

The Influence of Spiritual Intelligence on Drug Abuse Tendencies among Residents of Rehabilitation Centres

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Abstract: This study focuses on the spiritual intelligence towards drug abuse tendencies among residents of rehabilitation centres in the Alor Gajah district, Melaka. This survey study was conducted with 113 respondents. The study findings were obtained by distributing the Spiritual Intelligence Questionnaire (SIQ) and the Drug Abuse Screening Test 20 (DAST 20). The data was analysed using the Statistical Package for Social Science (SPSS) version 27. The results showed that there was no significant association between spiritual intelligence and drug abuse ($r = .003, k > .05$). The data correspondingly indicate that there is no difference in spiritual intelligence across age groups [$F(2,110) = 1.353, p > .05$]. There is also no difference in drug abuse across age groups [$F(2,110) = .904, p > .05$]. This study is expected to provide useful insights for the government and the general public in identifying drug-related tendencies in Malaysia.

Keywords: *Spiritual intelligence, Drug Abuse, Rehabilitation Centres, Residents, Addicts, Drug dependent*

1. Introduction

Drug abuse is a problem that has been occurring for quite some time in Malaysia. This issue is difficult to eradicate, despite various efforts made by the authorities to address it seriously in terms of prevention, law enforcement, rehabilitation, and so on. The issue of drug abuse and addiction, as well as illegal substances in this country, has shown an increase of 27 per cent from January to June 2023, compared to the same period in the previous year (Hasimi, 2023). The misuse of drugs is a serious problem that has negative effects on individuals, families, and society. It is often associated with various social, health, and economic issues. Drug rehabilitation centre residents are individuals who are striving to overcome their addiction and seek a path to a drug-free life (Smith, 2020).

Mohd Jailani and Osman (2015) stated that drug abuse is a combination of diseases involving biological, psychological, social and spiritual aspects. Each of these four aspects can be seen as a factor in an individual's involvement with drug abuse. In terms of recovery, one should not focus solely on one or two methods; rehabilitation treatment should be carried out comprehensively. The government, through the National Anti-Drug Agency (NADA), has undertaken various responsibilities to address drug addiction. This effort is not easy because drug addiction issues involve dependency that requires continuous treatment. The recurrence of addiction even after leaving rehabilitation centres occurs due to various factors such as peer influence, environment, personal factors, and so on.

Based on statistics from the National Anti-Drugs Agency in 2024, the age category of drug abuse is 0.001% for children (0-12 years old), 0.7% for adolescents (13-18 years old), 59.3% for youth (19-39 years old) and 40% for adults (>40 years old) (NADA Website, 2024). According to statistics released by the official website of the National Anti-Drugs Agency (NADA) in 2020, a total of 15087 per case and 14850 per individual were between the ages of 19 to 39 years. This shows that many drug addicts among youth dominate the chart compared to drug addicts among adolescents (18-19 years old) and adults (40 years and above). This age group also constitutes the highest population residing in drug rehabilitation centres in Malaysia.

Many factors contribute to someone's tendency to be involved in drug addiction, including peer pressure, family issues, and personal struggles. However, some studies indicate religion and spirituality play a role in drug-related problems. According to Giordano et al., (2015), religion becomes a spiritual force that can shape the mental strength of humans or psychology in facing health problems, alcohol addiction, drugs, and sex. Khalid

(2008) also believes that a strong spiritual life not only prevents someone from getting involved with drugs but can also provide effective treatment and recovery for drug addicts. This is because spiritual fulfilment provides spiritual strength to prevent repeated addiction. However, what is even more saddening is that the percentage of addiction in Malaysia consists of those who are Muslim, where in terms of religious practice itself, religious values are based on the understanding of faith. Are those who are Muslims just in name without practising the teachings of Islam in their lives?

This study can provide a better understanding of how spiritual intelligence influences individual decisions in facing life's pressures and challenges, including the temptation of drug abuse. It can also enhance awareness of the importance of spirituality in mental well-being. Education about this aspect can help individuals recognize the sources of support they have. Research on the relationship between spiritual intelligence and substance abuse can support the development of a more holistic recovery model that integrates.

In addition, there is a literature review that concludes that it is very important that a detailed study of the Islamic psycho-spiritual approach can be implemented in prevention strategies. The Islamic psycho-spiritual approach that encompasses the dimension of faith has been proven to enhance the resilience of youth and establish effective prevention (Engku Fauzi et al., 2023). Therefore, this study is conducted because there is still insufficient research on the impact of spiritual intelligence on drug abuse among residents of rehabilitation centres. The importance of this study contributes to understanding the use of spiritual intelligence as a recovery therapy. The research findings can assist in designing effective prevention and recovery programs by responsible parties such as NADA, particularly in the aspect of spiritual intelligence, as well as tailored interventions to meet individual needs.

Objectives

This study is conducted to examine the spiritual intelligence's impact on drug abuse tendencies among residents of rehabilitation centres. Therefore, several research objectives have been formulated:

- To study the relationship between spiritual intelligence and drug abuse tendencies.
- To study the differences in spiritual intelligence based on age factors.
- To examine the differences in drug abuse based on age factors.

2. Literature Review

King (2008) defines spiritual intelligence as a set of mental capacities that involve awareness, integration, and self-adjustment, are non-material, and address aspects of existence that promote reflection, meaning enhancement, and self-examination towards spirituality. The level of spiritual intelligence in a person can determine their inclination towards drug use. Zohar and Marshall (2000) state that spiritual intelligence is the intelligence to confront issues of meaning or value, namely the intelligence to place our behaviour and life in a broader and richer context of meaning, and the intelligence to assess that someone's actions or life path are more meaningful than others.

Norhayati (2011) indicates that adolescents without social behavioural problems have higher scores in emotional intelligence, spiritual intelligence, and social relationships compared to adolescents with social behavioural problems. There is a significant positive relationship between emotional intelligence, spiritual intelligence, and relationships with parents and peers towards positive social behaviour. Conversely, negative relationships will be found with negative social behaviour. Young people, especially teenagers, also experience the impact of these psychosocial changes and must face various challenges and pressures in adapting to the occurring changes (Alhafiz et al, 2020). Preliminary data as of March 2024 (NADA, 2024) shows that the number of abusers and addicts of drugs and substances among the male gender is 1116103 people compared to 5067 women only, covering the age category monopolized by the youth group aged 19 to 39 years.

Roy et al. (2019) in their study on spirituality found that an individual's spiritual development can prevent them from falling into the trap of drug addiction. This is because spirituality and inner strength are integral parts of resilience and have significant contributions. This is as stated by Galanter et al. (2007) that drug treatment programs in the form of religion or spirituality help in forming self-endurance and stronger personal characteristics of individuals.

The spiritual approach based on the theory of spiritual intelligence by King (2008) emphasizes four main components: critical thinking, personal meaning-making, spiritual awareness, and conscious development. This has been applied and continued in the study by Noor Azniza & Wan Nurayunee (2021) using the Therapeutic Consultation Module for Families (TCMF) by Dougherty's Model (2009) on family functioning and spiritual intelligence among delinquent adolescents. The improvement of spiritual intelligence can help delinquent teenagers make positive changes through therapeutic consultation as an intervention. Meanwhile, in the Islamic scholarly approach, figures like Imam al-Ghazali emphasize that individuals with noble character are the result of inner peace.

The study by Hamzah (2007) indicates that the moral reasoning process of Malaysians has a significant relationship with age groups, as well as attitudes and adherence to social norms. At the age of 16 and above, students are capable of distinguishing between good and bad. Similarly, Padzil's study (2021) also suggests that during adolescence, behaviour is shaped by information received through the social system, particularly from family and friends.

3. Methodology

Research Design

The researcher has used a quantitative research approach for the design of this study. The survey design has been employed by the researcher to collect data from the involved respondents. The sampling method used by the researcher is purposive random sampling. According to Piaw (2014), purposive sampling refers to the sampling procedure in which a group of subjects with specific characteristics is selected as respondents. Therefore, this study focuses on the residents at the Rehabilitation Centre in the Alor Gajah District, Melaka. Furthermore, the distribution of the questionnaire used in this study assists researchers in obtaining results more quickly and accurately. The use of questionnaires makes it easier to get cooperation from respondents (Tuckman, 1988). To analyse the data, the researcher used the Statistical Package of Social Science (SPSS) version 27.

Population and Sample

The study population possesses the characteristics desired by the researcher, specifically among the residents of the Rehabilitation Centre in the Alor Gajah District, Melaka. The total population data of residents is 127 individuals. However, the study sample taken is 113 individuals.

Instrumentation

The distributed questionnaire consists of four sections, namely Part A, Part B, and Part C. Part A contains demographic information such as ethnicity, age, place of residence, and employment status. Meanwhile, Part B is a survey on Spiritual Intelligence, specifically using the Spiritual Intelligence Questionnaire (SIQ) developed by Abdollahzadeh et al. in 2009. This tool was utilized in the study to assess the level of spiritual intelligence among participants. There are 29 items in the questionnaire, assessed using a 5-point Likert scale.

The following section C is a survey that examines the tendency of drug abuse among respondents. The Drug Abuse Screening Test 20 (DAST-20), modified by Skinner in 1982, has been chosen to assess drug abuse tendencies. This inventory consists of 20 questionnaire items using the Guttman Scale, which is either Yes or No.

4. Findings and Discussion

Descriptive Results

Table 1: Number and Percentage of Respondents Based on Ethnicity

Race	Number	Percentage (%)
Malay	107	94.7
Chinese	2	1.8
Indian	3	2.7
Others	1	0.9
Total	113	100.0

Table 1 shows the number and percentage of respondents according to ethnic categories in the Rehabilitation Centre. From the table above, it can be observed that Malays represent the average number of respondents, which is 107 people, equivalent to 94.7%, while the Chinese comprise only 2 individuals, accounting for a mere 1.8%. Furthermore, there are 3 Indian respondents, making up 2.7%, and for others, there is 1 respondent, which is 0.9%.

Table 2: Number and Percentage of Respondents Based on Age Ranking

Age	Number	Percentage (%)
20 to 29 years old	31	27.4
30 to 39 years old	52	46.0
40 years and older	30	26.5
Total	113	100.0

Table 2 shows the frequency and percentage of study respondents based on their age. The majority of respondents in this study were in the age range of 30 to 39 years old, which was 52 people (46.0%), followed by the number of respondents aged 20 to 29 years old was 31 people (27.4%). Next, the lowest number of respondents aged 40 years and above was 30 people (26.5%).

Table 3: Number and Percentage of Respondents by Place of Residence

Residence	Number	Percentage (%)
City	59	52.2
Rural Area	54	47.8
Total	113	100.0

Table 3 shows the distribution of frequency and percentage of respondents based on place of residence. There are two categories of areas assessed where the results of the study found that the majority of respondents live in urban areas which are 59 people (52.2%). For respondents who live in rural areas, a total of 54 people (47.8%).

Table 4: Number and Percentage of Respondents based on Employment Status

Employment Status	Frequency (<i>f</i>)	Percentage (%)
Unemployed	7	6.2
Employed (Public Sector)	2	1.8
Employed (Private Sector)	37	32.7
Self Employed	67	59.3
Total	113	100.0

Table 4 shows the frequency and percentage of respondents based on their employment status. The majority of study participants are self-employed, totalling 67 individuals (59.3%), followed by those working in the

private sector, totalling 37 individuals (32.7%). Additionally, 7 individuals (6.2%) are unemployed and 2 individuals (1.8%) work in the public sector.

Inference

Significant Relationship between Spiritual Intelligence and Drug Abuse

Table 5: The correlation between Spiritual Intelligence and Drug Abuse

Variable	Drug Abuse
Spiritual Intelligence	.003
K>.05	

Table 5 shows the results of the correlation coefficient value ($r = .003$) and the probability value of .978, tested at a confidence level of .05 ($k > .05$). This analysis proves that spiritual intelligence does not lead respondents to experience drug abuse tendencies. Furthermore, the probability value indicates insignificance, as it is greater than the confidence level. Therefore, this hypothesis is rejected, and there is no relationship between spiritual intelligence and drug abuse ($r = .003, k > .05$).

The research findings indicate that there is no significant relationship between spiritual intelligence and drug abuse tendencies ($r = .003, p > .05$). These findings align with the research by Giannone and Kaplin (2020), which also showed no significant relationship between spiritual level and substance use. According to the researchers, this may be due to other factors being the main cause of drug abuse.

Similarly, the study by Esmaili Shahzade et al (2020) on patients undergoing maintenance treatment with methadone has shown that mental and spiritual health does not exhibit a significant relationship with any demographic variables or substance use. However, the majority of them have low and mild spiritual health.

However, these findings contradict or differ from the study by Armani Kian et al (2020), which states that there is a significant relationship between spiritual well-being variables and the tendency towards substance abuse and addiction potential. This implies that a lack of emphasis on the internal self, such as a spiritual fulfilment approach, could lead individuals to easily fall into addiction problems.

Significant Differences in Spirituality Intelligence Based on Age Factor

Table 6: ANOVA results for Spiritual Intelligence based on Age Factor

	JKD	Dk	MKD	F	Sig.
Between Groups	646.639	2	323.320	1.353	.263
In Groups	26276.954	110	238.881		
Total	26923.593	112			

k > .05

The results in Table 6 above show the difference in spiritual intelligence by age among the respondents. The results show that the statistical value of F obtained is 1.353 with the significant value obtained being .263. This value exceeded the significant level of .05. These results show that there is no difference between spiritual intelligence by age [$F(2,110) = 1.353, K > .05$]. Thus, this hypothesis was rejected.

The results of this study indicate that there is no difference in spiritual intelligence across age groups [$F(2,110) = 1.353, p > .05$]. This suggests that individuals of various age levels, from early adulthood to middle adulthood, have similar levels of spirituality.

The study by Pragma, Shalini & Khwairakpam (2021) found supporting evidence that there is no significant difference in the components of spiritual intelligence among different age groups. The data collected indicates that all categories of spiritual intelligence were assessed across various age groups, with the highest level

(18.04) observed in the 65-70 age group, while the lowest level, which was very low to the point of having no respondents, was also noted.

The findings from Ghada Saad (2020) further support the researcher's conclusion that there is a significant difference in spiritual intelligence and specialization in the field of college, but there is no significant difference in age and gender.

The Significant Differences in Drug Abuse According to Age Groups.

Table 6: ANOVA results for Drug Abuse According to Age Groups

	JKD	dk	MKD	F	Sig.
Between Groups	47.938	2	23.969	.904	.408
In Groups	2916.703	110	26.515		
Total	2964.640	112			

K > .05

The results in Table 6 above indicate differences in drug abuse according to age groups among respondents. The findings show that the obtained F statistic value is .904 with a corresponding significance value of .408. This value exceeds the significance level of .05. These results suggest that there is no significant difference in drug abuse across age groups [F (2,110) = .904, p > .05]. Therefore, this hypothesis is rejected.

This result indicates that there is no difference in drug abuse across age groups [F (2,110) = .904, p > .05]. This means that drugs are taken regardless of whether one is young or old. Various age groups are exposed to drugs, whether they are employed, single, or married. They have the choice to either avoid or become entangled in the drug scene.

The findings from the study conducted by Roslee and Sharif (2005) revealed that there is no difference in knowledge among youth regarding drugs based on age. This indicates that currently, knowledge about drug abuse and types of drugs has widely expanded and can be obtained from various sources such as social media and search engines such as Google.

Conversely, based on the study by Wu and Balzer (2011), it was found that adults aged 50 to 64 have a higher incidence of drug and substance abuse compared to adults aged 65 and above. Researchers believe that this later adult stage represents a financially stable phase, and therefore, it is possible that during this stage, they may try something to find satisfaction and 'peace' for themselves.

5. Conclusion and Recommendations

Overall, this study examines the relationship between spiritual intelligence and drug abuse tendencies among residents of the Alor Gajah district rehabilitation centre in Melaka. Although the findings indicate no significant connection between spiritual aspects and drug abuse tendencies, initial steps should be taken, such as implementing religious programs according to each individual's faith. This can fill the internal void of an individual's soul, making them strong enough to resist and not fall into the trap of drugs, especially individuals aged 30 to 39, as data shows that this age group is the most prevalent in rehabilitation centres. Through the findings of this study, it is hoped that it can provide significant implications for various parties such as the police, parents, the community, and the AADK (National Anti-Drug Agency), especially in assisting the recovery process of those involved in drug abuse and reducing the addict statistics in Malaysia. This study can also assist NGOs or non-NGOs managing drug addicts in implementing a plan or module that encompasses spiritual aspects to address this issue.

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