

## CHAPTER 1

### INTRODUCTION

#### 1.1 Introduction

This chapter covers the beginning of the study in full detail. It includes information on the study's background, problem statement, research questions, study objectives, significance and limitations, and definitions of key terms that will be explained in detail.

#### 1.2 Background of the Study

Drug addiction has been a negative symptom and social problem in the country since the late 20th century. It is a form of non-military threat that affects a large number of addicts and has a significant impact on the country. Drug addiction is a complex issue that is recognized globally at various levels as a chronic disease that easily relapses. Drug addiction is a severe disorder that can cause long-term damage to one's health and is often challenging to overcome. Drugs have a direct impact on the user's brain and can influence their thoughts, feelings, and behaviors. Drug addiction poses a serious threat not only to the individual but also to the health, safety, and well-being of their families, communities, and the country as a whole. Its impact can affect the overall development of the country, causing distress to the addicts and their families. According to recent data from AADK (2022), there 137,176 individuals were identified as drug abusers, which represents an 11.4 percent increase from the previous year. This means that there were approximately 420 drug and substance abusers and addicts per 100,000 residents.

AADK (2022) defines drugs as substances produced from plants or synthetics that can cause changes in 'mood', perception, and behavior and give psychoactive effects to the addict. Drug and substance abusers are people who take drugs and substances for pleasure or delirium, not for medical purposes. Drug and substance addicts are a group with chronic diseases that easily relapse, characterized by the behavior of acquiring and using drugs and substances compulsively despite their use causing harmful effects. In the context of Malaysian legislation, for the purposes of prevention, treatment, and rehabilitation education drugs and drug enforcement refers to:

- i) Any drug listed in the First Schedule, Dangerous Drugs Act 1952 [Sections 2, 11(1) and 17(3)]
- ii) Any drug listed in the List of Poisons, Poisons Act 1952 – Schedule First (Section 2), Second Schedule (Sections 2 and 7), and Third Schedule (Section 30).

Drug use can have significant negative impacts on both mental and physical health (Dadang Muliawan, 2017). Specifically, individuals may experience stress, mental illness, fatigue, loss of nerve sensitivity, unstable health, moral deviation, personality changes, and a diminished sense of duty (Syarifah Gustiawati Mukri, A. Rahman Rosyadi & Didin Saefuddin, 2015). Furthermore, drug use can affect a person's psyche and ability to interact with others. Drug Dependents (Treatment and Rehabilitation) Act 1983 (Act 283) interprets a drug addict as a person who, through the use of any dangerous drug, experiences psychic and sometimes physical conditions characterized by behavioral responses and other reactions that include the urge to take drugs continuously or periodically to experience their psychic effects and to avoid addiction due to its absence (AADK, 2017).

There are various factors that contribute to drug addiction. According to AADK (2022), 43.6% of AADK clients who receive rehabilitation treatment in the community (RPDK) are involved in addiction activities due to the influence of friends. 19.0% of clients

due to curiosity. 12.3% of clients take drugs for pleasure, 10.9% take drugs due to mental stress, and 14.2% due to other reasons. The same factor also involves AADK clients who receive rehabilitation treatment in institutions (RPDI). A total of 35.3% of clients are involved in addiction activities due to the influence of friends. 25.1% of clients are involved due to curiosity. 13.0% of clients are involved due to getting pleasure. 12.2% of clients are involved due to mental stress, while another 14.3% of clients are involved due to other factors.

The use, consumption, or abuse of psychoactive substances after treatment for drug addiction has been finished and the addict has recovered from both physical and psychological dependency on drugs is known as relapse addiction. Relapse after rehab is common and often a process or part of recovery. A lapse is a one-time event of substance use, while continued use is a relapse. A lapse is an unplanned use of drugs or substances, while a relapse occurs when a person completely abandons their recovery plan. Remember that a relapse is not a sign of failure but rather a chance to gain knowledge from the experience and modify the treatment plan accordingly. Seeking assistance from a healthcare professional or a support group can be critical in managing a relapse and achieving lasting recovery. According to Marlatt and Donovan (2007), relapse addiction is a process that has three levels, which are the emotional, mental, and physical levels. Naturally, relapse addiction has conceptual and clinical implications for assessment. The higher the severity of an addict's problem and the damage experienced, the higher their tendency to experience relapse addiction (Hall & Carter, 2013).

Treatment and rehabilitation is one of the 5 pillars of the National Drug Policy (DDN). Treatment and rehabilitation is a process of helping addicts stop seeking and using drugs compulsively and then abandoning the habit of drug addiction. This process is implemented in various settings, approaches, and time periods. It involves several intervention and support processes that allow individuals to deal with addiction problems, make the right life decisions,

and further integrate themselves into the family and community (AADK, 2017). The formation of a treatment module is comprehensive according to the level of change the addict is seen to be able to mobilize their changes and bring about the expected treatment results (Mohd Rafidi Jusoh, Abd. Halim Mohd Hussin & Saedah Abdul Ghani, 2015). Besides that, continuity of care and empowerment programs after treatment also need to be emphasized so that the rehabilitation of addicts can be continuously achieved (Mansor Abu Talib, Mohd Roslan Rosnon, Farhana Sabri & Maziatul Akmal Khairuzaman, 2017).

The government acknowledges that spiritual-based therapy or psychospiritual therapy is more efficient in addressing drug addiction issues within addiction rehabilitation programs. In 2015, AADK initiated the integration of rehabilitation programs with psychospiritual therapy treatment programs. AADK has implemented a psychospiritual therapy module developed by Pesantren Tasek Malaya, Suryalaya, Indonesia. The Pesantren employs the Tarekat Naqshabadiyyah and Qadiriyyah approaches and methods as the primary therapy regimen for addressing a variety of disorders, including drug addiction. AADK has adopted the Tarikat methodology and renamed it The Islamic Rehabilitation Approach Program (ISRA) (AADK, 2017).

Religion-based spiritual development is crucial for drug addicts in recovery because it provides a foundation for self-defense and helps them stay sober. Several AADK drug rehabilitation institutions, such as PUSPEN Sungai Ruan, Pahang, PUSPEN Jeli, Kelantan, and PUSPEN Batu Kurau, Perak, have practiced the Islamic Spiritual Rehabilitation Approach (ISRA), which is a psychospiritual based treatment and rehabilitation module that highlights spiritual and religious elements. Religious-based approaches are considered to be one of the alternatives for rehabilitation for individuals struggling with drug addiction. This approach enables those struggling with addiction to modify their conduct by enhancing their self-assurance (Fauziah Ibrahim, Ezarina Zakaria, Nor Jana Saim, Salina Nen & Mohd

Norahim Mohamed Sani (2017). The ISRA module emphasizes the practice of remembrance (*zikr*) in treatment to fortify the client's soul and prevent relapse in the community. Psychospiritual elements such as the practice of praying and chanting have been proven to have a positive impact on drug rehabilitation (Ghani & Adam, 2014).

Various parties have established private drug rehabilitation centers to assist the government in rehabilitating drug addicts. There are several private rehabilitation centers, such as Pondok Remaja Inabah 1 Malaysia in Kuala Nerang Kedah and Pondok Inabah Kampung Sg. Ikan in Terengganu and Pondok Inabah Labu in Negeri Sembilan Show support for drug addicts to recover and reintegrate into society and become functioning members. Pondok Inabah is a private rehabilitation center that uses Islamic teachings from al-Quran and al-Sunnah to help drug addicts recover. According to Mahmood Nazar (2006), the spiritual approach, which involves spiritual development or religious and traditional involvement, is an increasingly popular treatment method.

Islamic Psycho-Spiritual Therapy is recognized as one of the best approaches to addressing substance abuse problems, as it incorporates religion into psychotherapy. (Abu Dzarín Taharem, 2004; Alhamuddin, 2015; Dadang Hawari, 1998; Dara Aisyah H. M. Ali Puteh, Muhammad Sotang, Abdul Manam Mohamad Al Merbawi, Norizan Abdul Ghani, & Ibrahim Mamat, 2013; Khadijah Alavi, Fauziah Ibrahim, Mohd Suhaimi Mohamad, Wan Shahrazad Wan Sulaiman, Salina Nen & Norulhuda Sarnon, 2013; Muhtar, 2014; Nurshuhada Mohd Sabri Wan Shahrazad Wan Sulaiman & Norul huda Sarnon, 2018 & Pristiwiyanto, 2010). This perspective is also consistent with several research findings from Western academics, who think that spiritual and religious support is one of the driving forces behind successful rehabilitation (Muhammad Soleh, 2005; Simpson, 2003). These spiritual elements act as protective factors (Cook, 2004; Zimmerman, M. A., & Maton, K. I., 1992) and are an important component of the recovery process (Carter, 1998; Avants, S. K.,

Warburton, L. A., & Margolin, A., 2001; Flynn, P. M., Joe, G. W., Broome, K. M., Simpson, D. D., & Brown, B. S., 2003) and recognized as something essential to one's well-being (David Lukoff, Robert Turner, & Francis G. Lu., 1993).

### 1.3 Problem Statement

Abu Bakar Ahmad Mansor, Khairiah Mohd Yassin, and Shukri Ahmad (2023) state that the Pondok Remaja Inabah is seen as different from other institutions as it fully applies the Islamic method, which uses spiritual and religious programs. The approach is based on the spiritual practice of *Tarikat Qodiriyah Naqsyabandiyah* as a treatment alternative, including bathing repentance, prayer, dhikr, *fardhu ain*, *talqin* and *baiat*. Although there have been studies state that the psycho-spiritual Islamic treatment method in Pondok Remaja Inabah is effective in helping to rehabilitate drug addicts (Abu Bakar Ahmad Mansur, 2020; Emo Kastama, 1990; Mahmood Nazar, 1998), there are no specific qualitative case studies about the experiences of treatment and rehabilitation programs based on Islamic Psycho-Spiritual Therapy among recovering drug addicts.

In response to this, the purpose of this qualitative case study is to explore how Islamic Psycho-Spiritual Therapy can prevent relapse among recovered drug addicts at Pondok Inabah Malaysia Negeri Sembilan (PIMNS). This study chose clients (*Anak Bina*) as respondents because they have experienced how the Islamic psycho-spiritual treatment and rehabilitation program implemented at PINMS can prevent them from relapse. Furthermore, people must fully understand how they applied the skills acquired at PIMNS upon reintegrating into society. This study will carry out interviews as a data collection method to explore their lived experiences of treatment and rehabilitation programs based on Islamic Psycho-Spiritual therapy at PIMNS.

#### **1.4 Research Questions**

The research question will be focused on the experiences of treatment and rehabilitation programs based on Islamic Psycho-Spiritual Therapy among four clients at PIMNS. The following research question was formulated:

RQ1: What are the practices done by clients (*Anak Bina*) while following Islamic Psycho-Spiritual Therapy treatment and rehabilitation programs at PIMNS?

RQ2: What are the resilience or strength skills have clients developed through these programs?

RQ3: What are the clients' experiences and challenges upon reintegrating into society?

#### **1.5 Objectives of the Study**

Based on the research questions above, below are the research objectives for this study:

RO1: To identify the practices done by clients (*Anak Bina*) while following Islamic Psycho-Spiritual Therapy treatment and rehabilitation programs at PIMNS.

RO2: To find out the resilience or strength skills clients have developed through these programs.

RO3: To explore the clients' experiences and challenges upon reintegrating into society.

#### **1.6 The Significance of the Study**

The study is significant because it gathers the experiences and views of clients who participated in the Islamic Psycho-Spiritual Therapy-based treatment and rehabilitation program at PIMNS. The information gathered will help the community and researchers understand the effectiveness of the current treatment module and provide insights for developers to design a relevant and practical module according to the client's current needs.

In addition, researchers and communities can explore how interfaith and spiritual associations shape and strengthen the identity of individuals who have struggled with drug addiction. This study can help identify the practices necessary for recovering addicts to build and strengthen their inner strength, providing a bulwark against the risk of relapse and re-addiction.

It is important for researchers and model developers to evaluate whether the practices implemented in PIMNS are appropriate for ex-addicts to continue when they reintegrate into society. If these practices are not continued, there is a risk that the ex-addicts may relapse and become addicted again. By obtaining this information, developers of treatment and rehabilitation programs can design a module that is relevant, simple, and effective in supporting the recovery of former addicts throughout their lives.

### **1.7 Limitation of Study**

It should be noted that this study has certain limitations. Since the study only involved interviews with four participants (*Anak Bina*), the probability of obtaining comprehensive, valid, and accurate information is limited. Therefore, conducting a more comprehensive study with more respondents is necessary to obtain stronger and more reliable information.

To gather and strengthen information, it is recommended to use a diverse study method involving qualitative and quantitative research methods. Both qualitative and quantitative methods have their own strengths and weaknesses. Combining the two methods can maximize the benefits and minimize the drawbacks of each (A. Muri Yusuf, 2017; Tatang Parjaman & Dede Akhmad, 2019).

## 1.8 Definition of Terms

### 1.8.1 Islamic Psycho-Spiritual Therapy

Islamic psychotherapy, also known as Islamic Psycho-Spiritual Therapy, is a method of healing mental diseases by focusing on the spiritual aspect of individuals, guided by Islamic religious principles and utilizing the teachings of the Qur'an and Sunnah (Wibisono, 2020). The therapeutic Islamic approach as a therapy method aligns with the principles of the Islamic religion. It aims to enhance public understanding of balancing prayer and remembering (Hawari, 1997).

Islamic Psycho-Spiritual Therapy is a comprehensive mental health and well-being approach that merges Islamic principles and practices with contemporary psychological and therapeutic techniques (Ahmed, 2017). Islamic Psycho-Spiritual Therapy is anchored in the belief in the oneness of God and highlights the interconnectedness of all creation and the individual's relationship with the divine (Nik Ahmad Hisham Ismail, Ridwan Haris, Siti Kholijah Kassim & Muhamad Zahiri Awang Mat, 2022). Islamic Psycho-Spiritual Therapy is a therapeutic approach utilizing the Quran and hadith to help clients overcome mental, spiritual, moral, and physical challenges. It involves a professional counselor or therapist using methods such as prayer, fasting, pilgrimage, patience, *istighfar*, repentance, dhikr, and prayer to help clients overcome their challenges. This therapy aims to improve the client's faith and worship (Seprianto, Idi Warsah, & Dewi Purnama, 2022). Faith in God can offer a sense of purpose, meaning, and hope, which is crucial for psychological well-being (Hassan, 2010). The belief in divine predetermination balances individual responsibility with acceptance and trust in God's plan, called Qadr (Al-Krenawi & Graham, 2005).

According to Muhammad Faishal Hibban 2022, The Qur'an has provided guidelines for a healthy lifestyle, which have also been demonstrated by the prophet Muhammad SAW.

Islam encompasses principles that promote the understanding and application of scientific principles related to health, well-being, medical care, nutrition, and stress management, as bestowed by Allah. This is evident in the holy scriptures and the lessons demonstrated by the Prophet. Islamic law, known as *Shariah*, provides a framework for ethical behavior and social relationships. It contributes to mental well-being by offering guidance on how to lead a fulfilling life (Ahmed, 2017). Numerous research studies suggest that Islamic Psycho-Spiritual Therapy can effectively treat various mental health conditions such as anxiety, depression, and trauma (Hassan, 2010). Studies also indicate that Islamic Psycho-Spiritual Therapy positively impacts spiritual well-being, life satisfaction, and coping mechanisms (Ahmed, 2017). Islamic Psycho-Spiritual Therapy aims to deepen one's connection with Allah SWT through several modes of obedience while abstaining from all actions that he forbids. Individuals with a strong connection with the divine will have a greater sense of tranquility and serenity within their hearts, a heightened sense of expansiveness within their souls, enhanced mental clarity, and improved physical well-being. When the client's personality and psychology reach this degree, they can prevent many mental and physical ailments (Seprianto et al., 2022).

### **1.8.2 Recovering Drug Addict**

The Betty Ford Institute Consensus Panel (2007) defined recovery from substance dependence as a lifestyle that is voluntarily maintained and characterized by sobriety, personal health, and citizenship. Recovery encompasses all the positive benefits to physical, mental, and social health that can occur when individuals struggling with alcohol and drug addiction receive the help they need. Those who are in recovery are typically individuals who are sober, employed, and responsible taxpayers and community members. One should be proud of these qualities and publicly announce them, especially if seeking elected office or a position of responsibility within a corporation or community.

Recovery is a process of overcoming both physical and psychological dependence on a psychoactive drug with a commitment to abstinence-based sobriety (Steindler, 1998). According to the Substance Abuse and Mental Health Services Administration (SAMHSA, 2012), recovery is a continuous process of transformation in which individuals strive to improve their health and wellness, live a self-directed life, and aim to achieve their full potential. This definition highlights that recovery is an ongoing journey focusing on personal growth and fulfillment. Multi-Concept Recovery defines recovery as learning how to live life without using substances as our coping mechanism (Multi-Concept Recovery, 2023). This definition highlights the importance of developing healthy coping mechanisms to avoid relapse.

### 1.8.3 Inabah

Pondok Pesantren Suryalaya in Tasik Malaya, West Java, Indonesia, was founded by Shaykh Abdullah bin Nur Muhammad (*Abah Sepuh*) in 1905 and then continued by his successor Kiyai Haji Ahmad Sahib al-Wafa' Taj al-'Arifin, who is known as *Abah Anom*. The rehabilitation treatment for drug addicts, as well as dealing with behavioral issues with the Inabah approach, was introduced in Indonesia by Him in 1972 and later officially registered in 1980. Together with its role as an Islamic educational institution, this *pesantren*, which follows the Sufi teachings and methods known as Inabah, actively supports individuals in the community who struggle with drug-related problems. It helps them reintegrate into society and become productive members. *Abah Anom* is renowned as a *murshid* (spiritual guide) of the Java *Qadiriyyah wa Naqshabandiyyah* Sufi order. The concept of Inabah has been introduced in Malaysia by representatives of the *talqin* and the *Qadiriyyah wa Naqshabandiyyah* brotherhood, led by *Abah Anom*, from Indonesia. (Anang Shah, 2000; Abdul Manam Mohamad, 2007; Mulyati, 2010).

The Inabah Program is a treatment and rehabilitation program for drug addicts that uses spiritual approaches (Dara Aisyah et. al., 2013). The term "Inabah" was bestowed by Abah Anom based on the Qur'an, signifying "returning to the path of Allah (*al-ruju'ila-Allah*) with complete obedience to Him". Therefore, Inabah refers to the act of repenting to Allah by faithfully following His commands and refraining from acts of disobedience. Inabah can be understood as a form of repentance. However, it carries a more complicated interpretation. Inabah suggests a deep dependence on God and surrendering one's problems to Him (Chaer, 2014). The concept of Inabah is a continuation and application of the concepts of Iman, Islam, and ihsan. Regarding this matter, the method of recovery treatment through the *Qodiriyah Naqsyabandiyah* Order is comprehensive in nature, incorporating knowledge of *Tauhid*, *Fikah*, and *Tasawuf* (Mahmmud Nazar Mohamed, 2006).

The process of regaining consciousness and purifying oneself from all mistakes can be assisted through a series of services offered by Inabah, which are arranged in the following sequence: (1) The 40 Initial Day Services (*Takhalli*). Participants are required to maintain isolation from others in order to concentrate on their spiritual pursuits. (2) The 40-Day Coaching Process (*Tahalli*) involves preparing for (3) The 40-Day Service development phase, which aims to enhance and strengthen prayer practices in order to achieve a higher degree of worship development (*Tajalli*) (Asep Rusmana & Wan Zailan Kamaruddin, 2022).

## **1.9 Conclusion**

In conclusion, The study aims to gather the experiences and views of clients participating in the Islamic Psycho-Spiritual Therapy-based treatment and rehabilitation program at PIMNS. The information will help researchers understand the effectiveness of the current treatment module and provide insights for developers to design a relevant and practical module. It will also explore how interfaith and spiritual associations shape the identity of individuals

struggling with drug addiction. The study will help identify practices necessary for recovering addicts to build inner strength and prevent relapse. This information will help developers design practical, relevant, and simple treatment modules for former addicts.

