

REDUCED ADDICTION IN DRUGS ABUSERS UNDERGOING *DHIKR* AT PONPES INABAH XIX SURABAYA

Indriana Noor Istiqomah
Nurse Academy Lumajang
Lumajang, East Java

ABSTRAK

Akhir-akhir ini di berbagai pusat rehabilitasi penyalahguna narkoba muncul metode rehabilitasi berbasis agama Islam atau terapi Islami. Pondok Pesantren (Ponpes) Inabah XIX Surabaya merupakan salah satu tempat rehabilitasi narkoba yang menggunakan terapi islami berupa pelaksanaan dzikir. Sebagian besar penyalahguna narkoba yang direhabilitasi di tempat ini tidak mengalami kompulsi selama proses rehabilitasi, sehingga adiksi bisa menurun dan penyalahguna narkoba bisa keluar dari program rehabilitasi minimal dalam waktu 3 bulan. Tujuan penelitian ini adalah untuk membuktikan penurunan adiksi pada penyalahguna narkoba yang melakukan dzikir. Desain yang digunakan dalam penelitian ini adalah analitik observasional jenis time series. Populasi penelitian adalah semua penyalahguna narkoba di Ponpes Inabah XIX Surabaya yang memenuhi kriteria inklusi. Jumlah seluruh sampel sebanyak 9 orang. Data dikumpulkan melalui kuesioner dan pemeriksaan laboratorium. Data kemudian dianalisis menggunakan paired t-test, Wilcoxon signed ranks test, dan uji Spearman's rho dengan taraf signifikansi alpha 0.05. Hasil penelitian menunjukkan peningkatan signifikan kadar endorfin ($p=0.034$), dan penurunan adiksi ($p=0.046$), tetapi tidak terjadi penurunan persepsi responden ($p=0.317$). Hasil penelitian juga menunjukkan hubungan antara persepsi dengan kadar endorfin pada hari ke-40 ($p=0.003$). Sebagai kesimpulan, dzikir dapat menurunkan adiksi dan meningkatkan kadar endorfin.(FMI 2013;49:8-11)

Kata kunci: adiksi narkoba, penyalahguna narkoba, dzikir.

ABSTRACT

Lately at various rehabilitation centers rehabilitation of drug abusers appear method based Islam or Islamic therapy. Pondok Pesantren (Islamic Boarding School) XIX Inabah Surabaya is one of the drug rehabilitation therapy in the form of implementation of Islamic dhikr. Most of the drug abusers were rehabilitated at this place did not have compulsions during the rehabilitation process, so that the addiction can be decreased and drug abusers can get out of a rehabilitation program in a minimum of 3 months. The purpose of this study was to prove a decrease addiction to drug abusers who do dhikr. The design used in this study was an observational analytic types of time series. The study population was all drug abusers in Surabaya XIX Inabah Ponpes met the inclusion criteria. The total number of sample 9. Data were collected through questionnaires and laboratory tests. Data were analyzed using paired t-test, Wilcoxon signed ranks test, and Spearman's rho test with a significance level alpha 0:05. The results showed a significant increase in endorphin levels ($p = 0.034$), and decreased addiction ($p = 0.046$), but not a decline in the perception of respondents ($p = 0.317$). The results also showed the relationship between perception and endorphin levels at day 40 ($p = 0.003$). In conclusion, dhikr can decrease and increase levels of endorphin addiction.(FMI 2013;49:8-11)

Keywords: drug addiction, drug abusers, dzikir

Correspondence: Indriana Noor Istiqomah, Nurse Academy Lumajang, Lumajang, East Java, Indonesia

INTRODUCTION

Drug abuse and addiction has become one of the issues most important public health in recent years (Cirako lu OC & I in G 2005), and drug abuse in Indonesia has become increasingly serious. Many of the actions that have been taken by the government to reduce that number are ranging from prevention, treatment (detoxification) to recovery (rehabilitation). In curative and rehabilitative efforts, the government has sought to hold a rehabilitation center for drug addicts. The fact is that those who have completed detoxification will largely repeat the habit of using drugs because of a sense of longing (craving) always occurs on drugs. At a

symposium in 2007 World Psychiatric Association (WPA) express the importance of changes in the approach of the bio-psycho-social to the bio-psycho-social-spiritual, to gain optimum service and holistic, not only to the patient as an individual but also to the members of family (Hawari 2008)

The influence of religion on health has been revealed in several studies. Research Moore et al (1990) showed that medical students (Johns Hopkins School of Medicine) who do not have a religious commitment to four times greater risk of abuse and dependence involved liquor (Moore et al 1990). This finding was supported by research Hawari that adolescents with

weak levels of religiosity have a higher risk involved drug abuse (Hawari 2008).

Religious approach to drug abusers was able to suppress the recurrence rate. Research by Hawari, et al for three years (1997-1999) of the 2,400 drug addicts, who are hospitalized in four public hospitals in Jakarta, showed re-hospitalization rates (recurrence) of 293 patients (12.215%). Of the 293 patients, 20 (6.83%) diligent worship, 63 individuals (21.50%) is sometimes worshiped, and 210 people (71.67%) did not carry out religious worship (Hawari 2008). Research Avants, Warburton, and Margolin (2001 as cited in Hood Jr et al 2009) showed that the activity of the spiritual into a positive predictor for drug abusers to not use (abstinence) of heroin and cocaine. Piedmont (2004), as cited in Galanter (2007), evaluating that drug abusers who have been able to perform religious activities outpatient program within 8 weeks. The scientific facts show that there is a relationship between spirituality with recurrence or drug addiction.

Lately at various rehabilitation centers rehabilitation of drug abusers appear method based Islam or Islamic therapy. *Pondok Pesantren* (Islamic Boarding School) XIX Inabah Surabaya is one of the drug rehabilitation therapy in the form of implementation of Islamic *dhikr*. Rehabilitated drug abusers in this place most do not experience the desire to seek drug (compulsions) during the rehabilitation process, so that the addiction can be reduced and abusers have been able to get out of the rehabilitation program of at least three months. This phenomenon proves that *dhikr* can reduce drug addiction. However, to date the decline of addiction to drug abusers who do *dhikr* can not be explained.

MATERIALS AND METHODS

Type of observational analytic study is to determine the type of time series changes in the levels of endorphins and addiction status of drug abusers who do *dhikr*. In this study, observations were made on the 40th day and the 56th execution of *dhikr*. The population of this study are drug abusers who do *dhikr* in Ponpes Inabah XIX Surabaya. Sampling used purposive sampling technique. Number of samples 9 drug abusers who meet the following inclusion criteria: male students, entered boarding school for drug charges, is not mentally ill, and willing to be a study respondents. Endorphins are

examined through the serum by ELISA (enzymes linked immunosorbent assay). Blood samples were taken the morning of the execution of *dhikr* 20-30 minutes after the Duha prayer, between the hours of 09:00 to 10:00. Drug addiction was measured using the “Addiction Severity Index” (ASI) of McLelland.

On the 40th day remembrance implementation, conducted interviews with respondents to the questionnaire about the status of addiction guide respondents, and performed venous blood sampling for measurement of endorphins. Blood sampling was performed by laboratory personnel. After that, the respondents continued series of *dhikr* therapeutic boarding school. On day 56, measured the status of addiction, as well as respondents blood was taken back to measured levels of endorphins. Analysis of data used inferential statistics using SPSS for windows v 17 to unveil standard deviation and the mean (mean) of the variable. Further statistical analysis using a paired t-test to determine changes in the levels of endorphins, as well as the Wilcoxon signed ranks test for the state addiction.

RESULTS

Table 1. Examination of data on respondents in Ponpes endorphins Inabah XIX Surabaya

Respondents	Endorphin day 40	Endorfin day 56
1	70	185
2	55	58
3	100	115
4	78	74
5	115	180
6	79	215
7	75	115
8	69	155
9	98	72
Minimum	55	58
Maximum	115	215
Mean	82.11	129.889
Std. Deviation	18.658	56.468

An increase in the average value of endorphin levels was between day 40 and day 56 (Table 1). To determine the significance of changes in the levels of endorphins, paired t-test test (normality test results of one sample Kolmogorov-Smirnov test = 0.713 and 0.952), with results as shown in Table 2.

Table 2. The results of paired samples t-test respondents endorphin levels on days 40 and 56 in Surabaya XIX Inabah Ponpes

		Paired Differences					t	df	Sig. (2-tailed)
		Mean	Std. Deviation	Std. Error	95% Confidence Interval of the Difference				
					Lower	Upper			
Pair 1	Endorphin1 - Endorphin2	-47.778	56.262	18.754	-91.025	-4.531	-2.548	8	.034

Table 3. Addiction Status Measurement results on respondents in Surabaya XIX Inabah Ponpes

		Value Label	Day 40	Day 56
Addiction	1	No addiction	1	2
	2	Low addiction	5	7
	3	Moderate addiction	3	0
	4	High addiction	0	0
	5	Very high addiction	0	0

To determine the significance of changes in the perception of respondents, conducted Wilcoxon signed ranks test, with the following results :

Table 4. Wilcoxon signed ranks test results addiction respondents on days 40 and 56 in Surabaya Ponpes Inabah XIX March- May 2011.

	Addiction2 - Addiction1
Z	-2.000 ^a
Asymp. Sig. (2-tailed)	.046

a. Based on positive ranks.

b. Wilcoxon Signed Ranks Test

From the table above, note that the significance of the measurement results in the addiction status 2 times observation is 0.046 (p = 0.046) or p < 0.05, which means a decline of addiction significantly between day 40 and day 56.

DISCUSSION

The results showed a significant increase in the levels of endorphins respondents in the two observation times. These results corroborate the statement of Ibrahim B. Syed (2001) about the results of the research of Herbert Benson of Harvard University which showed that prayer, reading the Qur'an, and the remembrance of Allah (*dhikr*) will cause a "relaxation response", which will cause a drop in blood pressure, decreased oxygen

consumption, decreased heart rate and breathing. This gives rise to a state of relaxation peace of mind that will trigger the release of serotonin, enkephalin, beta-endorphins and other substances into the circulation.

In this study a series of *dhikr* therapy begins with repentance bath and ablution. According to the "Law of Baruch and Hydrotherapy", by Simon Baruch (1840-1921), the water has a sedative if the water temperature is the same as the temperature of the skin, whereas if the water temperature is higher or lower would provide a stimulant effect. Hydrotherapy is a treatment that utilizes water to the scientific benefits of eliminating fatigue and eliminate tension, cools and stimulates the body to constrict the capillaries, stimulates the cardiovascular system, relaxes all the muscles of the body and relaxes the tissues and the effect on the capillaries in the skin, this is because a lot of blood from the tissues to be pulled into the skin (Effendy 1987 in Kardjono 2009). Almost all survey respondents stated that if at any time experienced a high desire to consume drugs (craving), they will take a bath to get rid of that desire. Thus, indirectly, the respondent has felt and utilize stimulant and sedative effects of the bath.

The second part of the therapy is the *dhikr* prayer enforcement. Aspects of quality in prayer is the key factor in the healing of disease. Aspect is reflected in the quality of one's faith and concentration in prayer. A special ' attitude is a cognitive activity involving strong powers of concentration to God. According to M. `Uthman Najati (2000) qualified prayer is a very important therapeutic activity in relieving nervous tension and decrease anxiety suffered by a person. Circumstances calm and peaceful soul generated by prayers could persist for some time after the prayer is done. *Dhikr* in the study was conducted by the upward movement of the head, then to the right and to the left. All this is done with pressure or a strong beat (*dharban*) into the body to be felt into the spirit or soul of the person who did. This movement done repeatedly, as much as possible, so as to form what is called the

magical power of repetition. This is done for 20-30 minutes, so that the movements are performed is also equivalent to the exercise, which will increase VO₂ maximum, thus increasing the concentration of beta-endorphin. Measurement of endorphins in the study carried out during the implementation of remembrance lasts 20 minutes to a maximum of 15 minutes after the *dhikr* that is held between the hours of 09:15 to 09:45. Most researchers found that moderate intensity exercise at least 20-30 minutes produces an increase in blood endorphin highs. Ironically, if subjects exercise until exhaustion, endorphin levels drop dramatically (Bailey & Bishop 1989).

Moreover, *dhikr* is done by the respondents is to utter the phrase *La ilaha illallah*. This sentence contains seven letters *jahr*, which should be pronounced loudly, and the resulting air out of the lungs through the mouth much more than other sentences *dhikr*, such *astaghfirullah* (four letters *jahr*), *Allahu akbar* (three letters *jahr*), *subhaanallah* (two letter *jahr*), and *Alhamdulillah* (two letters *jahr*). Thus, from the study of the science of recitation, to *dhikr* this sentence correctly will release more CO₂, so the CO₂ levels in the brain on a regular basis will decrease (Saleh 2010). Chemically this resulted in vasoconstriction moment, and decreases the amount of blood flow to the brain tissue, resulting in decreased levels of O₂ and glucose. This will bring up the body's reaction to obtain large amounts of oxygen is evaporated. At the time of yawning, sucking occurs 80 percent oxygen supplied to the brain that the relative lack of oxygen. Oxygen supply is big enough it will revitalize the whole brain, including the release of serotonin (Bear et al 2006 cited in Saleh 2010). With supramaximal intensity of 90% VO₂max, substantially increased the concentration of beta-endorphin (Virus 2004 cited in Siswantoyo 2007).

The results showed a decrease in the status of the respondent addiction is becoming a mild level. This supports previous studies of Kendler et al (1997) which showed that religious activity has a negative correlation to drug use. With increased levels of endorphins during *dhikr*, the natural morphine in the body becomes normal, and exogenous opiates (drugs) are no longer needed, resulting in abstinence (conditions do not use drugs) that will reduce drug addiction. In terms of improvement of the physical condition, cortisol experiencing stabilizing due to the implementation of correct and regular *dhikr* will positively influence the

immune system, resulting in improved physical condition.

CONCLUSION

Dhikr increase the secretion of endorphins, which function as endogenous opiates. Increased levels of endorphins will make natural morphine in the body becomes normal, and exogenous opiates (drugs) not needed anymore, so there will be a decrease in drug addiction.

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