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To Link this Article: <http://dx.doi.org/10.6007/IJARBSS/v8-i5/4164>

DOI: 10.6007/IJARBSS/v8-i5/4164

Received: 26 Jan 2018, **Revised:** 03 May 2018, **Accepted:** 25 May 2018

Published Online: 28 May 2018

In-Text Citation: (Shafie, Miskam, Jailani, Mahyuddin, & Wahab, 2018)

To Cite this Article: Shafie, A. A. H. Bin, Miskam, N. A. B. A., Jailani, M. R. B. M., Mahyuddin, M. K. Bin, & Wahab, H. B. A. (2018). Instrumentation of Psychospiritual Scale for Malaysian Drug Rehabilitation Centres. *International Journal of Academic Research in Business and Social Sciences*, 8(5), 628–641.

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Vol. 8, No. 5, May 2018, Pg. 628 - 641

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Instrumentation of Psychospiritual Scale for Malaysian Drug Rehabilitation Centres

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Abstract

The significance of spirituality element in one's life is not to be silenced. The dualistic nature of human be it physical and spiritual seeks for the balance contentment as so one can achieve the tranquility of life and manage to think, feel and act accordingly. The problem of drug abuse that has been happening nowadays is seemed to be plausible to be associated with the lack of spiritual awareness causing them to choose that path. Recognizing the potentiality of spirituality in drug abuse, this paper attempts to explain the instrumentation of psychospiritual inventories in drug abuse in light of making it easier for other drug abuse researchers to quantify the level of drug abuser's spiritual condition. The psychospiritual scale formulated has 6 domains with 39 items altogether by employing 5-Likert Scale. The methodology employed was based on Interpretive Content Analysis with thematic technique to rule out the cardinal principles from the Islamic religious scriptures and literatures. Face validation was adopted and assigned to two experts in Islamic Sufism and drug abuse fields. The reliability of the psychospiritual instrument was cronbach alpha 0.962. Split-half reliability of this scale was divided into two where the first part achieved cronbach alpha 0.943 whereas the second part scored alpha cronbach 0.921. Indeed, this result signifies that this instrument has high reliability values and suitable to be used worldwide.

Keywords: Islamic Psychospiritual, Drug Abuse, Interpretive Content Analysis, Thematic Analysis, Face Validity Amd Split-Half.

Introduction

Drug addiction connotes a form of relapsing disorder that is chronic in which there is a compulsive drive to misuse drugs (American Psychiatric Association, 2000). Tackling this problem from various modalities available, spirituality has something significant to offer. Psychiatrists

believe that religion and spirituality are crucial in individuals' lives. Indeed, the importance of religion and spirituality are well accepted. Verghese (2008) asserted that the element of religion is immense for the etiology, diagnosis, treatment and prognosis of drug addiction. Yusof Khalid (2005) on the same note associated spirituality with religiosity. He perceived spirituality as religion or things related to religion or religious occasions. This sheds light on the potentiality of spiritual awakening in drug treatment as experts can employ to the recovery of drug addicts.

Spirituality essentially refers to a subjective experience that connotes a personal connection to the power of Almighty God. From the perspective of Islam, spirituality means submission and unconditional dependency to Allah's power. It also signifies an individual's effort to elevate his spirituality potential to feel the existence and closeness of God (Sussman *et al.*, 1997). From the perspective of Islam, Hamjah *et. al.* (2014) stressed the fact that Al-Ghazali also propounded that whenever discoursing spirituality and religiousness, it is imperative to delineate and relate the elements of *al-Nafs*, *al-Qalb*, *al-Ruh* and *al-'Aqal* (generally known as heart) that constitute to the quiddity of spiritual being. Al-Ghazali also proposed that humans require guidance in seeking goodness and virtue in life. Islamic thought views heart as the centre of our being physically and spiritually as narrated by Prophet Muhammad in his narration, saying that "Indeed in the body there is a clump of flesh, if it becomes good, the whole body becomes good, and if it goes bad, the whole body goes bad. Indeed, it is heart" (Saheeh Bukhari and Muslim) (Phillips, 2014). The heart (*qalb*) is the essence of what body contains and the essence of everything is its heart.

Therefore, relating this idea into the spiritual path in drug treatment, the main issue to be addressed is the right understanding on the origin of addiction problem that is rooted from the faulty unpurified heart. With this complete understanding, it would be clearer what trajectories should be considered in a spiritual treatment. According to Amin Al Haadi *et. al.* (2016), drug addiction problem encompasses the alteration of human's biological, psychological, social and spiritual aspects. However, spiritual aspect should be seen as the highest weightage among the rest as it is the determinant of all conducts and by having the spiritual stability, humans are rational and capable of distinguishing between good and bad naturally (Phillips, 2014).

The workthroughs of this can be seen in few researches. Wills, Gibbons, Gerrard, Murry and Brody (2003), researchers at Albert Einstein College, employed the WEMWBS to highlight the importance of religion in an individual. This research was done with 1, 182 children in New York. The results revealed that religion can help children from smoking, drinking alcohol and abusing drugs. In Shorkey & Windsor, (2010) spiritual persons are less likely to misuse alcohol and other drugs. Further, in a systematic review of the literature, Koenig & Larson (2001) found 86 studies that examined the correlation between spirituality and alcohol in drug abuse. Of alcohol studies that measured level of religious intervention, 88% were found to have lower alcohol abuse. Of nine prospective cohort alcohol studies, five found that greater religiosity at baseline was a significant predictor of lower alcohol abuse at follow-up. Studies that studied the relationship between spirituality and drug abuse fit the same patterns as the alcohol studies.

We should admit that there have been a large body of empirical researches integral to the role of religion and spirituality played in the lives of human. Rigorous efforts from transcendental psychologists that have become the big advocate of spirituality or religiosity in psychology is very much seen. This is supported by DiReda *et.al.* (2016) asserting that there are

several group of researchers who have propounded the validated and reliable instruments to measure the religiosity and spirituality construct thus assistive in refining the very definition, importance and relation of spirituality in the growing understanding of clinical research and practice. Likewise in the treatment pertaining to the drug addiction problem where psychologist groups such as (Lahmuddin, 2004; Eliason et.al, 2010) have ventured myriad of efforts to popularize spirituality in drug treatment among the practitioners.

Recognizing the potentiality of spirituality in drug abuse, this paper attempts to explain the instrumentation of psychospiritual inventories in drug abuse in light of making it easier for other drug abuse researchers to quantify the level of drug abuser's spiritual condition.

Methodology

Content Analysis

Content analysis is an objective approach that is analytical and focusing on the actual content or internal features of texts concerned in which this technique is well-used qualitatively and quantitatively (Naidu, 2011). Krippendorff (2004) defined content analysis as a research technique for initiating replicable and valid inferences from texts to the contexts of their references. Referring to nature of the data, the researcher applied the qualitative content analysis procedures. According to Hsieh and Shannon (2005), qualitative content analysis is a method to a research that is appropriate for abstraction and subjective interpretation of the data content through the systematic classification or categorization. The classification is conducted by employing the coding process and theme identification.

Firstly, the phase of familiarization with the data involved the reading of primary and secondary data such as i. Quranic/ Hadith allocations pertaining to Islamic spirituality ii) Imam Al-Ghazali's masterpieces such as *Ihya' Ulumuddin* and *Al-Kimiyya Saadah*, iii) Islamic psychological books. Second, the generation of initial codes (Braun & Clarke, 2006) was done by understanding and examining the Construct of Happiness Theory by Al-Ghazali. From that, the researcher came out with general aspect of the theory by focusing on the personal development through spiritual awakening (under the topic of knowing self). Third, the search for the themes (Braun & Clarke, 2016) was executed by giving the attributes for each dimensions and correlating the dimensions with how spiritual awakening is sought. 6 main themes that encompass all the essences of happiness were identified. Fourth, the theme definition and labeling were done to rule out the essences of each domain with supporting authorities from Quran and Al-Hadith.

This instrumentation process mainly employed the content analysis method to rule out the themes on psychospiritual aspects with their items. The analysis was conducted upon the Islamic scriptures (Al-Quran and Al Hadith as the sources of Islamic spiritual concept) and psychological literatures. 6 main domains have been successfully ruled out from the analysis labelled as:

- i. Undivided faith in Allah (Belief in God's existence and powerfulness and contemplation on God's attribute of Being Mercy, Being the Epitome of Helps as well as All-Encompassing)
- ii. Absolute submission to Allah (Understanding fate, free will of human and concept of reward and sins)
- iii. Abstinence of desire/*nafs* (Understanding intention/motives, humans' disposition and desire, locus of control and causality in action)

- iv. Purification of heart (Understanding the concept of repentance, struggling against lust and initiating self-improvement through knowledge)
- v. Heart contentment (Understanding *ibadah* as the foundation of tranquillity of heart)
- vi. Nurturing the praiseworthy characters: HIRS (Honesty, Integrity, Responsible & Sincerity)

Validation of the Instrument

Kumar & Govindarajo (2014) simply connote validity is an ability of a tool to measure what is particularly. For the purpose of valid instrumentation, face validity was conducted by 2 experts from Counselling and Islamic Theology respectively to validate the items in this scale.

Face Validity

Patton (1997) defines face validity as the extent to which an instrument looks as if it measures what it is intended to measure. If one can look at an instrument and understand what is being measured, it has face validity. Face validity is indeed a complex and multidimensional construct that are helpful for measuring how test items are appeared to respondents and others (2016). An opined by Brickman *et al.* (1982), face validity is well-known as the simplest assessment of validity technique because it does not involve any statistical or numerical technicality in implementing it whereas (2015) affirms that face validity is believed to be very casual, soft and often being perceived as passive measure of validity. Another celebrated view on face validity propounded by Sangoseni *et al.* (2013) is that face validity seeks the experts to inspect the items provided in questionnaire and endorse the test as valid in tandem with the concept of it, thus experts are expected to measure whether each item matches any conceptual domain of the concept.

Reliability Test

Reliability measures whether the scale produced will generate the same reading each time the scale is used on the same type of subject in the same condition. Yusliza and Ramayah (2012), highlight that reliability test is done through the internal consistency evaluation in which the Alpha Cronbach coefficient measure is employed. Split- Half reliability technique also was used in this research. According to Nugent (2013), split-half reliability correlates responses from one half of a test with the other half. Piaw in Amin *et al.* (2011) noted that split-half technique is one way to measure the reliability of a quantitative research. This technique is done by splitting the items of the scale into two groups and computing and analysing the correlation values. The reliability is considered high if the items in both groups are highly correlated. Rudner & Schafer (2001) also mention that split-half reliability coefficient is obtained by dividing the test into half, correlating the score by each half and correcting for length. The split is based on odd versus even items numbers, randomly selected items, or manually balancing content and difficulty. The advantage of this approach is that it only needs a single test administration. Piaw (2006) also mentioned that correlation values ranging from 0.75 to 0.95 indicate satisfactory reliability.

The test of reliability for this psychospiritual instrument was conducted at the local government rehabilitation centres that involve inmates therein. The participants were all male and were from various states around Malaysia. All the participants are Malays by race and the age range is between 18 to 45 years. The researchers distributed the Psycho Spiritual Instrument scales to all respondents upon their voluntary acceptance was granted. The respondents

answered the scale, which required approximately 45 minutes for the whole process. The completed scale was then collected for analysis.

Psychospiritual Items

1. UNDIVIDED FAITH IN ALLAH SWT

- ✓ I believe there is a superpower that can help me executing my daily affairs.
- ✓ I believe Allah knows what is best and bad to me.
- ✓ I believe the Existence and Almightyness of God.
- ✓ I believe God loves all His servants.
- ✓ I feel that God will help me whenever I need help.
- ✓ I believe Allah is All- Encompassing.
- ✓

2. ABSOLUTE SUBMISSION TO ALLAH

- ✓ There are lessons behind the things that had happened to me before.
- ✓ No matter bad my condition is, I still can change my fate through effort, prayer and absolute submission to Allah.
- ✓ I try to change myself through prayer and absolute submission to Allah
- ✓ I try to seek guidance in my life.

3. ABSTINENCE OF DESIRE

- ✓ I am aware of the things that might trigger me to any wrongdoings.
- ✓ I do not think to do bad things.
- ✓ I control my desire from committing any wrongdoings.
- ✓ I am aware of the repercussions that will be befallen on me if I surrender to my own desire.
- ✓ I am always thinking of the retribution from Allah if I do bad things.
- ✓ I seek protection from Allah whenever I think I would commit sins.
- ✓ *Zikr* and *salawat* would be helpful for me to control my lust.

4. PURIFICATION OF SOUL

- ✓ I would feel regret if I feed my desire uncontrollably.
- ✓ I used to seek refuge to the sins I have committed.
- ✓ I will always control myself from committing sins and mistakes in life.
- ✓ I will stay away from committing evil such as consuming drug
- ✓ I will find good friends whom I can seek advices and guidance in reflecting my weakness.
- ✓ I will constantly learn religious knowledge as guidance for my self-enhancement.
- ✓ I feel so calm if I manage to educate my desire from committing sins.

5. HEART CONTENTMENT

- ✓ *Zikr* and *salawat* would be helpful to attain the heart tranquillity.
- ✓ I believe that prayer would develop strength in me.
- ✓ I feel closer to Allah when I read Al-Quran.
- ✓ I think and reflect on my own self to Allah's powerfulness.
- ✓ The tranquil heart can be attained by getting closer to the righteous.
- ✓ I am motivated to do good deeds after attending religious programs.

6. HIRS (HONESTY, INTEGRITY, RESPONSIBILITY, SINCERE)

- ✓ I find serenity if I am being honest in life.
- ✓ I perceive responsibility as a trust incumbent upon me.
- ✓ I am trustable to take up a responsibility.
- ✓ I can help people out without anticipating rewards in return.
- ✓ I perform the good deeds without being asked by others.
- ✓ I choose not to commit sins on my own choice.

Results

Result shows the overall, split half and every domain's reliability values results of Psychospiritual Instrument. Piaw in Amin Al Haadi et al. (2017) mentioned that correlation values ranging from 0.75 to 0.95 indicates the satisfactory reliability. Here is the overall reliability result of Psychospiritual Instrument

Table 1: Reliability of Psycho Spiritual Instrument

| Cronbach Alpha | Mean | Sd | Number of Item |
|----------------|---------|----------|----------------|
| 0.962 | 175.600 | 17.65537 | 39 |

Table 1 shows the reliability of the psycho spiritual instrument Cronbach alpha 0.962. This result shows that this instrument has high in reliability value

The researcher also did the split half reliability test of the instrument. This is done to investigate the reliability of the psycho spiritual instrument by 2 parts and compare it with the full reliability (0.962). The Table 2.0 below shows the result of the split half reliability test for both parts

Table 2: Split Half reliability test of Psycho Spiritual Instrument

| Part | Cronbach Alpha | Mean | Sd | Number of Item |
|--------|----------------|---------|---------|----------------|
| Part 1 | 0.943 | 90.3529 | 9.6636 | 20 |
| Part 2 | 0.921 | 85.1471 | 8.82535 | 19 |

Table 2 shows the result of split half reliability test towards the psycho spiritual instrument. The part 1 of the instrument consists of 20 items and the Cronbach alpha is 0.943. The part 2 of the

instrument consists of 19 items and the Cronbach alpha is 0.921. Split- Half reliability technique was used to assess the reliability consistency of the scale. According to Nugent (2016) , split-half reliability correlates responses from one half of a test with the other half.

Table 3: Domain 1, Undivided Faith in Allah

| Cronbach Alpha | Mean | Sd | Number of Item |
|----------------|---------|---------|----------------|
| 0.858 | 28.2857 | 2.40797 | 6 |

Table 3 shows the Cronbach Alpha 0.858 for the reliability for the Undivided Faith in Allah domain. The number of item for this domain is 6. The mean for this domain is 28.2857 and the standard deviation is 28.2857. Based on the results shown, the reliability value for this domain is high.

Table 4: Domain 2, Absolute to Allah

| Cronbach Alpha | Mean | Sd | Number of Item |
|----------------|---------|---------|----------------|
| 0.897 | 32.4000 | 3.23765 | 7 |

Table 4 shows the Cronbach Alpha 0.897 for the reliability for the Absolute to Allah Domain. The number of item for this domain is 7. The mean for this domain is 28.2857 and the standard deviation is 32.4000. Based on the results shown, the reliability value for this domain is high.

Table 6: Domain 3, Abstinance of Desire/ Nafs

| Cronbach Alpha | Mean | Sd | Number of Item |
|----------------|---------|---------|----------------|
| 0.906 | 29.2778 | 5.14149 | 7 |

Table 6 shows the Cronbach Alpha 0.906 for the reliability for the Abstinance of Desire/Nafs Domain. The number of item for this domain is 7. The mean for this domain is 29.2778 and the standard deviation is 5.14149. Based on the results shown, the reliability value for this domain is high.

Table 7: Domain 4: Purification of Self

| Cronbach Alpha | Mean | Sd | Number of Item |
|----------------|---------|---------|----------------|
| 0.829 | 31.4571 | 3.75220 | 7 |

Table 7 shows the Cronbach Alpha 0.829 for the reliability for the Purification of Self Domain. The number of item for this domain is 7. The mean for this domain is 31.4571 and the standard deviation is 3.75220. Based on the results shown, the reliability value for this domain is high.

Table 8: Domain 5: Contentment of Soul

| Cronbach Alpha | Mean | Sd | Number of Item |
|----------------|---------|---------|----------------|
| 0.808 | 27.1500 | 2.97009 | 6 |

Table 8 shows the Cronbach Alpha 0.808 for the reliability for the Contentment of of Soule Domain. The number of item for this domain is 6. The mean for this domain is 27.1500 and the standard deviation is 2.97009. Based on the results shown, the reliability value for this domain is high.

Table 9: Domain 6: Practicing Noble Character (Honesty, Integrity, Responsible and Sincerity - HIRS)

| Cronbach Alpha | Mean | Sd | Number of Item |
|----------------|---------|---------|----------------|
| 0.845 | 26.3611 | 3.09980 | 6 |

Table 9 above shows the Cronbach Alpha 0.8545 for the reliability for the Practice Noble Character Domain. The number of item for this domain is 6. The mean for this domain is 26.3611 and the standard deviation is 3.09980. Based on the results shown, the reliability value for this domain is high.

Discussion

Undivided Faith In Allah Swt

Undivided faith in Allah SWT domain shows the Cronbach Alpha 0.858 for its reliability value. The number of item for this domain is 6. The mean for this domain is 28.2857 and the standard deviation is 28.2857. This notion of domain derives its postulate from this hadith as, *"If you had all relied on Allah (SWT) as you should rely on Him, then He would have provided for you as He provides for the birds, which wake up hungry in the morning and return with full stomachs at dusk."* (At-Tirmidhi). This hadith provision sheds light of the importance of having faith in God (*Tawakkal*). *Tawakkal*, means 'absolute reliance' balanced with 'hard work' (Huda, 2015). So, here are two main propositions as the significant efforts for being *tawakkal*, in order to make a basis for instilling the human being with undivided faith in Allah. An absolute reliance or submission to God, there should exactly be thought in this case of *tawakkal* that one should undertake all causes (*asbab*) and endeavor and exertion within the rules of shariah. It means that one should believe that only the order and the grace of Allah can accomplish his work and in fact, the effectiveness of any endeavour is only due to the order and will of Allah. As pointed by al-Maududi (1966) belief in the Hereafter is also a key factor in providing morality with a strong basis and purpose meaning that the worldly life is a preparation, both in spiritual and mental perfection, for achieving the life to come (*akhirat*). With this kind of vision, drug addicts are trained and empowered to reach at the sense of higher purpose of life rather that stuch in drug addiction that can only provide the worldly pleasure taht is profane in nature.

Absolute Submission To Allah

Absolute Submission to Allah domain shows the Cronbach Alpha 0.897 for its reliability value. The number of item for this domain is 7. The mean for this domain is 28.2857 and the standard

deviation is 32.4000. Based on the results shown, the reliability value for this domain is high. This domain discusses conditions where client is given a guide to apply for strength from Allah SWT by submitting themselves to Allah absolutely. Submitting to God is submitting to limitless and unbounded potentialities. Obedience to what one believes is God's will is necessary, but the Will that one believes is God's cannot be made to fully represent the Divine. Obedience to what a believer sincerely believes is God's Will is an essential but elementary step. God is not represented by a set of commands or by a particular set of identifiable intents or determinations (Noor Shakira, 2008). God is limitless and thus, submission to God is like submitting to the unlimited power. This makes submission a commitment to unlimited potentialities of ever-greater realizations of Divinity. This submission might bind a servant to always mindful of their intention and actions thus spark the values of honesty, integrity and sincerity in life. Relating to the circumstance of drug addiction, absolute submission to Allah is imperative by knowing that consuming drug is one of the prohibitions decreed by God and the responsibility to stay away from committing the wrongdoing is obliged once the individual has reached to the state of absolute submission to Allah.

Abstinence Of Desire

Abstinence of Desire domain shows the Cronbach Alpha 0.906 for its reliability value. The number of item for this domain is 7. The mean for this domain is 29.2778 and the standard deviation is 5.14149. Based on the results shown, the reliability value for this domain is high. A hadith postulates that, *"He who knows himself knows God"*. The basic philosophy of the Quran regarding the human individual is that the human personality is a composite of two components; the animal and the spiritual components (Al- Attas, 1995). The animal component usually brings us to the temptation of vegetation, breed, appetite and other wants that are needed to be governed by spiritual or rational part. This called as *mujahadatun nafs*. *Mujahadah An-Nafs* is a real struggle or jihad to fight ego or personal appetite. Jihad or combat personal desires are one of the important things, until the Prophet calls it Jihad Akbar whose value is even more important than jihad fighting the infidels.

According to Ahmad Absar (1992), the soul as conceived by the Qur'an has a multi-layers structure consisting primarily of three principal strata. The first stratum is technically called as *al-nafs al-ammarah bi al-su'* where it literally means the commanding soul, which instigates man to evil. The second stratum is called *al-nafs al-lawwamah*, literally means the blaming soul. It refers to that aspect of the soul which blames or criticizes itself, that is to say, which becomes aware of its own evil nature which it manifests in the first stratum just explained. The third stratum is *al-nafs al-mutma'innah* or the pacified soul, designating the mode of being of the 'soul' in which the turbulence of desires and passions has been calmed down and agitations of thoughts and concepts reduced to stillness, tranquility and quietude. This dimension of the 'soul' is more generally called as *qalb*, the *'heart'*.

In order to own *qalb*, it is compulsory for us to purify our heart by the means of God remembrance. Hassan Basri said that *Qalb* needs to be cleaned by meditation and remembrance of God for their quick to rust (Yazaki, 2013). Al-Ghazali said that obedience to God is by striving against the appetites, polishes the heart, but disobedience to Him blackens it. Whoever engages in acts of disobedience blackens his heart; and whoever does a good deed after he has done an evil one, and thereby removes its effect, does not have his heart darkened, but its light is

decreased. Al-Ghazali perceived the *qalb* as a body which experiences health and sickness. The disease of the heart is effectively ignorance of God and disobedience to Him. But, as with sickness of the body, there is also a remedy for the disease of the heart that is the knowledge of God leading to obedience to Him is the most effective medicine. In this connection, al-Ghazali emphasizes the importance of moral discipline in purifying the heart of man from ‘the rusts of passion and resentment’ until it becomes like a clear mirror which reflects the light of God (Noor Shakirah, 2008). Therefore, in this context, drug addicts are said to be always doing the constant struggle against their lust to drug by recognizing their strength and weakness and how to deal with them.

Purification Of Soul

Purification of Soul domain shows the Cronbach Alpha 0.903 for its reliability value. The number of item for this domain is 7. The mean for this domain is 31.4571 and the standard deviation is 3.75220. Based on the results shown, the reliability value for this domain is high. Man’s essential nature is divine. It is lost due to his animal inclinations and ignorance. As described by ancient philosophers and sages, *“Man in his ignorance is wrapped in the material sheaths that encompasses the true self.”* It is on the basis of this reality that Adam became the vicegerent of God and the angels were commanded to prostrate before him. They prostrated before him due to the divine spirit that was breathed into him. All angels, including archangels Gabriel, Israfil, Michael and Azrael, fell down in prostration honoring this unique creature that possessed the divine spirit (Elturk, 2011). According to the Quran, the lowest of souls is the inciting soul, the soul that whispers us to do evil. This type of soul is directly related to the lower self of the human personality. It demands quick sensual gratification. The instincts for survival are blind and requires instant fulfillment and satisfaction.

The need of purification of soul is imperative in this sense to ensure the psychospiritual part of human can be stimulated to restore the position of being at the soul that is tranquil and stable. Purification of soul refers to the rigorous effort to keep humans’ *qalb* stable, tranquil and fully submitting to God. This idea is adopted from the Imam Al-Ghazali’s concept of Purification heart (Tazkiyatun nafs) that literally means removal of the undesirable growth and impurities (Sa’ari, 2002). *“Indeed, a believer, if he sins, has a black stain in his heart, when he repents regretfully, and asks for forgiveness (sins), cleanses his heart from the sins, but, when he adds his sin, then the black dot is growing, thus fulfilling its liver. That is what is called ar-raan”* (Hr. Muslim). Therefore, in the pursuit of this, drug addicts should be taught with some important notions in purifying heart as suggested by Al-Ghazali in his book, *The Alchemy of Happiness* by understanding the components of their very selves, knowing God, knowing this world and hereafter life (Skillie, 2010).

Heart Contentment

Heart Contentment domain shows the Cronbach Alpha 0.8907 for its reliability value. Table 8 above shows the Cronbach Alpha 0.808 for the reliability for the Contentment of Soul Domain. The number of item for this domain is 6. The mean for this domain is 27.1500 and the standard deviation is 2.97009. Based on the results shown, the reliability value for this domain is high. The emphasis is given to the anatomy of human spiritual heart. Spiritual heart has its potent functions such as right and clear direction, visionary and foresight, the seat for wisdom and intelligence,

open and tolerant, trust and justice, transparent and integrity, accountable and responsible, loving and caring, transformative and collaborative as well as balanced and sustainable (Rushdan, 2016). These states of heart can only be enlightened by the knowledge of God that can bring us to the divine inspiration (Skillie, 1963). Therefore, drug addicts are essentially encouraged to focus on acquiring the knowledge to understand the natures and attributes of God, presence His existence wherever we are and always put themselves in the remembrance of God. This might be the epitome of strenght to the drug addicts whenever they feel wanting to befall into relapse or when triggers are around.

HIRS (Honesty, Integrity, Responsibility, Sincere)

HIRS domain shows the Cronbach Alpha 0.858 for its reliability value. The number of item for this domain is 6. The mean for this domain is 26.3611 and the standard deviation is 3.09980. Based on the results shown, the reliability value for this domain is high. This domain is focusing on the manifestation of individual's immense belief in God through noble characters demonstration particularly in the matter of honesty, integrity, responsibility and sincerity. According to Halstead (2010), such distinctive features of person instilled with Islamic values are those 'those who believe' and 'those who do good deeds'. Those characters are said to be the concomitant values a person might have if the understanding about God, self, sin and reward is contemplated as well as heart is kept purified and preserved. It means that there should be an equilibrium between the concept of moral duty and the concept of religious duty (Huda, 2015). In Islam, there is no segregation about spirituality regarding everyday activities. This assertion signifies a perspective and thus generates certain good attitude or behaviour. This is the trajectory a drug addict should practice in order to initiate change for their independency from drug evil circle. They are encouraged to contemplate their belief in Allah swt by doing what are commanded and prohibited besides attempting to nurture good characters such as honesty, integrity, responsibility and sincerity in life to stay abstinent.

Conclusion

In conclusion, based on the results shown from different aspects of reliability test (overall, split half and respective domain) , psychospiritual instrument scale and can be used for Muslim Malaysians population. This psychospiritual instrument is proven valid and reliable to be used. It can be used to examine drug-addicts' psychospiritual level by internal states or external states that clarify the religious beliefs an individual holds on to. While the instrument has proven to have excellent psychometric values, further validity and reliability studies are necessary to support the finding of this initial study, especially with more diverse sample and more sophisticated statistical analysis.

Acknowledgement

It is to acknowledge that this paper is fully funded by Ministry of Higher Education of Malaysia through Fundamental Research Grant Scheme (FRGS) in collaboration with researchers from Asian Centre for Research on Drug Abuse, Universiti Sains Islam Malaysia.

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