

EXPLORING THE EFFECTIVENESS OF *TAWHEED*-
BASED PROGRAMMES FOR REHABILITATING DRUG
ADDICTS IN MADRASAH KHAIRUL INSAN,
TERENGGANU

BY

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A dissertation submitted in fulfilment of the requirement for
the degree of Master of Education

Kulliyyah of Education
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MARCH 2021

ABSTRACT

This research sought to explore the effectiveness of *tawheed*-based programmes to rehabilitate drugs addicts in Madrasah Khairul Insan (MKI) which is located at Kampung Jenagor, Hulu Terengganu. Another primary focus of this study was to identify the perceived achievement attained by this centre, apart from determining the challenges it faced. Additionally, the study aimed to assess the relevance of implementing MKI's programme to other centres around Malaysia. A total of six respondents (two management members and four residents of the centre, all male) were drawn by using purposive sampling. The interview was developed as an instrument to collect data. The findings indicated the effectiveness of the programme which has been run in MKI for almost 25 years.



خلاصة البحث

يهدف هذا البحث لاكتشاف فعالية البرنامج المعتمد على التوحيد لإعادة تأهيل مدمني المخدرات في مدرسة خير الإنسان (MKI) التي تقع في جيناغور، هولو ترينغانو. وكذلك من المرتكزات الأساسية للبحث هو التعرف على الإنجاز الملموس الذي حققه هذا المركز، بإستثناء تحديد الصعوبات التي تواجهها المدرسة. بالإضافة إلى ذلك تهدف هذه الدراسة إلى تقييم مدى صلة تطبيق برنامج مدرسة خير الإنسان بالمراكز الأخرى في ماليزيا. والمستجوبون عددهم ستة (اثنان من أعضاء الإدارة وأربعة من المقيمين في المركز)، تم تحديدهم عن طريق العينة الهادفة. وتم جمع البيانات عن طريق المقابلة. وأشارت النتائج إلى فعالية البرنامج الذي يطبق في مدرسة خير الإنسان لمدة تقارب 25 سنة.

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I certify that I have supervised and read this study and that in my opinion, it conforms to acceptable standards of scholarly presentation and is fully adequate, in scope and quality, as a dissertation for the degree of Master of Education.

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Supervisor

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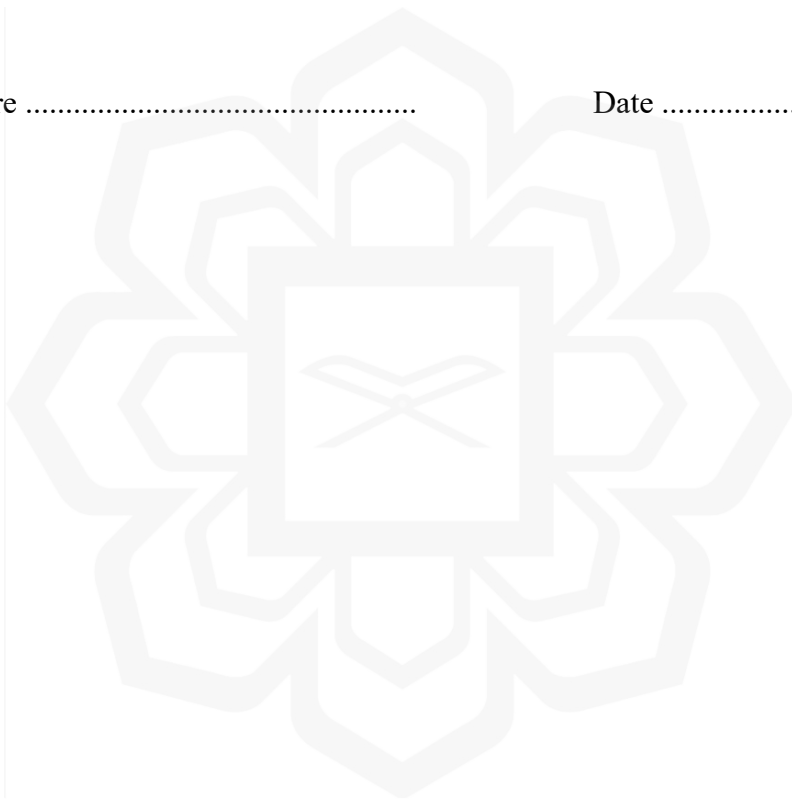
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ACKNOWLEDGEMENTS

In the name of Allah, the Most Gracious and the Most Merciful. Alhamdulillah, all praise to Allah for the strengths and His blessing in completing this thesis. Firstly, it is my utmost pleasure to dedicate this work to my dear family especially my parents, Nazir bin Ghani and Hanizan bt Selamat, who granted me the gift of their unwavering belief in my ability to accomplish this goal. Thank you for your support and patience.

Special appreciation and thanks go to my supervisor, Asst. Prof. Dr. Tahraoui Ramdane, for his supervision and constant support for this thesis. His invaluable help of constructive comments and suggestions throughout the dissertation work have contributed to the success of this research.

I would like to express my appreciation to the Dean, Kulliyyah of Education, Prof. Dr. Ainol Madziah bt Zubairi and also to the Deputy Dean, Assoc. Prof. Dr. Suhailah Hussien for their support and help towards my postgraduate affairs.

Finally, I acknowledge my beloved friend, Kak Addawiah, and all the residents and management members of Madrasah Khairul Insan, especially Tun Ali and Abang Dol, for their kindness and support during my work progress. *Terima Kasih.*

Nurul Nazirah binti Nazir, March 2020

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CHAPTER ONE

INTRODUCTION

1.1 BACKGROUND OF THE STUDY

Drug addiction is becoming increasingly serious in Malaysia due to the growing number of addicts among youths. As such, the Malaysian government is taking a more active role to tackle the problem of drug abuse in the country. Hence, several initiatives have been introduced to curb this problem. In fact, drug addiction is not only seen as a local problem in Malaysia, but every country around the world also experience aspects related to drug addiction in one way or another. However, despite numerous attempts, drug abuse is steadily increasing from year to year as a viable solution is yet to be found.

In 1952, the Malaysian government took the first step in fighting drugs by enforcing the Dangerous Drugs Act. Years after, in 1983, drug was declared the 'Number One National Enemy' due to the increasingly tedious drug problem that poses a threat to national security. *One Stop Centre* was established as a treatment and rehabilitation centre in the same year.

Twenty-one years following the said declaration, a governmental body called the National Anti-Drugs Agency (NADA) was established in 2004. The primary function of NADA is to prevent, detect, resist, arrest, enforce, and investigate persons involved in drug abuse, thereby providing treatment and rehabilitation to them. Later, the rehabilitation centre was re-branded PUSPEN (*Pusat Pemulihan Penagihan Narkotik*, or Narcotics Addiction Rehabilitation Centre), focusing on services to community, such as providing rehabilitation services to individuals who are victim of drug abuse, giving counselling, and treatment. Some of the programmes include

institutional recovery, community recovery, vocational programmes and training, education, and public awareness. Year after year, various institutions in Malaysia were set up to restore and treat drug abuse either by government, non-governmental, or private organisations. The approaches of rehabilitation were many, and were either based on modern, traditional, or religious/spiritual treatments.

It is unfortunate to note that despite all these efforts, the data collected by NADA (2017) shows that there is still an increasingly big numbers of new and relapse addicts' cases throughout 2015-2017 (i.e. 61,652 new addicts, and 21,782 relapsed addicts). This shows that the current methods of fighting drug addictions could not solve the problem of drug addiction entirely, and that a thorough review of those methods is required. Cases of relapse among drug addicts prove the fact that the ongoing rehabilitation process is far from satisfying. Therefore, apart from the external recovery programmes executed by various organisations in Malaysia, the spiritual part of the rehabilitation process should be taken seriously. This is because religion could also be one of the protective shields that facilitate positive outcomes by preventing individuals from engaging in addictive substance.

Studies have confirmed that religion can inhibit and prevent drug addiction. A research conducted by Dalgarrondo, Soldera, Rodrigues, Filho and Silva (2004) found that religion plays a major role in ensuring the lives of its believers are on the right track. The failure of a person to strengthen his/her religious beliefs is one of the factors for drug abuse today. Hence, religious education could be very effective in preventing drug abuse and drug addiction (Dalgarrondo et al., 2004; Sanchez & Nappo, 2008). This study therefore concentrates on a *tawheed*-based programme that has been running at a rehabilitation centre and the way to curb drug intake post-rehabilitation. Hence, the study will only focus on Madrasah Khairul Insan in

Terengganu Darul Iman, a drug rehabilitation centre that adopts and implement a combination of physical, spiritual, and religious elements as an approach.

1.2 STATEMENT OF PROBLEM

The number of drug addicts in Malaysia has been increasing every year from 20,887 in 2013 to 30,844 in 2016 (NADA, 2018). Drug addiction and drug abuse are among the main problems that have a negative impact on human life around the world including Malaysia. Furthermore, drug addiction recovery requires long-term rehabilitation programmes because drug addiction remains with the victim for a very long time.

Statistics have shown that among the races that constitute the multi-ethnic Malaysia, most drug addicts are Muslim-Malays (Sudirman, 2009). Based on the report from NADA (2017), 80.84% or a total of 20,956 out of 25,922 addicts in Malaysia were Malays. Terengganu is not an exception in this issue as the research took place at Terengganu. Statistics by NADA showed that in 2016, a total of 1,445 were new addicts, while 231 were recurring or relapse addicts in Terengganu. This number further increased in 2017 where a total of 2,044 individuals were involved in drugs, in which 1,634 were new addicts and 410 were relapse addicts (NADA, 2017). Hence, various efforts have been made by the government of Malaysia to combat the alarming widespread of drug addiction in the country. However, these efforts failed to curb the problem. Former Deputy Prime Minister, Datuk Seri Dr Ahmad Zahid Hamidi said in the 2017 Annual General Assembly for Preventing Drugs Malaysia Society (*Persatuan Mencegah Dadah Malaysia* or PEMADAM), that it should be acknowledged that the effort to tackle the problem over the years have failed, hence further efforts are required. According to him, the responsibility should not simply be

placed on the shoulders of the federal government, but it is necessary for all state governments and private agencies to cooperate (Babulal & Fahmi, 2018; Idris, 2017; Mohd & Ilman, 2017).

The approaches that have been used throughout the years to combat drug addiction have met a dead end because of their ineffectiveness. Malaysia's newly resigned Deputy Prime Minister Datuk Seri Wan Azizah Ismail reported that the total number of drug addiction cases has reached over 25,000 (Fahmy, 2018; Leong, 2018). Approaches such as Methadone Maintenance Therapy, Psycho-education Therapy, Psycho-social Therapy, Expressive Arts Therapy and behaviour modification seemed to have failed to curb this harmful practice.

Therefore, the inclusion of an Islamic therapy or Islamic programme into the existing educational curriculum in rehabilitation centres can provide remedies to this problem among addicts especially Muslims. Most rehabilitation centres in Malaysia tend to adopt western approaches in fighting drug addiction. These approaches have yet to solve the problem of drug addiction from the root. Therefore, it will be a useful attempt to explore other alternatives including the Islamic or *tawheedic* approach.

Madrasah Khairul Insan (MKI), Jenagor which is located at a rural area in the state of Terengganu, adopts the spiritual and religious approach in its efforts to combat the problem of drug addiction among Muslims in Malaysia. All the modules used here have been provided by the founders of the centre itself, Zulkifle Ismail.

1.3 OBJECTIVES OF THE STUDY

The general aim of this study is to explore the effectiveness of a *tawheed*-based therapy programme to assist, guide, and motivate drug addicts to rid of their addiction from the perspective of the management members of MKI as well as the perspective

of its residents who have spent three years or more in the centre. In particular, this study is conducted to achieve the following objectives:

- i. To examine the effectiveness of an existing *tawheed*-based programme in Madrasah Khairul Insan (MKI) in rehabilitating addicts.
- ii. To identify the achievements attained by the *tawheed*-based programme in MKI from management members and residents' perspective.
- iii. To highlight the challenges faced in the implementation of the *tawheed*-based programme in MKI.
- iv. To explore the possibility of implementing the *tawheed*-based programme in MKI to other rehabilitation centres in Malaysia.

1.4 RESEARCH QUESTIONS

To investigate the problem of the study, the following questions were asked:

- i. How effective is the existing *tawheed*-based programme implemented in MKI?
- ii. What are the major achievements attained by the *tawheed*-based programme that has been implemented in MKI?
- iii. What are the main challenges facing the current *tawheed*-based programme in MKI?
- iv. Could the existing *tawheed*-based programme be implemented in other rehabilitation centres in Malaysia?

1.5 SIGNIFICANCE OF STUDY

It is expected that the data analysis made in this research will contribute to the benefit of some groups of society. The study assumes that an Islamic alternative for the healing process of drug addiction based on the concept of *tawheed* could play an effective role in solving problems related to drug addiction.

The significance of this research can be divided into two categories, theoretical and practical:

Theoretical

- a) Future Researchers: The outcome of the current research may be used as reference to conduct further researches in the future.

Practical

- a) Madrasah Khairul Insan: The discussions and improvements as a result of this study can provide great benefits to MKI in enhancing the programme in the future.
- b) Centres: The result will provide the centres throughout Malaysia with some knowledge on approaches and programmes conducted in this centre or *madrasah* which can either be adapted or adopted to their existing programmes in assisting drug addicts especially among Muslims.
- c) Community: This study may also provide useful insights about MKI's programmes for drug rehabilitation to parents and schools. Through the information which this study provides, they can understand the reasons and factors which contribute to the addiction.

- d) Government: Besides, this study can provide useful benefits to the government in planning and improving existing programmes at other rehabilitation centres under its supervision.

1.6 DELIMITATIONS OF STUDY

The study is a qualitative research in which the interview was used as a means for data collection. Therefore, it has some limitations, as follow:

- a) The research only focuses on the state of Terengganu in east-coast Malaysia.
- b) This study is also conducted and limited to the management members and drug addicts of Madrasah Khairul Insan (MKI) who have executed and received the programme.
- c) This study is qualitative. Hence, it may be difficult to generalise the findings

1.7 DEFINITION OF TERMS

The key terms employed in this study are defined as follow:

Effectiveness

In this study, effectiveness is defined as the ability to be successful and produce the intended results and achieving what is wanted in a particular programme that has been implemented.

***Tawheed*-based programme**

It is a holistic programme that emphasises three types of *tawheed* (*rububiyyah*, *uluhiyyah* and *asma' wassifat*) and includes the methods of Islamic therapy, spiritual treatment, and psycho-spiritual therapy.

Drug addiction

Addiction is defined as a chronic, relapsing brain disease that is characterised by compulsive drug seeking and use, despite harmful consequences. It is considered as a brain disease because drugs change the brain structure and how it works. These brain changes can be long-lasting, and can lead to the harmful behaviours seen in people who abuse drugs.

Rehabilitation centres

There are two types of rehabilitation centre in Malaysia. One type is those run by the Government, and the other type is private drug rehabilitation centres which are registered under section 16 of the Drug Dependents (Treatment and Rehabilitation) Act 1983 to implement treatment and rehabilitation programmes and activities to drug addicts and persons with drug-related issues in or out of the premises.

1.8 CHAPTER SUMMARY

This chapter has provided an exposure to readers on the direction of the research. It begins with the background of the study and further describes the *tawheed*-based programme for drug addicts in Madrasah Khairul Insan, Terengganu. This is followed by the research objectives, research questions, significance of the study, and the study's limitations.

CHAPTER TWO

LITERATURE REVIEW

2.1 INTRODUCTION

This chapter is a review of available literature on the topic under investigation, focusing on the most relevant and related literatures available. There is a healthy volume of research which have been conducted on drugs addict treatment programmes in Malaysia. In essence, this chapter serves to discuss the scholarly investigations and major findings on the matter, primarily to identify the literature gaps and other unsolved related issues. The reviewed literature is divided according to several sub-themes.

2.2 HUMAN NATURE (*FITRAH*) IN ISLAM

Human beings are Allah's most perfect creation. He granted them various advantages. As mentioned in the Quran, "*We create man in the finest state*" (At-Tin: 4). From this verse, it could be understood that Allah has blessed human beings with several abilities such as the ability of thinking and identifying right and wrong, the power of contemplation, and even the power of creating and advancing technology. According to Islam, human beings embody both positive and negative aspects in their lives and further have free will. Their free will influence their developmental inclination towards either positivity or negativity.

In his book, '*Filsafat Pendidikan Islam; Sebuah Gagasan Membangun Pendidikan Islam*,' Abd. Aziz (2009) states that human nature or *fitrah* is a human potential that can be used for life in the world. With all the potentials given by Allah, humans are able to adapt to the various problems that come along their way. Humans

are created as the most perfect creature because they naturally have different dimensions than other creatures such as angels, demons, animals, and plants. Muliya (2016) provisions among the aspects of human nature which include *jismiyyah* (bodily), *nafsiyyah* (spirituality; faculties which include mind, heart and lust), and the dimension of *ruhiyyah* in the form of spirit. From these dimensions, humans acquire creativity as well as the sense and willingness to develop all the potentials for the benefit of all beings on earth. Furthermore, human nature is the condition of human creation that has the tendency to accept the truth (Pransiska, 2017). Naturally, human beings tend to seek and accept the truth even if they only admit it deep in their heart. People may discover the truth, but because of some external factors they turn away from it. *Fitrah* is also mentioned as the ability that has been inculcated in human beings to know more about Allah (*ma'rifatullah*). In the Holy Quran, Allah says: “*So direct your face toward the religion, inclining to truth. (Adhere to) the fitrah of Allah upon which He has created (all) people. No change should there be in the creation of Allah.*” (Ar-Rum: 30).

There are three important terms for understanding human nature, such as *qalb*, *nafs* and *fuad*. *Qalb* (heart) and *fuad* (brain) are used in the Quran for higher mental functions. *Nafs*, on the other hand, means self, psyche, soul or person. From an Islamic perspective, human *nafs* can be expressed in various manners (Fathiyah & Asmawati, 2016). They include the following:

- a) *Nafs Ammara* (The commanding self): This self represents the negative drives in man. This prompts man to worldly or immoral aims. *Nafs ammara* is an appetite described as the soul that constantly drives evil things. The temptations and trials of life cause the individual to be bound in sin to the point that he/she is far from Allah s.w.t. The nature of the individual's self is

deeply embedded in the evil that is done. It makes one's heart murky and harden. However, the said heart can be cleaned and cleansed by exercising self-reflection (Muhammad Hasan, 2012).

- b) *Nafs Lawwama* (The self-reproaching self): This is a divine element in man which fights back evil tendency and prompts toward good. *Nafs lawwama* as explained by Muhammad Hasan (2012) is a habit of examining and reflecting on oneself; trying to figure out what has been done in life. When the individual realises the bad things which he/she has done, he/she will feel sad, disappointed, self-deprecating, and guilty.
- c) *Nafs al-Mutmainna* (The perfectly contented and satisfied soul, wholly at peace with itself, the tranquil soul). It refers to the state of the self when struggle in it ceases and harmony prevails (Abu Hamid, 1998). *Nafs al-mutmainna* refers to the state of a calm soul because of the virtues an individual possesses such as kindness, gratefulness, and patience. Individuals with a calm soul are very cautious in their lives because they are afraid of Allah's wrath and punishment (Muhammad Hasan, 2012).

Although human beings have inborn tendencies for good and evil, environmental or external factors can also influence their behaviour. Ultimately, the decisive role is played by people's own inner preference and choice. However, *nafs* has its own desires that can cause various diseases (Fathiyah & Asmawati, 2016), especially if it is not well guided by the Quran and Sunnah. Among the illnesses of *nafs* are anger, arrogance, pride, and longevity (Said Hawwa, 2012). This can lead a person to countless harm such as drug abuse and drug addiction. The present research will show how a *tahweed*-based programme can actually restore the violated *fitrah* of

human beings. As mentioned in the Quran, “*And (by) the soul and He who proportioned it. And inspired it (with discernment of) its wickedness and its righteousness, He has succeeded who purifies it, and he has failed who instils it (with corruption).*” (Al-Shams: 7-10).

2.3 RELATIONSHIP BETWEEN THE CONCEPTS OF *TAWHEED* AND DRUG ADDICTION REHABILITATION PROCESS

Tawheed, in terms of language, means “unification” (making something one) or “asserting oneness”. It comes from the Arabic verb *wahhada* which itself means to unite or unify (Zulkifli, 2014). However, when the term *tawheed* is used in reference to Allah, it means asserting and maintaining Allah’s absolute oneness in all of man’s actions which directly or indirectly relate to Him. The word *tawheed* illustrates the tradition of an important statement of faith that describes a person’s worship and willingness to acknowledge that ‘*There is no God worshiped except Allah*’. He also promises heaven to those who choose to end his life with this word. As stated in a hadith reported by Anas, “*Whosoever will meet Allah without associating anything in worship with Him will go to Paradise.*” (Sahih Al-Bukhari, Book 3, Hadith 71).

Al-Ash’ari, a famous Muslim scholar wrote in his commentary on *aqidah of ashāb al-hadīth and ahl al-sunnah*, “Allah is the Almighty One God (*wahid*), Single (*fard*), and Absolute (*shamad*). There is no God besides Him” (Muhammad Muhy, 1990). The meaning of *tawheed* (monotheism) according to al-Ash’ari was further elaborated by Ibn Furak, a *hadith* scholar from the Shafi’e madzhab in 10th century (died in 406 AH /1015 CE). He summarised al-Ash’ari’s view by stating that the meaning of *wahid* and *ahad* is a solitary meaning of a denial of equality in the divine acts and nature (Muhammad Imdad, 2019).

The question here is how far this word can lead a person to heaven. Is it enough to say it without any specific understanding and practice? Ismā'īl Rājī al Fārūqī (1992) mentioned *tawheed* in his book *'Al Tawhīd: Its Implications for Thought and Life'* as the core of religious experience which includes the *shahadah* or confession of Islamic faith. He asserted that by testifying that “*There is no God but Allah*”, the word ‘*Allah*’ occupies the central position in every Muslim place, action, and thought. The presence of God fills the Muslim consciousness at all times. The concept of *tawheed* is a key concept that is the basis of all aspects of Muslim life, and as a foundation of faith emphasised in Islam. The core concept which spreads through all aspects of life is to be a Muslim who believes in the Oneness of God. As mentioned in Quran, “*Say, He is Allah, (who is) One*” (Al-Ikhlās: 1). This shows that putting God at the forefront of every movement and behaviour will make one a good Muslim and to not break His commandments.

On the other hand, in the case of most Muslim drug addicts, God ceased to be at the centre of their lives as they involve themselves in acts prohibited by God. Drug prohibition by Muslim scholars is not a mere ban as drugs can prevent a person from obeying God’s commandments. Therefore, even though there are no specific laws from the Quran and the Sunnah regarding the legal ruling on drugs, Muslim scholars have reached an agreement through *ijma* (the agreement of the *mujtahidun*) and *qias* (analogy) (Sabir, Fadzli & Muhammad, 2014).

According to Dr Muhammad Nai’m Yassin in his book *'Al-Iman; Its Pillars, True Meaning, Nullification'*, *tawheed* is to believe in Allah that He is the Lord, Creator and Master of everything and that He alone is worthy of all forms of worship. He argued that belief in Allah requires recognition of the Oneness of His lordship, godhead, names, and attribute. According to *Ahl al-Sunnah* (followers of Prophetic