

Spirituality in Alternative Correctional Method on Hard Core Drug Addict: Case Study of “Anak Bina Inabah”

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Abstract

This article is part of a larger study on the role of spirituality in correcting/rectifying the hard core drug addict. The study seeks to reveal the meaning of the experience through the stories of three Muslim who used to involve with drug addiction, to better understand the deep meanings that inform their experiences with spirituality and transformation as they cope with the challenges of drug addict. Data were gathered using in depth interview. Qualitative methods were used in identifying two themes which are closer to Allah will make them far from drug and fulfil soul to rectify physical and spiritual. The themes were discussed in the context of two broad areas: (1) what are the new meanings these man discovered in their experiences in drug addiction; and (2) how did the new meanings (change their lives). The study suggests that former drug addict experiences with drug addict and their learning processes must be understood within the appropriate cultural context. The common emphasis of spirituality on relationship with God, self and others, may significantly influence how people learn to live without drug.

Keywords: Spirituality; drug addict; alternative correctional method

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1.0 INTRODUCTION

Mahyudin (not his real name) from Baling, Kedah is the third child out of four siblings, started involved with drug since 1980s when he was 13 years old. His father was a teacher in religious and Al-Quran. He started stuck with drug addiction when he stayed with his uncle in Thailand for more than six months. Thailand is a country that is near to Malaysia where the use of illegal drug is a common thing. He felt that his family refused to accept him once he becomes a hard core drug addict. He could not control himself when he did not consume the drug for more than six hours which lead him to steal any goods that can turn into money to buy illegal drugs because the price of drug is expensive and it is illegal in most of the countries including Malaysia. He was lucky because he had no experience get caught by police or stayed in rehabilitation centre since he just stole stuff from his family. Due to his self-awareness, he decided to get rid of drug addiction problem. Therefore, his father sent him to Pondok Inabah, Jabal Suf Kg Paya Padang Temak, Kuala Nerang, Kedah. He entered Inabah for 3 days then he run away but his father send him again there and stay with him for three weeks.

Pondok Inabah is a rehabilitation institution to rectify the drug addict by using spirituality approach. Inabah located at Kuala Nerang which is small part of Kedah state located at northern part of Peninsular Malaysia. Malaysia is located at a central of Southeast Asia, with Thailand in the North, Singapore and Indonesia to the South and the Philippines to the east. Malaysia also famous with its uniqueness where it has multi-ethnic comprised of three major ethnic groups which are Malay, Chinese and Indian.

Drug Addiction Problem in Malaysia

Drug addiction problem in Malaysia is not a new thing and it getting serious in 1970s till government of Malaysia has to declare that illegal drugs is Malaysia number one enemy in 1983. National Anti-Drug Agency (NADA) is an agency that responsible to handle problems related to the use of illegal drugs.

Table 1 Comparison of drug addict detected for 2009-2013

YEAR	NEW CASE		REPEATED CASE		TOTAL	
	NO	%	NO	%	NO	%
2009	7123	45.27	8613	54.73	15736	100
2010	17238	72.91	6404	27.09	23642	100
2011	6956	62.14	4238	37.86	11194	100
2012	5270	58.46	3745	41.54	9015	100
2013	4768	60.63	3096	39.37	7864	100

Source: National Anti-Drug Agency (NADA), 2013

Based on National Anti-Drug Agency (NADA) (2013), drug addiction cases in Malaysia shown decreasing pattern. Data above shows the pattern in five years where the highest drugs addict found in 2010 which is 23,462 persons. However, the number was decreased to 7,864 in 2013. (See Table 1).

Table 2 Drug addict detected in 2012 and 2013

Case status	2013	%	2012	Different 2013/2012 (%)	Average for 2013		
					Monthly	Daily	Hourly
New case	4768	6063	5270	-9.53	397	13	1
Old case	3096	3937	3745	-17.33	258	8	0
Total	7864	100	9015	-12.77	655	22	1

Source: National Anti-Drug Agency (NADA), 2013

As portrayed in Table 2, the drug addiction case is worrisome in Malaysia where monthly cases were 655 and daily cases were 22. This is very serious and parents who have children that involve in drug addiction problems are scared that their children will have a dark future due to the failure to rectify from it.

Therefore, parents and anyone who involve in drug addiction problem and want to recoil from it will try to find an alternative correctional method. So, this situation would normally make drug addict people to discover Inabah and eventually believe in the approach that Inabah used to cure them.

■ 2.0 LITERATURE REVIEW

Meaning of Spirituality

Generally, spirituality often related to the sensitivity and special attachment with religious value. There are a lot discussion among the scholars about this term which somehow closely related to human's needs and problems. It has been recommended that spirituality is also prompts discovering reason and importance in life. Studies on spirituality related to the said issues have been done by various scholars such as MacDonald (2000), Nasel and Haynes (2005), Hall and Livingston (2006), Hall, Livingston, Brown and Mohabir (2011), Hall and Breland-Noble (2011) and Berry, Bass, Forawi, Neuman and Abdallah (2011).

The term spiritual and religious is also very important to be clarified. The word spiritual is come from Latin word, 'spiritus' which means "breath". In Merriam-Webster Dictionary (1974), the word spirit defined as "the life giving, vital, animating force of human beings and also the vigor, courage, and ardor that infuses life with energy." The Merriam-Webster Dictionary (1974) defines further spirit as "the essential quality, character or nature, or special attitude of the mind. The Spirit is also defined as the incorporeal essence of the person, the soul, and a supernatural entity."

Meanwhile, the term religion is use for ritualized belief practices in formal way that can be shared with others in a group. The terms "religion and spirituality" are often used interchangeably. In this research, spirituality described in broader scope rather than just religiosity. The purpose of this study is to discuss spirituality that is not limited to formal faith but in universal phenomenon.

Spirituality can be defined as "a personal, individual value system about the way people approach life". Spirituality can also be seen as an individual crucial mission since it is differ from one individual to another and it keep changing all through life (Laukhuf & Werner, 1998). In addition, Labun (1988) relates spirituality with interpersonal relationships including love, faith, hope, and trust. Meanwhile Moberg (1971) align with The National Interfaith Coalition define spiritual well-being as "the affirmation of a life in a relationship with God, self, community and environment that nurtures and celebrates wholeness".

There are several discussions on spirituality and religiosity by previous researchers. For example, Allport and Ross (1967) distinguished differences between intrinsic and extrinsic religiosity. Extrinsic religiosity can be seen in social convention, where the comfort or censure delivered by group members that creates in doctrine and ritual. Meanwhile, the intrinsic religiosity allows an interpretation of life which is in an individual's framework. Hence, the intrinsic religiosity concept is closer to spirituality rather than extrinsic religiosity.

However, Hiatt (1986) believed that relationship between spirituality and religion is vital and the meaning of spirituality existence ought to stand autonomous of any particular belief system. He identified the attributes of spirituality as follows: "concern with the ultimate truth of things, an extrasensory domain (outside physical reality), an experiential and intuitive quality of reasoning, and an organic, dynamic and evolutionary flux that can be experienced as a state of undifferentiated energy". He also added in his conceptualization that the spirituality can provides an integrative function with past experience which can influence mind's interpretation of reality.

Haase, Britt, Coward, Leidy, and Penn (1992) have identify three critical features of spirituality which is connectedness, belief, and creative energy. They also do a simultaneous concept analysis from spiritual perspective, which are hope, acceptance, and self-transcendence. The spiritual measurement does not exist in seclusion from the mind. It influences and is influenced by our physical state, emotions, thought and connections.

Hence, it seems that spirituality have no parameter and has a very broad definition; However, eight dimensions as stated may lead us to conclude the definition of spirituality. "1) Spiritual Connection; 2) Meaning and purpose in life; 3) Experiences of awe and wonder; 4) Wholeness and integration; 5) Spiritual strength; 6) Inner peace; 7) Hope and optimism; 8) Faith".

Spirituality and Health

Recently, spirituality has gotten more attention from media as well as in work environment especially in government issues and in education (Messikomer & De Craemer, 2002). Likewise, spirituality has turned out to be one of important component in health care, with expanding confirmation that spirituality elements are essential parts of health and prosperity (Dossey, 2001).

The health care services suppliers are required to adequately address the association between spirituality and health, due to perception that individuals need a spiritual substances in their health prescription. Based on what have been stated, more individuals turn out to be spiritually centered which makes health care experts have to concentrate less on coherent, linear, mechanical considering, and more on innovative, sidelong and enthusiastic considering (Reynolds, 2001).

This movement require the procurement of consideration to envelop a more holistic viewpoint - one that takes care of all parts of the mind, body and spirit. Burkhardt and Nagai-Jacobson (2002) properly explain in their books, *Spirituality*, that “Spirituality is at the heart of caring for the whole person”.

Yet the absence of a clear definition or a brief reasonable framework, combined with constrained for spiritual training and expert advancement of health care providers, has brought about the disregard of this part of customer consideration. For health care providers, this course will endeavor to help fill that gap. For the non-healthcare students, the course will help to give a comprehension idea of spirituality existence.

No debate in spirituality can be concluded without alluding to the idea of a higher power of creator. This being is known all through the world by a wide range of names, including “God, Goddess, higher power, Divine Spirit, Ultimate Being, the Absolute, Lord, inward light, life source, Allah, Tao, Spirit, the way, and universal love”. Since it is impossible to incorporate all the diverse names on each utilization, we will regularly utilize the term God all through this course. We intend no lack of respect to anybody, and truly trust none is taken.

Spirituality existence includes all parts of being human and is a method of surviving. Spirituality also has been characterized as a fundamental measurement of the wellbeing and prosperity of each person (Skokan & Bader, 2000). By looking after customers in a manner that recognizes the mind-body-spirit association, health care provider can understand the wellbeing of that individual (Cobb & Robshaw, 1998; Goddard, 2000). In the past, spiritual care was synonymous with religious consideration. Despite the fact that spirituality may incorporate conventional religious convictions and practices, spirituality existence is more extensive idea that additionally incorporates nonreligious convictions and expressions (Thomason & Brody, 1999).

Enblen (1992) analyzed the literature that focus on distinctions in regards to the idea of spirituality and religion. He found that, the accompanying six words seemed most often used when describing religion: framework, convictions, composed, individual, love and practices. In portrayals of spirituality existence, the accompanying nine words seemed most often used: individual, life, rule, illustrator, being, God/god, quality, relationship and extraordinary. In the holistic point of view of health care, the body, spirit, and mind are interconnected and associate in a dynamic manner of the “entire individual”, making it problematic to connect these three measurements. However, health care providers think that it is important and valuable to recognize them for evaluation and treatment purposes (Mansen, 1993).

Up to this point, contemporary medicine has generally given little consideration regarding the spirituality measurement, in spite of its significance in the essential objective of healing. In any case, medication now focuses on expanded consideration on investigating the relationship between customers' spiritual needs and more conventional parts of their medical consideration. Medical schools have started offering courses in spirituality, religion, and health, with numerous schools accepting awards from the National Institute for Healthcare Research to create curriculum in spirituality and medicine (Hiatt, 1986; Koenig, Idler, & Kasl, et al., 1999). Patterns that have all the earmarks of being driving this new enthusiasm for spirituality incorporate the numerous studies that have exhibited an in number association in between spirituality and health care. Customer interest for more individual attention from their doctors, the developing significance of end-of-life consideration, and the expanding disappointment among doctors with what they see as a more and more depersonalized practice (Moran, 1999)

Nursing consolidates all the previously stated points of view (philosophy, psychology, sociology, and medicine) while additionally looking at spirituality quantitatively from different viewpoints, including spiritual wellbeing, spiritual prosperity, spiritual viewpoint, self-greatness, confidence, personal satisfaction, trust, religiousness, objective of life, and spiritual adapting (Meraviglia, 1999). Traditionally, nursing has dependably been concerned with the medicinal services of the entire individual, including the physical, mental, cultural, social, natural, and spiritual measurements (Martsolf & Micklely, 1998).

■3.0 METHODOLOGY

In this study, we conducted an interviews as the essential method, to reveal implications these had built in their lives subsequent to being included with illegal drugs. All interviews with respondents were made at a commonly concurred time. One of the fundamental difficulties experienced interviewed former drug addict is building an agreeable relationship, so that the members will be open to discussing such a personal topic. Examining transformative and spiritual experience may be troublesome in light of the fact that, for a most people, spiritual issues are an exceptionally individual and private theme. In any case, this trouble was succeed where we success to convince the ‘Anak Bina’ of Inabah to be part of the society and there are opportunities to help others.

Being addicted with drug is a shame for most of people and it will does make people feel inferior. Therefore, a drug addict or a former drug addict is not likely to reveal themselves. Subsequently, snowballing give the analyst the entrance to potential members in light of proposal or reference from a member (Merriam, 1998). “Mahyudin”, “Zaki” and “Razali” (nom de plumes) to take an interest in the interview session. They met the essential criteria for the study: members more likely than not reported in a verbal correspondence with the researcher about the significance of spirituality in their lives after involved in drug addict problems. The meetings were translated verbatim and sequentially investigated according to the constant comparative method.

■4.0 FINDING

This section will discuss on the finding based on the in-depth interview done with three respondents. This section will be divided into two sub topic which are 1) Closer to Allah, be far from drug; and 2) Fulfil soul to rectify physical and spiritual.

Closer to Allah be far from drug

Mahyudin from Baling start involved with illegal drugs in early 1980s which when he was 13 years old and stayed at Kg. Baling, Kedah. He has 4 siblings and he is the third one. His parents are religious teacher where her mother thought Al-Quran and his father thought religious studies. He started involve with drug since he was in Thailand during his staying with his family for 6 years. Illegal drugs are very common in Thailand during that time. At the same time, Mahyudin feel that his family do not love him and he did not received caring and loving as much as his siblings received. He frequently scolded by his parents when he goes back to his hometown. Therefore he prefers to stay with his aunt family rather than staying with his own family.

Mahyudin did not have any experience caught by policeman or staying in jail or any rehabilitation centre due to the fact that he bought drug by using his family and his own money. If he could not find the money to buy drug, he will get it through stolen things that can be sold to get money and buy drugs. Mahyudin only stole his own family valuable things and never touch other people stuff and that makes no police involvement in his case since his family just keep it as a family problem.

Mahyudin started join Inabah in 1994. He entered Inabah for 3 days then he run away but his father send him again there and stay with him for three weeks. His father went back home after he confirmed that Mahyudin felt comfortable with Inabah. After several years, Mahyudin went back to his hometown as he already recovered from his addiction. The ironic is, most of people did not like him and physically abused him. He felt a great disappointment with the people around him and decided to go back to Inabah. At that time, he challenge himself to be very firm with himself in order to purify his heart and strengthen his soul.

Based on his experienced, Mahyudin believed that '*Selawat Bani Hashim*' that he recite every day give big impact to his soul. Mahyudin now working as marketing executive at Kopi Cap Gantang factory in a Department of Marketing. He earn nearly RM15,000 per month. He stated that if we do not have strength, we will not be recovering from drug addiction.

His children right now is studying at religious school. His parents-in-law do not believe that he was a drug addict person before. He took his SPM which is national exam in Malaysia by himself. He also emphasized that *solah* is a very important *ibadah* and we need to consistently doing that in the name of Allah. He feels that Allah SWT is always watching him. Other *a'mal* and *ibadah* that can be practiced to strengthen Muslim's iman are *tahajud*, *hajaj* and *sadaqah* which can help us to received *baraqah* and Rahmah from Allah SWT.

Another respondent is Mohd Zaki hj Hashim (Jitra) who is a son of a *Tok Imam* (leader in Mosque). He is number 7 out of 9 siblings. He is the only son in the family. When he was young, his family really pampered him. He can get anything he wants. He started engage with drugs when he was 15 years old. When he need to consume drug, he would stole his family property and also stole goods from grocery store. Mohd Zaki always enters jail and he became a familiar face among the police officer around his area.

He earns income from being a pusher (selling drugs) to buy more drugs to consume. He enter rehabilitation centre for so many time and he had a lot experience with rehabilitation centre. Lastly, he went to Inabah. He enters Inabah in 1989. He knows about Inabah from his friends while he was in jail. During that time, a lot of his friend has intention to rectify from drug addiction. Zaki also have experience cure his addiction through methadone. However, Methadone system is not really working for his addiction.

In early stage, he has intention to change but he was unable to resist the addiction. After he recovers from drug addiction, he was a bit worry and stress out because he feels nobody want to accept a former drug addict like him. He also feels nobody want to be friend with him once he comes back to his hometown because of his past addiction. Therefore, he decided to move to the new place where nobody know him in order to for him to build a new life.

He come back to Inabah and stay there for another year to purify his heart. He stated that, in building strong mental and spiritual, it needs not only physical strength but most importantly a spiritual health. One practice that he did to replace drug addiction is through remembrance (*zikir*). He went out from Inabah in 1990s and he was looking for a job in 1991. He then got married in 1993.

Once he got away from his addiction, he always feels afraid of Allah. He always ask blessing and guidance from Allah SWT to face all of the challenges in this world. In his experience, his Tok Guru (Nickname of founder of Inabah) used psychology method to indirectly ask him to stop smoking which makes him decided to follow his *Tok Guru* suggestion. He believed that only religious study and practice can purify heart and soul.

Experience and information shared by Mahyuddin and Zaki is closely related to how they can get out from drug addiction. The principle that they hold and follow is their way to get closer to Allah which eventually make them far from drugs addiction.

Fulfil Soul To Rectify Physical And Spiritual

Razali from Sabah, enter Inabah in 1996. He started get involved with drugs when he was in high school. His curiosity towards drug was too strong during his childhood. When he needs money to by drug, he would steal his parent's money. His parents were very upset with him. After completing his high school, he was actively taking drugs.

He had an experience during childhood where he was admitted in hospital and underwent a surgery that involved a sedation. He feels very comfortable and happy with the medicine during and after operation. So, he was looking for that same sensation after he was discharged from hospital.

He involved with many type of drugs like methamphetamine, heroin and morphine and also drinking alcohol. He also stated that he was among the first person who are involved with the drug methamphetamine. In 1996 he has been sending to the Rehabilitation Centre in Kuching. Before he decided to enter Pondok Inabah, he has intention to stop taking drug in early stages. However, he did not have strength to fight drug addiction.

The differences between Inabah and other rehabilitation centers is Pondok Inabah implement spirituality and soul technique. Before entering Inabah, Razali was a problematic kid and was being pampered by his parents. Therefore, when he enter Inabah, his parents being

really supportive and happy with his decision. During the time when he was too engrossed with drugs, he knew it is very dangerous and can affect his life. However the drug is so deeply ingrained in his soul and make it really hard for him to stop taking it.

He had an experiences entered other rehabilitation centre so many times before but it only involved physical treatment and no spiritual replenishment. Therefore, he used all the experiences and knowledge gained from Inabah and shared with people especially youth in Sabah. He have desire to help people in Sabah who have drug addiction problem but the Imam still cannot trust him to take this responsibility for now. It seems it is not easy for people who is a former drug addict to get trust from community.

■ 5.0 DISCUSSION AND CONCLUSION

Life-debilitating infection, for example, drug addiction may turn into a spiritual experience and a profound passionate affair for drug addict who is addicted as they adapt and discover a way to recuperating. For these Malay Muslim man, spirituality existence had turned into their most noteworthy wellspring of knowing and learning. At first, there were encountering self-uncertainty in regards to their association with Allah—what Allah had anticipated them and whether they were being punished by Allah. This encounter with their own particular vulnerability incited the swing to spirituality and makes them to open themselves more profoundly to Allah.

Note that in this setting, the bewildering dilemma not from the force of normal deduction as commonly understood, yet from the profound impression of one's place on the world in relationship to Allah. Thus, the three members had an extremely positive acknowledgment of their recovery from medication enslavement, and they trust that they can experience that moment by the assistance of Allah. They esteemed their addiction experience as an life-awakening experience that made them welcome the basic delights of life that were unrecognized before.

Their suffering of drug addiction turned into the defining moment that conveyed them to a significant engagement with their own particular fundamental selves and the experience of the force of trust. In this experience, each of the three respondents additionally went to the acknowledgment they could call their own resources through their developing consciousness of Allah as the cherishing force supporting them in suffering drug addict. Accordingly, they recovered new quality as not being effortlessly disillusioned by challenges in life. As life was recently refreshing as a trial in readiness for life in the great beyond, this point of view turned into their most prominent inspiration to keep surviving and being resolved to proceed with self-advancement.

For the three Malay Muslim man, as life constitutes a trial for people and passing is the arrival of the spirit to its Creator, this perspective serves to keep all their challenges with drug addict in fitting point of view as they attempted their best to live in readiness for what is to go under Allah's sovereignty and knowledge — a drawn out life or a good death.

This study has made obvious how spiritual methods for knowing add to learning in an Muslim social setting. Learning through spirituality is learning through one's heart or what Islam calls the "spiritual heart". The spiritual heart or the qalb is the same as the soul of the individual. It is the seat of human observation that has the capacity to get Divine motivation and witness the epiphanies of the Truth. It is the focal point of human feelings, expectations and goals (Al-Ghazali, 2007). These discoveries likewise bolster others that found that spirituality is an essential measurement for drug addict, radiating positive emotions toward wellbeing and life (Narayanasamy, 2001) and that spirituality is socially decided (McSherry, 2006). Patients' experience of individuals trust and their adapting procedures must be comprehended inside of the fitting social setting. In the case of the three Malay Muslim man, religion and deep sense of being essentially affected how they adapted to life-threatening sickness (Mazanec & Tyler, 2003). In spite of the fact that it was inferred that religious convictions may impact Malay Muslim man to stop life-saving treatment and depend more on confidence (Hisham & Yip, 2003), proof from this exploration paints a somewhat idealistic and useful picture of spirituality and religion to Muslims.

The idea of spirituality being uncovered in this study is in accordance with the normal thought of spirituality as making an association with God (Pargament, 1997). Spirituality is coming back to the pith for goodness' sake—of self, of life and of death. For Muslims, it includes connectedness with Allah through recollecting and surrendering oneself to the Will of Allah. This cognizant acknowledgment turns into an intense inspiration in adapting beyond the suffering. Discoveries from this study additionally underscore that although ordinary therapeutic treatment guides important interventions for drug addict, it is not adequate to comprehend the expansiveness and profundity of issues and difficulties confronted by drug addict. Health care specialists and educators ought to stay mindful to spiritual resources as basic backing. Such endeavors could enhance the personal satisfaction of survivors. These discoveries can guide further studies to examine the contribution of spirituality makes to successful adapting to serious sickness and the support of spirituality in the lives of drug addicted people. As words from the *Tok Guru* – founder of Inabah, “We have to love people who hate us and make them a part of our families since communities and families is part of the recovery.”

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