

FREQUENCY OF ZIKIR (REMEMBRANCE TO ALLAH) IN DRUG REHABILITATION PROCESS AMONG MALAY SOCIETY

Fadzli Bin Hj. Adam

Faculty of Social Development, UMT
Malaysia

Wan Ibrahim Bin Wan Ahmad

Centre for Social Development Studies, UUM
Malaysia

Sudirman Bin Hj. Abd. Fatah

University College Bestari
Malaysia

Abstract

Drug rehabilitation process has experienced significant transformation from traditional and spiritual approaches to modern and technology based methods. Statistically, numbers of drug addicts, type of drug used and the starting age of using drug among the youths have shown a serious and worrying phenomenon. This study, therefore, seeks to analyze varying frequency of zikir (remembrance to Allah) practice either jahar (aloud) or khafi (silent) of the former drug addicts and a group of relapse. A total of 60 respondents, 30 persons are former drug addicts in Terengganu and another 30 persons are relapsed drug addicts who are on rehabilitation process at the Pondok Remaja Inabah (PRI) Kedah and Terengganu, were involved in this study. Besides, there were also 10 key informants. Data were collected using structured interviews and analyzed using triangulation methods. The results showed a significant difference between the two groups in relation to the frequency of zikir practice. The study found that frequency of zikir among the former drug addicts was higher than of the relapse. Therefore, the frequency level of zikir (remembrance to Allah) is perceived to be one of the important contributing factors to rehabilitate individuals from drug addiction.

Keywords: Islam; Malay Society; Remembrance of Allah (*Zikir*); Spiritual and Traditional; Drug Rehabilitation

1. Introduction

This paper focuses on the rehabilitation process of drug abuse among the Malay society in Malaysia using an alternative approach. Youths are confronting with a variety of social problems including drug addiction. The increasing number of drug addicts in this country among this group proves its seriousness and how alarming the issue has reached. While youth are particularly important to the survival and generally accepted as future leaders of the country, many of them neglect their potential, strength and ability through mistakenly or unmistakably involvement in drug. If the phenomenon continues, the country will inevitably face major dilemma because this younger generation is no longer accountable in leading the country.

From the available statistics, a significant number of youths in Malaysia today have fallen into this problem and it is difficult for them to return to normal life. A total of 10,325 persons identified as drug addicts in 1976 compared with only 711 in 1970 (Malaysia Drug Report, 1991). This statistic shows that drug addicts have increased more than ten times in six years period. Furthermore, there were 160,427 people reported to have their lives depended on drug between 1988 and 1998. A total of 88,577 from identified drug addicts are new and the remaining 74,223 people are relapsed drug addicts. In 1988, National Drug Information System recorded a total of 37,588 new drug addicts throughout the nation. This figure gives an estimated average of 3,132 new drug addicts a month.

The number of accumulated drug addicts recorded by the agency since 1988-2002 was 235,495 people. The average increase of drug addicts is 14,543 drug addicts per year and an estimated 50,000 people of this figure are relapse (agency Drug Bulletin, 2002). There are 9,383 drug addicts detected within three months (Jan-March) alone in 2003, 11,496 recorded for 2004 (agency Drug Bulletin, 2004) while 10,473 detected from January to May 2005 (Malaysian Drug Report, 2005).

The abuse of drug is one form of deviant behaviors in human. From the social perspectives, human behavior is influenced by various factors in the environment such as family, friends, community members, and social systems. Understanding these influential factors is particularly important because they can determine the type of rehabilitation that can be applied. In the Islamic context, the behavior of a person, whether deviant or not, is strongly influenced by his heart. As man acts in such a manner due to the damage in his heart, the most recommended and effective treatment for drug addiction, from Islamic perspective, is by purification of the hearts. Moreover, Islam believes that these people are capable of turning back to a normal life only if their damaged hearts have fully rehabilitated.

In Islam, there are many verses in the Qur'an and the hadith of the Prophet that explains the importance of man's heart. In elaborating this view, Abd. al-Somad (without year) describes man's heart as king, while his body as a state for the government, and the limbs (hand, foot, eye, etc.) are the hosts. This theory is derived from a hadith of the Prophet s.a.w. as follows:

“Truly in the body of the son of Adam (humans) there is a good piece of meat when it is good then the entire body is good and when it is bad it would let all of the entire body bad. It is nothing else than heart ". (Bukhari and Muslim)

Based on this hadith, individual's heart is perceived to be the cause of good or bad behavior. A good or healthy heart is the one that always remembers Allah and tends to practice good deeds. However, it can be damaged in the situation of regular practice of evil deeds. According to Yusof Wanjor (1994), negligence from performing *zikir* (remembrance to Allah) is the primary cause of deviant.

In Inabah Rehabilitation Centre (or Pondok Remaja Inabah Centre), *zikir* is considered as one of the methods for drug rehabilitation process. *Zikir* can be divided into two *khafi* (silent) and *jahar* (aloud) which is performed on a regular basis after prayers (Husin, 2000). *Jahr*, the remembrance of God with specific words of faith, is pronounced with tongue with specific conditions, manners and methods. Among the conditions of this remembrance is *talqin* (sermon) of *mursyid* (teacher) or its designee, ablution, vibrant voice and a powerful shot into the heart. *Zikir* is not just spoken, but also instilled strong confidence in people's heart, good behavior and practices. It is practiced at all times after the completion of a number of prayers for at least 165 times (Mohamad, 2008). *Khafi*, on the other hand, is the remembrance of Allah's name grown and filled in the hearts and feelings of a person's heart until Allah's existence is realized. It is also performed with certain conditions, manners and methods. It is implemented at all times after the completion of the prayers and *jahar zikir*. Fadzli Adam et al. (2011) in his article entitled 'Spiritual and Traditional Modality of Drug Addiction in Malaysia' states that *taqarrub* (closeness) and *mahabbah* (sense of love and obedience) to Allah through *jahar* and *khafi zikir* is indeed important to combat the passions and temptations of Satan that leads to drug addiction.

Therefore, this paper attempts to explore an alternative form of drug rehabilitation process through the practice of *zikir* in treating damaged hearts. Specifically, this paper seeks to: (1) describe the socio-demographic profile of the drug addicts receiving alternative treatment, (2) analyze the frequency of *jahar* and *khafi zikir* during drug rehabilitation process.

2. Material and Method

2.1 Design

Data for this paper was originally derived from a study on the effectiveness of drug rehabilitation using the approach of Inabah Rehabilitation Centre (PRI) in Terengganu and Kedah. This study was conducted using a mixed method approach, which was a design uses a combination approach from the quantitative and qualitative approach. This approach is perfectly suited because the study seeks to explore the practical process of *zikir* (remembrance to Allah) among former drug addicts and the relapse who are receiving treatment at both rehabilitation centres.

2.2 Sample

Using a purposive sampling technique, the survey selected 60 samples as respondents. The respondents includes two distinct groups, thirty respondents are from the group of former addicts who live in the state's and the remaining 30 are of relapsed group who are undergoing rehabilitation at Inabah Rehabilitation Centre (PRI) in Kedah and Terengganu.

From this number, 10 respondents randomly selected as the main informants. Data collected using the triangulation methods; structured, unstructured interviews and observation, and were analyzed also using triangulation method. The descriptive and inferential statistics used to explain the results in forms of frequency, percentage and the Mann-Witney U Test analysis.

3. Results and Discussions

3.1 Socio Demographic Profile

Overall, all respondents of this study are male and divided into two groups namely the former drug addicts aged over 30 years and married, while the relapsed group aged less than 30 years old and still single. Both groups still have their parents when started to be drug addicts and live with them. The majority of drug addicts in both groups have a relatively low socio-economic status which is very much influenced by level of education and employment status. The majority of them are on irregular working basis in their family business and only a few involve in their own business. On the other hand, the remaining respondents do not have permanent jobs and on irregular working condition due to lacking of ability and capacity to secure proper work.

In terms of addiction level, 30% of the respondents are in a serious level of drug addiction and 16.7% are from the relapsed group. However, most of the respondents from these two groups have low and medium level of drug addiction. The majority of them is found to voluntarily admit themselves into PRI where the former drug addicts normally undertook one to two years rehabilitation process before, while in the relapse group, period of rehabilitation was less than a year.

3.2 Frequency of *Jahar Zikir* (Aloud Remembrance)

Based on the interviews with 10 respondents, it was found that all respondents perform *jahar zikir* 35 times a week. Descriptive analysis of the 60 respondents shows that almost all respondents from the group of former drug addicts regularly perform *jahar zikir* (86.7%), followed by 13% often do *jahar zikir*. While in the relapsed drug addicts, 63.3% of them regularly perform *jahar zikir*, 20% often, 10% are very rare, and 6.7% do not do *jahar zikir* while in the PRI. From these data, it was clear that the frequency of *jahar zikir* performed by former drug addicts is higher than of the relapse. The results based on The Mann-Witney U Test analysis prove significant differences between the two groups ($z = -2245$; $p < 0.025$). Mean comparison of the two groups showed significant differences in relation to the practice of *jahar zikir* in the PRI as mean score for the group of former drug addicts (34.3) is higher than the relapsed addicts (26.7).

3.3 Frequency of *Khafi Zikir* (Silent Remembrance)

In terms of *khafi zikir*, qualitative analysis shows that both groups perform it 35 times a week. However, the result of descriptive analysis shows that almost all (90%) of the former drug addicts regularly perform this type of *zikir* and the rest (10%) often do it. On the other hand, 63.3% of the relapsed drug addicts always perform *khafi zikir*, followed by 13.3% often and very rarely, 6.7% do not perform it at all and 3.3% sometimes do *khafi zikir*. As a result, the data shows that the frequency of *khafi zikir* among the group of former drug addicts is higher than of the relapsed group. Based on Mann-Witney U test, the result further shows a significant difference between the two groups ($z = -2607$; $p < 0.009$). Mean scores between the two groups show differences in relation to the frequency of the *khafi zikir* at PRI as mean score for the former addicts is higher (34.85) than of the group of relapse (26.15).

In responding to the question of why these respondents perform *zikir* regularly, it is found that the informants believe regular remembrance gives them peace of mind and eliminates their memory desire towards many negative things including drugs. They also hold to the belief that it can cleanse the heart, and insulate them from evil deeds. On the other hands, the informants have different reasons and answers why they did not practice *zikir* during the treatment process. Some put the blame on their regular sleeping habit after morning activities at the PRI. As they sometimes miss performing afternoon prayers, *zikir* practice that is scheduled right after the prayer is also neglected. Moreover, the informants also list down other reasons of not practicing *zikir* session leaving to the bathroom and some do intentionally leave *zikir* session for no valid reason

According to Mansor Ibrahim, Deputy Chairman of PRI II in Terengganu, those who regularly absent from practicing Inabah's method of treatment are normally due to lack of desire and willpower to perform the methods. This statement is confirmed by Zaidi and Haris, two respondents that were forced to enter PRI by their family as they are not only skipping *zikir* session, but finally leave PRI before the minimum period ends. Therefore, the frequency of *zikir* of both *jahar* and *khafi* is particularly important because it brings the internal control to prevent them from returning back to drug addictions.

4. Conclusion

This study, which emphasizes on the practice of *zikir* (remembrance to Allah) among Malay society from the groups of former drug addicts and the relapse, aims to analyze and compare the frequency of *zikir* practice that determine the successfulness of drug rehabilitation and treatment process. The finding shows a significant difference in terms of frequency of *zikir* in both *jahar* and *khafi* between the two groups. From descriptive analysis, it was found that the former drug addicts perform a higher frequency of *zikir* compared to the relapsed group. This finding is believed to be significantly influenced by their background, commitment and will power in following the treatment process. The study also found that the majority of the former drug addicts are aged 30 years and over, which significantly makes them more conscious and aware of the importance of perform frequent *jahar* and *khafi zikir* compared to the younger relapsed drug addicts (aged less than 30 years). The finding of the study is in line with the view of Visser and Krodmik (in Mahmood et al., 1999) who explained that age has an influential impact on behavior change. In other words, respondents with higher age will have better personality and more motivation to recover from drug addiction in addition to the regular and frequent practice of *zikir* as performed at Inabah Rehabilitation Centre.

5. References

- Al-Qur'an dan Terjemahannya. (1989). Bandung: Departemen Agama Republik Indonesia.
- Holy Qur'an, Version 6.31. Kuala Lumpur: Creative Patners Co.
- Abd. Somad al-Palimbangi. (t.th). Sira al-Salikin. Bangkok: Muhammad al-Nahdi Wa Auladihi.
- Adam, Fadzli, Wan Ahmad, W.I., Abdul Fatah, S. (2011). 'Spiritual and Traditional Modality of Drug Addiction in Malaysia' International Journal of Humanities and Social Science. 1(14): 175-181.
- Agensi Anti Dadah Kebangsaan, Laporan Dadah. (1991). Kuala Lumpur: AADK
- Agensi Anti Dadah Kebangsaan. (2002). Buletin Dadah. Kuala Lumpur: AADK.
- Agensi Anti Dadah Kebangsaan. (2004). Buletin Dadah. Kuala Lumpur: AADK
- Agensi Anti dadah Kebangsaan. (2005). Laporan Dadah. Kuala Lumpur: AADK
- Imam al-Ghazali, (1974). Ihya Ulumuddin. jilid 8, terjemahan TK. H. Ismail Yakub, Kuala Lumpur: Victory Agensi.
- Mahmood, N.M., Md Shuaib, C. D., Lasimon, M., Muhamad, D. K., & Rusli, A., (1999). Penagihan Dadah dan Residivisme: Aspek-aspek Psikososial dan Persekitaran. UUM: Pusat Penyelidikan dan Perundingan.
- Yusuf Hj. Wanjor. (1994). Inabah Suatu Metod Penyadaran. Singapura: Bawean Putra Sepaktakraw Club.