

# The Influence of Malaqbiq Cultural Values on Narcotics Abuse Prevention in Majene Regency

Muh. Chaerul Anwar<sup>1</sup>, Sulastris Yasim<sup>2</sup>

<sup>1</sup>Department of Law, Faculty of Social Sciences, Political Science, and Law, Universitas Sulawesi Barat, Majene, Indonesia.

E-mail: [M.chaerulanwar@unsulbar.ac.id](mailto:M.chaerulanwar@unsulbar.ac.id)

<sup>2</sup>Department of Law, Faculty of Social Sciences, Political Science, and Law, Universitas Sulawesi Barat, Majene, Indonesia..

E-mail: [sulastrisyasim@unsulbar.ac.id](mailto:sulastrisyasim@unsulbar.ac.id)

**Abstract:** This study aims to analyze the role of Malaqbiq cultural values in the prevention of narcotics abuse in Majene Regency through a socio-cultural approach. *Malaqbiq*, which emphasizes personal honor, shame toward immoral behavior (*siri*), and collective responsibility, functions as a form of informal social control that can shape moral awareness and preventive behavior, particularly among the younger generation. This research employs an empirical legal method with a qualitative approach, using observation, interviews, and document analysis. The findings show that the internalization of Malaqbiq values within families, customary communities, and education holds great potential in strengthening social resilience against drug abuse. However, these values are increasingly eroded by globalization, digital media, and the weakening of traditional socialization agents. Meanwhile, Law Number 35 of 2009 concerning Narcotics provides a comprehensive legal framework but requires reinforcement through local wisdom-based strategies to ensure more effective prevention. Integrating Malaqbiq values into educational programs, public outreach, and regional policies is recommended as a contextual and sustainable approach in combating narcotics abuse in Majene. This study underscores the importance of balancing formal legal mechanisms with culturally grounded preventive models to address the complex challenges of drug-related crime in contemporary Indonesian society.

**Keywords:** Malaqbiq, Narcotics Prevention, Socio Cultural Approach, Local Wisdom.

## 1. Introduction

Drug abuse has become an increasingly alarming social problem in Indonesia<sup>1 2</sup>, including in Majene Regency. Data released by the Central Bureau of Statistics in 2024 recorded 62 cases of narcotics abuse in this region<sup>3</sup>, indicating a significant increase over recent years. This phenomenon not only affects the individuals involved but also has broader implications for social, economic, and public security systems<sup>45</sup>. Therefore, a comprehensive countermeasure is urgently needed one that leverages local wisdom to strengthen societal resilience in addressing this issue. One such local cultural value that may be utilized in preventing drug abuse is *Malaqbiq*<sup>6</sup>, a value system deeply rooted in the social life of the Majene community.

<sup>1</sup> Arafah Sinjar and Taufiqurrahman Sahuri, *The Dangers of Narcotics to the Future of the Young Generation* (2021).

<sup>2</sup> H. Purbanto and B. Hidayat, *Systematic Literature Review: Drug Abuse Among Adolescents from Psychological and Islamic Perspectives* (2023).

<sup>3</sup> Badan Pusat Statistik, *Kabupaten Majene in Figures* (Majene: BPS Kabupaten Majene, 2025)

<sup>4</sup> M. Pramesti, A. Ramadhani Putri, M. Hafizh Assyidiq, Azmi Rafida, et al., *Drug Addiction: Contributing Factors, Impacts, and Prevention Strategies*, 2022, accessed August 3, 2025, <http://journal.stikeskendal.ac.id/index.php/pskm>.

<sup>5</sup> H. Jurnal, Erika Mulyasih, and M. Psikologi, "Factors Contributing to and the Social Impacts of Narcotics Use Among Adolescents," *Jurnal Soko Guru* 2, no. 2 (2022).

<sup>6</sup> M.C. Anwar, M. Fadhlani, F. Bahri, and S. Yasim, "The Implementation of Malaqbiq Culture in Preventing Domestic Violence Crimes in Majene Regency," *Alauddin Law Development Journal (ALDEV)* 5 (n.d.).

*Malaqbiq* represents a set of social norms that emphasize solidarity, collective responsibility, and trust in fostering social harmony. These values serve as guiding principles in everyday life and hold considerable potential for application across various domains, including efforts to prevent narcotics abuse<sup>7 8 9</sup>. In this context, *Malaqbiq* may serve as a foundation for building collective awareness of the dangers of drugs<sup>10</sup> and as a tool for formulating more effective, culturally grounded crime prevention strategies<sup>11</sup>. However, despite the long-standing presence of *Malaqbiq* within the community, its application in the context of narcotics prevention<sup>12</sup> remains underexplored. Thus, this study aims to further examine the role of *Malaqbiq* in preventing narcotics abuse in Majene Regency.

By employing a socio-cultural approach, this study seeks to offer new perspectives on the utilization of local wisdom in the development of more effective and sustainable drug crime prevention strategies<sup>13 14 15 16 17</sup>. The research questions addressed in this study are as follows: How does the cultural value of *Malaqbiq* shape public awareness in Majene regarding the risks of drug abuse? And how can this value be implemented as an effective strategy for addressing drug-related crime in the region? This study also seeks to identify the socio-cultural factors that either support or hinder the implementation of *Malaqbiq* in narcotics prevention<sup>18 19</sup>.

Drug abuse has become a growing concern in Majene Regency, affecting not only individuals but also families and community structures. This issue reflects a broader social transformation in which traditional values and moral controls have gradually weakened. Within this context, the *Malaqbiq* cultural value emphasizing honor, respect, and communal responsibility offers a meaningful foundation for strengthening moral awareness and social harmony. Understanding how this value system operates in everyday life is essential for developing effective prevention strategies that resonate with local culture.

In addressing this issue, the present study employs a socio-cultural approach that draws upon the local wisdom of *Malaqbiq* as an analytical framework. Rather than focusing solely

<sup>7</sup> . Bagus, G.B. Mahaputra, A. Agung, S.L. Dewi, D. Luh, and P. Suryani, "Efforts to Combat the Criminal Offense of Narcotics Abuse," 2022, 311–15, <https://doi.org/10.22225/ah.4.3.2022.311-315>.

<sup>8</sup>bt. Setiaawan, I.A.P. Widiati, and D.G. Sudibya, "The Role of the National Narcotics Agency (BNN) in the Prevention of Narcotics Crimes," *Jurnal Analogi Hukum* 2, no. 3 (November 20, 2020): 361–65

<sup>9</sup> G.A. Lukman, A.P. Alifah, A. Divarianti, et al., "Narcotics Cases in Indonesia and Prevention Efforts Among Adolescents," vol. 2 (2021).

<sup>10</sup> I. Gede, D. Ardika, N. Sujana, I. Made, and M. Widyantara, "Law Enforcement Against the Criminal Act of Narcotics Abuse," 2020, *Jurnal Konstruksi Hukum* 1, no. 2: 286–90, <https://doi.org/10.22225/jkh.1.2.2569.286-290>.

<sup>11</sup> .H. Lawalata, J. Alfaromona Sumarez Titahelu, and J.E. Latupeirissa, *Restorative Justice Approach in Resolving Narcotics Crime Cases at the Investigation Stage*, vol. 2 (2022).

<sup>12</sup> N. Made Dewi Kumalasari and T. Irmayani, "Factors Influencing Substance Abuse Among Adolescents in Parmadi Putra 'Insyaf' Rehabilitation Center, North Sumatra, 2023," June 2023, <http://ojs.uma.ac.id/index.php/perspektif>.

<sup>13</sup> S. Hidayataun and Y. Widowaty, "The Concept of Justice-Based Rehabilitation for Narcotics Users," *Jurnal Penegakan Hukum dan Keadilan* 1, no. 2 (2020).

<sup>14</sup> M.P. Amanda, S. Humaedi, and M.B. Santoso, "Adolescent Substance Abuse," *Proceedings of Research and Community Service* 4, no. 2 (July 31, 2017).

<sup>15</sup> S. Oktaviani and G. Yumitro, "The Threat of Narcotics in Indonesia in the Era of Globalization."

<sup>16</sup> A. Septia Saputri, "Reconstructing Legal Protection Regulations for Victims of Narcotics Abuse," *Syntax Literate: Jurnal Ilmiah Indonesia* 8, no. 3 (March 9, 2023): 1850–58.

<sup>17</sup> H. Mintawati and D. Budiman, "Dangers of Narcotics and Countermeasures," *Jurnal Pengabdian Kepada Masyarakat Abdi Putra* 1 (2021).

<sup>18</sup> T. Sri Astutuk and J. Musi Nomor, "The Role of Assessment by the National Narcotics Board (BNN) as Legal Consideration for Judges in Narcotics Crime Cases," *Jurnal Ius* (2022).

<sup>19</sup> Sut Perangin-Angin, Aas Laksmi Dewi, and N.M.S. Karma, "Police Authority in Investigating Narcotics Crimes," *Jurnal Konstruksi Hukum* 2, no. 2 (May 2, 2021): 260–64.

on legal enforcement, this approach explores how enduring community norms contribute to collective resilience against narcotics. By examining the social expressions of Malaqbiq in families, schools, and community interactions, the research aims to identify culturally grounded mechanisms that support sustainable narcotics prevention in Majene Regency.

Previous studies on drug abuse prevention in Indonesia have mainly focused on the application of Law No. 35 of 2009 on Narcotics, emphasizing legal enforcement and institutional approaches. However, little attention has been given to local wisdom-based preventive models that draw upon traditional moral values as informal mechanisms of social control. To address this research gap, this study explores how the Malaqbiq cultural value system deeply rooted in the Mandar community's concepts of honor, respect, and collective responsibility can contribute to narcotics prevention efforts in Majene Regency. To achieve this objective, the research adopts a socio-cultural problem-solving framework based on the local value system of Malaqbiq. This approach utilizes long-standing community norms to reinforce social resilience against the threat of narcotics. As a social norm, Malaqbiq promotes solidarity, collective responsibility, and cooperation (*gotong royong*) in maintaining social harmony and community well-being. By integrating these values into drug prevention strategies, a more relevant and culturally effective prevention model can be developed for the local population. Furthermore, this study identifies socio-cultural factors that influence the application of Malaqbiq, such as public awareness of cultural identity, support from community leaders, and the family's role in preserving cultural norms. These aspects are examined through interviews, observations, and case studies to assess their impact on drug prevention initiatives in the region.

## **2. Method**

This study employs an empirical legal research method integrated with a qualitative approach to analyze the influence of Malaqbiq cultural values in preventing narcotics abuse in Majene Regency. This approach emphasizes data collection from the community through direct observation, in-depth interviews, and surveys, aiming to gain a nuanced understanding of how local cultural values can be effectively integrated into drug prevention strategies<sup>20</sup>. The method allows researchers to identify underlying social and cultural patterns that shape public behavior related to drug abuse, as well as the role of culture in fostering awareness and preventive actions. To achieve the stated objectives, both primary and secondary data will be collected. Primary data include community perceptions, cultural practices, and stakeholder involvement, while secondary data encompass regional legal policies, public education programs, and local cultural documentation. The qualitative data will be analyzed using thematic analysis techniques to explore meanings, patterns, and inter-variable relationships within the social and cultural context of the region.

The findings from this research are expected to contribute to the formulation of local legal policies grounded in cultural wisdom and enhance the effectiveness of drug prevention programs in Majene Regency. The research method includes several systematic stages to ensure the validity and applicability of the results in real-world prevention efforts. The process begins with direct ethnographic observation of local socio-cultural dynamics, followed by structured data collection through in-depth interviews, questionnaires, and documentary studies, aiming to construct a comprehensive perspective. This data will be analyzed qualitatively to extract key themes related to *Malaqbiq* values, and quantitatively to assess the level of community awareness and understanding regarding narcotics. Following

---

<sup>20</sup> Irwansyah, *Legal Research: Method Choices & Article Writing Practice* (2020).

the analysis, the research report will present key findings, policy recommendations, and evaluations of the current legal framework and the sustainability of local prevention programs.

### 3. Results and Discussion

#### 3.1. Internalization of Malaqbiq Values in the Socialization Patterns of Majene Society

The Malaqbiq cultural value, rooted in the Mandar community, particularly in Majene Regency is a noble and longstanding moral system emphasizing self-respect, shame (*siri*) toward disgraceful actions, social responsibility, honesty, and civility. These values are passed down intergenerationally within families, reinforced through social interaction, and solidified by traditional and religious symbols, thereby forming a structure of informal social control within society. Malaqbiq can be categorized as a form of belief attachment, *in* which individuals internalize moral values as guiding principles in life. When individuals maintain a strong attachment to the Malaqbiq ethos, the likelihood of deviant behaviors, including drug abuse, tends to decrease. Feelings of shame and fear of losing personal honor function as effective psychological mechanisms for behavioral self regulation.

Furthermore, the role of families and customary communities in conveying *pappasang* (traditional advice) reinforces Malaqbiq as a collective norm. Within traditional communities, individuals who violate these values are not only subject to personal moral sanction but also to social consequences, including ostracism, loss of reputation, and strained social relations. This value system operates as a form of shame-based and collective responsibility control, which may be more powerful than formal legal instruments. However, the influence of Malaqbiq on younger generations is increasingly under threat, particularly due to social value shifts triggered by globalization, digital media, and a crisis of moral role models. In many urban and semi-urban areas of Majene, the family's educational role is weakening. Cultural and religious value transmission is being replaced by screen-dominated habits, social media content, and an instant gratification culture, where the internalization of values becomes highly dependent on consistent and credible socialization agents.

Narcotics abuse behavior can often be explained through observational learning where adolescents model behavior based on what they see as socially or emotionally relevant. When young individuals are exposed to content or environments that normalize drug use, while credible moral figures in their surroundings are passive or absent, they become more susceptible to mimicking such deviant behavior. Conversely, adolescents who witness active community leaders, engaged traditional elders, and families that consistently instill Malaqbiq values are more likely to adopt positive behaviors. Initial field observations and interviews with local community leaders in Majene reveal declining concern for cultural value transmission, especially toward youth. Oral traditions, once the primary vehicle for Malaqbiq transmission, are now fading. In some cases, Malaqbiq has been reduced to symbolic formality in ceremonial events, devoid of everyday functional application.

In response to this situation, the revitalization of Malaqbiq must become a cross-sectoral agenda involving education, family institutions, religious leaders, law enforcement, and local government. Schools can serve as strategic platforms for integrating local cultural values into curricular and extracurricular programs. Local governments may collaborate with traditional and religious leaders to develop drug education modules rooted in cultural values. Youth organizations can be engaged to promote creative campaigns that frame Malaqbiq as a dignified lifestyle. In doing so, Malaqbiq is not merely preserved as symbolic cultural heritage, but becomes a living, practical value that serves as an effective tool in preventing

social deviance, particularly drug abuse. A crime prevention model based on local cultural values offers a strategic, contextual, and sustainable alternative to combat narcotics offenses.

### **3.2. Socio-Cultural Strategy Based on Malaqbiq Values in Preventing Narcotics Abuse in Majene Regency**

In pursuit of the national vision as enshrined in the Preamble of the 1945 Constitution of the Republic of Indonesia to create a just, prosperous, and equitably well-off society, both materially and spiritually the quality of Indonesia's human resources must be preserved and continuously improved. One crucial component of human development is the improvement of public health. This requires systematic efforts in medical care and public health services, including the regulated provision of certain types of medically necessary narcotics, while simultaneously preventing the potential misuse and illicit trafficking of narcotics and their precursors.

Narcotics, on one hand, serve important functions in medicine and scientific research, particularly in the treatment of chronic illnesses and the management of severe pain. On the other hand, without strict regulation and supervision, narcotics possess a high potential to cause dependence that poses significant risks to individuals and society at large. Thus, narcotics management must follow a comprehensive control system to ensure that their use remains strictly within the scope of legitimate health and scientific purposes. Activities such as the production, import, export, storage, distribution, and use of narcotics that fall outside legal regulations and lack sufficient oversight are classified as criminal narcotics offenses. These actions not only constitute violations of the law but also endanger public welfare, disrupt social order, and undermine Indonesia's national resilience.

Moreover, narcotics-related crimes in the contemporary era have escalated into serious transnational threats. These crimes are carried out through cross-border networks, employing sophisticated modes of operation and advanced technologies, often backed by well-organized criminal syndicates. The widespread impact of such crimes has claimed many victims, particularly among the younger generation, thereby posing a grave threat to the nation's future. This has necessitated the development of a more comprehensive, responsive, and adaptive regulatory framework, which is embodied in Law Number 35 of 2009 concerning Narcotics.

In the Indonesian legal framework, <sup>21</sup>narcotics are defined as substances or drugs derived from either plant-based or synthetic sources, including natural, semi-synthetic, or fully synthetic compounds. These substances have the capacity to affect the central nervous system, resulting in altered or diminished consciousness, pain relief (analgesia), euphoria, and both physical and psychological dependency. Due to their high potential for addiction and harmful impact on an individual's cognitive and psychosocial functions, narcotics are classified into specific categories under the annex of Law No. 35 of 2009. This classification is based on the degree of dependency risk and the presence or absence of valid medical applications.

In addition to narcotics, the law also regulates narcotic precursors, which are chemical substances or basic compounds that may be used in the manufacture of narcotics. While precursors may not be psychoactive themselves, they are critical components in the production chain of illegal substances. Therefore, the supervision of narcotic precursors is equally important as the oversight of narcotics. The law includes a detailed list of these

---

<sup>21</sup> Republic of Indonesia, *Law Number 35 of 2009 concerning Narcotics* (Jakarta: State Secretariat, 2009), Article 1, Paragraphs (1)–(2).



precursors in an official annex and mandates strict controls over their use to prevent illegal utilization in the production of narcotics.

Article	Main Content	Relevance to Local Strategy (Malaqbiq)
<b>Article 4</b>	Purpose of the Law: to prevent, protect, and save the nation from narcotics	Emphasizes prevention as the primary orientation, aligning with the cultural values of Malaqbiq
<b>Articles 6–8</b>	Classification of narcotics based on their potential for addiction and medical use	Provides an educational basis for communities to distinguish types of narcotics
<b>Article 54</b>	Addicts and victims of drug abuse are required to undergo medical and social rehabilitation	Emphasizes recovery-based approaches rather than mere punishment, which can be integrated with local customs
<b>Article 104</b>	Community participation in prevention efforts	Legalizes and encourages the involvement of traditional leaders, religious figures, and families in prevention strategies
<b>Article 105</b>	Public education by community groups and organizations	Opens opportunities to integrate local cultural values such as Malaqbiq in awareness and education programs
<b>Articles 111–148</b>	Criminal sanctions for offenders	Provides the legal foundation for law enforcement to act against dealers and users with clear legal protection

Source: Republic of Indonesia, Law No. 35 of 2009 on Narcotics

The summarized provisions of Law Number 35 of 2009 on Narcotics reveal an essential interaction between formal legal mechanisms and local cultural systems such as Malaqbiq. Rather than being interpreted merely as legal obligations, these articles collectively illustrate the multidimensional nature of narcotics prevention where legal, social, and moral instruments can reinforce one another. The law, in this sense, does not stand apart from cultural practices but can be contextualized to resonate with local wisdom and community values.

From a socio-legal perspective, the preventive spirit embodied in Article 4 reflects a moral alignment with Malaqbiq, which promotes personal dignity (*siri*) and social harmony as forms of informal social control. This demonstrates that law and culture share a common preventive ethos, aiming not only to punish offenders but to preserve communal integrity. Similarly, the provisions on community participation (Articles 104 and 105) offer an institutional bridge between state law enforcement and grassroots cultural movements. Through these provisions, local leaders, religious figures, and families can play an active role in designing educational programs that integrate Malaqbiq principles turning abstract norms into lived social practices.

Furthermore, the rehabilitative focus of Article 54 underscores the transformation of criminal policy from a punitive paradigm to a restorative one. When combined with local practices of social mentoring and reintegration, rehabilitation becomes not only a legal mandate but a collective moral duty grounded in cultural empathy and solidarity. Finally, even the punitive articles (111–148) can be interpreted through a cultural lens: enforcement grounded in moral consciousness tends to foster compliance not out of fear of punishment but out of respect for shared values.

Therefore, the harmony between Law No. 35/2009 and the Malaqbiq system demonstrates the potential of legal pluralism in narcotics prevention. The integration of national legal frameworks with local wisdom establishes a more holistic model—where legal norms provide structural authority, and cultural values sustain moral legitimacy.

Meanwhile, Article 54 underscores the importance of social rehabilitation for addicts, which resonates with the community-based recovery concepts found in traditional societies. Strategies such as social mentoring, family counseling, and reintegration commonly practiced in tertiary prevention can be effectively integrated with the roles of local religious or customary leaders as moral guides. Articles 104 and 105, which affirm the role of public participation and the significance of education, provide legal avenues for incorporating local values, such as *Malaqbiq*, into public awareness and community education programs. Finally, while Articles 111 to 148 set out strict criminal penalties, this repressive legal approach does not preclude the reinforcement of cultural strategies. Legal enforcement and cultural empowerment are not mutually exclusive; rather, they can become complementary forces. Law functions as a formal instrument, while culture acts as an ethical and social mechanism operating within the moral consciousness of the community.

According to data from the Majene District Police, as of July 2025, a total of **41 cases of narcotics abuse** have been legally processed. This figure indicates an alarming trend, especially considering that Majene is not a metropolitan area with high population density. Most offenders are from the productive age group, particularly adolescents and young adults, who should otherwise be in the developmental phase of their lives. This data confirms that narcotics abuse has permeated various layers of society and now poses a real threat to social stability and the future of the younger generation.

Field interviews and observations indicate several dominant factors contributing to the rise in drug abuse cases in Majene:

1. Cultural Value Shift

There is a growing cultural disorientation among youth, where traditional values such as *Malaqbiq* are gradually losing relevance as behavioral references. The sense of shame (*siri*), which previously functioned as a social control mechanism, is weakening under the influence of external cultural forces and the unfiltered penetration of social media.

2. Family Dysfunction

Families that fail to perform their educational and supervisory roles optimally tend to be ineffective in shaping children's character. Many adolescents, lacking sufficient parental attention, end up seeking identity and validation in deviant peer environments.

3. Unsupportive Social Environment

The presence of permissive social settings, coupled with weak social control from local leaders and village officials, increases the likelihood of narcotics abuse in the community.

4. Accessibility and Distribution Networks

Although categorized as a peripheral region, Majene is not immune to drug circulation. Inter-district trafficking routes and insufficient monitoring at strategic points make narcotics relatively accessible to the general population.

Prevention Efforts by Stakeholders: Normative and Cultural Dimensions:

1. Legal Approach by the State

The Government of Indonesia enforces a strict legal framework under Law No. 35 of 2009 on Narcotics, which imposes criminal sanctions for drug use and trafficking. Law enforcement agencies, such as the police and public prosecutors, are granted authority to carry out repression against drug-related crimes. In Majene, the local police (Polres) actively conduct raids, law enforcement actions, and legal education in schools and community spaces.

2. National Narcotics Agency (BNN) Programs

Under the national P4GN policy (*Prevention and Eradication of Drug Abuse and Illicit Trafficking*), prevention is defined as a comprehensive effort to reduce demand and illicit drug consumption. BNN's Deputy for Prevention operates through two main directorates: the Directorate of Information and Education and the Directorate of Advocacy. The prevention framework is structured across three intervention levels:

- **Primary Prevention:** Targeted at children and adolescents who have never used drugs. Efforts include awareness campaigns, community education, and value-based education in schools and families. The goal is to build psychosocial resilience and social norms.
- **Secondary Prevention:** Aimed at those who have started experimenting with drugs. Activities include early detection, individual and family counseling, and social guidance through home visits. This approach is both corrective and preventive.
- **Tertiary Prevention:** Focused on individuals already affected by drug abuse and undergoing recovery. Strategies include psychosocial rehabilitation, family engagement, skills training, and community reintegration, involving peers and local leaders to prevent relapse.

This layered strategy highlights the collaborative nature of P4GN, which calls for multi-sectoral participation—from schools and families to religious figures, community leaders, and local cultural institutions. In regions such as Majene, local values like *Malaqbiq* can serve as a powerful foundation for effective prevention, particularly at the primary and secondary levels where moral formation is critical.

### 3. Socio-Cultural Strategy Based on Malaqbiq

Prevention efforts cannot rely solely on formal legal mechanisms; a cultural approach is also essential, as it engages the community's consciousness and identity. The value of *Malaqbiq* plays a strategic role as a preventive cultural ethic. Practical implementations of this approach include:

- Incorporating Malaqbiq values into local school curricula.
- Organizing traditional and religious activities emphasizing honor and moral conduct.
- Mobilizing customary and religious leaders to vocalize the dangers of drug abuse as culturally and morally unacceptable.
- Utilizing local media and traditional arts (e.g., *sayyang pattuqduq* and *pangngadakkang*) to convey antidrug messages.

This approach aligns with cultural criminology, which highlights the importance of indigenous values as defenses against modern forms of crime. While punitive legal action may create deterrence, its sustainability depends on the internalization of moral and cultural norms such as *Malaqbiq*. Therefore, socio-cultural strategies should be mainstreamed into local public policy and drug prevention programs, creating synergy between law and culture.

## 4. Conclusion

This study affirms that the cultural value of Malaqbiq, which thrives within the Mandar community of Majene Regency, holds significant potential as a cultural instrument in efforts to prevent narcotics abuse. As a social norm that emphasizes personal honor, shame toward immoral behavior, and collective responsibility, Malaqbiq functions as an effective form of informal social control in shaping moral awareness and preventive behavior, particularly among adolescents and young adults. The internalization of this value through family, customary communities, education, and community figures can serve as a safeguard against the negative influences of environment and instant-gratification culture that weaken the moral fabric of younger generations. In the context of Indonesian positive law, Law Number 35 of 2009 concerning Narcotics provides a comprehensive normative framework for



addressing narcotics abuse and the illicit trafficking of both narcotics and their precursors. However, repressive approaches centered on criminal sanctions must be balanced with preventive and cultural strategies that actively engage community participation. A cross-sectoral prevention model rooted in local wisdom such as Malaqbiq is proven to be relevant, contextual, and sustainable. Findings from this study indicate that the diminishing influence of Malaqbiq among youth is primarily due to the weakening role of socialization agents such as families, schools, and moral role models. Therefore, a revitalization of cultural values is necessary through integration into educational curricula, community-based initiatives, and culturally grounded public awareness programs implemented collaboratively by local governments, educational institutions, customary leaders, and law enforcement agencies.

In conclusion, efforts to prevent narcotics abuse in Majene require not only the strengthening of legal regulations but also the reinforcement of community character through local cultural values. A socio-cultural approach based on Malaqbiq serves as a strategic alternative that not only enhances social resilience but also fortifies local cultural identity in confronting the increasingly complex and transnational challenges of drug-related crime.

## References

- Arafah Sinjar and Taufiqurrahman Sahuri. *The Dangers of Narcotics to the Future of the Young Generation*. 2021.
- Purbanto, H., and B. Hidayat. *Systematic Literature Review: Drug Abuse Among Adolescents from Psychological and Islamic Perspectives*. 2023.
- Badan Pusat Statistik. *Majene Regency in Figures*. 2025.
- Pramesti, M., A. Ramadhani Putri, M. Hafizh Assyidiq, Azmi Rafida, et al. *Drug Addiction: Factors, Impacts, and Prevention Strategies*. 2022. Accessed August 3, 2025. <http://journal.stikeskendal.ac.id/index.php/pskm>.
- Mulyasih, Erika. "Factors Contributing to and the Social Impacts of Narcotics Use Among Adolescents." *Jurnal Soko Guru* 2, no. 2 (2022).
- Anwar, M.C., M. Fadhlani, F. Bahri, and S. Yasim. "Implementation of Malaqbiq Culture in Preventing Domestic Violence in Majene Regency." *Alauddin Law Development Journal (ALDEV)* 5 (n.d.).
- Bagus, I., G.B. Mahaputra, A. Agung, S.L. Dewi, D. Luh, and P. Suryani. "Efforts to Combat the Criminal Act of Narcotics Abuse." 2022: 311–15. <https://doi.org/10.22225/ah.4.3.2022.311-315>.
- Setiaawan, Ibt., I.A.P. Widiati, and D.G. Sudibya. "The Role of the National Narcotics Agency (BNN) in the Prevention of Narcotics Crimes." *Jurnal Analogi Hukum* 2, no. 3 (November 20, 2020): 361–65.
- Lukman, G.A., A.P. Alifah, A. Divarianti, et al. "Narcotics Cases in Indonesia and Prevention Efforts Among Adolescents." Vol. 2, 2021.
- Gede, I., D. Ardika, N. Sujana, I. Made, and M. Widyantara. "Law Enforcement Against the Criminal Act of Narcotics Abuse." *Jurnal Konstruksi Hukum* 1, no. 2 (2020): 286–90. <https://doi.org/10.22225/jkh.1.2.2569.286-290>.
- Lawalata, J.H., J. Alfaromona Sumarez Titahelu, and J.E. Latupeirissa. *Restorative Justice Approach in Resolving Narcotics Crime Cases at the Investigation Stage*. Vol. 2, 2022.
- Kumalasari, Made Dewi, and T. Irmayani. "Factors Influencing Substance Abuse Among Adolescents in Parmadi Putra 'Insyaf' Rehabilitation Center, North Sumatra, 2023." June 2023. <http://ojs.uma.ac.id/index.php/perspektif>.
- Hidayataun, S., and Y. Widowaty. "The Concept of Justice-Based Rehabilitation for Narcotics Users." *Jurnal Penegakan Hukum dan Keadilan* 1, no. 2 (2020).

- Amanda, M.P., S. Humaedi, and M.B. Santoso. "Adolescent Substance Abuse." *Proceedings of Research and Community Service* 4, no. 2 (July 31, 2017).
- Oktaviani, S., and G. Yumitro. *The Dangers of Narcotics in Indonesia in the Era of Globalization*.
- Saputri, Septia A. "Reconstructing Legal Protection Regulations for Victims of Narcotics Abuse." *Syntax Literate: Jurnal Ilmiah Indonesia* 8, no. 3 (March 9, 2023): 1850–58.
- Mintawati, H., and D. Budiman. "The Dangers of Narcotics and Countermeasure Strategies." *Jurnal Pengabdian Kepada Masyarakat Abdi Putra* 1 (2021).
- Astutuk, Sri T., and J. Musi Nomor. "The Role of Assessment by the National Narcotics Board (BNN) as Legal Consideration for Judges in Narcotics Crime Cases." *Jurnal Ius* (2022).
- Perangin-Angin, Sut., Aas Laksmi Dewi, and N.M.S. Karma. "The Authority of the Police in Investigating Narcotics Crimes." *Jurnal Konstruksi Hukum* 2, no. 2 (May 2, 2021): 260–64.
- Irwansyah. *Legal Research: Method Choices and Article Writing Practice*. 2020.
- Republic of Indonesia. *Law Number 35 of 2009 concerning Narcotics*. Jakarta: State Secretariat, 2009.