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# SCIENCE AND THEOLOGY THROUGH SUFISM AMONG MALAY DRUG ADDICTS

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(Received 5 January 2017, revised 5 February 2018)

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## Abstract

This study aims to find the view of Science and Theology on the effect of Sufism in eradicating all negative influences from human lives with a view to establishing drug addiction treatment through meditation, music, *dhikir* (remembrance to Allah SWT) and dance (MMDD). Integration of Science and Theology is in question nowadays. Wardens and counsellors are invited to think in this regard to save the nation especially Malay race. A questionnaire was used to get data among the addicts, counsellors, motivators and wardens inside drug addiction centre. SPSS software was used for analysing data.

**Keywords:** permanent treatment, Sufism, drug, addiction, MMDD

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## 1. Treating drug addiction through Sufism

Sufism through meditation is helpful to reduce stress as well as addiction. It prevents stress from entering the body system and also releases accumulated stress. Increased health, happiness, and a positive state of being can result from Sufi meditation. The practice of meditation brings a refreshing peace to the brain, which helps to serve the whole body and mind. Meditation also clears emotional problems. In future, drug addicts will be fined for being depressed because they are creating emotional pollution when connecting with the Creator who needs the steady soul of the addicts to get peace. Meditation also guides the addicts to avoid negative attitudes such as jealousy, anger, frustration, or being bad-tempered. Addicts are all bad-tempered for their mind is not focused by meditation. By meditation, addicts can centre their minds and clear out all their emotional issues that are the major causes of drug addiction. Meditation also transforms addicts' guilt. It is a way of culture for the addicts' lives to bring a spiritual transformation. It is a true belief that by learning more about life, the mystery of the whole Creation unfolds for all, especially for drug addicts. One of the major aspects of the final stages of the lives of addicts is that they have no

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interest in the world, which can be dangerous for the addict's soul or for all of humanity. To treat this, meditation purifies addicts' minds. Such purification comes through the environment around the addicts, i.e., the environment around them should be positive. Meditation has transformed the attitudes of aggression and violence of the addicts into loving, caring, and compassionate behaviour. Similarly, when there is a harmonious or a happy activity, the addicts feel good. They may wonder why these feelings are not only isolated in one's body but also around them. It is in the whole environment because the mind is subtler than the five elements of earth, water, fire, air, and space [1].

## 2. Sufism and meditation for Malay drug addicts

Meditation is one of the treatment methods for drug addicts in Malaysia and is used to give them a permanent cure. It has helped them get a closer connection to the creator. It has helped them understand their faults about what they have done in the past. By meditation, addicts can cure their bodies, minds, and souls. Various reasons have kept prison wardens and counsellors for drug addiction from seeing the aspects of Sufism that include meditation, music, dance and *dhikir* (MMDD) as useful treatments for drug addiction in everyday life. Belief and membership, two of the basic criteria for identifying an addict, are certainly a part of a permanent treatment for addiction through Sufism. Instead of starting from an official addiction centre and formal membership in a recovery group, the addict should begin with practicing Sufism every day. Instead of taking the experts and official theology as definitive, the addict should join a program for permanent treatment of addiction through Sufism by engaging in MMDD. *Pelatih*s (trainees) of Sufism for drug addiction treatment by MMDD have turned our attention to festivals and shrines, ritual healing practices, and stories of miracles. For instance, permanent treatment for drug addiction through Sufism by MMDD often happens when prescribed by the expert counsellors inside drug de-addiction centres. Sometimes the warden and counsellor for treating drug addiction have an idea that the addict is not more suited to a 'primitive' world than to the modern, scientific, and cosmopolitan world of academic life [2].

## 3. Sufi music and healing for addicts

An Indian proverb says, "Music is the medicine of broken heart". Music can control the inner parts of the mind or focus the human soul to think positively or to make the right decision. This is a teaching of Sufism. One type of Sufi music is called *makan*. It is practiced in different countries of the world. Different *makans* are used for treating addicts because some of the addicts are so mentally disturbed and deeply stressed. This music makes the addicts feel sleepy and relaxed. It is very effective when the addicts cannot control their stress themselves. A *makan* makes the addicts sleepy and once they start sleeping, they are totally stress-free. Hence, it is good for them to listen to a *makan* when they

are trying to sleep. Through this, addicts are able to wake up peacefully in the morning. They have a complete sleep experience that is very important for certain addicts. There are *makans* that can help with other conditions as well. Music has significant health benefits for stress relief as well as for conditions treated by conventional medicines. Sufi music influences the addicts in different ways. The influences can start from the early days of their lives. Since humans (here, consider the addicts) are born with a strong sense of hearing, they have the ability to respond to sound. Parents experience how a new-born baby calms down after hearing some peaceful music played or sung by his/her mother or father. Sufi music can be used as medicine for the addicts and also as a way of entertainment for them to maintain their dignity in addiction centres [1].

#### **4. Necessity of Sufi approaches toward drug addiction**

Various places in Malaysia, including Rawang, are implementing a special treatment for drug addiction problems, generally known as Sufism. Among the addicts between age groups age (in years), 21–30, 31–40, 41–50, 51–60, 61 and above represent the significant groups that have experienced rehabilitation from drug addiction diseases after receiving Sufism-based treatment from drug addiction centres when compared to secular treatment in general. In comparing the five age groups, the respondents aged 41–50 years, 51–60 years, and 21–30 years are higher in number compared to the respondents aged 61 years and above and those aged 31–40 years. Nevertheless, the respondents aged 31–40 years and those aged 61 years and above have also received rehabilitation benefits from drug addiction diseases after receiving Sufism-based treatment from drug de-addiction centres [2].

**Table 1.** Distribution of respondents by monthly personal income.

<b>Source of Income</b>	<b>Amount (Indian Rupiah)</b>	<b>Percentage</b>
Warden For Addiction Centre	275000	10
Caretaker	325000	15
Receptionist	375000	20
Cook	650000	30
Guard	600000	25

The implementation of Sufi services in all the areas brings benefits to the locals and the government itself. For the locals, saving time and money are the primary reasons to use the implementation of Sufi approaches. From the government’s point of view, Sufism-based treatment of drug addiction improves citizens’ awareness of the benefits of Sufism and increases the efficient acceptance of serving the country. However, implementing successful Sufism does have certain barriers as well. Hence, adopting good strategies is crucial in overcoming barriers. All the medical systems mainly rely on medicinal plants based on the al-Quran and Hadith in their various formulations for treatment of diverse signs and symptoms as well as different diseases under Sufism. Another

important demographic factor in the use of Sufi treatments is the personal income of the addicts that are given in Table 1.

Table 2 shows the drug addicts who are dependent on family income.

**Table 2.** Age composition of respondents dependent on family income.

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

**Table 3.** Age composition of respondents by types of housing.

Age	Male	Female	Total
	Frequency	Frequency	
21–30	28	17	45
31–40	27	16	43
41–50	13	11	24
51–60	1	3	4
61 and above	3	1	4
<b>Total</b>	72	48	120

Table 3 shows drug addicts whose housing conditions are as follows: During an average year (Year 2011–2012) for individuals (the addicts): public (27%), non-public (37%), private housing (36%).

Further, the religious backgrounds of the addicts in the drug de-addiction centres were calculated. It is known that Bangladesh is one of the largest Muslim countries in the world. About 80% of Bangladeshis are Muslims. There are also significant numbers of Buddhists and Christians in Bangladesh. In contrast, in Chittagong Hills, Buddhist tribes form the majority of the population and their religion appears to be a mixture of tribal cults and Buddhist doctrines. According to the 1981 statistics (Brahmanbaria Bureau of Statistics, 2015), there were approximately 600,000 Buddhists in Bangladesh, representing less than 1% of the population. In the 1990s, Christianity had about 600,000 adherents, mainly Roman Catholic, and the remaining population were members of tribal communities that obey different religious beliefs.

Recently, any defamation of religion would not be tolerated by the administration of the country. However, the insistence on a strong religion or secularism binaries in Bangladesh *da'wah* is not a denial of its history that threatens to come back into existence in the local town. Although, the *tablighi* people are meeting each other very silently and smoothly, this was a peaceful demonstration of the Islamic power base in the country. It is the main stream and the strength to make demands based on strict Islamic principles. This was,

nevertheless, apparent as the implementation of Sufism in this local town. Once these demands concede, religion has re-entered the political sphere, secularist discourse or not [1, p. 49-61].

**Table 4.** Distribution of respondents by religion (*Tablighi*) activities (i.e. travelling monthly 3 days, visiting friends twice a week, reading the benefit of goodness from *Montakhab Hadith*, two and half hours' short talk for welfare each once in everyday).

Age (in years)	<i>Tablighi</i> Activity	
	Frequency	Percentage
21–30	30	25.0
31–40	60	50.0
41–50	20	16.7
51–60	9	7.5
61 and above	1	0.8

Table 4 shows, under demographic factors, how religious factors actively have a role in treating the addicts in Rawang by engaging with *tablighi* activities. Participants in the age group 31–40 years are actively took part in preaching Islam by the name of *tablighi Jamaat*, which has a good teaching system and addicts are positively affected with treatments inside drug de-addiction centres (50%). Certainly, refutations are also available in this stage and different opinions are apparent in several cases as well. Once the addicts' habitats are influenced by *da'wah* activity, they had many chances to come back from addiction.

On the basis of the quantitative data survey with 120 respondents, this study reveals that sexually transmitted diseases are very common among them as a result of their the sexual habits, the number and quality of sex partners, and the lack of or improper use of condoms. In total, 61% of the respondents are bisexual among the age group 21–30 years. After getting treatment from the drug de-addiction centres in Rawang in the Islamic way, they have recovered and are preparing to go back to their own society. Moreover, 21% of the respondents have multiple sex partners of either the commercial or the residential category among the age group of 31–40 years. At this level, they have some source of income for fixed basis. These respondents can spend their own money for this purpose. Hence, they recognized the necessity of Sufism-based treatment approaches for their drug addiction very well. Around 9.0% from the age group 41–50 years are free from drug addiction after getting Sufism-based treatment at the drug addiction centres in Rawang. They are also acknowledging the efficacy of Sufism-based treatment. It is also noted that the respondents aged 60 years or above have different kinds of sexual diseases and are suffering so much because of their old age. They also believe that the implementation of Sufism-based treatments for drug addiction is very much needed today [2].

### 5. Knowledge of the implementation of Sufi approaches

Knowledge of the implementation of Sufi approaches for the treatment of drug addiction is the main component that can influence the confidence level and attitude of drug addicts in Sufi approaches. In this study, it is noted that ‘it is available everywhere and less inexpensive than modern treatment’ has the highest mean knowledge (mean = 4.32, sd = 1.12), followed by ‘the disease is from Allah and the cure is also from Allah’ (mean = 4.19, sd = 1.04), ‘*tawakkal* to *ila* Allah is also a great concept of Sufism for the addicts’ (mean = 3.89, sd = 1.17), ‘leading the affection of the world (mother of evil deeds) by practicing it’ (mean = 3.70, sd = 1.41), ‘its effects last almost permanently when there is little scope of repetition, i.e., repeating drug addiction’ (mean = 3.67, sd = 1.33), and ‘concept of Sufi approaches from al-Quran and Hadith’ (mean = 3.66, sd = 1.01). These findings indicate that the respondents agree that they have knowledge of six items of the implementation of Sufi approaches that are related to the concept and practice of such approaches. The results also show that the spiritual approach of implementation knowledge is one of the best treatments and methods of rehabilitation for drug addicts, especially through strategic programs implemented by different drug de-addiction centres in Rawang.

**Table 5.** Knowledge of the implementation of Sufi approaches.

No.	Knowledge	Mean	Standard Deviation
1.	Concept of Sufi approaches from Quran and Hadith	3.66	1.01
2.	<i>Tawakkal</i> to <i>Allah</i> is a great concept of Sufism for the addicts	3.89	1.17
3.	It emphasizes positive concept of Allah and Akherat to achieve the goal	3.35	1.10
4.	It merely focused on mentality rather than physicality	3.03	1.21
5.	The disease is from Allah and the cure is also from Allah	4.19	1.04
6.	It is the predominance of assumption based on Islamic knowledge only	3.33	1.14
7.	Leading the affection of the world (mother of evil deeds) by practicing it	3.70	1.41
8.	Have a chance of declination in their (Drug addicts) faith in Allah and Akherat	2.93	1.23
9.	Its effects last almost permanently when there is little scope of repetition, i.e., repeating drug addiction	3.67	1.33
10.	It is available everywhere and is cheaper than modern treatment	4.32	1.12

However, the study shows that the respondents are not sure in four items which are ‘it emphasizes a positive concept of Allah and Akherat to achieve the

goal' (mean = 3.35, sd = 1.10), 'there is a predominance of assumption based on Islamic knowledge only' (mean = 3.33, sd = 1.14), 'it merely focused on mentality rather than physicality' (mean = 2.03, sd = 1.21), and 'have a chance declination in their (Drug addicts') faith in Allah and Akherat' (mean = 2.93, sd = 1.23) (Table 5). These findings suggest that the respondents are not sure that they have knowledge of the implementation of Sufi approaches in Rawang. Finally, purification of the soul of humans through *Tawakkal* to Allah (s.w.t.) and a positive concept are on Allah (s.w.t.) and Akherat (hereafter).

## **6. Confidence level in the implementation of Sufi approaches**

In diagnosis, confidence level for the Malay addicts is very important. Because without 100% confidence for this treatment with Sufi practice it will not give a permanent cure for addiction. That is why, the implementation of Sufi approaches for drug addiction (physical ailments) certain rules and procedures are to be followed. First, the treatment must be identified at confidence level. Second, the method of treatment must be determined in the Sufi practice (for instance Sufi music). Third, the treatment must begin with the use of appropriate medications in the Islamic way and an avoidance of harmful things must continue until complete recovery. It has already been explained that the diseases of the soul are caused when its powers trespass the bounds of moderation, moving toward the extremes of either deficiency or excess. The way in which these diseases must be treated is the same as that used in the treatment of physical illnesses. And it must follow the three stages mentioned above until full recovery is attained [1, p. 1-10].

Among the respondents in this study, it is noted that 'anything causing inebriation is treated as intoxicant, which is *haram*' has the highest mean confidence level (mean = 4.03, sd = 1.10), followed by 'in final stage they (addicts) surrender to the drug which leads them to death' (mean = 3.65, sd = 1.27), and 'recreational drugs have disastrous effects on both the mind and the body' (mean = 3.52, sd = 1.13). These findings show that the respondents agree that they have confidence level in the above-mentioned three items of the implementation of Sufi approaches.

## **7. Attitude about the implementation of Sufi approaches**

The addicts' attitude about the implementation of Sufi approaches is a component that can help the respondents to stop using drugs and live a happy and healthy life. In fact, the word attitude can sufficiently indicate the breadth of the attitude of Islam toward drug addicts. It preaches equal love for all, equal respect for all, and equal faith in all. Allah said in al-Quran, Chapter al-Baqarah (2):256.

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمَرْ بِاللَّهِ  
فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ

Translation: “There is no compulsion in religion. Rectitude has become clear from error. So, whosoever disbelieves in idols and believes in God has laid hold of the most firm handle, unbreaking; God is All-hearing, All-knowing.”

In addition, it is noted that ‘Sufism also follows the way of life of Muhammad (s.a.w.)’ has the highest mean attitude (mean = 4.23, sd = 0.99), followed by ‘it is an alternate drug addiction treatment for the body and the mind together’ (mean = 4.18, sd = 1.47), ‘Sufism completely surrendered on Allah’s willingness’ (mean = 3.61, sd = 1.17), and ‘it has a good reputation from the very beginning of the world till today’ (mean = 3.52, sd = 1.11). These findings indicate that the respondents agree that they have a positive attitude in four items of the implementation of Sufi approaches that are based on *Shariah* Allah (s.w.t.). Without observing the commandment of Allah (s.w.t) and the Sunnah of Muhammad (s.a.w.), implementation is not effective for treating drug addiction. Hence, the addict has to follow the precepts of the companions of Muhammad (s.a.w.), if they really wish to get emancipated from addiction.

**Table 6.** Attitude to the implementation of Sufi approaches.

No.	Attitude	Mean	Standard Deviation
1.	Islamic medicine or treatment has a divine element to it	3.37	1.19
2.	It considers a human being (esp. an addict) a sacred entity comprising body and soul	3.23	1.32
3.	Sufism completely surrendered to Allah’s willingness	3.61	1.47
4.	Sufism also follows the way of life of Hazrat Mohammad (s.a.w.)	4.23	0.99
5.	Sufism has good reputation from the very beginning of the world till today	3.52	1.11
6.	Sufism is an alternate drug addiction treatment for the body and the mind in together	4.18	1.10

However, the study shows that the respondents are not sure in two items: ‘Islamic medicine or treatment has a divine element to it’ (mean = 3.37, sd = 1.19) and ‘it considers a human being (esp. an addict) as a sacred entity comprising body and soul’ (mean = 3.23, sd = 1.32) (Table 6). These findings suggest that the respondents are not sure that they have a positive attitude about the implementation of Sufi approaches in Rawang.



### 8. Treatment support in the implementation of Sufi approaches

Treatment support in the implementation of Sufi approaches can be divided into two categories: material and spiritual. Generally, the implementation of the Islamic Sufi drug treatment approaches is enormously appreciated by the drug addicts in Rawang. This study also found that ‘*solat* is more effective for reducing addictive than other medication’ has the highest mean treatment support (mean = 4.56, sd = 0.94), followed by ‘long periods (four months) are needed for the implementation of Sufism’ (mean = 4.37, sd = 0.98), ‘fasting is also more effective for reducing addiction than other methods’ (mean = 4.18, sd = 1.03), ‘Sufism is implemented by treating the addicts’ divine spirit (*ruh*)’ (mean = 4.13, sd = 1.10), ‘it is a proven model from the past so it needs to be implemented to treat them’ (mean = 3.94, sd = 1.08), ‘honey and black seed can be used to treat not only addiction but also other diseases’ (mean = 3.87, sd = 1.29), ‘send them to religious schools or put them in *tablighi* after treating them’ (mean = 3.83, sd = 0.97), and ‘oil and herbs are used for treating drug addiction in the Islamic way’ (mean = 3.60, sd = 0.96) (Table 7).

**Table 7.** Treatment support in the implementation of Sufi approaches.

No.	Treatment Support	Mean	Standard Deviation
1.	Oil and herbs used for treating drug addiction in the Islamic way	3.60	0.96
2.	<i>Solat</i> is more effective for reducing addictive than other medication	4.56	0.94
3.	Fasting is also more effective for reducing addiction than other methods	4.18	1.03
4.	Honey and black seed can be used to treat not only addiction but also other diseases	3.87	1.29
5.	Send them to religious schools or put them in <i>Tablighi</i> after treating them	3.83	0.97
6.	Sufism is implemented by treating the addicts’ divine spirit ( <i>Ruh</i> )	4.13	1.10
7.	Long periods (four months) are needed for the implementation of Sufism	4.37	0.98
8.	It is a proven model from the past so it needs to be implemented to treat them	3.94	1.08

These findings show that all the respondents agree that the treatment support in the implementation of Sufi approaches must be based on material and spiritual aspects. The material treatment supported in this study is ‘oil and herbs,’ ‘honey and black seed,’ ‘religious education,’ ‘period for implementation,’ and ‘model treatment from the past.’ Meanwhile, the spiritual treatment support in this study is ‘practicing *salat*’ ‘practicing fasting’ and ‘strengthening of *ruh*’.

## 9. Conclusions

Sufi approaches, as a societal ideal, taking from the core of the al-Quran and Hadith, intend to treat drug addiction in the interest of order and economic prosperity for the developing human beings. As the main virtue is leading a successful life in this world as well as Akherat, treating drug addicts is a very prominent and noble task. The addict is not the culprit (guilty) as a character but addiction is one kind of disease and it can be cured in the Islamic way with permanent effect.

Here, the study finds that respondents who were treated at drug de-addiction centres in Rawang are males and females aged 21-60 and beyond 61 years old. Most of them have a primary- and secondary-school education, and less than half of them have no formal education. Additionally, most of them have been involved in the educational profession, and have a work experience of minimum 4 years and not more than 14 years. There are three Sufi approaches that have been used to treat drug addicts in Rawang, which include *da'wah* activities, treatment of smoking addiction, and treatment of drug addiction. As a whole, all respondents agree that knowledge, confidence level, positive attitude, and treatment support in the implementation of Sufi approaches can help them to stop using drugs.

## Acknowledgment

Authors are pleased with the Institute of Malay World & Civilization (ATMA), The National University of Malaysia, 43600 UKM, Bangi, Malaysia and are grateful to the government of Malaysia for its financial support by FRGS /1/2016/WABO4/UKM/02/2 to carry out this research.

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