

THE DEVELOPMENT OF ISLAMIC PSYCHOSPIRITUAL SCALE FOR DRUG ADDICTS

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Abstract

The increase in the percentage of drug addiction every year is of great concern to society and the country. However, there is no denying that various parties such as government agencies, non-governmental organizations, private agencies and even individuals, each have played various roles in helping the government deal with this drug addiction problem. Academics, psychologists, counsellors and Islamic psychospiritual therapists are among those who contributed to this issue from theoretical and contextual aspects, including in the development of scale-based assessment instruments to drug addicts. Past studies explained that there is a close link between spiritual aridity and drug addiction. Recognizing the spiritual need to address drug addiction, this article discusses the Islamic Psychospiritual Scale (ZATIP) instrument for drug addicts to help researchers measure the addicts' spiritual level and condition. This instrument is developed through a phase of validity and reliability employing two methods, first, expert verification

using interview method and thematic qualitative analysis; and method of questionnaire on Content Validity Index (CVI) and statistical analysis. The second method involved a pilot test of the instrument on 25 drug addicts and applying statistical analysis. The results of the study found that the Islamic Psychospiritual Scale (ZATIP) instrument has a high value of validity and reliability and is suitable for use in assessing the spiritual level of individuals, especially drug addicts.

Keywords: Islamic Psychospiritual Scale (ZATIP); Sufism; drug addict; validity; reliability.

Khulasah

Peningkatan data penagihan dadah pada setiap tahun sangat membimbangkan masyarakat dan negara. Walau bagaimana pun, tidak dinafikan pelbagai pihak yang terdiri daripada agensi kerajaan, organisasi bukan kerajaan, agensi swasta malah termasuk individu secara persendirian, masing-masing telah memainkan pelbagai peranan dalam membantu kerajaan menangani masalah penagihan dadah ini. Para akademik, psikologis, kaunselor dan terapis psikospiritual Islam adalah antara golongan yang menyumbang dari aspek teoritikal dan kontekstual termasuklah dalam pembinaan instrumen penilaian berasaskan skala kepada penagih dadah. Kajian-kajian lepas menjelaskan terdapat kaitan erat antara kegersangan rohani dengan perlakuan penagihan dadah. Menyedari keperluan kerohanian untuk menangani penagihan dadah, artikel ini akan membincangkan instrument Skala Psikospiritual Islam (ZATIP) bagi penagih dadah untuk membantu penyelidik mengukur tahap dan keadaan spiritual mereka. Instrumen ini dibangunkan melalui fasa kesahan dan kebolehpercayaan melalui dua kaedah iaitu pertama, kaedah pengesahan pakar menggunakan kaedah temubual dan analisis kualitatif berasaskan tematik; dan kaedah soal selidik mengenai Content Validity Index (CVI) dan

analisis statistik. Kaedah kedua melibatkan ujian rintis instrumen tersebut terhadap 25 penagih dadah dan menggunakan analisis statistik. Keputusan kajian mendapati instrumen Skala Psikospiritual (ZATIP) ini mempunyai nilai kesahan dan kebolehpercayaan yang tinggi dan sesuai untuk digunakan dalam menilai tahap spiritual individu khususnya penagih dadah.

Kata kunci: Skala Psikospiritual Islam (ZATIP); Tasawuf; penagih dadah; kesahan; kebolehpercayaan.

Introduction

Presently, drug addiction has been a problem faced by all countries around the world. The problem is viewed as a universal issue that contributes to the increasing statistics of drug addiction every year.¹ Drug abuse is among the complex social problems faced in Malaysia. From the beginning of 1970s until now, the situation with drug issues still lacks encouraging developments.² In Malaysia, drug treatment and rehabilitation programs have been carried out since 1975 to help drug addicts recover from their addictions. However, despite these efforts, the rate of people who relapsed after a specific period of drug recovery continues to show a significant increase in pattern.³

According to Abdullah et al., the imbalance between the nation's development and spirituality in society's self-identity development in today's world is viewed as the

¹ Sabir Abdul Ghani & Fadzli Adam, "Drugs Abuse and Rehabilitation in Religion in Malaysia", *Jurnal Hadhari* 6(1) (2014), 74.

² Rokiah Ismail, "Empowering Drug Addicts in a Malaysian Rehabilitation Centre: Towards a Lasting Individual and Society Wellbeing", *Malaysian Journal of Society & Space* 6(1) (2010), 32.

³ Fauziah Ibrahim, Bahaman Abu Samah, Mansor Abu Talib & Mohamad Shatar Sabran, "Drug Addicts and the High Risk Situations of Relapse", *Journal of Social Sciences and Humanities* 7(1) (2012), 39.

cause of society's involvement with drug addiction.⁴ The reason being, according to Shahrul Asyikin and Aishah @ Eshah, drug addiction is closely related to one's religious affiliation. Those who do drugs are often associated with having little religious knowledge or weak faith.⁵ This indicates that religion gives a positive effect in fulfilling one's spirituality, building a stronger self-identity and regaining one's confidence.⁶

Looking at the recovery aspect, based on a study conducted by Galanter et al., drug rehabilitation programs in religious or spiritual forms essentially helps to form a higher quality of self-resilience and personal characteristics of the addict. What's more, spiritual and religious programs are also found to empower addicts to change their behaviours to quit drugs.⁷ Flynn et al. also suggested the same idea. They determined that one of the motivational factors for a successful recovery is the religious and spiritual support, which is an essential component in a recovery process.⁸ This is further

⁴ Abdullah Abd Ghani, Selamah Maamor, Ahmad Bashir Aziz, Mohd Shahril Ahmad Razimi, Norazlina Abd Wahab, Nik Safiah Nik Abdullah & Nor Hanim Elias, "Hardcore Drug Addict Treatment Method Through Spiritual Approach: A Case Study in Pondok Remaja Inabah 1 Malaysia, Kedah", *Journal of Advanced Research in Business and Management Studies* 7 (1) (2017), 39-50.

⁵ Shahrul Asyikin Shamsudin & Aishah @ Eshah Hj. Mohamed, "Belia, Penagihan Dadah dan Kesihatan Fizikal dan Spiritual", *Malaysian Journal of Social Administration* 7-8(2010/2011), 118 & 125.

⁶ Rosni Wazir, Abur Hamdi Usman, Norsaleha Mohd Saleh, Suriani Sudi, Abdul Hadi Awang & Syamim Zakwan Rosman, "Hadith Targhib and Tarhib in Managing Drug Addiction Problem", *HADIS* 9 (17) (2019), 48-64.

⁷ Marc Galanter, Helen Dermatis, Gregory Bunt, Caroline Williams, Manuel Trujillo & Paul Steinke, "Assessment of Spirituality and its Relevance to Addiction Treatment", *Journal of Substance Abuse Treatment* 33(3) (2007), 257-264.

⁸ Patrick M. Flynn, George W. Joe, Kirk M. Broome, D. Dwayne Simpson & Barry S. Brown, "Recovery from Opioid Addiction in

supported by Sanchez, De Oliveira and Nappo. They discovered that religiosity does not only keep a person away from drugs, but it is also a crucial factor for security.⁹

There are various types of spiritual-themed approaches to deal with drug addiction. The question is, how do we measure their level of spirituality? This study is thus essential to provide a measurement scale and spiritual assessment to guide drug addicts to determine their status in order to treat themselves from the misuse of drugs and its relapses.

Methodology and Literature Review

The present study has developed an Islamic Psychospiritual Scale as an instrument to measure the spiritual level of drug addicts. The scale is constructed through standard procedures which involve the design, development and the reliability phase. In the design phase, the researcher referred to the purposes of the scale development and determined the scale's content. While during the development phase, the researcher organised and noted items that match with the purposes of the scale development. At the last phase, the author verified the item validity on the developed scale.

At the beginning of the research study, a search is conducted using Web of Science (WoS) and Scopus databases using keywords such as 'scale', 'instrument', 'spiritual', 'religious' and 'drug addicts' or 'drug addiction'. Based on the findings, recent literature that fit the theme and objectives of the developed scale is reviewed. The aim is to ensure that literature collected are

DATOS", *Journal of Substance Abuse Treatment* 25 (2003), 177 – 186.

⁹ Zila Van der Meer Sanchez , Lucio Garcia De Oliveira, Solange Aparecida Nappo, "Religiosity as a Protective Factor Against the Use of Drugs", *Substance Use and Misuse* 43(10) (2008), 76-86.

more structured, systematic and relevant, coinciding with the research objectives.

Several articles discussed in detail on spiritual and religious measurements such as Ellison¹⁰ and King et al.¹¹ However, their studies only focuses on the spiritual and religious concepts in general. Their studies reported that higher level of religious and spiritual involvement is associated with better health. The other literature is the study on spiritual and religious measurements discussed in Islam. Among the available studies are those by Khorashadizadeh et al.¹² and Nuradli Ridzwan Shah, Shumaila & Hanifah.¹³ Studies conducted by Khadijah et al.,¹⁴ Zaben et al.¹⁵ and Saffari et al.¹⁶ also provide

¹⁰ Craig W. Ellison, "Spiritual Well-Being: Conceptualization and Measurement", *Journal of Psychology and Theology* 11(4) (1983), 330-338.

¹¹ Michael King, Lou Ise JoneS, Kelly Barnes, Joseph Low, Carl Walker, Susie Wilkinson, Christina Mason, Juliette Sutherland & Adrian Tookman, "Measuring Spiritual Belief: Development and Standardization of a Beliefs and Values Scale", *Psychological Medicine* 36 (2006), 417-425.

¹² Fatemeh Khorashadizadeh, Abbas Heydari, Fatemeh Heshmati, Seyed Reza Mazlom, Mahdi Ebrahimi & Habibollah Esmaili, "Development of Islamic Spiritual Health Scale (ISHS)", *The Journal of the Pakistan Medical* 67(3) (2017), 386-394.

¹³ Nuradli Ridzwan Shah Mohd Dali, Shumaila Yousafzai & Hanifah Abdul Hamid. "Religiosity Scale Development", *Journal of Islamic Marketing* 10(1) (2019).

¹⁴ Khadijah Alavi, Fauziah Ibrahim, Mohd Suhaimi Mohamad, Wan Shahrzad Wan Sulaiman, Salina Nen & Norulhuda Sarnon, "Tahap Pengetahuan Agama dalam Kalangan Banduan Parol: Ke Arah Pembentukan Akhlak Sejahtera", *Journal of Social Sciences and Humanities* 8(2) (2013), 1-10.

¹⁵ Faten Al Zaben, Mohammad Gamal Sehlo, Doaa Ahmed Khalifa & Harold G. Koenig, "Test-Retest Reliability of the Muslim Religiosity Scale: Follow-Up to "Religious Involvement and Health Among Dialysis Patients in Saudi Arabia", *Journal of Religion and Health* 54(3) (2015), 1144-1147.

¹⁶ Mohsen Saffari, Amir H. Pakpour, Seyed Fattah Mortazavi & Harold G. Koenig. "Psychometric Characteristics of the Muslim

measurement scales for religiosity but correspond with issues such as prisoners patients undergoing dialysis and cancer.

All these studies are imperative for the researcher to give input on the spiritual element necessary in measurement or scale. Moreover, there are the studies that connect spirituality and religiosity with those who abuse drugs. Among the studies identified are by Shorkey & Windsor,¹⁷ Luna et al.¹⁸ Based on the literature, the study conducted by Shorkey & Windsor, focuses more on the spiritual element related to Christianity. However, the five elements, such as attitude or behaviour towards others, reliance on God, spiritual practices, self-appraisal and self-reliance, could be used by the author as reference.¹⁹ The same goes to the study conducted by Luna et al., who used existential and religious well-beings as spiritual measurements for drug addicts.²⁰

In Abdul Razak²¹ research, he succeeds in formulating a spiritual well-being scale for drug addicts. Another relatable study is also presented by Amin et al.²²

Religiosity Scale in Iranian Patients with Cancer", *Palliat Support Care* 4(6) (2016), 612- 620.

¹⁷ Clayton T. Shorkey & Liliane Cambraia Windsor, "Inventory of Spirituality in Alcohol/Other Drug Research: Psychometric Dimensions", *Alcoholism Treatment Quarterly* 28 (2010), 17–37.

¹⁸ Naelys Luna, E. Gail Horton, Diane Sherman & Tammy Malloy. "Exploring the Psychometric Properties of the Spiritual Well-Being Scale Among Individuals with Substance Use Disorders", *International Journal of Mental Health and Addiction* 15 (2017), 826–841.

¹⁹ Shorkey & Windsor, Inventory of Spirituality, 17-37.

²⁰ Luna et al., Exploring the Psychometric Properties, 826–841.

²¹ Ahmad Razak, "An Application of Therapy Module to Strengthen the Quality of Soul among Drug Addicts" (PhD Thesis, Faculty of Social Sciences and Humanities, National University of Malaysia, 2014), 277-278.

²² Amin Al Haadi Shafie, Nurul Ashikin Ahmat Miskam, Mohd Rushdan Mohd Jailani, Muhammad Khairi Mahyuddin & Hishamuddin Abdul Wahab, "Instrumentation of Psychospiritual

The study summarised the psychospiritual scale for the Malaysian Drug Rehabilitation Centres. In the study, the researchers prepared six domains that included 39 items using a 5-point Likert Scale. The research used a content analysis approach with thematic techniques extracted from religious references and literature. Furthermore, the Psychospiritual scale has also been given to two experts in the area of Sufism (*Taşawwuf*) and drug abuse to obtain reliability. The resulted domains are; Undivided Faith in Allah, Absolute Submission to Allah, Abstinence of Desire (*nafs*), Purification of the Hear, Heart Contentment and Nurturing the Praiseworthy Characters. Based on the literature, the present study focuses more towards the development of Islamic Psychospiritual Scale based on the method of Sufism.

Subsequently, the researcher compiled elements for the instrument of the Islamic Psychospiritual scale for drug addicts based on the spiritual well-being scale formulated by Sharifah Basirah.²³ The reason is that the instrument has not only been established and practised in researches, but it is closer to the theme and purpose of the scale development that is being constructed by the researcher. Both the Islamic Psychospiritual and Quality Well-being Scales consider the approach of Sufism in discussing spiritual matters. The latter is constructed based on the mystical stations (*maqāmāt*) discussed in Sufism.

The instrument can be divided into four parts starting with respondents' demographics, items based on al-Makki's psychotherapy, items on understanding, practice and the effects of spiritual values of one's self, as well as

Scale for Malaysian Drug Rehabilitation Centres", *The International Journal of Academic Research in Business and Social Sciences* 8(5) (2018), 628 – 641.

²³ Sharifah Basirah Syed Muhsin, "Kepulihan al-Halu' Berasaskan Pemikiran Maqamat Abu Talib al-Makki (W.386H)" (PhD Thesis, Department of 'Aqidah and Islamic Thought, Academy of Islamic Studies, Universiti Malaya. 2017), 335-369.

items on spirituality and anxiety disorders. The items based on al-Makki's psychotherapy covers the religious practice, community activities and comprehension about the concept of sin. The items related to the understanding, practice and the effects of spiritual values of one's self correlates how an individual's understanding and practised deeds affect one's spirituality. As for the final items, it highlights the element of spiritual internalisation or comprehension.

Results and Discussion

After a thorough study on the literature review, the findings are thematically analysed and organised in a structured and systematic way. The developed instrument is known as Islamic Psychospiritual Scale with an abbreviation as ZATIP as owned by Zarrina & the team. The results are as follow:

a. Demography

No.	Item	Description
1.	Gender (<i>Jantina</i>)	Male (<i>Lelaki</i>) Female (<i>Perempuan</i>)
2.	Age (<i>Umur</i>)	10 – 20 years old (<i>10 – 20 tahun</i>) 21 – 30 years old (<i>21 – 30 tahun</i>) 31 – 40 years old (<i>31 – 40 tahun</i>) 41 – 50 years old (<i>41 – 50 tahun</i>) 51 – 60 years old (<i>51 – 60 tahun</i>) 61 years old and above (<i>61 tahun ke atas</i>)
3.	Status (<i>Status</i>)	Single (<i>Bujang</i>) Married (<i>Berkahwin</i>) Others: Please state (<i>Lain-lain: Sila nyatakan</i>)
4.	Education (<i>Pendidikan</i>)	Primary school (<i>Sekolah rendah</i>) Secondary school (<i>Sekolah menengah</i>) College / University (<i>Kolej/</i>

		<i>Universiti</i> Others: Please state (<i>Lain-lain: Sila nyatakan</i>)
5.	Religious education (<i>Pendidikan agama</i>)	Primary school (<i>Sekolah rendah</i>) Secondary school (<i>Sekolah menengah</i>) College / University (<i>Kolej / university</i>) Others: Please state (<i>Lain-lain: Sila nyatakan</i>)
6.	Occupation (<i>Pekerjaan</i>)	Government (<i>Kerajaan</i>) Private (<i>Swasta</i>) Self-employed (<i>Sendiri</i>) Retiree (<i>Pesara</i>) Student (<i>Pelajar</i>)
7.	Cause of involvement with drugs (<i>Punca terlibat dengan dadah</i>)	As an experiment (<i>Ingin mencuba</i>) Peer influence (<i>Ajakan kawan</i>) Problems with friends (<i>Masalah kawan</i>) Others: Please state (<i>Lain-lain sila nyatakan</i>)

Table 1: Respondents Demography

b. Religious Knowledge Background

No.	Literature	Item
1.	Khadijah Alavi et al. ²⁴	I do not possess religious knowledge (<i>Saya tidak mempunyai pengetahuan agama</i>)
2.	<i>Ibid.</i>	I engage in immoral activities (<i>Saya melibatkan diri dengan aktiviti tidak bermoral</i>)
3.	<i>Ibid.</i>	I do not prioritise my religion in

²⁴ Khadijah Alavi et al., Tahap Pengetahuan Agama, 1-10.

		daily activities (<i>Saya seorang yang tidak mementingkan agama dalam kehidupan harian</i>)
4.	<i>Ibid.</i>	I am negligent in my daily prayers (<i>Saya seorang yang suka mengabaikan sembahyang</i>)
5.	<i>Ibid.</i>	I prefer to save money for myself compared to doing charities (<i>Saya lebih suka menyimpan duit untuk diri sendiri daripada menderma</i>)
6.	<i>Ibid.</i>	I enjoy reading religious books even when I'm busy (<i>Saya suka membaca kitab agama walaupun sibuk</i>)

Table 2: Religious Knowledge Background

c. Background of Religiosity

No.	Literature	Item
1.	Saffari et. al. ²⁵	Do you perform the five obligatory daily prayers? (<i>Adakah anda menunaikan solat fardu lima waktu sehari?</i>)
2.	<i>Ibid.</i>	Do you perform the supplementary (<i>sunnah</i>) prayers? (<i>Adakah anda menunaikan solat sunat?</i>)
3.	<i>Ibid.</i>	Do you fast during the month of Ramadhan? (<i>Adakah anda berpuasa pada bulan Ramadhan?</i>)

²⁵ Saffari et al., Psychometric Characteristics, 612- 620.

4.	<i>Ibid.</i>	Do you practice voluntary fasting? (<i>Adakah anda berpuasa sunat?</i>)
5.	<i>Ibid.</i>	Do you pay <i>zakat</i> during the month of Ramadhan? (<i>Adakah anda mengeluarkan zakat pada bulan Ramadan?</i>)
6.	<i>Ibid.</i>	Do you give alms (<i>sadaqah</i>)? (<i>Adakah anda bersedekah?</i>)
7.	<i>Ibid.</i>	Do you practice supplementary <i>ibadah</i> such as <i>zikir</i> , al-Qur'an recitals and so on? (<i>Adakah anda melakukan ibadat sunat seperti berzikir, membaca al-Quran dan sebagainya?</i>)
8.	Sharifah Basirah ²⁶	Do you perform charitable acts such as helping a friend in need? (<i>Adakah anda melakukan kebaikan seperti menolong kawan anda dalam kesusahan?</i>)
9.	<i>Ibid.</i>	Do you stay away from matters prohibited by Allah SWT such as stealing, lying and so on? (<i>Adakah anda menjauhi segala larangan Allah SWT seperti mencuri, menipu dan sebagainya?</i>)
10.	<i>Ibid.</i>	Are you involved in community activities such as feasts, communal work or mutual aids and so on? (<i>Adakah anda terlibat dengan aktiviti-aktiviti kemasyarakatan seperti kenduri, gotong-royong</i>)

²⁶ Sharifah Basirah, *Kepulihan al-Halu*, 351.

		<i>dan sebagainya?)</i>
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Table 3: Background of Religiosity

d. Spiritual Assessment: Repentance

No.	Literature	Item
1.	Ahmad Razak ²⁷	I admit that my actions were immoral and reprehensible (<i>Saya mengakui bahawa perbuatan yang saya lakukan adalah perbuatan tercela</i>)
2.	<i>Ibid.</i>	I regret the mistakes that I made (<i>Saya menyesali kesalahan yang saya lakukan</i>)
3.	Sharifah Basirah ²⁸	I will seek forgiveness from my family and friends for my mistakes (<i>Saya akan memohon keampunan kepada rakan dan ibu bapa atas kesalahan yang saya lakukan</i>)
4.	Ahmad Razak ²⁹	There is no use in repenting; Allah SWT will never forgive my sins. (<i>Tidak ada gunanya bertaubat, Allah SWT pasti tidak mengampuni dosa-dosa saya</i>)
5.	<i>Ibid.</i>	I feel very discouraged and stressed about my current life situation (<i>Saya sangat tertekan dengan keadaan hidup yang saya alami saat ini</i>)

²⁷ Ahmad Razak, An Application of Therapy Module, 277.

²⁸ Sharifah Basirah, *Kepulihan al-Halu'*, 335-369.

²⁹ Ahmad Razak, "An Application of Therapy Module, 277.

Table 4: Spiritual Assessment: Repentance

e. Spiritual Assessment: Patience, Hope, Fear, Trust, Satisfaction

No.	Literature	Item
1.	Sharifah Basirah ³⁰	I am too rash when making decisions (<i>Saya terlalu terburu-buru dalam membuat keputusan</i>)
2.	Khorashadizadeh et al. ³¹	I am patient when Allah tests me (<i>Saya bersabar terhadap ujian dari Allah SWT</i>)
3.	Ahmad Razak ³²	I often ponder about my fate and that of my family (<i>Saya banyak merenungkan nasib diri dan keluarga saya</i>)
4.	<i>Ibid.</i>	I pray that Allah SWT will bless this life with guidance. (<i>Saya berharap semoga Allah SWT memberikan petunjuk dalam hidup ini</i>)
5.	<i>Ibid.</i>	I hope to be the most obedient servant of Allah SWT one day (<i>Saya berharap suatu saat saya menjadi orang yang paling taat menjalankan perintah agama</i>)
6.	Sharifah Basirah ³³	I pray that Allah SWT removes the chaos and uncertainty in my mind (<i>Saya berharap Allah SWT membuang sifat bercegaru dan</i>

³⁰ Sharifah Basirah, Kepulihan *al-Halu* ', 335-369.

³¹ Khorashadizadeh et al., Development of Islamic Spiritual Health Scale, 386-394.

³² Ahmad Razak, An Application of Therapy Module, 277-278.

³³ Sharifah Basirah, Kepulihan *al-Halu* ', 335-369.

		<i>tidak tentu hala dalam fikiran saya)</i>
7.	Ahmad Razak ³⁴	Even when I commit many sins, I still pray that Allah SWT will forgive them <i>(Sekali pun saya banyak melakukan dosa tetapi saya berharap semoga Allah SWT mengampuni kesalahan saya)</i>
8.	Khorashadizadeh et al. ³⁵	I am not afraid of life trials, as I believe that Allah SWT will assist me <i>(Saya tidak takut menghadapi ujian hidup, kerana Allah SWT menolong saya)</i>
9.	Sharifah Basirah ³⁶	I fear committing sins and mistakes again <i>(Saya merasa takut untuk membuat dosa dan kesalahan lagi)</i>
10.	<i>Ibid.</i>	I fear doing things that are forbidden by Allah SWT. <i>(Saya takut untuk melakukan perkara-perkara yang dilarang oleh Allah SWT)</i>
11.	<i>Ibid.</i>	Fear of Allah's wrath keeps me from conducting wrongdoings <i>(Takut kepada azab Allah SWT akan membuatkan diri saya bertambah takut dalam melakukan sesuatu kesalahan)</i>

³⁴ Ahmad Razak, An Application of Therapy Module, 277-278.

³⁵ Khorashadizadeh et al., Development of Islamic Spiritual Health Scale, 386-394.

³⁶ Sharifah Basirah, *Kepulihan al-Halu'*, 335-369.

12.	Ahmad Razak ³⁷	I want to be free from the shackles of immorality (<i>Saya ingin bebas daripada belenggu kemaksiatan</i>)
13.	<i>Ibid.</i>	I am convinced Allah provides the best paths for His servants (<i>Saya yakin Allah SWT memberikan jalan yang terbaik bagi hambaNya</i>)
14.	<i>Ibid.</i>	I strive to make my life better (<i>Saya berusaha mencuba agar jalan hidup saya menjadi lebih baik</i>)
15.	<i>Ibid.</i>	I am optimistic that one day my life will be better than it is now (<i>Saya optimis suatu saat hidup saya menjadi lebih baik daripada sekarang</i>)
16.	<i>Ibid.</i>	Indeed, I leave the matters of life and death to Allah SWT (<i>Sesungguhnya hidup dan mati saya serahkan kepada Allah SWT</i>)
17.	<i>Ibid.</i>	It is sufficient to have Allah SWT as my protector and helper (<i>Cukuplah Allah SWT menjadi pelindung dan penolong dalam hidup saya</i>)
18.	Sharifah Basirah ³⁸	I leave my dreams in the hands of Allah SWT (<i>Saya akan berserah kepada Allah dalam mencapai impian saya</i>)

³⁷ Ahmad Razak, An Application of Therapy Module, 277-278.

³⁸ Sharifah Basirah, *Kepulihan al-Halu* , 335-369.

19.	Ellison ³⁹	I believe that Allah SWT loves and cares for me. (Saya percaya Allah SWT memelihara dan menyayangi saya.)
20.	Sharifah Basirah ⁴⁰	Reliance on any other than Allah will bring harm to me (<i>Pergantungan seorang hamba kepada selain Allah SWT akan membawa mudarat kepada diri saya</i>)
21.	Khorashadizadeh et al. ⁴¹	I am convinced that there is wisdom behind every trial (<i>Saya yakin bahawa di sebalik ujian pasti ada hikmahnya</i>)
22.	Sharifah Basirah ⁴²	<i>Redha</i> (satisfaction to Allah) gives me the confidence to deal with any situation that I could not handle (<i>Redha membuatkan diri saya sentiasa yakin untuk berhadapan dengan situasi yang saya tidak mampu lakukan</i>)
23.	<i>Ibid.</i>	Being in a state of <i>redha</i> helps me to deal with anxiety in a calm manner. (<i>Perasaan redha membantu saya meghadapi perasaan yang menakutkan seolah-olah sesuatu yang buruk akan berlaku dengan tenang</i>)

³⁹ Ellison, *Spiritual Well-Being*, 330-338.

⁴⁰ Sharifah Basirah, *Kepulihan al-Halu* , 335-369.

⁴¹ Khorashadizadeh et al., *Development of Islamic Spiritual Health Scale*, 386-394.

⁴² Sharifah Basirah, *Kepulihan al-Halu* , 335-369.

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Table 5: Spiritual Assessment: Patience, Hope, Fear, Trust, Satisfaction

Qualitative Data of the Instrument of Islamic Psychospiritual Scale (ZATIP) Validity

Validity is considered to further strengthen the stability and capability of the questionnaire's instrument that has been developed. Validity refers to measuring what is needed to be measured, or the instrument used must be able to measure accurately what it is supposed to measure. Thus, in this study, the validity test is conducted through expert opinions in line with the context of the research.

Content validity is the assessment of the test's content to ensure and determine that the measured domain covers the entire content of a particular domain. If all the reviewed domains and constructs fit perfectly and accurately, then the tested item contents have high content validity.⁴³ The content validity is categorised under the rational approach, where the study conducted focuses only on the rational requirements of the study. The reason is that the approach of rational validity involves several factors of the item construction itself, such as; the items are constructed based on thoughts and beliefs, and confirmed by the experts in a particular study; the items are constructed based on theories and refers to the behavioural expectations that decipher the theory applied, and the items constructed are highly effective with high validity.⁴⁴

In this process, the researcher has contacted five experts consisting of psychiatrists, scholars in Sufism and

⁴³ John W. Creswell, *Educational Research: Planning, Conducting and Evaluating Quantitative and Qualitative Research*, 4th ed. (Boston: Pearson Education, 2012).

⁴⁴ Norlia T. Goolamally, "Pembinaan Instrumen dan Pemeriksaan Ciri-Ciri Psikometrik Instrumen Pemilihan Pemimpin Sekolah" (PhD thesis, Universiti Kebangsaan Malaysia, Bangi, 2010).

those involved with drug addiction centres. Generally, the responses received are very positive with some suggestions provided. The following shows the qualitative findings based on several commentaries expressed by the experts:

No.	Commentary
1.	Excellent instrument design. However, it is suggested to change the term 'self' (<i>diri</i>) to 'spiritual and body' (<i>rohani dan jasmani</i>) in Part 4, number 25.
2.	The instrument meets the purpose of the research conducted. However, it is suggested to include the demographic part under the respondents' background of knowledge and religious education levels. Also, suggestions to add beliefs and character of the respondents towards Allah, worldly goals and of the hereafter's are proposed. Whilst under the spiritual evaluation, it is suggested to add a new item, which is the effects of the therapeutic process that will be performed.
3.	A literature review on the aspect of causes involved with drugs under the demographic sections needs to be conducted. Not only that, certain items under the spiritual assessment part such as number 1, 2, 3 and 10 are not unclear and need to be further explained.

Table 6: Qualitative Data of ZATIP Scale Validity

i. The Content Validity Index (CVI)

According to Polit and Beck, the CVI is the most widely reported approach for relevancy of the content instrument. The CVI with a value of more than 0.80 measured by three experts or more, according to them is considered to have good content validity.⁴⁵ In this study, the five experts

⁴⁵ D. F. Polit & C. T. Beck, *Nursing Research: Generating and Assign Evidence for Nursing Practice* (Philadelphia: Lippincott, 2018).

mentioned above examined the content for the ZATIP Scale according to relevancy, clarity, simplicity and ambiguity and provided feedbacks accordingly. The five panels are asked to evaluate the instrument items of ZATIP Scale that contained four criteria in terms of its clarity, ambiguity, simplicity and relevance, and its dimensions are on a 4-point ordinal scale as shown in the Table 7 below.

Criteria	Rating Scales
Clarity	1. Not clear 2. Content needs revision 3. Clear but needs minor revision 4. Very clear
Ambiguity	1. Doubtful 2. Content needs revision 3. No doubt but needs minor revision 4. Meaning is clear
Simplicity	1. Not simple 2. Content needs revision 3. Simple but needs minor revision 4. Very simple
Relevance	1. Not relevant 2. Content needs revision 3. Relevant but needs minor revision 4. Very relevant

Table 7: The Criteria of Content Validity

In this study, the researcher has calculated every topic and the overall scores to calculate the resulted content validity's criteria produced are stated in Table 8 below:

Topics	Clarity	Ambiguity	Simplicity	Relevance
Religious Knowledge Background	0.90	0.75	0.90	0.85
Background of Religiosity	0.80	0.85	0.90	0.85
Spiritual Assessment: Repentance	0.90	0.90	0.95	0.85
Spiritual Assessment: Patience, Hope, Fear, Trust, Satisfaction	0.95	0.9	0.85	0.85

Table 8: The Results of Content Validity's Criteria for ZATIP Scale

The finding can be concluded that according to Polit and Beck,⁴⁶ the content validity index is calculated as the number of experts who provides a rating scale for every item divided by the total number of content experts. In this study, the content validity index of the ZATIP Scale is high at 0.88. Therefore the ZATIP Scale has good content validity. A summary of the content validity index for Islamic Psychospiritual Scale is shown below in Table 9.

The Content of the Islamic Psychospiritual Scale	Five Experts
Religious Knowledge Background	0.88
Background of Religiosity	0.87
Spiritual Assessment: Repentance	0.89
Spiritual Assessment: Patience, Hope, Fear, Trust, Satisfaction	0.89
The total CVI of the CNCP	0.88

Table 9: The summary of ZATIP Scale Content Validity

⁴⁶ Polit & Beck, *Nursing Research*.

After some re-evaluation based on the suggested commentaries by the expert members, the authors took action to improve and harmonise the items. In addition to that, the authors examined the literature to do cross-referencing for several matters. The scale value is also changed to suit the requirements. Lastly, the findings are summarised by the authors, as provided below:

ii. The Instrument of Islamic Psychospiritual Scale (ZATIP)

a. Demography

No.	Item	Description
1.	Gender (<i>Jantina</i>)	Male (<i>Lelaki</i>) Female (<i>Perempuan</i>)
2.	Age (<i>Umur</i>)	10 – 20 years old (<i>10 – 20 tahun</i>) 21 – 30 years old (<i>21 – 30 tahun</i>) 31 – 40 years old (<i>31 – 40 tahun</i>) 41 – 50 years old (<i>41 – 50 tahun</i>) 51 – 60 years old (<i>51 – 60 tahun</i>) 61 years old and above (<i>61 tahun ke atas</i>)
3.	Status (<i>Status</i>)	Single (<i>Bujang</i>) Married (<i>Berkahwin</i>) Others: Please state (<i>Lain-lain: Sila nyatakan</i>)
4.	Education (<i>Pendidikan</i>)	Primary school (<i>Sekolah rendah</i>) Secondary school (<i>Sekolah menengah</i>) College / University (<i>Kolej/ Universiti</i>)

		Others: Please state (<i>Lain-lain: Sila nyatakan</i>)
5.	Religious education (<i>Pendidikan agama</i>)	Primary school (<i>Sekolah rendah</i>) Secondary school (<i>Sekolah menengah</i>) College / University (<i>Kolej / university</i>) Others: Please state (<i>Lain-lain: Sila nyatakan</i>)
6.	Occupation (<i>Pekerjaan</i>)	Government (<i>Kerajaan</i>) Private (<i>Swasta</i>) Self-employed (<i>Sendiri</i>) Retiree (<i>Pesara</i>) Student (<i>Pelajar</i>)
7.	Cause of involvement with drugs (<i>Punca terlibat dengan dadah</i>)	As an experiment (<i>Ingin mencuba</i>) Peer influence (<i>Ajakan kawan</i>) Problems with friends (<i>Masalah kawan</i>) Others: Please state (<i>Lain-lain sila nyatakan</i>)

b. Religious Knowledge Background

The Scale used for this section is a 4-point Likert Scale. The Scale are: 1. Strongly Disagree (*Sangat Tidak Setuju*); 2. Disagree (*Tidak Setuju*); 3. Agree (*Setuju*); 4. Strongly Agree (*Sangat Setuju*)

No.	Item
1.	I do not possess religious knowledge. (<i>Saya tidak mempunyai pengetahuan agama</i>)
2.	I engage in immoral activities. (<i>Saya melibatkan diri dengan aktiviti tidak bermoral</i>)
3.	I do not prioritise my religion in daily activities.

	<i>(Saya seorang yang tidak mementingkan agama dalam kehidupan harian)</i>
4.	I am negligent in my daily prayers. <i>(Saya seorang yang suka mengabaikan sembahyang)</i>
5.	I prefer to save money for myself compared to doing charities. <i>(Saya lebih suka menyimpan duit untuk diri sendiri daripada menderma)</i>
6.	I enjoy reading religious books even when I'm busy. <i>(Saya suka membaca kitab agama walaupun sibuk)</i>

c. Background of Religiosity

The Scale used for this section is a 4-point Likert Scale. The scales are: 1. Never (*Tidak Pernah*); 2. Rarely (*Jarang*); 3. Sometimes (*Kadang-kala*); 4. Always (*Selalu*)

No.	Item
1.	Do you perform the five obligatory daily prayers? <i>(Adakah anda menunaikan solat fardu lima waktu sehari?)</i>
2.	Do you perform the supplementary (<i>sunnah</i>) prayers? <i>(Adakah anda menunaikan solat sunat?)</i>
3.	Do you fast during the month of Ramadhan? <i>(Adakah anda berpuasa pada bulan Ramadhan?)</i>
4.	Do you practice voluntary fasting? <i>(Adakah anda berpuasa sunat?)</i>
5.	Do you pay <i>zakat</i> during the month of Ramadhan? <i>(Adakah anda mengeluarkan zakat pada bulan Ramadan?)</i>
6.	Do you give alms (<i>saqadah</i>)? <i>(Adakah anda bersedekah?)</i>
7.	Do you practice supplementary <i>ibadah</i> such as <i>zikr</i> , al-Qur'an recitals and so on? <i>(Adakah anda melakukan ibadat sunat seperti berzikir, membaca al-Quran dan sebagainya?)</i>

8.	Do you perform charitable acts such as helping a friend in need? <i>(Adakah anda melakukan kebaikan seperti menolong kawan anda dalam kesusahan?)</i>
9.	Do you stay away from matters prohibited by Allah SWT such as stealing, lying and so on? <i>(Adakah anda menjauhi segala larangan Allah SWT seperti mencuri, menipu dan sebagainya?)</i>
10.	Are you involved in community activities such as feasts, communal work or mutual aids and so on? <i>(Adakah anda terlibat dengan aktiviti-aktiviti kemasyarakatan seperti kenduri, gotong-royong dan sebagainya?)</i>

d. Spiritual Scale

The scale used in this section is a 7-point Likert Scale. The scales are: 1. Strongly Disagree (*Amat Sangat Tidak Setuju*); 2. Strongly Disagree (*Sangat Tidak Setuju*); 3. Disagree (*Tidak Setuju*); 4. Neutral (*Neutral*); 5. Agree (*Setuju*); 6. Strongly Agree (*Sangat Setuju*); 7. Very Strongly Agree (*Amat Sangat Setuju*)

No.	Item
1.	I admit that my actions were immoral and reprehensible. <i>(Saya mengakui bahawa perbuatan yang saya lakukan adalah perbuatan tercela.)</i>
2.	I regret the mistakes that I made. <i>(Saya menyesali kesalahan yang saya lakukan.)</i>
3.	I will seek forgiveness from my family and friends for my mistakes. <i>(Saya akan memohon keampunan kepada rakan dan ibu bapa atas kesalahan yang saya lakukan.)</i>
4.	There is no use in repenting; Allah SWT will never forgive my sins. <i>(Tidak ada gunanya bertaubat, Allah SWT pasti tidak mengampuni dosa-dosa saya.)</i>

5.	I feel very discouraged and stressed about my current life situation. <i>(Saya sangat tertekan dengan keadaan hidup yang saya alami saat ini.)</i>
6.	I am too rash when making decisions. <i>(Saya terlalu terburu-buru dalam membuat keputusan.)</i>
7.	I am patient when Allah tests me. <i>(Saya bersabar terhadap ujian dari Allah SWT.)</i>
8.	I often ponder about my fate and that of my family. <i>(Saya banyak merenungkan nasib diri dan keluarga saya.)</i>
9.	I pray that Allah SWT will bless this life with guidance. <i>(Saya berharap semoga Allah SWT memberikan petunjuk dalam hidup ini.)</i>
10.	I hope to be the most obedient servant of Allah SWT one day. <i>(Saya berharap suatu saat saya menjadi orang yang paling taat menjalankan perintah agama.)</i>
11.	I pray that Allah SWT removes the chaos and uncertainty in my mind. <i>(Saya berharap Allah SWT membuang sifat bercelaru dan tidak tentu hala dalam fikiran saya.)</i>
12.	Even when I commit many sins, I still pray that Allah SWT will forgive them. <i>(Sekali pun saya banyak melakukan dosa tetapi saya berharap semoga Allah SWT mengampuni kesalahan saya.)</i>
13.	I am not afraid of life trials, as I believe that Allah SWT will assist me. <i>(Saya tidak takut menghadapi ujian hidup, kerana Allah SWT menolong saya.)</i>
14.	I fear committing sins and mistakes again. <i>(Saya merasa takut untuk membuat dosa dan kesalahan lagi.)</i>
15.	I fear doing things that are forbidden by Allah SWT.

	<i>(Saya takut untuk melakukan perkara-perkara yang dilarang oleh Allah SWT.)</i>
16.	Fear of Allah's wrath keeps me from conducting wrongdoings. <i>(Takut kepada azab Allah SWT akan membuatkan diri saya bertambah takut dalam melakukan sesuatu kesalahan.)</i>
17.	I want to be free from the shackles of immorality. <i>(Saya ingin bebas daripada belunggu kemaksiatan.)</i>
18.	I am convinced Allah provides the best paths for His servants. <i>(Saya yakin Allah SWT memberikan jalan yang terbaik bagi hambanya.)</i>
19.	I strive to make my life better. <i>(Saya berusaha mencuba agar jalan hidup saya menjadi lebih baik.)</i>
20.	I am optimistic that one day my life will be better than it is now. <i>(Saya optimis suatu saat hidup saya menjadi lebih baik daripada sekarang.)</i>
21.	Indeed, I leave the matters of life and death to Allah SWT. <i>(Sesungguhnya hidup dan mati saya serahkan kepada Allah SWT.)</i>
22.	It is sufficient to have Allah SWT as my protector and helper. <i>(Cukuplah Allah SWT menjadi pelindung dan penolong dalam hidup saya.)</i>
23.	I leave my dreams in the hands of Allah SWT. <i>(Saya akan berserah kepada Allah dalam mencapai impian saya.)</i>
24.	I believe that Allah SWT loves and cares for me. <i>(Saya percaya Allah SWT memelihara dan menyayangi saya.)</i>
25.	Reliance on any other than Allah will bring harm to me.

	<i>(Pergantungan seorang hamba kepada selain Allah SWT akan membawa mudarat kepada diri saya.)</i>
26.	I am convinced that there is wisdom behind every trial. <i>(Saya yakin bahawa di sebalik ujian pasti ada hikmahnya.)</i>
27.	<i>Redha</i> (satisfaction to Allah) gives me the confidence to deal with any situation that I could not handle. <i>(Redha membuatkan diri saya sentiasa yakin untuk berhadapan dengan situasi yang saya tidak mampu lakukan.)</i>
28.	Being in a state of <i>redha</i> helps me to deal with anxiety in a calm manner. <i>(Perasaan reda membantu saya meghadapi perasaan yang menakutkan seolah-olah sesuatu yang buruk akan berlaku dengan tenang.)</i>

iii. Pilot Test for Validity of the Instrument of Islamic Psychospiritual Scale (ZATIP)

Pilot testing of the questionnaire is a critical process to evaluate the items that have been designed in the research instrument to meet the objectives of the study. It involves a small number of respondents who are almost identical to the study sample to see the respondents' responses and help the researcher fix the questions before they are distributed to the actual respondents.⁴⁷ A pilot test should be carried out before the actual questions are distributed to the research respondents. It is performed to test the reliability of the research items to avoid bias whilst testing the stability of the research items.⁴⁸ Reliability refers to

⁴⁷ Sabitha Marican, *Kaedah Penyelidikan Sains Sosial* (Selangor: Prentice Hall, 2005), 201-202.

⁴⁸ Uma Sekaran, *Research Methods for Business* (New York: John Wiley & Sons, Inc, 2000), 204.

the ability or capacity of research to achieve a similar ratio when the evaluation process is repeated.⁴⁹

To test the item reliability of the present study, a pilot test is conducted to determine whether the questionnaire distributed is suitable or not and whether it is able to act as an accurate measurement tool. A total of 25 Muslim respondents who are drug addicts coming to San Peng Cure & Care Service Centre (San Peng CCSC) for treatment took part in the pilot test. The values for Cronbach's are listed in Table 10 below. The selection of participants is made based on the justification that they are directly involved with the research theme. The reliability test is measured through internal consistency by evaluating the indicators mentioned in the questionnaire.

The most famous method to do so nowadays is by calculating Cronbach's alpha (α). The Cronbach's alpha, also known as the alpha coefficient, is computed through correlation coefficients with ranges between 0 and +1. An alpha coefficient with a value higher than 0.6 is generally accepted as an acceptable index for reliability in an instrument.⁵⁰ However, values less than 0.6 are considered low and unacceptable, values ranging from 0.6 to 0.8 are acceptable, while values higher than 0.8 are considered good.⁵¹ Some studies indicate a coefficient value of 0.95 to 1.00 are less satisfactory.⁵²

⁴⁹ Chua Yan Piaw, *Asas Statistik Penyelidikan Buku 2* (Selangor: McGraw-Hill Education (Malaysia) Sdn. Bhd., 2014), 133

⁵⁰ Julie Pallant, *SPSS Survival Manual - A Step By Step Guide to Data Analysis Using SPSS for Windows (version 10)* (Buckingham Open University Press, 2001).

⁵¹ Uma Sekaran, *Research Methods for Bussiness: A Skill-Building Approach* (New York: John Wiley & Sons, Inc, 1992).

⁵² Ghazali Darusalam & Sufean Hussin, *Metodologi Penyelidikan dalam Pendidikan Amalan dan Analisis Kajian* (Kuala Lumpur: Penerbit Universiti Malaya, 2016), 75.

The results of the pilot test are as stated in Table 6 below. For the religious knowledge background, there are seven questions, and the validity value is 0.665; there are ten questions for the background of religious knowledge, and the validity value is 0.850; there are 28 questions for the spiritual scale section, and the validity value is 0.912. Overall, there are 45 questions in total, and the validity value for these questions is 0.906. Based on the results of this reliability test, the questionnaire is thus ready to be applied in the actual field study.

Item	Cronbach Alpha	Number of Items	Status
Background of Religious Knowledge	0.665	7	Acceptable
Background of Religiosity	0.850	10	Good
Spiritual Scale	0.912	28	Good
Total	0.906	45	Good

Table 10: Alpha Coefficients (Cronbach's Alpha/CA) for Every Questionnaire's Element

Conclusion

Based on the processes of the structured and systematic data collection, and the analysis performed, the instrument of Islamic Psychospiritual Scale (ZATIP) developed for drug addicts is applicable to Muslim addicts because the instrument is constructed based on the discussions of spirituality in Islam, that is the discipline of Sufism (*Taşawwuf*). Nevertheless, the instrument can also be harmonised by given slight modifications for non-Muslims to adopt. The finding of the study has also verified the validity and reliability of ZATIP Scale. Thus, the instrument can be applied to measure the psychospiritual level of Muslim drug addicts. Furthermore, it can also be used to measure the pre-and-

post-intervention of Islamic Psychospiritual therapy to perceive a drug addict's spiritual changes.

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