

Institutionalising Values and Norms at the Rehabilitation Centre of the National Anti-Narcotics Agency

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The National Anti-Narcotics Agency (BNN) Baddoka Rehabilitation Centre sees the planting of values and norms as being significantly more effective when adjusted to the needs of each client. Through the BNN Baddoka Rehabilitation Centre, which was appointed as the object of the research material, the researchers want to determine the process of institutionalising values and norms for clients at the centre. The researchers interviewed clients and managers of the BNN Baddoka Rehabilitation Centre, as well as other parties related to the Rehabilitation Centre, such as internal and external stakeholders, and distributed questionnaires to six rehabilitation centre clients regarding how changes occurred before and after the client was in the rehabilitation centre. The results showed that there had been a significant change in behaviour since the client was in the rehabilitation centre. In the rehabilitation centre, the application of values and norms was carried out by means of an initial examination of the client. This test is useful to determine to what extent an addictive substance is able to affect the client. If it is known, the rehabilitation centre will arrange any programs according to the client's needs.

Keywords: *Rehabilitation centre, Norms, Values, Institutionalising*

INTRODUCTION

According to the 2018 survey data conducted by the National Anti-Narcotics Agency (BNN) in collaboration with the UI Research Centre, the prevalence rate of drug users in Indonesia was 2.4 per cent of the Indonesian population. The distribution and abuse of drugs is increasingly a cause for concern, and has penetrated most aspects of community life. Approximately 80 per cent of drug addicts are from the younger generation, specifically aged 12 to 25 years (Badan Narkotika Nasional, 2018).

The BNN Baddoka Rehabilitation Centre in Makassar is one of the technical implementing units within the BNN of the Republic of Indonesia. The BNN Badokka is led by a Head, who reports to the Deputy for Rehabilitation of the BNN. The BNN Badokka has the task of carrying out the rehabilitation of abusers and/or addicts to narcotics, psychotropics, and other addictive substances, facilitating the development of rehabilitation methods and enhancing the competence of human resources in the field of rehabilitation, as well as compulsory reporting services.

Between 2015 and 2019, the number of drug users who underwent the rehabilitation process at the rehabilitation centre was consistently in the range of three hundred people, according to the target output targeted for the BNN Baddoka centre, except in 2016, due to a decrease in the budget from the central BNN. In 2015, there were 315 clients; in 2016, there were 251 clients; in 2017, there were 313 clients; in 2018, there were 304 clients; and in 2019, there were 305 clients. During the rehabilitation process, these clients are grouped into six groups, which are tailored to their therapy and rehabilitation needs.

The first group of drug users comprised those who are not dependent or were referred to as 'non-dependent drug users'. The second group of drug users comprised those who consume drugs by injection or were referred to as 'injecting drug users'. The third group of addicts was comprised of 'dependent drug users'. The fourth group of drug users were those who are acutely intoxicated or were referred to as 'acutely intoxicated drug users'. The fifth group of drug users were those with symptoms of withdrawal or were referred to as 'drug user in withdrawal'. Lastly, the sixth group of drug users were those in the recovery period or were referred to as 'drug user in recovery' (Badan Narkotika Nasional Republik Indonesia, 2017).

These six categories of drug users must receive correct and appropriate rehabilitation services to recover them from substance dependence. Those assigned to be treated at the BNN Badokka are hereinafter referred to as 'clients'. The word 'client' is a term used by the BNN Badokkato to refer to all drug users who undergo rehabilitation services at the BNN Baddoka Rehabilitation Centre.

Considering that the main attack effect of drugs is the physical health of the victim, medical services are very important. The medical services referred to are health services to support the



health of drug abusers or addicts who are treated at the Baddoka Rehabilitation Centre. The facilities and infrastructure to support these medical services includes laboratory facilities, pharmacy, physiotherapy, general clinic, dental clinic, internal medicine clinic, neurology clinic, psychiatric clinic, Electroencephalography (EEG) room, Electrocardiogram (EKG) room, radiology room, operating room, ICU room, and emergency room (ER). Meanwhile, the social-psychological services in question include the psychological, religious, and music therapy counselling services (Badan Narkotika Nasional, 2018).

The BNN Baddoka Rehabilitation Centre considers that instilling values and norms is much more effective when adjusted to the needs of each client. The problems of each individual are different from other individuals. Therefore, the handling is adjusted to the needs of each individual. Anthony Giddens said that individuals do not only depend on each other, but also on the context of social interactions. Therefore, a geography technique or approach is needed (Giddens, 2010). Understanding each client's diverse service needs is part of a geography-mass approach, which helps the BNN understand the behaviours, problems, and services needed that are appropriate for each client.

Through the BNN Baddoka Rehabilitation Centre, which was appointed as the object of the research material, the researchers want to determine the process of institutionalising values and norms for clients at the BNN Baddoka Rehabilitation Centre. The BNN and clients are agents who interact in a concept of power, which is embodied in the form of a system of values and norms. On the one hand, the BNN Baddoka Rehabilitation Centre has the duty and authority to formulate policies and determine the values and norms that must be used as standards for rehabilitation services, and on the other hand, clients are obliged to comply with them by internalising these values into their reflective-discursive-practical awareness.

RESEARCH METHODS

Through this descriptive qualitative research supported by questionnaire data, the researchers interviewed several informants. The informants referred to in this study include clients and managers of the BNN Baddoka Rehabilitation Centre, as well as other parties related to the rehabilitation centre, such as internal and external stakeholders. The manager of the Baddoka Rehabilitation Centre is also referred to as 'the working team', which includes the Head of the Administrative Subdivision, the Head of the Medical Section, the Head of the Social Section, health workers, counsellors, psychologists, clergy, and administrative personnel. This 'working team' or 'Rehabilitation Centre Manager' is also categorised as an 'internal stakeholder'. Meanwhile, the 'external stakeholder' category includes the client's parent or guardian and the BNN Mentoring Home. In this study, apart from conducting interviews, the researchers also distributed research questionnaires to six randomly selected clients of the rehabilitation centre.

This research, which took place in 2020, is located at the BNN Baddoka Rehabilitation Centre in Makassar City within South Sulawesi, Indonesia.

RESULT AND DISCUSSION

Values

Value can be defined as something that is considered valuable in human life, such as what is considered good or bad, worthy or not worthy, right or wrong, important or insignificant, beautiful or not beautiful, and grows organically in empirical reality.

The meaning of value and value function, in the end, can vary according to the context of need. The BNN Baddoka Rehabilitation Centre has a pocketbook, as a standard rehabilitation service for addicts and victims of drug abuse. In this pocketbook, there are standard values that are considered positive and must be achieved for the benefit of the rehabilitation client. There are at least two standard values: medical, and social. These medical and social values must be firmly upheld, understood, implemented or practiced, and obeyed and maintained in the daily life practices of the clients. The values that are considered positive and recommended by the rehabilitation centre become the standard of behaviour for clients. However, at the same time, the rehabilitation centre, as the technical implementation unit of the BNN must also comply with medical service standards, so as not to violate human rights, the Law, or to prevent the occurrence of mal practices. Values will follow both the client and the rehabilitation center itself, as Dr. Firmansyah as the chairman of the BNN explained:

“..... To see the condition of the client's evaluation during the medical phase, a re-assessment will be carried out, which is carried out by 6 professions, including doctors, nurses, psychiatrists, psychologists, indation (assessment counselors), mental guidance. There are 6 assessments carried out to assess the client's condition during the medical phase, and to evaluate the development during medical rehabilitation, and to determine later whether the results of this assessment will be held to the conference results to determine whether the client will be in the short term, or what program. they got. From the results of the assessment, this will become a reference for social rehabilitation in placing clients. These 6 disciplines will judge them to the next level...” (Dr. Firmansyah, 24/07/2020).

In the application of values and norms, it is necessary to conduct an initial examination of the client, which is carried out by experts in their respective fields. This test is useful to determine to what extent an addictive substance is able to affect the client. If it is known, programs are developed in accordance with the needs of the client. To measure the level of handling needs, it is important to note that each client has different handling needs according to the results of the assessment that has been implemented, and the program provided by the rehabilitation centre for each client will not receive the same service as others, according to the client's unique condition. The client's condition can be seen from the test process carried out, according to the

established procedures. Therefore, in this case, there needs to be countermeasures against the abusers of addictive substances, in an effort to cure clients from a high sense of dependence upon addictive substances, as stated by the head of the BNN Badokka Rehabilitation Centre, Dr. Firmansyah, said:

“....Where in the stabilisation phase, there has been an introduction to the program and the introduction of values and norms. Starting from religious norms, social norms, where in this phase learning has begun to be applied. To continue to the next program” (Dr. Firmansyah, 24/07/2020).

Mentally coaching a person is carried out since childhood, with all the experiences that one goes through, whether consciously or unconsciously, becoming a source of the elements that are incorporated into a person's personality. Among the elements that will determine the personality style are the values taken from the environment, especially the family itself. The values in question are religious, moral, and social values. If you develop many religious values in your childhood experience, your personality will have good elements. On the other hand, if the values one receives are far from religion, the elements of one's personality will be far from religious and will be shaken. The positive values that are fixed and unchanging are religious values, while social and moral values that are not based on religion will often change according to the development of society itself. Therefore, a mentality that is only built up from social and moral values, which may change and shake, will lead to mental shock.

Deviations in the group, society or social environment usually cause various reactions and attitudes. Everything depends on the degree or quality of the deviation, and its appearance also depends on the expectations and demands imposed by the social environment. Therefore, social norms are compulsive. The social reactions include admiration, praise, respect, charm, sympathy, indifference, jealousy, fear, rejection, disgust, punishment, hatred, intense anger, and concrete actions.

The complexity of these reactions can be expressed as discussion-toleration, namely the subject's and quantitative expressions of the deviations (pathological behaviour), as well as people's willingness to accept or reject these deviations. In other words, discussion-toleration is a comparison of the behaviour of an object that looks sociable with the willingness of the social environment to tolerate it.

In social pathology, addictive substance abuse is considered a mental disorder, which is a diagnostic and statistical manual of the mental disorder (DSM) perspective. In the existence of significant clinical disorders in the form of a syndrome or behaviour and psychological patterns, these clinical symptoms cause 'suffering' or distress, which can include pain,

discomfort, and organ dysfunction. In addition, it also causes symptoms of ‘disability’ in activities of daily life, which are usually needed for self-care and survival.

According to Kartono (2001), mental disorders are caused by a failure to react adaptation mechanisms of mental or mental functions to external stimuli and tensions resulting in dysfunction or structural disorders in one part, one organ or psychiatric system. (Kartono, 2001). The mental disorder is a totality of unity rather than a pathological mental expression of social stimuli combined with other secondary causative factors (Burlian, 2016).

Fast-paced social change is a very dynamic organic process, which causes a lot of instability and a lack of agreement between each community member regarding the pattern of daily life. This has resulted in many individuals and groups using arbitrary and anarchistic problem-solving methods. The institutions of social organisations that are supposed to regulate and serve the needs of the community are not controlled, then become pathological psychologically or socially. All of this is essentially a side effect of modernisation and the times.

Types of Value and Their Cultivation

According to Notonegoro (Setiadi & Kolip, 2011), values can be divided into three types, namely:

Material Value

Material value includes the various conceptions of everything that is useful for the human body. For example, the value of good or bad or the price of an object, as measured by certain measuring instruments, such as money or other valuable objects. As stated by the Mayor on Duty (MOD) of the social rehabilitation centre, the rehabilitation centre also provides value planting in the form of how to train skills to create works of art:

“...in this rehabilitation center, clients are taught about artistic creativity, to train artistic creativity. In addition, where their daily activities are structured and scheduled according to the center's program SNA activities are to foster togetherness, kinship, and togetherness values. basic seminars (educational therapy) which are given in the stabilization phase, where the material is addiction, oral health, recovery, about physical ailments...” (Sandi, 20/08/2020).

The BNN Baddoka Rehabilitation Centre tries to provide effective learning for its clients by providing educational materials that clients can use at a later time. One of them is art creativity; that is, one is encouraged to make various handicrafts that they can sell to make money to continue their lives outside the centre. In addition, the education provided by the rehabilitation center is not only useful for them when they return to society, but as a means for them not to

remember their previous experiences with addictive substances. The goal is that the busier a person is, the person will not remember their past and are not reminded of drugs. This activity also serves to make them aware that there are other positive activities they can do besides using drugs.

In this material value, it is taught to fill spare time with useful things. In addition, there are many new knowledges that they can be obtained, as well as exploiting their skills in works of art. Whether in the form of crafts, music, farming or so on. Apart from knowledge, they can use their work to earn money in a lawful way, without harming others and themselves.

Vital Values

Vital values includes the various conceptions related to everything that is useful for humans in carrying out numerous activities. An object will be assessed for its usefulness. For example, sand will be valuable because it is used for building construction. However, when the sand is in a certain desert, it is of no value because the sand there is useless. At the Social Rehabilitation Centre, they were also taught how to manage themselves in their social environment, as said by Nur, as the head of the Social Rehabilitation section:

“...In the house there are various program activities, mental coaching activities, there is a coordinator, mental coaches, operations where each has a coordinator. Besides psychologists, there are also coordinators, therapeutic activities, family dialogue activities, and several moving class activities, where each activity has a coordinator to coordinate these activities” (Nur, 24/07/2020).

At the BNN Badokka Rehabilitation Centre, they were also taught how to manage themselves, from managing their emotions to managing their time. Not only that, but many other concepts were also taught at the hall, including mutual cooperation, helping each other, encouraging each other, and so on.

Public opinion maintains that the lives of individuals who are rejected by society are ultimately unhappy. The feeling of happiness and the ability to adapt to the conditions of the social environment by a sociopath individual, qualitatively depends on their personal attitude towards themselves, namely in the process of self-cultivation and self-determination or self-definition.

Therefore, in this case, the values and vital values serve to create the idea that those clients who are carrying out rehabilitation are able to return to society and are able to mingle and also be able to adapt to the benefit of the community itself. The labeling given by society that justifies themselves as criminals, makes clients themselves feel inferior. They consider themselves useless, and despicable. Thus, they are still falling for the doctrines that can make them further dependent upon drugs. Therefore, with this vital value, the rehabilitation centre hopes that

clients will begin to be confident in themselves and be able to blend into society again without depending on drugs or addictive substances.

Spiritual Value

Spiritual value includes the various conceptions concerning everything related to human spiritual needs, such as:

The Value of Truth

The value of truth comes from the ratio or human reason. For example, something is considered right or wrong because human reason has the ability to provide an assessment, as stated by the head of the BNN Badokka Rehabilitation Centre:

“...In order to adapt them to each phase, in detoxification we haven't really provided other education because they have to be given awareness beforehand to accept the conditions [for why] they are in rehabilitation. Where at this detox stage, they have to adapt to the habits that exist in the rehab hall that is here; the norms and values that have been implanted in the rehabilitation centre” (Dr. Firmansyah, 24/07/2020).

Mental health is a state of mind that is always in a state of calm, safety, and serenity. The effort to find the inner calm can be achieved through recognition or the complete surrender to God. Religion is a form of behaviour that greatly affects a person's daily life. On the basis of belief in religious teachings, someone will try to change and behave in accordance with religious teachings. Therefore, it is not surprising, if the teachings of different religions and beliefs cause individuals to behave differently in accordance with the teachings of their religion. Then, in this case, the value of truth is a value that can come from religion.

The Value of Beauty

The value of beauty comes from the element of feeling. For example, the attractiveness of an object, so that the value of the attraction or charm attached to the object is appreciated, specifically in terms of the value of beauty taught and instilled in clients at the BNN Badokk Rehabilitation Centre, where the head of the centre stated:

“...The next process, namely the stabilisation process, [is] where this process has begun to introduce values and norms, and here, there is already an introduction to the program. They really have a

daily activity, so they start scheduled from waking up until they are all scheduled to sleep...” (Dr. Firmansyah, 24/07/2020).

The beauty value referred to above is how the lives of clients are arranged in such a way as to change the client’s lifestyle, which was previously unstructured, to become more structured. Apart from their daily activities, which are arranged in such a way as to become a better person, there are also changes in dress, acting, politeness, and so on. For example, at the social rehabilitation centre, since clients enter and join in, the pattern of using clothes improves little by little. Where in the past, those who wore messy clothes or wore clothes that were uncomfortable to see, since joining the hall, they would be given clothes that they deserved and that would be beautiful to look at, where they are taught to be neat, clean, and fragrant. This is one way of showing that the clients who are at the centre have started to show that they want to get well and recover.

Moral Values

Moral values are rooted in the elements of the will, especially in human behaviour between the judgments of actions that are considered good or bad, and noble or despicable, according to the prevailing order within the social group. As stated by one of the staff at the Balai — Mrs. Nur, as the Head of the Social Rehabilitation section — there are rules that have been set for clients that must be fulfilled and should not be violated:

“...There is an emphasis on norms or rules for clients, norms or values that must be obeyed in the home. Where every house has a name of norms that must be fulfilled by every resident (client).

- 1. The norm of honesty, [where] every client must have honesty.*
- 2. Responsibility, where each client must be responsible for himself.*
- 3. Emotion, [where] the client must be able to control the emotional changes that occur [with]in the client itself...” (Nur, 24/07/2020).*

The same thing was also expressed by Saldi, the Program Manager of the BNN Baddoka Rehabilitation Centre, who expressed how to apply moral values to clients:

“...The core values contained in honesty. Something of value order that is not written but always exists in every client or resident who comes, in Baddoka rehab hall there are clothes on it. Where under the clothes there is the word ‘honesty’, as a sign that you have to come here to see honesty, and honesty is not the one who sees it but other people who can feel it. Religion, forgiveness, resident friends

with a very far godhead (far from God), but in this rehab hall, we turn it back on or again we instill positive values in Bergama. So that later they will come back again. From the start, they already know all of these values because of the influence of the substance, which leads them to be more inclined towards the substance than to the nature of humans as social creatures, which here will be re-implanted...” (Saldi, 24/07/2020).

The application of this value aims to cultivate, guide and increase a sense of awareness and responsibility for the community's family. For this, the intervention of the Government is necessary, as well as all parties involved in the misuse of drugs.

Religious Values

In this case, what needs to be concentrated upon is fostering faith and piety to God Almighty by explaining various arguments related to the effects of drugs and the legal sanctions they receive. As with the BNN Badokka Rehabilitation Centre, the application of religious values are the basic values in human life that are instilled since birth. The Senior Counsellor at BNN Badokka explained:

“...while in the hall here, we invite the clients to get closer to the creator, we introduce them again and we lead them to the right path (Religion). For Muslim clients, we apply the five daily prayers, plus sunnah prayers, and recitation. For non-Muslims, we invite [them] to worship according to the teachings of the Bible. So, there are special guides who supervise them [on] how their daily patterns can work according to what has been implemented by the Rehabilitation Centre itself..”

Thus, the personality that obeys God will be polarised, and in the attitude of his life, will have a foundation of compassion in all areas of his life. In rehabilitation, victims are prioritised to receive a spiritual education, so that they can know God.

Supporting values, such as artistic values and skills, journalistic values or even a sense of caring for the environment, are also part of human values. Furthermore, if classified practically, the types of values instilled in clients during the rehabilitation process are as follows: first is discipline, second is self-introduction, third is the introduction to concepts and learning healthy lifestyles, and fourth is a group assignment to foster a sense of social responsibility. These values are called practical values because the BNN Baddoka Rehabilitation Centre expects all clients to understand, accept, and practice them in their daily lives. As expressed by one client at the BNN Badokka Rehabilitation Centre, DK:

“...while I was here (Rehabilitation Centre), I was taught many important and valuable lessons, such as controlling emotions, worship, adapting to the environment, stopping using drugs, organising, having lots of friends, self-confidence, togetherness, respect for the process, and self-acceptance. Still, there is a lot that I can get from this rehab centr that I never got from outside when I used drugs...” (Dk, 20/08/2020).

Skills therapy aims to train former drug users or clients through new skills so that by developing these new abilities, they can master things related to the field of work they are interested in. However, this also trains a sense of responsibility at work to increase their readiness to go back into society. The knowledge, which is obtained later, can be used to make a living in a lawful manner. With a solid job, this former victim will no longer abuse drugs. These skills can be learned, including workshops, carpentry, and bookkeeping, among others.

Norms

Introduction to Norms

Norms, as a principle, have an active power to regulate a group of humans in doing and acting. Norms become a control force, guide behaviour, and even organise actions to lead to what is acceptable. Without these rules, society cannot be organised or ordered, and it leads to chaos.

In essence, values and norms will not be separated from the social life of society, while formal values are formed through official mechanisms. Values and norms are often equated, but in fact, they are different. The difference lies in the orientation, where more value is the attitude and feelings involved by individuals and groups of society regarding what is good, bad, right or wrong, and so on, towards certain objects, both materially and immaterial. The norms of orientation are rules in social life collectively, which contain various sanctions, including both moral and physical sanctions, for a person or group of people who violate social values. The enforcement of norms is aimed at suppressing community members, so that all their actions or behaviour do not contradict the mutually agreed values. Thus, values and norms always go hand in hand, like two sides of a coin. The two of them are none other than to achieve their goals in life together. As stated by one client at the BNN Badokka Rehabilitation Centre, Dk:

“...Before I was in the hall, I only focussed on how I could get drugs, but since I was at this hall, I [have] experienced many changes, namely being taught how to think before acting (distinguishing between good and bad), positive thinking, I have started fasting, can read Iqra ' / Al-qur'an, pray, can respect others, can respect time...” (Dk, 20/08/2020).

From the informant's statement, it can be illustrated that the introduction of norms is very important for clients who are at the drug rehabilitation centre. In fact, norms are rules, basic rules, measurements, levels or standards, which are completely accepted by the community, in order to regulate daily life and behaviour that feels safe and fun (Burlian, 2016).

The Kinds of Norms

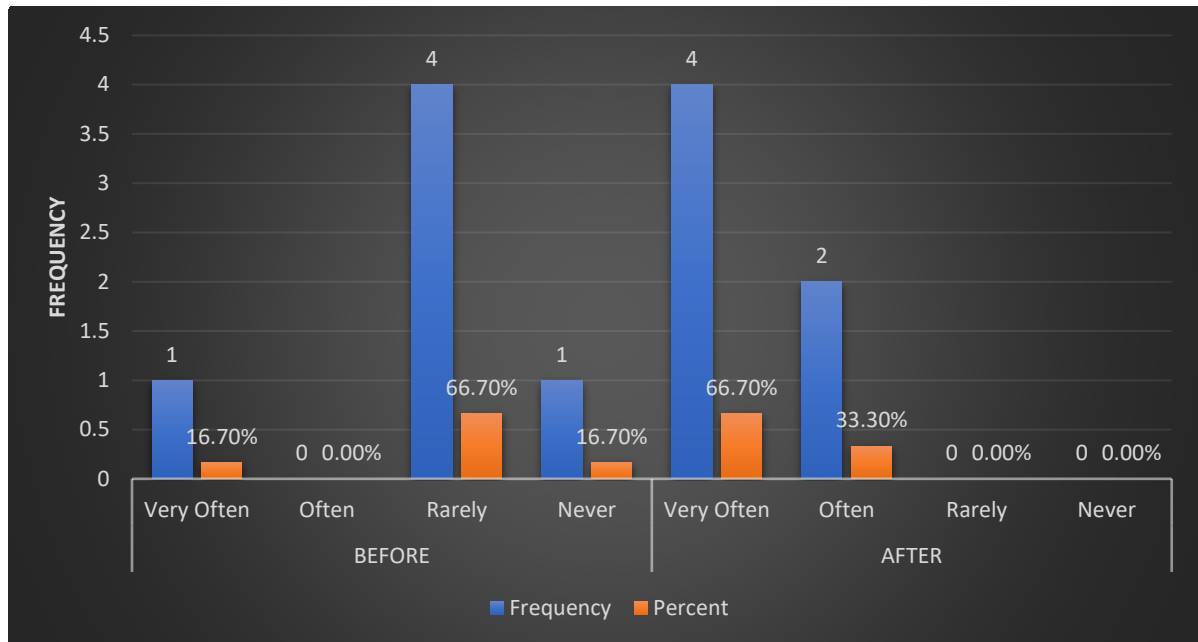
Religious Norms

Religious norms are provisions derived from religious teachings, which are considered as revelations from God, whose existence cannot be negotiated. Religious norms contain orders and prohibitions on an act that is ordered, and prohibitions on an act which is ordered are called mandatory requirements. The sanction for violators of religious norms, is the sanction of life in the afterlife. In this case, one of the clients with the initials, 'DK', stated that:

"...before I was at the hall, I never carried out religious orders, namely praying, reciting the Koran, even I was never polite to help my parents; I sometimes shouted and even made sad, fought with my own siblings. However, since I was at the rehab hall, I have learned many lessons, especially in religious matters. I was taught that in the past, when I was a child but since I used drugs, I forgot all about it, but now I am already on the road back then..." (Dk. 20/08/2020).

Apart from its role in social theory, the use of the concept of norms is indeed important to explain how society carries out its functions. Moreover, this usage proves to be so when describing stable traditional societies. Stable or gradually changing norms are an important component of a stable society's self-regulatory mechanism. Below is a table of clients' attitudes towards their comparison of worship before being at the BNN Badokka Rehabilitation Centre and after they were at the BNN Baddoka Rehabilitation Centre. From the data below, the researchers can see that religious norms also have an important role in changing attitudes and behaviour, as well as community actions. Moreover, those who commit deviant actions may change by the application of religious values and norms taught by the BNN Baddoka Rehabilitation Centre.

Table 1: Comparison of Performing Worship Before and After being at the BNN Baddoka Makassar Rehabilitation Centre

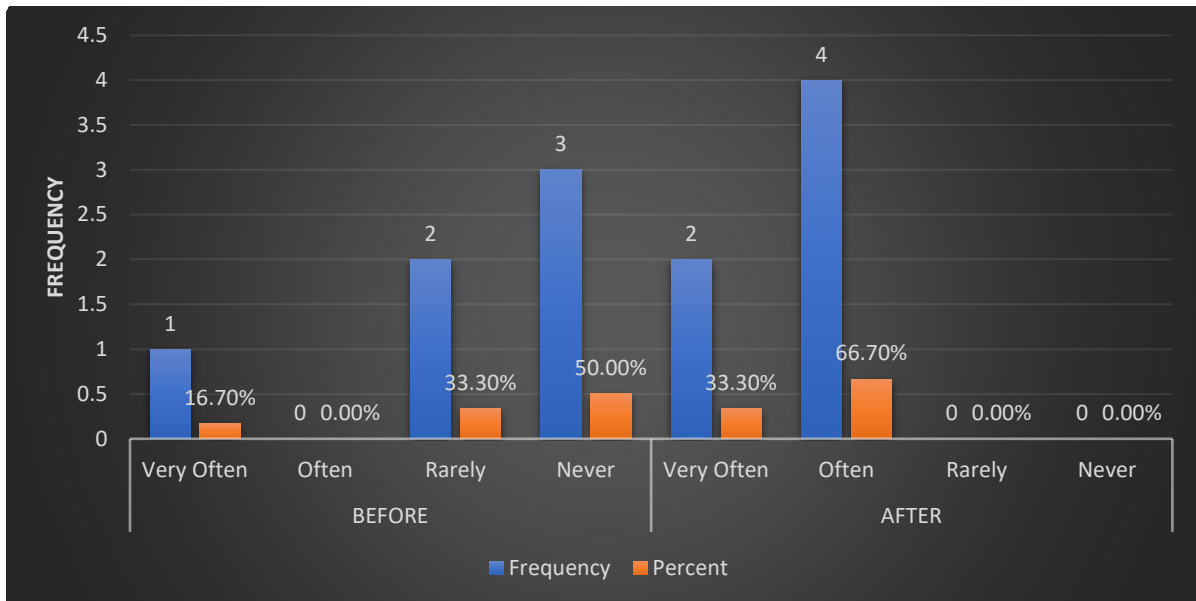


Data source: processed and analysed, 2020

The researchers conclude that religious norms play an important role in people's lives, especially concerning the clients who are in the BNN Badokka Rehabilitation Centre. In the past, the clients received religious values, but since they became aware of and used drugs, they had forgotten how religious teachings and values are used. Thus, the clients no longer consider them to carry out religious orders. Therefore, in the hall, the application of the planting and application of religious values aims to re-apply remembrance and force clients to get closer to God.

Below is a comparison table regarding changes in the clients' behaviour towards religious activities, in addition to changes in carrying out worship. There is also a comparison of changes to their religious activities.

Table 2: Comparison of Conducting Religious Activities Before and After being at the BNN Baddoka Rehabilitation Centre



Data source: processed and analysed, 2020

Thus, the table data above shows that a significant change occurs in clients who are at the BNN Badokka Rehabilitation Centre. Religious activities at the Balai are delivered in the form of recitation, praying, and so on. The researchers identified from the results of the table above that there were many changes that had occurred to the clients during their rehabilitation at the BNN Baddoka. This shows that religious norms play an important role in healing and preventing clients from using drugs again.

Norms of Courtesy

The norms of courtesy are the conditions of life, the source of which are patterns of behaviour because of social interactions in group life. These patterns or provisions are a product of social interaction, so that the interaction results in patterns of behaviour between what is allowed and what cannot be done based on mutual agreement. As stated by a client with the initials, 'DK', the norm of decency is also applied at the BNN Rehabilitation Institute. The purpose in applying the value of politeness here is to show and re-apply to clients how to behave in a kind and polite manner, as well as show respect for fellow social creatures. One proof of mutual respect is by instilling social values and norms within them. This was expressed by one client:

"...Before using drugs, I was good with family, friends, and siblings. However, since using drugs, I [have] always quarreled with my parents (the relationship was damaged). After being in the hall, now my relationship with my parents [has] become good again..." (DK, 20/08/2020).

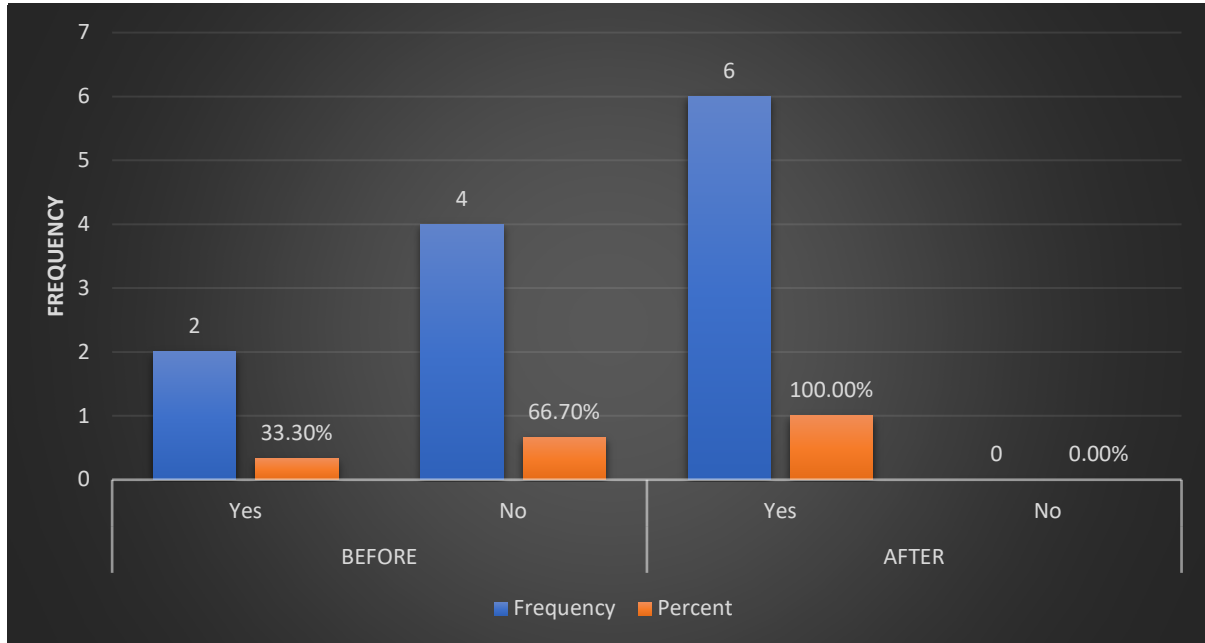
One of the clients at the Rehabilitation Centre — with the initials, ‘MT’ — also explained that social values are very important to be instilled in the clients, emphasising that changes in their life patterns when using drugs show a loss of politeness, caring, and even mutual respect. The client further states that:

“...In the past, when I used drugs, I became an impatient and violent person, where if I needed money, I asked my parents. If [they] didn't give it, then I would destroy the things in the house...” (MT, 20/08/2020).

As a rational choice theory, armed with maximising utility as a principle of action, he as the client considers the concept of norms as being completely unimportant, especially the norms of politeness. However, taking this stance would mean ignoring important processes for the functioning of the social system, and thereby limiting the theory. These norms determine what actions are deemed appropriate or inappropriate, or correct or incorrect, in the sense that people who initiate or participate in defending a norm feel that they are benefited by their obedience to the norm and suffer losses because they violate the norm. Norms are usually enforced through sanctions, in the form of rewards for committing actions that are deemed as right or punishments for committing actions deemed incorrect. People who are subject to a norm or like the author's statement, people who adhere to a norm, declare their right to apply sanctions and recognise the right of others who adhere to that norm to apply sanctions.

The results of the interview with the informants above indicate that the inculcation of politeness values and norms play an important role in their change. The researchers saw that in the past when the clients used drugs, there was no attitude or courtesy towards others or even their own parents. From this, it can be concluded that drugs have had a devastating effect on the clients' attitudes and actions.

Table 3: Comparison of Polite Attitudes Towards Older People Before and After being at the BNN Baddoka Rehabilitation Centre



Data source: processed and analysed, 2020

The researchers can conclude that there has been a significant change in the clients at the BNN Badokka Rehabilitation Centre. Specifically, where courtesy plays an important role in social life, which is of course the benchmark for society in assessing that someone has experienced very drastic changes due to drug use, and from here, instilling politeness values and norms towards clients and other drug users. Thus, when the clients return to the community, they will obtain positive values and they can mingle and live side by side again, without focussing on their mistakes in the past.

The Norm of Decency

The norm of decency concerns the provisions of life that arise from the conscience, which are the product of moral norms. For members of society who do not comply with this norm, they are considered 'immoral', meaning that they have no moral order or morals. The condition that gives rise to an interest in a norm, and therefore demands a norm, is that an action creates the same externalisation for another group of people. However, it is a market with controls that are easily constructed, and no single actor can engage profitably in the exchange for control rights. These interests do not form a norm by themselves, nor do they ensure that a norm will be formed; namely, the demand for a norm from the parties experiencing a certain externalisation.

The externalisation created by actions, as pointed out earlier, can be positive or negative. At the BNN Baddoka Rehabilitation Centre, learning is provided for clients who experience

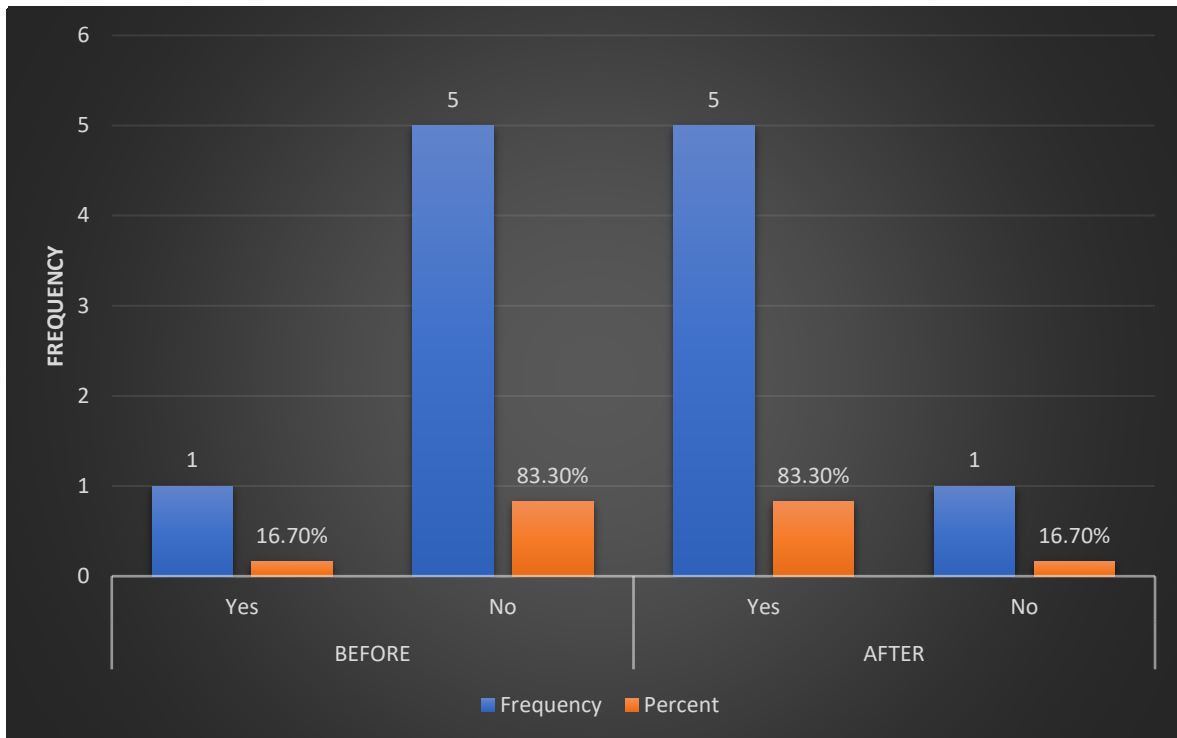
problems with their morals, where those who have disturbances in how to think and act will greatly affect their mental and psychological health. In providing learning itself, the centre emphasises social medical. In this case, the morals that they have will be repaired and directed to become morally acceptable to the public at large. This includes providing clients with examples of how they should act and treat people around them. For instance, in the event of a client who has a girlfriend, the example would explore how they treat their girlfriend and others closest to them, which they previously treated as they pleased. In the rehabilitation centre, they will be shown how to treat those closest to them properly, as was expressed by a client with the initials 'DK':

“...I had a girlfriend before. If I got angry, I would yell, beat, and scold my girlfriend if she didn't comply with my wishes, especially when it comes to sexual relations. Besides that, I often messed up in the neighborhood where I used to live, causing chaos on motorbikes on the highway, and in the hallways... ” (DK, 20/08/2020).

From the above statement it can be concluded that there are still many drugs abusers who have psychological problems, one of which is the loss of their common sense in thinking and acting. As explained above by a client known as 'DK', the stimulation of substances contained in the drug allows him to perform any action, without knowing that the action is not good to do. In this case, the researchers reveal that the morality in the client deserves attention and must be rearranged. Thus, it is necessary to apply the norms of decency and provide knowledge and understanding that such actions are very inappropriate.

In addition to the results of the interview above, the researchers also present the data table below, which is to be used as a comparison of the clients' honesty to others before and after being at the centre. This data enables the researchers to clarify the importance of applying the values and norms of decency upon clients at the BNN Baddoka Rehabilitation Centre.

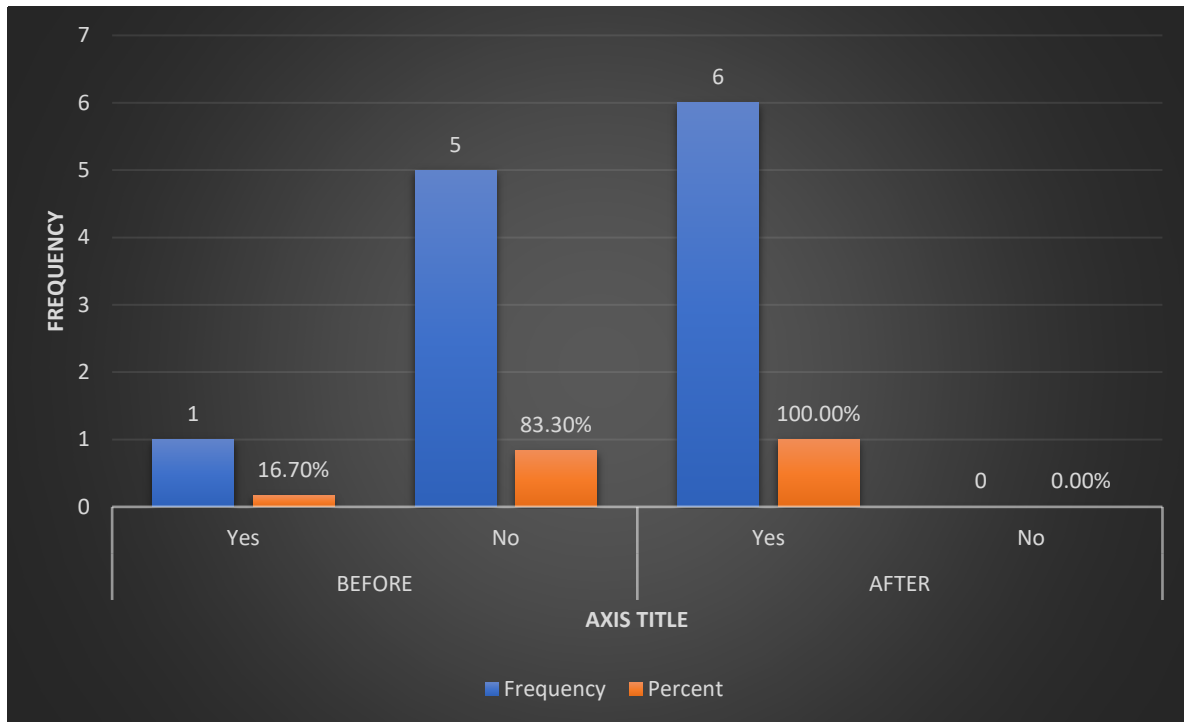
Table 4: Comparison of Honest Attitudes to Others Before and After being at the BNN Baddoka Makassar Rehabilitation Centre



Data source: processed and analysed, 2020

The data above reflects that the samples studied have shown their progress to change, from those who were previously dishonest to others becoming people who wanted to be honest with others. In addition to the data above regarding honesty, there is also patient attitude data, which is used as a comparison material to identify the extent of change in the clients before and after they were at the BNN Badokka Rehabilitation Centre.

Table 5. Comparison of Patient Attitudes Before and After being at the BNN Baddoka Rehabilitation Centre



Data source: processed and analysed, 2020

The data above shows that there is a significant difference in the clients. For example, when they are in the hall, there is a change that occurs, where they will think first before they act. It is evident from the table above that the data above shows that 100 per cent of them choose to think before they act. This can be taken into consideration by noting that before they were in the hall and after being in the hall, there were many changes that they had experienced. Indirectly, the application of the norms and values of decency is especially important and necessary to make clients recover from dependence on these drugs. In other words, if they experience changes for the better, then they can be accepted and return to the community.

Legal Norms

Legal norms are the provisions of life that apply in social life, which originate from the laws made by formal state institutions. The purpose of making these formal legal provisions is not only to achieve an orderly, safe, and peaceful social life, but to achieve the goals of the ideals of the establishment of the country. The client with the initials 'DK' noted:

“... before I was at the hall, I did not care if I made a mistake or broke the rules. The usual sanctions I get ridicule and reprimands from the community and parents and I do not care about it all, but since being at the hall, if I make a mistake, then I will get sanctions, such as

reprimands, advice, and so on, which are helpful for me to realise that it is wrong and should not be repeated. So, I began to realise that rules cannot be broken and must be obeyed. [I] must show good qualities that I've changed..." (DK, 20/08/2020).

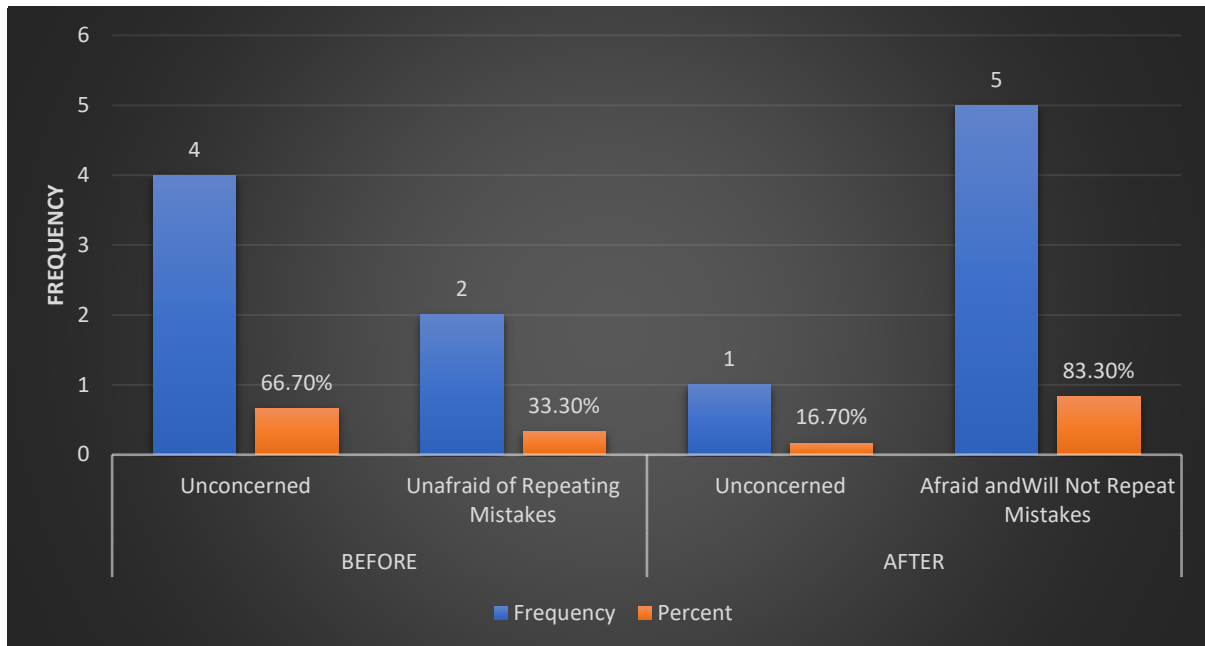
The formation of norms is indeed beneficial for each member and socially efficient, while at the same time, detrimental to each member and inefficient. However, the formation of norms can be beneficial for those who practice these norms and are detrimental for norm breakers. On this particular issue, Coase's 1960 paper (Coleman, 2011) on the problem of social loss is immediately relevant. Coase does not focus on norms, but on the issue of how cases involving the imposition of externality by one offender to another actor can be decided by law.

The implication of this theorem for a separate norm is that if the externalisation imposed by the activity is large enough, people experiencing the externality are compelled to force the actor to stop his activity. Therefore, legal norms are needed and aim to provide firmness in the form of sanctions against drug users. In this case, there are various kinds of sanctions that can be accepted by a client. One example is that undertaking rehabilitation is a sanction that they receive for committing drug abuse.

The purpose of legal norms is to firmly force the violators of norms in the form of sanctions. In this case, each region or place has various kinds of legal norms, according to the rules they agree upon.

Below is a diagram table that serves as the researchers' study material in determining the changes that occur to clients, as seen from the function of legal norms. Regarding what the client feels when breaking rules, the researchers identified two comparisons of 'before' and 'after' attending the BNN Badokka Rehabilitation Centre. The rules that are referred to are the rules in the area where the client resided before he or she attended the rehabilitation centre. The following is a comparison of the clients' attitudes and feelings when they break rules:

Table 6: Comparison of Attitudes and Feelings when Breaking Rules Before and After being at the BNN Baddoka Rehabilitation Centre



Data source: processed and analysed, 2020

From the data above, after the clients attended the BNN Badokka Rehabilitation Centre, 83.3 per cent expressed that they were afraid and would not violate the law in the future. It can be concluded that after participating in the processes and programs in the rehabilitation centre, the clients are made aware of the dangers if they violate the laws that have been established, including both written and unwritten laws. In this case, the researchers revealed that there is a need for action to reinforce the cultivation of values and norms to discipline society, so that they are aware of the laws that have been regulated by their country.

CONCLUSION

This research shows that the process of instilling values and norms in the BNN Badokka Rehabilitation Centre has a strong influence on the character building of clients. The data also shows that there has been a significant change in behaviour since the clients attended the rehabilitation centre. This can be seen in several improvements, such as an increase in the frequency of attending worship and religious activities carried out by the clients, the clients becoming more polite towards older people, the clients becoming more honest and patient since participating in the programs within the rehabilitation centre, and the clients becoming increasingly afraid to break the rules or laws that are enforced.



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