



Viola's Local Wisdom Model in Therapy to Accelerate the Healing of Drug Abuse Victims in North Sumatra: An Islamic Law Perspective

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Abstract

Drug abuse has become an extraordinary crime (extraordinary crime) and thus constitutes a human threat to citizens at the local, national, and international levels. To address this, the Government issued UU Nomor 35 Tahun 2009, and Pasal 27 states that drug users and victims of drug abuse are required to undergo medical and social rehabilitation. One effort to socially rehabilitate drug addicts is through the use of active violin music therapy, which is played by the drug addict for a certain period of time. The research conducted aims to: determine the potential of the violin as a rehabilitation therapy to accelerate the healing process for drug addicts; categorize drug addicts who can be rehabilitated with the violin; and produce a local wisdom model of the violin as a rehabilitation therapy to accelerate the healing process for drug addicts in North Sumatra. The research used an experimental method with a qualitative and quantitative approach, analyzed using Islamic cultural and legal theory. Meanwhile, data analysis used pre-test and post-test. The research results explain that: (1) The violin has potential as a rehabilitation therapy for drug addicts. (2) There are two categories of violin music therapy: active therapy, which involves playing the violin, and passive therapy, which involves listening to violin music. (3) The violin has an impact on the rehabilitation of drug addicts. From a cultural perspective, the violin is part of the revitalization of local wisdom, which is important to preserve and does not conflict with Islamic law. Its purpose is to provide healing and therapy for drug addicts, which is part of the goal of Islamic law: preserving the soul.

Keywords: Music therapy, violin, rehabilitation, local wisdom, Islamic law

Abstrak

Penyalahgunaan narkotika telah menjadi kejahatan luar biasa (extraordinary crime) sehingga merupakan ancaman kemanusiaan bagi warga negara baik di tingkat lokal, nasional, maupun internasional. Untuk mengatasi hal tersebut, Pemerintah menerbitkan UU Nomor 35 Tahun 2009, dan Pasal 27 menyebutkan bahwa pengguna narkotika dan korban penyalahgunaan narkotika wajib menjalani rehabilitasi medis dan sosial. Salah satu upaya rehabilitasi sosial bagi pecandu narkotika adalah melalui penggunaan terapi musik biola aktif, yang dimainkan oleh pecandu narkotika dalam jangka waktu tertentu. Penelitian yang dilakukan bertujuan untuk mengetahui potensi biola sebagai terapi rehabilitasi untuk mempercepat proses penyembuhan bagi pecandu narkotika; mengkategorikan pecandu narkotika yang dapat direhabilitasi dengan biola; dan menghasilkan model kearifan lokal biola sebagai terapi rehabilitasi untuk mempercepat proses penyembuhan bagi pecandu narkotika di Sumatera Utara. Penelitian ini menggunakan metode eksperimen dengan pendekatan kualitatif dan kuantitatif, dianalisis dengan menggunakan teori budaya dan hukum Islam. Sedangkan analisis data menggunakan pre-test dan post-test. Hasil penelitian menjelaskan bahwa: (1) Biola berpotensi sebagai terapi rehabilitasi bagi pecandu narkotika. (2) Terdapat dua kategori terapi musik biola: terapi aktif, yang melibatkan permainan biola, dan terapi pasif, yang melibatkan mendengarkan musik biola. (3) Biola memiliki dampak terhadap rehabilitasi pecandu narkoba. Dalam perspektif budaya, biola sebagai bagian dari revitalisasi kearifan lokal yang penting untuk dilstarikan dan tidak bertentangan dengan hukum Islam. Sebab tujuannya adalah untuk penyembuhan dan terapi bagi pecandu narkoba, hal ini merupakan bagian dari tujuan hukum Islam yaitu menjaga jiwa.

Kata Kunci: *Terapi musik, biola, rehabilitasi, kearifan lokal, hukum Islam*

Introduction

Drug abuse has become a global phenomenon and is a human threat to citizens at the local, national, regional, and global levels, where drug crimes have extraordinary impacts (extraordinary crime).¹ The increase and expansion of drug abuse, which is getting faster, is also triggered by the development of information technology, where communication between users, dealers, and suppliers can easily take place via the internet. This drug abuse crime has increased over time, as evidenced by the highest number of cases in North Sumatra (6,542), followed by

¹ Valentina Lusia Sinta Herindrasti, "Drug-Free ASEAN 2025: Tantangan Indonesia Dalam Penanggulangan Penyalahgunaan Narkotika," *Jurnal Hubungan Internasional* 7, No.1 (2018). Nelvitia Purba, "Model Pencegahan Kejahatan Narkotika Berbasis Kampus Bagi Mahasiswa Di Sumatera Utara," *Jurnal Peneliti Pendidik* 1, No. 1 (2016). p. 22-8. Sitepu, Desy Kartika Caronina and Nelvitia Purba, "Upaya Perlindungan Hak-hak Tersangka Terhadap Kasus Penyalahgunaan Narkotika Dalam Pra Peradilan," *Jurnal Ilmiah Advokasi* 7, No. 2 (2019).

DKI Jakarta (5,885) and East Java (4,674).² In overcoming the circulation of narcotics, the Indonesian government has regulated it through Law Number 35 of 2009 concerning Narcotics. Through this law, the government aims to ensure the availability of narcotics for the benefit of health services and/or the development of science and technology, preventing, protecting, and saving the Indonesian nation from drug abuse.³ Addressing this issue, Pasal 27 of UU Number 35 of 2009 states that drug users and victims of drug abuse are required to undergo medical and social rehabilitation. Medical rehabilitation includes treatment to address withdrawal symptoms, therapy to address mental health issues, and detoxification programs. Social rehabilitation helps drug users re-adapt to social life, develop social skills, and rebuild relationships with family and the community.⁴

Therefore, music cannot be separated from humans because music can reflect, shape, and be influenced by social, cultural, and political dynamics. The essence of music as a bridge between musical expression and social reality, highlights the role of music as a means of communication, cultural identity, and media of social transformation. Historically music is explored, from its roots in modernism to contemporary theoretical developments that integrate interdisciplinary approaches. In a contemporary context, music is not only part of music culture but also a means of understanding global issues, such as gender equality, human rights, and climate change. Music has become a platform for social protest, resistance music, and also a forum for marginalized groups to voice their identities. The relevance of the sociology of music in bridging cultural gaps, strengthening social solidarity, and opening up discussions on broader humanitarian issues.⁵

To alleviate anxiety about the process and the perception that rehabilitation is tantamount to torture,⁶ rehabilitation solutions are sought that can provide comfort to drug addicts. One such approach is to rehabilitate drug addicts using violin music therapy, actively played by the addict for a specific period of time. According to Cahyani, music therapy is a holistic approach to addressing mental health issues such as those experienced by adolescents in Sukabumi, West Java. Music therapy has a

²Kompas.com/read2021/06/1416303771/24878-orang-ditangkap-terkait-kasus-narkoba-di-Indonesia-sejak-Januari-(acessead), Januari 21 (2022). [https://news.detik.com/berita/d-5072438 BNN Sumut Peringkat Satu](https://news.detik.com/berita/d-5072438-BNN-Sumut-Peringkat-Satu).

³ Burhanuddin, et.al., "Socialization of Drug Abuse Prevention at Universitas Puangrimaggalatung," *Jurnal Informasi Pengabdian Masyarakat* 3, No. 1 (2025).

⁴ Yudi Yudi, "Perlindungan Hukum Pidana Terhadap Pengguna Narkotika Yang Direhabilitasi," *Jurnal Hukum dan Kemasyarakatan Al-Hikmah* 3, No. 2 (2022), p. 548-70. Sri Sulistyawati and Nelvitia Purba, *Implementasi Sistem Sanksi Pidana Dan Tindakan (Double Track System) Terhadap Pelaku Kejahatan Tindak Pidana Narkotika*, Kota Tangerang: Mahara Publishing, 2018.

⁵ Akbar Bagaskara and Alfira Audhyati, "Sociology of Music: Its Essence, History, and Challenges in the Contemporary Context," *Malikussaleh Social and Politic Review* 6, No. 1 (2025).

⁶ Kementerian Koordinator Bidang Pembangunan Manusia dan Kebudayaan Republik Indonesia Siaran Pers Nomor: 207/HUMAS PMK/XII/2020 Penyalahgunaan Narkoba di Sumut Jauh Lampau Prevalensi Nasional.

positive impact on improving emotional regulation, self-expression, and overall well-being. Significant decreases in symptoms of anxiety, depression, and social difficulties were observed after music therapy intervention. The cultural relevance and effectiveness of integrating music therapy with traditional medicine offer a comprehensive and holistic approach to mental health care.⁷

Muslim philosophers such as al-Kindi and al-Farabi recognized that music could be used as a therapeutic tool for certain ailments. Music can have a significant effect on humans, healing the soul, and even animals can be influenced by certain music. Therefore, in the Middle Ages of Islamic history, music was used as therapy to cure various illnesses and mental health issues.⁸ Not only in Islamic tradition, but also in Christianity, the use of music in worship is believed and practiced as a healing medium based on the Bible. Church tradition believes that the sounds produced by musical instruments in praise and worship during worship affect the well-being of the congregation. Healing through music is real and far from speculative. Relying on the biblical basis of music as a therapeutic medium, music has the potential to function therapeutically in worship.⁹

Drug and music therapy is highly effective, helping to solve problems and resolve conflicts. Regular music therapy helps the body relax physically and mentally, thus helping to heal and prevent pain.¹⁰ Essentially, music therapy, such as playing the violin, saxophone, and other instruments, can aid physical rehabilitation, positively influence mood and emotions, reduce anxiety, stress, alleviate depression, and create a peaceful atmosphere and emotional closeness.¹¹ Therefore, the violin, a stringed instrument popular in the Malay musical ensembles of East Sumatra's Coastal Islands, is highly potential as a therapeutic tool to accelerate the healing process for drug addicts.¹² Therefore, based on the above, the author chose this research topic.

⁷ Nurul Putri Cahyani, "Terapi Musik: Mengoptimalkan Pengobatan Tradisional dengan Pendekatan Holistik pada Remaja," *Jurnal Multidisiplin West Science* 2, No. 6 (2023).

⁸ Roziah Sidik@Mat Sidek, et.al., "Epistemology and Philosophy related to Music Therapy from the Muslim Scholars' Perspective," *International Journal of Islamic Thought* 19, No. 2 (2021).

⁹ Fredy Simanjuntak, "Musik Sebagai Media Terapi Penyembuhan: Sebuah Penelusuran Historis dalam Alkitab," *EFATA: Jurnal Teologi dan Pelayanan* 8, No. 2 (2022), p. 115-126.

¹⁰ Fathur Rasyid, *Cerdaskan Anakmu dengan Musik*, Yogyakarta: Diva Pres. 2010. Giovagnoli AR, et.al., "Combining Drug and Music Therapy in Patients with Moderate Alzheimer's Disease: A Randomized Study," *Neurol Sci* 39, No. 9 (2018), p. 1021-8.

¹¹ Elena Ivanova, et.al., "A Complex Combination Therapy for a Complex Disease—Neuroimaging Evidence for the Effect of Music Therapy in Schizophrenia," *Front Psychiatry* 13 (2022). Yadira Alborno, "The effects of Group Improvisational Music Therapy on Depression in Adolescents and Adults with Substance Abuse: A randomized controlled trial," *Nordic Journal of Music Therapy* 20, No. 3 (2010), p. 1-17.

¹² Muhammad Zulfahmi, "Faktor-Faktor Penyebab Instrumen Biola Jadi Bagian Integral Kebudayaan Musik Etnik Melayu Pesisir Timur Sumatera Utara," *Jurnal Ekspresi Seni* 15, No. 1 (2013), p. 90-105.

This research employed an experimental method with qualitative and quantitative approaches,¹³ analyzed using cultural theory and Islamic law. Cultural theory was used to analyze the violin as part of Indonesian local wisdom,¹⁴ used as a therapeutic tool for drug addicts. Islamic law was used to analyze Islamic teachings regarding the use of music in general and as a therapeutic tool.

Music in the History of Islamic Law

Music in the history of Islamic civilization is known as *al-musiqa*. According to al-Kindi, an Islamic philosopher in the Middle Ages, music is the same as the science of arithmetic, geometry and astronomy. The science of music is included in the division such as mathematics, namely arithmetic, geometry and astronomy summarized in the classical educational method (*al-hikmah al-ruba'iyah*) which was introduced by the Greek civilization and later adapted into Islamic civilization.¹⁵ Furthermore, al-Kindi believes that music has extraordinary therapeutic benefits. There are three types of melodic compositions that al-Kindi considers to be in accordance with a person's psychological condition, namely *al-basti* (extroverted/joyful), *al-qabdi* (introvert/sadness) and *al-muctadil* (moderate/calm). Likewise with rhythm, for example, slow and heavy rhythms according to someone who is suffering from sadness or experiencing symptoms of melancholy. If the rhythm is fast and light it will be in harmony with the atmosphere of joy and joy. In music, there are types of rhythms that are often used in therapy sessions. For example, *al-makhuri* is a rhythm that can stimulate spiritual strength. *Thaqil al-awwal* and *thaqil al-thani* are rhythms that can trigger an attitude of nobility, generosity and openness. *Thaqil al-mumtad* on the other hand refers to the rhythm that produces serenity. Whereas *al-hazaj*, *al-ramal* and *al-khafif* are rhythms that can trigger silence, joy and joy.¹⁶

According to the Ikhwan al-Safa, music is a tool to educate the soul, cultivate noble morals and high moral values and is also able to be a therapeutic tool. The al-Safa Brotherhood believes that music can provide physical strength for individuals who often do hard and tiring work. Music can also raise the spirit of courage on the battlefield, reconcile fights, trigger feelings of joy, sadness and drowsiness, used in places of worship such as reciting holy verses of the Quran during prayer, asking for prayers and praying while crying. Every melodious tone through the melodic

¹³Sugiyono, *Metode Penelitian Kualitatif, Kuantitatif R & D*, Bandung: Alfabeta, 2013. Indra Tjahyadi, et.al., *Pengantar Teori dan Metode Penelitian Budaya*, Jawa Timur: Pagan Press, 2020. Faisar Ananda Arfa and Watni Marpaung, *Metode Penelitian Hukum Islam*, Jakarta: Kencana, 2016.

¹⁴ Usman Usman, "Social and Cultural Interpretation of the Maleman Tradition in the Sasak Community of Lombok," *Ulumuna: Journal of Islamic Studies* 27, No. 1 (2023).

¹⁵Roziah Sidik@Mat Sidek, et.al., "Epistemology and Philosophy related to Music Therapy," p. 110.

¹⁶Roziah Sidik@Mat Sidek, et.al., "Epistemology and Philosophy related to Music Therapy," p. 112.

recitation is intended to soften the heart, express feelings of humility, solemnity, submission and obedience to all the commandments of Allah SWT and abandon all His prohibitions, it can also cause feelings of regret and desire to repent from all sins. Music is also used in hospitals as therapy, as well as as a medium of children's education as well as a means of communication between humans and animals.¹⁷

In addition to al-Kindi and the Ikhwan al-Safa, al-Farabi also discusses music in some of his works. Al-Farabi discusses more music, especially melodies, which are divided into three categories. The first is *al-mulidhdhah*, which is a melody that gives peace of mind. The second is *al-mukhayyalah*, which is a melody that forms an imagination in the mind. Then the third is *al-inficaliyah*, which is a melody that affects the emotions and behavior of humans and animals. If these three melodies are combined together, it will produce a better and more perfect melody that can have a very effective effect on the listener's soul. Al-Farabi further explained that related to the melody is produced in two ways; human voice or vocals. It includes various types such as *al-ghina'* (singing), *al-niyahah* (lamentation), *qasidah* and recitation of the Qur'an as well as *al-huda'* (camel's song). Beautiful melodies are an authentic necessity of all creatures, whether human or animal. For example, music or singing played during activities can reduce fatigue and at the same time arouse the spirit to work harder. Likewise, animals such as camels will walk faster after the singing of *al-huda'* is heard.¹⁸

Meanwhile, music in Islamic law refers to the opinions of four major sects, namely Imam Abu Hanifah, Imam Malik, Imam Shafi'i, and Imam Ahmad bin Hanbal. Some scholars state that music is absolutely haram based on the evidence of the Qur'an and Hadith, while others allow it (halal) under certain conditions, especially if the music does not lead to sinful acts or neglect worship. Imam Abu Hanifah who tends to be harsh, Imam Malik who is more moderate, as well as the opinions of Imam Shafi'i and Imam Ahmad who give the nuances of prohibition with special conditions. In addition, some contemporary scholars also provide a more contextual view by considering the development of the times and culture.¹⁹

Meanwhile, contemporary scholar M. Quraish Shihab explained that the laws of music in Islam as contained in his work *Tafsir al-Misbah* tend to be in a moderate position. According to him, the verses of the Quran that are used as a postulate or basis for banning music can be concluded that there is no verse that expressly prohibits music. Based on the explanation above, the word "*lahw al-hadith*" in Surah Luqman verse 6 is one of the bases of scholars who prohibit singing. However, according to M. Quraish Shihab supports the view that singing, including music, is

¹⁷ Roziah Sidik@Mat Sidek, et.al., "Epistemology and Philosophy related to Music Therapy, p. 112.

¹⁸ Roziah Sidik@Mat Sidek, et.al., "Epistemology and Philosophy related to Music Therapy, p. 113-114.

¹⁹ Aulia Rahmadina, et.al., "Pendapat Ulama dan Empat Imam Madzhab Tentang Hukum Musik di dalam Islam," *Journal of Religion and Social Community* 1, No. 2 (2024), p. 62-69.

acceptable in Islamic law if the content does not contradict religious teachings and if the music invites goodness.²⁰

Therefore, in a broader context, music is one of the habits of the Indonesian people in conveying their da'wah about Islam. Da'wah through music is very easy to accept among the general public, because the majority of da'wah recipients are fond of the art of musical chanting. If chanting and music are used for good things, then the law is permissible. Preaching through chanting and music is one way to use both for good things. Da'wah through chanting and music is legal. The ability to use music as a da'wah medium must pay attention to several factors that are obstacles to the ability to use chanting and music. There are five factors that must be considered in using music as a medium of da'wah, namely: singer factor, instrument factor, listener factor, song content, factor of listener's condition as a layman. Regarding musical instruments, the Shafi'iyah scholars divided the punishment into two. First, musical instruments are allowed; Second, prohibited musical instruments. The musical instrument agreed upon by the majority of scholars is only a duff (tambourine or a musical instrument that is beaten). Regarding other musical instruments, the Shafi'iyah scholars still disagree in punishing them.²¹

It can be further emphasized that in Islamic law if the goal is good, then art is allowed. For example, the art of songs or singing accompanied by music because in addition to listeners being able to enjoy the melody of songs with music, listeners can also consume certain messages that the singer wants to convey. So that many songs with Islamic nuances were found with the main purpose of da'wah. The scholars who say that it is haram to use musical instruments, but using music is not always haram. When there is a good purpose in using music, then the law is allowed because the law is included in the user's intention. As for the scholars who consider it haram because they are careful about the impact that will be caused by the use of the music.²²

In line with that, according to Hadratus Shaikh K.H. Hasyim Asy'ari, a prominent scholar who founded Nahdltul Ulama, explained that the law is *mubah* (permissible), for example in major Islamic events, such as walimah (marriage), circumcision, the celebration of the Prophet PBUH's Birthday, and in order to welcome the presence of scholars or religious figures. For example, in the commemoration of the Prophet Muhammad's Birthday, it is haram if it contains elements of disobedience or unrighteous acts. Music is allowed if it is in the form of

²⁰M. Quraish Shihab, *Tafsir al-Misbah: Pesan, Kesan dan Keserasian al-Qur'an*, Jakarta: Lentera, 2005. Eko Setiyo, et.al., "Hukum Musik dalam Islam: Analisis Penafsiran Quraish Shihab dalam Tafsir al-Misbah," *Jurnal Alwatikhoebillah Kajian Islam Pendidikan Ekonomi Humaniora* 10, No. 1 (2024), p. 214-223.

²¹ Rahwan and Mukhammad Baharun, "Musik sebagai Media Dakwah dalam Pandangan Syafi'iyah," *Maddah Jurnal Komunikasi dan Konseling Islam* 4, No. 1 (2022), p. 1-13.

²² Ulfatus Syarifah, "Lagu Islami sebagai Media Dakwah dalam Pandangan Syafi'iyah," *Wasathiyah* 4, No. 1 (2022), p. 123-141.

hitting, watching, and listening to musical instruments such as tambourines, even if accompanied by other sounds, as long as it does not contradict the sharia.²³

Thus, it can be affirmed that in the history of Islamic law, music is not prohibited if it still contains Islamic values and does not contradict Islamic law because it is a tool to achieve a goal. Even in certain conditions, music in a broad sense can be used as a tool and medium for many things such as, providing an effect for the spirit of work, health, therapy to treat certain diseases.

The Violin's Potential as A Rehabilitation Therapy To Accelerate The Healing Process For Drug Addicts

To realize the Indonesian government's program to combat drug crimes through rehabilitation, this is very helpful. One of the efforts to combat drug addiction is through rehabilitation, based on UU Nomor 35 Tahun 2009 concerning Narcotics and UU Nomor 5 Tahun 1997. Regarding Psychotropic Drugs, both regulate the application of rehabilitation sanctions as part of the sentence. Rehabilitation facilities include medical and social rehabilitation, so that the period of treatment and/or care is counted towards the sentence. The first step is for the hospital providing rehabilitation for drug users to diagnose the patient. After the diagnosis is made, medical rehabilitation is carried out in two ways: (a) Symptomatic therapy, where medical treatment is performed on the patient based on the symptoms experienced, for example, pain due to drug use; (b) Substitution therapy, where medical treatment is performed on the patient by providing a substitute medication similar to the narcotics the patient frequently consumes, but which does not cause dependency but serves as a substitute to prevent relapse. Three drugs are typically prescribed to patients as substitutes: Codeine, Subutex, and Methadone.

Once the patient's condition is stable, social rehabilitation is continued, which involves mental and spiritual guidance, including spiritual enlightenment, religious studies, personality development, and feeling-sharing therapy, where patients are asked questions about their feelings. The phases of social rehabilitation are as follows:

- a. Induction: While recovering after detoxification, residents must begin to familiarize themselves with the home, staff, and regulations, and adjust to a new way of life. At the end of this phase, residents must decide whether to remain in the program or leave.
- b. Primary Stage: Residents learn to respect rules, resolve daily conflicts with fellow community members, and take responsibility for assigned tasks. Emotional processing is one of the most important goals in this phase. The values of honesty, respect, and responsibility are tested in the concrete context of community life.

²³Winda Yanrianti and Khoirul Umam, "Musik pada Peringatan Maulid Nabi Muhammad SAW Perspektif Hadratus Syaikh K.H. Hasyim Asy'ari dalam Kitab At-Tanbihat al-Wajibat Ditinjau dari Segi Pendidikan Islam," *Jurnal Ilmiah Ilmu Pendidikan* 8, No. 5 (2025), p. 4688-4698.

- c. Re-Entry Stage: This is the stage of physical and psychological recovery, enabling them to interact within their families and society.

The time required for medical rehabilitation is approximately 2 (two) weeks to 1 (one) month. Meanwhile, the time required for social rehabilitation is approximately 9 (nine) months to 1 (one) year.²⁴ In the context of social rehabilitation, various methods can also be used, one of which is music therapy where music therapy appears to have a positive impact on auditory perception, posture and balance, social integration, and cognition.²⁵ Therefore, currently musical instruments as a therapy medium are widely used by the world community, including in Indonesia. In the media world, the application of music therapy can reduce the need for medication during childbirth and complement the function of numbness in surgery and dental care. Music therapy can also improve the quality of life for patients experiencing prolonged illness and improve the health of the elderly, including for Alzheimer's sufferers. In addition, music therapy is also useful for supporting family harmony and motivating employee performance.²⁶

Some approaches to music therapy believe that our bodies are sources of sound and that our organs can be likened to musical instruments. The human body is actually full of sound. Biological processes carried out by organs such as the stomach or heart produce a variety of sounds. Doctors can listen to these sounds using a stethoscope. Without an aid, we cannot hear these sounds, because irregular sounds are dampened by the cartilage in the inner ear.

The goal of this treatment is to accustom drug rehabilitation patients to rhythm and meet the needs of the inner ear. This, over time, allows them to move normally again even without music. Research shows that trained motor coordination skills gradually improve. Research at the Bangkong Mental Hospital, West Kalimantan, on the effect of music therapy on depression scores in drug addicts rehabilitated at Wisma Sirih, a mental hospital, and a community-based rehabilitation center. The results of this study indicate the effect of music therapy on depression scores in drug addicts at Wisma Sirih, the Sungai Bangkong Regional Mental Hospital, and the community-based rehabilitation center. Therefore, it is recommended to use music therapy as a complementary therapy in reducing depression.²⁷

²⁴ Siti Hidayatun and Yeni Widowaty, "Konsep Rehabilitasi Bagi Pengguna Narkotika yang Berkeadilan," *Jurnal Penegakan Hukum dan Keadilan* 1, No. 2 (2020).

²⁵ Anne Sophie Grenier, et.al., "Use of Music Therapy as an Audiological Rehabilitation Tool in The Elderly Population: A Mini Review," *Frontiers in Neuroscience* 15, (2021).

²⁶ Zainudin Hasan. Pelaksanaan Rehabilitasi Pecandu Narkotika Melalui Media Terapi Musik Sebagai Bentuk Implementasi Pasal 54 Undang-Undang Nomor 35 Tahun 2009 Tentang Narkotika Di Lembaga Pemasarakatan Kelas I Way Huwi Provinsi Lampung. Dosen Fakultas Hukum Universitas Bandar Lampung.

²⁷ Andra Kurnia . Pengaruh Terapi Musik Terhadap Skor Depresi Pada Pecandu Narkotika Rehabilitasi Di Wisma Sirih Rumah Sakit Jiwa Daerah Sungai Bangkong Dan Rehabilitasi Berbasis Masyarakat Bumi Khatulistiwa Kalimantan Barat. Program Studi Ners Fakultas Kedokteran

According to Hasan, in research on the rehabilitation of drug addicts through Lampung music therapy media, it shows that, rehabilitation through music therapy is an effort to restore so that addicts can return to their lives as before and have been saved from the dangers of ongoing drugs.²⁸ Music has also been shown to reduce stress, suggesting it can increase feelings of relaxation in stressful situations. It can also aid therapy for drug addicts, conducted at the National Narcotics Agency in Lido, Bogor. The saxophone was used as a therapeutic instrument, and the music can accelerate the healing process for drug addicts.²⁹

Previous research has demonstrated the use of various musical instruments for drug addiction therapy. However, this study differs in that no such research has yet utilized the violin for drug addiction therapy. The violin, a component of classical music, is a hallmark of Malay music and has been recognized as an integral part of the Malay ethnic musical culture of the East Coast of North Sumatra, as well as a component of local wisdom. Therefore, a new orientation and perspective are needed in the rehabilitation of drug addicts. This is emphasized by Campbell, in his book "The Mozart Effect," who notes that classical music can also facilitate certain complex neural patterns involved in higher-order brain activities such as mathematics and chess. Furthermore, Kate & Mucci argue that music therapy can also help reduce stress levels.

As a trial, active music therapy using the violin was conducted at the Amanah Nusantara Bersinar Foundation, the Amanah Drug Rehabilitation Center in Sei Silau Village, Buntu Pane District, Banyuwangi Regency. Asahan, an institution established to support the government in addressing the challenges faced by drug users seeking to break free from the clutches of drug addiction, which has led to fatal outcomes and even death. This institution provides patients undergoing rehabilitation with the goal of restoring their mental and emotional well-being so that upon recovery they can resume activities and reintegrate into the community.

Artworks can be a platform for exploring emotions, thoughts, perceptions, beliefs, and experiences, with art serving as a tangible manifestation intended to provide feedback or a pathway. Art therapy, using sounds arranged in melodic sequences and processed into musical compositions, is an alternative therapy or treatment for people undergoing drug rehabilitation.³⁰

Based on field observations, the research team conducted various studies and interviews with foundation administrators, represented by Arief Fansuri and his

Universitas Tanjungpura Pontianak 2017. Jasmin Jabara and Vivian Ooi, "The Effect of Music Therapy on Substance Use Disorder Patients in the Rehabilitation Stage," *Preeprints*, (2024).

²⁸ Zainuddin Hasan, et.al., *Rehabilitasi Pecandu Narkoba Melalui Media Terapi music di LembagPemasyarakatan Klas II A way Huwi Bandar Lampung*. Penelitian Univ, Lampung. 2017.

²⁹ Hary Wisnu Yuniarta: *Musik Mampu Bantu Terapi Pecandu Narkoba*. Mulyono Sri Hutomo pada 21 Des 2016, Jakarta (20/12). (Liputan6.com). Lydia Aletraris. *The Use of Art and Music Therapy in Substance Abuse Treatment Programs*, *Journal Addict Nurs*, (2014).

³⁰Junita Batubara, et.al., "Pemanfaatan Terapi Musik sebagai Pengobatan Alternatif Korban Penyalahgunaan Narkoba di Panti Rehabilitasi Mutiara Abadi Binjai," *Jurnal Panggung* (2021).

family (the name for those undergoing rehabilitation). The fieldwork revealed individuals of various ages. During their rehabilitation, they had used various types of drugs in the past. The healing action we implemented was through violin music therapy. Music therapy, the professional use of music and its elements as an intervention in health, education, and everyday environments, focuses on individuals, groups, families, or communities seeking to optimize their quality of life and improve their physical, social, communicative, emotional, intellectual, and spiritual health, as well as their well-being.³¹

Thus, music therapy is a nursing intervention, where music is used as a medium for therapeutic activities with the aim of maintaining, improving and developing mental health, physical health, and health. Music has the power to treat illness and enhance one's mental abilities. Music is applied as a therapy and music can improve, restore, and maintain physical, mental, emotional, social and spiritual health. This is because music has several advantages, namely because music is comfortable, calming, creates positive feelings, makes you relax, structured, and universal. Music therapy is a universal therapy and can be accepted by everyone.³² Thus, violin music therapy for families (the term for people being rehabilitated at the Amanah foundation) has the potential to be a rehabilitation aid, and can also harmonize and balance all the rhythms of our bodies and provide a pleasant and happy impression.

In this study, the music therapy used was active music therapy, using the violin. Active music therapy was chosen because it is inexpensive, easy, and effective. The family simply listens to and appreciates specific music tailored to their specific problem. This music therapy can reduce pain, promote physical and mental relaxation, and provide other benefits tailored to the music's content. The most important aspect of passive music therapy is that the music chosen must be appropriate for the family's needs.

Drug Addicts Who Can Be Rehabilitated With The Violin at the Amanah Nusantara Bersinar Foundation

Music is a human creation, a combination of melodies that harmonize to create a harmony that can calm the mind and emotions. Musical variations can be used as an alternative to enhance a person's brain capacity and function. Human brain development begins at birth and peaks at age 40. The brain continues to develop, and over time, its function and performance decline, influenced by age, stress levels, and external influences, such as unhealthy lifestyle habits, such as diet and behavior. In the world of music healing, two types of music therapy are recognized: (1) Active

³¹ Jane Edwards, *The Oxford Handbook of Music Therapy*. Oxford: Oxford University Press, 2017.

³² Padila Padila, "Emosi dan Hubungan Antar Sebaya pada Anak Tunalaras Usia Sekolah Antara Terapi Musik Klasik (Mozart) dan Murrotal (Surah Ar-Rahman), *Jurnal Keperawatan Silampari* 3, No. 2 (2020), p. 725–763.

Music Therapy. In active music therapy, patients are encouraged to sing, learn to play musical instruments, imitate notes, and even compose short songs. In other words, patients actively interact with the world of music. Active Music Therapy requires the guidance of a competent music therapist. (2) Passive Music Therapy. This is an inexpensive, easy, and effective music therapy. Patients simply listen to and experience a specific piece of music tailored to their specific problem. The most important thing in Passive Music Therapy is that the type of music selected must be appropriate to the needs of drug patients.³³

Music therapy can improve the quality of life for patients experiencing long-term illness and improve the health of the elderly, including those with Alzheimer's. Music has also been used to complement treatment.³⁴ Benefits of Music Therapy. First, it promotes physical and mental relaxation. The first benefit of music therapy is a feeling of relaxation, a feeling of refreshment, and increased energy. This opens up the opportunity for the body and mind to fully undergo the relaxation process. Second, music therapy increases intelligence. In this therapy, the term "Mozart Effect" is well-known, namely a number of positive effects of using music to increase a person's intelligence, especially in children. The Mozart Effect has been widely studied by scientists, including Frances Rauscher et al. from the University of California. Several studies have shown that the period of infancy and infancy is the best time for stimulates children's intelligence. Because, that is when the child's brain is in the formation period, so it is very good if it receives therapy. Third, music therapy increases passion and motivation. What would life be like without passion and motivation? Of course, we would not have the enthusiasm to do activities.

Passion or motivation is a "power" that arises from a certain drive. When there is passion and motivation, all things become possible to do, and vice versa. A number of studies show that certain types of music can increase a person's passion and motivation. When there is passion and motivation, all things become possible to do, and vice versa. A number of studies show that certain types of music can increase a person's passion and motivation. Fourth, improving memory. In schools in many developed countries such as in America and Europe, music therapy is widely used to improve students' academic achievement. Meanwhile, in rehabilitation centers, this therapy is widely used to treat dementia and sufferers of severe forgetfulness. Fifth, it can reduce pain. The Director of Cancer Treatment Centers of America, Katherine Puckett, stated that although she is not certified as a music therapist, she and her staff always use music to help treat her patients. "Everyone loves music. You won't get sick if you love music. Music makes you relax, comfortable, and calm. A relaxed body can help reduce pain, including pain from the cancer healing process. Sixth,

³³ Zainudin Hasan, et.al., *Rehabilitasi Pecandu Narkoba Melalui Media Terapi Musik Di Lembaga Pemasyarakatan Kelas II A Way Huwi Bandar Lampung, Universitas Bandar Lampung. 2016.*

³⁴ Astrid Magele, et.al., "Improved Music Perception after Music Therapy following Cochlear Implantation in the Elderly Population," *Jurnal Pers. Med.* (2022), p. 443.

music therapy balances the left and right brain. According to expert research, musical stimulation can help balance the left and right brain. That is why, families who realize the importance of left and right brain balance, many provide additional education in the field of music for their children. Based on the above, this study conducted a trial at the Nafza Amanah Rehabilitation Foundation with one model, violin music therapy, where in its implementation, active violin therapy was initially used. All families were trained to play the violin guided by a person who is good at playing the violin.

From the results of the study it is explained that the category of drug addicts who can be rehabilitated with the Violin musical instrument at the Amanah Nusantara Bersinar Foundation, the Amanah NAFZA Rehabilitation House in Sei Silau Village, Buntu Pane District, Asahan Regency, of the number of people rehabilitated as many as 12 people, all of whom were tested playing the violin, but those who regularly practice already have musical talent, although in general they like this violin music and this music therapy can be done for treatment or rehabilitation.³⁵ Considering that music can improve or improve a person's physical, emotional, cognitive and social conditions, and the music therapy used can be done passively or actively.

Local Wisdom Model of the Violin in Rehabilitation Therapy to Accelerate the Healing Process for Drug Addicts in North Sumatra

Pre-test and post-test data to identify a model for playing the violin with families at the Nafza Amanah Foundation, Sei Silau Village, Buntu Pane District, Asahan Regency, North Sumatra Province are presented as follows:

Table 1: Data Normality Test

| | Kolmogorov-Smirnov ^a | | | Shapiro-Wilk | | |
|---------|---------------------------------|----|-------|--------------|----|------|
| | Statistic | df | Sig. | Statistic | df | Sig. |
| Pretest | .140 | 12 | .200* | .930 | 12 | .385 |
| Postest | .162 | 12 | .200* | .933 | 12 | .410 |

*. This is a lower bound of the true significance.

a. Lilliefors Significance Correction

³⁵ Rebecca Susan O'Connor and Dee Mary Gray, "Exploring the Effectiveness of Music Therapy Intervention as Part of Interdisciplinary Assessment and Treatment for Patients with Prolonged Disorders of Consciousness," *International Association for Music & Medicine (IAMM). Music & Medicine* 14, No. 2 (2022), p. 125-132.

From the table above, it is known that the significant value for the pre-test data is 0.385, and the control post-test data is 0.410. It can be concluded that all the tested data are normally distributed.

Table 2: Test of The Level of Enjoyment of Playing Violin Music Pre Test

| | Frequency | Percent | Valid Percent | Cumulative Percent |
|-------------------------------------|-----------|---------|---------------|--------------------|
| Enjoys playing the violin | 5 | 41.7 | 41.7 | 41.7 |
| I rather enjoy playing violin music | 5 | 41.7 | 41.7 | 83.3 |
| Don't win playing violin music | 2 | 16.7 | 16.7 | 100.0 |
| Total | 12 | 100.0 | 100.0 | |

The results of the test on the level of liking to play violin music (pre-test) on 12 family members, obtained respondent data with 5 people (41.7%) liking to play violin music, 5 people (41.7%) rather liking to play violin music and 2 people (16.7%) not liking to play violin music.

Table 3: Test of The Level of Enjoyment of Playing Violin Music Post

| | Frequency | Percent | Valid Percent | Cumulative Percent |
|---------------------------------|-----------|---------|---------------|--------------------|
| really enjoy playing the violin | 4 | 33.3 | 33.3 | 33.3 |
| Enjoys playing the violin | 6 | 50.0 | 50.0 | 83.3 |
| Don't win playing violin music | 2 | 16.7 | 16.7 | 100.0 |
| Total | 12 | 100.0 | 100.0 | |

From the table above, it is explained (post test) that the data obtained from the family that really enjoys playing violin music is 4 people (33.3%), those who enjoy playing violin music are 6 people (50%), and those who do not enjoy playing music are 2 people (16.7%).

Table 4: Descriptive Test

| | N | Minimum | Maximum | Mean | Std. Deviation |
|--|---|---------|---------|------|----------------|
| | | | | | |

| | | | | | |
|--------------------|----|-------|-------|---------|---------|
| Pretest | 12 | 22.00 | 50.00 | 33.4167 | 9.11999 |
| Postest | 12 | 12.00 | 35.00 | 20.9167 | 7.08979 |
| Valid N (listwise) | 12 | | | | |

Based on the table above, we can see that the pre-test scores of respondents in the local wisdom model of the violin musical instrument in social rehabilitation therapy to help accelerate the healing process of drug addicts in North Sumatra got the lowest score of 22 and the highest score of 50 with an average of 33.4167. While the post-test scores got the lowest score of 12 and the highest score of 35 with an average of 20.9167. It can be seen that the local wisdom model of the violin musical instrument in social rehabilitation therapy experienced an increase in results in helping accelerate the healing process of drug addicts.

Tabel 5: Uji T One-Sample Test

| | Test Value = 0 | | | | | |
|---------|----------------|----|-----------------|-----------------|---|---------|
| | t | df | Sig. (2-tailed) | Mean Difference | 95% Confidence Interval of the Difference | |
| | | | | | Lower | Upper |
| Pretest | 12.693 | 11 | .000 | 33.41667 | 27.6221 | 39.2112 |
| Postest | 10.220 | 11 | .000 | 20.91667 | 16.4120 | 25.4213 |

Based on the table, the 2-tailed Sig. value is 0.000. Because this study used a one-sample t-test, the Sig. value is divided by 2 (two). One-tailed or 1-tailed tests are also known as one-way tests and are used when the hypothesis is clear. The 1-tailed Sig. value is $0.000 < 0.05$. Therefore, the local wisdom model of the violin in social rehabilitation therapy helps accelerate the healing process for drug addicts in North Sumatra.

Based on the data above, music has been proven to be an intervention that helps individuals heal from certain illnesses and can overcome fear, anxiety, and pain before, during, and after medical treatment. Furthermore, music interventions for patients have been shown to build self-confidence and generate positive energy from pleasurable experiences.³⁶ More specifically, the use of the violin as a model of local wisdom as a rehabilitation therapy tool to accelerate the healing process for drug addicts.

³⁶ Yanuarius Jefri Kriswanto, "Peran Musik Sebagai Media Intervensi Dalam Lingkup Praktik Klinis," *Ikonik: Jurnal Seni dan Desain* 2, No. 2 (2021), p. 81. Muhammad Arif and Yuli

From a cultural perspective, the violin is part of the revitalization of local wisdom that is important to preserve. It has many benefits and functions, one of which is therapy for drug addicts.³⁷ Meanwhile, in the context of Islamic law, the use of music does not conflict with sharia values, as its purpose is to heal and treat drug addicts. This is part of the goal of Islamic law, namely preserving the soul (*hifd al-nafs*).³⁸

Conclusion

The violin has the potential to be a tool for rehabilitating drug addicts because it can harmonize and balance all the rhythms of our bodies and provide a pleasant and happy impression. The use of the violin has a significant effect on the rehabilitation of drug addicts, especially for patients who enjoy playing musical instruments. The results of the one-sample T-test indicate that the 1-tailed and 2-tailed values are less than 0.05. This means that the results of the T-test, both pre-test and post-test, show that the violin musical instrument has a real effect on rehabilitation. Thus, the local wisdom model of the violin in social rehabilitation therapy helps accelerate the healing process for drug addicts in North Sumatra. From a cultural perspective, the violin is part of the revitalization of local wisdom, which is important to preserve and does not conflict with Islamic law. Its purpose is to provide healing and therapy for drug addicts, which is part of the goal of Islamic law: preserving the soul.

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³⁷ Sanny Nofrima, et.al., "How Javanese Culture Shaping Political Ideology (Case Study of the People in Yogyakarta)," *Jurnal Ilmiah Peuradeun* 9, No. 2 (2021).

³⁸Ending Solehudin, et.al., "Transformation of Shariah Economic Justice: Ethical and Utility Perspectives in the framework of Maqashid Shariah," *al-Risalah* 24, No. 1 (2024). Andriyani, Anadriyani, and Rusmala Dewi, "Rehabilitation Sanctions Against the Narcotics User According to The Perspective of Maqashid Shariah," *Nurani: Jurnal Kajian Syari'ah Dan Masyarakat* 20, No. 2 (2020).

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