

Religious Organizational Communication and Drug Prevention in North Jakarta : A Philosophical Perspective on Value Transformation

Karmuji Abu Safar

STAI Perguruan Tinggi Dakwah Islam Indonesia, Indonesia

*Corresponding Author: Karmujishafar@gmail.com

Abstract

Drug trafficking and abuse pose a multidimensional threat to the quality of human resources and social resilience. This study aims to identify the philosophical dimensions of religious organizations' communication in preventing drug trafficking in North Jakarta, Indonesia. This qualitative study, conducted as a literature review, utilized data from books, journal articles, laws and regulations, reports from the National Narcotics Agency, and related documents. The results show that communication within religious organizations has ontological, epistemological, and axiological dimensions. Ontologically, communication serves as a medium for the transformation of values and the formation of collective consciousness. Epistemologically, communication is realized through dialogue, education, da'wah, and exemplary behavior. Axiologically, communication is directed toward character building, social responsibility, and community resilience against narcotics. This study affirms that religious organizations make a strategic contribution to strengthening efforts to combat drug problems through humanistic, participatory, and transformative communication.

Keyword : Philosophical Dimensions, Religious Organizations, Communication, Prevention, Drugs

Abstract

Peredaran dan penyalahgunaan narkoba merupakan ancaman multidimensi terhadap kualitas sumber daya manusia, dan ketahanan sosial. Penelitian ini bertujuan mengidentifikasi dimensi filosofis komunikasi organisasi keagamaan dalam pencegahan peredaran narkoba di Jakarta Utara, Indonesia. Penelitian kualitatif dengan metode studi pustaka menggunakan data dari buku, artikel jurnal, peraturan perundang-undangan, laporan Badan Narkotika Nasional, dan dokumen terkait. Hasil penelitian menunjukkan bahwa komunikasi organisasi keagamaan memiliki dimensi ontologis, epistemologis, dan aksiologis. Secara ontologis, komunikasi berfungsi sebagai media transformasi nilai dan pembentukan kesadaran kolektif. Secara epistemologis, komunikasi diwujudkan melalui dialog, pendidikan, dakwah, dan keteladanan. Secara aksiologis, komunikasi diarahkan pada pembentukan karakter, tanggung jawab sosial, dan ketahanan masyarakat terhadap narkoba. Penelitian ini menegaskan organisasi keagamaan berkontribusi strategis dalam memperkuat penanggulangan problem narkoba melalui komunikasi yang humanis, partisipatif, dan transformatif.

Kata Kunci : Dimensi Filosofis, Organisasi Agama, Komunikasi, Preventif, Narkoba

INTRODUCTION

The circulation and abuse of drugs is one of the global issues that has a serious impact on human life. This issue is no longer viewed merely as a criminal offence, but has evolved into a multidimensional problem encompassing health, social, economic, cultural, educational and moral aspects of society. Drug abuse contributes to rising crime rates, the breakdown of family relationships, physical and mental health problems, a decline in human resource productivity, and a weakening of a nation's social resilience (Suyono et al., 2026a).

In Indonesia, the issue of drugs is a key concern for the government due to the significant impact it has on national development. Indonesia's geographical position along international trade routes, coupled with high population mobility, makes the country vulnerable to illicit drug trafficking networks, both national and transnational. Through the National Narcotics Agency, the government has developed the Policy on the Prevention and Eradication of Drug Abuse and Illicit Drug Trafficking (P4GN) as a national strategy to reduce the incidence of drug abuse (Zulherawan et al., 2025). The programme emphasises that successful prevention cannot be achieved through a repressive approach alone, but must also strengthen the resilience of individuals, families and communities through education, character-building and community empowerment.

In the study of communication, the process of conveying a message is understood not only as the exchange of information, but also as a process of meaning-making, the transformation of values, and the construction of social reality. Effective communication can influence individuals' ways of thinking, attitudes and actions, thereby serving as a strategic means of driving social change. The philosophical perspective on communication views communication as an activity that connects people with the value systems they adhere to. Consequently, communication is not neutral; rather, it always encompasses an ontological dimension concerning the nature of humanity, an epistemological dimension concerning the means of acquiring and transmitting knowledge, and an axiological dimension concerning the goals and values to be realised (Zamroni, 2022). In the context of drug prevention, communication aims to provide information on the dangers of drugs and to foster moral awareness, social responsibility and a collective commitment to creating a healthy environment free from drug abuse.

In this context, religious organisations occupy a strategic position in carrying out value-based communication functions (Muzayanah, 2018). In this context, Islamic da'wah plays a strategic role in transforming the values of critical education in response to the challenges of modernity (Matori et al., 2026). As social institutions that enjoy moral legitimacy within society, religious organisations not only play a role in organising religious activities, but also fulfil functions relating to education, character building, community empowerment and the strengthening of social solidarity. Religious leaders enjoy a high level of trust, meaning that messages conveyed through da'wah, sermons, religious studies, and social activities are more readily accepted by the community. This situation positions religious organisations as effective agents of communication in

internalising the values of a healthy way of life, steering the community away from deviant behaviour, and reinforcing a social culture that rejects the misuse of narcotics.

From a philosophical perspective, communication within religious organisations is understood as an ethical praxis aimed at shaping moral and responsible individuals (Kariana, 2026). The religious values communicated through religious organisations contain an axiological dimension oriented towards the common good, the protection of life (*hifz al-nafs*), the protection of reason (*hifz al-'aql*), and the preservation of social life. Thus, the communication activities of religious organisations are, in essence, a process of value transformation that seeks to build individual and collective awareness so that people are able to reject all forms of behaviour that are destructive to themselves or society, including the abuse and distribution of narcotics.

Meanwhile, North Jakarta is a metropolitan area with complex social characteristics. As a region characterised by a port, trade, industry and densely populated residential areas, North Jakarta faces diverse social dynamics, ranging from high levels of population mobility to the emergence of various urban social issues (Surya & Taibe, 2022). This complexity has the potential to create vulnerability to drug abuse and illicit trafficking if not balanced by an adequate social monitoring system and community education. In such circumstances, religious organizations have a significant opportunity to strengthen social resilience through persuasive, educational, and participatory communication, thereby fostering a community culture that rejects narcotics.

Although various studies have addressed drug prevention strategies from legal, public health, and public policy perspectives, studies on the philosophical dimensions of religious organizational communication remain relatively limited. Most previous research emphasizes the effectiveness of government programs, rehabilitation of drug abuse victims, and health communication strategies. Meanwhile, discussions of religious organizational communication as a medium for value transformation, moral awareness formation, and strengthening social resilience have not received adequate attention. This gap highlights the need for studies that integrate the perspective of communication philosophy with the role of religious organizations in building communities resilient to the threat of narcotics.

Based on this background, this study aims to analyze the philosophical dimensions of religious organizational communication in preventing drug trafficking in North Jakarta through a literature review approach. The analysis focuses on the nature of religious organizational communication as a medium for value transformation, the philosophical foundations that shape communication strategies, and its contribution to strengthening community social resilience. This research is expected to provide theoretical contributions to the development of communication philosophy and organizational communication studies, while also offering a conceptual perspective on the importance of strengthening values-based communication in supporting policies for the Prevention and Eradication of Drug Abuse and Illicit Trafficking (P4GN).

Furthermore, the research findings are expected to serve as a reference for religious organizations, academics, and policymakers in developing a more humanistic,

participatory, and preventative communication model oriented toward creating a healthy, character-based society free from drug abuse.

RESEARCH METHODS

This research employs a qualitative approach through library research, focusing on the analysis of various scientific literature sources relevant to the research topic. This approach was chosen because the research aims to conceptually analyze the philosophical dimensions of religious organizational communication in preventing drug trafficking in North Jakarta. The focus of the research is not directed at collecting empirical data in the field, but rather on reviewing and synthesizing various relevant scientific literature to build a comprehensive understanding of the problem under study. Data sources consist of primary and secondary data. Primary data includes books, scientific journal articles, and research findings discussing communication philosophy, organizational communication, religious communication, and drug abuse prevention. Additionally, official government documents, particularly the National Narcotics Agency policy on the Prevention and Eradication of Drug Abuse and Illicit Trafficking (P4GN), are used as references in understanding national policy. Secondary data are obtained from research reports, scientific proceedings, and various academic publications that support the discussion.

Data collection techniques were conducted through documentation studies by identifying, inventorying, and reviewing various literature sources relevant to the research focus. Next, the data were analyzed using qualitative content analysis through the stages of data reduction, categorization, interpretation, and drawing conclusions. The analysis focused on three main dimensions of communication philosophy: the ontological dimension, which discusses the nature of religious organizational communication; the epistemological dimension, which explains the process of conveying and constructing knowledge; and the axiological dimension, which examines the values and purposes of communication in building public awareness to prevent drug abuse. Data validity was maintained through source triangulation by comparing various scientific references and official documents to obtain a valid, consistent, and academically accountable interpretation. The results of the analysis were then synthesized to formulate the conceptual contribution of religious organizational communication in strengthening social resilience against the threat of drug trafficking.

RESULTS AND DISCUSSION

The Nature of Communication within Religious Organisations from a Philosophical Perspective

Etymologically, the term 'communication' derives from the Latin *communicare* or *communis*, meaning 'to make common', that is, to create a shared understanding between the sender and the receiver of a message (Subanda et al., tt.). From the perspective of modern communication science, communication is a dynamic process involving symbols, language, culture, and social context that influence how individuals and groups perceive reality. Meanwhile, according to Everett M. Rogers, communication is the process by which

an idea is transferred from a source to one or more recipients with the aim of influencing or changing behavior (Oktarina & Abdullah, 2017). Similarly, Stephen W. Littlejohn explains that communication is the process of creating meaning through symbolic interactions between people (Yohana & Saifulloh, 2019). Meanwhile, Robert T. Craig views communication as a social practice that shapes the reality of life (Nurhadi, 2017). For Craig, communication is not merely an instrument for exchanging information, but a process that produces identity, norms, culture, and social relationships.

These views demonstrate that communication is a transformative process because it can shape how people understand themselves, others, and their social environment.

In an organizational context, communication has a broader function than interpersonal communication. Organizations cannot function without communication because all activities, from coordination, decision-making, information distribution, conflict resolution, and the formation of organizational culture, occur through communication processes. Organizational communication is the process of exchanging messages that occurs both inside and outside the organization to effectively achieve common goals. Through communication, organizations build institutional identity, build trust, strengthen member commitment, and forge relationships with the community as stakeholders. Therefore, organizational communication not only functions as an administrative instrument, but also becomes a mechanism for forming organizational culture and social legitimacy.

Religious organizations are a form of social organization based on religious values and aimed at fostering the spiritual, moral, and social well-being of the community. In contrast to business organizations that are oriented towards economic profit and political organizations that are oriented towards power, religious organizations make religious values the basis for all their activities. The function of religious organizations is not limited to conducting religious services, but also encompasses education, social services, community empowerment, family strengthening, and advocacy on various social issues. Therefore, communication within religious organizations has a normative character because it is directed at transforming religious values into individual behavior and social life.

Communication within religious organizations is a process of conveying messages oriented towards building moral awareness, internalizing religious values, and social transformation. Communication is not only aimed at conveying information about the organization's activities but also at building character, strengthening social solidarity, and fostering collective responsibility for various societal issues. From the perspective of da'wah communication, religious messages are conveyed through persuasive, educational, dialogical, and participatory approaches so that the community not only understands religious teachings but is also encouraged to implement them in their daily lives.

The nature of religious organizational communication becomes more profound when examined through a philosophical perspective. Philosophy is an attempt to think radically, systematically, critically, and reflectively to discover the essence of reality (Santosa, 2025). In communication studies, philosophy questions how communication

occurs and why it is necessary, how knowledge is constructed through communication, and what values should be realized through these communication activities. Thus, the philosophy of communication provides a conceptual foundation that explains communication as an activity with ontological, epistemological, and axiological dimensions.

Ontologically, communication is an inseparable part of human existence (Albadri dkk., 2023). Humans are essentially social beings who can only develop themselves through interactions with others. In Aristotle's view, humans are *zoon politikon*, creatures who naturally live in communities. Human existence gains meaning through social relationships built with others. Therefore, communication is a basic need that enables the formation of a shared life, solidarity, and social cooperation. In religious organizations, communication serves as a means of building a collective identity based on shared religious values, thus creating a sense of belonging to the organization and society.

From an epistemological perspective, communication is the primary means of the formation and dissemination of knowledge (Ronda, 2018a, 2018a). Knowledge does not arise in isolation, but develops through a process of dialogue, reflection, argumentation and the exchange of experiences. This perspective is in line with the thinking of Jürgen Habermas, who regards communication as a 'communicative action' aimed at achieving mutual understanding. Habermas emphasises that ideal communication is not based on domination or manipulation, but rather enables every individual to participate rationally in building a shared understanding. Within religious organisations, dialogical communication serves as a means of community education through *da'wah*, religious studies, discussions, family guidance, and various empowerment activities aimed at enhancing the quality of knowledge whilst fostering moral awareness.

From an axiological perspective, communication always encompasses a dimension of values and ethical objectives (Khairinnahda dkk., 2026). Communication cannot be separated from the question of the benefits it brings to human life. Good communication is not merely communication that effectively conveys a message, but also communication that fosters justice, peace, respect for human dignity, and the common good. Within religious organisations, the axiological dimension is realised through the promotion of the values of honesty, responsibility, compassion, solidarity and social concern. Consequently, communication within religious organisations has a different orientation to communication that merely pursues persuasive effectiveness or pragmatic interests.

This perspective has a strong foundation in Islamic teachings. The Qur'an emphasises that communication must be conducted wisely, courteously and persuasively, as Allah the Almighty states: *"Invite (people) to the way of your Lord with wisdom, good instruction, and argue with them in the best possible way."* (Quran 16:125).

Communication, as described in the verse above, is an educational process that prioritises wisdom, setting a good example, and respect for human dignity. Wahbah az-Zuhaili, in *Tafsir al-Munir*, explains that this verse forms the basis of Islamic communication ethics, which emphasise the use of methods suited to the character of the listener, the persuasive delivery of messages, and respect for human reason and dignity (Arif, 2026). Furthermore, the principles of Islamic communication are also reflected in the

concepts of *qaulan sadīdan* (truthful speech), *qaulan ma'rūfan* (kind speech), *qaulan layyinān* (gentle speech), and *qaulan balighan* (effective speech), which illustrate that the quality of communication is measured not only by the success in conveying a message, but also by the moral values it embodies.

The essence of communication within religious organisations ultimately lies in their ability to transform religious values into tangible social action. Religious organisations do not merely convey normative teachings, but foster collective awareness through education, setting a good example, dialogue, and community empowerment (Efrizal dkk., 2026). In the context of preventing the circulation of drugs, communication by religious organisations serves as a means of character-building, strengthening family resilience, and fostering a social culture that rejects drug abuse. Through communication grounded in these philosophical values, religious organisations are able to adopt a preventative approach that not only changes individual behaviour but also sustainably strengthens the moral and social resilience of the community.

The Philosophical Dimensions of Communication in the Prevention of Drug Trafficking

Drug trafficking and abuse are issues that are not only related to legal violations, but also touch upon philosophical dimensions concerning human nature, morality, freedom and social responsibility (Efrizal dkk., 2026). Therefore, drug prevention efforts cannot be understood merely as law enforcement activities, but rather as a process of raising public awareness through communication that is oriented towards ethical and humanitarian values.

From the perspective of the philosophy of communication, the success of drug prevention depends on communication's ability to transform knowledge, shape moral awareness, and encourage behavioural change in both individuals and society. According to Jürgen Habermas's Theory of Communicative Action, communication is a dialogical process aimed at achieving mutual understanding and forming consensus based on communicative rationality (Aryanto & Sitorus, 2025a). Through open, participatory communication free from domination, individuals can build a shared awareness of the values that underpin social action. The philosophy of communication regards communication as an activity that encompasses ontological, epistemological and axiological dimensions (Ronda, 2018b). These three dimensions provide a conceptual framework for understanding how communication plays a role in preventing drug abuse and trafficking. A philosophical approach is important because drug abuse is, in essence, a manifestation of a crisis of meaning, weak self-control, and a decline in the quality of the values that guide the lives of individuals and society.

1. The Ontological Dimension: The Nature of Humanity and the Threat of Drugs

Ontology is a branch of philosophy that examines the nature of being or reality. In the context of communication, ontology questions the nature of human beings as creatures who communicate and live within social relationships. According to Aristotle, human

beings are *zoon politikon*, that is, creatures who by nature live together with others within a community. Human existence derives its meaning through social relationships built upon shared values, norms and responsibilities (Anshori, 2018).

From this perspective, drug abuse is viewed not only as an unlawful act, but also as a threat to human existence. According to Viktor E. Frankl, human existence is characterised by the freedom to choose one's attitude and the responsibility to give meaning to one's life (Arroisi, 2021). Drug dependence reduces an individual's capacity to make conscious and responsible choices, thereby hindering the realisation of the meaning of life. Furthermore, drugs damage physical and mental health, impair the ability to think rationally, undermine productivity, and destroy social relationships within families and communities (Suyono dkk., 2026b). Therefore, drug prevention communication must be directed towards efforts to raise awareness of the nature of human beings as creatures endowed with human dignity and the responsibility to look after themselves and their social environment.

From an Islamic perspective, the essence of humanity as honoured beings is affirmed in the words *of Allah the Almighty: "And indeed, We have honoured the children of Adam..."* (Quran 17:70).

Human dignity is reflected in the gifts of reason, freedom of choice, moral responsibility, and the trust placed in humanity as stewards of the earth (Kurniawan & Pulungan, 2026). Therefore, human beings have a duty to safeguard themselves, their reason, their souls and their behaviour so that they remain in accordance with the values of Sharia. Any form of action that impairs the functioning of reason, health or human dignity including the misuse of narcotics is contrary to the purpose of human creation and the fundamental principles of Islamic teachings. Furthermore, this verse indicates that human beings hold a noble status; consequently, any behaviour that damages the mind, health, or life is contrary to the purpose of their creation.

2. The Epistemological Dimension: Communication as a Process of Knowledge Formation

Epistemology examines how humans acquire knowledge and how that knowledge is constructed and communicated. From a communication perspective, knowledge is not merely transferred from the communicator to the recipient, but is constructed through dialogue, experience, reflection and social interaction (Fuadi et al., 2025). Communication is the primary means of shaping public opinion on an issue, including drug abuse.

According to Jürgen Habermas, ideal communication is a communicative action aimed at achieving mutual understanding (Aryanto & Sitorus, 2025b). Knowledge gained through dialogue is more effective at raising awareness than coercive or manipulative forms of communication. This perspective emphasises that education on the dangers of drugs will be more effective if carried out through participatory communication that involves the community as active participants, rather than merely as the objects of socialisation.

Within the context of religious organisations, the epistemological dimension is realised through various educational activities such as *da'wah*, religious studies, *majelis taklim*, youth development, family education, and discussions on Islam that integrate

religious values with contemporary social issues (Aisyah dkk., 2021). Such communication not only conveys information regarding the medical or legal effects of drugs, but also provides an understanding of the moral, spiritual and social consequences of drug abuse.

Through a dialogical communication process, the community gains comprehensive knowledge, enabling them to develop critical thinking skills regarding various forms of negative influence, including propaganda and incitement to drug abuse. Thus, communication by religious organisations functions as a process of intellectual empowerment that strengthens the community's social and religious literacy.

3. The Axiological Dimension: Communication as Value Transformation

Axiology is a branch of philosophy that examines the values and purposes of an action. Louis O. Kattsoff explains that axiology is a branch of philosophy that addresses the theory of value, particularly in relation to ethics and aesthetics (Hosnan & Warits, 2017). In the philosophy of communication, the axiological dimension regards communication as an activity that must bring benefits to human life. Communication is assessed not only on the basis of the effectiveness of message delivery, but also on its ability to foster justice, solidarity and social welfare.

One of the negative impacts of the development of digital technology is the weakening of authoritative facts and the increasing dominance of opinion in the public sphere, so that the dissemination of information is often no longer based on truth, but rather on perceptions, emotions, and certain interests (Mastori dkk., 2025).

In the context of drug prevention, communication by religious organisations serves an axiological function as it is oriented towards character building, the strengthening of ethics, and the internalisation of religious values. Values such as honesty, responsibility, discipline, compassion, social concern, and respect for life form the foundation that can build an individual's resilience against the influence of drugs. In other words, communication within religious organisations is a process of value transformation that links knowledge with concrete action. This perspective is in line with the objectives of Islamic law (*maqāṣid al-syarī'ah*), particularly the principles of *ḥifẓ al-naḥs* (preserving life) and *ḥifẓ al-'aql* (preserving reason). Drug abuse runs counter to both of these objectives, as it threatens the safety of the soul whilst simultaneously impairing the function of reason as the primary instrument through which humans fulfil their responsibilities (Atifah et al., 2026). Therefore, communication from religious organisations not only conveys the prohibition against drugs, but also raises awareness of the importance of safeguarding one's health, sanity and life as a trust from Allah the Almighty.

The Qur'an emphasises the importance of guarding oneself against all forms of self-destructive behaviour: "*And do not throw yourselves into destruction.*" (Surah Al-Baqarah [2]: 195). M. Quraish Shihab, in his Tafsir Al-Mishbah, explains that the prohibition against "casting yourselves into destruction" encompasses all actions that threaten human safety, health, honour and future (Tamrin, 2026). This verse also provides an ethical foundation that every individual has a duty to protect themselves from behaviour that threatens their safety and future. Thus, communication within religious organisations serves as a means of

internalising values that encourage individuals to make decisions based on moral considerations and social responsibility.

Based on these three dimensions, communication by religious organisations can be understood as a philosophical praxis that is, communication that integrates knowledge, values and action within society. Communication does not stop at disseminating information about the dangers of drugs, but becomes a process of shaping collective awareness capable of strengthening social resilience. Through da'wah, education, family guidance, youth empowerment and social services, religious organisations foster a culture that regards drugs as a threat to human dignity and the sustainability of community life.

The Relevance of Communication by Religious Organisations in Strengthening Social Resilience against the Circulation of Narcotics

Social resilience is the ability of individuals, families, communities and societies to face, adapt to and recover from various threats that can disrupt the continuity of social life (Tamrin, 2026). From a development perspective, social resilience is measured not only by a society's ability to overcome conflict and crisis, but also by its collective capacity to maintain values, norms, solidarity, and the quality of life together.

The circulation of narcotics is one threat that can weaken social resilience because it leads to increased crime, damaged family relationships, decreased community productivity, and a loss of social trust. Therefore, drug prevention efforts require an approach that focuses not only on law enforcement but also on strengthening social capital through communication that builds collective awareness and shared responsibility (Sayuti dkk., 2024). Trust is the primary foundation that strengthens solidarity and encourages community participation in resolving various social issues. Religious organizations are institutions with high social capital because they are built on religious values, emotional bonds between members, and strong moral legitimacy within the community. Therefore, communication within religious organizations has a significant capacity to strengthen social resilience by fostering a collective culture that rejects drug abuse and trafficking.

Communication within religious organizations gains social legitimacy because the messages conveyed originate not only from institutional authority but also from moral and spiritual authority. Religious figures, clerics, priests, pastors, monks, and other religious leaders are viewed as highly credible, making their messages more readily accepted than formal, bureaucratic communication. According to source credibility theory, communication effectiveness is strongly influenced by the level of public trust in the communicator (Aliyah & Ismail, 2024). The higher the communicator's credibility, the greater the opportunity for attitudinal and behavioral change.

In da'wah, credibility depends not only on speaking ability but also on integrity and exemplary behavior. In his article, Mastori emphasized that transformative da'wah must be able to build public awareness and encourage social change based on sharia values (Widoyo dkk., 2025).

The relevance of religious organizational communication is strengthened when linked to its social educational function. Religious organizations not only conduct ritual

activities but also carry out various educational activities such as religious studies, sermons, religious schools, family development, youth development, social services, and community empowerment. All of these activities serve as communication channels that enable the ongoing internalization of moral values. Through educational communication, the public gains knowledge about the impacts of drug abuse from health, legal, social, and religious perspectives. This knowledge then develops into moral awareness that encourages individuals to stay away from drugs and participate in creating a healthy social environment.

From a communication philosophy perspective, religious organizations not only convey information but also transform values (Ali, 2025). This transformation occurs through a process of dialogue, role modeling, habituation, and social support, enabling society to internalize religious values into daily behavior. Such communication has a transformative character because it influences not only the cognitive aspect but also the affective and conative aspects of individuals. Therefore, the success of religious organizational communication is measured not only by the number of outreach activities carried out, but also by the formation of a social culture that rejects all forms of drug abuse.

In the context of Indonesian society, religious values have a significant influence on the formation of social norms. Religious teachings emphasize the importance of safeguarding life, reason, family, and social order as part of human moral responsibility. In Islam, this principle is reflected in the concept of *maqāṣid al-syarī'ah*, specifically *ḥifẓ al-nafs* (protecting the soul) and *ḥifẓ al-'aql* (protecting the mind) (Fikri et al., 2026). Drug abuse contradicts both principles because it damages health, diminishes the ability to think rationally, and threatens the continuity of social life. Therefore, communication through religious organizations is highly relevant in raising awareness that avoiding drugs is part of implementing religious teachings and humanitarian responsibility. In this context, Da'wah essentially does not only convey Islamic values, but also forms awareness and drives social change based on faith, sharia and morals (Mastori, 2022).

The Quran emphasizes the importance of cooperation in achieving goodness through the words of Allah SWT: "*And help one another in righteousness and piety, and do not help one another in sin and transgression.*" (Quran 5:2).

In Tafsir al-Munir, al-birr Wahbah az-Zuhaili explains that (virtue) encompasses all deeds that benefit both individuals and society, while *al-taqwā* is the attitude of safeguarding oneself from all forms of Allah's prohibitions (Sapar, 2026). This verse demonstrates that drug prevention is a collective responsibility of all elements of society. In this context, the use of social media as a means of Islamic communication can expand the reach of education and preaching, especially to the younger generation, so that drug prevention messages can be conveyed more effectively and can build collective awareness (Safar dkk., 2021).

In this context, religious organizations act as mediators connecting individuals, families, communities, and the state in building cooperation to create an environment free from drug abuse. Thus, communication within religious organizations serves as a medium

for strengthening community participation in supporting the Prevention and Eradication of Drug Abuse and Illicit Trafficking (P4GN) program.

The relevance of communication within religious organizations is also evident in their ability to build family resilience. Various studies show that the family is the primary social environment that shapes an individual's character, personality, and behavioral patterns. Weak communication within the family is often a factor that increases adolescents' vulnerability to drug abuse. Religious organizations, through family development programs, counseling, premarital education, and parenting education, can strengthen the quality of communication within families, creating more open, harmonious, and supportive relationships. Strong family resilience ultimately serves as a primary bulwark against the negative influence of drugs. This is in line with the structural da'wah approach which emphasizes the importance of strengthening social institutions, especially the family, as a foundation in preventing various forms of deviant behavior in society (Widoyo & Arifin, 2024).

In addition to families, religious organizations also play a crucial role in building community resilience. Youth activities, mosque organizations, religious study groups, study groups, social communities, and community service activities create spaces for positive interactions that strengthen social solidarity (Wahyuninto, 2025). The existence of an active community that cares about environmental issues will increase social control over various deviant behaviors, including drug abuse and trafficking.

From the perspective of social control theory, the stronger an individual's bond with family, community, and social institutions, the less likely they are to engage in deviant behavior. Hirschi explains that social bonds consist of four main elements: attachment (emotional ties to family, teachers, religious figures, and the environment), commitment (commitment to positive goals), involvement (involvement in beneficial activities), and belief (belief in social norms and values) (Rahmajati & Anganthi, 2018).

In the context of North Jakarta, characterized by its urban society with high mobility and diverse social complexities, communication between religious organizations becomes increasingly relevant. Urbanization, population heterogeneity, economic disparity, and high levels of social interaction present unique challenges to drug prevention efforts (Subanda dkk., t.t.). Religious organizations can serve as community communication hubs, bridging various social groups through a dialogical, educational, and participatory approach.

Synergy between religious organizations, the National Narcotics Agency, local governments, educational institutions, and civil society allows for the development of a collaborative communication model that is more effective than approaches that rely solely on law enforcement. Based on this description, communication with religious organizations has strategic relevance in strengthening social resilience against drug trafficking. Communication built on religious values not only increases public knowledge but also fosters moral awareness, strengthens social capital, increases public participation, and creates a collective culture that rejects drug abuse. Furthermore, strengthening communication with religious organizations needs to be positioned as an integral part of a

national, community based drug prevention strategy, so that social resilience can develop sustainably in the face of various threats to community life.

CONCLUSION

This study demonstrates that communication within religious organizations extends beyond information dissemination, functioning as a value-based mechanism for cultivating moral awareness, shaping collective behavior, and strengthening community resilience against drug trafficking. From a philosophical perspective, religious organizational communication is grounded in interconnected ontological, epistemological, and axiological dimensions that position communication as a process of value transformation through education, dialogue, preaching, and exemplary conduct. These findings contribute to the theoretical development of organizational communication by integrating communication philosophy with faith-based approaches to drug prevention.

The study also highlights the strategic role of religious organizations as trusted social institutions capable of supporting the Prevention and Eradication of Drug Abuse and Illicit Trafficking through humanistic and participatory communication. Strengthening collaboration among government agencies, the National Narcotics Agency, educational institutions, and religious organizations is therefore essential for advancing prevention strategies that prioritize character development, moral values, and social resilience alongside law enforcement. Future research should empirically examine the effectiveness of this philosophical communication model across diverse religious and socio-cultural contexts to enhance its applicability and policy relevance.

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