



PSYCHO-SPIRITUAL THERAPY APPROACH FOR DRUG ADDICTION REHABILITATION

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ABSTRACT

This paper attempts to enlighten the concept of psycho-spiritual therapy approach in drug addiction rehabilitation. It was believed that a drug addict involves in drug abuse simply because he does not have a strong spiritual life, therefore, a strong spiritual life not only can prevent some one from involving in drug abuse but also can give an effective treatment to drug addicts. This paper focuses mainly on theoretical aspect of the approach; nevertheless, it is substantiated by the outcome of reliable field researches done in Pondok Remaja Inabah both in Indonesia (the centre) and Malaysia (the branch).

ABSTRAK

Makalah ini bertujuan untuk memberi pandangan serta penerangan konsep terapi psiko-kerohanian dalam usaha merawat dan memulihkan penagih dadah. Seorang penagih dadah sering dipercayai terlibat dengan dadah kerana ia tidak mempunyai kehidupan kerohanian yang kukuh, dan dengan itu kehidupan kerohanian yang kukuh bukan hanya dapat mencegah seseorang itu dari terlibat dengan dadah, malah ia boleh memberi rawatan dan pemulihan yang berkesan untuk penagih dadah. Makalah ini memberi tumpuan khususnya kepada aspek teoritikal pendekatan ini, dan di samping itu, diperkukuhkan dengan kajian yang dilakukan ke atas Pondok Remaja Inabah di Indonesia (pondok utama) dan di Malaysia (cawangannya).

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INTRODUCTION

The Qur'an refers to the "hypocrites" (*munafiqun*) as those who are "sick in their hearts". The mental or the mind has close relationship with the heart, in other words, the hypocrites may easily suffer from mental illness since they are suffering from heart disease. According to al-Ghazali, the mind and the heart some times have the same meaning, therefore, the hypocrites also need to have psycho-spiritual therapy. Partly because from Islamic perspective, hypocrisy itself is a dangerous spiritual disease, that is why we can find one complete chapter in the Qur'an devoted to the hypocrites. Another dangerous spiritual disease is polytheism, because it is the root of all kind of spiritual diseases, while monotheism is the root of spiritual well being.

The term "psycho" means (1) informal, some one who often behaves in a frightening and violent way. (2) Offensive, an offensive word for some one who has a mental illness. (3) prefix connected to your mind used with some nouns and adjectives: the study of the relationship between a person's mind and his body.

"Spiritual" means (1) related to your spirit instead of physical world: Music provides an immensely satisfying spiritual experience for many people. (2) Religious or related to religious issue: a spiritual ceremony.

"Therapy" means (1) a form of treatment for an illness or medical condition: Massage is one of the oldest therapies. (2) a form of treatment for some one with mental illness or emotional problem that involves talking to them or asking them to do things: Fishing has always been a perfect therapy for me (Oxford Advanced Learner' Dictionary).

ISLAMIC SPIRITUALITY (SUFISM)

In this modern time people are trapped and deceived by believing that any problem can be solved through science and technology. They gradually disbelieve in the spirituality, partly due to the educational system and the impact of globalization, where



people no longer talk about the purpose of life from a religious perspective.

The drug addiction in the society, mostly due to a lack of religious education. Islamic spiritual therapy can only come from Islamic spirituality, in other words, being a Muslim is one thing and being a practicing Muslim and understand the Islamic spirituality is another thing. About 70% of the drug addicts in this country are Muslims, the question is, are they simply Muslims or practicing Muslims? The answer is they have not been practicing Muslims, otherwise the result will show differently.

One inclines to involve in a drug abuse when he starts to forget Allah SWT., by so doing, one may even forget himself and therefore, commit any wrong doing including murdering. As Allah SWT., mentions in the Qur'an.

(And be ye not like those who forget God; And He made them forget their own souls! Such are the rebellious transgressors. 59:19)

So, psycho-spiritual therapy emphasizes the important role of remembrance of Allah SWT., and in fact, the most important components of psycho-spiritual therapy is remembrance of Allah SWT., because only through remembrance of Allah SWT., the self will always be aware and alert about the real purpose of this life. Other wise, Satan will involve in some one's life. So, another crucial factor to know in this matter is the role of Satan in deceiving human being to forget Allah SWT.

(The Evil One has got the better of them: So he has made them Lose the remembrance of God. They are The Party of The Evil One. Truly, it is the Party Of the Evil One That will perish. 58:19)

(When the suffering reached them from Us, why then did they not learn humility? On the contrary their hearts became hardened, Satan made their (sinful) acts seem alluring to them. 6:43)

From the two verses above, we can understand clearly that Satan can really involve actively in human being's daily life. But again,



do people believe in this phenomenon? When the spiritual life is missing, Satan can go inside the body of human being and take advantage easily to mislead him, a very clear example is that how drug addicts see drug addiction as something attractive. In other words, without the influence of Satan normal human being can not be attracted to drug abuse.

It is not easy to convince the Muslim drug addicts that the psycho-spiritual therapy is a very effective approach, partly because they have a very little religious background if any. Ironically, many practicing Muslims themselves do not believe if there is such thing called "Islamic spirituality" which can give treatment to the drug addiction effectively. In other words, we are facing erosion or crises in faith. Allah SWT., mentions in the Qur'an

(Say: Sufficient is God for me! In Him trust those who put their trust.39:38)

So, if God is sufficient for His messenger, is He not sufficient for another human being? And we all know very well that the prophet Muhammad SAW., lived a very gracious and successful life, as far as the spreading and the practicing of the teaching of Islam is concerned.

Psycho-spiritual therapy can be regarded as "return to the origin" (God) approach or faith-based therapy. It looks simple but in reality it needs a lot of sacrifices, patient, sincerity, honesty, clarity about the concept of the purpose of life, the concept of self, the concept of God, the concept of reward and the punishment and the concept of death. Generally, the drug addicts do not have a clear picture about all these concepts.

There are thousand articles under the titles tasawwuf or better known in the west as Sufism, and more interestingly we can easily find web sites about tasawwuf therapies, for example www.nursyifa.com which gives treatment to drug addicts in Indonesia.

One of the leading Islamic institutions which utilizes psycho-spiritual therapy is pondok remaja Inabah at Suryalaya, West Java, Indonesia. It was established in September 1905 which has four branches outside Indonesia, namely one in Kedah, one in Sabah



and one in Kuala Terengganu, Malaysia and one in Singapore. The writer has conducted field research in Inabah at Sungai Ikan, Kuala Terengganu, where the result confirms the finding of the research done by Prof. Emo Kastama as shown below.

The curriculum of Inabah based on ten Qur'anic verses and ten Hadis (the traditions of the Prophet Muhammad SAW.). The practical aspect of the approach in Inabah is mainly on shower, prayer and remembrance of God, which were conducted strictly everyday. The minimum duration of treatment is 40 days for the hard addict patients, two months to six months for the very hard addict patients, and more than six months for too hard addict patients. The successful of Inabah method based on field research conducted in 1989-1993 at eight Inabah branches was no doubt, i.e.: the total number of patients were 2722 persons, 2284 or 83,91% of them recover completely, 280 or 10,29% patients are still under treatment, 235 or 8,63% patients went home before recovery, 123 or 4,52% patients run away and 35 or 1,29% patients passed away.

The outcomes of the research are as follows:

- i. The youth camps of Inabah are built to help the government and societies in Indonesia in handling the victims of drug abuse;
- ii. The curriculum is based on the Qur'anic verses and the traditions;
- iii. The effectiveness of the approach depended on the charismatic leadership of Abah Anom (the founder and the leader of the camp); and
- iv. The number of recovered patients is very encouraging, it is 83.91 %. The method has some scientific elements i.e.: rational, systematic and empirical.

Another institution which operates in the same field is Center for development of positive tasawwuf and clinic for muslim spirituality, the Sufi Healing Group operating out of the Fathullah Mosque in



the IAIN Syarif Hidayatullah Campus, and the Indonesian Islamic Media Net work (LiMAN) (see Julia Day Howell, *Sufism and the Indonesian Islamic Revival*. www.aasiant.org).

The role of tasawwuf in the psycho-spiritual therapy has yet to be explored extensively by the Muslim researchers, however, the attempts in this field in the inter net are very promising. The term tasawwuf or Sufism is relatively new in the field of academia, although Ibn Khaldun stated that it was formulated as an Islamic discipline in the second century of Islam (about 1,300 years ago) see Muqaddimah of Ibn Khaldun.

Generally, muslim scholars fail to impress and convince the Muslims that Islam can provide an effective psycho-spiritual therapy, consequently, they (the victims) have lost confidence in Islam before and after becoming drug addicts. Therefore, the first task for the Muslim scholars is to restore the confidence and self-esteem among the Muslim drug addicts as an introduction to “return to the origin” approach.

There are three basic concepts in this approach; the first is to get a clear and true concept of God, and the second is to get a clear and true concept of self, and the third is to get a clear and true concept of life and death. These are the most important concepts in psycho-spiritual therapy (Islamic). The practical aspect is based on these concepts, in other words without having clear understanding about these concepts one will not appreciate the psycho-spiritual therapy (zikir, remembrance of God).

The most effective means in this approach is praying to God. As Allah SWT. Mentions in the Qur’an:

(Recite what is sent of the book by inspiration to thee, and establish regular prayer: for prayer restrains from shameful and unjust deeds; and remembrance of God is the greatest (thing in life) without doubt. And God knows the (deeds) that ye do. 29:45)

And in fact, the essence of prayer in Islam is remembrance of Allah SWT. Since drug abuse can prevent some one from remembering Allah thus, to be involved in drug abuse is considered as a



shameful deed from Islamic perspective. There are two types of prayer in Islam; compulsory and recommended one. The second most effective means is the remembrance of Allah (zikir).

The remembrance of Allah outside the prayer can be done anywhere and at any time. Which is very easy to rationalize that if you remember Allah SWT. He will remember you too, and if you believe that He really sees you and remembers you all the time, do you dare to go against His command? In other words, a drug abuse can not take place when the faith is still alive and function properly.

Apart from Satan, one has to fight constantly against his own commanding self (*nafs ammarah*) but how to win the fight if one does not know his enemy? In other words, knowing our own commanding self is paramount important in psycho-spiritual therapy, so, the role of spiritual education is very crucial in this approach. And interestingly, through remembrance of God one may discover and know more about his own commanding self.

There are three types of self in Islam namely, *al-ammarah*, (*the commanding self*) *al-lawwamah*, (*critical self*) *al-mutmainnah*, (*satisfying self*), every body has this three types of self. The educated person improves himself from the lowest level to the highest level through spiritual education and practices. If he succeeds he will achieve *al-mutmainnah*. The ignorant, either tries to overcome and fight his commanding self or just follow its desires. If he succeeds he will achieve the level of *al-lawwamah* (always have constructive criticism), if he fails he will remain in level of *al-ammarah* (commanding self) which is always looks for trouble, either within himself or with other people. Generally, potential drug addict fails to fight against his commanding self.

“SURRENDING TO GOD” AS A TOOL FOR HEALING

Many people perhaps would like to return to God, especially nowadays where life is full of uncertainties, but unfortunately may be because they are not very serious, or they do not know yet the right way to follow. One of the most important premises



to return to God is to find the true religion which is recognized by God, partly because the spiritual life is so complicated that human knowledge alone can not provide satisfactory answer. In other words, before any one returns to God, he or she must get an introduction to God.

The first step is to believe that there is God. The second step is to get clear concept that there is only one God. The third step is to know what the commands and the prohibitions of God are. The fourth step is to understand that human being needs to worship God, and worship is not simply an obligation. The fifth step is to know how to worship God. These are the basic steps to be taken if one really wishes to return to God successfully and effectively.

The concept of one God is very important (monotheism), because if there are two gods or more people will face big problem as to which God deserves more attention and services. The most important question will arise is will they not fight each other?

Islamic spirituality is devoted to explain how to surrender and come closer to God. Works on Islamic Sufism are abundantly available in English, but unfortunately until now, Sufi healing is still regarded as some thing totally un Islamic, as a result, the Muslims themselves are not interested to know, let alone to explore this very potential resource.

Human being is part of the creation of Allah SWT. but ironically, when the product does not function properly as it should be, we do not bring the product back to the producer, instead, unfortunately we try to prove our creativity based on science and technology, and the result is of course so far not satisfying.

CONCLUSION

It is timely for human being to reflect on this life seriously. What is the real purpose of this very short life? What we see in every day life how drug addicts suffer mentally, physically, spiritually and intellectually, but unfortunately it seems not enough for us to learn the lesson. What we can foresee right now is to go back



to our own origin, in other words is to return to God, let God explain how to live in this world prosperously. We can only blame ourselves because God has sent us a complete book for our reference and guidance and therefore it is very timely for us to research the Qur'an for the solution to addiction.

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<http://www.aasiant.org>

<http://www.nursyifa.com>

<http://www.syazly.com>

Drug substitution therapy intended to substitute stronger drugs such as heroine and morphine with prescribed medication of similar action with lower level of addiction and craving. As example, in Malaysia, Methadone is used in drug substitution therapy program. Methadone can only be prescribed by doctor and monitored under medical supervision together with specific counselling sessions. How Methadone Acts. Methadone is a synthetic medicine that has the same effect as drugs that are often abused such as heroin or morphine. It is given to control addiction caused by taking heroin or morphine as