

# LEGAL PROTECTION FOR CHILD NARCOTICS PRISONERS AT THE CLASS I SPECIAL DEVELOPMENT INSTITUTION FOR CHILDREN IN MEDAN

(AN ISLAMIC LAW PERSPECTIVE AND LAW NO. 11 OF 2012 ON THE JUVENILE CRIMINAL JUSTICE SYSTEM)

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**Abstract.** This study aims to explain the Legal Protection for Child Prisoners of Narcotics at the Class I Special Development Institution for Children in Medan based on Law No. 11 of 2012 concerning the Juvenile Criminal Justice System. The type of research used by the author is field research with a qualitative descriptive method. It employs a socio-legal approach and a statute approach, while the types of data used consist of primary and secondary data. The problem in this study is that Article 98 paragraph 1 of the Compilation of Islamic Law states that the age limit for a child who is able to stand independently or is considered an adult is 21 years, provided that the child does not have physical or mental disabilities and has never been married. The results of this study indicate that the Legal Protection for Child Prisoners of Narcotics at the Class I Special Development Institution for Children in Medan based on Law No. 11 of 2012 concerning the Juvenile Criminal Justice System is, in Islamic law, known as Maqāsid Al-Syarī'ah, which consists of two words: Maqāsid, meaning objectives and purposes, and Al-Syarī'ah, meaning the establishment of Allah's law, which serves as a guide for humans to achieve happiness in this world and in the hereafter.

**Keywords:** Islamic law protection; children of prisoners; narcotics

## I. INTRODUCTION

The abuse of narcotics among children in Indonesia continues to show a worrying trend, where children are not only victims but also perpetrators within the illicit narcotics distribution network. Data from the National Narcotics Board indicate that the prevalence of narcotics abuse among children has increased year by year, with cases involving minors often being resolved through the criminal justice system that equates legal treatment for children with that for adults [1], [2], [3]. This repressive penal approach often neglects the special protection aspects for children, which should be the main focus in accordance with the principle of the best interests of the child. This situation creates a serious dilemma between law enforcement efforts and the need for rehabilitation for children involved in narcotics cases. The condition is further complicated by the limited rehabilitation facilities and professional support staff at Special Child Development Institutions (LPKA), resulting in suboptimal rehabilitation processes [4], [5], [6]. This phenomenon forms the primary background for the urgency of research on legal protection for child narcotics convicts, particularly within the framework of Islamic law and Law Number 11 of 2012 on the Juvenile Criminal Justice System [7], [8].

The literature review indicates that Indonesia's juvenile criminal justice system, through Law No. 11 of 2012, has established the principles of diversion and rehabilitation as priorities in handling children in conflict with the law, including in narcotics cases. However, its implementation remains inconsistent across various regions, including at the Class I Special Child Development Institution (LPKA) in Medan, which often still prioritizes the imposition of imprisonment over alternative rehabilitation measures [9], [10]. From the perspective of Islamic law, child protection encompasses the preservation of religion, life, intellect, lineage, and property, in line with the principles of Maqasid al-Shariah, which emphasize the importance of proportional justice according to the child's age and maturity [11], [12]. This body of literature reveals a gap between the idealism of statutory regulations and the values of Islamic law and the reality of child narcotics convicts' protection practices. Such a gap can affect children's rights, including the right to access proper education, rehabilitation, and social reintegration.

This study aims to identify the forms of legal protection applied at the Class I Special Child Development Institution (LPKA) in Medan for child narcotics convicts, from both the perspective of positive law and Islamic law. This objective includes an analysis of the implementation of Law No. 11 of

2012 in the practice of rehabilitating child convicts, including the obstacles encountered and opportunities for improvement [13], [14], [15]. In addition, the study seeks to provide a comprehensive review based on the principles of Maqasid al-Shariah to assess the alignment of LPKA's rehabilitation policies and practices with the values of justice as stipulated in Islamic law [16], [17], [18]. Thus, this research is expected to make both academic and practical contributions in formulating more humanistic and effective legal protection policies for child narcotics convicts.

Based on empirical evidence and literature review, the hypothesis of this study is that legal protection for child narcotics convicts at the Class I Special Child Development Institution (LPKA) in Medan has not fully met the standards of the best interests of the child as mandated in Law No. 11 of 2012 and the principles of Maqasid al-Shariah. This is due to weak implementation of diversion policies, limited rehabilitation facilities, and a lack of synergy between law enforcement officials, rehabilitation institutions, and the community in supporting the reintegration of children [19], [20]. This study argues that a rehabilitation-based approach emphasizing education and social reintegration is more aligned with the principles of Islamic law and the psychosocial needs of children than conventional punitive approaches [21], [22].

### The Concept of Legal Protection in Islam

Islamic legal protection is a legal concept aimed at ensuring security, justice, and welfare for individuals and groups in accordance with the principles of Sharia, derived from the Qur'an, Hadith, *ijma'*, and *qiyas*. In the context of children, Islamic legal protection is based on the principles of Maqasid al-Shariah, which prioritize safeguarding five fundamental aspects: religion (*hifz al-din*), life (*hifz al-nafs*), intellect (*hifz al-'aql*), lineage (*hifz al-nasl*), and property (*hifz al-mal*) [23], [24]. This protection not only covers physical aspects but also encompasses the moral and spiritual well-being of the child, so that the objective of Islamic law is not merely to punish offenders but to guide behavioral improvement and facilitate social reintegration. This concept aligns with the universal values of child protection as stipulated in the UN Convention on the Rights of the Child, although in Islamic law, the religious and moral dimensions receive stronger emphasis [25], [26]. Thus, Islamic legal protection places the child as a subject who must be safeguarded and guided to grow into a responsible individual who contributes positively to society.

### Categorization of Legal Protection in Islam

The manifestation of Islamic legal protection for children can be categorized into preventive, repressive, and rehabilitative protection. Preventive protection is carried out through moral education, strengthening family resilience, and environmental supervision to prevent children from engaging in deviant behavior, including narcotics abuse [27]. Repressive protection includes fair and proportional law enforcement, ensuring that children receive child-friendly judicial processes, as well as the application of sanctions that prioritize education and guidance over purely punitive measures [28], [29]. Meanwhile, rehabilitative protection is

implemented through development programs that include religious guidance, psychological counseling, formal education, and vocational training. These three categories represent the integration between the substantive justice values in Islamic law and the practical needs of child protection in modern society. In the context of child narcotics convicts, this manifestation requires synergy between the judiciary, rehabilitation institutions, families, and the community to ensure that children can return to their social environment in a healthy and productive manner.

### Definition of the Concept of Child Prisoners

A child prisoner is an individual who has been legally declared guilty by a court and is serving a prison sentence in a special child development institution for committing a criminal offense, including narcotics-related crimes [30]. Based on Article 1, paragraph 3 of Law No. 11 of 2012 concerning the Juvenile Criminal Justice System, a child in conflict with the law is a child who is at least 12 years old but not yet 18 years old and is suspected of committing a criminal offense [31], [32]. The status of a prisoner for a child has different characteristics from that of an adult, as children are considered not to have full physical, mental, and emotional maturity, thus requiring different legal treatment. From the perspective of Islamic law, the imposition of punishment on children takes into account *tamyiz* (the ability to distinguish between right and wrong) as well as the level of intellectual maturity, so that the treatment of child offenders is not solely punitive in nature, but is directed towards the improvement of morals and character development [33].

## II. RESEARCH METHODS

The object of this research is the phenomenon of legal protection for child narcotics convicts at the Class I Special Child Development Institution (LPKA) in Medan, examined from the perspective of Islamic law and Law Number 11 of 2012 on the Juvenile Criminal Justice System. This phenomenon stems from the high rate of child involvement in narcotics-related crimes, as well as issues in the implementation of legal protection that should prioritize the principle of the best interests of the child. In this context, child convicts face complex situations involving legal, social, and psychological dimensions, where the available rehabilitation system has not fully met effective rehabilitation standards [34]. This study not only examines formal policies but also the reality of implementation in the field, including obstacles and opportunities for improvement. Thus, the object of this research is multidimensional, as it combines the normative aspects of statutory regulations with the sociological realities occurring in the LPKA.

This research is a field study using a juridical-sociological or socio-legal approach, which combines the analysis of positive law with the examination of social realities in the field. This approach is employed to understand how legal provisions, particularly Law No. 11 of 2012, are implemented for child narcotics convicts at the Class I Special Child Development Institution (LPKA) in Medan. The data used

consists of primary and secondary data. Primary data were obtained directly from the field through interviews with LPKA officers, child convict counselors, and the child convicts themselves, as well as observations of rehabilitation activities [35]. Meanwhile, secondary data were obtained from scholarly literature, statutory regulations, and official documents related to child protection and policies for the rehabilitation of child convicts.

The primary data sources of this study include the results of in-depth interviews with child convict counselors, prison officers, and child convicts at the Class I Special Child Development Institution (LPKA) in Medan, selected through purposive sampling based on their direct involvement in the rehabilitation process. The secondary data sources consist of primary legal materials, such as Law No. 11 of 2012, Law No. 35 of 2014 on Child Protection, and their implementing regulations; secondary legal materials in the form of academic literature and relevant previous research findings; as well as tertiary legal materials such as legal dictionaries and encyclopedias [36]. The use of these various sources aims to obtain a comprehensive understanding while enabling a data triangulation process so that the validity of the findings can be scientifically justified. The research process was carried out in several stages, starting with a preliminary study to understand the context of the problem and to develop the research instruments, followed by the collection of primary and secondary data. Primary data collection was conducted using structured and semi-structured interview methods to obtain in-depth information regarding the implementation of legal protection and the rehabilitation of child narcotics convicts at the Class I Special Child Development Institution (LPKA) in Medan. Observations were conducted to directly examine the physical conditions, rehabilitation activities, and interactions between counselors and child convicts. A literature review was employed to obtain secondary data from books, scholarly journals, and related legal documents [37]. This process was designed to ensure that the data obtained reflect the actual conditions in the field while having a strong theoretical foundation. The collected data were analyzed using a descriptive qualitative analysis method, which involves organizing, interpreting, and comparing primary and secondary data within the framework of legal theory and statutory regulations. The analysis was carried out in three stages: data reduction, data presentation, and conclusion drawing. Data reduction aimed to filter important information relevant to the research focus. Data presentation was conducted in the form of a structured narrative that provides a comprehensive depiction of the phenomenon. Conclusion drawing was performed inductively, based on empirical findings connected to the framework of Islamic law and positive law. The validity of the analysis was strengthened through source triangulation, ensuring that the research results can be accounted for both academically and practically.

### III. RESULTS AND DISCUSSION

#### Legal Protection Framework at LPKA Class I Medan

Legal protection at the Special Development Institution for Children (LPKA) Class I Medan is implemented based on the principles of justice, utility, and legal certainty. The rights of child inmates convicted of narcotics-related offenses are recognized as part of equality before the law, as stipulated in:

1. Law No. 39 of 1999 on Human Rights (Article 4), which guarantees the right to life, freedom from torture, freedom of religion, the right to be recognized as a person, and the prohibition of retroactive legal prosecution.
2. Law No. 12 of 1995 on Corrections, which details rights including worship, education, healthcare, adequate food, communication with family and legal counsel, remission, assimilation, parole, and pre-release leave.

Structurally, legal protection is carried out through internal development programs (mental, social, and vocational skills) and external development programs (assimilation outside the LPKA under the supervision of the Probation Office/BAPAS). Implementation is guided by the principles of care, equality of treatment, education, guidance, respect for human dignity, restriction of liberty as the sole form of suffering, and the right to maintain family contact (Article 5, Law No. 12/1995).

Observations and interviews identified five ideal child protection indicators at LPKA, in line with the principles of the UN Convention on the Rights of the Child and national standards:

1. Civil Rights and Freedoms – children's awareness of their rights, confidential complaint mechanisms, freedom from torture and discrimination.
2. Protection from Violence – prevention of physical, psychological, sexual, or verbal abuse; anti-bullying supervision; staff training on child protection.
3. Health and Well-being – access to adequate health services, nutritious food, and proper sanitation.
4. Education and Development – access to age-appropriate formal/non-formal education, vocational training, recreation, and sports activities.
5. Family Contact – facilitated family visits, child-friendly visiting spaces, and communication facilities (phone/video calls).

Rehabilitation programs at LPKA Class I Medan also incorporate Islamic education as a strategy to prevent narcotics recidivism. The curriculum includes:

1. Aqidah (Faith) – instilling belief that influences all human activity as an act of worship (QS. al-Bayyinah/98:5).
2. Ibadah (Worship) – encouraging regular prayer, daily worship, and good deeds as a means of self-improvement (QS. Hud/11:114).
3. Akhlaq (Morality) – fostering virtuous behavior (akhlaqul mahmudah) in accordance with the Prophet's example (QS. al-Ahzab/33:21).

This approach aligns with the ta'dib principle in Islamic law, where sanctions for children emphasize moral education, strengthening of faith, and character building, rather than mere retribution.

### Islamic Legal Review on Legal Protection for Child Narcotics Convicts at the Class I Special Child Development Institution (LPKA) Medan

From the perspective of Islamic law, legal protection for child narcotics convicts must take into account the fundamental principles of Islam, which uphold *maslahah* (benefit) and reject all forms of *mafsadah* (harm). Although narcotics are prohibited (*haram*) and their use is sinful, children involved in narcotics cases are still entitled to special protection due to their status as minors.

The prohibition against consuming intoxicating and mind-damaging substances (*khamr*) serves as a strong basis for prohibiting narcotics. Islamic law demands fair treatment for all individuals, including children, even if they commit wrongdoing. Every legal provision must bring benefit to individuals and society. In the case of child narcotics convicts, protection and rehabilitation efforts are regarded as forms of *maslahah*. Islamic law also emphasizes *rahmah* (compassion) and forgiveness. While punishment exists, children must still be guided and given the opportunity to reform.

Islamic law prohibits all forms of child exploitation, including involvement in narcotics networks. Children must be protected from becoming either victims or perpetrators of narcotics crimes. Islam emphasizes the importance of guidance and rehabilitation for offenders, especially children, with the ultimate goal of returning them to the right path and restoring their social functioning.

Child narcotics convicts have the right to education and religious guidance to understand the dangers of narcotics and the importance of protecting themselves from sinful acts. Islam guarantees children's fundamental rights, such as the right to life, education, health, and participation in society. These rights must be upheld even when they are serving a sentence.

In the juvenile justice system, the separation of child inmates from adult inmates is an important principle to prevent negative influence from adult prisoners.

Today, among adolescents, the illegal use of narcotics referred to as narcotics abuse is closely related to juvenile delinquency, which not only harms the users but also has detrimental effects on society and the environment. Narcotics are chemical substances or drugs, often containing opium, that can cause drowsiness or deep sleep. Initially, these substances were discovered and intended for medical purposes, not for abuse.

When abused, narcotics can endanger the user, leading to "narcotics slavery" or dependence. Once addicted, users experience altered consciousness and behavioral impulses, which may manifest as sedative, stimulant (non-sexual), or hallucinogenic effects.

Young people often share similar reasons with adults for using and even becoming addicted to narcotics. However, there are specific reasons tied to adolescent development, such as the thrill of risky activities, a desire to be demonstrative and independent, the urge to develop a value system different from parents and authority figures, peer

group identity, curiosity about new and exciting experiences, and the need to satisfy personal curiosity.

Regardless of the factors influencing an individual's decision to use drugs, there is always a deeper personal factor. The decision is also linked to one's perception of the risks associated with certain types of narcotics. If an individual perceives little or no risk in consuming narcotics, the desire to use them increases. Considering the rising number of narcotics abuse cases and the ease of access to drugs, it is reasonable to categorize young people as the most vulnerable group to narcotics abuse and addiction.

Therefore, efforts to combat narcotics abuse are essential. From both national law and Islamic criminal law perspectives, these efforts can be implemented through various approaches:

Enhancing Faith and Piety through religious education, both in schools and in the community. This should begin even before a child is born, with parents practicing good morals, perfecting worship, giving charity, reading the Qur'an, fasting, and praying sincerely for the child's physical and spiritual well-being.

Strengthening the Role of the Family by fostering a harmonious (*sakinah*) household. Research shows that delinquent children often come from broken homes. The family is the first place where children learn values from birth. Parents play the primary role in teaching, guiding, and shaping their children by:

1. Maintaining harmony, peace, freshness, and unity, offering love, sacrifice, attention, good example, and moral influence.
2. Instilling religious values (faith and worship), moral conduct, discipline, and noble principles.
3. Exercising wise control, filtering, and correction of their children's behavior both at home and outside.
4. Preserving family harmony so children feel safe, comfortable, and happy within the household.
5. Instilling from an early age that narcotics are *haram*, just as pork and adultery are forbidden.
6. Strengthening parental roles in preventing narcotics use, supported by teachers, community leaders, and law enforcement.
7. Preventive Efforts building community resilience against drugs through family guidance, school and community counseling, religious teachings, monitoring the distribution of illegal drugs, and reducing opportunities for abuse.
8. Repressive Efforts enforcing the law against narcotics abuse through legal action by law enforcement, with community cooperation in reporting cases without resorting to vigilantism.
9. Curative Approaches providing medical and alternative treatments for victims. In Indonesia, rehabilitation centers such as the "Baddoka" Narcotics Rehabilitation Center in Makassar are available.
10. Rehabilitative Measures ensuring that, after treatment, victims do not relapse. Rehabilitation aims to reintegrate former addicts into society in a healthy physical and



mental state, avoiding their isolation and preventing relapse.

### **Legal Protection for Child Narcotics Prisoners at the Class I Special Development Institution for Children in Medan Based on Law No. 11 of 2012 Concerning the Juvenile Criminal Justice System**

Legal protection in relation to narcotics abuse crimes committed by minors can be categorized as self-victimizing victims, namely those who become victims due to crimes they themselves have committed, or crimes that do not result in other victims. In this context, victimology positions children who abuse narcotics as victims, even though they are victims of their own actions.

Although narcotics abuse committed by children falls under self-victimizing victims, which is a private activity or a crime that does not cause harm to other parties, considering that children are highly vulnerable to becoming victims of narcotics abuse, such acts are still regarded as criminal offenses because they are prohibited by prevailing laws binding upon every citizen.

There is a need for the decriminalization of narcotics abuse. Decriminalization is defined as the process by which an act, initially categorized as a crime or criminal offense, is no longer considered a crime or subject to criminal sanctions. Such efforts aim to distinguish between victims and perpetrators of narcotics abuse so that children, who are essentially victims, can be spared from imprisonment, which may deprive them of their rights.

Based on the above explanation, policies toward children as victims of narcotics abuse can be implemented through the Probation and Parole Office (BAPAS) approach. Restorative approaches, as stipulated in the Juvenile Criminal Justice System Law (SPPA), include diversion efforts and prioritize the best interests of the child. This can take the form of rehabilitative measures, both social and medical, or actions such as vocational training conducted by the Correctional Facility.

The causes of narcotics abuse among children can generally be influenced by several supporting factors, both internal and external:

#### **Internal Factors**

Internal factors originate within the child, such as:

1. Individual or self – The primary determinant, including a strong sense of curiosity, emotional instability, frustration, and a need for comfort, which may lead the child to narcotics.
2. Weak religious foundation and moral courage – Religious education is crucial to protecting children from negative influences, as all religions prohibit self-destructive acts. Children without such education are more susceptible to negative behaviors, including narcotics abuse.
3. Limited parental communication / broken home – Lack of interaction due to busy or divorced parents may cause children to seek comfort from peers, including narcotics users, leading to involvement.

4. Idle/free time – Unused free time can create opportunities for negative activities such as narcotics abuse.

#### **External Factors**

External factors come from outside the child, such as:

1. Social environment – The broader social environment greatly influences a child's character and behavior. If narcotics use is common in their surroundings, the child is more likely to be drawn into it.
2. Foreign cultural influence – Foreign cultures, especially those inconsistent with national identity, may be imitated by youth to avoid feeling outdated, often through media exposure.
3. From the victimization perspective, children who abuse narcotics should be positioned as victims, not perpetrators. Even if regarded as perpetrators, the SPPA allows for diversion if the offense carries a penalty of less than seven years and is not a repeat offense.

In Islamic law, which derives from Allah's decrees and the Prophet's Sunnah, universal and comprehensive for all humans (children and adults alike), legal protection aims to ensure justice for children who are victims of narcotics abuse. This aligns with Maqāsid al-Sharī'ah—the objectives of Islamic law—which are intended for human welfare in this life and the hereafter. The government, as the leader and ruler, is obliged to protect and guarantee justice for its citizens, particularly children, as the future generation.

In Islamic criminal law, narcotics abuse is considered *ijtihād* (jurisprudential reasoning) since it is not explicitly mentioned in the Qur'an or Sunnah. Classical scholars analogize narcotics to *khamr* (intoxicants) because both impair intellect, with narcotics often having even more harmful effects. Even though narcotics are not explicitly mentioned in scripture, they are still deemed *ḥarām* (prohibited) due to their harmful nature.

For children, Islamic law does not prescribe prison sentences but rather *ta'dīb* (educational discipline) under the authority of the ruler (*waliy al-amr*). The SPPA was established to safeguard children's welfare and avoid punitive measures that are retributive rather than educative.

According to al-Shāṭibī, there are five protections that should be provided to children in conflict with the law for narcotics abuse, based on the Maqāsid al-Sharī'ah:

1. Protection of Religion (*Ḥifẓ al-Dīn*) – Educating children about religious teachings to guide them away from prohibited acts such as narcotics abuse.
2. Protection of Life (*Ḥifẓ al-Nafs*) – Meeting basic needs (food, shelter, clothing) to ensure the child's well-being, while avoiding harmful acts.
3. Protection of Intellect (*Ḥifẓ al-'Aql*) – Preserving and nurturing intellectual capacity through education, keeping children away from substances that impair their thinking.
4. Protection of Lineage (*Ḥifẓ al-Nasl*) – Ensuring children receive proper care and affection from parents to prevent them from seeking harmful alternatives.

5. Protection of Property (Hifz al-Māl) – Teaching children to manage property wisely to avoid spending on harmful substances like narcotics.

These protections align with the Islamic concept of *ta'zīr* (discretionary punishment) for rehabilitation and education rather than harsh retribution. The development programs at the Class I Special Development Institution for Children in Medan reflect these objectives through educational, vocational, and moral guidance activities, aiming to support the child's reintegration into society.

The Juvenile Criminal Justice System Law mandates principles such as justice, non-discrimination, the child's best interests, respect for their views, survival and development, proportionality, and avoidance of imprisonment except as a last resort. The system should focus on providing services, support, and opportunities for education, work, and prosocial activities, along with psychological treatment to promote mental health for incarcerated children.

#### IV. CONCLUSIONS

The form of legal protection for child inmates involved in narcotics crimes, as provided by law enforcement officials in this case, correctional officers is carried out through rehabilitation programs. These rehabilitation efforts are divided into two types: those conducted inside the prison (LAPAS) and those conducted outside. Internal programs include mental development, social development, and vocational training, in accordance with the correctional system. As stipulated in Article 1, Point 2 of Law No. 12 of 1995 concerning Corrections, the final stage of the correctional system is an integrated framework based on *Pancasila* between the supervisor, the supervised, and the community. This aims to improve the quality of inmates so that they realize their mistakes, reform themselves, and refrain from reoffending, enabling them to be accepted back into society, actively participate in development, and live responsibly as good citizens. From an Islamic legal perspective, legal protection for child narcotics inmates must be grounded in the fundamental principles of Islam that uphold *maslahah* (benefit) and reject all forms of *mafsadah* (harm). While narcotics are prohibited (*haram*) and their use is sinful, children involved in narcotics cases still receive special protection due to their status as minors. All legal regulations must promote the welfare of both individuals and society. In the case of child narcotics inmates, protection and rehabilitation are considered forms of *maslahah*. Islamic law emphasizes *rahmah* (compassion) and forgiveness. Even where punishment is applicable, children must be guided and given opportunities to reform. Islam prohibits all forms of child exploitation, including exploitation within narcotics networks. Therefore, children must be protected from becoming either victims or perpetrators in narcotics crimes. The focus should be on rehabilitation and reintegration to restore their social functions. Furthermore, children have the right to education and religious guidance to understand the dangers of narcotics and the importance of avoiding sinful

acts. Islam safeguards children's basic rights, including the right to life, education, health, and participation in society, and these rights must be upheld even during incarceration. In Islamic law, legal protection is referred to as *Maqāsid al-Sharī'ah*, consisting of two words: *maqāsid* (objectives) and *al-sharī'ah* (the law of Allah), serving as divine guidance for achieving happiness in both this life and the hereafter. *Maqāsid al-Sharī'ah* represents the purposes intended by Allah in the enactment of laws. The government, as the ruler and leader, is obliged to uphold protection and guarantee justice for its citizens, especially children, who are the future generation, and to safeguard their rights. In Islamic criminal law, narcotics abuse falls under *ijtihād* because it is not explicitly mentioned in the Qur'an or Sunnah, as narcotics-related issues did not exist during the time of the Prophet Muhammad (PBUH). According to al-Shātibī, there are five protections that can be provided to children in conflict with the law (ABH) for narcotics abuse, based on *Maqāsid al-Sharī'ah* and supported by the Qur'an and Hadith: Protection of Religion (*Hifz al-Dīn*) – Divine teachings and rules revealed through the Prophets to guide humanity. Protection of Life (*Hifz al-Nafs*) – Preserving a child's life by meeting basic needs such as food, clothing, and shelter, while keeping them away from narcotics abuse. Protection of Intellect (*Hifz al-'Aql*) – Preserving the mind as the source of wisdom and knowledge, ensuring children think positively and avoid substances that impair cognition. Protection of Lineage (*Hifz al-Nasl*) – Ensuring that children receive proper care and attention from their parents to prevent them from turning to narcotics. Protection of Property (*Hifz al-Māl*) – Guaranteeing that children's property is preserved and used for beneficial purposes, avoiding spending on harmful substances like narcotics. Based on the findings of this research on legal protection for child narcotics inmates at the Class I Special Development Institution for Children in Medan under Law No. 11 of 2012 on the Juvenile Criminal Justice System, the following recommendations are proposed: For the Government and the Class I Special Development Institution for Children (LPKA) – There is a need to improve facilities and development programs that meet the psychological and social needs of children, especially those involved in narcotics cases. Rehabilitation should be prioritized over mere deprivation of liberty, ensuring that children do not relapse into similar offenses after release; For Law Enforcement Officials (Police, Prosecutors, and Judges) – A stronger emphasis on restorative justice, as mandated by Law No. 11 of 2012, is needed. Handling juvenile cases should focus more on protection and recovery rather than punishment, recognizing the child as a victim of environmental or external influences; For Families and Communities – Families play a crucial role in a child's rehabilitation, often greater than institutional efforts. Therefore, cooperation between LPKA and families is essential in guiding and supervising children. Communities should also be educated to avoid stigmatizing former child inmates; For Local Governments and Social Services – A synergy between LPKA and social agencies is needed to

prepare social reintegration and empowerment programs for children after their release. Training, continuing education, and post-rehabilitation counseling should be expanded and better facilitated; For Future Research – This study has limitations in terms of regional coverage and methodology. Future research is expected to broaden the scope to include LPKA in other regions or adopt a quantitative approach to obtain more comprehensive data on the effectiveness of legal protection for child narcotics inmates.

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