



THE ROLE OF FORMER DRUG ABUSER IN THE MANAGEMENT OF DRUG TREATMENT CENTER USING PSYCHO SPIRITUAL THERAPY IN MALAYSIA AND SOUTH THAILAND: A COMPARATIVE STUDY



Saiful Amri¹⁺

Abdulloh Salaeh²

Mohd Zohdi Mohd Amin³⁺

Rabiatul Adawiyah⁴

Mahsor Yahya⁵

^{1,2,3,4,5}Faculty of Quranic and Sunnah Studies, Universiti Sains Islam Malaysia

¹Email: irmalufias.sa@gmail.com Tel: +601123207826

²Email: abdulloh@usim.edu.my Tel: +6067986826

³Email: zohdi@usim.edu.my Tel: +6067986729

⁴Email: adawiyah@usim.edu.my Tel: +6067986715

⁵Email: drmaya@usim.edu.my Tel: +6067986799



(+ Corresponding author)

ABSTRACT

Article History

Received: 4 October 2018

Revised: 12 November 2018

Accepted: 18 December 2018

Published: 2 January 2019

Keywords

Islamic management
Drug rehabilitation center
Drug abuse
Islamic spirituality
Psycho spiritual therapy
Tawhidic principle.

Drug addiction has long been haunting Malaysians which has ravaged the communities, especially Malays who are the majority of the population of the country. This threat is not only a big problem for the country, but it also brings losses from the aspect of human capital as a state asset. As such, there is a number of private drug treatment and rehabilitation centers that use Islamic management as the foundation. The study aims to introduce and compare the management of two private drug treatment centers, which are the Baitul Taubah, Kelantan, Malaysia and the Anharul-U-Loom *pondok* institution, Krabi, South Thailand. The study was conducted using a qualitative approach where researchers conducted visits to both drug treatment centers. The qualitative approaches include formal and informal interviews, and observations that are carried out during the visits to the treatment centers. Results show that Islamic management has been practiced in both drug treatment centers. The effectiveness of Islamic management can be seen when former drug addicts re-serve their respective treatment centers. Thus the good effect of Psycho Spiritual Therapy is supposed to be promoted as an exemplary management in the field of drug treatment management.

Contribution/ Originality: This study contributes in the existing literature on Islamic management model, particularly, by using psycho spiritual therapy. The articles on Islamic management by using spiritual element in drug rehabilitation centres as the mainstay is very limited.

1. INTRODUCTION

The issue of drug addiction is a globally difficult problem and has become a major threat including in Malaysia (Othman *et al.*, 2015). The problem is getting worse and does not show any signs that it will be solved in the near future. It is found that the group of people who are most involved with drugs are Malay Muslims (Othman *et al.*, 2015; National Anti-Drugs Agency NADA, 2017). In 2016 alone, it was estimated that 24,901 addicts were Malays compared to the total number of 30,844 addicts (NADA, 2017). This high number shows that drugs have destroyed the Malays against other races in Malaysia.

In order to curb the problem of drugs, the government has allocated RM1.6 billion from 2012 to 2016. However, there is an increase in expenditure of 5.4% in 2015 to 8.5% in 2016. The amount allocated is quite large only to solve the country's drug addiction problem, which could be channelled to other aspects such as the welfare and development of the country .

The government, through National Anti-Drug Agency (NADA), has been using several different approaches to tackle the issue of drug addiction. It can be divided into three approaches: i) prevention, ii) enforcement and security, and iii) treatment, medical and rehabilitation. NADA has established rehabilitation centres which are Cure and Care Rehabilitation Centre (CCRC), Cure & Care Service Centre (CCSC) and Cure & Care Clinic 1 Malaysia (C&C) (NADA, 2017). But the record from NADA shows the occurrence of repeated or relapse drug addicts. This is due to the approach used, which only focused on the outer physical aspect of addicts but lacks the spiritual element (Amin *et al.*, 2017).

Apart from the NADA rehabilitation centre, there are also private drug rehabilitation centers. In 2016 alone, there are 82 active Private Rehabilitation Centers (PRC) and 43 are registered centers for voluntary treatment and rehabilitation. Each PRC has their own management methods which are different from the government rehabilitation centers. Some PRC operated by Muslims use psycho spiritual therapy approach as the main thrust of drug rehabilitation treatment. Psycho spiritual therapy is a combination of the psychological and spiritual aspects as an intervention approach (Razak *et al.*, 2013). Psycho spiritual therapy used at PRC shows positive results in which the ex-addicts go back to their respective rehabilitation centers to serve the management.

2. REVIEW OF LITERATURE

Among the main goals of Islamic *Shari'a* is to safeguard the world and the Hereafter, and to harmonize the behavior and morals (*akhlaq*) of human beings by acquiring good things, and preventing people from being caught up in crime and harm (*mafasid*) (Abdullah and Muhammad, 2013). Ibn Qayyim emphasizes that the foundations of *Shari'a* are wisdom and welfare of the world and the Hereafter. The intended virtues include justice, mercy, welfare and wisdom. The opposing matters to *Shari'a* that bring disadvantages to Muslims are not the desired objectives of Islam (Ahmad, 1976; Arsad *et al.*, 2015).

Islam through *Shari'a* has nurtured and shaped humanity towards civilization, prosperity and diversity despite the different customs, races, and languages for more than 1000 years (Abbasi *et al.*, 2010). Living in the world of globalization and the upcoming Industrial Revolution 4.0 era, Muslims must be prepared for the world's drastic changes by maintaining Islamic values in the management that has been practiced before (Bakar *et al.*, 2016). The values of Islam in the form of *Maqasid Shari'a* and *Akhlaq* in modern management are areas requiring more specific and detailed studies to develop advanced management models (Abbasi *et al.*, 2010).

In Malaysia, the government incorporated Islamic Value Policy into the civil service in 1985 which aimed at raising the awareness of the Muslim community to appreciate and practice Islamic values in management and administration. Prior to that in 1983, the government established Malaysia Code of Ethics for Business as a guide in business management to foster ethical and moral values, followed by Islamic Work Ethics in 1987 (Kamri, 2010).

Islamic Management emphasizes on how a manager and organizational members should submit themselves and their affairs to God. The complete submission to God is then extended to be practised holistically in organizational management. This is known as *tawhidic* principle. The function of *Tawhidic* principle is to believe and to adhere to the Islamic systems, values and morals. *Tawhid* is a unique bilateral relationship between a Muslim and the God (Allah) which dismisses any relationship other than Allah. According to Kamri (2010) *tawhidic* principle is not used by any Western management which makes them lacking some aspects in management. The *Tawhidic* principle practice will bring about strong justice. Although the West has the concept of justice in management, justice in the management of Islam based on tawhidic principle is completely different. The *tawhidic* principle in Islam is actually

related to the spiritual elements that are capable in assisting the management of an organization (Sarif *et al.*, 2015; Muis *et al.*, 2018).

The separation of spiritual dimensions affect the world community which has now been deceived and trapped by technological advances in the effort to cure human health problems and other aspects of life. The spiritual aspect is abandoned due to the dualism in education that separates physical and spiritual (religious) aspects and also the effects of globalization (Goodell and Robinson, 2008; Khalid, 2008). However, the West is now well aware of the importance of spiritual aspects in health matters. In 1984, the World Health Organization (WHO) has included spiritual or religious elements in health. In some developed countries such as the United States, psychiatrists and therapists have had great expectations of spiritual elements or, in other words, psycho religion therapy in dealing with mental disorder problems (Ariyanto, 2006). In addition, some Muslim scholars have further explained this spiritual element by Islam, especially the *Tasawwuf* dimension (Istikhari, 2016).

According to Larson *et al.* (1992) religious Commitment and Health concludes that in order to maintain this complex human health, religion cannot be neglected simply because it possesses spiritual power (Ariyanto, 2006). Religion also serves as a protector more than a source of trouble (Mishra *et al.*, 2017).

The alarming and rapid spread of drug addiction in the country has driven the concerned people and community to take the initiative to contribute to the eradication of drug addiction. They set up private drug treatment centers using spiritual element in its treatments that eventually become psycho spiritual therapy. Among them are The House Victory (THV) and Green Pastures that use Christianity spiritual approach. Geha Buddha Care Center uses Buddha spiritual approach, and in Thailand, there is a well-known drug rehabilitation center that cures addicts by giving them water chanted over with mantras by monks. However, this method is not suitable for Muslims as the core of the spiritual principle in Islam is different (Amin *et al.*, 2017).

Spiritual therapy based on Islamic teachings is proven to be effective in drug rehabilitation and prevents addicts from turning to drugs. A few treatment centers that are identified to use the Islamic psycho spiritual therapy are effectively successful (Amin *et al.*, 2017). Therefore, there are a few Muslim NGOs and private institutions that are integrating the spiritual therapy approach in the treatment of drug addiction. For example, Pondok Remaja Inabah (PRI); Murabbi Treatment Center, Sungai Petani Kedah; Cahaya Petunjuk Treatment Center, Jitra Kedah; Jabat Sufi Treatment and Rehabilitation Center, Perak Simpang Pulai; Baitul Taubah, Pasir Putih Kelantan and Anharul-U-Loom Pondok Institution, Krabi Thailand (Salaeh *et al.*, 2016). These treatment centers have successfully produced recovering drug addicts with low rate of relapse.

The specialty of a treatment center using Islamic psycho spiritual therapy is that it has the ability to produce cured drug addicts who serve their respective treatment centers. The treatment based on this Islamic psycho spiritual therapy makes them feel valued, thus they tend not to go home and prefer to live near the treatment center and make contribution. This situation is a form of psycho spiritual therapy that gives the addicts a new meaning of life.

3. OBJECTIVES

The study aims to identify the role of former drug addicts who are re-serving their respective treatment centers. It also aims to introduce the background of the drug rehabilitation centers - Baitul Taubah, Kelantan, Malaysia and Anharul-U-Loom Pondok Institution, Krabi, Thailand where the study was conducted. This study also attempts to illustrate the differences in the roles of former drug addicts in their treatment center management system.

4. RESEARCH METHODOLOGY

The study employed the qualitative method whereby the data collection was done through observations and interviews. The researchers compared the data of the interview sessions with the observation data. The structured

observation method was used to obtain information from primary sources directly related to Islamic management at both treatment centers of Anharul-U-Loom Pondok Institution, Krabi, Thailand and Baitul Taubah, Kelantan, Malaysia. Semi structured and unstructured interview methods were used to obtain feedback from treatment center operators, drug addicts and staff. The results of the interviews were recorded in the notes and the description and restructuring of information was done in the analysis as a whole. The respondents from both rehabilitation centers are listed in Table 1 below:

Table-1. List of respondents

Anharul-U-Loom Pondok Institution		
1	Tuan Guru Abdul Razak Mustafa	Founder & Director
2	Ustaz Ismail Ibrahim	Former student
3	Ustaz Daud Khauden	Religious teacher/ ex-addict
4	Ustaz Abdul Karim Ahamad	Religious teacher/ex-addict
Baitul Taubah		
1	Madam Armila	Administrator
2	Ahmad Phakaruddin	Operation Staff
3	Ustaz Zulman	Trainer
4	Ustaz Zulhilmi	Trainer

The data obtained from the interviews and observations were analyzed by explaining the background of Pondok Institutions Anharul-U-Loom and Baitul Taubah as an introduction before further discussion. Then the data pertaining to the roles of former drug addicts are compared accordingly to the of the treatment centers and how they exercise the psycho spiritual therapy they have experienced to be used in managing the drug treatment centers.

5. RESULT AND DISCUSSION

5.1. Pondok Institutions Anharul-U-Loom, Krabi, Thailand

Anharul-U-Loom Pondok Institution, located in the District of Khlonpraksung District, Krabi Province, South Thailand was founded by a religious teacher (*Tuan Guru*) named Abdul Razak bin Mustafa. He returned home after his graduation in Pakistan, and served the Islamic Center (*Markaz Dakwah*) in Krabi for three years. He established a *madrassa* for religious studies in 2002 with 35 students. Then a parent sent his son who was an addict to the founder to cure his addiction. At first, the founder refused to take in the addict but then his heart opened and accepted the addict. The addict was successfully cured and the news spread to the villagers. Then more parents sent their sons to be cured from addiction. Today, the total of addicts that have undergone the rehabilitation process in the *madrassa* reached 1, 300 and the alumni of the *madrassa* whom were cured now serve as management staff in the *madrassa* (Abdul Razak Mustafa, interview, July 17, 2014).

5.2. Baitul Taubah

The state government of Kelantan has agreed to establish Baitul Taubah as a Non-Governmental Organization (NGO) for drug rehabilitation center. Baitul Taubah is located in Pasir Putih, Kelantan and began its operation on 16 January 2008. Baitul Taubah adopts the Tarekat of Qadiriah Wan Naqsyabandiah practised at Inabah Suryalaya Center, Indonesia. In terms of organization, Baitul Taubah is subject to the Companies Commission of Malaysia Act (SSM). The establishment of Baitul Taubah combines the spiritual and management aspects under one roof. The spiritual core practised at Inabah Suryalaya becomes the main curriculum in Baitul Taubah and is always strengthened to ensure its quality. The Baitul Taubah Management has implemented the current administrative and financial system which is in compliance with the Companies Commission of Malaysia Act (SSM) (Yaakub, 2012).

5.3. The Role of Ex-Drugs in Pondok Institutions Anharul-U-Loom

There is a huge difference in the total number of residents of Anharul-U-Loom (1, 300 residents) and Baitul Taubah (30 residents). Thus the management at Anharul-U-Loom may be more complicated if compared to Baitul Taubah, as for example, the management of activities or schedule of the addicts, discipline, screening test before entering the treatment centers, internal and external safety and security of the treatment centers and addicts, and etc. Even the production of the fully recovered addicts differ which results in the different number of alumni that come back to their respective rehabilitation center.

In terms of the size of the rehabilitation center, Anharul-U-Loom is quite big and the addicts population density is far more denser if compared to Baitul Taubah which has 3.6 acres that comprised buildings for administration, addicts residence and a yard for farming. The population in Anharul-U-Loom insisted the management to add their staff which were recruited from their best ex-addicts who do not want to stay away from the center and are not prepared to be with the external community. The staff are called 'amir' (chiefs) that directly organize the addicts.

The role of ex-addicts in Baitul Taubah is towards the engagement with the addicts through counselling, recreation programs and farming, ethics, and the enforcement of rules and regulations. The higher level of management is still in the hand of the non-addicts personnel. In contrast, Anharul-U-Loom involves all the ex-addicts in its management system from even the smallest posts to the biggest and crucial posts of management.

5.3.1. Top Management

Anharul-U-Loom Pondok Institution has the management system set up by the Founders as the director and committee members who are able to fulfil the purpose and objectives of the establishment of the treatment center. All the members of the highest-ranking committee are former drug addicts, except their founders and one former student (Ismail Ibrahim, interview, July 15, 2014). On the other hand, the only ex-addict who became one of the leaders at Baitul Taubah is positioned at the Clinic and Counseling Division (Armila, interview, July 21, 2016). The other posts are filled by non-drug addicts. In Islam, when we live in an organization, small or large, we must appoint a leader to assist and protect the organization. Islam suggests its people in the appointment of humans as khalifah in this world (Yusoff and Abdul, 2013). This clearly indicates that an organization requires a leader. The drug treatment center is an organization that plays an important role in the treatment and cure of drug addicts who need the best leadership to be a good example for drug addicts. A leader is the person who directs and influences others to act towards a particular objective, and leadership is the ability to show the way and to guide, direct or influence the actions of others (Abbasi *et al.*, 2010; Özdashi and Aytar, 2014). The therapeutic effects on drug addicts make them more mature, responsible and able to carry out trust. The former drug addict's membership in the top leadership provides assurance in the new addicts to emulate their efforts toward recovery.

5.3.2. Staff and General Worker

Anharul-U-Loom staff members are named 'amir', former drug addicts who serve as the chief and 'partner counselor' for the new addicts at Anharul-U-Loom. They willingly accept the duty from the top management because the capacity of residents is big that causes the 'amir' to follow the top-level command to avoid mistakes in management (Daud Khauden, interview, July 16, 2014). While in Baitul Taubah, due to its rather small organization, the participation from former drug addicts is low. The former addicts in Baitul Taubah are given the tasks of dealing directly with drug addicts such as attending to their complaints, counseling and acting as wardens (Ahmad Phakaruddin, interview, July 21, 2016). Surah al-Nisa 'verse 59 states that it is necessary to follow and carry out instructions by the chief. This verse emphasizes the obedience to Allah and His Messenger, and the leader who is mandated to give direction as long as it does not contradict Islamic teachings (Özdashi and Aytar, 2014). Although the management staff comprise former drug addicts, they are able to receive good instructions and

assignments as the spiritual effects from their previous treatment have made them easy to handle. The effect of this spiritual treatment is important to ensure harmony and cooperation between the top leadership and the subordinate staff.

5.3.3. *Shura and Consultation*

Anharul-U-Loom practices 'shura' in their management to the maximum extent. 'Amir' and some of the top management hold meetings and discussions every night to discuss the current affairs of Anharul-U-Loom. All problems are discussed thoroughly as managing drug addicts is not an easy task. As for the drug addicts, they have the rights to voice their problems to their respective 'amir' so that the problems can be addressed to the management (Abdul Karim Ahamad, interview, July 16, 2014). Baitul Taubah also practices 'shura' but not as much as Anharul-U-Loom. Meetings attended by all heads of divisions including former drug addicts staff are held once a week to discuss current developments, activities and current addicts in treatment. (Zulman, interview, July 21, 2016). 'Shura', or meeting/discussion is an important aspect of an organization as stated in Surah Ali Imran verse 159 (Muis *et al.*, 2018). 'Shura' also plays an important role in forming teamwork, participation and also as a medium to express ideas and opinions (Mohiuddin and Ahmed, 2016). The involvement of former drug addicts in the meeting has a huge impact on the management as it seeks to provide a clear picture of the actual needs of drug addicts. Through 'shura', they can come up with the best solutions based on the efficacy of therapy experienced by them for improvement in the management systems.

5.3.4. *Justice in Management*

Justice is practised in the Anharul-U-Loom management system, and it involves all levels ranging from drug addicts, 'amir', security units, record units including the top leadership. They practise the complaint system directly to the complaints section in the event of any problems and abuse of power at any level of management. This system of complaints acts to maintain the justice and the stability of the powers held by the officers and staff. The complaint system founded by the founder of Anharul-U-Loom is able to alert the staff that every position held is the trust and responsibility which, if misused, will be judged by the top leadership. This complaint system provides justice to all parties in Anharul-U-Loom (Abdul Razak Mustafa, interview, July 16, 2014). The concept of justice practiced in Baitul Taubah is different from the Anharul-U-Loom where they apply the concept of justice in the provision of opportunity and space to drug addicts. It is to give them the freedom to do some recreation for a certain period of time and to provide opportunities to venture into areas of interest such as agriculture, individual skills and livestock (Zulhilmi, interview, July 21, 2016). Justice is a major element of Islamic Shariah taken from Surah al-Nisa 'verse 58 which tells human beings to be fair in all matters. Thus, this element promotes justice in organisational context which can be seen in some part such as employers and employees relationship, factor influencing work outcomes, job satisfaction, and turnover intention (Rokhman and Hassan, 2012).

6. CONCLUSION

Upon receiving the treatment of psycho spiritual therapy at the rehabilitation centers, the addicts are treated to become normal again. The psycho spiritual therapy that is based on Quran and Sunnah influences the ex-addicts to exercise the values of Islam in the management of the rehabilitation centers. Thus the role of the ex-addicts at the management level has garnered the most efficient outcome desired.

The involvement of former addicts in the treatment center's management has provided psychological values to them. They feel appreciated when they get the opportunity to contribute in the management team since they are always treated badly and being abandoned by the community. It is a great honor to them and they feel valued.

From the spiritual point of view, when a former addict is given the trust (*amanah*) and responsibility which involve the concept of reward and sin, they will feel more mature and responsible to contribute. Their contributions

are considered as good deeds and assist in the development of a better society. This makes the former addicts feel that they have become useful and devout human beings to the religion and society.

This situation causes some of the former addicts to stay longer in the treatment centers and intend to offer their services at the treatment centers. This is the power of psycho spiritual therapy that is used in several private treatment centers which at the same time highlights a form of Islamic management system in managing drug addiction treatment centers that are not available at conventional drug treatment centers.

Funding: The authors would like to thank Ministry of Higher Education (MoHE) and Research Management Center and Innovation (RMCi) of Universiti Sains Islam Malaysia (USIM) for the financial support, project code USIM/FRGS/FPQS/055002/51017.

Competing Interests: The authors declare that they have no competing interests.

Contributors/Acknowledgement: All authors contributed equally to the conception and design of the study.

REFERENCES

- Abbasi, A.S., K.U. Rehman and A. Bibi, 2010. Islamic management model. *African Journal of Business Management*, 4(9): 1873-1882.
- Abdullah, A. and J. Muhammad, 2013. Ethical values in islamic financial planning. *Journal of Management*, 38: 133-140.
- Ahmad, K., 1976. *Islam: Its meaning and message*. 2nd Edn., London: Islamic Council of Europe: The Islamic Foundation.
- Amin, M., A. Salaeh, M. Yahya, Z.I. Musa, A.M. Yusoff, N. Ibrahim, S.N.S. Hassan, R.A. Mohd, T. Islam and S. Abas, 2017. A literature review of spiritual psychotherapy using Quran recitation in the treatment of drug addiction. *Advanced Science Letters*, 23(5): 4865-4868. Available at: <https://doi.org/10.1166/asl.2017.8929>.
- Ariyanto, M.D., 2006. Psychotherapy with prayer (Psychotherapy with Prayer). *Suhuf*, 18(1): 3-26.
- Arsad, S., R. Ahmad, W.N.M. Fisol, R. Said and Y. Haji-Othman, 2015. Maqasid shariah in corporate social responsibility of Shari'ah compliant companies. *Research Journal of Finance and Accounting*, 6(6): 239-247.
- Bakar, M.S.A., W.F.A.W. Zakaria and K. Salleh, 2016. Factors of weaknesses in Islamic management and administration in Malaysia and steps to overcome. *Ilmi Journal*, 6: 89-104.
- Goodell, J. and S.J. Robinson, 2008. Through the glass darkly: New paradigms for counsellors courage, and spirituality in contemporary education. *Catholic Education: A Journal of Inquiry and Practice*, 25(3): 522-542.
- Istikhari, N., 2016. The dilemma of integration of Sufism and psychotherapy in the continuation of Islamization of psychology. *Il Anil Islam: Journal of Culture and Islamic Sciences*, 9(2): 301-327.
- Kamri, N.A., 2010. Implementation of Islamic ethics in organizations: Malaysian experience. *Proceedings of 2010 International Conference on Humanities, Historical and Social Sciences (CHSS 2010)*, Singapore.
- Khalid, M.Y., 2008. Psychospiritual therapy approach for drug addiction rehabilitation. *Journal of Anti-Drug Malaysian*, 3 & 4(7): 143-151.
- Larson, D.B., K.A. Sherrill, J.S. Lyons, F.C. Craigie, S.B. Thielman, M.A. Greenwold and S.S. Larson, 1992. Associations between dimensions of religious commitment and mental health reported in the *American Journal of Psychiatry and Archives of General Psychiatry: 1978-1989*. *American Journal of Psychiatry*, 149(4): 557-559. Available at: <https://doi.org/10.1176/ajp.149.4.557>.
- Mishra, S.K., E. Togneri, B. Tripathi and B. Trikamji, 2017. Spirituality and religiosity and its role in health and diseases. *Journal of Religion and Health*, 56(4): 1282-1301. Available at: <https://doi.org/10.1007/s10943-015-0100-z>.
- Mohiuddin, M.G. and M.M. Ahmed, 2016. Decision making in Islam: A study of superiority of shura (participative management) and examples from early era of Islam. *European Journal of Business and Management*, 8(4): 79-88.
- Muis, A.M.R.A., M.S. Alias, M. Kamaruding and M.Z. Mokhtar, 2018. Islamic perspective on human development management: A philosophical approach. *International Journal of Academic Research in Business and Social Sciences*, 8(4): 543-552. Available at: [10.6007/IJARBS/v8-i4/4031](https://doi.org/10.6007/IJARBS/v8-i4/4031).

- NADA, 2017. Drug Information 2016. Available from <https://www.adk.gov.my/wp-content/uploads/BUKU-STATISTIK-2016.pdf>.
- National Anti-Drugs Agency NADA, 2017. Drug Information 2016. Available from <https://www.adk.gov.my/wp-content/uploads/BUKU-STATISTIK-2016.pdf>.
- Othman, Z., N. Idris and M. Druis, 2015. Drug abuse as a security threat: Analyze the effectiveness of government programs in curbing the recruitment of drug addicts in Malaysia (An analysis of state-run programs to curb drug addict recruitment in Malaysia). *Malaysian Journal of Society and Space*, 11(3): 60-71.
- Özdashi, K. and O. Aytar, 2014. A content analysis on management and terms related with management in the Quran. *Eurasian Journal of Business and Economics*, 7(13): 157-172.
- Razak, A., M.K. Mokhtar and W.S. Wan Sulaiman, 2013. Islamic spiritual therapy is a model for managing depression disorders. *Journal of Da'wah Tabligh*, 14(1): 141-151.
- Rokhman, W. and A. Hassan, 2012. The effect of Islamic work ethic on organisational justice. *African Journal of Business Ethics*, 6(1): 25-29. Available at: 10.15249/6-1-6.
- Salaeh, A., M.Z.M. Zohdi Amin, N. Ibrahim and M. Yahya, 2016. Institution of pondok Anharul Ulum: Methodology of drug addict therapy based on prophetic hadith. In *Prophetic Tolerance on Diversity of Nation*. Nilai: Faculty of Quranic and Sunnah Studies.
- Sarif, S.M., A. Sarwar and Y. Ismail, 2015. The influence of tawhidic paradigm in managing firms for sustainable competitive advantage: A Malaysian case. *Asian Journal of Management Sciences*, 3(7): 15-24.
- Yaakub, U., 2012. Drug rehabilitation and moral collapse treatment. Pasir Putih: Baitul Taubah.
- Yusoff, Z. and K.F. Abdul, 2013. Concept of leader in Islam as objective of da'wah. *Journal of Usuluddin*, 38: 117-146.

Interview

- Tuan Guru Abdul Razak bin Mustafa, Pondok Institutions Anharul-U-Loom, Wednesday 17 July 2014, 8.00 a.m.
- Ustaz Abdul Karim bin Ahamad, Pondok Institutions Anharul-U-Loom, Tuesday 3 February 2015, 2.30 p.m.
- Ustaz Daud Khauden, Pondok Institutions Anharul-U-Loom, Tuesday 16 Julai 2014, 12.00 p.m.
- Ustaz Ismail bin Ibrahim, Pondok Institutions Anharul-U-Loom, Tuesday 15 July 2014, 8.00 a.m.
- Ustaz Usman bin Abdul Aziz, Pondok Institutions Anharul-U-Loom, Sunday 1 February 2015, 6.00 p.m.
-
- Ahmad Phakaruddin, Baitul Taubah, Wednesday 20 July 2016, 10.30 a.m.
- Madam Armila, Baitul Taubah, Thursday 21 July 2016, 11.00 a.m.
- Ustaz Zulhilmi, Baitul Taubah, Thursday 21 July 2016, 9.25 a.m.
- Ustaz Zulman, Baitul Taubah, Thursday 21 July 2016, 2.00 p.m.

Views and opinions expressed in this article are the views and opinions of the author(s), International Journal of Asian Social Science shall not be responsible or answerable for any loss, damage or liability etc. caused in relation to/arising out of the use of the content.