

Conjunction between Islamic Treatment (IT) for drug addiction and its affects among teen agers in SIDIM (Sahabat Insan Dan Iman Malaysia), Malaysia

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Abstract: This study seeks to identify the conjunction between Islamic Treatment (IT) and its effects with a view justifying this treatment among teenagers at SIDIM (Sahabat Insan Dan Iman Malaysia) in Malaysia. It is because of trainee (Those who have registered for goodness under SIDIM) for drug addiction problem among drug addicts in Malaysia by representing trainee (Those who have registered for goodness under SIDIM) from SIDIM. A total of 120 trainee (Those who have registered for goodness under SIDIM) s in SIDIM were randomly selected for this study. The survey also shows the descriptive analysis which proved overall faith and worship practices among them (Muslim trainee (Those who have registered for goodness under SIDIM). Among them have a lower average level of faith (2:59) and religious (2.66), while the morals of trainee (Those who have registered for goodness under SIDIM) have a restrained stage of meaning (3.18). The results of Pearson correlation analysis indicated a significant effect between religious faith practices ($r = .731$, $p < 0.01$), worship ($r = .737$, $p < 0.01$), and morals ($r = .691$, $p < 0.01$) with the religious achievement of Muslim trainee (Those who have registered for goodness under SIDIM).

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1. Introduction

Islamic Treatment (IT) for drug addiction treatment program for the trainee (Those who have registered for goodness under SIDIM) in Sahabat Insan dan Iman Malaysia (SIDIM) is in line with the objective of it establishing to give formal Islamic education (Hannan, 2014). It makes importance to the freaks and their friends to see and appreciate Islam as a mode of life. It is panacea for them and be able to learn Islam and practicing inside drug addiction centers of their own residential area (Hannan, 2015). Established on the objectives of educational programs are conducted between English and Malay language as the medium of teaching. Educational priority is granted to all the addicts to bring forth a true Muslim person whom tightly hold to their faith (Ghafar, 2014). The valuation of the trainee (Those who have registered for goodness under SIDIM) is made based on participant different kinds of actions inside the drug addiction center, loyalty to the counselors and warden as well. Meanwhile, a trainee (Those who have registered for goodness under SIDIM) who is able to meet and meet the terms and conditions allocated by SIDIM recruited job for them here if the addicts wishes to do so and gain them free upon

approval by management of it (Yusuf, 2014). In the terminal, they will move back to their own areas to assemble their acquaintances and families for leading as usual formal lifestyle with the broad swing of societal balanced as well (Zainab, 2014).

2. Activities inside Sahabat Insan dan Iman Malaysia (SIDIM)

Different sorts of bodily functions are offered in Sahabat Insan dan Iman Malaysia (SIDIM) to comply with Jabatan Agama Islam Selangor (JAIS) or Islamic Department of Selangor and Majlis Agama Islam Selangor (MAIS) or the Islamic Council of Selangor in Malaysia. They are practicing as Islamic treatments (IT) for justifying the affects of it inside SIDIM are divided into various parts. They are: Islamic treatment for primary level of addiction, Islamic treatment for the secondary level of addiction, Islamic treatment for tertiary level of addiction, Islamic treatment for final level of addiction (Hannan, 2014).

Islamic treatment for primary level of addiction

Primary level of addiction treatment organizes by the warden inside drug addiction center as an idea of prescription by ADK (Anti Dadah Kebangsaan) or National anti Drug for them who is easily accepted and practiced. It helps the addicts to open up their

intellect in the regard of Islam. They can remove the opportunity from the cardinal belief in Islam. This story of Islamic treatment provides them primary treatment and promote them to give their lives for forming their own future and perception in the guild in the normal path of life (Zainab 2014). This stage of treatment runs for 40 (forty) days only. Any small or major change depends in this regard needs with the commendation of the director of Sahabat Insan dan Iman Malaysia, Rawang, Malaysia (Razaleigh 2015).

Islamic treatment for secondary level of addiction

Islamic treatment for drug addiction problem is organized prescribed activities more liberal way than the tertiary level of addiction. They are using every day to keep the schedule in the strictly and in a right way with great care by counselors and warden as well. As for example, breakfast, lunch and dinner for physical fitness because body and mind goes together. On the other hand, they are too bound to offer prayer in time five times daily, but thrice (before sunrise, after dawn and before the sun sets), fasting once a week (except who are weak enough), discovering and teaching the Quran among each other's and sleep in time. It went forward another forty days to cope up them for formal or true practice in the Islamic way of lives and culture (Fariza, 2014).

Islamic treatment for tertiary level of addiction

At this level the addicts have no option and they are bound to prepare for killing their lives except Islamic treatment for drug dependence. Because at this stage they possess no life interest exception the use of drugs informal way. They only think to abuse of drug and nothing else in this universe. Counsellors from outside of the SIDIM call for them and sometimes hired experts from different perspectives to treat them in justification way to save their lives. Although, they are full swing of addiction, they commence to think to practice of Islam to establish up their career as ordinary life in the club.

Islamic treatment for final level of addiction

Islamic treatment for the final stage of dependence is not easily exorcised inside SIDIM because of management policy; they have to shift to the nearest hospital to treat them for a temporary way to receive feedback from others experiences and commentaries in this esteem. After taking the treatment from recommended hospital, they again transmitted to the law and enforcement division for naturalization for their societal position to comply they abide by the laws and orderliness in the province or in the state as well. In final, they again transferred into SIDIM to practice intensive care treatment for 120 days to 1 year. They are becoming a real appreciation of Islam by practicing *solat* (prayer), fasting. Reciting the Quran, blow water and drinking,

blow water and throw mildly among whole the parts of the physical structure. At final, they are beginning their lives again in a constructive way for individuals, family, and society, national and international stage.

3. Methodology

Quantitative research methodology has been exercised among 120 trainee (Those who have registered for goodness under SIDIM) or *pelatih* (trainee is called *pelatih* in Malay language) form which included among the trainee (Those who have registered for goodness under SIDIM) under SIDIM. Respondent is randomly selected from the trainee (Those who have registered for goodness under SIDIM) (*pelatih*). A questionnaire was setting near the Islamic treatment for drug addiction about practicing religion as an Islamic way of life were 40 items divided into three parts; questions 1-10 are related to character, while questions 11-30 are associated with religion such as the pillars of Islam, prayer and fasting. Questions 31-40 are related to their etiquette.

4. Findings

Respondent demography in this survey consisted of gender, age, educational level and profession. The demographic is important to recognize some important data in relation to the subject.

4.1. Gender

This student chooses male respondents and female respondents through convenience sampling. Thus, the result shows that of 120 respondents, 72 (60.0%) of them are males, and 48 (40.0%) of them are females. Nevertheless, it does not imply that males are more than females in drug addiction phenomenon. This study shows that the female is very seldom in comparison with male for local employment. This is clearly observed, these females are more conservative than males in the local custom in the city of Rawang, Malaysia (Table 1).

Table 1. Distribution of respondent regarding Islamic treatment by gender

Gender	Frequency	Percentage
Male	72	60.0
Female	48	40.0
Total	120	100.0

Source: Researcher 2015

Although only 40.0 percent of female involves in drug addiction compared with male (60.0%), this result shows that the range of drug addiction in Rawang, Malaysia between male and female are big (20.0%). This phenomenon is really dangerous, especially for the young generation, family, community, and country.

4.2 Age

All respondents (male and female) in this study are aged between 21-30 (37.5%), 31-40 (35.8%), 41-

50 (20.0%), 51-60 (3.3%), and 61 and above (3.3%). They are in the 'late in adolescence' group (aged 21-30), the 'youth' group (aged 31-40), the 'early in adult' group (aged 41-50), the 'late in adult' (aged 51-

60), and the 'old' group (aged 61 and above). Their ages ranged from 21 to 61 and above. The mass of respondents is in the aged 21-30 group and the aged 31-40 group (73.3%) (Table 2).

Table 2. Age composition of respondent regarding Islamic treatment by gender

Age	Male		Female		Total
	Frequency	Percentage	Frequency	Percentage	
21-30	28	23.3	17	14.2	45 (37.5%)
31-40	27	22.5	16	13.3	43 (35.8%)
41-50	13	10.8	11	9.2	24 (20.0%)
51-60	1	0.8	3	2.5	4 (3.3%)
61 and above	3	2.5	1	0.8	4 (3.3%)
Total	72	60.0	48	40.0	120 (100.0%)

Source: Researcher 2015

This is the warning in position nowadays in local town Rawang, Malaysia. The influence of it on the culture, education, religion and lifestyle of people results, reducing drug addiction permanently by Islamic culture practicing in their manner of lifestyle. This study also demonstrates that male respondent outnumbered female respondent in the group of age 21-30, 31-40, 41-50, and 61 and above, but female respondent slightly outnumbered male respondent in aged 51-60 group (see Table 2). Therefore, Table 2 shows the composition of respondents by gender as drug addict who are in the 'latest in adolescence' group need the Islamic treatment approaches to stop using drugs and to begin living healthy in family, society, and the nation. The ways to provide this Islamic treatment approach to drug addicts is shouldered by the drug addiction centers.

4.3 Islamic treatment for drug addiction

Nevertheless, the drug addiction centers are also scrambling to enforce the Islamic treatment approaches. Without appropriate skill, this implementation of Islamic treatment approaches will become burdens to the drug addiction centres. Meanwhile, the phenomenon of male respondents outnumbering female respondent in drug addiction is more common among males and something that should be taken. The survey finds that the respondents aged 41-50 (50.0%) and the respondents aged 51-60 (50.0%) represent the higher group that have rehabilitation from drug addiction, diseases after receiving Islamic treatment approaches from drug addiction centers compared to others (Table 3).

In comparing the five categories age group, the respondents aged 41-50 (50.0%), aged 51-60 (50.0%), aged 21-30 (25.0%) are higher compared to the respondents aged 61 and above (16.7%), and aged 31-40 (0.8%). Nevertheless, the respondents aged 31-40, and aged 61 and above are also have rehabilitation from drug addiction diseases after receiving Islamic

treatment approaches from the drug addiction centres (Table 3).

Table 3. Age distribution of respondents based on receiving Islamic treatment for drug addiction

Age	Treatment of Drug Addiction	
	Frequency	Percentage
21-30	30	25.5
31-40	1	0.8
41-50	60	50.0
51-60	60	50.0
61 and above	20	16.7

Source: Researcher 2015

4.4 Education Level

Although Malaysia is the second largest Muslim populated country in the universe, at that place are several challenges of Islamic dacwah here. The tablighi mission is taking the risk of the real activity of people's for influencing them in dacwah. Likewise, in educational institutions among the age group (12-20 age) addicts are also reputable and in the same fashion in their other prospects of lifespan. This is the alarming position nowadays in Rawang, Malaysia. The influence of it on the culture, education, religion and lifestyle of people results, reducing drug addiction permanently by Islamic culture practicing in their manner of lifestyle.

In these spots, the Islamic dacwah movements require to explore and implement new methodology to face the enormous challenges to prevent drug addiction problem in Malaysia from becoming a new arena for drug addiction free place (especially Rawang, Malaysia) in the legend (map) in the hereafter. Malaysia is a growing nation with inadequate infrastructure. The literacy rate is depressed and there is a significant disparity between female and male literacy rates. Nevertheless, among the drug addicts a good percentage is an illiterate, although it is targeting the all kinds of people for

building drug free dwellers and a good example for the whole country by the year 2020 as well as literacy.

This study shows that 40 (33.3%) of the respondents has no any formal teaching, while the other 80 (66.7%) of them has formal teaching that are primary education (33.3%); secondary education (15.8%); university education (4.3%), professional education (5.8%); and madrasa education (7.5%). It means respondents who are educated to primary education level represent the higher group (33.3%) in this field compared to others (Table 4).

Respondents who are educated to university teaching level, professional education level and madrasa education level are less compared to the secondary education level (15.8%) (Table 4). In Rawang, Malaysia, the primary education level is grade one to five, while the secondary education level is grade six to 10, the university education level is grade 11 to 12, the professional education level and madrasa education level are special classes. They are totally illiterate and this is the reason for drug dependence. That is why emancipation from illiteracy may cause drug free nation treating them in Islamic style.

Table 4. Distribution of respondent regarding affects of this treatment by educational level

Educational Level	Frequency	Percent
No formal education	40	33.3
Primary education	40	33.3
Secondary education	19	15.8
University education	5	4.3
Professional education	7	5.8
Madrasa education	9	7.5
Total	120	100.0

Source: Researcher 2015

Based on Table 4, alongside national educating system, English medium education is also provided by some private English Medium Schools (Aristocrat societies children are studying in this school at Rawang, Malaysia). In English Medium School's trainee (Those who have registered for goodness under SIDIM) are also an issue of drug addiction although they are studying under British education (offer 'A' level and 'O' level courses). On the other hand, the study found, at that place is also Kowmea Madrasa (secular medium of education) which emphasizes acutely on Arabic medium Islam-based instruction. This system is supervised by the Madrasa Board of the country. In this Madrasa, there is not any drug dependence problem and that is the zero percentage (0.0%) since there is an Islamic education completed. It indicates that Islamic treatment approaches are a model for drug addiction since there

is not any percentage of Madrasa trainee (Those who have registered for goodness under SIDIM).

4.5 Profession

The professional background of the respondents under drug addiction centres in Rawang, Malaysia are also in a good percentage since they accept regular and a good income level comparing with others. This study points out 65 (54.2%) of the respondents state that they are in the education profession, while the other 35 (29.2%) are in the self-employment profession (Table 5).

The findings of the study also indicate that 10 (8.3%) of the respondents are in farming/fishery, 5 (4.2%) of the respondents are in medicine/engineering profession, and 5 (4.2%) of the respondents are in rickshaw puller (Table 5). All of them are under Islamic treatment approaches and they are released with successful recovery from addiction and naturalized themselves in a normal way of life from there after four months of treatment executed.

Table 5. Distribution of respondent regarding affects of this treatment by professional background

Profession	Frequency	Percentage
Self-employment	35	29.2
Education	65	54.2
Farming/Fishery	10	8.3
Medicine/Engineering	5	4.2
Taxi driver	5	4.2
Total	120	100.0

Source: Researcher 2015

In addition, the Table 5 demonstrates the respondent of professional background. Based on none participation observation, this study indicates that all of the respondents are becoming in good position by taking Islamic treatment in drug addiction centres. This study also indicates that all of the respondents are growing their level of character for emancipation from drug addiction day by day by following the activity of Islamic treatment approaches inside drug addiction centres.

4.6 Working Experience

It is common that unemployment is one of the best reasons for drug addiction. The study finds that most of the respondents are in 0-4 years working experience group (35.8%) (Table 6). They have no any working experience or a quite few and they are more frequently drug abuser. On the contrary, the study shows that the respondents who are in 25 years and above working experiences group are the lower (3.3%) compared to the other 31 (25.8%) who have 10-14 years working experience, 30 (25.0%) who have 5-9 years working experiences, and 12 (10.0%) who have 15-19 years working experience. However

there is no respondent's state that they have 20-24 years working experience (Table 6).

Based on Table 6, this study indicates that all of the respondents are growing their level of working experiences. It is recorded and getting emancipated from drug addiction day by day by observing the natural process of Islamic treatment approaches inside drug addiction centres if they function decently. Otherwise, unemployed remains cause for addiction in huge. From the addicts working experiences are quite few. Because, a good percentage of them are from elite society and these kinds of addicts are just spent money only. As a matter of fact that they are responsible for the society and they will lead the nation in the next. So help them and motivate them with full of love by practicing Islamic treatment as well. The implementation of Islamic treatment services brings benefits to the local people and the government itself. As for the local people saving time and money are the primary reasons to use the Islamic treatment approaches.

Table 6. Distribution of respondent regarding affect of this treatment by working experience

Working Experience	Frequency	Percentage
0-4 years	43	35.8
5-9 years	30	25.0
10-14 years	31	25.8
15-19 years	12	10.0
20-24 years	0	0.0
21 years and above	4	3.3
Total	120	100.0

Source: Researcher 2015

On the other hand, for the governments it is offering improved citizen's awareness of the benefits and increase take-up of morality for serving the country with efficiently. However, implementing successful Islamic treatment is not without any barriers during the process. Hence, adopting good strategies is crucial in order to overcome upcoming barriers. In the same fashion and token can be expressed that the addicts have low personal income. For this, they are bound to go for illegal source of income in the last. All the systems mainly rely on medicinal plants based on the al-Quran and Hadith in their various formulations for treatment of diverse sign and symptom as well as different diseases under Islamic treatment. Another important profile factor is the personal income of the addicts.

Descriptive analysis

In this piece discusses the descriptive of findings mean value and the degree of faith, worship, and ethics. A Likert scale from 1 to 5 has been used in the questionnaires of this work. In setting the level of the average value for each variable, the author has

categorized the mean scores into 5 degrees as expressed. 4.6 shows the findings of the shaping experiences of trainee (Those who have registered for goodness under SIDIM) are very low in categorized. The percentage of trainee (Those who have registered for goodness under SIDIM) is 35 percent in overall. This implies that the overall level of trainee (Those who have registered for goodness under SIDIM) faith is at a low point (See interpretation of the percentage in the table 1. For every assertion of faith shows three of them are at a medium level, which statement working experiences in the age of 21 or above is so less in percentage and an amount of 3.3 shares. On the other hand 5 to 9 years old and 10 to 15 years old have good balanced and an amount of 25 shares. This implies that the trainee (Those who have registered for goodness under SIDIM) receives a medium layer of experiences based on those instructions. The practice of religious belief in terms of all statements is at a low point.

5. Effects of Islamic treatment for drug addiction

The Pearson correlation was applied to examine the conjunction between quality and etiquette with religious achievement by taking note and practicing Islam for drug addiction treatment. Pearson correlation suits to be utilized for continuous data, the percentage value or ratio data. The result in Table 1 indicates that there is a significant correlation between a high stage of Islamic activities ($r = .731$ and $sig. = .00 < .01$), trainee (Those who have registered for goodness under SIDIM) worship ($r = .737$ and $sig. = .00 < .01$) with the Quran and Hadith for the Trainee (Those who have registered for goodness under SIDIM) while conjunction between trainee (Those who have registered for goodness under SIDIM) character ($r = .691$ and $sig. = .00 < .01$) is at a medium level. The findings indicate that religious belief, worship and morals have a confident conjunction with the Islamic treatment for drug addiction and its effects among teenagers in Malaysia.

6. Findings Discussion

The previous analyzed data were discussed based on the contribution of religious practices which are of faith, worship and moral towards the Quran and Hadith for the Trainee (Those who have registered for goodness under SIDIM).

Faith, Quran and Hadith for Trainee (Those who have registered for goodness under SIDIM)

The results of this study showed that there was a significant conjunction between the faith practice and Quran and Hadith of the trainee (Those who have registered for goodness under SIDIM) ($r = .731$, $p < .01$), while the descriptive findings of the overall mean for poor trainee (Those who have registered for goodness under SIDIM) in term of faith practises as a whole is (2.59). It establishes the faith practices of

those trainee (Those who have registered for goodness under SIDIM) s are low. The findings of this study in particular have expressed that the Trainee (Those who have registered for goodness under SIDIM) are weak in terms of religion, particularly in considering that what is taking place is an attempt of God, remembering the Day of Judgment, give thanks to as a guidance in daily life, every day of remembrance of the death, God watches what is practiced at all times, be mindful that the acts committed are recorded by Angel and watched over the instructions of God.

Worship and Quran and Hadith for Trainee (Those who have registered for goodness under SIDIM)

The outcomes of this work indicated that there was a substantial conjunction between spiritual practices and Quran and Hadith of the trainee (Those who have registered for goodness under SIDIM) ($r = .737$, $p < 0.01$), while the descriptive findings of overall mean value of worship patterns are at low level (2.66). This demonstrates that religious practice of Muslim

Practices are particularly weak in praying, reading the Quran every day, perform prayers before and after praying, praying each time after prayers, greeting when he meets other people, fasting in Ramadan without excuse, perform congregational prayers with family, leaving fasting and replace the day, felt sad when the end of the month of Ramadhan, joined the charity works, dividing the daily lives of three parts: time to God (special worship), time to learn, time to themselves and society, practicing the *sunnah* of Muhammad SAW in everyday life and know learning is a part of worship. The findings indicated that Trainee (Those who have registered for goodness under SIDIM) are indirectly do not recognize that seeking knowledge is a religious practice and if it is not accompanied by the proper intention will lead to poor achievements in their academic fields.

Ethics, Quran and Hadith for trainee (Those who have registered for goodness under SIDIM).

The outcomes of this work indicated that there was a substantial conjunction between supervision of instructors with the Quran and Hadith of the trainee (Those who have registered for goodness under SIDIM) ($r = .691$, $p < 0.01$), while finding descriptive in terms of the mean, standard deviation and the degree of student ethics. The mean of morals as a whole is (3.18), this implies that the moral point of Muslim converts trainee (Those who have registered for goodness under SIDIM) is in medium degree. In terms of moral awareness, although the overall of

trainee (Those who have registered for goodness under SIDIM) practices is in medium level, but they less maintain the social boundaries between the opposite genders, refrain from doing evil things and not worry when he sends an SMS or email or talk bad to other people.

Conclusion

In this study provides a preliminary picture about the level of religious practices that are faith, worship and morals of Trainee (Those who have registered for goodness under SIDIM) which can get influence from the Quran and Hadith for the respondents. This study proves scientifically through systematic rules on the feelings of Muslim scholars associated with the benefits of knowing and practicing the religious belief, worship and moral views. The results obtained led to some of the significances of the situation faced in life which can control by practicing different activities prescribed in Islam. Particularly the Islamic treatment for drug addiction for them who are searching to find religion is a way to get recovered in permanently from drug addiction.

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