



Substance Abuse and Covid-19

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Preface

This e-book is a production of a group's task (Group 1) during the programme of the 52th *Ta'aruf* Intellectual Discourse (TIDE 52) which was held online for the first time in 2021 with both synchronous and asynchronous sessions.

TIDE is a programme structured for newly appointed academics which is made compulsory for permanent as well as contract staff. The programme introduces the roles and functions of different Kulliyah (faculties), Centres, Departments, and Institutes in the International Islamic University Malaysia (IIUM) to the academics.

During TIDE 52, staff were grouped into small groups and were assigned tasks to be completed with the integration of Sejahtera Academic Framework (SAF) which is a framework that combines various values in education, Islamic teachings as well as the Sustainable Development Goals (SDGs).

Acknowledgement

Alhamdulillah, Praise be to Allah s.w.t. Most Gracious and Most Merciful. The authors wish like to thank the honourable Rector of the International Islamic University Malaysia, Tan Sri Prof. Emeritus Dr Dzulkifli Abdul Razak, Deputy Rectors, Directors and Deputy Directors, senior officers, facilitators, esteemed speakers of the TIDE 52 for their guidance and knowledge sharing during the programme. Special thanks to Centre for Professional Development (CPD) for organising the TIDE smoothly and assisting the process of publishing this e-book. We hope to be able to apply and integrate all that we have learned as we strive to fulfil our roles as *Murabbi* and staff of IIUM.

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Group 1: TIDE 52



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The embodiment of Sejahtera goes beyond the conventional three Ps of Planet, People, and Prosperity. Insan Sejahtera has at least 10 dimensions that could be summed up by the acronym SPICES: Spiritual, Physical, Intellectual, Culture, Cognitive, Emotional, Ecological, Environmental, Economics, and Societal as a platform for holistic learning and living.

(Tan Sri Prof Emeritus Dr Dzulkifli Abdul Razak 2015)



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PART 1

Substance Abuse

and Covid-19

Substance Abuse and Covid-19

A severe acute respiratory syndrome coronavirus 2 (SARSCov-2) epidemic spread from China to the rest of the world in late 2019, resulting in a global pandemic (CORona VIRus Disease 19, COVID-19 pandemic). Several restrictions have been introduced by governments to address the public health concern beginning in the first months of 2020, affecting the regular patterns of drug abuse around the world (Zaami, 2019). Due to the brief border restriction, the regular illicit drug shipment route from country to country was disrupted, resulting in a shortage of traditional street narcotics (UNODC, 2020).

The COVID-19 epidemic has resulted in the installation of social distance in order to control the disease's spread, causing people's lifestyles to change. People have been experiencing anxiety and fear for their health and jobs, and they have been forced to live a foreign lifestyle without the support of their loved ones. Furthermore, as a result of unintentionally mimicking others' thoughts, the condition of those with psychiatric problems may have deteriorated throughout the epidemic (Orsolini, Papanti, Corkery, Schifano, 2017).



Many mental health specialists have expressed concern that the pandemic could result in a "second wave" of growing rates of distress, mental illness, and substance abuse (Simon et al., 2020; Ongür and colleagues, 2020). Various stressors may have different effects on mental health; stressors like exposure to the virus and, severe, even life-threatening illness differ significantly from secondary stressors like the loss of a job or business, the inability to pay for housing or food, and physical distance from friends and family.

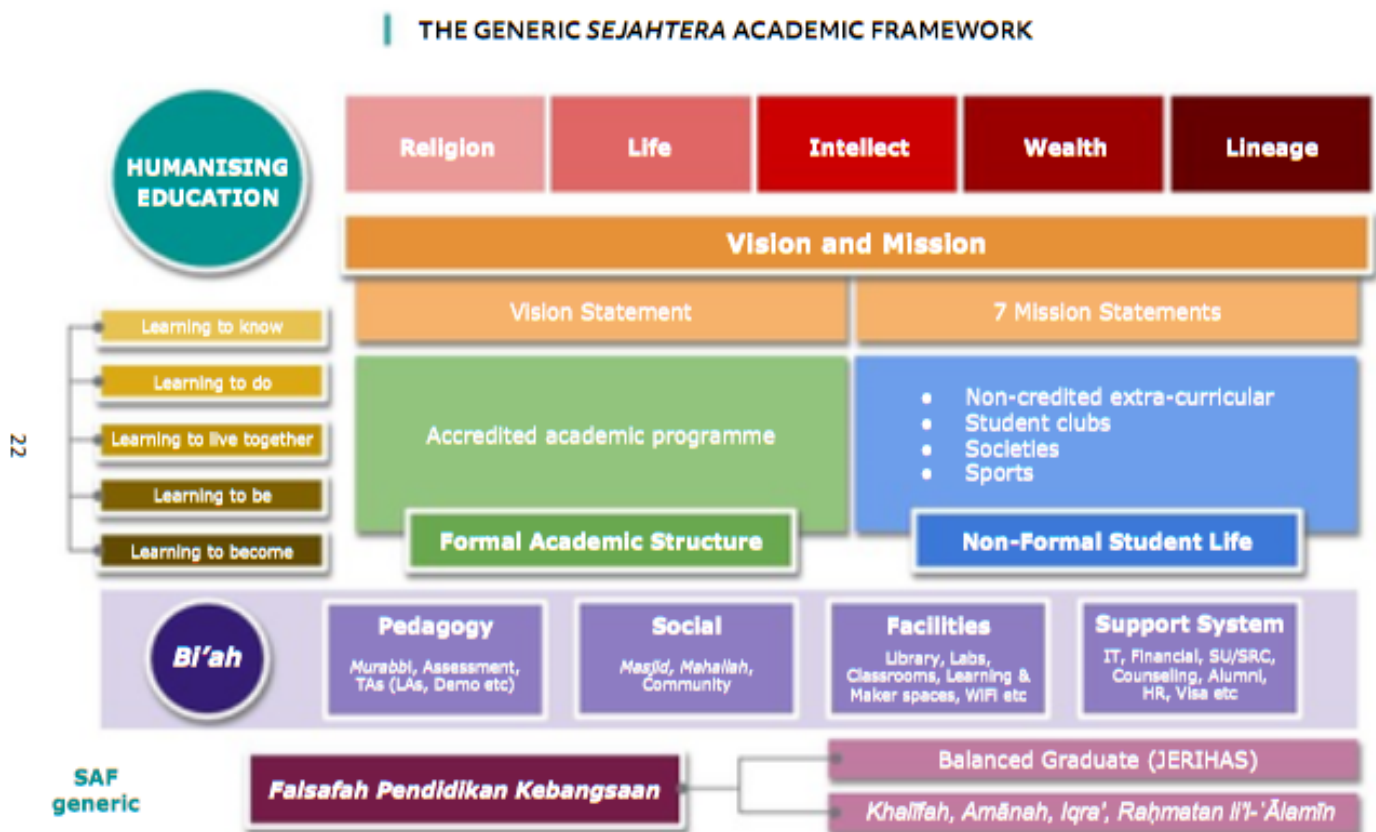
Based on the case presented from various studies, Group 1 of the TIDE 52 programme was assigned to identify, explore and suggest possible solutions to substance abuse by incorporating the Sejahtera Academic Framework which was mapped with the SDGs to the solution.



PART 2

Sejahtera Academic Framework (SAF)

Sejahtera Academic Framework (SAF)



Sejahtera Academic Framework (SAF), (Lihanna et.al. 2021)

According to IIUM's Sejahtera Academic Framework, humanising education is the pursuit of knowledge and its application in society for the achievement of *Rahmatan lil- Alamin*. It has values. Thus, humanising education means seeing students as vital and active forces in the University, co-creating their learning experience and educational environment for Allah's glory, seeking knowledge and putting it to good use in society, and achieving *Rahmatan lil-'Alamin*.

Instructors are also encouraged to grow and prosper. In a humanising educational organisation, other University community members are also engaged to provide the knowledge ecosystem. The importance of staff members is measured by their commitment to providing the best, as befits their *Khalifah* roles and to become *Insan Sejahtera*.



To effectively nurture and educate *Insan Sejahtera*, SAF requires the participation of every IIUM community to collaborate on a variety of projects, especially in relation to SDG. SAF also equips the IIUM community with the ability to be transformative in order to provide the best teaching and learning experience possible at the university.



PART 3

Substance Abuse and Concept Fan

Substance Abuse

Substance abuse is not new in Malaysia. For many Malaysians, peer pressure and curiosity are the most powerful motivators to experiment with drugs, according to Dr Tam Cai Lian, Senior Lecturer in Counselling Psychology at Monash University Malaysia's Jeffrey Cheah School of Medicine and Health Sciences (Contributory Factors: Drug Abuse in Malaysia, 2021). When it comes to drug abuse, other countries look to family factors like parental behaviour, family relationships, home atmosphere, and socioeconomic status as the primary causes. However, in Malaysia, researchers have found that social pressure to fit in and be accepted, especially among teenagers, drives them to experiment with drugs to keep up with their peers (Contributory Factors: Drug Abuse in Malaysia, 2021).

This review will explore some aspects related to substance abuse and the ways to improve the situation by integrating the missions of IIUM, *Falsafah Pendidikan Kebangsaan* (FPK), sustainable development goals (SDG) as well as from the perspective of *Maqasid al-Shari'ah*.

Concept Fan: Root Cause Analysis

Edward de Bono devised the 'Concept Fan' technique for taking a step back to gain a broader perspective and, as a result, a new perspective on the subject, what you want to achieve, and new approaches to problem-solving. This is especially useful when we are trying to come up with new ideas and solutions to problems because it is very tempting to stick with the first ideas that come to mind. The first ideas, however, are not always the best. When all obvious approaches have been rejected, the Concept Fan is a useful technique for broadening the search for solutions (de Bono, 1992).

Using the Concept Fan, we are trying to discover the problems and concerns in substance abuse and to suggest solutions by integrating SAF.

Concept Fan: Root Cause Analysis

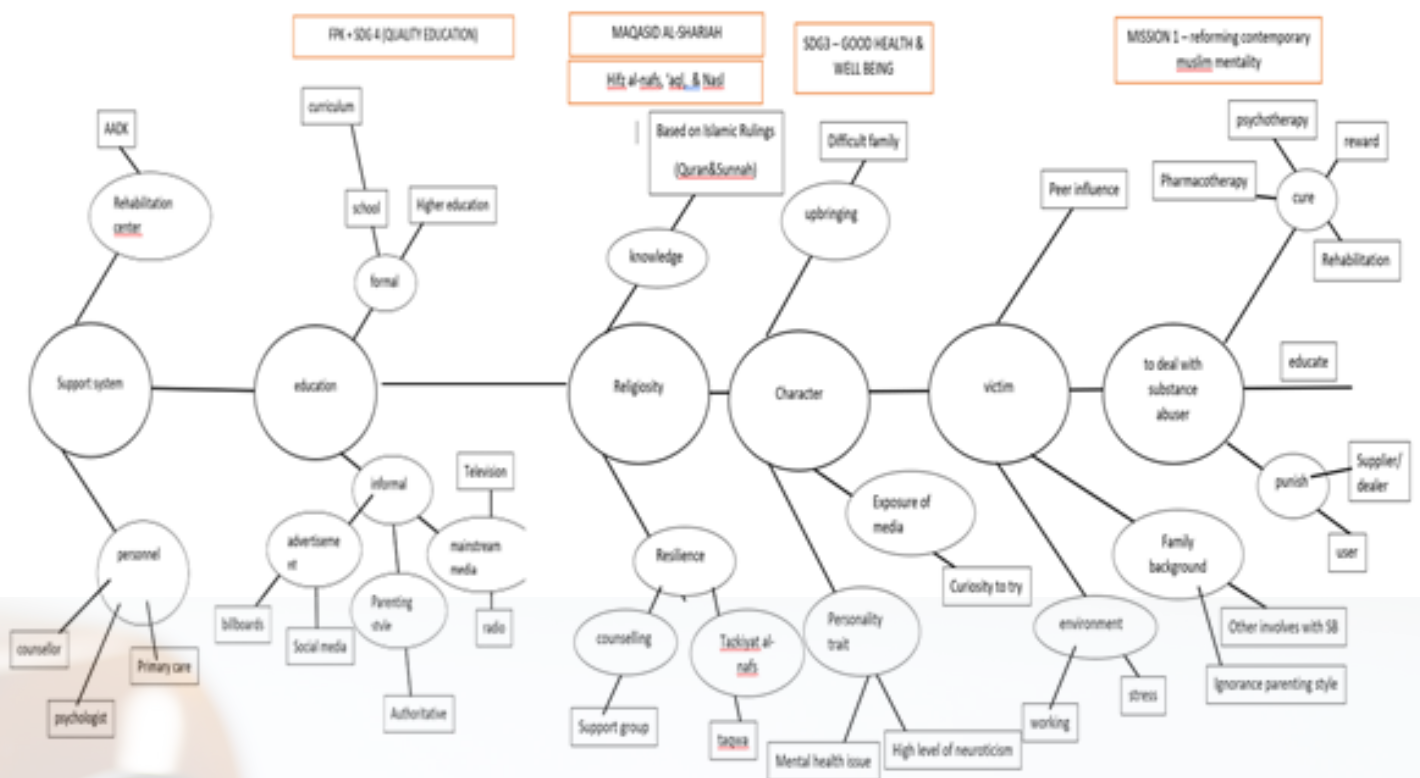
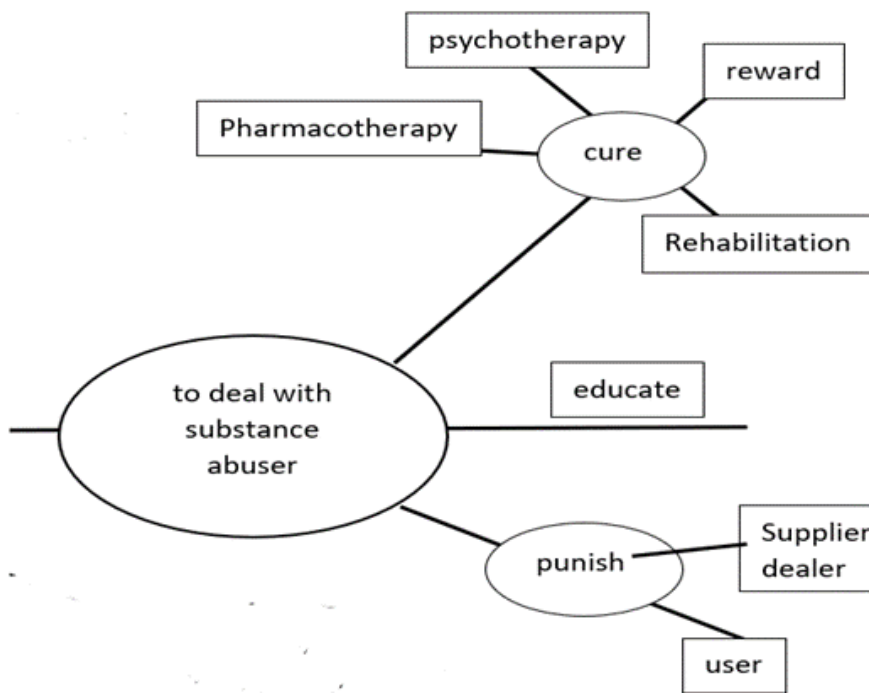


Figure 1: Concept Fan: Root Cause Analysis

Step 1: The Objective



The objective of the concept fan is to explore on how to deal with the substance abuser.

Dealing with the substance abuser has been the elementary step in tackling the issue of substance abuse.

Figure 2: Dealing with a substance abuser

The general management methods should be of similar approaches to other chronic illnesses with a continuum of care towards the improvement of functional and health status (U.S. Department of Health and Human Services, 2016). The ultimate aim is to achieve a cure. Nonetheless, this is challenging and all efforts are directed towards reducing key symptoms to non-problematic levels.

Step 1: The Objective

Education is fundamental in dealing with substance abusers. These include providing them with materials on the risks of drugs or alcohol misuse. They should also be made aware of the general health promotion information available including stress management, fitness and healthy eating. The engagement should be implemented at the very early stage for a better outcome suggested by the scientific evidence.

Holistic strategies in managing the group of patients are essential via the involvement of multidisciplinary team members. Important elements to be incorporated include pharmacotherapy, psychotherapy, reward and rehabilitation in achieving a cure. With continuing, comprehensive care, recovery is now an achievable outcome.

Another aspect to be highlighted in dealing with substance abuse is the law enforcement to the drug distribution activities. This has been an overlooked contribution of treatment in drug abuse. The combination of short term punishments and continuing treatment seems to be the most effective approach (Johnson, 2003).

Step 2: First Focal Point

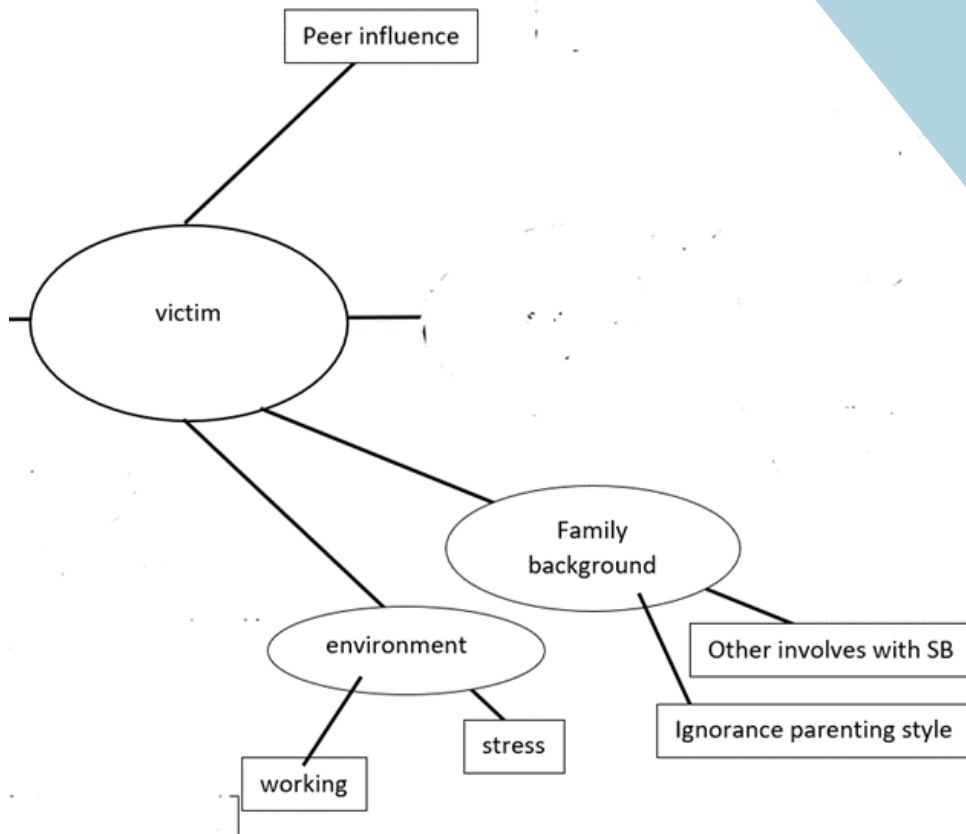


Figure 3: The Victim

To understand the problem better and to reach the objective, we need to take a step behind in order to identify the reasons of the problem.

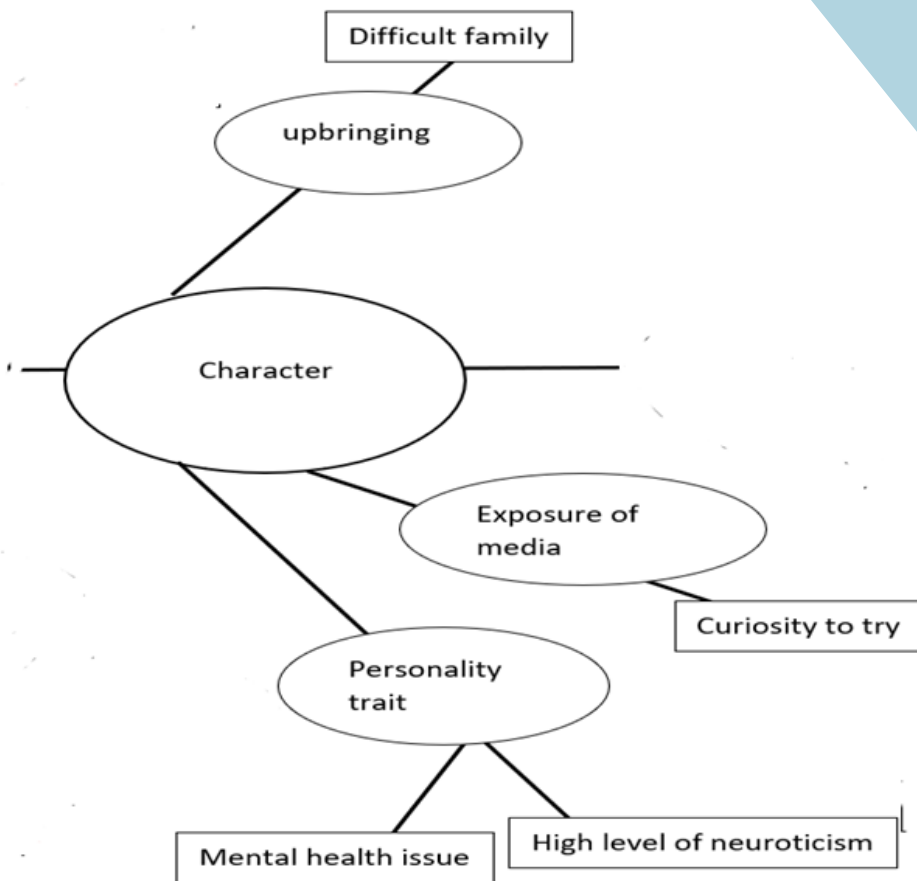
Substance abusers may be a victim of various aspects of social life such as friendship, family, and employment. In the aspect of friendship, they may be affected by their peer's influence. A previous study has documented that peer's influence is the strongest predictor of substance use (Foo et al., 2012). Additionally, a previous study also reported a higher association of substance use from peers who are in pop, techno, skate/hip-hop, and hippie groups compared to the quiet, sporty, religious, computer groups (Verkooijen et al., 2007).

Step 2: First Focal Point

Besides that, family background with the issue of parent's use of substances is also one of the most influential factors of a victim to be a substance abuser (Foo et al., 2012). Ignorance parenting style also may influence an individual to be a victim. It may be caused by the poor relationship between parents and the individual and the family atmosphere which eventually lead them to have a peer as a close family member. In fact, a good parent-child relationship will be a protective factor against substance use (Foo et al., 2012).

Last but not least, an environmental issue from employment and daily life stress may also be related to substance abuse. Having a thought that taking substances may relieve their stress and escape from the real-life stresses may influence an individual to be a victim (Foo et al., 2012). In brief, peer influence and family issues are the strong influence of an individual to be a victim of substance use. In addition, tension release from the environmental issue also contributes to a victim's substance use.

Step 3: Second Focal Point



The other component that should be emphasised is the character of a substance abuser.

Figure 4: The character of a substance abuser

According to the APA Dictionary of Psychology, the character can be defined as “*the totality of an individual’s attributes and personality traits, particularly his or her characteristic moral, social, and religious attitudes*” (Dictionary.apa.org., 2021). The development of this kind of character can be influenced via various factors such as lack of upbringing, exposure to the media, and certain types of personality traits.

Step 3: Second Focal Point

First, issues related to lack of upbringing can be related to the situation of people who are coming from difficult families. Due to the condition of the most important component in society which is the family, it may lead a person to develop a kind of character that is not being properly educated and cultivated.

Second, the current exposure to the media is something that is out of personal control. There is a curiosity to try anything that is shown and present in the media, especially among the younger generation. A strong media influence and having this kind of curiosity may lead to negative and unpleasant outcomes.

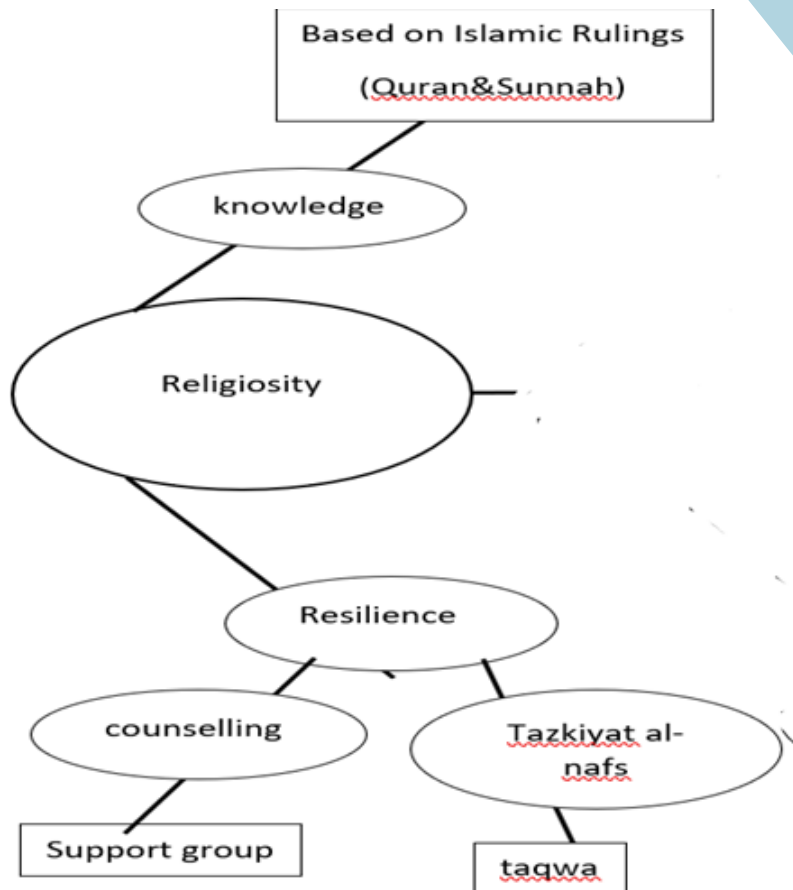
Third, the development of personality traits is important for a person's character. Involvement in substance abuse may be due to the high level of neuroticism a person could have. Widiger and Oltmanns (2017) found that a person with a high level of neuroticism may contribute to the possibility of harmful life outcomes.

Step 3: Second Focal Point

Indirectly, that person will be having issues related to mental health, especially when the condition is beyond his or her control. In short, the development of a person's character is vital especially for the young generation in order to prevent themselves from getting involved in the 'dark' lifestyle.



Step 4: Third Focal Point



Religiosity is another contributing factor in substance abuse. Lack of Islamic knowledge on what is permissible and forbidden has been deviating people to try and abusing these substances.

Figure 5: Religiosity

Apart from the knowledge, the application of the knowledge is equally important. By applying the knowledge of Taqwa in everyday life as part of one's Tazkiyatunnafs, one would forbid or prevent him or herself from getting near to this act.

Counselling and support groups play a significant role in preventing this heinous act, especially for ex-abusers to sustain themselves from getting back into the act.

Step 4: Third Focal Point

Islamic Knowledge

Lack of knowledge on the risks of substance use has contributed to the increasing cases of substance use disorders. Substance use has been attributed to a lack of proper knowledge of the associated risks.

Apart from the lack of information regarding the impact on health, no understanding of the Islamic regulations on the use of prohibited substances from an Islamic perspective was also identified as a factor related to this problem. Perhaps many people think that the ban on the use of substance abuse is definitely common knowledge and should be known by all parties. As explained earlier, the factors of family, poverty and peers who are less concerned about religion are able to take this matter more seriously.

Malik Badri, claims that the great majority of Muslims who practise abstinence from substance abuse do so due to religious reasons.

Step 4: Third Focal Point

He argues that misuse of the word “abuse” has led to a toleration of drugs and substance use in the West; which can only be rectified by developing programs that are rooted outside of Western models of non-judgmental therapy, and which are based on solid Islamic foundations. This model, Badri argues, should not take a non-judgmental stance towards condoning promiscuity and substance use. According to him, Islam’s very purpose is to intervene in human affairs for the betterment of society. (Malik Badri, 2009).

Within Islamic theology, a Muslim is both personally responsible to God and also part of the wider Muslim community. In addition to contributing to the life of the community, they derive their identity from it. In the debate between those who claim the primacy of society and those who emphasize the primal significance of the individual, Islam takes a middle course and believes that this polarization is in fact based on a false dichotomy.

Step 4: Third Focal Point

There is no society without the individual; nor can the individual survive without society. (Seyyed Hossein Nasr. *The Heart of Islam: Enduring Values for Humanity*. New York: Harper San Francisco, 2002.) Therefore, community members' support is not only confined to their immediate family but extends to the wider community. "People are dependent on God", said Prophet Muhammad PBUH, "and the most beloved to God are those who are caring towards God's creation" [Abu Ya'la al-Mawsili. *Musnad Abi Ya'la*. Damascus: Dar al-Ma'mun li al-Turath, 1984.]. Teachings like the above have influenced the way Muslims organize their lives vis-à-vis each other and vis-à-vis God.

The Qur'anic human is a paradoxical being. It is written in the Qur'an that God created Adam from clay formed from dark mud (al-Hijr 15:29). He then breathed in him His spirit, and all the angels and those present were ordered to prostrate to him. All, but Iblis, prostrated, argued that he is better than Adam since God created Adam from dirt and him from fire.

Step 4: Third Focal Point

God exiled Iblis from the heavens for this disobedience, and he became the rejected Shaytan (Satan). The nature of human beings, as described in the Qur'an, is paradoxical, although Satan has failed to grasp it. By focusing on human beings' earthly nature, Satan was able to make claims of superiority. The divine provenance in the human, God's spirit, was not something Iblis recognized as part of human nature. In fact, human's themselves often fail to realize this aspect of their nature, thus falling prey to the temptation of Satan.

This is the contradictory nature of human beings in Islam. People are an amalgamation of the sacred and the profane: a holy union, which allows them to walk on Earth and yet to be saluted by angels in the heavens.

The earthly body easily succumbs to temptations and desires to commit sins. The Qur'an refers to Adam and Eve's time in paradise and how both of them together were tempted by the whispering of Satan to transgress the one thing God forbade them to do.

Step 4: Third Focal Point

God banished them from the heavens for this transgression and decreed Satan the immortal enemy of Adam, Eve, and their progeny (al-A'raf 7:20–24). The perpetual battle between good and evil, between Adam and Satan is mirrored in the human being, who is locked in an everlasting tension between the profane and the sacred. The profane aspect of the human being, known in Arabic as the “*nafs*” (self), desires unrestricted pleasure, even at the risk of committing sins, whereas the sacred spirit, the “*ruh*”, the location of which is the physical heart, desires to go towards its pure origins.

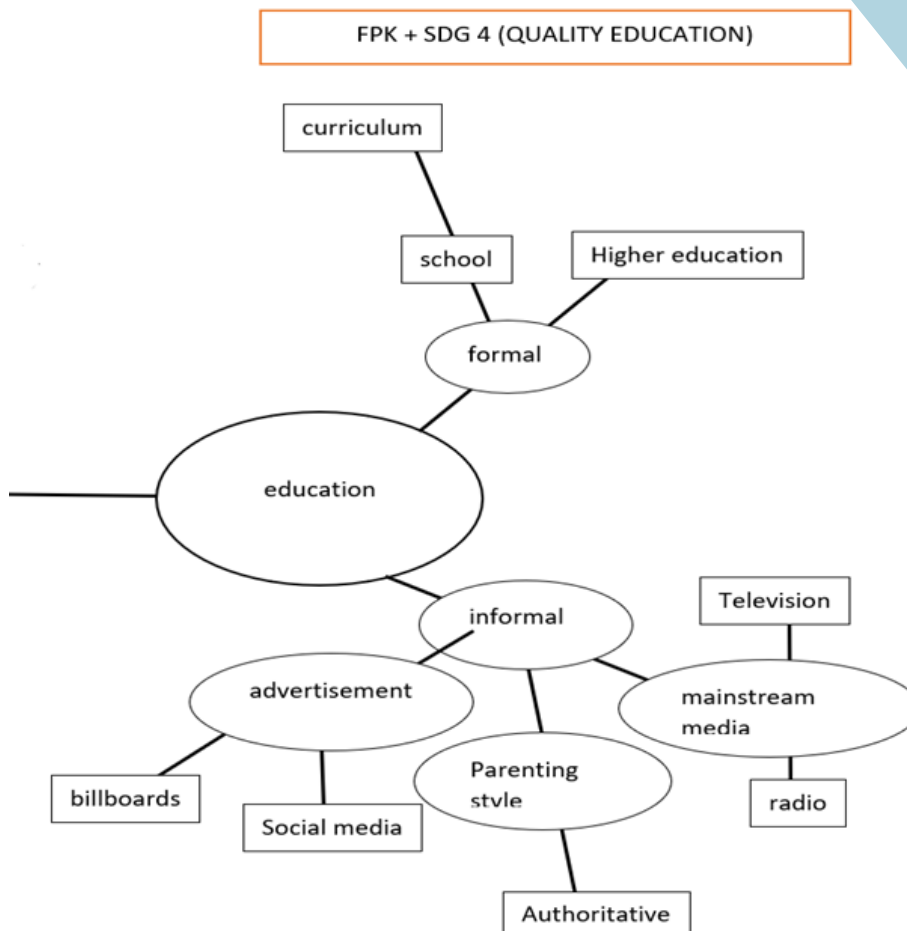
Muhammad says that when a person commits sins, a black dot falls on his or her heart. If that dot is not washed away through repentance and asking for forgiveness from God, it starts to build up in the heart, until it overtakes it. Yusuf writes that when people commit sins, their *ruh* (spirit) is severed from the *nafs* (self).

Step 4: Third Focal Point

Committing a crime (which is also a sin) is first and foremost to commit a crime against the heart, which then has an effect on the whole person. The person enters a spiritual agitation, which is then covered (*kufir*, the same word used to denote disbelief) by agents, such as alcohol, drugs, and other illegal substances. Hence, *Tazkiyat al-Nafs* is highly needed to put an ex substance abuser back on track and get a better life.



Step 5: Fourth Focal Point



It's also important to promote education to combat the problem of substance abuse. There are two types of education: formal education and informal education.

Figure 6: Education

It is possible to introduce a specific curriculum to teach students about substance abuse's dangers and its risk factors through formal education, whether in schools or higher education.

The government has stated in the FPK that Malaysian education aims to develop individuals' holistic potential.

Step 5: Fourth Focal Point

This is in line with the SGD4, which emphasises equitable and inclusive quality education. As a result, it is hoped that Malaysia's curriculum will improve by including more inputs on substance and substance abuse, as well as how to recognise the dangers of substance abuse.

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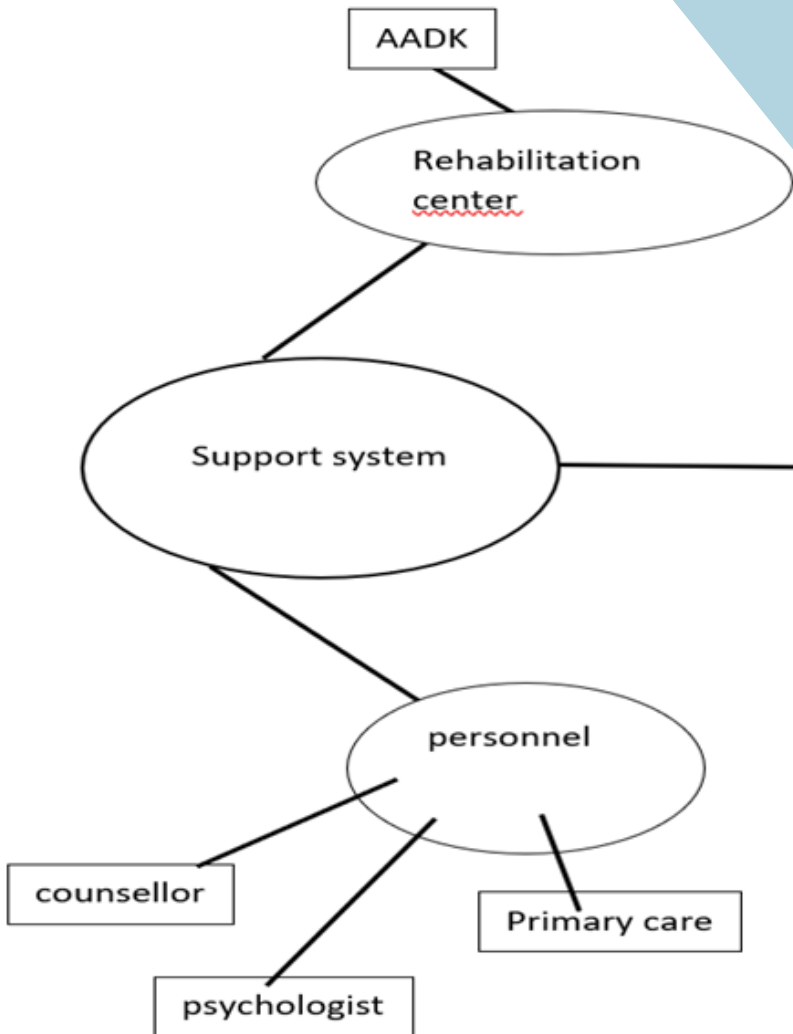
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Step 5: Fourth Focal Point

Informal education, on the other hand, has a greater impact on educating the next generation about drug abuse than formal education does. The government and non-profit organisations, for example, can advertise the dangers of substance abuse and how to avoid them via billboards and social media. The general public and any institution can promote healthy lifestyles and the avoidance of substance abuse in mainstream media such as television and radio.

The authoritative parenting style can also be adopted by parents as this is the best parenting style to help children develop healthily. Through authoritative parenting, parents. Reasonable demands and high responsiveness are hallmarks of authoritative parenting. In spite of their high expectations, authoritative parents provide their children with the tools and resources they need to succeed (Cherry, 2020). Parents who have this parenting style pay attention to their children and show them warmth and love in addition to setting limits and exercising fair discipline. Positive reinforcement is used instead of punishment and threats in this parenting approach.

Step 6: Fifth Focal Point



A support system is defined as a group of people who provide encouragement to help someone to achieve their goals. This can include social or emotional support, and physically help them with their task.

Figure 7: The support system

The idea of a support system is mainly to provide help and guidance for people who have difficulties. With regards to substance abuse treatment programs, drug rehabs and holistic treatment programs are known to be effective methods for recovery. I

Step 6: Fifth Focal Point

In Malaysia, there are several drug rehabilitation centres available which include a national rehabilitation centre known as *Agensi Anti Dadah Kebangsaan* (AADK) and a private rehabilitation centre. Rehabilitation centres offer rehabilitation to people who are battling with various addictions to help them to recover. They provide drug screening, drug-free workplaces, drug abstinence programs, methadone replacement, and addiction counselling. Apart from that, it is important to have someone for them to talk to and listen to their problems.

Substance abuse counsellors provide support and guidance to their patients by forming a relationship built on trust. Patients are free to share their feelings and thoughts with their counsellors. Developing an environment where patients feel safe and comfortable is an important factor for their recovery. Meanwhile, primary care, on the other hand, will provide services such as blood taking and methadone replacement therapy for the patients.



PART 4

Integration with

SAF

Integration with SAF

From the Concept fan, we have managed to identify the root causes of substance abuse and how a few steps such as education and support system can help to improve the situation.

Looking forward, we integrated the causes and suggested solutions by integrating the SAF elements.



Sustainable Development Goal 3

SDG3 stated “to promote health and well-being for people of all ages” which aims to encompass and emphasise numerous facets of a healthy living and lifestyle, and one of them by hindering substance abuse. This can be achieved by educating society on the negative impact of substance abuse on individuals, families, and society.



Integration of both Islamic perspectives (*al-Shari'ah*) and science to achieve these is essential. Compliance to avoid/overcome substance abuse can be better achieved if people understand its negative impact based on scientific and Islamic views. These methods need to be implemented at all levels especially at a young age.

IIUM Mission



Furthermore, IIUM first mission stated that the University is “*to undertake the special and greatly needed task of reforming the contemporary Muslim mentality and integrating Islamic Revealed Knowledge and Human Sciences in a positive manner*” (Sejahtera Academic Framework, 2021) which suggested that it is the responsibility of the University to inculcate within its students, staff and the University community the awareness of substance abuse.

Maqasid Al-Shari'ah

The aim of *Maqasid al-Shari'ah* is to benefit and protect the ummah generally and to discipline and structure the living in accordance with the Islamic values and principles as pronounced in the Quran and Sunnah. In combating substance abuse and looking for a solution for it, it covers almost 5 pillars of *Maqasid al-Shari'ah* in Protecting of Faith and Religion (*din*), Life (*nafs*), Wealth (*mal*), Lineage (*nasl*) and Intellect (*'aql*).

Clearly, by giving the best efforts in fighting and treating the substance abuser, one is able to save his/her religion because a severe substance abuser will not be able to practice the religious demands that are obligatory on him. There is no good life for a substance abuser because almost no one logically wants to build a happy married life with a substance abuser because it will put a risk to the child or their offspring. Waste of property is an unavoidable effect when the need for the prohibited substance is needed. Lastly, there is no hope of having a healthy mind and being able to be benefited by the ummah.

Conclusion



Covid-19 is one of the factors that can lead to substance abuse, since it causes mental health due to social, economic and emotional deprived. This e-book highlights how the integration of the missions of IIUM, *Falsafah Pendidikan Kebangsaan* (FPK), sustainable development goals (SDG) as well as the perspective of *Maqasid al-Shari'ah* can improve the situation of substance abuse among individuals. Before those elements are to be integrated, we have to explore the reasons behind their situations, which perhaps relate to their characteristics or they are the victims in a situation. When we have understood the situation, religiosity, education and support systems can help them to improve their situation. Elements in the missions of IIUM, *Falsafah Pendidikan Kebangsaan* (FPK), sustainable development goals (SDG) and the perspective of *Maqasid al-Shari'ah* was also discussed and can be practised wholeheartedly.

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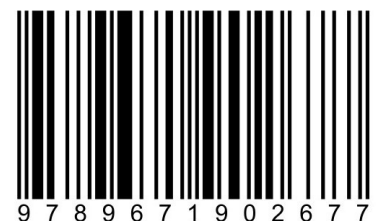
This e-book is a production of a group's task (Group 1) during the programme of the 52th *Ta'aruf* Intellectual Discourse (TIDE 52) which was held online for the first time in 2021 with both synchronous and asynchronous sessions.

TIDE is a programme structured for newly appointed academics which is made compulsory for permanent as well as contract staff. The programme introduces the roles and functions of different Kulliyah (faculties), Centres, Departments, and Institutes in the International Islamic University Malaysia (IIUM) to the academics.

During TIDE 52, staff were grouped into small groups and were assigned tasks to be completed with the integration of Sejahtera Academic Framework (SAF) which is a framework that combines various values in education, Islamic teachings as well as the Sustainable Development Goals (SDGs).

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Substance Abuse and
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