

SPIRITUALITY IN ALTERNATIVE CORRECTIONAL METHOD ON HARD CORE DRUG ADDICTED: CASE STUDY OF “ANAK BINA INABAH”

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Abstract

This article is part of a larger study on the role of spirituality in correcting/rectifying the hard core drug addict. The study seeks to reveal the meaning of the experience through the stories of three former Muslim who involved with drug addiction, to better understand the deep meanings that inform their experiences with spirituality and transformation as they cope with the challenges of drug addict. Data were gathered using in depth interview. Qualitative methods were used in identifying two themes which are closer to Allah will make them far from drug and fulfil soul to rectify physical and spiritual. The themes were discussed in the context of two broad areas: (1) what are the new meanings these man discovered in their experiences when they were involved with drugs; and (2) how did the new meanings (change their lives). The study suggests that former drug addict experiences with drug addict and their learning processes must be understood within the appropriate cultural context. The common emphasis of spirituality on relationship with God, self and others, may significantly influence how people learn to live without drug.

Introduction

Mahyudin (not his real name) from Baling, Kedah is the third children out of four siblings, starting involved with drug since 1980s when he was 13 years old. His parent was teaching religious and Al-Quran. He started stuck with drug addiction when he stayed with his uncle in Thailand. He stayed there for more than six months. Thailand is a country that is near to Malaysia where the use of illegal drug is a common thing. He felt that his family refused to accept him once he becomes a hard core drug addict. He could not control himself when he

did not consume the drug for more than six hours. He even could not control his mind and he suffer in the addicted situation. He stole any goods that can turn into money to buy illegal drugs because the price of drug is expensive and it is illegal in Malaysia as well as most country. He was lucky because he had no experience get caught by police or stayed in rehabilitation center since he just stole stuff from his family. His family has no idea to help him out from the addiction but he wanted to get rid of that problem. Therefore, his father sent him to Pondok Inabah, Jabal Suf Kg Paya Padang Temak, Kuala Nerang, Kedah. He entered Inabah for 3 days then he run away but his father send him again there and stay with him for 3 weeks until he can survived with a less addiction.

Pondok Inabah is a rehabilitation institution to rectify the drug addict by using spirituality approach. Inabah located at Kuala Nerang which is small part of Kedah state located at northern part of Peninsular Malaysia. Malaysia is located at a central of Southeast Asia, with Thailand in the North, Singapore and Indonesia to the South and the Philippines to the east. Malaysia also famous with its uniqueness where it has multi-ethnic comprised of three major ethnic groups which are Malay, Chinese and Indian.

Drug Addicted Problem in Malaysia

Drug addict problem in Malaysia is not a new thing and it getting serious in 1970s till government of Malaysia has to declare that illegal drugs is Malaysia number one enemy in 1983. National Anti-Drug Agency (NADA) is an agency that responsible to handle problems related to the use of illegal drugs.

Table 1: Comparison of drug addict detected for 2009-2013

YEAR	NEW CASE		REPEATED CASE		TOTAL	
	NO	%	NO	%	NO	%
2009	7123	45.27	8613	54.73	15736	100
2010	17238	72.91	6404	27.09	23642	100
2011	6956	62.14	4238	37.86	11194	100
2012	5270	58.46	3745	41.54	9015	100
2013	4768	60.63	3096	39.37	7864	100

Source: National Anti-Drug Agency (NADA), 2013

Based on National Anti-Drug Agency (NADA) (2013), drug addiction cases in Malaysia shown decreasing pattern. The result also shown the pattern in five years where the highest drugs addict found in 2010 which is 23,462 persons. However, the number was decreased to 7,864 in 2013. (See Table 1).

Table 2: Drug addict detected in 2012 and 2013

Case status	2013	%	2012	Different 2013/2012 (%)	Average for 2013		
					Monthly	Daily	Hourly
New case	4768	6063	5270	-9.53	397	13	1
Old case	3096	3937	3745	-17.33	258	8	0
Total	7864	100	9015	-12.77	655	22	1

Source: National Anti-Drug Agency (NADA), 2013

While, as refer to Table 2, the drug addiction cases were serious in Malaysia where monthly cases were 655 and daily cases were 22. This is very serious and parents who have children that involve in drug addiction problems are scared that their children will have a dark future due to the failure to rectify from it.

Therefore, parents and the person who involve in drug addict and seriously want to go out from this problem, they will find the alternative correctional method. So, this situation also normally will make the drug addict found Inabah and once they have an experience staying at Inabah, they will believe in the approach that Inabah used to correct/rectify he drug addict.

Literature Review

Meaning of spirituality

Historically, the words religious and spiritual have been used synonymously to describe all the various aspects of the concept of religion. Regularly, the word spiritual came to be associated with the private realm of thought and experience while the word religious came to be connected with the public realm of membership in a religious institution with official denominational doctrines. Spirituality is also now associated with mental health, managing

substance abuse, marital functioning, parenting, and coping. It has been suggested that spirituality also leads to finding purpose and meaning in life. Studies on spirituality related to the said issues have been done by various scholars such as McDonald (2000), Nasel and Haynes (2005), Hall and Livingston (2006), Robbins and Francis (2009), Farizah, Mazanah and Amini (2011), Hall, Livingston, Brown and Mohabir (2011), Hall and Breland-Noble (2011) and Berry, Bass, Forawi, Neuman and Abdallah (2011).

The term spiritual and religious is also very important to be clarified. The word spiritual comes from the Latin root 'spiritus' that originally meant "breath" and is one of many words like psyche (Greek), atman (Sanskrit) and ruach (Hebrew) associating breath with life. Merriam-Webster Dictionary (1974) defined spirit as the life giving, vital, animating force of human beings and also the vigor, courage, and ardor that infuses life with energy. The Merriam-Webster Dictionary (1974) further defines spirit as the essential quality, character or nature, or special attitude of the mind. The Spirit is also defined as the incorporeal essence of the person, the soul, and a supernatural entity.

Meanwhile, religion is the term used for formal or ritualized belief practices that are shared with a group of others. The terms spirituality and religion are often used interchangeably. In this research, spirituality is used rather than religiosity because of the desire for a term with broader scope. The intention is to discuss spirituality as a universal phenomenon, not limited to formal faith systems.

Spirituality has been described as broader than religion, "a personal, individual value system about the way people approach life" (Laukhof & Werner, 1998), varying from person to person and changing throughout life, a personal quest for meaning and purpose. Labun (1988) connected spirituality with love, faith, hope, and trust, all of which are interpersonal relationships. The National Interfaith Coalition on Aging and most Western writing assumed a Judeo-Christian religious stance defining spiritual well-being as "the affirmation of a life in a relationship with God, self, community and environment that nurtures and celebrates wholeness" (Moberg, 1971).

There are several discussions on spirituality and religiosity by previous researchers. As an example, Allport and Ross (1967) noted a distinction between intrinsic and extrinsic religiosity. Extrinsic religiosity is social convention, the comfort or censure provided by

others that originates in doctrine and ritual. Intrinsic religiosity is an individual's framework of meaning that allows for interpretation of life. Intrinsic religiosity is conceptually closer to spirituality than extrinsic religiosity.

However, Hiatt (1986) stated that a distinction between spirituality and religion was important and that the definition of spirituality should stand independent of any specific belief system. He identified the following attributes of spirituality: concern with the ultimate truth of things, an extrasensory domain (outside physical reality), an experiential and intuitive quality of reasoning, and an organic, dynamic and evolutionary flux that can be experienced as a state of undifferentiated energy. In his conceptualization, spirituality provides an integrative function, but he noted that the mind's interpretation of reality is influenced by past experience.

Haase, Britt, Coward, Leidy, and Penn (1992) did a simultaneous concept analysis of spiritual perspective, hope, acceptance, and self-transcendence. They identified three critical attributes for spirituality as connectedness, belief, and creative energy. The spiritual dimension does not exist in isolation from the psyche and the soma. It affects and is affected by our physical state, feelings, thoughts and relationships' (Ellison, 1983). This is a very broad definition that seems to have no parameters; however, eight dimensions as stated may lead us to conclude; 1) Spiritual Connection; 2) Meaning and purpose in life; 3) Experiences of awe and wonder; 4) Wholeness and integration; 5) Spiritual strength; 6) Inner peace; 7) Hope and optimism; 8) Faith.

Spirituality and Health

With the dawn of a new century, spirituality has received increased coverage in the media and more discussion in the workplace, in politics and in education (Messikomer & De Craemer, 2002). Spirituality has also become more apparent in health care, with increasing evidence that spiritual factors are important components of health and well-being (Dossey, 2001). The need for health care providers to effectively address the connection between spirituality and health is becoming widely recognized as more people want the spiritual content to their health care. As the information age gives way to the intuition age and more people become spiritually centered, health care professionals will need to focus less on

logical, linear, mechanical thinking, and more on creative, lateral and emotional thinking (Reynolds, 2001). This shift in focus will require the provision of care to encompass a more holistic perspective - one that attends to all aspects of the mind, body and spirit. As Burkhardt and Nagai-Jacobson (2002) so aptly writes in their books, *Spirituality*, "Spirituality is at the heart of caring for the whole person". Yet the lack of a clear definition or a concise conceptual framework, coupled with limited opportunities for spiritual training and professional development of health care providers, has resulted in the neglect of this aspect of client care. For health care providers, this course will attempt to help fill that gap. For the non-healthcare student, the course will help provide an understanding of spirituality.

No discussion of spirituality would be complete without referring to the concept of a higher power or creator. This being is known throughout the world by many different names, including God, Goddess, higher power, Divine Spirit, Ultimate Being, the Absolute, Lord, inner light, life source, Allah, Tao, Spirit, the way, and universal love. Because it would be too cumbersome to try to include all the different names on every use, we will most often use the term *God* throughout this course. We mean no disrespect to anyone, and sincerely hope none is taken.

Spirituality encompasses all aspects of being human and is a means of experiencing life. Spirituality has also been defined as an integral dimension of the health and well-being of every individual (Skokan & Bader, 2000). By caring for clients in a way that acknowledges the mind-body-spirit connection, health care providers acknowledge the whole person (Cobb & Robshaw, 1998; Goddard, 2000). In the past, spiritual care was synonymous with religious care. Although spirituality may include traditional religious beliefs and practices, spirituality is a much broader concept that also includes nonreligious beliefs and expressions (Thomason & Brody, 1999).

Today's multicultural society, with its many secular and religious beliefs, requires spiritual care that respects the integrity of different faith communities as well as that of individuals outside the faith communities (Cobb & Robshaw, 1998). J.D. Enblen (1992) examined the literature to determine the differences in definition regarding the concept of spirituality and religion. He found that the following six words appeared most frequently when describing religion: system, beliefs, organized, person, worship and practices. In descriptions of spirituality, the following nine words appeared most frequently: personal, life, principle, animator, being, God/god, quality, relationship and transcendent. In the holistic perspective

of health care, the body, spirit, and mind are interconnected and interact in a dynamic way in the “whole person,” making it difficult and artificial to try to separate these three dimensions. However, health care providers find it useful to distinguish between them for purposes of assessment and treatment. They can be differentiated by three categories which are 1) physical dimension (body); 2) psychological dimension (mind); 3) spiritual dimension (spirit) (Mansen, 1993; Taylor, 2002).

Until recently, contemporary medicine has historically given little attention to the spiritual dimension, despite its importance in the fundamental goal of healing. However, medicine now focuses increased attention on exploring the relationship between clients’ spiritual needs and more traditional aspects of their medical care. Medical schools have begun offering courses in spirituality, religion, and health, with many schools receiving grants from the National Institute for Healthcare Research to develop curricula in spirituality and medicine (Hiatt, 1986; Koenig, Idler, & Kasl, 1999). Trends that appear to be driving this new interest in spirituality include the many studies that have demonstrated a strong connection between spirituality and improved health, client demand for greater personal attention from their physicians, the growing importance of end-of-life care, and the increasing dissatisfaction among physicians with what they view as an increasingly depersonalized practice (Moran, 1999).

Nursing incorporates all the aforementioned perspectives (theology, psychology, sociology, and medicine) while also examining spirituality quantitatively from other perspectives, including spiritual health, spiritual well-being, spiritual perspective, self-transcendence, faith, quality of life, hope, religiousness, purpose in life, and spiritual coping (Meraviglia, 1999). Traditionally, nursing has always been concerned with the health care of the whole person, including the physical, psychological, social, cultural, environmental, and spiritual dimensions (Bergquist & King, 1994; Martsolf & Mickley, 1998). Nursing theoretical models in which spirituality is a major concept include Betty Neuman’s Neuman systems model, Margaret Newman’s theory of health, Rosemary Parse’s theory of human becoming, and Jean Watson’s theory of human caring.

Spirituality and Islam

The religious and moral systems of Asia Pacific Muslims vary and are historically influenced by Buddhism, Hinduism, Shamanism, Confucianism, and Taoism; Christianity as well as Islam has had a significant contemporary influence. Through the travel of merchants navigating the spice routes to South Asia and Southeast Asia, Islam was spread. Moreover, these exchanges of goods and services along with religion and ideas have continued from antiquity up to the present day. Current individuals who are Muslims and of South Asian descent are employed worldwide, as computer programmers, doctors, scientists, seafarers, etc. (Vaughn, 2005). Although their culture is Asian influenced, their spirituality in the form of Islam has a significant impact upon their lives.

Spirituality manifested via Islam is by far the prevailing life force among Asia Pacific Muslim populations. As previously mentioned Asia Pacific Muslims are born into Islam and expected to remain committed to its rituals and traditions for life. Their spiritual commitment to Islam is so old and deep-rooted that it has permeated all aspects of family life (Al-Krenawi & Graham, 2000). It is most evident in the belief system held by persons dedicated to the faith. These beliefs are considered canons and not subject to debate. Perhaps foremost in importance among such canons is a belief in the oneness of Allah (God); that belief is associated with the prophet Muhammad and, according to Muslim tradition, Muhammad is the Messenger of Allah. While the Koran regards Him as an ordinary human being, in the Muslim belief system Muhammad has been accorded the status of a divine entity (Wasfi, 1964).

Akin to Muhammad in status is the spiritual canon that takes the Koran to be the literal word of Allah. The Koran is the holy literature that exemplifies the final revelations of mankind and it holds the directives for life to which all Muslims must submit. Not to be minimized in context, is its recognition of Gabriel. Gabriel is the most spiritually prominent among angels and considered bearer of the revelation and the force of holiness. Belief in angels is essential because it enables the last spiritual canon, which is life after death. Dependent upon how one lives, reward or punishment will await them in the hereafter (Siegel, 1980).

Despite fundamental differences between various Asia Pacific factions, Muslim families place a high value on spirituality and the patriarchal arrangement is its traditional family

structure. Both recent and not so recent Asia Pacific immigrants who follow Islam conform to a hierarchical organization of authority that extends to roles, obligations and status. The welfare of the family supersedes the welfare of the individual, making it the basis of identity (Wasfi, 1964). Family is, furthermore, the reference point for behavior and spiritual directives and its union all but completely negates personal independence — a concept that is foreign to the traditional Western mores where personal individuality reigns more significantly.

Especially among Asia Pacific families where Islam is the spiritual tradition, reverence for the patriarch, as well as concern for the family's status, provides a strong sense of solidarity and loyalty (p. 44). Hence, the individual family member is not freedom to live independently, but must consider family in each of their life decisions as prescribed by the Koran. The Koran, being direct instruction from Allah, means that family members are expected to fulfill roles of behavior, as well as family roles such as husband, wife, child, etc., without the opportunity for personal input or preference.

An individual's ability to adhere to spiritual directives reflects not so much upon him or her personally, but upon the family and its kinship network. In the Islamic tradition, males are then more valued than females, which may cause conflict in Western social work practice settings. Moreover, in a therapeutic setting, social workers must know that men are the individuals to whom questions are expected to be directed and although children are valued, they are not expected to be in the company of adults after greeting them. This presents a considerable challenge for social workers engaging clients in treatment, i.e. couples, family or group therapy.

The importance of spiritual matters among Muslim families is evident in the extreme reluctance of Asia Pacific clients to yield to conversion (p. 49). Christian missionaries of the last century were well aware of this reluctance. The number of Muslim believers who have converted from Islam to Christianity is very small. For the individual Muslim, family is not irrelevant to that small number, as the family role in the spiritual existence of the community is crucial. Thus, those families who migrate west more often send to their relatives in the 'old country'. Once abroad, there are few who do not have blood ties. Those who have not been obvious by their difficulty in finding jobs or otherwise sustaining themselves. Frustrated, such Muslims without family frequently return to the 'old country' where normal family ties are a way of life. This significance of family is evident by the fact that whole Muslim

communities may contain a small number of patrilineages. Consequently, there is considerable overlap between family and spirituality within the Muslim community. However, while family is an important social structure, spirituality as pertains to Islam guides life and the family belief system. Social workers who do not acknowledge this fact in the practice setting will be at a severe disadvantage in their attempts to assist Asia Pacific Muslim clientele. Those who do will consider the values extended from spiritual resources when working with such families.

Methodology

In this study, interviews serve as an essential method to reveal implications of drugs in our respondent lives. All interviews with respondents were made at concurred time. One of the fundamental difficulties interviewing former drug addict is building an agreeable relationship, so that the members will not hesitate to discuss such kind of topic. Examining transformative and spiritual experience may be troublesome since the fact that, for a most people, spiritual issues are an exceptionally private. In spite of that, we succeed to convince the 'Anak Bina' of Inabah to be part of this study and this is their opportunities to help others.

Being addicted with drug is a disgrace for most of people and it does make people feel inferior. Therefore, a drug addict or a former drug addict will not reveal themselves. Hence, snowballing method give the analyst the entrance to potential members in light of proposal or reference from a member (Merriam, 1998). In this study, 'Mahyudin', "Zaki" and "Razali" (pseudonym) volunteered to participate in the interview session. They met the essential criteria for the study: members more likely not reported in a verbal correspondence with the researcher about the significance of spirituality in their lives after involved in drug addict problems. The meetings were translated verbatim and sequentially investigated according to the constant comparative method.

Finding

This section will discuss on the finding based on the in-depth interview done with three respondents. This section will be divided into two sub topic which are 1) Closer to Allah, be far from drug; and 2) Fulfil soul to rectify physical and spiritual.

Closer to Allah be far from drug

Mahyudin from Baling start involved with illegal drugs in early 1980s which was when he was 13 years old and he was staying at Kg. Baling, Kedah. He has 4 siblings and he is the third one. His parents are religious teacher where her mother thought Al-Quran and his father thought religious studies. He started involve with drug since he was in Thailand during his staying with his aunt. He was staying with his aunt family for 6 years. Illegal drugs are very common in Thailand during that time. At the same time, Mahyudin feel that his family do not love him and he did not received caring and loving as much as his siblings received. He frequently scolded by his parents when he goes back to his hometown. Therefore he prefers to stay with his aunt family rather than staying with his own family.

Mahyudin did not have any experience caught by policeman or staying in jail or any rehabilitation centre due to the fact that he bought drug by using his family and his own money. If he could not find the money to buy drug, he will get it through stolen things that can be sold to get money and buy drugs. Special about Mahyudin is he only stolen his own family valuable things and never touch other people stuff. That is why there was no police involve since his family just keep it as a family problem.

Mahyudin started joint Inabah in 1984 sent by his father but he ran away after 3 days. His father not give up and walk him back to Inabah. The journey is around 10 kilometres. His father also waits for him and stay together with him at Inabah for three weeks until his addiction with drugs was reduced to the lowest level. His father only went back after he confirmed that Mahyudin felt comfortable with Inabah.

After several years, Mahyudin went back to his hometown as he already recovered from his addiction. The ironic is, most of people did not like him and physically abused. He felt a great disappointment with the people around him and decided to go back to Inabah. At that

time, he challenge himself to recover and be very firm wanted to purify his hearth and strengthen his soul.

Based on his experienced, Mahyudin believed that ‘Selawat Bani Hashim’ that he practise every day give big impact to his soul. Mahyudin now working as marketing executive at Kopi Cap Gantang factory at department of marketing. He earn near to RM15 thousand per month. He stated that if we do not have strength, we will not be recovering from drug addiction.

His children right now are studying at religious school. His parents-in -law do not believe that his was a drug addict person before. He took his SPM which is national exam in Malaysia alone. He also emphasized that solat is a very important ibadah and have to istiqamah in doing that because of Allah. He feels that Allah SWT is always watching him. Other a’mal and ibadah that can be practiced to strengthen Muslim’s iman is Tahajud, hajat, sadaqah and with it, they will received baraqah and feels the sweetness of ibadah.

Another respondent is Mohd Zaki hj Hashim (Jitra) who is a son of a Tok Imam. He is 7th child out of 9 siblings. He is the only son in the family. When he was young, his family really pampered him. He can get anything he wants. He started engage with drugs from the age of 15. When he need to consume drug, he would stealing his family property and also stealing goods from grocery store. Mohd Zaki always enters and goes out from jail and he became a familiar face among the police officer around his area.

He earns income from being a pusher (selling drugs) to buy more drugs to consume. He enter rehabilitation centre for so many time and he had a lot experience with rehabilitation centre. Lastly he went into Inabah. He enters Inabah starting 1989. He knows about Inabah from his friends while he was in jail. During that time, a lot of his friend has intention to stop from drug addiction. Zaki also have experience curing drug addiction through methadone. However, Methadone system is not really working for his addiction.

In early stage, he has intention to change but he was unable to resist the addiction. After he recovers from drug addiction, he was a bit worry and stress out because he feels nobody want to accept a former drug addict like him. He also feels nobody want to be friend with him once he comes back to his hometown because of his past addiction. Therefore, he said, to change to the better life, he needs to move to the new place where nobody knew him.

He come back to Inabah and stay there for another year to purify his heart. He stated that, in building strong mental and spiritual, it needs not only physical strength but most importantly a spiritual health. One practice that he did to replace drug addiction is through remembrance (zikir). He went out from Inabah in 1990s and he was looking for a job in 1991. Later, he got married in 1993.

Once he can got away from his addiction, he always felt afraid of Allah. He always ask blessing and guidance from Allah. He said he have no strength to face all of the challenges in this world. In his experience, his Tok Guru (Nickname of founder of Inabah) do not ask him to stop from smoking event one time. This is psychology method that his Tok Guru used was actually to indirectly ask him to stop smoking. At last, the intention to stop smoking came to his life, so he stop smoking. Again, he mentioned and emphasized that zikir purified his heart. He really agreed that only religious study and practice can purify heart and soul.

Both sharing experience and information from Mahyuddin and Zaki is related to how they can go out from drug addiction. The principle that they hold and follow as well as a'mal is get near to Allah will make them far from drug. It is really successful to them and can help them out from drug addict. This is actually not that difficult to be done by anybody who believe in Allah and nature of humans wanted to find peaceful in their heart.

Fulfil soul to rectify physical and spiritual

Razali from Sabah, enter Inabah in 1996. He started getting involved with drugs since his teens (high school). His curiosity toward drug was too strong during his childhood. When he needs money to by drug, he would steal his parent's money. His parents were very upset with him. After completing his high school, he was actively taking drugs.

He had an experience during childhood where he was admitted in hospital and underwent a surgery, which involved sedation. He feels very comfortable and happy with the medicine during and after operation. So, he was looking for that same feeling after he was discharged from hospital.

He involved with many type of drugs like methamphetamine, heroin and morphine and also drinking alcohol. He also declared that he was among the first person who are involved with

the drug methamphetamine. In 1996 he has been sending to the Rehabilitation Centre in Kuching. Before he decided to enter Pondok Inabah, he has intention to stop taking drug in early stages. However, he did not have strength to fight drug addiction.

The differences between Inabah and other rehabilitation centers is Pondok Inabah implement spirituality and soul technique. Before entering Inabah, Razali was very social and pampered by his parents. Therefore, when he enter Inabah, his parents being really supportive and happy with his decision. During the time when he was too engrossed with drugs, he knew it is very dangerous and can affect his life. However the drug is so deeply ingrained in his soul and make it really hard for him to stop taking it.

He had an experiences entered other rehabilitation centre so many times before but it only involved physical treatment and no spiritual replenishment. Therefore, he used all the experiences and knowledge gained from Inabah and shared with people especially youth in Sabah. He have desire to help people in Sabah who have drug addiction problem but the imam is still a lack of trust to him to take this responsibility as for now. It seems it is not easy for people who is a former drug addict to get trust from community.

Discussion and Conclusion

Life-threatening disease such as drug addiction may become a spiritual encounter and a deep emotional experience for drug addict as they cope and find a path to healing. For these Malay Muslim man, spirituality had become their greatest source of knowing and learning. Initially, there were experiencing self-doubt regarding their relationship with Allah—what Allah had planned for them and whether they were being punished by Allah. This confrontation with their own vulnerability prompted the turn to spirituality and makes them to open themselves more deeply to Allah.

It is important to note that in this context, the disorienting dilemma not from the power of rational thinking as commonly understood, but from the deep reflection of one's place in the world in relationship to Allah. As a result, the three participants had a very positive acceptance of their recovery from drug addiction, and they believe that they can go through that moment by the help of Allah. They valued their drug addiction experience as a life-

awakening experience that made them appreciate the simple joys of life that were unrecognized before.

Their suffering of drug addiction became the turning point that brought them to a profound engagement with their own essential selves and the experience of the power of hope. In this experience, all three respondents also came to the realization of their own resources through their deepening awareness of Allah as the loving power sustaining them in the adversity of suffering drug addict. As a result, they regained new strength in the form of not being easily disappointed by difficulties in life. As life was newly appreciated as a trial in preparation for life in the hereafter, this perspective became their greatest motivator to continue surviving and being committed to continue self-development.

This optimism for life is consistent with the latest studies of people with advanced cancer, which found that patients who turn to religion to cope with cancer are more likely to have desire life-saving measures to prolong their life (Phelps et al. 2009). For the three Malay Muslim man, as life constitutes a trial for human beings and death is the return of the soul to its Creator, this view serves to keep all their challenges with drug addict in proper perspective as they tried their best to live in preparedness for what is to come under Allah's sovereignty and knowledge—a prolonged life or a good death.

This study has made visible how spiritual ways of knowing contribute to learning in a life-threatening suffer and Muslim cultural context. Spirituality became the centering process as the people turned inward and became conscious of their souls (Dirkx 2001) and thus found meaning in their predicament. Learning through spirituality is learning through one's heart or what Islam calls the "spiritual heart". The spiritual heart or the qalb is the same as the spirit and the psyche of the human being. It is the seat of human perception that is able to receive Divine inspiration and witness the epiphanies of the Truth. It is the center of human emotions, intentions and aspirations (Al-Ghazali, 2007)

These findings also support others that found that spirituality is an important dimension for drug addicted, emanating positive feelings toward health and life (Narayanasamy 2001) and that spirituality is culturally determined (McSherry 2006). Patients' experience of people trust and their coping strategies must be understood within the appropriate cultural context. In the case of the three Malay Muslim man, religion and spirituality significantly influenced how

they coped with life-threatening illnesses (Mazanec and Tyler 2003). Although it was surmised that religious beliefs may influence Malay Muslim man to stop life-saving treatment and rely more on faith (Hisham and Yip 2003), evidence from this research paints a rather optimistic and beneficial picture of spirituality and religion to Muslims.

The concept of spirituality revealed in this study is in line with the common notion of spirituality as making a connection with God (Pargament 1997). Spirituality is returning to the essence of all things—of self, of life and of death. For Muslims, it involves connectedness with Allah through remembering and surrendering oneself to the Will of Allah. This conscious realization becomes a powerful motivator in coping beyond the suffering. Findings from this study also underscore that although conventional medical treatment guides important interventions for drug addict, it is not sufficient to understand the breadth and depth of issues and challenges faced by drug addict. Healthcare practitioners and educators should remain attentive to spiritual resources as integral support. Such efforts could improve the quality of life of survivors. These findings can guide further studies to investigate the contribution spirituality makes to effective coping with serious illness and the maintenance of spiritual well-being in the lives of drug addicted people. As words from the Tok Guru – founder of Inabah, “We have to love people who hate us and make them a part of our families since communities and families is part of the recovery.”

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