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**THE URGENCY OF DRUG ABUSE PREVENTION IN MAINTAINING SOCIAL SECURITY STABILITY FROM THE PERSPECTIVE OF THE PROPHETIC HADITH
(A Thematic Study of Selected Hadiths from *al-Kutub al-Sittah* Using a Contextual Commentary Approach)**

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ABSTRACT

This study analyzes the urgency of drug abuse prevention in maintaining social security stability from the perspective of the Prophet's Hadith. Conventional legalistic and biomedical approaches, while necessary, have proven insufficient to address the moral and social dimensions of the phenomenon, leaving a significant gap in normative-religious analyses grounded directly in the prophetic tradition. To fill this gap, the present study employs a qualitative library-research design with descriptive analysis of secondary data, applying *Syarah al-Hadith al-Siyāqī* (Contextual Hadith Commentary) as articulated by Yūsuf al-Qaraḍāwī integrating textual, historical, and contemporary dimensions to five selected hadiths from *al-Kutub al-Sittah*. The findings demonstrate that these five hadiths jointly articulate a comprehensive prevention paradigm in which drug abuse constitutes a tangible manifestation of *ḍarar* threatening the foundations of social life. The prohibition of *muskir wa mufattir* grounds the protection of intellect; *lā ḍarar wa lā ḍirār* establishes a universal ethical prohibition against self- and social destruction; the hadith on *yu'manu sharrah* articulates social security as relational morality; the prohibition of self-destruction frames drug abuse as *intihār baṭī'* (slow suicide); and *kullukum rā'in* distributes preventive accountability across every social stratum. Together, these hadiths operationalize the *maqāṣid* of *ḥifẓ al-nafs*, *al-'aql*, and *al-nasl*. Practically, the study proposes a prophetic-centered prevention model integrating value-based education,

	community-based rehabilitation, and multi-sectoral collaboration, complementing empirical prevention frameworks such as those of BNN (the Indonesian National Narcotics Board) and UNODC.
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A. INTRODUCTION

The phenomenon of drug abuse constitutes one of the most serious issues threatening social security stability in various countries, including Indonesia. The scale of the crisis is empirically substantial: the 2023 national prevalence survey conducted jointly by BNN, BRIN, and BPS documents approximately 3.3 million drug users aged 15–64 in Indonesia (1.73% prevalence), a figure the Head of BNN reported to Commission III of the DPR in May 2025 in the context of an estimated IDR 500 trillion in annual narcotics-related economic turnover.³¹⁶ At the global scale, the UNODC World Drug Report 2025 estimates that 316 million people used drugs in 2023, representing 6% of the population aged 15–64 a rise from 5.2% a decade earlier.³¹⁷ These figures are not merely statistical: their impacts devastate the physical and mental health of individuals, precipitate social disintegration, escalate criminality, and erode moral and spiritual values within society. Within a socio-religious context, drug abuse is therefore not merely a medical or legal matter; it is also a moral and spiritual crisis that contravenes Islamic principles concerning the protection of life (*ḥifẓ al-nafs*) and the protection of intellect (*ḥifẓ al-‘aql*) as integral components of the five essential objectives (*al-ḍarūriyyāt al-khams*) within *maqāṣid al-sharī‘ah*. Against this backdrop, the present study aims to reconstruct through a contextual thematic reading of selected hadiths from *al-Kutub*

³¹⁶ Badan Narkotika Nasional, Badan Riset dan Inovasi Nasional, and Badan Pusat Statistik, *Hasil Survei Nasional Penyalahgunaan Narkotika 2023* (Puslitdatin BNN, 2024), <https://puslitdatin.bnn.go.id/konten/unggah/2024/03/Hasil-Surnas-Lahgun-Narkotika-2023.pdf>; Marthinus Hukum, “Prevalensi Penyalahgunaan Narkotika Di Indonesia Capai 3,33 Juta Jiwa Dengan Perputaran Uang Rp500 Triliun per Tahun,” May 2025, <https://tribatanews.polri.go.id/blog/nasional-3/bnn-jumlah-pecandu-narkotika-di-indonesia-capai-33-juta-89869>.

³¹⁷ United Nations Office on Drugs and Crime, *World Drug Report 2025* (Vienna: UNODC, 2025), <https://www.unodc.org/unodc/en/data-and-analysis/world-drug-report-2025.html>.

al-Sittah the prophetic-ethical paradigm that grounds drug-abuse prevention within the framework of *maqāṣid al-sharī'ah*.

If *maqāṣid al-sharī'ah* defines the ends that Islamic law seeks to secure, including the protection of life and intellect, the Prophetic tradition furnishes the primary normative instrument through which those ends are concretized into binding moral and social practice. Islam, as a comprehensive religion, contains universal principles for maintaining the security, order, and welfare of humanity.³¹⁸ One of the most robust moral instruments within Islamic teachings is the Hadith of the Prophet ﷺ.³¹⁹ These hadiths not only provide ethical and legal guidance but also embody preventive values that function to obstruct all forms of evil and destruction, including the consumption of intoxicating and mind-altering substances. Understanding the urgency of drug abuse prevention through the prophetic tradition is crucial for fostering religious and social awareness amidst the complexities of modern society.³²⁰

To address this urgency, the present study employs a thematic (*mawḍū'ī*) reading, a method that has been underutilized in examining contemporary issues such as drug abuse, which is not explicitly mentioned in the hadith texts. Through this method, the research identifies broader moral and legal principles (*al-qawā'id al-kulliyyah*) derived from hadiths concerning the prohibition of *khamr*, substances that impair the intellect, and actions that threaten social well-being.

Against this methodological backdrop, a review of existing scholarship reveals that drug abuse prevention has been examined from a range of perspectives, spanning empirical social domains and Islamic scholarship. Within the empirical social realm, Arena Ventura et al. (2021) examined drug users' perceptions of prevention initiatives using a convergent parallel mixed-methods design, involving 111 quantitative respondents and 11 qualitative

³¹⁸ Helen McLaren et al., "Respect for Religiosity: Review of Faith Integration in Health and Wellbeing Interventions with Muslim Minorities," *Religions* 12, no. 9 (2021): 692, <https://doi.org/10.3390/rel12090692>.

³¹⁹ Sarah Mallik et al., "'An Undercover Problem in the Muslim Community': A Qualitative Study of Imams' Perspectives on Substance Use," *Journal of Substance Abuse Treatment* 123 (2021): 108224, <https://doi.org/10.1016/j.jsat.2020.108224>.

³²⁰ Benaouda Bensaid, Salah Ben Tahar Machouche, and Mustafa Tekke, "An Islamic Spiritual Alternative to Addiction Treatment and Recovery," *Al-Jāmi'ah: Journal of Islamic Studies* 59, no. 1 (2021): 127–62, <https://doi.org/10.14421/ajis.2021.591.127-162>; Alexandre de Rezende-Pinto and Alexander Moreira-Almeida, "Guidelines for Integrating Spirituality into the Prevention and Treatment of Alcohol and Other Substance Use Disorders," *Revista Brasileira de Psiquiatria* 45, no. 3 (2023): 274–79, <https://doi.org/10.47626/1516-4446-2022-2984>.

participants from Psychosocial Care Centers (CAPS-AD) in Brazil. The study underscored the importance of a cross-sectoral approach involving government, community, and family.³²¹ Aleer et al. (2024) complemented this with a systematic literature review of substance-use prevention programs for refugee youth, revealing low participation rates due to negative attitudes toward prevention institutions.³²² Both studies provide a global empirical context highlighting the problem's urgency but have yet to address the normative-religious dimension central to this research.

Within the sphere of Islamic studies, several researchers have investigated the issue of drugs from varied angles. The first approach is thematic exegesis (*tafsīr mawḍūʿī*), as conducted by Suhartawan et al. (2023) in “*Pencegahan Penyalahgunaan Narkoba Perspektif Al-Qur’an (Kajian Tafsir Maudhu’i)*.” This research traced Qur’anic verses relevant to drug prevention and concluded with eight Qur’anic solutions, including strengthening religious foundations, forming a Qur’anic generation, cultivating noble character, and providing courteous counsel.³²³ Although a thematic approach was employed, the study’s focus remained on Qur’anic verses rather than the Hadith, thus not exploring the wealth of the Prophetic moral instrument, which possesses distinctive discursive characteristics.

The second approach is *maqāṣid al-shaī’ah* with a legal-normative orientation, as demonstrated by Andriyani and Dewi (2020) in their study on rehabilitation sanctions for drug users from the perspective of *maqāṣid shaī’ah*. This study evaluated the conformity of rehabilitation with the principles of protecting life and intellect, advocating for rehabilitation as a form of *maṣlahah* (public interest) superior to punitive measures.³²⁴ Similarly, Mahadir (2024) in “*Penyalahgunaan Narkoba Dalam Perspektif Maqashid Syariah*” generally examined

³²¹ Carla Aparecida Arena Ventura et al., “Prevention of Illicit Drug Use from the Users’ Perspective,” *Revista Colombiana de Psiquiatría (English Edition)* 52, no. 2 (2021): 93–100, <https://doi.org/10.1016/j.rcp.2021.02.009>.

³²² Elijah Aleer, Khorshed Alam, and Afzalur Rashid, “A Systematic Literature Review of Substance-Use Prevention Programs amongst Refugee Youth,” *Community Mental Health Journal* 60, no. 6 (2024): 1151–70, <https://doi.org/10.1007/s10597-024-01267-6>.

³²³ Budi Suhartawan et al., “Pencegahan Penyalahgunaan Narkoba Perspektif Al-Qur’an (Kajian Tafsir Maudhu’i),” *Al-Fahmu: Jurnal Ilmu Al-Qur’an Dan Tafsir* 2, no. 2 (2023): 202–20, <https://doi.org/10.58363/alfahmu.v2i2.29>.

³²⁴ Andriyani and Rusmala Dewi, “Rehabilitation Sanctions Against the Narcotics User According to the Perspective of Maqashid Shariah,” *Nurani: Jurnal Kajian Syari’ah Dan Masyarakat* 20, no. 2 (2020): 233–46, <https://doi.org/10.19109/nurani.v20i2.6926>.

the relevance of *maqāshid* principles in formulating responses to drug abuse.³²⁵ Both studies explicitly utilize the *maqāshid* framework, but their analysis is more oriented toward legal policy (*siyāṣah shar‘iyyah*) and sanction determination rather than dissecting the prophetic *ma‘nā* (meaning) embedded within the hadith texts themselves.

The third approach is contemporary *fiqh*, which discusses drugs through the principle of *sadd al-dharā‘i*‘ (blocking the means to evil), as examined by Saifulloh (2019) in a study on the legal status of *wasīlah al-ma‘ṣiyah* (means to disobedience).³²⁶ A similar approach was applied by Tujang et al. (2025) in a comparative study between the hadith prohibiting gambling and Indonesian positive law, providing a methodological model for linking prophetic prohibitions with contemporary regulations against socially destructive behavior.³²⁷

A careful comparison of these three approaches reveals that each operates at a distinct epistemological locus, and thus produces a distinct kind of answer to the question of drug prevention. *Tafsir mawḍū‘ī*, as demonstrated by Suhartawan et al., operates at the locus of the Qur’anic text generating thematic solutions rooted in divine scripture but, by its very nature, treating the Prophetic tradition as a secondary reservoir rather than the analytical anchor. The *maqāshid* approach, as deployed by Andriyani and Dewi and by Mahadir, operates at the locus of legal teleology deriving policy recommendations (particularly rehabilitation versus punishment) from the higher objectives of *Sharī‘ah*, but without engaging in the micro-exegesis of individual hadith texts through which those objectives were historically articulated. *Sadd al-dharā‘i*‘, as examined by Saifulloh and operationalized in the comparative framework of Tujang et al., operates at the locus of preventive legal reasoning – identifying pathways to harm and blocking them at the juridical level, but typically without reconstructing the socio-historical situatedness of the prophetic pronouncements it invokes.³²⁸

³²⁵ Mahadir, “Penyalahgunaan Narkoba Dalam Perspektif Maqashid Syariah,” *Brilliant: Journal of Islamic Economics and Finance* 2, no. 1 (2024): 30–48, <https://journal.yibri.id/index.php/brijief/article/view/50>.

³²⁶ Kholid Saifulloh, “Studi Kritis Hukum Wasilah Maksiat,” *Al-Majaalis: Jurnal Dirasat Islamiyah* 7, no. 1 (2019): 43–71, <https://doi.org/10.37397/almajaalis.v7i1.121>.

³²⁷ Bisri Tujang, Hendri Waluyo Lensa, and Abd. Muthalib, “Studi Komparatif Antara Hadis Larangan Berjudi Dan Hukum Positif Di Indonesia,” *Al-Majaalis: Jurnal Dirasat Islamiyah* 12, no. 2 (2025): 319–41, <https://doi.org/10.37397/al-majaalis.v12i2.781>.

³²⁸ Suhartawan et al., “Pencegahan Penyalahgunaan Narkoba Perspektif Al-Qur’an (Kajian Tafsir Maudhu’i)”; Andriyani and Dewi, “Rehabilitation Sanctions Against the Narcotics User According to the Perspective of Maqashid Shariah”; Mahadir, “Penyalahgunaan Narkoba Dalam Perspektif Maqashid Syariah”;

Syarḥ al-ḥadīth al-siyāqī (Contextual Hadith Commentary), by contrast, operates at the locus of the hadith text itself in its triadic relationship with meaning, history, and contemporary reality. Its distinctive contribution is neither competitive with nor derivative of the three approaches above; rather, it addresses a question they do not pose: how does the Prophetic word, read through its classical *syarḥ* tradition and situated in its *asbāb al-wurūd*, generate a moral-social paradigm that remains normatively binding while being interpretively responsive to novel realities such as synthetic narcotics? Where *tafsir mawḍūʿī* produces Qurʾanic themes, where *maqāṣid* produces legal teleology, and where *sadd al-dharāʾiʿ* produces preventive juridical rulings, Contextual Commentary produces something different: a prophetic-ethical framework that integrates textual *dalālah*, historical *siyāq*, and contemporary *taṭbīq* into a single interpretive act. This framework is particularly suited to drug prevention because the phenomenon is simultaneously textual (requiring scriptural grounding), historical (emerging from the prophetic prohibition of *khamr* and its contextual extension), and contemporary (demanding response to substances the classical tradition did not explicitly name). The three prior approaches remain valuable – indeed, the present study draws upon their insights – but none of them, individually, performs this integrative interpretive task.³²⁹

From this literature mapping, a significant research gap is evident at precisely the locus identified above. Existing studies have not specifically examined selected hadiths from *al-Kutub al-Sittah* relevant to drug prevention through the integrative framework of *syarḥ al-ḥadīth al-siyāqī* an approach that simultaneously performs *takhīj*, classical *syarḥ*, *asbāb al-wurūd* reconstruction, and contemporary *taṭbīq* within a single interpretive movement. The *tafsir mawḍūʿī* approach focuses on the Qurʾan and engages hadith only as supporting evidence; the *maqāṣid* approach is oriented toward legal sanctions and policy calibration; and

Saifulloh, “Studi Kritis Hukum Wasilah Maksiat”; Tujang, Lensa, and Muthalib, “Studi Komparatif Antara Hadis Larangan Berjudi Dan Hukum Positif Di Indonesia.”

³²⁹ Yūsuf al-Qaraḍāwī, *Kayfā Nataʾamal Maʾa al-Sunnah al-Nabawīyyah: Maʾālim Wa Ḍawābīḥ* (Herndon: Al-Maʾhad al-ʾĀlamī li al-Fikr al-Islāmī, 2008); Bisri Tujang, “Hermeneutika Hadis Yusuf Qardawi (Studi Analisa Terhadap Metodologi Interpretasi Qardawi),” *Al-Majaalis: Jurnal Dirasat Islamiyah* 2, no. 1 (2014): 33–68, <https://doi.org/10.37397/almajaalis.v2i1.21>; Tabrani Tajuddin and Neny Muthiatul Awwaliyyah, “Hermeneutika Yusuf Al-Qordawi Dalam Kitab Kaifa Nataʾamal al-Sunnah al-Nabawīyyah Maʾālim Wa Ḍawābīḥ,” *AL-MUTSLA: Jurnal Ilmu-Ilmu Keislaman Dan Kemasyarakatan* 3, no. 1 (2021): 29–43, <https://doi.org/10.46870/jstain.v3i1.47>.

the *sadd al-dharā'ī* approach produces juridical preventive rulings. None of these, by design, reconstructs how the Prophet's ﷺ specific utterances read in their linguistic, historical, and contemporary dimensions shape a moral-social paradigm for drug prevention.

The novelty of this research is twofold. First, it is, to the authors' knowledge, the first study to apply Yūsuf al-Qaraḍāwī's three-dimensional contextual-commentary framework integrating *fahm al-naṣṣ*, *al-siyāq al-tānīkhī*, and *al-taṭbīq al-mu'āṣir* specifically to hadiths drawn from *al-Kutub al-Sittah* in the context of narcotics prevention. Second, this application produces a prophetic moral-social paradigm that is directly operable at the policy level, aligning coherently with Indonesia's Law No. 35 of 2009 on Narcotics, the BNN P4GN strategic architecture, and the UNODC/WHO International Standards on Drug Use Prevention. The study thereby complements, rather than displaces the valuable contributions of the three established approaches (thematic exegesis, *maqāṣid*, and *sadd al-dharā'ī*).

B. METHOD

This research employs a qualitative approach, focusing on understanding and explaining social phenomena from a normative-religious perspective.³³⁰ Library research is utilized as the data collection technique, characterized by four features: direct engagement with texts, availability of ready-to-use data, freedom from spatial and temporal limitations, and its secondary nature.³³¹ The data used are secondary data comprising canonical hadith collections (*al-Kutub al-Sittah*), classical and contemporary hadith commentaries (*syarḥ*), scientific journals, and contemporary studies on drugs.³³²

The hadith selection method employs *al-istiqrā' al-nāqīṣ* (selective investigation), an approach deemed valid within the tradition of thematic hadith studies provided the selection criteria are explicitly stated. The selected hadiths were determined based on four criteria: (1) direct relevance to the themes of mind-altering substances, harm prevention principles, social

³³⁰ Haradhan Kumar Mohajan, "Qualitative Research Methodology in Social Sciences and Related Subjects," *Journal of Economic Development, Environment and People* 7, no. 1 (2018): 23–48, <https://mpr.ub.uni-muenchen.de/85654/>.

³³¹ Miza Nina Adlini et al., "Metode Penelitian Kualitatif Studi Pustaka," *Jurnal Edumaspul* 6, no. 1 (2022): 974–80, <https://doi.org/10.33487/edumaspul.v6i1.3394>.

³³² Ahmad Tohardi, *Pengantar Metodologi Penelitian Sosial + Plus* (Tanjungpura University Press, 2019).

responsibility, and the sanctity of life; (2) clarity of *dalālah* (meaning) in supporting the *maqāṣid al-sharī‘ah* framework; (3) representation from various canonical books; and (4) potential for contextualization to modern drug problems. Based on these criteria, five primary hadiths were identified for analysis.

A methodological clarification is warranted concerning the epistemological status of the hadiths selected for this study. Of the five primary hadiths analyzed, three are classified as *ṣaḥīḥ* or *ḥasan ṣaḥīḥ* (Tirmidhī No. 2263; Bukhārī No. 5778 / Muslim No. 109; Bukhārī No. 7138 / Muslim No. 1829), while two require further scrutiny: the hadith of Umm Salamah concerning *muskir* and *mufattir* (Abū Dāwūd No. 3686), graded *ḍa‘īf* due to Shahr ibn Ḥawshab in its chain – with the term *mufattir* constituting a *ziyādah* (addition) unique to this transmission path; and the hadith of Ibn ‘Abbās on *lā ḍarar wa lā ḍirār* (Ibn Mājah No. 2341), individually *ḍa‘īf* but elevated to *ḥasan li-ghayrihī* through multiple corroborating chains (*ṭuruq muta‘addidah*), most notably from Abū Sa‘īd al-Khudrī, and authenticated by al-Albānī in *al-Silsilah al-Ṣaḥīḥah* No. 250.³³³

The use of hadiths with *ḍa‘īf* isolated chains is methodologically justified within this study based on the principle affirmed by the majority (*jumhūr*) of hadith scholars, which permits the practice of weak hadiths in the domains of *faḍā’il al-a‘māl* (virtues of deeds), *targhīb wa tarhīb* (encouragement and warning), and *akhlāq* (ethics). This principle is articulated by al-Nawawī in *al-Adhkār*, Ibn Ḥajar al-‘Asqalānī in *Nuzhat al-Nazar*, and al-Suyūṭī in *Tadīb al-Rāwī*, contingent upon three conditions: (1) the weakness is not severe (*lam yashtaddi ḍa‘fuhu*) – excluding *ḍa‘īf jiddan* and *mawḍū‘*; (2) the hadith falls under a general principle established by authentic (*ṣaḥīḥ*) texts; and (3) it is not believed with certainty to originate from the Prophet ﷺ, but rather invoked for exhortation and moral reinforcement.

Both *ḍa‘īf*-classified hadiths in this study fulfill these three conditions. The prohibition of *muskir wa mufattir* stands on the *qaṭ‘ī* foundation of the Qur’ānic prohibition of *khamr* (QS. al-Mā’idah [5]: 90–91) and scholarly consensus (*ijmā‘*), while *lā ḍarar wa lā ḍirār* has become

³³³ Yaḥyā ibn Sharaf al-Nawawī, *Al-Adhkār al-Muntakhabah Min Kalām Sayyid al-Abrār* (Beirut: Dār al-Fikr, 1994); Jalāl al-Dīn al-Suyūṭī, *Tadīb Al-Rāwī Fī Shaḥṭ Taqīb al-Nawāwī* (Beirut: Dār al-Kutub al-‘Ilmiyyah, 1996); Muḥammad Nāṣir al-Dīn al-Albānī, *Silsilat Al-Aḥādīth al-Ṣaḥīḥah*, vol. 1 (Riyadh: Maktabat al-Ma’ārif, 1995).

a universal legal maxim (*qā'idah kulliyah*) accepted across all *madhāhib*. Within this framework, both hadiths are employed as reinforcement of established Sharī'ah principles and as instruments of *tarhīb* against the dangers of addictive substances – not as independent bases for legal rulings. This methodological stance preserves both fidelity to classical hadith science and analytical integrity in contemporary application.

The analytical framework employed is *Contextual Hadith Commentary (al-Syarḥ al-Siyāqī li al-Ḥadīth)*, a methodological approach developed by Yūsuf al-Qaraḍāwī (2008) in *Kayfa Nata'ūmal ma'a al-Sunnah al-Nabawiyah* and reinforced by Muḥammad al-Ghazālī in *al-Sunnah al-Nabawiyah bayna Ahl al-Fiqh wa Ahl al-Ḥadīth*.³³⁴ Within Indonesian scholarly discourse on hadith hermeneutics, al-Qaraḍāwī's methodology has been systematically analyzed by Tujang, whose study traces how al-Qaraḍāwī's framework distinguishes between the fixed prophetic message (*tsawābit*) and its culturally-conditioned application (*mutaghayyirāt*), thereby enabling contemporary interpretation without compromising textual fidelity.³³⁵ This principle of separating the permanent from the contingent is foundational to the present study's contextual application of hadith to the modern phenomenon of drug abuse. This approach was chosen for three reasons: first, it is rooted in the classical Islamic scholarly tradition, rendering it more authentic from an Islamic epistemological standpoint; second, it bridges the text (*naṣṣ*) and context (*siyāq*); third, it enables the contextualization of hadith to modern problems without sacrificing fidelity to the original meaning.

Contextual Hadith Commentary in this study is applied through three integrated dimensions: (1) *Textual Comprehension (fahm al-naṣṣ)* – the examination of the literal meaning of the hadith through analysis of *mufradāt* (key vocabulary), sentence structure, and the *dalālah* (indications) contained therein, referencing classical commentaries such as those by al-Nawawī, Ibn Ḥajar, and al-Khaṭṭābī. (2) *Historical Contextualization (al-siyāq al-tārikhī)* – the tracing of the socio-historical context when the hadith was delivered, including *asbāb al-wurūd* (occasions of the hadith) if available, and the condition of the society receiving the prophetic message. (3) *Contemporary Application (al-taṭbīq al-mu'āṣir)* – the projection of

³³⁴ al-Qaraḍāwī, *Kayfa Nata'ūmal Ma'a al-Sunnah al-Nabawiyah: Ma'ūlim Wa Ḍawābiṭ*.

³³⁵ Tujang, "Hermeneutika Hadis Yusuf Qardawi (Studi Analisa Terhadap Metodologi Interpretasi Qardawi)."

the hadith's meaning into the modern social context, specifically the problem of drug abuse, while maintaining the principles of *tsawābit* (fixed aspects) and *mutaghayyirāt* (aspects subject to change) as emphasized by al-Qaraḍāwī.³³⁶

This approach differs from pure linguistic analysis or traditional textual commentary in that it explicitly bridges prophetic meaning with contemporary reality without reduction of the original meaning. The analyzed data are then concluded through a deductive approach, wherein general information is synthesized into specific conclusions relevant to the context of drug prevention.³³⁷

C. RESULTS AND DISCUSSION

The Phenomenon of the Drug Threat to Social Security Stability

The past two decades have transformed narcotics from a discrete public-health concern into a multidimensional threat that simultaneously implicates individual neurology, family cohesion, communal trust, economic productivity, and national sovereignty.³³⁸ The threat is both systemic and pervasive: each domain of harm (neurological, familial, communal, economic, sovereign) amplifies the damage inflicted on the others, producing a cascade that no single-sector intervention can fully contain.

At the family level, drugs destroy the most fundamental social structure.³³⁹ A father or mother suffering from addiction gradually loses the ability to fulfill their role as a protector and emotional anchor for their children. Children raised in such environments not only lose their ideal parental figures but, more tragically, often become victims of domestic violence or are forced to work to finance their parents' addiction.

³³⁶ al-Qaraḍāwī, *Kayfa Nata'āmal Ma'a al-Sunnah al-Nabawiyyah: Ma'ālim Wa Dawābiḥ*.

³³⁷ Theophilus Azungah, "Qualitative Research: Deductive and Inductive Approaches to Data Analysis," *Qualitative Research Journal* 18, no. 4 (2018): 383–400, <https://doi.org/10.1108/QRJ-D-18-00035>.

³³⁸ Aliza Cohen et al., "How the War on Drugs Impacts Social Determinants of Health beyond the Criminal Legal System," *Annals of Medicine* 54, no. 1 (2022): 2024–38, <https://doi.org/10.1080/07853890.2022.2100926>.

³³⁹ Valeria Saladino et al., "The Vicious Cycle: Problematic Family Relations, Substance Abuse, and Crime in Adolescence: A Narrative Review," *Frontiers in Psychology* 12 (2021): 673954, <https://doi.org/10.3389/fpsyg.2021.673954>.

At the community level, drugs slowly but surely erode the social capital that serves as the adhesive for human relationships.³⁴⁰ Once-harmonious communities begin to succumb to suspicion, especially when drug trafficking infiltrates their neighborhoods.³⁴¹ Fertile social solidarity is replaced by extreme individualism, where everyone prioritizes personal gratification over collective well-being.³⁴²

From an economic perspective, the damage unfolds cumulatively across scales. At the macro level, BNN has documented a narcotics-related economic footprint in Indonesia reaching the order of hundreds of trillions of rupiah annually when illicit transactional turnover is aggregated with prevention, enforcement, and rehabilitation costs, a substantial share of which is repatriated abroad through illicit financial flows sustaining transnational trafficking networks.³⁴³ This pattern is independently corroborated by the UNODC World Drug Report 2025, which identifies Southeast Asia as a major corridor in the global illicit drug economy.³⁴⁴ At the micro level, affected households slide into structural poverty as a substantial share of income is absorbed by continued substance consumption, a pattern consistently reported in Indonesian household-level addiction research.³⁴⁵

The threat of drugs to national sovereignty is perhaps the most alarming aspect.³⁴⁶ In some cases, international drug syndicates have managed to establish a form of shadow government with networks that sometimes surpass state authority in certain regions.³⁴⁷ More

³⁴⁰ Najmeh Pourramazani, Hamid Sharifi, and Abedin Iranpour, "Social Capital and Its Relationship with Drug Use among Southeast Iranian Adolescents," *Addiction & Health* 11, no. 1 (2019): 58–65, <https://doi.org/10.22122/ahj.v11i1.230>.

³⁴¹ Kleio Koutra, "Social Capital in the Recovery of Current and Former Substance Users: A Qualitative Study in Greece," *Community Medicine and Public Health Care* 11, no. 3 (2024): 1–12, <https://doi.org/10.24966/CMPH-1978/1000159>.

³⁴² Masoud Mohammadnezhad, Anjali Thomas, and Russell Kabir, "Determinants and Prevention Strategies of Substance Abuse in Pacific Countries: A Systematic Review," *Oman Medical Journal* 35, no. 5 (2020): e187, <https://doi.org/10.5001/omj.2020.128>.

³⁴³ Hukom, "Prevalensi Penyalahgunaan Narkotika Di Indonesia Capai 3,33 Juta Jiwa Dengan Perputaran Uang Rp500 Triliun per Tahun."

³⁴⁴ United Nations Office on Drugs and Crime, *World Drug Report 2025*.

³⁴⁵ Mostafa Mardani et al., "Challenges in Addiction-Affected Families: A Systematic Review of Qualitative Studies," *BMC Psychiatry* 23, no. 1 (2023): 439, <https://doi.org/10.1186/s12888-023-04927-1>.

³⁴⁶ Xiaobo Su, "Fragmented Sovereignty and the Geopolitics of Illicit Drugs in Northern Burma," *Political Geography* 63 (2018): 20–30, <https://doi.org/10.1016/j.polgeo.2017.12.005>.

³⁴⁷ Petter Grahl Johnstad, "The International Regime of Drug Control May Violate the Human Right to Life and Security," *International Journal of Drug Policy* 113 (2023): 103960, <https://doi.org/10.1016/j.drugpo.2023.103960>.

dangerously, drug trafficking often serves as a source of funding for groups seeking to destabilize the nation.³⁴⁸

The younger generation, as the heirs to the nation's future, is the group most vulnerable to this threat.³⁴⁹ Cognitive development disorders in adolescents who use drugs not only destroy their personal futures but also jeopardize the overall quality of the nation's human resources.³⁵⁰ Addressing the complexity of this threat requires a holistic and integrative approach,³⁵¹ encompassing community-based rehabilitation and the internalization of anti-drug values through education.

Analysis of Selected Hadiths through Contextual Commentary

This section presents a discussion of five selected hadiths from *al-Kutub al-Sittah* relevant to the theme of drug prevention. Each hadith is analyzed through the three dimensions of Contextual Hadith Commentary: textual comprehension (*fahm al-naṣṣ*), historical contextualization (*al-siyāq al-tārikhī*), and contemporary application (*al-taṭbīq al-mu'āṣir*). To facilitate readability and provide a conceptual map of the subsequent analysis, the five selected hadiths, their core moral messages, and their corresponding *maqāṣid al-sharī'ah* dimensions are summarized in Table 1 below.

³⁴⁸ Cecilia Farfán-Méndez, "The Structure of Drug Trafficking Organizations and Money Laundering Practices: A Risk Appetite Hypothesis," *Journal of Illicit Economics and Development* 1, no. 3 (2019): 294–311, <https://doi.org/10.31389/jied.1>.

³⁴⁹ Azmawati Mohammed Nawi et al., "Risk and Protective Factors of Drug Abuse among Adolescents: A Systematic Review," *BMC Public Health* 21, no. 1 (2021): 2088, <https://doi.org/10.1186/s12889-021-11906-2>.

³⁵⁰ Patricia J. Conrod and Kyriaki Nikolaou, "Annual Research Review: On the Developmental Neuropsychology of Substance Use Disorders," *Journal of Child Psychology and Psychiatry* 57, no. 3 (2016): 371–94, <https://doi.org/10.1111/jcpp.12516>.

³⁵¹ Yannis Theodorakis, Mary Hassandra, and Fotis Panagiotounis, "Enhancing Substance Use Disorder Recovery through Integrated Physical Activity and Behavioral Interventions: A Comprehensive Approach to Treatment and Prevention," *Brain Sciences* 14, no. 6 (2024): 534, <https://doi.org/10.3390/brainsci14060534>.

Table 1. Mapping of Selected Hadiths, Core Moral Messages, and Maqāṣid al-Sharī‘ah Dimensions

No.	Hadith (Source)	Core Moral Message	Primary Maqāṣid Dimension(s)
1	Prohibition of every <i>muskir</i> and <i>mufattir</i> – Umm Salamah (Abū Dāwūd No. 3686)	Total prohibition of all substances that intoxicate or weaken intellect and body; <i>tsawābit</i> principle of intellect protection extends to modern narcotics, psychotropics, and addictive substances.	<i>Ḥifẓ al-‘aql</i> (primary); <i>ḥifẓ al-nafs</i> (secondary)
2	<i>Lā ḍarar wa lā ḍirār</i> – Ibn ‘Abbās (Ibn Mājah No. 2341; <i>ḥasan li-ghayrihī</i>)	Universal ethical maxim prohibiting all forms of harm – unilateral or reciprocal, individual or social; drug abuse is a concrete manifestation of <i>ḍarar al-nafs</i> and <i>ḍarar al-ghayr</i> .	<i>Ḥifẓ al-nafs</i> + <i>ḥifẓ al-‘aql</i> + <i>ḥifẓ al-nasl</i> (universal, cross-cutting)
3	“The best among you are those from whom goodness is hoped and from whose evil people feel safe” – Abū Hurayrah (Tirmidhī No. 2263; <i>ḥasan ṣaḥīḥ</i>)	Social virtue is measured by the safety one guarantees to others; drug users and traffickers fall under <i>man lā yu‘manu sharruh</i> , while active drug prevention embodies <i>yu‘manu sharruh</i> as collective moral responsibility.	<i>Ḥifẓ al-nafs</i> (societal dimension); also supports <i>dar’ al-mafāsīd muqaddam ‘alā jalb al-maṣāliḥ</i>
4	Prohibition of self-destruction (<i>taraddī</i> , <i>tahassī al-samm</i> , <i>qatl bi al-ḥadīdah</i>) – Abū	Absolute prohibition of suicide in any form; drug abuse constitutes slow suicide (<i>intihār baṭī</i>) semantically paralleling <i>tahassī al-samm</i> .	<i>Ḥifẓ al-nafs</i> (primary, at individual and collective levels)

	Hurayrah (Bukhārī No. 5778; Muslim No. 109)		
5	<i>Kullukum rā'in wa kullukum mas'ūlun 'an ra'iyatih</i> – ‘Abd Allāh ibn ‘Umar (Bukhārī No. 7138; Muslim No. 1829)	Layered and distributed moral accountability from individuals, families, communities, to the state; drug prevention is shared responsibility at every level, rejecting the <i>lā dakhla lī</i> mentality.	<i>Ḥifẓ al-nafs + ḥifẓ al-'aql + ḥifẓ al-nasl</i> (through structural social responsibility)

First Hadith: Prohibition of *Muskir* and *Mufattir*

عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ كُلِّ مُسْكِرٍ وَمُفْتِرٍ (رواه أبو داود، رقم ٣٦٨٦)

From Umm Salamah *raḍiyallāhu ‘anhā*, she said: The Messenger of Allah ﷺ prohibited everything that intoxicates and that weakens (*mufattir*). (Sunan Abī Dāwūd, No. 3686).

From the dimension of *fahm al-naṣṣ* (textual comprehension), the phrase “*‘an kulli muskirin wa mufattir*” contains two key words requiring scrutiny. The word *kull* is a *ṣīghah al-‘umūm* (form indicating generality) in *uṣūl al-fiqh*, signifying that this prohibition encompasses all types of substances without specific limitation. The word *muskir* refers to substances that cause loss of consciousness or intellect, while *mufattir* an addition in this specific hadith refers to substances that weaken the body and mind, even if they do not cause intoxication in the classical sense. Al-Khaṭṭābī, in *Ma‘ālim al-Sunan*, explains that *mufattir* is a substance causing *futūr* or weakness, lethargy, and cognitive dysfunction in the body and intellect.³⁵² The combination of these two terms indicates that the prophetic prohibition covers a broader spectrum than just *khamr* it encompasses any substance that disrupts the normal function of the human body and mind, as affirmed in the *ijtihād* of Ibn Taymiyyah that

³⁵² Abū Sulaymān Ḥamd ibn Muḥammad al-Khaṭṭābī, *Ma‘ālim al-Sunan: Shaḥḥ Sunan Abī Dāwūd*, 2nd ed., ed. Sa’d ibn Najdat ‘Umar (Beirut: Mu’assasah al-Risālah Nāshirūn, 2016).

any substance eliminating the intellect is prohibited, even if not intoxicating in the classical sense.³⁵³

From the dimension of *al-siyāq al-tārikhī* (historical contextualization), this hadith emerged within the context of an Arab society transitioning from the habit of drinking *khamr* toward adherence to the prohibition of Sharī‘ah. At that time, the term *mufattir* likely referred to traditional concoctions such as *banj* (a type of sedative plant / primitive opiate) and other herbal substances used as sleep aids or pain relievers, later categorized by jurists (*fuqahā*) as *mukhaddirāt* (anesthetics / narcotics).

From the dimension of *al-taṭbīq al-mu‘āṣir* (contemporary application), the terms *muskir* and *mufattir* can be semantically expanded to encompass modern addictive substances such as narcotics, psychotropics, amphetamines, cannabis, cocaine, and other illicit drugs that impair consciousness, weaken the body, and destroy the moral fabric of society.³⁵⁴ This semantic expansion is legitimate because the principle contained within the hadith is *tsawābit* (fixed / unchangeable) the protection of the human intellect from anything that damages it – while the specific forms of substances and modes of consumption constitute *mutaghayyirāt* (aspects subject to change) according to the times.³⁵⁵ Thus, this hadith serves as a potent moral foundation for modern drug abuse prevention efforts within the framework of *ḥifẓ al-‘aql* as part of *maqāṣid al-sharī‘ah*.³⁵⁶

The magnitude of this contemporary threat is empirically documented at both national and international levels. At the national level, the joint BNN–BRIN–BPS national prevalence survey reveals that the number of drug users in Indonesia has risen from 3.3 million (prevalence

³⁵³ Andriyani and Dewi, “Rehabilitation Sanctions Against the Narcotics User According to the Perspective of Maqashid Shariah”; Mahadir, “Penyalahgunaan Narkoba Dalam Perspektif Maqashid Syariah.”

³⁵⁴ Suhartawan et al., “Pencegahan Penyalahgunaan Narkoba Perspektif Al-Qur’an (Kajian Tafsir Maudhu’i).”

³⁵⁵ Tujang, “Hermeneutika Hadis Yusuf Qardawi (Studi Analisa Terhadap Metodologi Interpretasi Qardawi)”; Johari, “Moderasi Agama Dalam Perspektif Fiqih: Analisis Konsep Al-Tsawabit Dan Al-Mutaghayyirat Dalam Fiqih Serta Penerapannya Pada Masa Pandemi Covid-19,” *An-Nida’: Jurnal Pemikiran Islam* 44, no. 2 (2020), <https://doi.org/10.24014/an-nida.v44i2.12927>; Muhid, Z. Shofa, and K. Suryani, “Hadis Tentang Mengeraskan Suara: Kajian Ma’anil Hadis Dengan Pendekatan al-Wāsilah al-Mutaghayyirah Wa al-Hadif al-Thābit Perspektif Yusuf al-Qardhawi,” *Quhas: Journal of Qur’an and Hadith Studies* 13, no. 2 (2024), <https://doi.org/10.15408/quhas.v13i2.36315>.

³⁵⁶ Andriyani and Dewi, “Rehabilitation Sanctions Against the Narcotics User According to the Perspective of Maqashid Shariah”; Sulaiman Jamrozi et al., “Maqashid Al-Sharia in the Study of Hadith and Its Implication for the Renewal of Islamic Law: Study on Jasser Auda’s Thought,” *Justicia Islamica* 19, no. 1 (2022), <https://doi.org/10.21154/justicia.v19i1.3269>.

rate 1.73%) in 2023 to approximately 4.15 million (prevalence rate 2.11%) by the 2023–2025 measurement period a substantial increase that motivated the designation of Indonesia as being in a state of “*Darurat Narkotika*” (drug emergency) and its integration into the seventh *Asta Cita* of the current administration.³⁵⁷ At the global level, the UNODC *World Drug Report 2025* estimates that 316 million people used drugs in 2023, representing 6% of the population aged 15–64 a marked increase from 5.2% in 2013.³⁵⁸ These figures empirically substantiate what the Prophet’s ﷺ prohibition of *kull muskir wa mufattir* anticipated as a *tsawābit* principle: that any substance compromising human cognition and physical integrity constitutes a civilizational threat that transcends temporal and geographical boundaries. The hadith’s semantic extension to modern addictive substances is thus not an interpretive stretch, but a recognition of the prophetic foresight in establishing a *qā’idah kulliyyah* for the protection of human consciousness.

In the Indonesian legal architecture, this prophetic prohibition finds concrete juridical operationalization in Law No. 35 of 2009 on Narcotics (UU No. 35 Tahun 2009), which establishes a tiered classification of controlled substances (Groups I, II, and III) and criminalizes their non-medical circulation, possession, and use.³⁵⁹ The *shari’* prohibition of *muskir wa mufattir* and the state’s positive-law prohibition function here as complementary rather than redundant: the former closes the moral and theological channel, while the latter closes the juridical and enforcement channel, jointly constituting what *fiqh al-siyāsah* terms the convergence of *sharī’ah* and legitimate state authority (*al-sulṭah al-sharī’iyyah*) in the protection of *al-ḍarūriyyāt al-khams*. Within this convergence, the hadith does not merely anticipate the legal norm it provides the moral-theological ‘illah (operative cause) that renders the norm intelligible as a protection of human cognition rather than as arbitrary state coercion.

Second Hadith: The Principle of *Lā Ḍarar wa Lā Ḍirār*

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا ضَرَرَ وَلَا ضِرَارَ» (رواه ابن ماجه، رقم ٢٣٤١)

³⁵⁷ Badan Narkotika Nasional, Badan Riset dan Inovasi Nasional, and Badan Pusat Statistik, *Hasil Survei Nasional Penyalahgunaan Narkoba 2023*; Badan Narkotika Nasional, “Dari Data Ke Aksi: BNN Perkuat Strategi Penanggulangan Narkoba Berbasis Riset Komprehensif,” December 2025, <https://bnn.go.id/dari-data-ke-aksi-bnn-perkuat-strategi-penanggulangan-narkoba-berbasis-riset-komprehensif/>.

³⁵⁸ United Nations Office on Drugs and Crime, *World Drug Report 2025*.

³⁵⁹ Republik Indonesia, “Undang-Undang Republik Indonesia Nomor 35 Tahun 2009 Tentang Narkotika,” 2009, <https://peraturan.go.id/id/uu-no-35-tahun-2009>.

From Ibn ‘Abbās *raḍiyallāhu ‘anhu*, he said: The Messenger of Allah ﷺ said, “There shall be no [infliction of] harm, nor [reciprocation of] harm.” (Sunan Ibn Mājah, No. 2341).

Note on authenticity: this hadith, individually from the chain of Ibn ‘Abbās, is considered *ḍa‘īf*. However, it is classified as *ḥasan li-ghayrihī* (sound due to supporting chains) through corroborating paths from Abū Sa‘īd al-Khudrī, famously known as Hadith 32 in *al-Arba‘īn al-Nawawiyyah*, and was authenticated (*ṣaḥīḥ*) by al-Albānī in *al-Silsilah al-Ṣaḥīḥah* No. 250.³⁶⁰ Furthermore, the principle contained within it has become a universal *qā‘idah fiqhiyyah* (legal maxim) widely accepted by all schools of thought (*madhāhib*).

From the dimension of *fahm al-naṣṣ*, the expression “*lā ḍarar wa lā ḍirār*” possesses distinctive rhetorical force. The repetition of the negation *lā* (no / not) creates a *naḍy mu’akkad* (emphatic negation), while the distinction between *ḍarar* and *ḍirār* is not merely stylistic repetition. Scholars differentiate the two: *ḍarar* refers to initial or unilateral harm, while *ḍirār* refers to harm inflicted as retaliation or reciprocation. Ibn Rajab al-Ḥanbalī, in *Jāmi‘ al-‘Ulūm wa al-Ḥikam*, interprets this hadith as closing all doors to harm, whether intentional or unintentional, inflicted upon oneself or others, in the form of initial action or retaliation. Consequently, this principle forms a *qā‘idah kulliyah* (universal maxim) encompassing all dimensions of harm and serves as the foundation for derivative maxims such as *al-ḍarar yuzāl* (harm must be removed).

From the dimension of *al-siyāq al-tānīkhī*, this hadith emerged within the context of the Madinan community establishing a new social order based on justice and mutual benefit. The *asbāb al-wurūd* as narrated in another version concerning the story of Samurah ibn Jundub and an Anṣārī companion – relates to a dispute over a palm tree growing in the garden of that Anṣārī companion, where Samurah would frequently enter the garden without permission, disturbing the tranquility of the owner’s family. This case illustrates that the principle initially functioned as a mechanism for social conflict resolution to protect collective welfare. This context is crucial as it shows the hadith speaks not only of individual ethics but of a social architecture grounded in *daḥ al-ḍarar* (harm prevention) as a primary regulatory principle in building a just and harmonious society.

³⁶⁰ al-Albānī, *Silsilat Al-Aḥādīth al-Ṣaḥīḥah*, vol. 1.

From the dimension of *al-taṭbīq al-mu‘āṣir*, drug abuse constitutes a concrete form of *ḍarar* that is simultaneously *ḍarar al-nafs* (harm to oneself) and *ḍarar al-ghayr* (harm to others). It damages the body, weakens the intellect, corrupts morals, and triggers social crimes such as violence, theft, and even murder. In the modern context, this principle provides a moral and normative foundation for comprehensive drug prevention not merely as public-health policy but as a Sharī‘ah obligation embedded within *maqāṣid al-sharī‘ah*.³⁶¹

The empirical reality of *ḍarar* inflicted by drugs is no longer an abstraction. The UNODC World Drug Report 2024 identifies the emergence of new synthetic opioids and record supply-demand dynamics as major drivers of rising drug-related disorders, environmental harm, and social destabilization worldwide, with its leadership emphasizing the urgency of investing more in prevention.³⁶² Within this frame, drug abuse manifests simultaneously as *ḍarar al-nafs* (through neurological damage, organ failure, and overdose mortality) and *ḍarar al-ghayr* (through violence, financial exploitation of families, and erosion of social capital documented in Indonesian prevalence studies). The global theme of the 2024 International Day Against Drug Abuse and Illicit Trafficking “The Evidence is Clear: Invest in Prevention” operationally parallels the prophetic logic of *daf‘ al-ḍarar qabla wuqū‘ihi* (preventing harm before its occurrence). The maxim *lā ḍarar wa lā ḍirār* thus emerges not as an archaic ethical formula but as a foundational principle that contemporary evidence-based prevention science independently affirms: the prevention of harm constitutes both a moral imperative and an economically rational policy.

Third Hadith: Goodness and Safety from One’s Evil

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرُكُمْ مَنْ يُرْجَى خَيْرُهُ وَيُؤْمَنُ شَرُّهُ، وَشَرُّكُمْ مَنْ لَا يُرْجَى خَيْرُهُ وَلَا يُؤْمَنُ

شَرُّهُ» (رواه الترمذي، رقم ٢٢٦٣)

³⁶¹ Muhammad Rizki Febrian and others, “Konsep Maqashid Al-Syariah Dalam Menjaga Fitrah Anak,” *Al-Majaalis: Jurnal Dirasat Islamiyah* 7, no. 1 (2019): 73–116, <https://doi.org/10.37397/almajaalis.v7i1.123>; Muhammad Nurul Fahmi, Muhammad Yassir, and Abdi Zulfantri, “Prosedur Dan Syarat Poligami Di Indonesia Perspektif Maqashid Syariah,” *Al-Majaalis: Jurnal Dirasat Islamiyah* 11, no. 2 (2024): 271–91, <https://doi.org/10.37397/amj.v11i2.572>.

³⁶² United Nations Office on Drugs and Crime and World Health Organization, *International Standards on Drug Use Prevention*, 2nd updated (United Nations, 2018), https://www.unodc.org/documents/prevention/UNODC-WHO_2018_prevention_standards_E.pdf; United Nations Office on Drugs and Crime, *World Drug Report 2024* (Vienna: UNODC, 2024), <https://www.unodc.org/unodc/en/data-and-analysis/world-drug-report-2024.html>.

Narrated from Abū Hurayrah, the Messenger of Allah ﷺ said: “The best among you are those from whom goodness is hoped and from whose evil people feel safe; and the worst among you are those from whom goodness is not hoped and from whose evil people do not feel safe.” (Jāmi‘ al-Tirmidhī, No. 2263; rated *ḥasan ṣaḥīḥ* by al-Tirmidhī, *ṣaḥīḥ* by al-Albānī).

From the dimension of *fahm al-naṣṣ*, this hadith contains a highly distinctive parallel structure (*muqābalah*): *khayrukum* (the best of you) versus *sharrukum* (the worst of you). The quality of *khayr* (goodness) in a person is measured by two cumulative indicators: *yurjā khayruhu* (goodness is hoped from him) and *yu’manu sharruhu* (safety from his evil is assured).³⁶³ Al-Munāwī, in *Fayḍ al-Qaḍīr*, explains that the second indicator *amn min al-sharr* (safety from evil) is more fundamental as it is a prerequisite for a healthy social life.³⁶⁴ A person might not contribute much goodness, but if they cause no evil, they still have a place in society. Conversely, if they cause evil, their minor good deeds are overshadowed by the harm they spread an ethical-social principle aligned with the maxim *dar’ al-mafāsīd muqaddam ‘alā jalb al-maṣāliḥ* (preventing harm takes precedence over securing benefits).³⁶⁵

From the dimension of *al-siyāq al-tānīkhī*, this hadith was delivered within the context of the early Muslim community shaping its collective identity based on moral criteria rather than tribalism or lineage. The Prophet ﷺ provided simple yet revolutionary criteria for the pre-Islamic Arab social structure: a person’s value is measured by their contribution to the safety and welfare of others. This represented a radical transformation from the *Jāhiliyyah* value system that measured worth by ancestry, wealth, or physical strength,³⁶⁶ where the concept of *ummah* replaced tribal fanaticism as the basis for a new collective identity.

³⁶³ Kholishuddin, “Penggunaan Pendekatan Maqasid Shari’ah Sebagai Instrumen Kontekstualisasi Makna Hadis: Studi Komparatif Yusuf al-Qaradawi Dan al-Munāwī,” *Nabawi: Journal of Hadith Studies* 1, no. 1 (2020): 1–18, <https://doi.org/10.55987/njhs.v1i1.4>; N. Khairunnisa, S. M. Maimonah, and M. A. Kholiq Hasan, “Analisis Komparatif Metodologi Pemahaman Hadits Dalam Pemikiran Yusuf Al Qaradawi Dan K.H. Ali Mustafa Ya’qub,” *Al-Bayan: Jurnal Ilmu al-Qur’an Dan Hadist* 8, no. 2 (2025): 308–27, <https://doi.org/10.35132/albayan.v8i2.1558>.

³⁶⁴ Muḥammad ‘Abd al-Ra’ūf al-Munāwī, *Fayḍ Al-Qaḍīr Sharḥ al-Jāmi’ al-Ṣaḥīḥ*, 2nd ed., ed. Aḥmad ‘Abd al-Salām (Beirut: Dār al-Kutub al-‘Ilmiyyah, 2015).

³⁶⁵ Tajuddin and Awwaliyyah, “Hermeneutika Yusuf Al-Qordawi Dalam Kitab Kaifa Nata’amal al-Sunnah al-Nabawiyyah Ma’alim Wa Dawabit.”

³⁶⁶ ‘Ādil ‘Abd Allāh Ṣabrah al-Hindī, “Al-Ta’āyush al-Silmī Wa-Maqāṣiduh: Mujtama’ al-Madīnah al-Munawwarah Namūdhajan,” *Ḥawliyyat Kulliyat Al-Da’wah al-Islāmiyyah Bi-l-Qāhirah* 19, no. 36 (2022): 61–144, <https://doi.org/10.21608/bfdc.2022.277667>.

From the dimension of *al-taṭbīq al-mu‘āṣir*, this hadith is highly relevant to the context of drug prevention. Drug users and traffickers fall into the category of “*man lā yu‘manu sharruhu*” those from whose evil safety is not assured. Their presence in a community generates physical, psychological, and spiritual insecurity.³⁶⁷ However, this hadith also contains a very constructive *dalālah iltizāmiyyah* (implicit implication): every Muslim is called to be an agent of social security, not only by refraining from evil but also by actively preventing the evil of others, including drug abuse.³⁶⁸ Thus, the principle of *yu‘manu sharruhu* functions as a theological foundation for the active participation of Muslims in anti-drug movements as part of collective social responsibility.

This principle of relational morality that one’s social value is measured by the safety others derive from one’s presence finds concrete application in the community-based prevention frameworks advocated by contemporary drug-policy institutions. The UNODC / WHO International Standards on Drug Use Prevention explicitly identifies the community as a primary locus of effective intervention, alongside family and school, and emphasizes a person-centred, multisectoral approach grounded in protective factors rather than purely punitive responses.³⁶⁹ National-level implementation mirrors this orientation: Indonesia’s BNN currently operates the *Kampung Bersinar* (drug-free village) programme and the *ANANDA Bersinar* initiative, both premised on the conviction that sustainable prevention emerges from communities in which individuals collectively embody the ethos of *yu‘manu sharruh* – communities where each member constitutes an active safeguard for others. The empirical finding that social vulnerability factors (weakened solidarity, marginalization, fractured social capital) predict elevated drug-use risk validates the prophetic intuition that the *khayr* and *sharr* of individuals are not private matters but structural determinants of communal security.

³⁶⁷ Andriyani and Dewi, “Rehabilitation Sanctions Against the Narcotics User According to the Perspective of Maqashid Shariah”; Mahadir, “Penyalahgunaan Narkoba Dalam Perspektif Maqashid Syariah.”

³⁶⁸ Kholishuddin, “Penggunaan Pendekatan Maqasid Shari’ah Sebagai Instrumen Kontekstualisasi Makna Hadis: Studi Komparatif Yusuf al-Qaradawi Dan al-Munāwī.”

³⁶⁹ United Nations Office on Drugs and Crime and World Health Organization, *International Standards on Drug Use Prevention*; Badan Narkotika Nasional, “Dari Data Ke Aksi: BNN Perkuat Strategi Penanggulangan Narkoba Berbasis Riset Komprehensif.”

Fourth Hadith: Prohibition of Self-Destruction

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ تَرَدَّى مِنْ جَبَلٍ فَقَتَلَ نَفْسَهُ فَهُوَ فِي نَارِ جَهَنَّمَ يَتَرَدَّى فِيهِ خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا، وَمَنْ تَحَسَّى سَمًّا فَقَتَلَ نَفْسَهُ فَسَمُّهُ فِي يَدِهِ يَتَحَسَّاهُ فِي نَارِ جَهَنَّمَ خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا، وَمَنْ قَتَلَ نَفْسَهُ بِحَدِيدَةٍ فَحَدِيدَتُهُ فِي يَدِهِ يَجَأُ بِهَا فِي بَطْنِهِ فِي نَارِ جَهَنَّمَ خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا» (متفق عليه؛ البخاري رقم ٥٧٧٨، مسلم رقم ١٠٩)

From Abū Hurayrah (may Allah be pleased with him), from the Prophet ﷺ, who said: “Whoever throws himself down from a mountain and kills himself will be in the Fire of Hell, falling down therein, dwelling eternally forever. And whoever sips poison and kills himself, his poison will be in his hand, sipping it in the Fire of Hell, dwelling eternally forever. And whoever kills himself with an iron weapon, his weapon will be in his hand, stabbing it into his abdomen in the Fire of Hell, dwelling eternally forever.” (*Muttafaq ‘alayh: Ṣaḥīḥ al-Bukhārī*, No. 5778; Ṣaḥīḥ Muslim, No. 109).

From the dimension of *fahm al-naṣṣ*, this hadith employs a rhetorical structure through parallel repetition (*tikrār mutawāzin*), mentioning three modes of suicide throwing oneself from a height (*taraddī*), sipping poison (*taḥassī al-samm*), and stabbing oneself with a sharp object (*qatl bi al-ḥadīdah*) each followed by the threat of eternal damnation in Hellfire experiencing the same mode of death. The repetition of the phrase *khālidan mukhalladan fihā abadan* in all three clauses serves as rhetorical emphasis (*ta’kīd*), indicating the absolute prohibition and the *kabīrah* (major sin) status of this act, while simultaneously affirming the principle of *ḥiḏf al-nafs* as one of the *ḍarūriyyāt al-khams* in *maqāṣid al-sharī‘ah*. Ibn Ḥajar, in *Fath al-Bānī*, explains that *khulūd* (eternity) here does not denote literal eternal abode like that of disbelievers but is a metaphor for the severity of the punishment, consistent with the principle of *al-jazā’ min jins al-‘amal* (recompense is of the same nature as the deed).³⁷⁰

From the dimension of *al-siyāq al-tānīkhī*, this hadith was conveyed in the context of post-*Jāhiliyyah* Arab society, still influenced by the view that human life was property that could be unilaterally terminated, as reflected in traditions like *wa’d al-banāt* (female infanticide), clan vengeance, and violent conflict resolution. The Messenger of Allah ﷺ introduced a new paradigm: the human soul is a divine trust (*amānah*) that cannot be claimed even by its owner – an epistemic revolution against the concept of absolute bodily autonomy

³⁷⁰ Irma Dwi Hartiwi, “Kontekstualisasi Makna Hadis Tentang Larangan Bunuh Diri (Upaya Counter Atas Fenomena Bunuh Diri)” (Tesis Magister, UIN Sayyid Ali Rahmatullah Tulungagung, 2024), <http://repo.uinsatu.ac.id/52123/>.

(*milkiyyah muṭlaqah ‘alā al-jasad*) prevalent in *Jāhiliyyah* culture.³⁷¹ Thus, the prohibition of suicide is not merely an individual ethical rule but a theological foundation for forming a community that respects the sanctity of life as a prerequisite for civilization.

From the dimension of *al-taṭbīq al-mu‘āṣir*, this hadith has direct relevance to the phenomenon of drug abuse, which substantially constitutes a form of slow suicide (*intihār baṭī*). Drug consumption intentionally causes damage to the brain, vital organs, and nerve functions, and increases the risk of death from overdose – which semantically parallels *taḥassī al-samm* (sipping poison) in the hadith text.³⁷² Ibn ‘Āshūr, in *al-Taḥnīr wa al-Tanwīr*, expanded the scope of the verse *wa lā tulqū bi-aydikum ilā al-tahlukah* (QS. al-Baqarah: 195, “Do not throw [yourselves] with your [own] hands into destruction”) to include any action rationally known to endanger life, including drug abuse and other destructive behaviors. Consequently, this hadith serves as a normative foundation for drug prevention and rehabilitation efforts integrating Shar‘ī, psychological, and medical approaches as manifestations of *ḥifẓ al-nafs* at the individual level and *ḥifẓ al-mujtama‘* at the collective level.

The reframing of drug abuse as *intihār baṭī* is not a rhetorical intensification but a biomedical and epidemiological fact. The UNODC World Drug Report 2025 documents that opioid-related overdose remains among the leading causes of drug-related mortality globally, while the expansion of synthetic opioids has dramatically lowered the lethal-dose threshold, transforming recreational consumption into a fatal gamble.³⁷³ In Indonesia, BNN data identifies a particularly alarming rise in drug use among the 15–24 age cohort, precisely the demographic whose neurological development is most vulnerable to irreversible damage from psychoactive substances. The semantic parallel the hadith draws between *taḥassī al-samm* (sipping poison) and self-destruction is therefore not metaphorical elasticity but descriptive precision when applied to the gradual self-administration of substances whose cumulative toxicity is medically documented. The hadith’s rhetorical force – its threefold repetition of eternal consequence – functions not merely as theological warning but as a moral-cognitive

³⁷¹ Hartiwi, “Kontekstualisasi Makna Hadis Tentang Larangan Bunuh Diri (Upaya Counter Atas Fenomena Bunuh Diri).”

³⁷² Mahadir, “Penyalahgunaan Narkoba Dalam Perspektif Maqashid Syariah.”

³⁷³ Conrod and Nikolaou, “Annual Research Review: On the Developmental Neuropsychology of Substance Use Disorders”; United Nations Office on Drugs and Crime, *World Drug Report 2025*.

intervention designed to interrupt the normalization process by which slow self-destruction becomes socially invisible.

Fifth Hadith: Layered Leadership Responsibility

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَلَا كَلُّكُمْ رَاعٍ، وَكَلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ...» (متفق عليه؛ البخاري رقم ٧١٣٨، مسلم رقم ١٨٢٩)

From ‘Abdullāh ibn ‘Umar, the Messenger of Allah ﷺ said: “Indeed, every one of you is a shepherd (*rā‘in*), and every one of you will be questioned about his flock (*ra‘iyyah*)...” (*Muttafaq ‘alayh*: Ṣaḥīḥ al-Bukhārī, No. 7138; Ṣaḥīḥ Muslim, No. 1829).

From the dimension of *fahm al-naṣṣ*, this hadith uses the metaphor of *rā‘in* (shepherd), rich in meaning within Arab culture: a shepherd is not merely an owner of power over the flock but holds active responsibility for protecting, guiding, and keeping the flock away from danger.³⁷⁴ The phrase *kullukum* (all of you) is universally inclusive, erasing social hierarchical boundaries, while the particle ‘*an* in *mas’ūlun* ‘*an ra‘iyyatihi* indicates the comprehensive scope of accountability – not just for outcomes but also for processes and negligence. Mutakdir through a *tahlīlī* (analytical) study of this hadith, found its chain and text to be of *ṣaḥīḥ* quality, with ten lines of transmission in *al-kutub al-tis‘ah* (the nine major hadith collections), making it one of the hadiths with the highest degree of authority in the discourse of Islamic social responsibility.³⁷⁵ Khidri adds that the structure of this hadith contains *takrār sharṭī* (layered repetition), categorizing responsibility by sphere: a leader over subjects, a husband over his family, a wife over her household, and a servant over his master’s property – a comprehensive ethical taxonomy.³⁷⁶

From the dimension of *al-siyāq al-tānkhī*, this hadith was delivered in the context of Madinan society building a new social structure post-Hijrah, wherein the Prophet ﷺ deconstructed the *Jāhiliyyah* model of leadership based on the dominance of tribal chiefs

³⁷⁴ Mutakdir, “Tanggung Jawab Pemimpin Dalam Perspektif Hadis Nabi SAW: Analisis Tahlili Terhadap Hadis Kullukum Rā‘in Wa Kullukum Mas’ūlun” (Tesis Magister, UIN Alauddin Makassar, 2019), <http://repositori.uin-alauddin.ac.id/21646/>; Irka Mulianty, Hamdanah, and Noor Fahmi, “Dasar Al-Qur’an Dan Hadits Tentang Kepemimpinan,” *Journal on Education* 6, no. 4 (2024): 20928–35, <https://doi.org/10.31004/joe.v6i4.6226>.

³⁷⁵ Mutakdir, “Tanggung Jawab Pemimpin Dalam Perspektif Hadis Nabi SAW: Analisis Tahlili Terhadap Hadis Kullukum Rā‘in Wa Kullukum Mas’ūlun.”

³⁷⁶ Muhammad Khidri, “Kepemimpinan Dalam Perspektif Hadis,” *Rihlah: Jurnal Sejarah Dan Kebudayaan* 5, no. 2 (2017): 32–79, <https://doi.org/10.24252/rihlah.v5i2.4162>.

(*sayyid al-qabīlah*) into a distributed and accountable leadership model.³⁷⁷ In the *Jāhiliyyah* system, social responsibility was vertical upwards – the chief accounted for his clan to himself or the tribal council (*mala'*) – whereas this hadith introduces vertical accountability to Allah and simultaneous horizontal accountability to fellow humans. This transformation marks the birth of the concept of ethical citizenship (*al-muwāṭʿanah al-akhlāqīyyah*) in early Islamic civilization, where every individual is a moral agent responsible for their sphere of influence, however small.

From the dimension of *al-taṭbīq al-muʿāṣir*, this hadith provides a theological framework for the collective participation of Muslims in drug prevention – robust not because it is rhetorically forceful, but because it distributes accountability across four concrete social positions (*imām, rajul, imra'ah, servant*), each with its own sphere of *ri'āyah*. Every Muslim as a parent, educator, community figure, religious leader, public official, law enforcement officer, and even peer holds the role of *rā'in* within their respective sphere to protect their *ra'iyyah* from the dangers of drugs.³⁷⁸ This principle aligns with the community-based prevention approach recommended by UNODC and BNN, where the effectiveness of anti-drug interventions depends on the involvement of all societal layers.³⁷⁹ This hadith also rejects the “none of my business” mentality (*lā dakhla lī*) when confronting drug abuse in one’s environment – an attitude that, in hadith terminology, can be categorized as *tafīṭ fī al-ri'āyah* (negligence in guardianship) for which one will be held accountable before Allah.³⁸⁰ Thus, *kullukum rā'in* becomes a Shar'ī foundation for the drug-free society movement, integrated with the principle of *amr bi al-ma'rūf wa nahy 'an al-munkar* and the *maqāṣid* of *ḥifẓ al-'aql wa al-nasl*.³⁸¹

³⁷⁷ Mulianty, Hamdanah, and Fahmi, “Dasar Al-Qur'an Dan Hadits Tentang Kepemimpinan”; Hasrat Efendi Samosir et al., “Recontextualizing the Medina Charter: Consensus-Based Political Communication for Contemporary Plural Societies,” *MILRev: Metro Islamic Law Review* 4, no. 1 (2025): 645–75, <https://doi.org/10.32332/milrev.v4i1.10523>.

³⁷⁸ Mulianty, Hamdanah, and Fahmi, “Dasar Al-Qur'an Dan Hadits Tentang Kepemimpinan”; Mahadir, “Penyalahgunaan Narkoba Dalam Perspektif Maqashid Syariah.”

³⁷⁹ Andriyani and Dewi, “Rehabilitation Sanctions Against the Narcotics User According to the Perspective of Maqashid Shariah”; Mahadir, “Penyalahgunaan Narkoba Dalam Perspektif Maqashid Syariah.”

³⁸⁰ Mutakdir, “Tanggung Jawab Pemimpin Dalam Perspektif Hadis Nabi SAW: Analisis Tahlili Terhadap Hadis Kullukum Rā'in Wa Kullukum Mas'ūlun.”

³⁸¹ Mahadir, “Penyalahgunaan Narkoba Dalam Perspektif Maqashid Syariah.”

The distributed and layered accountability articulated in *kullukum rā'in* aligns precisely with what contemporary prevention science identifies as the multiple risk and protective factor perspective – the recognition that vulnerability to drug use is shaped at every level of the social ecology: individual, family, peer, school, community, and nation.³⁸² This congruence is not coincidental but structural: both frameworks reject the reductionist view that drug abuse is solely an individual moral failure. BNN's strategic architecture operationalizes this insight through its *Integrasi Kurikulum Anti Narkoba* (IKAN) programme in the education sector, the Family United adaptation at the household level, and the four-power approach (soft, smart, hard, cooperation) spanning community engagement through international coordination. Each of these levels corresponds to a specific *ra'iyah* identified by the hadith the *imām* exercising hard power through enforcement, the *rajul* and *imra'ah* exercising soft power within the household, and the broader Muslim community exercising cooperative power through civil society networks. The hadith thus provides not merely an ethical exhortation but a theologically grounded organizational template for an integrated prevention system, in which *tafiṭ fi al-ri'āyah* at any level becomes a measurable programmatic gap rather than a vague moral shortcoming.

The concept of *amānah* (trust) contained in this hadith forms the foundation of social security and stability. When responsibility is neglected whether by leaders, parents, or community members – the social structure becomes fragile and vulnerable to the threats of drug abuse, criminality, and moral decay. This paradigm is consistent with the findings of Andriyani and Dewi and of Mahadir regarding the importance of the *maqāṣid* approach in drug policy, yet surpasses them by placing the moral-prophetic foundation as the primary basis.

D. CONCLUSION

The five hadiths analyzed in this study none of which mentions narcotics explicitly nevertheless converge on a single proposition: that Islam furnishes, through its prophetic tradition, a paradigm of drug prevention at once textual, ethical, social, and political. This convergence is itself a finding. Through the Contextual Hadith Commentary approach, which

³⁸² United Nations Office on Drugs and Crime and World Health Organization, *International Standards on Drug Use Prevention*; Badan Narkotika Nasional, "Dari Data Ke Aksi: BNN Perkuat Strategi Penanggulangan Narkoba Berbasis Riset Komprehensif."

integrates textual, historical, and contemporary dimensions, this research reveals that drugs are not merely a health or criminal issue but a tangible manifestation of *ḍarar* that endangers the foundations of social life.

The five selected hadiths from *al-Kutub al-Sittah* analyzed herein cultivate a collective awareness that drug prevention constitutes an implementation of fundamental Sharia principles, particularly in safeguarding life (*ḥifẓ al-nafs*), intellect (*ḥifẓ al-‘aql*), and progeny (*ḥifẓ al-nasl*). The prohibition against *muskir* and *mufattir* establishes the totality of intellect protection; the principle *lā ḍarar wa lā ḍirār* establishes a universal ethical framework prohibiting all forms of destruction; the hadith on social safety from one’s evil affirms the relational dimension of morality; the prohibition of self-destruction links drug use to slow suicide (*intihār baṭī’*); and the concept of *kullukum rā’in* reinforces layered responsibility from the individual to the state.

From the foregoing analysis, the present study argues that drug prevention is most productively framed as *jihād akhlāqī wa ijtimā’ī* – a moral and social struggle whose realization requires the convergence of value-based education, community-based rehabilitation, and multi-sectoral collaboration. This framing emerged in the course of the analysis rather than being imposed on it: each of the five hadiths examined contributed a distinct element that, taken together, constitutes what the authors have called a prophetic-centered prevention paradigm. These findings enrich and complement previous studies on drugs from the perspectives of thematic exegesis and *maqāṣid shān’ah* by providing a more primary foundation – namely, canonical hadiths read through contextual commentary. Consequently, drug-prevention efforts aim not only to ensure social security but also to build a resilient and civilized society grounded in the prophetic values of Prophet Muhammad ﷺ.

Operationally, this paradigm translates into five programmatic linkages, one for each hadith analyzed. The prohibition of *muskir wa mufattir* supplies the moral-theological scaffold for the juridical-enforcement regime of Indonesia's Law No. 35 of 2009 on Narcotics, grounding the classification and criminalization of controlled substances in the protection of *ḥifẓ al-‘aql*. The maxim *lā ḍarar wa lā ḍirār* underpins the shift from punitive to prevention-first harm-reduction policy advocated by the UNODC/WHO International Standards on Drug Use Prevention. The principle of *yu‘manu sharrah* theologically anchors BNN's community-

based *Kampung Bersinar* and *ANANDA Bersinar* initiatives, positioning every Muslim as an active safeguard for neighbors. The reading of drug abuse as *intihār baṭī'* justifies integrated rehabilitation that combines medical, psychological, and spiritual dimensions rather than treating addiction as purely a clinical or criminal problem. And the distributed accountability of *kullukum rā'in* underwrites the BNN P4GN strategic architecture in particular the four-power approach (soft, smart, hard, cooperation) and the *Integrasi Kurikulum Anti Narkoba* (IKAN) programme while also motivating the integration of prophetic values into *pesantren* curricula as a long-term prevention vector in Indonesian Muslim society.

Two limitations of the present study should be acknowledged. First, the analysis is confined to five hadiths selected from *al-Kutub al-Sittah* on the basis of thematic relevance, and a broader *takhrij* covering *al-Kutub al-Tis'ah* and beyond may surface additional interpretive resources that the present selection did not capture. Second, the contextual-commentary method, as with any hermeneutic approach, necessarily involves interpretive choices in the selection of classical *syarḥ* consulted, in the reconstruction of *asbāb al-wurūd*, and in the contemporary projection of prophetic meaning that other qualified readers, working within the same methodological framework, might calibrate differently.

Two directions for future research follow from these limitations. First, the prophetic-centered prevention paradigm identified here could be extended comparatively to other pressing social threats of a similar structural character (gambling, pornography, online fraud) to test whether the three-dimensional contextual reading yields equally integrative moral-social paradigms beyond narcotics. Second, empirical field research is needed to evaluate how prevention programs that embed these prophetic values (for instance, *pesantren*-based drug-education curricula, BNN's *Kampung Bersinar* and *ANANDA Bersinar* initiatives, or integrated rehabilitation programs) actually perform in Indonesian Muslim communities a translation from prophetic ethics to community practice whose effectiveness remains an open empirical question.

What this study ultimately suggests is that the question is not whether hadith speaks to modern drug abuse, but whether the interpretive discipline is present to listen to what hadith has long been saying about the conditions under which human cognition, life, and communal trust can be preserved.

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