous research

Because no single agency can control drugs, collaboration is central. The collaborative governance literature identifies starting conditions, facilitative leadership, institutional design, trust building and shared understanding as determinants of successful cross-sector work [26, 27], and notes that cross-sector collaborations are difficult to sustain without clear roles, accountability and resources [28]. Indonesian studies on narcotics prevention emphasise the role of families and environments, religious messages and law-enforcement–community forums [13, 16, 29]. Nevertheless, three limitations remain. First, many studies treat police activities as a list of programmes rather than as a system of functions. Second, empowerment is rarely examined with an explicit framework. Third, effectiveness is often claimed on the basis of activity counts rather than on changes in capacity or participation. The present research addresses these three limitations. Table 1 summarises how the study relates to this body of work.

F. Analytical framework

The analytical framework used in this article has three layers. The first layer, derived from organizational function theory, Community Policing and Problem-Oriented Policing, describes the unit's functions and how they are connected. The second layer applies Suharto's five empowerment approaches to the unit's work with Muslim communities. The third layer evaluates effectiveness by distinguishing outputs (activities and participants), intermediate outcomes (knowledge, awareness, participation, networks, capacity) and long-term outcomes (self-reliant community action and changes in the level of vulnerability), and it examines supporting and inhibiting factors. Islamic values form the normative base across the three layers.

G. Stages of empowerment and the output–utcome distinction

Empowerment programmes are usually described as passing through stages: preparation, assessment of needs and resources, planning, implementation, evaluation and termination or handover. The stage view matters for police-led activities because many police programmes are strong in implementation but weak in assessment, evaluation and hand-over; the programme ends when the event ends. A closely related distinction is between outputs (activities delivered and people reached) and

outcomes (changes in knowledge, attitudes, capacity and behaviour), with long-term outcomes being the self-reliant community action and reduced vulnerability that empowerment ultimately seeks [22, 23]. Combining the stage view with the output–outcome distinction gives a basis for asking not only whether the unit carries out activities, but whether the activities develop into a process that residents can continue without the police.

Table 1. Previous research and the position of this study

Aspect	Common ground with previous research	Distinctive contribution of this study
Focus	Drug abuse and trafficking are treated as social problems that require integrated handling.	Examines Islamic community empowerment through the functions of a police narcotics unit.
Collaboration	Cooperation among officers, communities and institutions is stressed.	Analyses institutional collaboration of one unit with religious leaders, organisations and agencies in the region.
Rehabilitation	Rehabilitation is one strategy for handling users.	Treats the unit's facilitation of referral and religious accompaniment as part of community empowerment, with BNN and health institutions leading treatment.
Approach	Qualitative and case-study designs are used for in-depth understanding.	Single-case study focusing on the practices and feedback loops among the unit's functions.
Object	Drug abuse and its prevention strategies.	The police unit itself; earlier work focuses on the general public, schools, religious leaders or policy separately.
Level of analysis	Factors affecting the success of drug control are analysed.	Implementation, cross-agency collaboration and empowerment at the regional level rather than conceptual or global analysis.
Contribution	Recommendations to improve effectiveness.	An integrated, participatory and measurable model linking policing functions with faith-based empowerment.

Source: Author's synthesis of the literature reviewed

.Data and Methodology

H. Dataset

Research design and site

The study uses a qualitative approach with a single-case study design [30, 31]. A case study is appropriate because the research questions ask "how" and "to what extent" about a contemporary organisational practice in its real-life context, and because the boundaries between the unit's functions and the social context in which they are applied are not clear-cut. The case is the Narcotics Investigation Unit of the South Lampung Police, located in Kalianda, South Lampung Regency, Lampung Province. The site was selected for three reasons: the regency is a strategic transit area because of the Port of Bakauheni and the Trans-Sumatra routes; its Muslim community is socially organised through mosques, study groups, Islamic schools and youth organisations; and the unit has both an enforcement mandate and a statutory mandate for guidance and counselling, which makes it a suitable setting to observe how the two are combined. The research followed a six-month cycle of preparation, instrument development, fieldwork, analysis and reporting.

Informants and data sources

Informants were selected through purposive sampling, that is, deliberately on the basis of knowledge, experience and direct involvement in the focus of the research [32]. Five informants were interviewed: two officials responsible for policy, strategy, coordination and the implementation of the unit's functions, and three unit members involved directly in operational tasks, investigation, prevention and activities related to Islamic community empowerment. Because of the sensitivity of narcotics investigation, informants are not identified by name in this article. Primary data comprise interview transcripts and observation notes. Secondary data comprise unit activity reports, prevention policy documents, records of community empowerment activities, statistics of narcotics cases, regulations, and police releases and media coverage of case disclosures.

Data collection techniques

Three techniques were used. First, semi-structured in-depth interviews employed a guide covering the unit's functions, forms of preventive and educative activity, cooperation with religious leaders and organisations, empowerment practices, indicators of success, supporting factors and obstacles. Second, passive-participatory observation of activities and interactions between officers and community members documented the approach used, the roles played by each actor and the responses of participants. Third, document analysis examined official reports, statistics, learning materials and public releases to verify and extend the interview data. Case statistics from police releases were treated as indicative context rather than as audited measures, and discrepancies between sources were recorded instead of reconciled by assumption.

I. Methodology Data alysis

Analysis followed the interactive model of Miles, Huberman and Saldaña, which consists of three concurrent flows: data condensation, data display and conclusion drawing/verification [33]. Condensation involved coding transcripts and notes against the three research questions and the analytical framework; display used matrices that map functions, empowerment approaches and effectiveness indicators to evidence; conclusions were drawn iteratively and tested against negative and discrepant evidence. Coding combined deductive categories from the theoretical framework (function, Community Policing, Problem-Oriented Policing, five empowerment approaches, Islamic values, output and outcome) with inductive themes that emerged from the data, in line with thematic analysis procedures [34].

Trustworthiness

Credibility, dependability and confirmability were addressed following Lincoln and Guba [35]. Source triangulation compared interview statements with observation and documents; method triangulation combined interviews, observation and document analysis; and member checking returned interview summaries to informants for confirmation or correction. Transferability is supported by a thick description of the context, but the findings are analytic generalisations to theory rather than statistical generalisations to all police resorts. The small number of informants and the fact that the study focuses on the unit's perspective and its documentation, rather than on household-level surveys of

residents, are limitations discussed in Section VI.

Research ethics and reflexivity

Participation was voluntary, informants were informed of the aim of the research, and the identities of officers are withheld in reporting. Information that could compromise ongoing investigations, informants or reporters was not collected. Because the researcher approached the unit as an outside observer and discussed findings with informants through member checking, the interpretation of unit practice was repeatedly checked against the perspectives of those who perform it; nevertheless, readers should note that the study presents the institution's viewpoint, and that the voices of residents and religious leaders are represented through the unit's account and documents rather than through their own interviews.

Instruments and coding

The interview guide was organised around the three research questions and the analytical framework: functions and tasks of the unit; planning and targeting of prevention; forms of cooperation with religious leaders and organisations; empowerment practices corresponding to the five approaches; the role of Islamic values; indicators and evaluation of success; and supporting and inhibiting factors. Observation notes recorded setting, actors, activities, communication patterns and participant responses. Documents were summarised in matrices recording source, date, content and relevance to each research question. Codes were first assigned deductively (for example, "mapping", "enabling", "hifz al-nafs", "output", "outcome") and then refined inductively (for example, "stigma", "activity-based reporting", "reliance on key personnel"), so that the final themes represent both the theory and the field data.

IV. Analysis

A. Context: mandate and operating environment of the unit The South Lampung Police is a regional police unit under the Lampung Regional Police and is responsible for security in a regency whose economic and mobility characteristics create a complex security environment. Within the Polres, the Narcotics Investigation Unit is an executing element of main tasks, responsible for investigating narcotics, psychotropic and precursor crimes, for guidance and counselling, for supervision of investigations including those at sector police level, and for analysis and evaluation [20]. The unit is supported by an operational guidance section, an administration section and investigator units. In its operating environment, large seizures disclosed in 2025 and 2026 for example, a quarterly disclosure of 24 cases involving 34 suspects and more than 119

kg of methamphetamine and 276 kg of cannabis in April–June 2025, and a port-based interdiction operation in Bakauheni during February–June 2026 led by the Regional Police together with the Polres show that the unit is embedded in networks that extend beyond the regency. These police-reported figures are treated here as context, not as evidence of effectiveness, since a higher number of disclosures can reflect either more activity or a larger problem.

Table Table 2 lists the disclosures reported in police releases and media for 2025 and 2026. The table is presented to show the scale and character of the operating environment, with the caveats already noted: the periods are not uniform, the totals for 2025 come from two sources that have not been reconciled, and the 2026 data are incomplete.

It is also useful to place the unit in the regional security architecture. The Polres is the territorial level at which national policy meets local social structures: above it, the Regional Police's narcotics directorate handles larger and cross-regional operations; beside it, BNN leads national policy and rehabilitation; below it, sector police and community police officers maintain day-to-day contact with villages. The unit's empowerment work therefore depends on its ability to use this vertical and horizontal network, and its limits for example, in dealing with cross-regional trafficking networks are partly limits of position, not only of effort.

The unit's mandate has a structural tension. Enforcement is measurable, urgent and legally prescribed; prevention and empowerment are slower and difficult to attribute. The central question of this study is therefore whether the unit has managed to combine the two within one system of functions, and this is analysed in the following subsections.

B. Functions of the unit in countering drug abuse

Analysis of interviews, observation and documents identified eight functions that the unit performs. They are summarised in Table Table 3 and discussed below.

Mapping and identification

The unit begins its preventive work by identifying vulnerable areas, at-risk groups and causal factors. Mapping combines data from handled cases, information from the community, results of field monitoring, information from police networks at sub-district and village level, and coordination with local government. One informant described the logic: "We usually start by mapping the areas considered vulnerable to drugs. The level of vulnerability is identified from the cases that have been handled, community information, monitoring results, and coordination with local government and related parties. From the mapping we determine which locations need more intensive prevention." A second informant stressed that prevention is "not done carelessly" but is designed from the mapping, available data and community information, and that the community is involved "because drug prevention cannot be left to the police alone." This indicates a problem-oriented logic: interventions are targeted to places and groups, not applied uniformly, which is consistent with the scanning and analysis stages of Problem-Oriented Policing [5, 6].

Prevention and education

The preventive function covers counselling, socialisation, anti-drug campaigns, community guidance, visits to schools and universities, community-level activities, early detection and monitoring of vulnerable areas. Priority groups students, youth, workers, families and residents of environments with indications of abuse or trafficking are determined by the level of vulnerability and the social characteristics of the community. The educative function goes further than information transfer: the unit acts as educator, by giving information, dialogue and guidance, and as facilitator, by connecting community members with institutions that have competence in drug-related problems such as BNN, health facilities and rehabilitation services. Education is adapted to audiences: school-based messages emphasise risks and law,

while messages through religious forums emphasise responsibility, family protection and moral self-restraint.

Table 2. Narcotics case disclosures reported for South Lampung, 2025–2026 (police releases and media; unaudited)

Period	Cases	Suspects	Main evidence and estimated value	Note
Jan–Mar 2025	23	n/a	Evidence destroyed valued at about Rp54.8 billion.	Police release.
Apr–Jun 2025	24	34 (33 male, 1 female)	119.91 kg methamphetamine and 276.4 kg cannabis; about Rp120.7 billion.	Police release.
Full year 2025	148	199 (191 male, 8 female)	About 370.68 kg methamphetamine.	Year-end evaluation; another source reports 79 cases, not reconciled.
Feb–Jun 2026	17 police reports	24	Evidence valued at about Rp235.1 billion.	Seaport interdiction at Bakauheni, led by the Regional Police.
Aug 2026	8	12 (couriers)	42.86 kg methamphetamine; about Rp45.1 billion.	Polres disclosure; data for other months not found.

Source: Police releases as reported by the media; figures are police estimates and have not been independently audited. Partnership and coordination

The partnership function involves local government, BNN, schools, religious leaders, community leaders, youth, families and community organisations. Partnerships are used to deliver counselling jointly, conduct campaigns, strengthen family and neighbourhood awareness and channel information. Coordination links the police with BNN (which leads rehabilitation and national policy), local government, education and health institutions, and Islamic organisations. In terms of the collaborative governance literature, these arrangements provide the starting conditions for collaboration, but they still rely largely on personal relationships and event-based coordination rather than on formal agreements, shared platforms and clear role division [26, 28], a gap discussed below.

Law enforcement

The repressive function remains the core of the unit and follows legal procedure: receipt of information or reports, collection and analysis of information, investigation, arrest and search in accordance with the law, securing of evidence, examination of suspects and witnesses, case file preparation and coordination with prosecutors. The legal framework also distinguishes between users and dealers: users who are victims of abuse may be directed to assessment and rehabilitation in line with Law No. 35 of 2009, whereas dealers and network members are prosecuted [2]. Technical constraints limited personnel numbers and skills, operational budget, transport, investigative technology and special equipment, and the closed, technology-adapting nature of trafficking networks limit the unit's capacity, and many cases require cooperation with the Regional Police and across regions.

Table 3. Functions of the Narcotics Investigation Unit, South Lampung Police

No.	Function	Forms of implementation
1	Mapping and identification	Identifying vulnerable areas, at-risk groups and causal factors; using case data, community information, field monitoring and coordination with local government.
2	Preventive	Counselling, socialisation, community guidance, anti-drug campaigns and early detection.
3	Educative and social	Education on drug dangers, law and prevention; opening two-way communication with residents; acting as educator and facilitator.
4	Partnership and community empowerment	Involving local government, BNN, schools, religious leaders, community leaders, youth, families and community organisations.
5	Repressive / law enforcement	Receiving information, inquiry, investigation, examination, arrest, search, seizure, securing evidence and case file preparation.
6	Problem-solving	Analysing causes of drug problems, determining the form of intervention, cross-sector coordination and assessing results.
7	Accountability and evaluation	Supervision, documentation, reporting, evaluation, receiving community input and follow-up.
8	Coordination and integration	Integrating prevention, education, empowerment, enforcement, problem-solving and evaluation in one work cycle.

Source: Interviews, observation and document analysis (author's analysis).

In practice, the repressive function follows a staged flow. Information or a report is received and analysed; inquiry develops the information until the evidence meets the legal requirements; arrest and search follow; investigation then determines the role of each suspect user, courier, dealer or part of a network which shapes the direction of the case; evidence is secured and the case file is prepared for the prosecutor. Because the community is an important source of the first piece of information, the quality of police–community relations affects enforcement as well as prevention. This is a concrete example of the integration argument developed below: the empowerment of residents and the efficiency of investigation draw on the same relationship of trust.

Problem-solving, accountability and integration

The problem-solving function analyses the causes of drug problems in a locality (family conditions, peer environment, economy, education and social resilience), determines the form of intervention, coordinates across sectors and assesses results. The accountability function covers supervision, documentation, reporting, evaluation, acceptance of community input and follow-up. Finally, coordination and integration links all functions. Importantly, the findings show that information from investigation and inquiry is used to update vulnerability maps and to prepare the next prevention strategy, while experiences from community activities supply

information to investigators, with due regard to confidentiality and protection of informants and reporters. This feedback loop makes the functions a system
the property that distinguishes an integrated model from a list of programmes.

Targeting and priority setting in prevention

Prevention planning is explicitly risk-based. The informants explained that the unit first looks at conditions and levels of vulnerability in its jurisdiction, so that activities are not uniform. Priority areas and groups are determined by vulnerability levels and the social characteristics of the community: students, university students, youth, workers, families, residents of particular areas, and people living in environments with indications of abuse or trafficking. The basis for priorities can be information about past cases, community reports, the results of inquiries, environmental characteristics, socio-economic conditions and patterns of association. Vulnerability maps are therefore built by combining three kinds of information: case data from investigations, intelligence-type information from police networks at sub-district and village level, and community reports, supplemented by coordination with local government and related institutions. The map is then used to identify areas that need more attention, to set the order of preventive activities, and to adjust the form of intervention to local characteristics. This is the clearest evidence that the unit applies the scanning and analysis logic of Problem-Oriented Policing rather than a calendar of standard events [5, 6].

Accountability and transparency

Accountability concerns how the institution ensures that prevention and control programmes are planned, implemented, monitored and evaluated responsibly. Evaluation is carried out through activity reports, internal meetings, monitoring of programme achievements, evaluation of activities carried out with the community, and identification of obstacles and followup. Accountability also depends on the existence of indicators
that show whether programmes achieve their goals. Transparency towards the community is delivered through face-to-face activities, official social media, publication of activities, press conferences, institutional reports and community communication forums, and covers the kinds of activities, target groups, forms of community involvement and publishable results. Transparency is important because residents must receive adequate information about programmes before they can take part critically; it is also a precondition of trust, which the unit identifies as a determinant of acceptance. The limitation, as noted in the effectiveness assessment, is that reporting remains mainly activity-based.

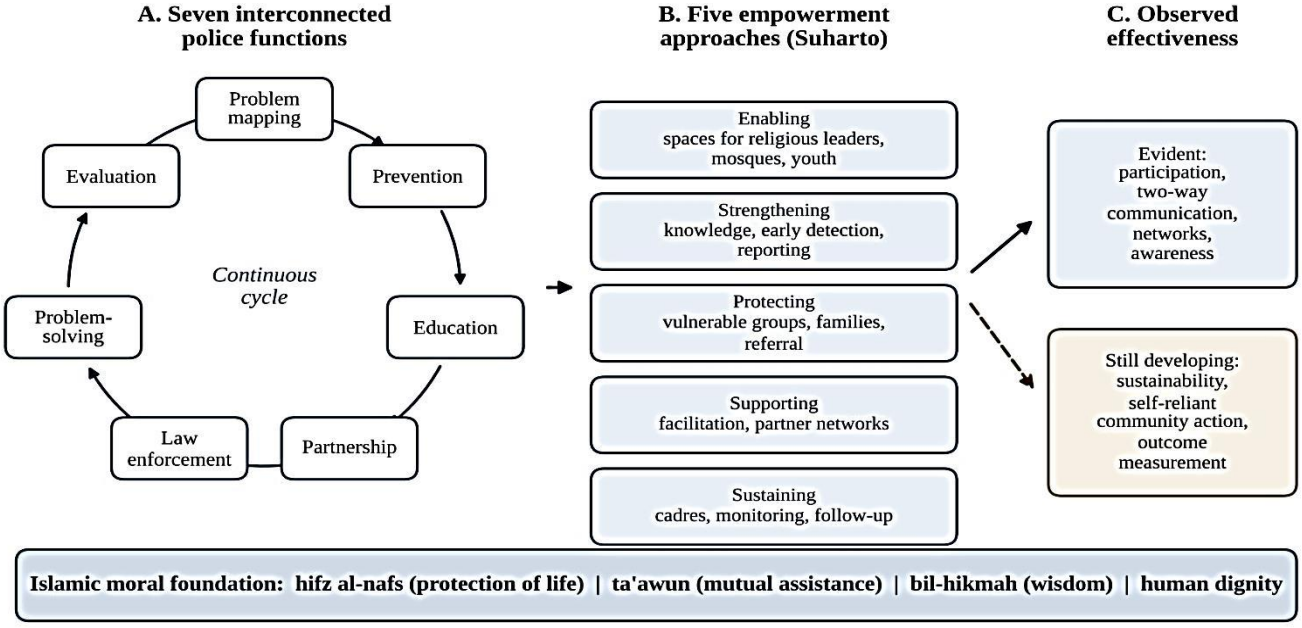


Figure 1. Integrated model of police functions and Islamic community empowerment Source: Author's analysis.

Normative and actual functions

A useful distinction emerging from the data is between the unit's normative functions, defined by regulation, and its actual functions, observed in practice. Normatively, the unit investigates narcotics crimes, guides and counsels the community, supervises investigations and analyses and evaluates its own performance [20]. Actually, the findings show that these four mandated tasks are stretched into eight working functions, because the guidance-and-counselling mandate is operationalised through mapping, education, partnership and empowerment, and the analysis-and-evaluation mandate is operationalised through problem-solving, accountability and coordination. The regulation thus provides a legal basis for prevention work, but not a model of how it should be organised; the unit's own practice fills that gap.

C. Implementation of Islamic community empowerment

Using Suharto's five approaches [25], the study finds that the unit places the community as a partner and subject of prevention, not just as a recipient of counselling. Table 4 summarises the practice for each approach, and the following paragraphs interpret it. The approaches are used to read the process of empowerment, not merely to classify activities.

Table 4. Islamic community empowerment practices by empowerment approach

Approach	Observed practice	Description
Enabling	Space, opportunity and awareness	The unit gives residents, religious leaders, community leaders, youth and families space to take part in socialisation, counselling and prevention activities, and increases understanding of drug dangers.
Strengthening	Capacity and participation	Religious leaders, community leaders and residents are engaged as partners to convey prevention messages, monitor the environment, provide information and report abuse.
Protecting	Protection of vulnerable groups	Children, adolescents, youth and families in at-risk environments receive guidance, social communication and reinforcement of religious values; stigma is avoided.
Supporting	Accompaniment and cooperation	Counselling, information, communication and facilitation; cooperation with government, BNN, schools, religious leaders, families and social institutions.
Sustaining	Continuity, monitoring and evaluation	Guidance, communication, coordination, monitoring, evaluation and follow-up on the development of drug problems.
Islamic values	Responsibility, care and religious institutions	Responsibility, social care, mutual help in goodness (ta'awun), self-restraint and the involvement of religious leaders and institutions in moral and spiritual education.

Source: Interviews, observation and document analysis (author's analysis)

The four classical efforts against narcotics pre-emptive (instilling values and norms early), preventive (reducing opportunities), repressive (enforcement) and rehabilitative (recovery and reintegration) are not weighted equally in practice. Enforcement results are easy to count in terms of cases, suspects and evidence, whereas pre-emptive and preventive activities are rarely recorded as achievements. The unit's integrated approach can be read as an attempt to correct this imbalance from within, by treating prevention and empowerment as functions in their own right and by connecting rehabilitation to BNN and health institutions instead of attempting to provide it directly.

Four cautions are needed when interpreting the case statistics that form the operating context. First, disclosed seizures are scaled by the size of networks, not by the number of users in the community, so they cannot measure the success of prevention. Second, some operations are led by the Regional Police and carried out with the Polres, so not every disclosure is attributable to the unit alone. Third, aggregation periods in press releases overlap, and annual totals reported from different sources may differ because of differing coverage, which requires verification with the unit before they are used as a time series. Fourth, the monetary value of evidence and the number of lives "saved" are police estimates. For these reasons the study relies on the functional analysis rather than on case counts to judge effectiveness.

Enabling: creating space for participation

The unit opens space and opportunity for Islamic communities to participate. Religious leaders, mosque administrators, Islamic youth organisations, managers of Islamic educational institutions and community groups are involved in conveying information, running educational activities, discussing local drug problems, forming cadres and developing social activities that support a drug-free environment. According to the informants, these actors are given the opportunity to take part from the planning stage, to raise drug-related problems that occur in their neighbourhoods and to develop activities that suit local conditions. Communication is described as two-way: religious and community leaders raise issues concerning adolescents, families and peer environments, and prevention messages are channelled through sermons, youth studies, mosque activities, study groups and youth forums.

This matters because empowerment does not depend only on programmes delivered by an institution; it depends on residents having room to express needs, develop ideas and determine suitable activities. In terms of Arnstein's ladder, the practice goes beyond one-way information towards consultation and early partnership [24]. At the same time, the findings show that consultative participation must be distinguished from participation that gives communities real authority. Giving input is an early step of empowerment but does not in itself show that residents have independence in decision making. The depth of empowerment should therefore be judged by the extent to which community proposals are followed up, by the quality of participation, and by the community's influence over decisions, not only by the number of activities or participants. In Community Policing terms, residents are not only sources of information; they are partners with local knowledge of environments, peer patterns and behavioural changes among adolescents [7, 8].

Strengthening: building capacity of religious leaders and cadres

Capacity is strengthened by providing material on types and dangers of drugs, risk factors, social and legal consequences, communication skills, community education, early detection and reporting mechanisms. The material is adapted to the role of religious leaders, community leaders and cadres, and the activities include discussion, simulated counselling and the

review of experiences found in the field. The purpose is practical capability: religious leaders and cadres are expected to convey information accurately, recognise risks, educate families and adolescents, and know how to report indications of drug problems. Because community members are often socially close to at-risk groups, but not necessarily equipped to communicate, support or refer, this strengthening extends the reach of prevention to groups that police activities cannot reach directly.

From an Islamic community development perspective, capacity building is also a process of building critical awareness and social responsibility: residents need to understand risky environments, ways of protecting young people, the importance of family communication and safe reporting procedures. Capacity building must be accompanied by an understanding of the limits of community authority, so that cadres do not take law enforcement into their own hands. The study therefore treats improved capacity as a proposition

to be demonstrated through further evidence the ability of cadres to run education independently, the accuracy of information delivered, the regularity of activities and the follow-up of problems found rather than as a conclusion established by participation figures.

Partnership with religious organisations and community institutions

Cooperation is carried out with Islamic organisations, mosque administrators, study groups, Islamic educational institutions and youth organisations, and prevention messages are integrated into religious and community activities that already exist. The unit therefore uses existing social and institutional structures instead of creating new ones, which reduces cost, builds on trust and allows messages to be conveyed in familiar settings. Each partner contributes what it can do best: the police hold the authority of inquiry and investigation; religious organisations hold social access and moral voice; educational institutions provide space for the guidance of young people; families are closest to their members; and health and rehabilitation institutions hold clinical competence. This division is consistent with the logic of Community Policing and collaborative governance, in which problems that no single institution can solve are addressed by pooling complementary capacities [7, 26].

The existence of cooperation does not, however, automatically indicate that collaboration is optimal. Partnerships need to be assessed by the clarity of responsibility, the regularity of communication, programmes continuity, the availability of resources, referral mechanisms and community involvement in evaluation [28]. Partnerships that operate only when a counselling event or ceremony takes place may not generate collective capacity that endures. The challenge is to turn cooperation into regular coordination mechanisms with shared objectives that survive turnover of personnel or organisational leaders.

Protecting: vulnerable groups and affected families

Attention to vulnerable groups is directed at adolescents, students, affected families and people who have experienced drug abuse. Protection of adolescents is carried out through counselling on the dangers of drugs, peer pressure and the consequences of abuse, involving schools, parents, religious leaders and youth communities. Former users or people in recovery are approached humanely and without excessive stigma and, when necessary, directed to BNN, health facilities or rehabilitation institutions. Families are given an understanding of communication and support during recovery and of the importance of avoiding vigilante action against individuals or families affected by drug problems.

Protection in this sense means not only protection from criminal threats but also reducing social vulnerability and widening access to help. If users or former users are seen only through negative stigma, they risk exclusion that blocks access to assistance and social reintegration. The analysis also underlines the need to distinguish between perpetrators of drug trafficking and individuals who need treatment for drug abuse so that responses fit the facts, the law and individual needs. A humane approach does not mean ignoring the law; it means that policing continues to respect rights, human dignity and appropriate treatment [2].

Supporting: social and religious accompaniment

The unit is not the main provider of medical and psychological rehabilitation. It facilitates linkages between the community and religious leaders, religious counsellors, mosque administrators, religious institutions, BNN, health facilities and rehabilitation institutions. Religious approaches study sessions, Islamic studies, moral guidance and worship activities are used as complementary support. Supporting is thus understood as helping individuals, families and communities access the resources they need through information, social accompaniment, family strengthening, religious guidance, consultation and referral. Spiritual support can be a source of moral and social strengthening if it is voluntary, fits the needs of the individual and does not replace professional services; its effect on recovery cannot be assumed merely because religious activities take place. The unit's position as a connector in the support network is important because drug control requires a clear division of authority among police, rehabilitation institutions, health facilities, families and religious institutions, so that legal, health, psychosocial and spiritual needs are addressed proportionately.

Sustaining: maintenance and continuity

Programme continuity is sought by integrating anti-drug messages into activities that already exist in the community religious gatherings, education, youth and social activities by following up after activities, by mapping groups according to region and vulnerability, by communicating with religious and community leaders, by consulting cadres, by providing additional materials, and by evaluating activities. Programmes are carried out through both routine and incidental activities, and continuity depends not only on the frequency of events but also on communication, guidance, accompaniment and followup after events. Because social change is not built by a single counselling session, knowledge needs reinforcement by repeated activities, participation needs space that remains available, and partnerships need communication and follow-up. Academically, continuity of activities should be distinguished from continuity of results. The former is shown by counselling, study sessions, youth guidance or community meetings that continue; the latter is shown by the growing ability of cadres, community self-reliance, consistent participation, quality of coordination and the community's ability to solve problems appropriately. Follow-up, communication, consultation and evaluation indicate that continuity is being built, but a claim of sustainable empowerment requires longitudinal evidence about capacity development, the continuity of activities and changes in social conditions in target groups. Sustainability is also a collective responsibility: it is better understood as the product of community capacity and consistent partnership quality than as a task of the police alone. This dimension, which Suharto also terms fostering [25], is the least developed in the case, as the effectiveness assessment below shows.

How the functions map onto the empowerment approaches The two analytical layers are not parallel; they interlock. Mapping and evaluation provide the knowledge on which enabling and sustaining depend, because they show where and with whom space for participation is most needed

and whether it is used. Prevention and education are the main vehicles of strengthening. Partnership and coordination make supporting possible, since they connect residents to services that the police do not provide. Law enforcement is, paradoxically, a condition of protecting: credible enforcement against traffickers reduces the pressure on vulnerable groups, while the legal distinction between users and traffickers allows a humane response to those who need help. Finally, problem-solving and accountability give the empowerment process its direction and its means of correction. Reading the functions and the empowerment approaches together explains why an empowerment programme without the functions would lack information, services and legitimacy, and why the functions without empowerment would produce activity without community ownership.

D. Islamic values as the moral foundation

Islamic values operate at three levels. At the level of purpose, hifz al-nafs frames drug prevention as a collective duty to protect life, health and family, which gives the unit's work a meaning that is recognised by religious communities [11, 12]. Informants connect prevention to this principle and also stress self-control, patience, discipline, responsibility and social care, especially for young people facing peer pressure. At the level of method, ta'awun (Q.S. Al-Ma'idah 5:2: "help one another in righteousness and piety, and do not help one another in sin and aggression") provides a normative basis for partnership among the unit, religious leaders, families, educational institutions and community organisations, and bil-hikmah (Q.S. An-Nahl 16:125) supports a persuasive, dialogical approach and discourages coercive or humiliating communication. At the level of ethics, respect for human dignity guides the treatment of users as people in need of help, not only as offenders.

Practically, the values are delivered through sermons, religious lectures, youth studies, mosque activities, Islamic education and social-religious activities, using concepts such as protecting oneself and one's family, social care, responsibility and avoiding harmful acts. Religious leaders and institutions are the main carriers: they have moral authority, closeness to residents and access to regular gatherings. The result is that information about drugs is delivered in a language and value framework that is close to Muslim communities' daily lives. Two qualifications apply. Religious values are a supporting element of empowerment and not a substitute for legal, health and social approaches. And because the police retain coercive authority, the use of religious settings must be accompanied by clear role boundaries so that they are not perceived as an instrument of surveillance. The findings confirm the faith-based prevention results reported in earlier Indonesian studies [13–15] while adding evidence on how a police unit can be positioned as partner and facilitator rather than as the moral authority itself. Two further verses frame the community dimension. Q.S. Ar-Ra'd 13:11 is read, following Shihab's exegesis, as stating that genuine change starts from within people and communities and cannot rest on external intervention alone [36]; this supports the empowerment premise that residents must become actors of prevention. Q.S. Ali 'Imran 3:104, which calls for a group that invites to good and forbids wrong, is read as placing the responsibility for social order on the whole community, especially faith-based communities, and not only on the state or law enforcement. Together the verses legitimise police–community partnership while locating initiative in the community, which is the relationship the unit aspires to and, in its better practices, achieves.

Table Table 5 links the theories used with the findings and shows how each concept was applied in practice.

Table 5. Theoretical concepts, findings and forms of application

Theory / concept	Findings	Application
Organizational function	Preventive, educative, coordinative, facilitative and repressive functions supported by personnel and networks.	Functions run through division of tasks, coordination, resource use and results.
Police function	Enforcement runs together with prevention, education and service to the community.	Policing combines law enforcement and prevention.
Community empowerment	Residents obtain information, participation space, network access and institutional support.	Residents are guided to become partners and actors of prevention.
Islamic community empowerment	Sermons, study sessions, mosque youth, religious leaders and Islamic organisations are used as media of prevention.	Religious values strengthen awareness and participation.
Community Policing	Police work with residents and local leaders in recognising and handling drug problems.	Prevention is carried out collaboratively.
Stages of empowerment	Activities are carried out, evaluated and followed up, but continuity needs strengthening.	Developing activities into a continuous empowerment process.
Output–outcome	Outputs are activities and participants; outcomes are knowledge, awareness, participation, capacity, networks and independent activities.	Evaluation moves from counting activities to changes in community capacity.

E. Effectiveness of the unit's functions

Source: Author's analysis. summarises the assessment across twelve dimensions, including Effectiveness isassessed by distinguishing outputs, intermediate outcomes and long-term outcomes. Table 6 the overall assessment.

Table 6. Assessment of the effectiveness of the unit's functions in Islamic community empowerment

Dimension	Condition found	Position	Strengthening needed
Preventive	Counselling, socialisation, guidance, campaigns and community activities are carried out.	Running	Prevention based on needs and regional risk.
Educative	Education through schools, communities, religious leaders and social-religious activities.	Fairly good	Continuous integration of anti-drug messages.
Coordinative	Cooperation with government, BNN, health and education institutions, Islamic organisations and communities.	Running	Coordination mechanisms and clear role division.
Facilitative	The unit links residents with information, institutions and resources.	Supportive	Cadre and local network development.
Repressive	Inquiry, investigation and enforcement continue.	Running	Cross-regional coordination; community information.
Community participation	Residents and local leaders take part in prevention activities.	Fairly effective	Role of residents in planning and independent implementation.
Communication	Direct communication, meetings, coordination and discussion.	Supportive	Two-way communication and follow-up.
Sustainability	Routine and incidental activities have been carried out.	Not yet optimal	Cadre formation, accompaniment, monitoring and follow-up.
Trust	Relationships with residents and local leaders have been built.	Fairly supportive	Reducing stigma; greater openness.
Dimension	**Condition found**	**Position**	**Strengthening needed**
Outcomes	Visible in knowledge, awareness, participation, networks and capacity.	Intermediate outcomes	Measuring outcomes and long-term impact.
Self-reliance	Community activity and involvement are beginning to emerge.	Developing	Encouraging residents to implement activities independently.
Overall	**Preventive, educative, coordinative, facilitative and repressive functions run and support one another.**	**Running, not yet optimal**	**A participatory, needs-based, collaborative, measurable and sustainable empowerment model.**

Source: Interviews, observation and document analysis (author's analysis).

At the level of process, the unit's functions are running and are mutually supportive: preventive, educative, coordinative, facilitative and repressive functions exist in parallel, communication is not one-directional because communities also convey conditions and needs, and cooperation networks have been formed. At the level of intermediate outcomes, the community shows increased knowledge and awareness, more participation of religious and community leaders, greater openness in sharing information, stronger social care and reinforced family functions. These are the outcomes that community-oriented approaches are most consistently associated with in the international evidence, namely legitimacy, trust and satisfaction rather than immediate crime reduction [9]. The unit measures progress through monitoring, comparison of targets and realisation, the number of activities and participants, level of participation, community and partner input, and follow-up.

However, the overall assessment is "running but not yet optimal". Three gaps stand out. First, measurement is still output-oriented: the number of activities and participants is recorded, whereas changes in knowledge, behaviour, reporting, cadre capacity and independent community activity are not yet systematically measured, so long-term impact cannot be demonstrated. Second, community self-reliance is only starting to emerge; the community is still largely a participant in programmes that the police design, so the partnership has not yet reached the delegated-power end of the participation ladder [24]. Third, continuity is uneven because it depends on a few motivated personnel and leaders, and without cadre development and formal accompaniment. These gaps are typical of reforms that adopt community-oriented practices without changing incentive and evaluation systems [21].

Community engagement, communication and trust

Engagement is multi-actor. The unit involves residents, religious leaders, community leaders, local government and related institutions in counselling, socialisation, anti drug campaigns,youth guidance and religious activities. Communication runs through meetings, coordination, counselling, discussion, visits, religious organisations and communication media, and it is two-way: residents do not only receive information but also convey conditions and needs. Cooperation across sectors involves BNN, local government, educational institutions, health and rehabilitation institutions, Islamic organisations, and religious and community leaders, who contribute through counselling, support, facilitation and coordination.

Credibility is built through openness of information, the competence and attitude of personnel, consistency of activities, fit between programmes and needs, and benefits that residents actually feel. Resistance takes the form of low participation, indifference, fear of stigma, reluctance to share information, busyness and the belief that drugs are the police's affair. Trust is built through open communication, a humane approach, consistency, responsiveness and the involvement of religious and community leaders. This pattern matches the international evidence that the most reliable gains from community-oriented work lie in legitimacy and trust [9], and it shows why trust should be treated as an outcome to be measured and not only as a means to other goals.

Why does process effectiveness not yet translate into sustained outcomes? The evidence suggests three mechanisms. The first is institutional: evaluation systems reward what can be counted quickly, so activity records are produced while outcome data are not, and the unit has little incentive to invest in cadres whose results appear only after years. The second is relational: partnerships depend on personal contacts and event-based coordination, so they are vulnerable to turnover and to competing priorities. The third is cultural: stigma and the perception that drugs are a police matter keep residents in the role of participants rather than owners of prevention. Each mechanism corresponds to a recommendation in Section VI outcome-based evaluation, formalised partnership, and cadre development with destigmatising communication.

The limits of the evidence should also be stated. The assessment rests on the unit's account, on observation and on documents; it does not include measurements of residents' knowledge or behaviour, and it does not demonstrate that prevention activities reduced abuse. "Effective at the intermediate-outcome level" therefore means that the expected early signs of community-oriented work are present and are reported consistently across sources, not that impact has been proved.

F. Supporting and inhibiting factors

Supporting factors include leadership, personnel competence and commitment, available budget and facilities, the support of local government, the role of religious and community leaders, Islamic organisations, educational institutions, local wisdom and community trust, and community acceptance. The community acts as a source of information, participant, cadre and driver of prevention; related institutions provide facilities, personnel, coordination, and health, rehabilitation and education services.

Inhibiting factors are both structural and cultural. Structurally, they are limited budget, personnel, facilities and time, uneven coordination and differing institutional interests, and cross-regional trafficking networks that exceed the capacity of a single resort. Culturally, they are low participation, indifference, concern about stigma, closed attitudes towards information, busyness, suspicion of state intervention and the belief that drugs are an affair for the police. The unit responds by optimising resources and setting priorities, strengthening partnerships, involving religious leaders, community leaders, youth and cadres, using a persuasive approach adjusted to local culture, and conducting evaluation and follow-up. Credibility is built through openness, the competence and attitude of personnel, consistency of activities, suitability of the programme to local needs and the benefits felt by residents consistent with the view that trust is a precondition and a product of collaborative processes [26, 27].

The division of labour among institutions is itself a finding. BNN designs and implements national policy and leads rehabilitation, which is increasingly delivered through a combination of medical-psychological and spiritual approaches such as worship guidance, remembrance (dhikr) and religious counselling. The police unit does not duplicate this role; its comparative advantage is investigative authority, territorial presence down to village level, and the capacity to convene. Where the unit works well, it uses this position to connect rather than to substitute: it refers users to assessment and treatment, convenes religious leaders and educators, and supplies the information base for targeting. Where coordination is weak, the same position produces fragmented, partial handling of cases, which the pre-survey identified as one of the four principal problems.

Supporting factors are internal and external. Internally, they are leadership, personnel competence and commitment, budget and facilities. Externally, they are the support of local government, the role of religious and community leaders, Islamic organisations, educational institutions, local wisdom, community trust and acceptance. Inhibiting factors mirror them: limited budget, personnel, facilities and time on the structural side; low participation, stigma, closed attitudes and the view that drugs are a police affair on the cultural side; and, beyond the unit's control, cross-regional trafficking networks and differing institutional interests. The responses described by informants prioritising by vulnerability, strengthening partnerships, involving religious and community leaders, youth and cadres, using persuasive approaches adjusted to local culture, and evaluating and following up are adaptive rather than structural; they make the best of limited resources but do not remove the constraints, which is why the recommendations address policy, budget and formal partnership in addition to practice.

G. Discussion: an integrated, participatory and measurable model

Three theoretical points follow. First, the unit's functions behave as a system in the Parsonian sense [19]: mapping and evaluation serve adaptation, enforcement and prevention serve goal attainment, partnership and coordination serve integration, and Islamic values and routines serve latency. The most important finding is not that each function exists but that information circulates among them, so that enforcement results feed prevention planning and community knowledge feeds investigation. Where the feedback loop is absent, the functions remain a bundle of programmes; where it exists, they become an integrated strategy, which is the principal conceptual contribution of Figure 1.

Second, Islamic empowerment is more than the use of religious venues. When hifz al-nafs, ta'awun, bil-hikmah and human dignity guide purpose, method and ethics, the police–community relationship is framed as a joint moral responsibility, which lowers the cost of cooperation and offsets the stigma that deters help-seeking. This clarifies why faith-based partnerships are repeatedly found to enhance prevention in Muslim-majority settings [13, 15], and it adds a caution: because the police retain coercive authority, partnership must be explicit about the division of roles, confidentiality and the rights of users, otherwise the religious setting could be perceived as a channel of surveillance.

Third, effectiveness should be defined by capacity and participation, not by activity volume or arrests alone. The distinction between outputs, intermediate outcomes and long-term outcomes explains why the same unit can be judged effective at the process level and suboptimal at the sustainability level. This resonates with the argument that empowerment is a process whose success is judged by increased control by the community [22, 23], and with place-based evidence that focused, problem-specific and

partnership-based responses produce more reliable results than generic, reactive ones [10]. Practically, the findings imply the following integrated model, summarised in Figure 1: (1) maintain a risk-based vulnerability map updated by both investigative and community information;
(2) design prevention and education together with religious leaders and organisations, from problem identification to evaluation; (3) formalise partnership through memoranda of understanding, regular coordination forums and clear role division among police, BNN, local government, health, education and Islamic organisations; (4) develop cadres and religious leaders through training and accompaniment so that activities continue independently; (5) establish a referral path to assessment and rehabilitation that is free from stigma; and (6) shift evaluation from counting activities to measuring knowledge, behaviour, reporting, participation, partnership continuity and vulnerability over time.
Table Table 7 translates the sixth element into a set of indicators that follow the output–outcome distinction. The indicators are proposed on the basis of the effectiveness criteria that emerged from the data (knowledge, awareness, participation, cadre capacity, independent activities, access to services, partnership continuity and changes in social conditions) and are intended for testing in later research and for use in the unit's own evaluation. Combined with the vulnerability map, they would allow the unit to show not only what it did but what changed in the communities it worked with

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Table 7. Proposed indicators for evaluating the integrated model

Level	Indicator	Possible evidence
Output	Number of activities, participants, cadres trained and partner agreements.	Activity reports, attendance records, memoranda of understanding.
Intermediate outcome	Knowledge and awareness; participation in planning and evaluation; follow-up of community proposals; two-way communication; reporting through official channels; access to assessment and rehabilitation referral.	Pre/post surveys, meeting minutes, tracking of proposals, report logs, referral records.
Long-term outcome	Independent community activities; continuity of partnerships; cadre capacity; changes in the vulnerability level of mapped areas and in social conditions.	Repeated vulnerability mapping, follow-up interviews, longitudinal tracking of cadres and partner networks.

Source: Author's proposal based on the effectiveness criteria identified in the data.

A further point concerns the Muslim-majority context. Community Policing models were developed largely in Western settings, where community institutions are mostly secular and voluntary. In South Lampung the mosque, the study group and the religious leader are established institutions of social authority, so the "community" of Community Policing is partly a religious community. This does not weaken the model; it changes the partner and the language of partnership. The unit's practice suggests that the principles of Community Policing partnership, two-way communication, problem solving and accountability can be translated into Islamic concepts of ta'awun, wisdom and protection of life without losing their operational meaning, but that this translation requires attention to the boundary between religious authority and police authority. For units that wish to adopt the model, an illustrative sequence follows from the findings. In the first phase, the unit consolidates what already exists: it writes down the work cycle that links the eight functions, agrees on how investigative information will be shared with prevention planning without compromising confidentiality, and updates its vulnerability map. In the second phase, it formalises partnership by agreeing roles with BNN, local government, health and education institutions and Islamic organisations, setting a regular coordination forum, and inviting religious leaders and community representatives into problem identification and planning. In the third phase, it invests in cadres: training religious leaders, mosque administrators, teachers and youth leaders; providing continuing consultation; and gradually handing activities to community ownership while keeping referral and reporting channels open. Throughout, the indicators in Table Table 7 are collected so that each phase can be reviewed. The sequence is deliberately incremental because the findings show that the principal weaknesses continuity, self-reliance and measurement are those that cannot be fixed by a single programme or event.
Resource implications are modest relative to enforcement operations but not negligible. They include protected time for personnel to carry out prevention and facilitation work, a small budget for training and materials, and analytical capacity to keep the vulnerability map and indicator set current. Local government and BNN, which also hold prevention mandates, are natural co-funders, which is another reason to formalise partnership at an early stage. Where resources are limited, priority should be given to areas identified as most vulnerable by the map, and to cadre development, which has the greatest effect on continuity.

H. Answering the research questions and comparison with previous studies

In answer to the first research question, the unit's functions extend beyond enforcement into a cycle of eight interlinked functions in which information moves between investigation and prevention. In answer to the second, empowerment is implemented through the five approaches, with the community positioned as partner and Islamic values as the moral foundation, although the enabling and strengthening dimensions are more developed than sustaining. In answer to the third, effectiveness is visible at the process and intermediate-outcome levels but is not yet optimal, mainly because of resources, stigma, participation, continuity and evaluation.
Compared with earlier Indonesian studies, which show that faith-based collaboration, educational integration of Islamic values and the engagement of religious leaders can strengthen prevention [13–15, 29], the present findings agree on the

potential of the channel but differ in the level of analysis. Instead of evaluating a programme, school or religious organisation separately, this study examines the police unit as the organisational hub that links mapping, enforcement, education and evaluation with community partners. The result is a more cautious reading of effectiveness: the existence of cooperation and activities is not treated as proof of impact, and the gap between process success and sustained outcomes becomes a central finding rather than a limitation. This is consistent with the broader criminological conclusion that community-oriented reforms often change process more readily than outcomes [9, 21].

I. Policy implications and safeguards

For Polri, the integrated model is consistent with the community-oriented policing orientation of the institution and with the guidance-and-counselling mandate of the narcotics unit [20]. Three safeguards are needed if it is adopted elsewhere. First, enforcement and empowerment must remain procedurally distinct: informants and reporters need legal and practical protection, and community cadres must not be placed in the position of investigators. Second, partnerships with religious organisations should respect their independence and avoid turning religious spaces into instruments of police reporting; the partnership is credible only if it is voluntary and transparent. Third, users should be treated in line with the distinction made by Law No. 35 of 2009 between those who need treatment and those who traffic, and religious accompaniment should complement, not replace, health and rehabilitation services [2]. These safeguards are what allow the model to claim the moral foundation of human dignity in practice as well as in principle.

J. Propositions for further testing

The analysis yields several propositions that can be tested in other settings. P1: police narcotics units that link enforcement information with prevention planning through a regular feedback cycle will show greater consistency between prevention targets and local vulnerability than units that treat the functions separately. P2: partnerships with religious institutions will produce higher participation and trust when roles are formalised and religious organisations take part from problem identification to evaluation than when they are invited only to events. P3: grounding the partnership in shared moral values (protection of life, cooperation, wisdom and dignity) will reduce stigma and increase help-seeking by users and families, provided that the police maintain confidentiality and the distinction between users and traffickers. P4: programme continuity will depend more on cadre development and accompaniment than on the frequency of events. P5: evaluation that tracks intermediate and long-term outcomes will alter resource allocation within the unit toward prevention and empowerment. These propositions can be examined through comparative case studies or through mixed-methods and longitudinal designs.

V. CONCLUSION AND RECOMMENDATION

This study shows that the Narcotics Investigation Unit of the South Lampung Police does not limit itself to enforcement after a crime has occurred. It performs an interconnected set of functions mapping and identification, prevention, education, partnership and empowerment, law enforcement, problem-solving, accountability and evaluation, and coordination that form a continuous cycle in which investigative information

updates vulnerability maps and prevention strategy. Islamic community empowerment places religious leaders, mosques, study groups, Islamic schools and youth organisations as partners and subjects of prevention, and is realised through enabling, strengthening, protecting, supporting and sustaining, with hifz al-nafs, ta'awun, bil-hikmah and respect for human dignity as its moral foundation. The functions are effective at the process and intermediate-outcome levels participation, two-way communication, partnership networks, knowledge and awareness but remain suboptimal in terms of continuity, community self-reliance and outcome measurement, because of limited resources, stigma, uneven participation, weak programme continuity and inadequate evaluation.

Theoretically, the study contributes a way of reading a specialised police unit as a system of interlinked functions whose quality is judged by the feedback among them and by the empowerment of the community, not by the volume of enforcement. By combining organizational function theory, Community Policing, Problem-Oriented Policing, an empowerment framework and an Islamic value base, it also shows that faith-based partnership can be analysed with the same analytical rigour as other collaborative arrangements, while keeping its moral foundation explicit.

Several recommendations follow. The unit should integrate all functions in a written work cycle that links vulnerability mapping, pre-emptive and preventive activities, enforcement, evaluation and map updating, with attention to confidentiality and protection of informants. Police leaders should invest in personnel capacity, budget and facilities for prevention, and incorporate outcome indicators into performance evaluation. The unit, religious leaders and Islamic organisations should develop participatory empowerment programmes that involve community representatives from problem identification to evaluation, and should train anti-drug cadres. Local government, BNN and related agencies should formalise partnerships through memoranda of understanding and periodic forums, provide budgets and fund access to assessment and rehabilitation services. Muslim communities should strengthen family care, social solidarity and use official reporting channels in cases of suspected abuse, while avoiding vigilantism and stigmatisation. This study has limitations. It is a single-case study with five informants, and it relies on the unit's perspective and documentation, so the findings are analytic generalisations that should be tested elsewhere. The case statistics are police-reported and unaudited. Future research could use longitudinal or mixed-methods designs to measure changes in knowledge, behaviour, participation and vulnerability, could include residents, families, rehabilitation clients and religious leaders as informants, and could compare several resorts in Lampung or other Muslim-majority regions to examine how context moderates the integrated model.

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