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Da'wah and Rehabilitation: A Study of Collaborative Communication between the National Narcotics Board, Correctional Institutions, and Islamic Organizations in Addressing Narcotics Inmates

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Article Information	Abstract
Received: May 18, 2025 Revised: June 11, 2025 Accepted: June 18, 2025 Published: June 20, 2025	This study explores the collaborative communication between the National Narcotics Board (BNN), correctional institutions, and Islamic organizations in the rehabilitation of narcotics inmates in North Sumatra. It aims to examine how inter-institutional communication systems function in the design and implementation of spiritually grounded rehabilitation programs. Using a qualitative case study approach, data were gathered through in-depth interviews, observations, and document analysis involving actors from BNN, prisons, and Islamic organizations such as Muhammadiyah, Al Washliyah, and Nahdlatul Ulama. The findings reveal that communication practices remain fragmented, relying heavily on informal relationships rather than institutionalized coordination. Nevertheless, Islamic da'wah plays a transformative role in building inmates' moral awareness, offering empathy-based communication that complements medical and legal interventions. The study concludes that integrating religious values into formal rehabilitation systems requires strategic, systemic communication reform and recognition of Islamic organizations as equal partners.
Keywords Collaborative communication; Islamic da'wah; narcotics rehabilitation; open systems theory; prison ministry.	
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INTRODUCTION

The problem of drug abuse in Indonesia has reached an alarming level and has become a multidimensional issue that encompasses not only legal and health aspects but also social and spiritual dimensions. According to data from the National Narcotics Board (BNN), as of 2023, there were over 27,000 drug-related inmates across correctional institutions in Indonesia, with more than 1,800 of them located in North Sumatra (Ulfa & Justiatini, [2021](#)). Rehabilitation efforts led by BNN and correctional facilities have yet to fully transform the behavior of users, as these approaches tend to focus narrowly on medical and legal frameworks, often lacking integration of spiritual values as a catalyst for personal transformation.

In this context, Islamic civil society organizations (*ormas Islam*) possess immense potential as strategic partners in constructing a da'wah-based rehabilitation model. The da'wah approach engages not only the cognitive and affective dimensions of inmates but also offers a robust moral framework for reconstructing their identity as repentant individuals ready to reintegrate into society (Wati, [2020](#)). In various cases, faith-based mentoring programs within prisons have demonstrated a significant reduction in recidivism rates, particularly when implemented collaboratively and continuously (Ariyanti & Maula, [2020](#)). However, there remains a scarcity of studies that explicitly examine how inter-agency communication—among

BNN, correctional institutions, and Islamic organizations—is carried out in designing and implementing Islamic value-based rehabilitation models.

Theoretically, inter-organizational communication requires systemic coordination and clearly defined roles to ensure the effectiveness of collective action. According to systems theory, a system functions optimally when its subsystems—BNN as the rehabilitative authority, correctional institutions as custodial actors, and Islamic organizations as spiritual guides—engage in open, responsive, and socially transformative communication flows (Simatupang et al., [2025](#)). Yet in Indonesia’s bureaucratic and institutional landscape, communication among agencies is often impeded by structural differences and misaligned short- and long-term objectives (Dewi et al., [2021](#)).

Islamic organizations have been involved in the rehabilitation of narcotics inmates in North Sumatra over the past decade, but their engagement remains sporadic and largely dependent on the individual initiatives of religious figures or on invitations extended by correctional facilities (Saputri & Butar Butar, [2021](#)). In a preliminary interview conducted at Class IIA Binjai Prison, one spiritual counselor noted:

“Our role so far has only been to deliver sermons when requested. We’ve never been invited to collaboratively design rehabilitation modules or evaluate the programs.”

This condition illustrates that the relationship between Islamic organizations and state institutions has yet to evolve into a genuinely collaborative and strategic communication partnership.

Meanwhile, existing literature on da‘wah in the rehabilitation context remains largely normative, often focusing on moralistic interventions targeting individuals. Studies on Islamic organizational communication tend to emphasize internal governance structures, with few examining external inter-organizational relations between religious institutions and state agencies in the context of social services and inmate reform. This has created a critical research gap: how, in practice, is inter-institutional communication among BNN, correctional facilities, and Islamic organizations constructed within a strategic collaborative framework aimed at value-driven rehabilitation?

This study aims to analyze the reality of collaborative communication between BNN, correctional institutions, and Islamic organizations in rehabilitating narcotics inmates in North Sumatra. Its central focus is to uncover the patterns of interaction, coordination challenges, and the potential integration of Islamic da‘wah values into the inter-agency communication process. By doing so, the study seeks to demonstrate that da‘wah is not merely a moral instrument but also a transformative organizational communication strategy within narcotics rehabilitation systems.

The research seeks to address the following questions: How is collaborative communication between BNN, correctional institutions, and Islamic organizations constructed in the context of narcotics rehabilitation in North Sumatra? To what extent are Islamic values internalized in policy communication and practical rehabilitation efforts? This study adopts the framework of open systems communication theory, combined with the ethical values of Islamic da‘wah, to conceptualize the flow of information and coordination among involved stakeholders.

By situating the issue within contemporary academic discourse on collaborative communication, rehabilitation systems, and the role of religion in social reform, this study offers a novel contribution: the integration of Islamic da‘wah approaches with organizational communication theory as a response to drug-related challenges at the local level. Its scholarly contribution reinforces the argument that da‘wah communication can serve as a strategic

alternative in developing narcotics rehabilitation systems grounded in justice, empathy, and moral transformation.

METHOD

This study employs a qualitative approach with a case study design to explore in depth the patterns of collaborative communication among the National Narcotics Board (BNN), correctional institutions, and Islamic organizations in North Sumatra within the context of narcotics inmate rehabilitation. This approach was selected as it allows the researcher to grasp not only the structural dimensions of communication but also the cultural and religious values that inform it (Creswell, [2015](#)). Case studies are particularly well-suited to examining how inter-agency interactions unfold within socially complex and contextually nuanced environments (Mackiewicz, [2018](#)).

Primary data were collected through in-depth interviews with twelve key informants, including officers from BNN North Sumatra, staff members from Class IIA Binjai and Tanjung Gusta Correctional Institutions, regional leaders of Al Washliyah, Muhammadiyah, and Nahdlatul Ulama (NU) figures actively involved in religious mentoring within prisons. The interviews were conducted using a semi-structured format to provide informants with the flexibility to narrate and reflect upon their experiences and perceptions. This approach was intended to capture how each actor interprets and performs their communicative roles within the rehabilitation system.

In addition to interviews, non-participant observation was conducted at two key locations: Islamic outreach activities inside the correctional institutions and inter-agency coordination meetings held at the BNN provincial office in North Sumatra. These observations focused on interaction patterns, the use of symbolic language, and the coordination practices of religious and rehabilitative programming. Secondary data were also collected, including prison da'wah manuals, religion-based rehabilitation modules, meeting minutes from coordination sessions, and spiritual development program reports produced by Islamic organizations and relevant government institutions.

To ensure the validity and credibility of the findings, this study employed both methodological and data source triangulation, comparing interview data with field observations and official documents. Interpretive validation was conducted through member checking with five key informants to confirm the alignment of the researchers' interpretations with the participants' intended meanings. The data analysis followed a thematic analysis framework as developed by Braun and Clarke ([2006](#)), focusing on identifying communication patterns, da'wah value categories, and points of coordination and conflict in inter-organizational interactions.

The research sites were purposively selected within North Sumatra, a province identified as having high vulnerability to drug-related issues and active Islamic religious engagement within correctional facilities. These conditions provided an appropriate context for observing complex communication dynamics, particularly concerning the integration of Islamic da'wah values within the state rehabilitation system. This approach is expected to yield both empirical and theoretical contributions to the development of collaborative communication models between state institutions and Islamic organizations in the broader context of social reform.

RESULT AND DISCUSSION

Inter-Institutional Communication Structure in the Rehabilitation of Narcotics Inmates

The communication structure within the narcotics inmate rehabilitation system in North Sumatra reveals a complex relational pattern among three key actors: the National Narcotics Board (BNN), correctional institutions (*Lapas*), and Islamic civil society organizations (*ormas Islam*). While all three actors play strategic roles, their communication channels remain fragmented and are yet to be integrated within a unified systemic framework. From the perspective of open systems theory, the effectiveness of rehabilitation efforts depends largely on the extent to which these subsystems interact, share information, and build sustainable coordination mechanisms (Lestarini & Ni'amah, [2023](#); Mardianti et al., [2023](#)).

An interview with a rehabilitation officer from BNN North Sumatra revealed that communication with *Lapas* typically occurs only at specific moments—such as during integrated programs or annual evaluations. The officer noted:

“We usually communicate via official letters or WhatsApp with the head of the *Lapas*. But for religious guidance or da'wah programs, we're not really involved; those are managed directly by the prison or the religious organizations.”

This statement underscores that inter-agency communication remains largely vertical and transactional, rather than synergistic and dialogical (Afriyanti et al., [2024](#); Harvius & Syafitri, [2024](#); Urifah et al., [2024](#)). On the other hand, a representative from Class IIA Binjai Prison explained that the institution often independently initiates partnerships with Islamic organizations such as Al Washliyah or Muhammadiyah to fill spiritual development slots. Coordination is typically informal and based on personal networks:

“We have our network of *ustadz* and *da'i* from NU and Muhammadiyah—we just contact them by phone. There's no need to go through BNN, since the da'wah programs are regular.”

This reflects a gap in formal coordination mechanisms that should ideally connect all actors within a cohesive rehabilitation framework. While Islamic organizations are active in providing da'wah within prisons, they often operate without guidance or synergy with BNN or prison public relations units. One preacher from Al Washliyah noted:

“We just come to give sermons—sometimes we don't even know whether our content aligns with the rehabilitation program. There's no standardized module or joint training.”

This highlights the weakness of horizontal communication structures between religious organizations and state institutions (Ismanto, [2024](#); Siskawati, [2021](#)). The current communication framework appears to rely more on informal relationships and social trust than on standardized institutional arrangements. In some cases, communication is heavily dependent on charismatic leaders with broad networks. When leadership changes occur, these communication ties often dissolve. A former prison head commented:

“After I was reassigned, many of the *ustadz* who used to visit regularly stopped coming. They had a personal relationship with me, not with the system.”

Such examples illustrate that the existing communication structure lacks resilience against institutional change. The absence of cross-agency Standard Operating Procedures (SOPs) leads to discontinuity in programming, particularly with regard to evaluation and feedback. One BNN public relations officer remarked:

“We struggle to obtain reports from the prisons on the progress of spiritual development. If we had that information, we could use it to design follow-up programs.”

This points to a deficient mechanism for information exchange across institutions (Uyun et al., [2022](#)). From the perspective of Islamic organizations, they also feel

underappreciated institutionally. A representative from the regional Muhammadiyah board explained that they are rarely invited to official coordination forums:

“We feel like unofficial partners. They contact us only when needed. But we’re never invited to planning discussions.”

This suggests that the communication structure continues to position Islamic organizations in a passive role rather than as integral actors within the rehabilitation system (Tambunan et al., [2023](#)). However, there are instances of good practice—such as at Class IIB Tebing Tinggi Prison—where joint agendas are regularly established between BNN, the prison, and the local MUI. In an interview, the head of MUI’s *da‘wah* division stated:

“In our area, before Ramadan, the three institutions meet. We agree on the themes, speakers, and the intended outcomes of the *da‘wah*. It makes everything easier.”

This example demonstrates that when the communication structure is designed collaboratively, coordination becomes more effective and sustainable. Currently, inter-institutional communication within the narcotics inmate rehabilitation system in North Sumatra remains dominated by informal relationships, fragmentation, and minimal strategic coordination. To move toward a truly collaborative communication model, an open systems-based organizational communication design is required—one that includes clear SOPs, cross-sector communication platforms, and official recognition of Islamic organizations as strategic partners in *da‘wah*-based rehabilitative efforts. Without such frameworks, religious outreach will continue to operate in isolation from the formal policy system.

The Role of Islamic Da‘wah in Social and Spiritual Rehabilitation

Islamic *da‘wah* holds a strategic position in the rehabilitation process of prison inmates, particularly those involved in narcotics abuse. In contrast to legal and medical approaches that are often repressive and corrective, *da‘wah* offers a transformative and reflective framework. Through the transmission of spiritual values, *da‘wah* fosters internal awareness, allowing inmates to perceive their wrongdoing as part of a journey of repentance and self-reconstruction. This is crucial, as many narcotics offenders suffer from spiritual emptiness and identity disorientation, particularly after experiencing social disconnection from their families and communities (Hilmi & Busro, [2023](#); Utomo, [2017](#)).

The content of *da‘wah* delivered in correctional institutions in North Sumatra typically revolves around themes such as sincere repentance (*taubah nasuha*), the virtue of patience, the importance of avoiding sinful acts, and the mercy of God towards those who seek forgiveness. These messages are communicated not only through formal sermons but also via more personal methods—dialogue, small study circles, and group mentoring. A preacher from Nahdlatul Ulama who regularly delivers sermons at Tanjung Gusta Prison noted:

“We mostly speak heart to heart. Many of them just need to be heard and reassured that their lives can still change.”

This demonstrates that *da‘wah* is not merely about transmitting religious information—it is a form of empathetic communication that strengthens the soul (Halik et al., [2024](#)). The roles of *muballigh* (preachers) and religious volunteers are essential in conveying moral messages that are grounded and contextualized. Preachers often adjust their tone and content to match the diverse educational backgrounds and life experiences of inmates. Their approach is not judgmental, but compassionate. As one inmate shared:

“I used to avoid religious gatherings because I felt like the worst person. But the *ustadz* here invited me without judgment. He always said, ‘Allah is closer than your jugular vein.’ That’s what made me begin to change.”

This testimony affirms the effectiveness of compassion-based *da'wah* in building spiritual awareness (Noegroho et al., [2018](#)). For *da'wah* to be effective in the rehabilitation context, it must evoke existential consciousness—not merely emphasizing reward and punishment, but focusing on the meaning of life, forgiveness, and the promise of a second chance. Many inmates live under the weight of chronic guilt, and in such conditions, *da'wah* becomes a moral therapy that touches the deepest layers of the self. This aligns with the *maqasid al-shari'ah* (objectives of Islamic law), in which *da'wah* aims to protect the intellect and soul, and to restore the human dignity lost through sin or moral failure (Suhdi & Maulana, [2023](#)).

Values such as *tawbah* (repentance), *rahmah* (mercy), and *islah* (reform) form the core elements of *da'wah* communication. When internalized through consistent and repeated communication, these values foster the emergence of a new identity in inmates—as individuals who are worthy of forgiveness and rehabilitation. According to transactional communication theory, dialogical *da'wah* that recognizes the identities of its audience is far more effective than top-down, instructional preaching. In this sense, the preacher is not merely a message-bearer, but a transformative companion (Habibi, [2017](#)).

Some prisons, such as those in Binjai and Tebing Tinggi, have begun integrating *da'wah* into formal personality development programs. These institutions collaborate with the Indonesian Ulema Council (MUI) and local Islamic organizations to arrange religious lectures, Qur'an reading classes, and spiritual development activities ahead of parole. Nonetheless, such practices are not yet uniformly implemented. Many correctional facilities still lack standardized *da'wah* modules or specialized training for preachers working in rehabilitative environments. This remains a challenge in ensuring message consistency and quality.

When asked about obstacles, several *da'i* acknowledged that limited time and inadequate facilities often hinder the effectiveness of *da'wah* delivery:

“Sometimes we're only given 30 minutes, but spiritual transformation takes time. It cannot be rushed.”

Moreover, the lack of involvement in rehabilitation curriculum design causes *da'wah* to function in parallel rather than being fully integrated. This indicates a breakdown in both vertical and horizontal coordination within prison-based development systems. Inmates' receptiveness to *da'wah* is also influenced by the preacher's communication style. Based on the author's observations, inmates respond more positively to speakers who use everyday language and adopt a less formal tone. Preachers who are too dogmatic or overly theoretical often fail to capture their attention. This highlights the need for *da'wah* communication in correctional settings to be tailored to the audience's segmentation and psychosocial context. Effective *da'wah* requires a foundation in communication psychology—not just theological authority (Braun & Clarke, [2006](#); Nawwar & Warih, [2024](#)).

From the standpoint of organizational communication, the presence of *da'i* in correctional institutions may be viewed as a cultural bridge between the state's bureaucratic system and the incarcerated world. These preachers serve as integrative agents—connecting moral values with lived social experience. Whereas the state relies on regulation and institutional structure to guide behavior, *da'i* offer values and empathy as instruments of transformation. When managed within an open and collaborative communication system, this combination can foster a rehabilitative process that nurtures both the outward behavior and the inner self.

In this context, Islamic *da'wah* is not merely a vehicle for religious instruction, but a transformative communication approach that targets the deepest dimensions of human

spirituality. The role of *da'i* as communicators of values, moral motivators, and facilitators of change is essential in shaping inmates who are ready to reintegrate into society. Therefore, it is imperative to strengthen institutional frameworks and standardize *da'wah* strategies so that this role is formally recognized within the national correctional system.

Collaboration Challenges and the Potential for Value-Based Communication Enhancement

Inter-institutional communication in the rehabilitation of narcotics inmates is a process that demands systemic integration among institutional actors. In practice, however, collaboration between the National Narcotics Board (BNN), correctional institutions (*Lapas*), and Islamic civil society organizations in North Sumatra faces a series of structural challenges that hinder communication effectiveness. One of the primary barriers is a high level of bureaucratization, whereby strategic decisions and program implementation remain heavily dependent on rigid administrative hierarchies. This control-oriented bureaucracy slows down coordination dynamics and limits the flexibility required for value-driven programs such as *da'wah* (Wahyudi & Mustofa, [2024](#)).

Within the framework of open systems organizational communication theory, constraints such as bureaucratization and limited cross-structural feedback reduce the adaptability of communication systems. Ideally, each institution within the rehabilitation framework should function as a subsystem, continuously exchanging information in a dynamic, reciprocal manner. When communication fails to operate bidirectionally, collaboration becomes merely symbolic rather than functional. This results in rehabilitation programs operating in silos, without shared values or policy coherence (Nugraheni & Purbaningrum, [2024](#)).

Another challenge is sectoral egocentrism among institutions. In organizational communication, this phenomenon often emerges when public agencies prioritize jurisdictional boundaries over shared objectives. BNN, *Lapas*, and Islamic organizations frequently develop programs independently, with differing approaches and limited deliberative processes. From the perspective of systems interdependence theory, the success of one actor should be inseparable from the contribution of others. However, current realities reveal that this interdependence remains underutilized and unevenly managed (Ariyanti & Maula, [2020](#)).

The absence of inter-agency communication SOPs further exacerbates fragmentation. In inter-organizational communication theory, SOPs serve as regulatory frameworks for information flow and institutional interaction protocols. Without shared operational standards, communication tends to be informal, ad hoc, and highly dependent on individual initiatives. This creates uncertainty regarding roles, responsibilities, and performance evaluations, making trust-based partnerships vulnerable to miscommunication and conflict (Suhdi & Maulana, [2023](#)).

On the other hand, collaboration can be significantly strengthened through the enhancement of value-based Islamic communication. Values such as *al-'adl* (justice), *amanah* (integrity), and *rahmah* (compassion) can serve as common ground between actors from bureaucratic and religious backgrounds. In a value-based communication approach, the success of communication is not solely measured by efficiency or speed of information flow, but by the extent to which messages and interactions embody shared human values and public ethics (Habibi, [2017](#)).

Justice, in this context, can be translated into equal participation across institutions—positioning Islamic organizations not as auxiliary contributors but as strategic partners in

shaping rehabilitation agendas. *Amanah* encourages accountability and transparency in both program management and outcome reporting. *Rahmah*, meanwhile, underscores the importance of a humanistic approach in inmate development, aligning with the rehabilitative and restorative spirit of corrections (Wati, [2020](#)).

Integrating these values can be institutionalized through the establishment of participatory and sustained cross-sectoral coordination forums. Drawing from the principles of networked governance, the success of rehabilitation governance is closely tied to the presence of communication networks that are not only formal but also flexible and oriented toward achieving collective goals. Such forums can serve as platforms for role negotiation, data sharing, joint success indicators, and the development of value-based evaluation models (Ulfa & Justiatini, [2021](#)).

The implementation of value-based communication also requires investment in human resource capacity. Cross-sectoral education and joint training programs for state officers and religious volunteers represent an effective strategy (Braun & Clarke, [2006](#)). By bringing together rehabilitative and spiritual perspectives within a unified training framework, a shared understanding can emerge—one that views inmates not merely as administrative subjects or social order targets, but as human beings undergoing a process of healing and renewal.

Beyond structural coordination, it is also essential to develop a value-oriented communication module to serve as a reference in all inmate development activities. This module should include principles of empathetic communication, transformative narratives, and *da'wah* strategies tailored to inmates' psychosocial conditions. Such a tool would help harmonize BNN's scientific approach, the administrative procedures of *Lapas*, and the spiritual mission of Islamic organizations.

In sum, the challenge of collaboration in inter-institutional communication does not solely stem from institutional differences, but also from the lack of a shared value orientation. When universal Islamic values serve as the foundation for communication, synergy between the state and civil society in the rehabilitation process becomes stronger, more inclusive, and socially and spiritually meaningful. This approach not only streamlines coordination but also restores the deeper meaning of rehabilitation as a process of holistic human recovery.

CONCLUSION

The collaboration between the National Narcotics Board (BNN), correctional institutions (*Lapas*), and Islamic organizations in the rehabilitation of narcotics inmates in North Sumatra reveals significant potential that remains underutilized. Communication patterns among these institutions are still fragmented, largely dependent on informal relationships, and have yet to be institutionalized within an open communication system. In reality, effective rehabilitation requires solid and sustained coordination between state actors and civil society. The absence of joint standard operating procedures (SOPs), limited involvement of Islamic organizations in program planning, and the lack of a strategic communication platform constitute major institutional barriers that must be addressed urgently.

Islamic *da'wah* has demonstrated its transformative role in the rehabilitation process, particularly in fostering the spiritual and moral consciousness of inmates. *Da'wah* communication—characterized by empathy, dialogue, and value-based messaging grounded in repentance (*taubah*), compassion, and hope—offers a distinct alternative to conventional rehabilitation programs that tend to be procedural and clinical in nature. However, the impact of this approach has yet to be fully integrated into the national rehabilitation system.

Institutional recognition of *da'wah* as a strategic developmental tool is essential, given its long-term contribution to the social reintegration of former inmates.

As an implication, this study underscores the urgency of strengthening value-based collaborative communication between BNN, *Lapas*, and Islamic organizations. Integrating the state's structural approach with religious value-based frameworks can foster a more humane, participatory, and sustainable rehabilitation ecosystem. Policy reform and the redesign of organizational communication—grounded in open systems theory and Islamic values—are critical steps toward ensuring that rehabilitation not only facilitates behavioral change, but also restores the dignity and spirituality of incarcerated individuals.

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