



RESEARCH ARTICLE

Spiritual Psychotherapy as an Intervention for Mental Disorders to Reach the Level of Self-Awareness of/amongst Drug Addicts in Selangor, Malaysia

Hielda Noviyanty^{1*}, Salasiah Hanin Hamjah², Abu Dardaa Mohammad³, Zainab Ismail⁴

^{1,2,3,4} Research Centre for Dakwah and Leadership, Faculty of Islamic Studies, Universiti Kebangsaan Malaysia

ARTICLE INFO**ABSTRACT**

Received: May 22, 2024

Accepted: Jul 9, 2024

Keywords

Mental Illness

Intervention

Self-awareness

Spiritual Psychotherapy

Drug Rehabilitation.

Various factors cause a person to get stuck with drug abuse. Drugs are thought to be able to calm a troubled soul, but the truth is that drugs cause the addict to experience difficulties in life. This involves the appearance of mental disorders such as schizophrenia, anxiety disorders, depression and stress. Therefore, many medications or treatments to recover the mental disorder of drug addicts have been tried. However, there are still many who experience serious levels of schizophrenia, anxiety disorders, depression, stress and relapse. This study aims to explore spiritual psychotherapy with an Islamic approach that is applied as an intervention to increase self-awareness as a recovery strategy for mental disorders in drug addicts. This is a quantitative study that uses descriptive statistical methods analyzed using SPSS to see the effects of spiritual psychotherapy treatment on drug addicts who suffer from mental disorders. Data was obtained using a questionnaire instrument that was distributed to 100 trainees at private rehabilitation centers around Selangor, Malaysia who suffered from mental disorders. The results of the study show that 88% of drug addicts with mental disorders were male, 12% were female, and 74% were still single. They are mostly adults who are 72% high school education and 14% diploma. While there is an increase in the self-awareness of drug addicts to the effect of changing their quality of life and mental disorders leading to recovery through spiritual psychotherapy based on bio-psycho-social-spiritual up to 82.5%. It was found that spiritual psychotherapy cannot be the only treatment without the support of drugs or medication, especially for mental disorders involving moderate and extreme schizophrenia. This study raises awareness of the importance of getting spiritual psychotherapy treatment to reduce the frequency of mental disorders. This study suggests that spiritual psychotherapy intervention can be an effective way to improve the quality of life of former drug addicts and can be done by a group or by oneself.

***Corresponding Author:**

hieldahidayat86@gmail.com

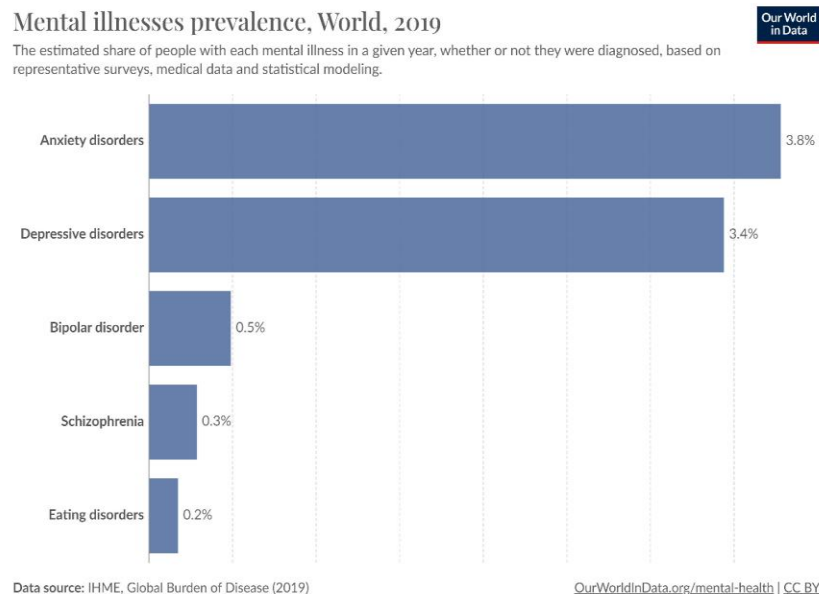
INTRODUCTION

Basically, every human being has various problems in life. Lack of wisdom in thinking and failure to maintain a balance life can lead to mental health problems such as schizophrenia, depression, anxiety, and stress. Data from Mental Health America (2023) found that mental disorders can cause someone

to commit suicide. In developed countries like America until 2020, as many as 20.78% of adults experience mental problems. Based on National Survey on Drug Use and Health (NSDUH) In 2021, In U.S around 93.5% are drug addicts who suffer from mental problems and do not receive proper treatment (SAMHSA, 2023) . Therefore, it can be identified that many people are thinking of committing suicide in the country making up to 4.84% or approximately 12.1 million people of the total population.

In Malaysia, the Malaysian Ministry of Health reveals in 2015 that mental disorders among adults led to the attempts of committing suicide, reaching 29%. Meanwhile, in 2017, the National Health and Morbidity Survey reveals that suicidal ideation in the previous 12 months among teenagers was 10%, and 6.9% of teenagers had attempted suicide. In 2019, it increase 9.5%, and in 2022, suicide attempts reached 9.5%. This proves that mental disorders that happen to every individual, especially drug addicts, can cause death (NHMS, 2022).

The causes of mental disorders such as feelings of fear, delusional thinking, and behavioral deviations that lead to the act or desire to commit suicide in drug addicts. (Usher et al., 2020). Mental disorders are also caused by work environment, family, social environment, or bad past. This affects the self-confidence of drug addicts, leading to pessimism (Iqbal et al., 2019; Leece et al., 2015). Therefore, the increase in the problem of mental disorders has become a problem in most countries. This can be seen in the following diagram:



An increase in mental disorders occurs almost worldwide, and a high increase occurs in anxiety and depression (Saloni Dattani et al., 2023). Schizophrenia, depression, anxiety, and stress are among the growing number of mental disorders (WHO, 2018). Anxiety disorders are likely to last a lifetime. Likewise, with stress problems, there is a possibility that the disease will become more serious, and it can even cause them to suffer from depression, leading to suicide. Therefore, this study aims to explore how spiritual psychotherapy can build self-confidence among drug addicts who suffer from mental disorders through an Islamic approach.

LITERATURE REVIEW

There are many types of mental illness but this literature review will discuss a few that relates to drug addicts and it's intervention.

2.1 Schizophrenia in drug addicts

Schizophrenia is a mental health problem that is followed by episodes of thought disorder that can be identified by the existence of hallucinations and delusions. In the context of this study, drug addicts are individuals who are also prone to schizophrenia. Drug addicts experience hallucinations due to the influence of drugs (Carpenter & Koenig, 2008; Miyamoto & Wolfgang Fleischhacker, 2017; Stepnicki et al., 2018).

In general, schizophrenic disorders are caused by other factors before taking drugs (Dare et al., 2023). Previous studies have proven that among the factors that cause schizophrenia are genetic, social, and psychological factors (Dennison et al., 2020; Farina et al., 2022; Schmitt et al., 2023). However, the study of Stilo dan Murray, (2019) does not support the existence of genetic factors for someone suffering from schizophrenia, especially for drug addicts. Yet, other studies prove that drug abuse is a strong factor in mental disorders, and even psychotic symptoms occur more frequently and are at a serious level (Lee et al., 2018; Stompe et al., 2018). Drugs like marijuana and methamphetamine affect psychotic symptoms such as hallucinations or delusions. These types of drugs damage the brain so that it cannot function properly. When the dopamine chemical is too much and excessive in a person's brain due to drug use, it will cause schizophrenia (Mac Nicol, 2017). Drug addicts suffering from this schizophrenic disorder have behaviors such as feeling constantly hurt, as if people hate them (Sugarawa et al., 2019; Umucu, 2019). However, this drug addict, who suffers from schizophrenia, goes through a terrifying experience in his life that causes uncontrollable anger towards the people around him. There are times when, ~~when~~ the episode occurs, the patient feels immobile and stiff as wood.

2.2 Anxiety disorders of drug addicts

This disorder is a psychological disorder that can weaken a person's cognition and cause restless emotions such as panic, fear, worry, obsession, and various forms of anxiety in the form of thinking or somatic (Grežo & Sarmány-Schuller, 2018). The study of El-Bar et. al (2017) found that anxiety disorders can begin from childhood, where there is an influence of many common factors that cause fear. The symptoms are also supported by the study of Alves et. al (2020) who explained that emotional driving factors can hinder the cognitive work system. Genetic factors are factors that involve heredity and have a strong influence on mental health disorders (Baek et al., 2019). According to sociodemographic, drug addicts anxiety problem can also occur in term of low education, young age, problems in employment, and the presence of serious physical illnesses (Tham et al., 2022).

As the study of Besharat et. al (2020) affirmed that anxiety disorders experienced by teenagers into adulthood include feelings of loneliness, worry, and fear of death. While Zarzar et al. (2021) and Rehman et al. (2021) asserted that everyone's main problem is economic problems, pandemic situations such as Covid-19 slowly make someone feel lost and effects their finances. Other causes were also found to be serious physical health problems (Ivey et al., 2018; Sayeed et al., 2021). Health for the elderly community (De Girolamo et al., 2020; Banerjee, 2020), disharmonious family problems (Aasen Nilsen et al., 2018), dark past, weight problems (Mackey et al., 2019) drug and alcohol abuse problems (Magdaleno & Ramirez, n.d.; Okkels et al., 2018; McCutcheon et al., 2020) as well as the problem of sexual deviation or hypersexuality (Birnbaum & Weinberger, 2017) also associated with anxiety. These things can happen to anyone and are not limited to age.

2.3 Stress in drug addicts

Stress is divided into two categories eustress and distress. Eustress is positive stress in a person. Eustress provides benefits such as the stress of facing an exam that causes a person to study hard and finally achieve excellent success. While distress is an example of negative stress, where a person experiences excessive stress until they experience failure. For example, due to too much stress, the tasks in the office could not be carried out properly and ended up being fired. There are many more distressing factors that people experience nowadays, including distress in work, family, finances and so on. Children are not exempted from experiencing distress, especially due to family, peer, and school environment factors (Condon et al., 2019). The stress experienced by teenagers into adulthood is caused by various factors, such as the influence of the family environment involving family members or the external environment such as the workplace, school, neighbors and matters related to rules, tasks and relationships with each other (Riva & Chinyio, 2018; Saracoglu, 2022). Emotional problems due to stress often cause adverse effects on physical health. It is difficult to make choices, and changes in attitude and behavior can even cause death (Mirsaidov & Toshmatov, 2019; Yaribeygi et al., 2017). According Nissen et al., (2017) found cognitive weakness to be one of the stress factors. In addition, the study by Shahid et al., (2018) explains that stress disorders have levels, and these levels can be identified through a person's self-management. Some ignore the environment and choose to focus on things that make them feel comfortable.

2.4 Depressive disorder of drug addicts

Depression is a mental illness that has a negative impact on psychological aspects and personal well-being. Depressive disorders easily occur in drug addicts. Study by Kaul et al., (2020) who studied rickshaw drivers in India suffering from depression due to drug abuse up to 90%. Similarly, drug addicts who are infected with HIV/AIDS and those who consume alcohol suffer from serious depressive disorders (Junaid et al., 2023). While in Africa, many teenagers suffer from depression due to drug use and sexual abuse. (Berg et al., 2017). Other studies have also found serious depressive disorders leading to suicidal thoughts, attempts, and acts among poor people who have nowhere to live (Lee et al., 2017). This also increases the number of drug addicts who suffer from mental disorders, especially depression, which can affect their quality of life.

2.5 Application of Islamic method to increase confidence

Muslim believe that Islam comes with solutions to the problem that occur in live. Applying Islamic methods on solving problem is not something odd anymore in Muslim communities. Study by Salasiah et al., (2017) emphasizes that Islamic worship methods are beneficial to human life in all aspects of life, including aspects of health, whether physical or spiritual. In short, religious affairs have an effect on mental health, especially for those suffering from anxiety and stress disorders. Basically, humans have two elements, physical and spiritual. The two elements require different fillings, where physical needs require food, clothing, shelter, and education. While the spiritual aspect requires the filling of faith, which includes a sense of love or compassion for Allah and fellow creatures. These two elements in human beings have a strong bond with each other. When there is a gap between the physical and the spiritual, then mental health disorders will be present in a person. Therefore, the application of self-confidence becomes an important thing that can help overcome feelings of discomfort and loss of interest and self-motivation in drug addicts who suffer from mental health disorders such as anxiety or stress.

Belief is a very basic thing that exists in every human being. Self-confidence needs to be in oneself so that a person feels comfortable and confident with something he does. In Islam, confidence appears according to faith and piety to Allah. According Syed Muhammad Dawilah Al Edrus (1999) the Qur'an explains about confidence, which has levels such as *al-yaqin* (confidence), *al-zann* (prejudice), *al-syakk* (doubt), *syubbih* (ambiguity) dan *rayb* (doubts about the supernatural). This is consistent with

the view of Osman (1991) which divides belief into *haqq al-yaqin* or strong and true belief, confidence *'ayn al yaqin* based on the vision and belief of *'ilm yaqin* based on knowledge. The application of self-confidence to people, especially drug addicts who suffer from mental health problems, can increase the patient's motivation and interest in going through the process of life. In this regard, study by Rajab dan Che Zarrina Saari (2017) explains the need for confidence in performing worship in order to finally be able to apply the habit of getting closer to Allah. Getting closer to Allah is the right step in preventing and treating mental health disorders. (Sabiq, 2016). In addition, self-confidence is also able to regulate the functions of the soul and promote spiritual well-being.

2.6 Self-awareness

Self-awareness is a process of understanding oneself with the ability to control thoughts and feelings that can be expressed through attitudes towards others. One of the main aspects that exist in every human being is the spiritual aspect. In general, self-awareness is being aware of one's attitude, feelings, and their effect on one's behavior. Self-awareness theory by Duval and Wicklund (1972) focuses on attention or reminders for oneself. This theory is reinforced by Steven and Howard (2003), who explain about self-care, which is the ability to understand the mind clearly to identify the situation in the environment and express it in behavior, appearance, and attitude. While in terms of the use of self-awareness, usually humans always seek answers about the reason for their existence in this world. Through self-awareness, one's thinking will understand the function of human creation so as to feel that humans have a unique personality. After all, human self-awareness is born from the soul. Ali Shomali (2002) has explained some of the benefits of self-awareness, such as being able to manage life well, being able to recognize other people's characteristics, understanding the spiritual aspects of oneself, understanding the purpose of human creation, and obtaining happiness and peace.

Therefore, there is a need for self-awareness, which is the ability to control and manage oneself either spiritually or physically. The process of self-awareness involves spiritual and religious strength. With that, drug addicts who suffer from mental health problems will find it easier to control themselves and gain effective self-awareness of their behavior in the environment. Self-awareness for sufferers of mental health problems such as anxiety and stress requires spiritual psychotherapy intervention. This is because spiritual psychotherapy is able to produce and increase a sense of self-awareness. Self-awareness will be easy to do and apply when involving spirituality in it.

2.7 Spiritual psychotherapy intervention

A spiritual psychotherapy intervention is a treatment that includes a spiritual healing process that leads to mental and physical recovery. Spiritual psychotherapy treats the soul and mental state of a person with a simple concept but requires seriousness in following each stage. Spiritual psychotherapy can be an effective intervention for overcoming mental health problems. According Khosim et. al (2020) Spiritual psychotherapy can improve a person's quality of life. So is Yono et. al (2020) study found the need for spiritual psychotherapy treatment to give peace of mind to patients with mental health problems. The study was supported by Abidin et.al (2018) which explains the effectiveness of spiritual psychotherapy in treating a person's soul. The study by Salasiah et. al (2012) see from the point of view of al-Ghazali, who states that the recovery of the soul is the main foundation of physical recovery. The process of cleansing the soul will help the patient experience the healing process of the soul as well as the body. Hence the study by Knapp et. al (2017) emphasized that therapists need to overestimate psychotherapy as an intervention for the problems of patients suffering from mental disorders.

Noviyanty dan Zainab (2020) also shows about the spiritual psychotherapy treatment method, which

is the concept of returning to Allah SWT through several treatment processes such as strengthening faith through constant worship such as prayer, fasting, dhikr, and ruqyah therapy. Study by Abdul Aziz et.al (2020) found that prayer can prevent a person from doing things that lead to damage. Similarly Rusdi (2016) focused on the treatment of the sunnah prayers of repentance, because if you always repent, then Allah SWT will make all matters easier so that it becomes a prevention of mental health disorders. The privilege of performing the prayer of repentance can make a person more patient, make it easier to accept advice, and potentially allow them to deal with mental health problems.

While other studies found the importance of practicing night prayer (*tahajud*) to apply Islamic values through spiritual psychotherapy interventions to overcome mental health problems (Lothfy et al., 2016; Primadona, 2010; Rozikan, 2017). *Tahajud* is an optional prayer that takes precedence after the obligatory prayer and is believed to be beneficial for people who are steadfast. A study by Lothfy et.al (2016) found that *tahajud* prayer, in terms of knowledge, has positive benefits that are good for physical and mental health. This is because in the human body, there are hormones and chemicals that work effectively for the body's functions. According to the study of Idris et. al (2020) when waking up, the body is in a calm state, so it can be said to be in alpha waves, which have a positive effect on the effectiveness of the mind and make it easier for the brain to receive signals from other nerves.

Other studies look from the viewpoint of treatment using the method of shower early in the morning while it is still dark, which has benefits for physical and spiritual health (Hielda & Zainab Ismail 2020). The morning shower has to be done before *tahajud* so that it can have a physical and mental health effect on drug addicts who suffer from mental health problems. This is because during *tahajud*, the nerves in the body and brain work to the maximum, resulting in a feeling of calm (Lothfy et al., 2016). In addition, morning shower has positive benefits that also help blood circulation to be smooth and activate the body's system functions, so that it can have a good effect. A study by Rahman (2011) explains that oxygen has good quality during the third of the night due to the increase in oxygen quality between 3 a.m and dawn. Therefore, it can affect the nervous function in the body to treat and maintain both mental and physical health. Similarly, other studies highlight interventions that can be done by drug addicts who experience anxiety or stress with soul cleansing methods (Abu Dardaa et al., 2017; Noviyanty et al., 2022; Salasiah et al., 2012). The application of the practice of soul purification (*tazkiyat al-nafs*) can improve the spiritual quality of drug addicts who suffer from mental disorders. In addition, previous studies found that the power of prayer is a spiritual intervention to recover drug addicts who suffer from mental health disorders due to trauma caused by natural disasters (Kastubi et al., 2016; Puji Lestari, 2012; Ridho, 1927). Further studies by Miftahuddin et. al (2020) found that spiritual psychotherapy interventions have a positive effect on overall health, both physical and spiritual.

METHODOLOGY

This study is an exploratory survey study, emphasizing the findings of the study through a descriptive qualitative method to display the treatment process applied to the problem of mental disorders in drug addicts and analyzed using Nvivo software. This qualitative finding is supported by data from quantitative method of descriptive statistics by distributing questionnaires. The data from the questionnaire was analyzed using SPSS.

3.1 Study sample

The selected sample is a total of 100 drug addicts who are still and have experienced mental health problems. This study also selected a total of 14 study participants out of 100 people to be interviewed

to obtain qualitative data. Respondents were selected simply through convenience sampling meanwhile study participants were selected through purposive sampling. The purposeful sample selection is to meet the following criteria: (1) drug addicts who suffer from mental problems such as schizophrenia, depression, anxiety, and stress disorders; (2) drug addicts suffering from mental problems for at least 2 years; and (3) drug addicts undergoing treatment in a rehabilitation center. The following is the biodata of drug addicts who were respondents in this study:

Table 1: Sociodemographics of drug addicts who suffer from mental disorders in this study

Characteristic	Item	Frequensi
Gender	Male	94
	Female	6
Age	Male	24-53
	Female	19-29
Education	Elementary School	9
	High School	72
	Diploma	13
	Bachelor	4
	PhD	2
Status	Single	74
	Married	13
	Divorced	13
Long suffering from mental problems	Male	2 - 21 tahun
	Female	3 - 8 tahun

3.2 Data collection

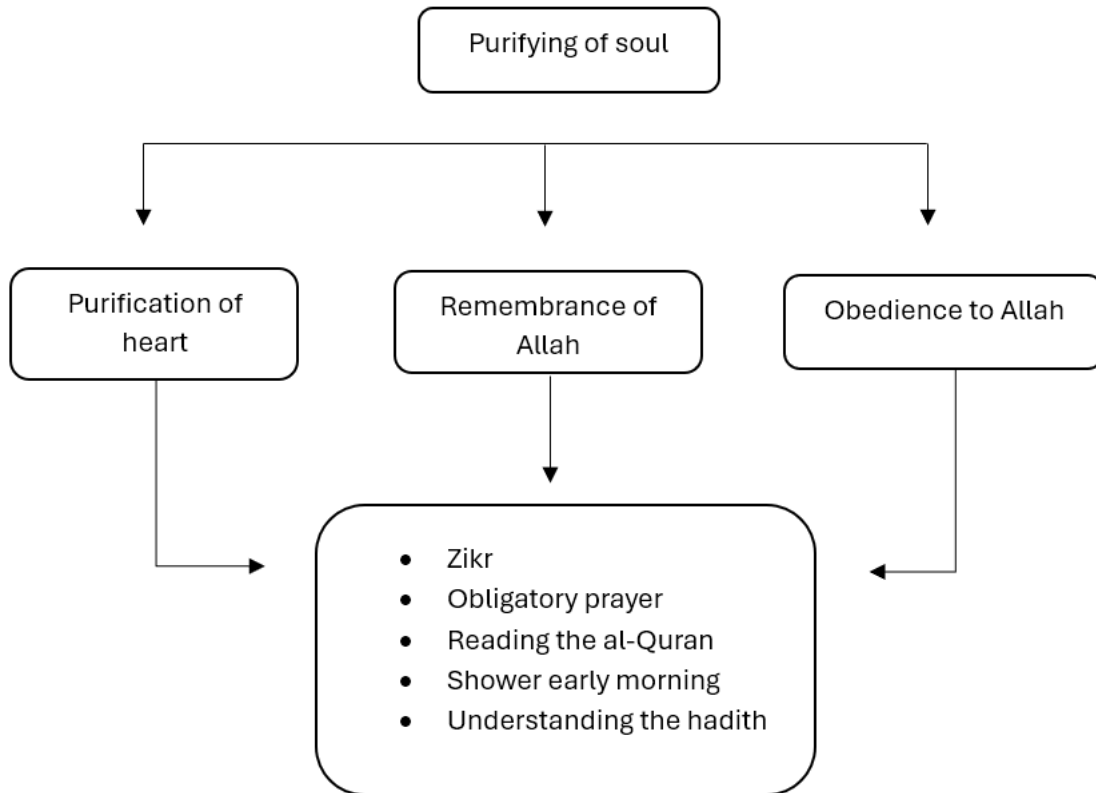
In this study, data collection was done by using structured and semi-structured interview questions to obtain the qualitative data. Questionnaire instruments were used to support the quantitative data. A total of 100 respondents were selected by convenience sampling and agreed to fill out the questionnaire. The respondents are drug addicts who have experienced or still experiencing episodes of mental disorder.

3.3 Data analysis

Data analysis is done using Statistical Package for the Social Sciences software (SPSS) by going through several stages, namely: (1) distributing questionnaires; (2) entering data into SPSS software; (3) analyzing according to the required hypothesis; and (4) descriptive interpretation of nominal findings.

RESULTS AND DISCUSSION

According to the findings of a study related to spiritual psychotherapy with an Islamic approach to increase the self-awareness of drug addicts who suffer from anxiety disorders and stress, three domains of the treatment process were found, namely: (1) purification of heart; (2) remembrance of God; and (3) obedience to God's commands.



1. Purification of heart

Efforts to increase self-awareness by constantly purifying the heart were made by study participants during rehabilitation. According to research findings, there are several ways to purify the heart, such as dhikr, prayer of repentance asking for forgiveness, performing Sunnah prayers, and doing good deeds. As in the findings of the interview:

PK6A	<i>" I was asked to do dhikr, so I made my own dhikr"</i>	Dhikr
PK7NJ	<i>" when we humble ourselves and ask for God's forgiveness, whether it is accepted or not, that is God's will. but I try to keep asking for forgiveness and do good to myself and others"</i>	Repentance
PK1R	<i>" At 5 am I wake up and take a shower. then I perform the prayer of repentance, tahajud, prayer of sunah hajat and prayer of witr, there is a little time to prepare for morning prayer "</i>	Prayer

Purifying the heart can be done by increasing the practice of worship every time. This was found in the findings of the informant's interview:

" then doing garden work, cleaning the plants means they learn to be one with nature. just as the garden is clean, clean our hearts." ; " then we read surah Yasin before dawn prayer, after prayer we recited dhikr and read al quran" (Informants 1 & 4)

The practices of purifying the heart applied by the study participants to control the problem of anxiety and stress are also explained in the view of al-Ghazali and Sa'id Hawwa (Zidni Nuran Noordin & Zaizul Ab.Rahman, 2017)

2. Remembrance of God

Remembering God or Allah was found to be a recovery effort for anxiety and stress experienced by drug addicts. There are steps that need to be taken to remember Allah, including constantly practicing dhikr, reading the Qur'an, practicing sunah (tahajud, taubat, and witr) prayers, performing obligatory prayers at the beginning of time, and making it a habit to shower early in the morning to maintain healthy. As in the interview findings of the following research participants:

PK9H	<i>" I am getting closer to Allah;" " If I'm sad, I will read the Quran, even if I'm not very good at it, I ask my friends to teach me, that's why it calms me down, that's all it takes to get rid of my sadness;" " Must do continuously because that's what makes us calm and get closer to God"</i>	Dhikr
PK2K	<i>" I am aware that when the distraction comes but I do dhikr and I get the pleasure of that dhikr "</i>	Repentance
PK8NA	<i>"Yes, I was told to remember Allah, and to pray"</i>	Prayer
PK7NJ	<i>" during this fasting month, start waking up and have qiyam at 3:30 for sunah prayers, then I will meditate on myself, then take a bath before dawn, morning prayer and dhikr, then wirid and read the Quran, and read more shalawat."</i>	Reading al Quran
PK1R	<i>"Spiritual "Allah is the one" so my finding is here no matter what happens, no matter what is unpredictable we return to the one God".</i>	Return to Allah

While the informant's explanation about purifying the heart is also done by always remembering Allah, by always having God in the heart will make it easier for drug addicts to recover. It brings drug addicts back to the teachings of Islam and religion of Allah. As stated in the following interview:

I3-AN *"The meaning of this spiritual treatment is very helpful in reminding them of their origins and how they will return to Allah"*

I4-SA *"Drugs are a small problem, mental is a small problem, the big problem is the loss of God from within"*

3. Obey the command of Allah SWT

PK9H	<i>" I feel closer to God "," I feel life is better than before, I want my afterlife to be good and God is always with me "</i>	Dhikr
PK1R	<i>" Because of the activity here, every time after the prayer there will be a hadith reading, so that adds input for myself"</i>	Repetance
PK1R	<i>"At 5 am I wake up and take a shower. then I perform the prayer of repentance, tahajud, prayer of sunah hajat and prayer of witr, there is a little time to prepare for morning prayer "</i>	Sunah prayer

Soul cleansing is a spiritual term that describes the process of purifying the heart, cleansing the soul, straightening the mind, and making it an awareness in oneself to always apply positive attitudes. In terms of practice, it is a solution to the problem of mental health disorders. Purification of heart is also called *tazkiyat al nafs* in the view of Imam al Ghazali, which includes the process and determination of a person to do good morals and remove bad morals from the soul (*nafs*) through the process of *murabatah* which includes *muhasabah*, *musharatah*, *muraqabah*, *muhasabah*, and *mujahadah*. As emphasized in the interview findings:

"Ask in yourself to be healed, this also brings them back to a reasonable (munasabah) process or repentance", " It means he returns to God, admits his past mistakes, asks God for protection and asks for forgiveness" "The meaning of this spiritual treatment really helps to remind them of their origins and how they will return to God Allah ta'ala" (Informan 2 dan 3)

4. The effect of spiritual psychotherapy treatment on the mental problems of drug addicts especially mental disorders

Descriptive statistical analysis found that the respondents in this study, from a biographical point of view, are as follows:

- In terms of gender, there are 94 men and 6 women. In terms of age, men are between 24 and 53 years old, and women are between 19 and 29 years old.
- In terms of education, 9 people (9%) respondents studied as far as elementary school, 72 people (72%) went high school, 13 people (13%) hold diploma, 4 people (4%) hold bachelor degree, and 2 people hold Doctor of Philosophy (2%). This proves that the majority of drug addicts who suffer from mental disorders went to higher education.

- In terms of status, a total of 74 people are single, 13 people are married, and 13 people are divorced.
- Long experience of mental disorder is between 2 years and 21 years, which is mostly experienced by men, while women experience mental disorder between 3 years and 8 years.

It was found that the frequency of the impact that occurs on drug addicts who suffer from mental disorders during the application of spiritual psychotherapy treatment is as shown in the following table:

No	Item	TS	TP	S
1	Recovery effect	3	14	83
2	Mental changes	7	14	79
3	Get peace of mind	5	12	83
4	Self-management	6	8	86
5	Maximum healing	7	12	81
6	Improve nerve function	6	22	72
7	Close to God	4	5	91
8	Positive difference	5	10	85
Average		5.375	12.125	82.5

Notes: TS : Do not agree; TP : Not Sure; S: Agree

According to the quantitative analysis carried out using SPSS to find the total effect of spiritual psychotherapy treatment on the mental disorders of drug addicts, it was found that there were several domains of effects experienced by the respondents among which 83 out of 100 people (83%) felt the effect of recovery, 79 people (79%) experienced there is a better mental change, 83 people (83%) feel peace within themselves, 86 people (86%) are able to manage themselves better, 81 people (81%) get maximum healing, 72 people (72%) feel there is improvement nervous function in oneself, 91 people (91%) feel closer to God, and 85 people (85%) feel there is a positive difference after implementing spiritual psychotherapy treatment. The average total of the respondents' findings showed that 82.5% obtained positive changes in themselves.

However, there are some respondents who do not feel the change completely. A total of 43% of the total of 100 respondents, which is 43 people, denied either positive changes or recovery in themselves. This is because some of the 100 respondents experience damage to their nerve function, causing mental disorders such as schizophrenia (Menne & Chesworth, 2020). Mental disorders of this type of schizophrenia require treatment from various aspects, whether biological, psychological, social, or spiritual (Reginsson et al., 2018; Ortiz-Medina et al., 2018). Therefore, this treatment still requires a medical aspect to provide rehabilitation for certain mental disorders in drug addicts .

In summary, spiritual psychotherapy interventions with an Islamic approach contribute to the recovery process of drug addicts' mental disorders. This is supported by previous studies that show that applying the Islamic approach as a spiritual psychotherapy intervention can increase peace of mind as well as the strength of the soul (Alawiyah, & Handayani 2019; Amri et al. 2019). In addition, there are benefits for patients when undergoing spiritual psychotherapy with the application of Islamic methods, such as changes in behavior towards positiveness and showing normal attitudes

and feelings, as well as increasing the self-confidence of drug addicts. A sense of self-confidence will be a defense against mental health disorders.

CONCLUSION

Overall, mental disorders experienced by drug addicts, such as depression, anxiety disorders, stress, and schizophrenia, can be helped in their recovery by applying spiritual psychotherapy treatment. Nevertheless, certain mental disorders, such as schizophrenia, cannot be completely cured without the help of drug medication from psychiatry. However, according to the findings of the study, spiritual psychotherapy treatment is applied by means of cleansing the soul, which is to constantly purify the heart, remember God, and obey God. These three elements are described in the implementation of worship, such as obligatory prayer, sunnah prayer, remembrance, and supplication. The completion of the spiritual psychotherapy approach as a whole was found to be effective in treating the mental disorders of drug addicts.

REFERENCES

- Aasen Nilsen, S., Breivik, K., Wold, B., & Bøe, T. (2018). Divorce and Family Structure in Norway: Associations With Adolescent Mental Health. *Journal of Divorce and Remarriage*, *59*(3), 175–194. <https://doi.org/10.1080/10502556.2017.1402655>
- Abdul Aziz, A. R., Shafie, A. A. H., Ali, Z., & Dzainal, N. D. S. (2020). Pengamalan Nilai Agama dalam Mengatasi Kemurungan Semasa Pandemik COVID-19. *Malaysian Journal of Social Sciences and Humanities (MJSSH)*, *5*(12), 31–44. <https://doi.org/10.47405/mjssh.v5i12.593>
- Alves, R. L., Oliveira, P., Lopes, I. M., Portugal, C. C., Alves, C. J., Barbosa, F., Summavielle, T., & Magalhães, A. (2020). Early-life stress affects drug abuse susceptibility in adolescent rat model independently of depression vulnerability. *Scientific Reports*, *10*(1), 1–11. <https://doi.org/10.1038/s41598-020-70242-4>
- Baek, I. C., Lee, E. H., & Kim, J. H. (2019). Differences in anxiety sensitivity factors between anxiety and depressive disorders. *Depression and Anxiety*, *36*(10), 968–974. <https://doi.org/10.1002/da.22948>
- Banerjee, D. (2020). 'Age and ageism in COVID-19': Elderly mental health-care vulnerabilities and needs. *Asian Journal of Psychiatry*, *51*(January). <https://doi.org/10.1016/j.ajp.2020.102154>
- Berg, M. K., Hobkirk, A. L., Joska, J. A., & Meade, C. S. (2017). The Role of Substance Use Coping in the Relation between Childhood Sexual Abuse and Depression among Methamphetamine Users in South Africa. *Physiology & Behavior*, *9*(4), 493–499. <https://doi.org/10.1037/tra0000207>
- Besharat, M. A., Khadem, H., Zarei, V., & Momtaz, A. (2020). Mediating role of perceived stress in the relationship between facing existential issues and symptoms of depression and anxiety. *Iranian Journal of Psychiatry*, *15*(1), 80–87. <https://doi.org/10.18502/ijps.v15i1.2442>
- Birnbaum, R., & Weinberger, D. R. (2017). Genetic insights into the neurodevelopmental origins of schizophrenia. *Nature Reviews Neuroscience*, *18*(12), 727–740. <https://doi.org/10.1038/nrn.2017.125>
- Carpenter, W. T., & Koenig, J. I. (2008). The evolution of drug development in schizophrenia: Past issues and future opportunities. *Neuropsychopharmacology*, *33*(9), 2061–2079. <https://doi.org/10.1038/sj.npp.1301639>
- Condon, E. M., Holland, M. L., Slade, A., Redeker, N. S., Mayes, L. C., & Sadler, L. S. (2019). Maternal Adverse Childhood Experiences, Family Strengths, and Chronic Stress in Children. *Nursing Research*, *68*(3), 189–199. <https://doi.org/10.1097/NNR.0000000000000349>

- Dardaa Mohamad, A., Hanin Hamjah, S., & Irdha Mokhtar, A. (2017). Konsep Tazkiyah al-Nafs Menurut al-Harith bin Asad al-Muhasibi The Concept Of Tazkiyah al-Nafs According To al-Harith Bin Asad al-Muhasibi. *Jurnal Sultan Alauddin Sulaiman Shah*, 4(1), 115–125.
- Dare, O., Jidong, D. E., & Premkumar, P. (2023). Conceptualising mental illness among University students of African, Caribbean and similar ethnic heritage in the United Kingdom. *Ethnicity and Health*, 28(4), 522–543. <https://doi.org/10.1080/13557858.2022.2104817>
- Dattani, S., Sham, P. C., Jermy, B. S., Coleman, J. R. I., Howard, D. M., & Lewis, C. M. (2023). Common and rare variant associations with latent traits underlying depression, bipolar disorder, and schizophrenia. *Translational Psychiatry*, 13(1). <https://doi.org/10.1038/s41398-023-02324-6>
- De Girolamo, G., Cerveri, G., Clerici, M., Monzani, E., Spinogatti, F., Starace, F., Tura, G., & Vita, A. (2020). Mental health in the coronavirus disease 2019 emergency - The Italian response. *JAMA Psychiatry*, 77(9), 974–976. <https://doi.org/10.1001/jamapsychiatry.2020.1276>
- Dennison, C. A., Legge, S. E., Pardiñas, A. F., & Walters, J. T. R. (2020). Genome-wide association studies in schizophrenia: Recent advances, challenges and future perspective. *Schizophrenia Research*, 217(xxxx), 4–12. <https://doi.org/10.1016/j.schres.2019.10.048>
- El-Bar, N., Laufer, O., Yoran-Hegesh, R., & Paz, R. (2017). Over-generalization in youth with anxiety disorders. *Social Neuroscience*, 12(1), 76–85. <https://doi.org/10.1080/17470919.2016.1167123>
- Farina, E. A., Assaf, M., Corbera, S., & Chen, C. M. (2022). Factors Related to Passive Social Withdrawal and Active Social Avoidance in Schizophrenia. *Journal of Nervous and Mental Disease*, 210(7), 490–496. <https://doi.org/10.1097/NMD.0000000000001502>
- Grežo, M., & Sarmány-Schuller, I. (2018). Do emotions matter? The relationship between math anxiety, trait anxiety, and problem solving ability. *Studia Psychologica*, 60(4), 226–244. <https://doi.org/10.21909/sp.2018.04.764>
- Hanin Hamjah, S., Mat Akhir, N. S., Ismail, Z., Ismail, A., & Mohd. Arib, N. (2017). The Application of Ibadah (Worship) in Counseling: Its Importance and Implications to Muslim Clients. *Journal of Religion and Health*, 56(4), 1302–1310. <https://doi.org/10.1007/s10943-015-0122-6>
- Idris, A., Shaffiea, F., & Mariamdarani, S. D. (2020). Kesan Modul Intervensi Pendekatan Terapi Realiti terhadap Perubahan Keyakinan Diri Berubah dalam kalangan Penagih Dadah (Effects of the Reality Therapy Intervention Approach on Changes in Self-Confidence among Drug Addicts). *Jurnal Pembangunan Sosial*, 23, 79–92. <https://doi.org/10.32890/jps2020.23.5>
- Iqbal, M. N., Levin, C. J., & Levin, F. R. (2019). Treatment for Substance Use Disorder With Co-Occurring Mental Illness. *Focus*, 17(2), 88–97. <https://doi.org/10.1176/appi.focus.20180042>
- Ivey, S. L., Shortell, S. M., Rodriguez, H. P., & Wang, Y. (2018). Patient Engagement in ACO Practice and Patient- Reported Outcome Among Adults With Co-occurring Chronic Disease and Mental Health Conditions. *Physiology & Behavior*, 56(7), 551–556. <https://doi.org/10.1159/000444169.Carotid>
- Junaid, K., Afzal, S., Daood, M., & Siddiqui, M. (2023). Substance Abuse and Mental Health Issues Among HIV/AIDS Patients. *Journal of the College of Physicians and Surgeons Pakistan*, 33(3), 325–334. <https://doi.org/10.29271/jcpsp.2023.03.325>
- Kastubi, Norontoko, D. A., & Miadi. (2016). Peningkatan Self Efficacy Melalui Intervensi Psikoreligi Pada Pasien Kanker Yang Mengalami Depresi. *Jurnal Keperawatan*, Vol. IX No(2), 110.
- Kaul, S., Gupta, A. kumar, Sarkar, T., Ahsan, S. K., & Singh, N. P. (2020). Substance Abuse And Depression Among Auto-rickshaw Drivers: A Study From The National Capital Region of Delhi,

- India. *Indian Journal Of Medical Specialities*, 10(3), 143–148.
- Khosim, N., Ibrahim, A., & Hanapi, M. S. (2020). Peranan Nilai-Nilai Islam Dalam Pembangunan Insan Berteraskan Islam the Role of Islamic Values in Islamic-Based Human. *Jised*, 5(29), 109–119. <http://www.jised.com/PDF/JISED-2020-29-06-12.pdf>
- Knapp, S., Gottlieb, M. C., & Handelsman, M. M. (2017). Self-awareness questions for effective psychotherapists: Helping good psychotherapists become even better. *Practice Innovations*, 2(4), 163–172. <https://doi.org/10.1037/pri0000051>
- Lee, K. H., Jun, J. S., Kim, Y. J., Roh, S., Moon, S. S., Bukonda, N., & Hines, L. (2017). Mental health, substance abuse, and suicide among homeless adults. *Journal of Evidence-Informed Social Work*, 14(4), 229–242. <https://doi.org/10.1080/23761407.2017.1316221>
- Lee, S. H., Kim, G., Kim, C. E., & Ryu, S. (2018). Physical activity of patients with chronic schizophrenia and related clinical factors. *Psychiatry Investigation*, 15(8), 811–817. <https://doi.org/10.30773/pi.2018.04.15.1>
- Leece, P., Cavacuiti, C., Macdonald, E. M., Gomes, T., Kahan, M., Srivastava, A., Steele, L., Luo, J., Mamdani, M. M., & Juurlink, D. N. (2015). Predictors of Opioid-Related Death During Methadone Therapy. *Journal of Substance Abuse Treatment*, 57, 30–35. <https://doi.org/10.1016/j.jsat.2015.04.008>
- Lothfy, F. A., Rafaie, H. A., Nor, A. M., & Zainuddin, N. S. (2016). Merungkai Kelebihan Solat Tahajud dalam Perspektif Sains. *Konferensi Akademik (KONAKA) 2016, December 2018*, 154–160.
- Mackey, S., Allgair, N., Chaarani, B., Spechler, P., Orr, C., Bunn, J., Allen, N. B., Alia-Klein, N., Batalla, A., Blaine, S., Brooks, S., Caparelli, E., Chye, Y. Y., Cousijn, J., Dagher, A., Desrivieres, S., Feldstein-Ewing, S., Foxe, J. J., Goldstein, R. Z., ... Garavan, H. (2019). Mega-analysis of gray matter volume in substance dependence: General and substance-specific regional effects. *American Journal of Psychiatry*, 176(2), 119–128. <https://doi.org/10.1176/appi.ajp.2018.17040415>
- MacNicol, B. (2017). Biologie de la dépendance. *Canadian Journal of Anesthesia*, 64(2), 141–148. <https://doi.org/10.1007/s12630-016-0771-2>
- Magdaleno, M. O., & Ramirez, G. R. (n.d.). *CASE REPORT Effects of drug abuse and mental disorders on oral health : A case report. C*, 2820–2822.
- McCutcheon, R. A., Reis Marques, T., & Howes, O. D. (2020). Schizophrenia - An Overview. *JAMA Psychiatry*, 77(2), 201–210. <https://doi.org/10.1001/jamapsychiatry.2019.3360>
- Menne, V., & Chesworth, R. (2020). Schizophrenia and drug addiction comorbidity: recent advances in our understanding of behavioural susceptibility and neural mechanisms. *Neuroanatomy and Behaviour*, 2, e10. <https://doi.org/10.35430/nab.2020.e10>
- Miftahuddin, M.Fahli Zatrachadi, Suhaimi, D. (2020). Psikoterapi Spiritual Untuk Mengatasi Sakit Jiwa. *Jurnal Madaniyah*, 10, 147–158.
- Mirsaidov, M. M., & Toshmatov, E. S. (2019). Spatial stress state and dynamic characteristics of earth dams. *Magazine of Civil Engineering*, 89(5), 3–15. <https://doi.org/10.18720/MCE.89.1>
- Miyamoto, S., & Wolfgang Fleischhacker, W. (2017). The Use of Long-Acting Injectable Antipsychotics in Schizophrenia. *Current Treatment Options in Psychiatry*, 4(2), 117–126. <https://doi.org/10.1007/s40501-017-0115-z>
- Nissen, L. R., Karstoft, K.-I., Vedtofte, M. S., Nielsen, A. B. S., Osler, M., Mortensen, E. L., Christensen, G. T., & Andersen, S. B. (2017). Cognitive ability and risk of post-traumatic stress disorder after military deployment: an observational cohort study. *BJPsych Open*, 3(6), 274–280.

<https://doi.org/10.1192/bjpo.bp.117.005736>

- Noviyanty, H., & Ismail, Z. (2020). *Pendekatan Psikoterapi Spiritual Dalam kaunseling Pemulihan Penagih Dadah di Padepokan As Syifa Bogor*. Universiti Kebangsaan Malaysia.
- Noviyanty, H., Ismail, Z., Hamjah, S. H., & Dardaa, A. (2022). *Spiritual Psychotherapy and Mental Health: The Forgiveness Therapy in Achieving Spiritual Well-Being of Drug Addicts with Depression Disorders*. 642(Icoposdev 2021), 7–14.
- Okkels, N., Kristiansen, C. B., Munk-Jørgensen, P., & Sartorius, N. (2018). Urban mental health: Challenges and perspectives. *Current Opinion in Psychiatry*, 31(3), 258–264. <https://doi.org/10.1097/YCO.0000000000000413>
- Organisation, W. H. (2018). Global status report on alcohol and health. *World Health Organization*, 1–100. https://doi.org//entity/substance_abuse/publications/global_alcohol_report/en/index.html
- Ortiz-Medina, M. B., Perea, M., Torales, J., Ventriglio, A., Vitrani, G., Aguilar, L., & Roncero, C. (2018). Cannabis consumption and psychosis or schizophrenia development. *International Journal of Social Psychiatry*, 64(7), 690–704. <https://doi.org/10.1177/0020764018801690>
- Primadona. (2010). *Pengaruh Zikir (Membaca Alquran) Terhadap Perubahan Kadar Hormon T4 (Tetraiodotironin) Pada Qori di Lingkungan IPTIQ Jakarta* (Vol. 4).
- Puji Lestari. (2012). Metode Terapi dan Rehabilitasi Korban Napza di Pondok Pesantren Suryalaya Tasikmalaya. *Jurnal Dimensia*, 6(1), 1–16.
- Rajab, K., & Saari, C. Z. (2017). Islamic psychotherapy formulation: Considering the Shifaul Qalbi Perak Malaysia psychotherapy model. *Indonesian Journal of Islam and Muslim Societies*, 7(2), 175–200. <https://doi.org/10.18326/ijims.v7i2.175-200>
- Reginsson, G. W., Ingason, A., Euesden, J., Bjornsdottir, G., Olafsson, S., Sigurdsson, E., Oskarsson, H., Tyrfinngsson, T., Runarsdottir, V., Hansdottir, I., Steinberg, S., Stefansson, H., Gudbjartsson, D. F., Thorgeirsson, T. E., & Stefansson, K. (2018). Polygenic risk scores for schizophrenia and bipolar disorder associate with addiction. *Addiction Biology*, 23(1), 485–492. <https://doi.org/10.1111/adb.12496>
- Rehman, U., Shahnawaz, M. G., Khan, N. H., Kharshiing, K. D., Khursheed, M., Gupta, K., Kashyap, D., & Uniyal, R. (2021). Depression, Anxiety and Stress Among Indians in Times of Covid-19 Lockdown. *Community Mental Health Journal*, 57(1), 42–48. <https://doi.org/10.1007/s10597-020-00664-x>
- Ridho, A. (1927). *Konsep Taubat Menurut Imam Al-Ghazali Dalam Kitab Minhajul ' Abidin*.
- Riva, S., & Chinyio, E. (2018). Stress Factors and Stress Management Interventions: the Heuristic of “Bottom Up” an Update From a Systematic Review. *Occupational Health Science*, 2(2), 127–155. <https://doi.org/10.1007/s41542-018-0015-7>
- Rozikan, M. (2017). Penguatan Konseling Islami Melalui Perjalanan Tasawuf dalam Meraih Kebahagiaan Individu. *Jurnal Blimbingan Konseling Islam*, 8(1), 173–192.
- Rusdi, A. (2016). Efektivitas salat taubat dalam meningkatkan ketenangan hati. *PSIKIS-Junal Psikologi Islami*, 2(2), 94–116.
- Sabiq, Z. (2016). Konseling Sufistik: Harmonisasi Psikologi Dan Tasawuf Dalam Mewujudkan Kesehatan Mental Sufi Counseling: Harmonization Between Psychology and Sufism. *Anil Islam: Jurnal Kebudayaan Dan Ilmu Keislaman*, 9, 328–352.
- Salasiah Hanin Hamjah, Zainab Ismail, & Noor Shakirah Mat Akhir. (2012). Kaedah penerapan ibadah

- dalam kaunseling salasiah. *Jurnal Teknologi*, 59, 87–92.
- Saracoglu, G. (2022). Using the Stress Concentration Factor in Determining the Fracture Toughness. *Mechanika*, 28(5), 358–363. <https://doi.org/10.5755/j02.mech.31226>
- Sayeed, A., Kundu, S., Al Banna, M. H., Christopher, E., Hasan, M. T., Begum, M. R., Chowdhury, S., & Islam Khan, M. S. (2021). Mental health outcomes of adults with comorbidity and chronic diseases during the COVID-19 pandemic: A matched case-control study. *Psychiatria Danubina*, 32(3–4), 491–498. <https://doi.org/10.24869/PSYD.2020.491>
- Schmitt, A., Falkai, P., & Papiol, S. (2023). Neurodevelopmental disturbances in schizophrenia: evidence from genetic and environmental factors. *Journal of Neural Transmission*, 130(3), 195–205. <https://doi.org/10.1007/s00702-022-02567-5>
- Shahid, R., Stirling, J., & Adams, W. (2018). Promoting wellness and stress management in residents through emotional intelligence training. *Advances in Medical Education and Practice*, 9, 681–686. <https://doi.org/10.2147/AMEP.S175299>
- Stepnicki, P., Kondej, M., & Kaczor, A. A. (2018). Current concepts and treatments of schizophrenia. *Molecules*, 23, 1–29. <https://doi.org/10.3390/molecules23082087>
- Stilo, S. A., & Murray, R. M. (2019). *Non-Genetic Factors in Schizophrenia*.
- Stompe, T., Ritter, K., & Schanda, H. (2018). Patterns of substance abuse in offenders with schizophrenia- illness-related or criminal life-style? *Frontiers in Psychiatry*, 9(JUN), 1–6. <https://doi.org/10.3389/fpsy.2018.00233>
- Sugarawa, N., Kudo, S., Ishioka, M., Sato, Y., Kubo, K., & Yasui-Furukori, N. (2019). *Attitudes toward long-acting injectable antipsychotics among patients with schizophrenia in Japan*. 205–211.
- Tham, S. G., Lidbetter, N., Pedley, R., Smithson, D., Lukoseviciute, B., & Gooding, P. (2022). An evaluation of Anxiety UK's psychological therapy service outcomes. *Journal of Affective Disorders*, 301, 478–485. <https://doi.org/10.1016/j.jad.2022.01.016>
- Umucu, E. (2019). *CONCEPTUALIZATION OF NEGATIVE ATTITUDES TOWARDS PEOPLE WITH SCHIZOPHRENIA*. 14, 3–20.
- Usher, K., Durkin, J., & Bhullar, N. (2020). The COVID-19 pandemic and mental health impacts. *International Journal of Mental Health Nursing*, 29(3), 315–318. <https://doi.org/10.1111/inm.12726>
- Yaribeygi, H., Panahi, Y., Sahraei, H., Johnston, T. P., & Sahebkar, A. (2017). The impact of stress on body function: A review. *EXCLI Journal*, 16, 1057–1072. <https://doi.org/10.17179/excli2017-480>
- Yono, Y., Rusmana, I., & Noviyanty, H. (2020). Psikoterapi Spiritual dan Pendidikan Islam dalam mengatasi dan menghadapi gangguan Anxiety Disorder di saat dan pasca Covid 19. *Jurnal Sosial Dan Budaya Syar-I*, 7(8), 1–10. <https://doi.org/10.15408/sjsbs.v7i8.15801>
- Zarzar, T. R., Williams, J. B., Pruetten, M. E., & Sheitman, B. B. (2021). A legal right to clozapine therapy for incarcerated individuals with treatment-resistant schizophrenia. *Psychiatric Services*, 72(4), 482–484. <https://doi.org/10.1176/appi.ps.202000845>
- Zidni Nuran Noordin, & Zaizul Ab.Rahman. (2017). Perbandingan Proses Tazkiyah al-Nafs Menurut Imam al-Ghazali dan Ibnu Qayyim. *Jurnal Al-Turath*, 2(1), 37–46.