

# Prevention and Handling of Drug Cases with the Integration of Positive Law and Customary Sanctions

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**Abstract:** The results of research by BNN RI and LIPI in 2019, Central Sulawesi province became one of the largest contributors to drug abuse and was ranked fourth in Indonesia. This was also conveyed by the Head of the Palu City BNN, who stated that Palu City had an emergency drug case, where BNNK recorded Palu as the area with the highest drug cases in Central Sulawesi, followed by Parigi Moutong district (Rafii, 2020). The emergence of a number of vulnerable and vulnerable points in Palu City is a threat factor in the future if prevention efforts are not made, especially the distribution of vulnerable and vulnerable points that have the potential to damage the younger generation. The determination of positive legal sanctions and customary law sanctions is considered to have strong effectiveness in reducing negative impacts on the community in Palu City. The purpose of the research is to find out the prevention and handling model of drug cases through the integration of positive law and customary sanctions in Palu city. Qualitative research method with empirical juridical approach. The results of the integration of positive law and customary sanctions in the model of prevention and handling of drug cases in Palu city have the potential to increase the effectiveness and efficiency of handling drug cases, as well as strengthen public trust in legal institutions and the government. However, there are still some obstacles and challenges that need to be overcome, and the implementation of this model is highly dependent on the role of legal institutions, government, and society.

**Keywords:** Drug Prevention, Drug Intervention, Positive Law, Customary Sanctions.

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## I. INTRODUCTION

In recent years, the phenomenon of drug abuse cases has increased in Indonesia. The problem of drug abuse in Indonesia is very concerning. This is due to several things, among others, because Indonesia is located in a position between three continents and given the development of science and technology, the influence of globalization and the flow of transportation is very advanced [1], [2]. Based on the results of research by BNN RI and LIPI in 2019, Central Sulawesi province is one of the largest contributing areas to drug abuse and is ranked fourth in Indonesia. This was also conveyed by the Head of BNN Palu City, who stated that Palu City had an emergency drug case, where BNNK recorded Palu as the area with the highest drug cases in Central Sulawesi, followed by Parigi Moutong district [3].

Several studies have also examined the success of giving customary sanctions to the community, such as: the enactment of *pararem* or *awig-awig*, which provides social sanctions. This program is the result of cooperation between BNNK Buleleng and the Pancasari Traditional Village in Bali based on applicable positive laws such as the 1945 Constitution article 18 b paragraph 2 which states that "The state recognizes and respects the unity of customary law communities along with their traditional rights as long as they are still alive and in accordance with the development of society and the principles of the unitary state of the republic of Indonesia, which are regulated in law, has been running effectively with the full support of the village government and indigenous peoples as well as the participation of BNNK Buleleng, until then no drug cases have been found in the village" [4].

Narcotics abuse has reached the level of attention, not only the quantity of abuse is increasing and widespread, but users have also spread to almost all levels of society, from students to state officials involved in this narcotics crime [5]. Narcotics trafficking in Indonesia has an increasing trend and what is very unfortunate is that drug users have now begun to be carried out by government officials and law enforcement. Therefore, the eradication of drug abuse must also be supported by appropriate sanctions [6].

The implementation of customary sanctions in drug abuse cases has also begun to be implemented by BNNK Palu, which was officially held on March 20, 2021 with the theme "Application of Customary Sanctions in Drug Eradication and Abuse" which was attended by the general chairman of the Palu city customary council along with the customary chairman of each region and related government. This program is relatively new and requires analysis to evaluate whether the program is effective in accordance with its objectives [5], [7].

The emergence of a number of vulnerable and vulnerable points in Palu City is a threat factor in the future if prevention efforts are not made, especially the distribution of vulnerable and vulnerable points that have the potential to damage the younger generation. Positive law sanctions and customary law sanctions are considered to have strong effectiveness in reducing negative impacts on the community in Palu City.

BNNK Palu has basically conducted various programs, both prevention and prosecution by processing into legal channels for those who deserve positive legal sanctions and also customary legal sanctions, and if possible rehabilitation efforts are made based on clear and accountable considerations.

This research aims to find out the prevention and handling model of drug cases through the integration of positive law and customary sanctions in Palu city.

## **A. DRUG ABUSE BASED ON SOCIAL AND CULTURAL THEORY**

### **1. Differential Association Theory**

Differential Association Theory states that criminal behavior is learned by involving all the mechanisms involved in other learning processes. It also states that "crime is an expression of common value needs because criminal behavior is an expression of the same values and needs". Thus, a person may commit a crime out of frustration or a desire for happiness, status, or expressing desires and mental states in criminal behavior rather than in accordance with the law [8], [9].

Differential Association Theory does not address the issue of the origin of crime in society, but instead concentrates on the spread of criminal attitudes and behavior. It is a behavioristic theory of "prior behavior causes subsequent behavior" and contains a "soft social determinism", i.e. exposure to groups does not cause but rather pushes individuals towards criminal behavior or causes them to view that behavior as more acceptable [10]. The influence and habit of consuming drugs is learning from the brain's response to believe the taste and effects of drugs are good or bad [11].

In the case of drug abuse, a person will experience learning from the social environment/friends. An interest in drugs makes a person feel curious so that he follows the example of his friends who are drug addicts [12]. The learning process in recognizing drugs is considered more useful for drug addicts because the effects provided by drugs are more visible quickly compared to logical thinking in problem solving [13]. Even though the learning process requires a lot of money, addicts will still consume drugs as a means of solving their problems because they want to forget their problems and get the effects of pleasure [14], [15].

Drug abuse is the use of drugs that have exceeded the limit of use with several attempts to get a pleasant sensation for the drug users themselves [16]. The existence of drug abuse is the cause of a person's inability to think logically in solving the problems faced. The effect that can help solve problems directly makes someone addicted and want to try again [17].

## 2. Anomie Theory

Durkheim explains the Anomie theory which describes the state of deregulation in society. The state of deregulation is defined as not obeying the rules contained in society and people do not know what is expected of others. This state of deregulation or normlessness or government policy is what causes deviation behavior or deviations from norms and values [18].

In 1938 Merton in his book *Frank E Hagan*, took the concept of anomy to explain deviation in America [19]. Under conditions of deregulation, people can accept or reject cultural goals and ways that are set with goals and may replace them with goals and ways that are not culturally approved. Anomy theory is also called pressure theory, because the reason for the existence of anomy theory is to overcome pressure, one of which is conformity while the other is deviation [20].

According to Merton, in every society there are certain goals that are instilled in all its citizens. To achieve these goals there are means that can be used, but in reality not everyone can use the available means [21]. The community environment has a social structure with various levels, causing differences in opportunities to achieve goals. Differences in social status and economic disparities in society can cause problems if they do not have the opportunity to achieve their goals. This sense of dissatisfaction can ultimately lead to conflict, frustration and deviant behaviors [22].

## B. POSITIVE LAW AND CUSTOMARY SANCTIONS

Indonesian positive law according to its form consists of written law (laws and regulations) and unwritten law (customary law). There are two sources of Indonesian positive law, namely sources of material law and sources of formal law. The source of material law is public legal awareness or legal awareness that lives in society which is considered to be [23].

Here are some opinions about positive law, namely:

1. Positive law or *ius constitutum*, is the current law in a country. For example, in Indonesia, civil matters are regulated through the Civil Code, criminal matters are regulated through the Criminal Code, etc.
2. Positive law is a collection of written legal principles and rules that are currently in force and are binding in general or in particular and enforced by or through the government or courts in the country of Indonesia.

The legal basis used to regulate the dangers of narcotics abuse in Indonesia at this time is contained in Law Number 35 of 2009 concerning Narcotics, which came into force on October 12, 2009 which was passed by the President of the Republic of Indonesia and has been promulgated in the State Gazette of the Republic of Indonesia Number 143 of 2009 [24]. This law was made based on the consideration that narcotics crime has been transnational in nature which is carried out using a high *modus operandi*, sophisticated technology, supported by a wide organizational network and has caused many victims, especially among the younger generation which is very dangerous for the life of the community, nation and state [25].

Customary law is the original law of Indonesia. *Adat* itself comes from Arabic which means habit. The term customary law was first scientifically introduced by Snouck Hurgronje, in his book entitled "*De Atjehers*" mentioning the term customary law as "*adat recht*" (Dutch), namely to name a system of social control that lives in Indonesian society [26]. This term was then scientifically developed by Van Vollenhoven, who was known as an expert on Customary Law in the Dutch East Indies (before becoming Indonesia). Customary Law is an unwritten rule that is a guideline for most Indonesians and is maintained in daily life both in cities and villages [27], [28].

According to customary law, if there is a violation of the law, the legal officer (customary head and so on) takes concrete action (*adat reactive*) to correct the violated law. The purpose of customary criminal law has been summarized in the conception of customary criminal law itself, which has grown and developed in society throughout time and in reality is supported by judges' decisions as a concrete manifestation of abstract legal conceptions [29]. The application of customary criminal sanctions is very necessary because Indonesia consists of various tribes with 19 customary law regions according to Van Vallen Hoeven and still uses customary law in everyday life. The state also recognizes the existence of customary law as unwritten law [30].

## C. KAILI CUSTOMARY LAW (*ATURA NUADA*) AND CUSTOMARY SANCTIONS (*GIVU NUASA*)

In the context of the Kaili people who inhabit Palu City, to organize social life, the community has lived and developed a life order that is regulated according to the values and norms agreed upon from generation to generation including *Posumba* (speech), *Ampena* (behavior) and *Kainggua* (action). Customary Sanctions are something that is received as a result of

violating the customary values and norms that apply in the community. Customary sanctions are applied to anyone who violates customs including from the Madika (nobles / kings), Ntina (traditional leaders and stakeholders) to Todea (general public).

In order to uphold the enforcement of customary values and norms, all community members within the 5 (five) areas of worship receive the same law or sanction even though ethnicity, rank, and class are different, using the philosophy: "Where the Earth Stands There the Sky is Upholded", the strategic meaning of the words stand and uphold is to obey and respect the Customary Laws and Sanctions that apply in an area [31], [32].

The Kaili tribe is one of the ethnic groups that inhabit the central region of Sulawesi Island, Indonesia. They have a distinctive customary law system that is an integral part of their lives. The Kaili customary law is based on cultural values, traditions and beliefs passed down from their ancestors [33].

The customary law of the Kaili tribe plays a very important role in regulating community life, such as in matters of marriage, inheritance, agriculture, customs, and disputes between individuals. Some of the characteristics of Kaili customary law include:

1. Customary Leadership: The Kaili tribe has a strong customary leadership structure. There are traditional leaders who are respected and have the authority to make decisions on issues related to customary law.
2. Kinship System: Kaili customary law pays great attention to the kinship system in regulating social and legal relations between individuals. For example, the inheritance system is regulated based on lineage, with the heir being the eldest son.
3. Deliberation and Consensus: The decision-making process in Kaili customary law is based on deliberation and reaching consensus. Indigenous people collectively discuss problems and seek the most suitable solution for the common good.
4. Sanctions and Peace: Kaili customary law also has sanctions and peace mechanisms in resolving disputes. Usually, dispute resolution is done through a mediation process, where the disputing parties sit together and seek a middle ground that is acceptable to both parties.
5. Rituals and Ceremonies: Kaili customary law is also accompanied by various rituals and ceremonies involving the community. These rituals and ceremonies play an important role in strengthening customary law norms and maintaining the sustainability of Kaili culture.

Although Kaili customary law is still very relevant in the lives of their people, its role and implementation have been affected by social change, modernization and the influence of national positive law. In some cases, Kaili customary law has had to interact with national law in dispute resolution or broader legal arrangements.

#### **D. ATURA NUADA ANTE GIVU NUADA TO KAILI RI LIVUTO NU PALU (KAILI CUSTOMARY LAWS AND SANCTIONS IN THE PALU CITY)**

Inventory Results, Study Of Kaili Customary Laws And Sanctions

Based on the results of the Inventory and Study of Kaili Customary Laws and Sanctions in Palu City which are spread over 5 (five) areas of density based on Kaili dialects, namely Topo Ledo, Topo Rai, Topo Tara, Topo Unde and Topo Doi, the writing of Atura Nuada Ante Givu Nuada To Kaili Ri Livuto Nu Palu (Kaili Customary Laws and Sanctions in Palu City) can be produced as follows (Timudin & et. al., 2012):

##### **A. Atura Nuada (Customary Law)**

1. *Sala Kana/Nakaputu Tambolo*. *Sala Kana* is one type of law given/imposed to a person who violates customary norms related to speech, action and behavior in the severe category.
2. *Sala Baba/Sala Mpale*. *Sala Baba/Sala Mpale* is a type of law given/imposed to a person who violates Adat norms related to speech, actions and behavior in the moderate category.
3. *Sala Mbivi*. *Sala Mbivi* is one type of law given/imposed to a person who violates Adat norms related to speech, actions and behavior in the mild category.

**B. Givu (Customary Sanctions)**1. *Givu Salakana* (Heavy Customary Sanction)

- *Nilabu*. *Nilabu* is a violation of Salakana customary law, which is imposed on a person by drowning in the sea.
- *Nipali*. *Nipali* is a violation of Salakana customary law, which is imposed on a person/family by being exiled or expelled from the village.
- *Nibeko*. *Nibeko* is a violation of Salakana customary law, which is imposed on a person/family by being ostracized from social life.
- *Bangu Mate*. *Bangu Mate* is a violation of Salakana customary law, which is imposed on a person/family by replacing/paying a fine in the form of large animals and other traditional equipment as required.

2. *Givu Sala Baba/Salampale* (Medium Customary Sanction)

*Givu Sala Baba/Salampale* is only one category of sanctions, namely *Bangu Mate* sanctions. The *Bangu Mate* sanction is a violation of the *Sala Baba/Salampale* customary law, which is imposed on a person/family by replacing/paying a fine in the form of a small animal (goat) of at least 2 heads and other traditional equipment in accordance with the provisions.

3. *Givu Sala Mbivi* (Mild Customary Sanction)

*Givu Sala Baba / Salampale* forms only one category of sanctions, namely *Bangu Mate* sanctions. *Bangu Mate* sanction is a violation of *Sala Mbivi* customary law, which is imposed on a person/family by replacing/paying a fine in the form of a small animal (goat) of at least one tail and other customary equipment as required.

**C. Vaya (Violation)**

*Vaya* is an act that violates *Atura Nu Ada* (customary law) and is subject to *Givu Nuada* (customary sanction).

1. *Sala Kana/Nakaputu Tambolo*. *Sala Kana* is one type of law given/imposed to someone who violates *Adat* norms related to speech, actions and behavior in the severe category.
2. *Sala Baba/Sala Mpale*. *Sala Baba/Sala Mpale* is a type of law given/imposed to a person who violates *Adat* norms related to speech, actions and behavior in the moderate category.
3. *Sala Mbivi*. *Sala Mbivi* is one type of law given/imposed to a person who violates *Adat* norms related to speech, actions and behavior in the mild category.

**II. RESEARCH METHOD**

This research is a qualitative research, using a juridical-empirical approach. Qualitative research in terms of its research objectives is to understand how a community or individuals accept certain issues. The empirical juridical approach is also known as a type of sociological legal research which can be called what is commonly called field research, namely examining the applicable legal provisions and what happens in reality in society. Empirical juridical research is legal research on the enactment or implementation of normative legal provisions in action on every specific legal event that occurs in society [34], [35].

The intended juridical approach is that the law is seen as a norm or *das sollen*, because in discussing the problems in this study using legal materials (both written and unwritten law or both primary, secondary and tertiary legal materials). While the empirical approach is to see the law as a social, cultural or *das sein* reality because in this research the data used is primary data obtained directly from the research location.

The juridical approach is used to analyze the use of positive law and customary sanctions in drug abuse cases in Palu city. While the empirical approach is not only used to analyze the law, but collect data on phenomena in the field related to the application of positive law and customary sanctions, community behavior including law enforcement officials and traditional leaders.

The research was conducted in Palu city with the consideration that the model of applying positive law and customary sanctions was just starting to be implemented. The research subjects or informants in this study are: Head of BNN of Palu City, Chairman of Palu city custom, Representative of Palu city custom council and Head of Palu city. Data analysis was carried out in the following stages: identification, editing, clarification, verification and compiling data.

### III. RESULT AND DISCUSSION

Below is data on the ranking of drug-prone and vulnerable areas collected by the Central Sulawesi Provincial BNN office until 2021.

**Table 1. Ranking of Drug Prone and Vulnerable Areas (BNNP Central Sulawesi, 2021)**

No. Rank of Prone Area	Prone Areas (Village/ Sub-district)	Sub-district	District/City	Category of Prone Areas
1	Tatanga	Tatanga	Palu	Prone
2	Kayumalue	Taweli	Palu	Prone
3	Tatura Utara (Jalan Anoa)	Palu Selatan	Palu	Prone
4	Bantaya	Parigi	Parigi Moutong	Prone
5	Pantoloan	Taweli	Palu	Vulnerable
6	Baru	Palu Barat	Palu	Vulnerable

Law enforcement against narcotics crimes has been carried out by many law enforcement officers and has received many judges' decisions. Law enforcement should be expected to be an antidote to the increasing illicit trade and trafficking of narcotics, but in reality, the more intensive law enforcement is carried out, the more the trafficking of narcotics increases. Statutory provisions governing narcotics issues have been drafted and enacted, however, drug-related crimes have not been alleviated. In recent cases, many drug dealers and traffickers have been caught and received severe sanctions up to the death penalty, namely shooting to death, but other perpetrators seem to ignore it and even tend to expand their areas of operation [36], [37]

The P4GN program (Prevention, Eradication of Drug Abuse and Illicit Trafficking) is a program launched by the government through BNN in the 2011-2015 phase with the aim of controlling drug abuse. The P4GN program is based on Presidential Regulation No. 23/2010 on the National Narcotics Agency (Perpres RI No. 23, 2010). In addition to implementing the P4GN program in preventing drug abuse in the community, there is a new method that has also begun to be implemented in several cities in Indonesia related to giving customary sanctions to people who abuse drugs. Not only in drug cases, the customary sanction method is also applied to several cases of violations or crimes committed by the community [38].

Integration between positive law and customary sanctions is one of the ways to handle drug cases in Palu city. The use of customary sanctions in handling drug cases, such as giving customary sanctions in the form of community service and givu (fines) to drug offenders. This was also done by the local village head, who said that there was an effort to integrate positive law and customary sanctions in handling drug cases.

In addition, the research shows that the integration between positive law and customary law in dispute resolution in Dayak customary areas can provide a fairer and more effective solution in handling conflicts [39]. This research also emphasizes the importance of respecting and taking into account the existence of local cultural norms and values in dispute resolution, in line with the model of prevention and handling of drug cases with the integration of positive law and customary sanctions applied in Palu city.

The integration of positive law and customary sanctions is an important approach in a country's legal system. Positive law is the law established by the government formally through laws, regulations, and other decisions. Meanwhile, customary sanctions refer to the rules and norms that apply in indigenous communities based on their traditions, customs and cultural values [40], [41].

The integration between positive law and customary sanctions has several objectives. First, this integration aims to maintain and respect the diversity of cultures and value systems that exist in society. By recognizing and integrating customary sanctions, positive law can provide recognition of the cultural values upheld by indigenous peoples [42].

Second, the integration between positive law and customary sanctions can strengthen the fairness and effectiveness of the legal system. Customary sanctions are often able to achieve restorative and rehabilitative goals, which not only punish offenders, but also repair social relations and restore balance in society. By integrating customary sanctions, positive law can take advantage of local wisdom and a more holistic approach in addressing law [43].

However, the integration between positive law and customary sanctions also has challenges. One of the main challenges is the knowledge and understanding gap between the positive legal system and customary sanctions. Therefore, efforts are needed to build dialogue and collaboration between formal legal institutions and customary institutions to strengthen mutual understanding, identify areas where integration can take place, and resolve conflicts that may arise [44].

In the context of handling drug cases, integration between positive law and customary sanctions can help in prevention, law enforcement, and rehabilitation. By combining positive laws governing drugs with customary sanctions that reflect the values and norms of indigenous communities, a more holistic and comprehensive approach can be created. It can also strengthen the involvement of indigenous communities in the prevention and handling of drug cases, resulting in more effective and sustainable solutions.

In order to integrate positive law and customary sanctions, it is important for the government and customary institutions to collaborate continuously. Through dialogue, consultation and cooperation, both parties can develop mechanisms that respect both legal systems, ensure that justice is done, and maintain harmony in society [45].

Integration between customary and positive law involves collaboration between indigenous peoples, customary institutions, government and law enforcement agencies [46]. By respecting and understanding the cultural values of indigenous peoples and recognizing the validity of customary law, synergistic cooperation in drug prevention and treatment can be created. The integration of customary law and positive law also provides an opportunity to combine the strengths of both. The government can strengthen drug prevention policies and programs by considering relevant customary practices and values. Meanwhile, indigenous communities can play an active role in supporting the implementation of government policies by applying customary values in drug prevention and handling efforts.

Overall, the integration of customary and positive law offers a holistic and locally-based approach to drug prevention and treatment. By combining the knowledge and experience of these two legal systems, a more effective and sustainable solution to the drug problem and the promotion of community welfare can be created.

Based on the positive law context, the integration between criminal law and criminal procedure law is important in dealing with drug cases. The application of criminal law can be the basis for providing legal sanctions for drug offenders, while criminal procedure law regulates the law enforcement process that must be followed to resolve the case. In this case, the speakers emphasized the importance of using valid evidence and handling cases professionally in order to strengthen the legal decisions taken.

There are several research results that support the use of a model of prevention and handling of drug cases with the integration of positive law and customary sanctions. The application of customary sanctions can be effective in strengthening law enforcement and increasing public awareness about the dangers of drugs [47]. In addition, there is a study showed that integration between positive and customary law can help accelerate case resolution and improve the effectiveness of the criminal justice system [48].

Law enforcement that is only oriented towards positive law is not always effective in dealing with drug cases. As expressed by one of the interviewees, handling drug cases also requires a more humanist approach and prioritizes rehabilitation efforts for the perpetrators. This is in line with the theory of rehabilitation in criminal law, where the criminal act is considered as an opportunity to guide the offender towards recovery and return to society. Therefore, the integration between criminal law and rehabilitative approaches is important in dealing with drug cases effectively [49].

In addition to the positive law aspect, the integration of customary sanctions in the prevention and handling model of drug cases in Palu city is also considered important. As expressed by one of the interviewees, customary sanctions can be used as an alternative to resolving drug cases at the community level, where the local community can provide social sanctions for drug offenders. This approach is in line with customary law theory, which recognizes the existence of local cultural norms and values as part of the legal system that must be taken into account in handling criminal cases.

Furthermore, the integration of positive law and customary sanctions must also consider the interests of human rights. As expressed by one of the interviewees, customary sanctions applied in resolving drug cases should not contradict internationally recognized human rights principles. This approach is in line with the legal theory of human rights, where every individual has equal rights and equal protection against unfair and harmful actions [50]. Although the integration of positive law and customary sanctions in Palu city has not shown effective results in preventing and handling drug cases, the spirit of implementing the program still continues.

As expressed by several interviewees, the lack of understanding and awareness of the local community towards the concept of customary sanctions can hamper its effectiveness in handling drug cases. This is in line with criminology theory that prioritizes social factors in explaining the causes of criminal acts, where a lack of public awareness can trigger criminal acts [51]. In addition, the integration of positive law and customary sanctions must also pay attention to gender factors in handling drug cases. As expressed by one of the interviewees, women who commit drug crimes are often considered victims in certain situations, so the provision of customary sanctions must consider a gender perspective in determining justice for them.

This is in line with feminist theory in criminal law, where efforts to empower women in handling criminal cases must be a major concern [52]. Finally, the integration of positive law and customary sanctions must also consider the factor of legal pluralism in Indonesia's culturally diverse society. As stated by one of the interviewees, each region has different customary sanctions, so the integration between positive law and customary sanctions must be done selectively and take into account cultural diversity. This approach is in line with the theory of legal pluralism, where recognition of cultural diversity and local norms must be recognized as part of efforts to strengthen an inclusive and equitable legal system for all [29], [53].

#### IV. CONCLUSION

Based on the analysis of the research results, it can be concluded that the integration of positive law and customary sanctions in the model of prevention and handling of drug cases in Palu city has not been very effective. However, this program has several advantages, namely:

1. First, customary sanctions can provide a stronger deterrent effect for drug offenders because customary sanctions focus more on behavioral improvement and social recovery, not just on punishment.
2. Second, the integration of positive law and customary sanctions can also strengthen people's trust in legal institutions and the government as it demonstrates their commitment in dealing with drug problems. In addition, the integration of positive law and customary sanctions also has several challenges and obstacles, such as differences in views between positive law and customary sanctions in determining the appropriate type of punishment for drug offenders, and the need for understanding and coordination between the two legal systems. Furthermore, the implementation of this model also relies heavily on the role of legal institutions and the government in ensuring the appropriate and effective use of customary sanctions, as well as community empowerment in the identification and reporting of drug cases.
3. In this regard, there are several theories and recent research results that support the integration model of positive law and customary sanctions in the prevention and handling of drug cases, such as the theory of restorative justice and research results that show that approaches that involve the community and the application of customary sanctions can increase the effectiveness of rehabilitation of drug offenders. However, further research is still needed to strengthen empirical evidence regarding the effectiveness of this model in addressing drug problems.
4. In conclusion, the integration of positive law and customary sanctions in the prevention and handling model of drug cases in Palu city has the potential to improve the effectiveness and efficiency of handling drug cases, as well as strengthen public trust in legal institutions and the government. However, there are still several obstacles and challenges that need to be overcome, and the implementation of this model is highly dependent on the role of legal institutions, the government, and the community. Therefore, efforts need to be made to strengthen the implementation and evaluation of this model, as well as further research to identify factors that influence the effectiveness and efficiency of this model in preventing and handling drug cases.

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