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RELATIONSHIP BETWEEN RELIGIOSITY AND RISKY BEHAVIOURS OF TAKING DRUGS AMONG YOUTH

Hubungan di antara Penghayatan Agama dengan Tingkah Laku Berisiko Mengambil Dadah dalam Kalangan Belia

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Abstract

Drug addiction is a phenomenon that constantly threatens the nation. The threat to youth is particularly worrying as these youths are expected to pursue future development of our country. At the same time, for young Muslims, they are increasingly abandoning the practice of Islam that can clearly guide one's actions in everyday life. This study aims to look at the relationship between religiosity and risky behaviour of taking drugs among youth. The findings of this correlational study are presented in descriptive and inferential. 127 students were selected in this study. The Religiosity and Personality Index (MRPI) and the Drug Abuse Screening Test (DAST-20) had been used as the instruments of the study. Cronbach's Alpha for the whole of the MRPI Islamic Worldview Scale, MRPI Religious Personality Scale and DAST-20 are 0.697 (19 items), 0.931 (27 items) and 0.690 (20 items) respectively. The data obtained were analysed using the Statistical Package for Social Science (SPSS20). The findings show that the Islamic Worldview of MRPI is at a moderate level (51.2%), Religious Personality of MRPI is at a high level (63.8%), while DAST-20 is at the level of case exploration (51.2%). Finally, implications of the study and suggestions for further research and contributions were also discussed.

Keywords: religiosity, risky behaviour, drug, youth.

Abstrak

Penagihan dadah adalah suatu fenomena yang secara berterusan memberikan ancaman kepada negara. Ancaman kepada golongan muda amatlah membimbangkan kerana golongan muda inilah yang diharapkan untuk meneruskan pembangunan negara kita pada masa hadapan. Pada masa yang sama, bagi golongan muda Muslim, mereka semakin meninggalkan amalan ajaran Islam walaupun Islam telah memberikan panduan yang jelas tentang tindak tanduk seseorang di dalam kehidupan seharian. Kajian ini melihat hubungan antara penghayatan agama dengan tingkah laku berisiko mengambil dadah dalam kalangan belia. Hasil dapatan kajian korelasi ini dikemukakan secara deskriptif dan inferensi. Seramai 127 orang pelajar telah dipilih sebagai responden. *Muslim Religiosity and Personality Index* (MRPI) dan *Drug Abuse Screening Test* (DAST-20) telah digunakan sebagai instrumen kajian. Pekali Alfa Cronbach bagi keseluruhan *MRPI Islamic Worldview Scale*, *MRPI Religious Personality Scale* dan DAST-20 masing-masing adalah 0.697 (19 item), 0.931 (27 item) dan 0.690 (20 item). Data yang diperolehi dianalisis dengan menggunakan perisian *Statistical Package for Social Science* (SPSS20). Dapatan kajian menunjukkan bahawa *Islamic Worldview* adalah pada tahap yang sederhana (51.2%), *Religious Personality* adalah pada tahap yang tinggi (63.8%) manakala DAST-20 pada tahap tujuan penerokaan kes (51.2%). Beberapa implikasi kajian dan cadangan untuk kajian lanjutan serta sumbangan kajian telah dikemukakan di dalam kajian ini.

Kata kunci: penghayatan agama, tingkah laku berisiko, dadah, belia.

INTRODUCTION

Drug addiction today is widespread in the country especially to youths as early as teens. It is alarming as today's youth is a country asset that is expected to continue to develop the nation in the future (Norlizah, 2008). The expansion of addiction among youths has worsened the society in general and the country in particular that the government decided to act to get it under control. On February 19, 1983, the Prime Minister at that time, Dr. Mahathir bin Mohamad had made a declaration that the drug was the number one enemy of the nation and it remains so until today through the statement by Deputy Home Minister Datuk Dr. Wan Junaidi Tuanku Jaafar on April 4, 2015. Utusan Malaysia on March 20, 2006 reported that a million youths in the country were involved with drug abuse. This phenomenon is very disturbing and if it is not contained, it will get worse.

Today's youths are in a world full of challenges. Young people who are in the early stages of self-reliance and seeking their own identity may be attracted to drugs (UNICEF Malaysia Communications Division, 2007). It requires mental and physical strength to address the challenges ahead. Apart from the threat of drug

addiction amongst them, life and the surrounding situations can also lead to other threats such as free association, gender disorder and other social problems that relate so much to the lack of religiosity in a person, especially young Malays.

The fragility of the identity of young people in their involvement in social phenomena as a result of the lack of religiosity has also been significant since recent times. Young people could be easily influenced by unhealthy practices which could endanger them. The lack in this aspect of religiosity are that many young people are plunging into social problems including drug addiction. Robiah (2001) states that the most superior energy of a person is a religious belief that could prevent and oppose negative elements which could control him emotionally and mentally. Man is Allah's best creation and is born into this world as caliph and commanded to devote himself to Allah SWT as His words in Quran says;

'And He taught Adam the names - all of them. Then He showed them to the angels and said: "Inform Me the names of these, if you are truthful."' (Al-Baqarah 2:31)

'We have certainly created man in the best of stature.' (At-Tin 95: 4)

'And I did not create jinn and mankind except to worship Me' (Adh-Dhariyat 51:56)

RELIGIOSITY

Religiosity in terms of language comes from the Arabic word '*hayat*' which means life. The verb '*menghayati*' means to experience and feel inwardly or absorbed in the soul (Zulkifli & Nor Salimah, 2006) while the word religion (*agama*) is a Sanskrit word that combines 'a' meaning no and 'gamma' which means stirring. The combination gives the purpose of the rules that are not messed up (Zulkifli & Nor Salimah, 2006). Based on these definitions, it can be concluded that a person who is religious is a human who has outer and inner peace (Lubis, 1982).

In this study, religiosity means to practice the outer and inner Islamic teachings in daily life and to avoid doing something that is contrary to the religion of Islam. In the context of religiosity in Malaysia, the Islamic religion itself was set up as federal official religion in accordance with Article 3 (1) of the Federal Constitution (2018). Therefore, Islam is protected by the Constitution and this privilege enables all the country's facilities and expenditure to be used for the development of Islam without being challenged or disputed. However, in accordance with the teachings of Islam itself, other religions remain secure and can be practiced by non-Muslim believers

and given the freedom to practice their respective religions in a peaceful and harmonious atmosphere.

RISKY BEHAVIOR

According to Keating (1990), many psychologists believe that having a different personality from the parents is the main thing that the teens want. The desire can be achieved when they engage themselves in different behaviours from their parents and the community until they get caught up in the behaviour. Risky behaviours are often associated with negative acts such as drug abuse, gambling, tobacco and alcohol use, violence and free sex activities (Azizi & Mohd Sofie, 2010). In this study, risky behaviour means the actions, thoughts and behaviour of a person which can cause them to be involved in drug abuse.

YOUTH

In order to streamline the definition of youth in Malaysia, the Youth Societies and Youth Development Act (Act 668, 2007) was established by the government. In this Act, it is stated that the age of youth in Malaysia is those aged between 15 to 40 years. It is seen as in line with the situation of the people's development in Malaysia.

The age limit is different from other countries such as Singapore (until 35 years old), Australia (until 24 years old) and United Kingdom (until 25 years old). The term adolescence is also often used to refer to young people. In the Malaysian context, juveniles are subject to Act 668 because of the age limit set forth in the Act. Meanwhile, according to World Health Organization (WHO), adolescents are those who are at the transition stage between childhood and adulthood. Adolescent age limit according to WHO is 12 to 24 years old. In terms of definition, Boeree (2009) stated that ‘adolescents’ begins with puberty; as early as 8 years old and the hormonal changes will begin but the changes are usually only realized by them after a few years later. Based on the United Nations (UN) resolution, adolescents are deemed to be 15 to 24 years of age. Psychologist, Erik Erikson classified adolescents as those between the ages of 12 and 20, while Powell (1963) states that adolescents are those 10 to 21 years old.

METHOD & MATERIALS

The design of the study is the technique or method used to obtain the study information. This study utilizes a correlational quantitative study design. Quantitative studies require researchers to identify problems based on the field of study (Creswell, 2012). Quantitative studies also require numerical data and involve statistical analysis of the data obtained to understand and explain the phenomena studied.

Through a correlational design, researchers will use correlational statistical tests to describe and measure the level of relationships between two or more variables or set scores obtained (Creswell, 2012). The findings will be presented in descriptive and inferences form.

The sample of this study was taken from current and new students at the National Youth Skills Institute (IKTBN), located in Chembong, Negeri Sembilan. They were male and female students, Malay, Muslim, single, and aged between 19 to 24 years old. The sample is 127 people representing 190 respondents from the institution. Sampling such as this is known as convenience sample. The convenience sample is one of the main types of non-probability sampling methods and made up of people who are easy to reach.

For data collection, researchers had prepared a set of questionnaires and distributed to the selected sample identified. For this study, the collected data were obtained from primary sources namely the feedback from the students of the National Youth High Skills Institute (IKTBN), located in Chembong, Negeri Sembilan. A set of questionnaires was distributed to 190 respondents. Researchers collected and reviewed the questionnaires to ensure that the respondents have answered all the questions provided. The questionnaire was divided into 3 sections. Section A of the questionnaire is on the respondent's demographics which contains 8 items of personal information. This is followed by Section B which has two subsections – Islamic Worldview with 19 items and Religious Personality with 27 items adopted from the Muslim Religiosity and Personality Index (MRPI). Finally, Section C is on Drug Abuse Screening taken from Drug Abuse Screening Test (DAST-20) which comprised 20 items.

The MRPI instrument has two major scales namely Islamic Worldview and Religious Personality that had been tested for high reliability with Cronbach's Alpha score of 0.697 for Islamic Worldview scale and 0.931 for Religious Personality Scale respectively. While for DAST-20, Cronbach's Alpha score is 0.690. This shows all the instruments have high validity. Data collected was analysed using SPSS (Statistical Package for Social Science) Version 20.

Data was collected by sending an application letter for research to the management of the institution for an agreement and approval for a research (Othman, 2001). The application letter was attached with the research instruments for reference of the institution. Once the approval is obtained, scheduling for the data collection process from a predetermined sample was been made with the management.

On the day of data collection, respondents were assembled in a conducive hall. The researcher provided information related to the research and explanations related to the questionnaire. This coincided with the procedure for collecting information and is considered as an informed consent between the researcher and the respondent in which the relevant party should be informed and aware of the purpose of the study being conducted and involved with (Othman, 2001). All the questionnaires which were completed by the respondents were reviewed by the researcher to ensure that they answered them correctly.

Data analysis was carried out on 127 samples from the 190 respondents. The number accords with the schedule prepared by Krejcie and Morgan (1970) that stressed on an effective method of determining the size of the sample is needed to meet the growing demand for research.

This study demonstrated the focus of the sample demographic study that has been used in the progress of this study. Demographic data such as gender, age, race, programme of study, study year, residence, family income, and academic qualifications in religious schools were presented in the form of tables based on the number and percentage of respondents.

RESULTS & DISCUSSION

The findings for the study are based on the following objectives: (1) To identify the level of religiosity among youths from the perspective of Islamic Worldview; (2) To identify the level of religiosity among youths from the view of Religious Personality; (3) To identify the level of risky behaviour of taking drugs among youths; (4) Investigating the relationship between religiosity from the perspective of Islamic Worldview and risky behaviour of taking drugs among youths, and; (5) Investigating the relationship between religiosity from the perspective of Religious Personality with risky behaviour of taking drugs among youths.

Based on these objectives, the questionnaires that had been distributed to the respondents and the findings can be summarized as follows:

- i. Religiosity levels among youths from the perspective of Islamic Worldview is at moderate level.
- ii. Religiosity levels among youths from the view of Religious Personality is at high level.
- iii. Risky behaviour of taking drugs levels among youths are at Purpose of Case Exploration levels.
- iv. There is no significant relation between religiosity from the perspective of Islamic Worldview and risky behaviour of taking drugs among youths.

- v. There is no significant relation between religiosity from the perspective of Religious Personality and risky behaviour of taking drugs among youths.

The findings regarding religiosity can be seen in two categories as follows:

- i. **MRPI Islamic Worldview scale**

Overall scores indicate that the MRPI Islamic Worldview Scale score (min = 4.58, SP = 0.523) among youth is at moderate level. In terms of descriptive analysis, the MRPI Islamic Worldview Scale distribution is shown that at least 6 respondents (4.7%) were at low level, 65 respondents (51.2%) at moderate level and 56 respondents (44.1%) at a high level. The study found that the level of religiosity from the point of view of the Islamic world in relation to the core of faith such as belief in God, Angel, Prophet and Apostle, Revelation, Day of Judgment and *Qada'* and *Qadar* are at moderate level. This finding demonstrates a less than perfect situation for a Muslim because the core of the faith is the foundation of the Islamic faith. If the basis for faith itself is not strong, it will then affect the behaviour of a person.

- ii. **MRPI Religious Personality Scale**

As compared to the above, the result is different for the high level of Religious Personality scale. MRPI Religious Personality Scale (mean = 4.27, SD = 0.735) among youth is at high level. This means that the youths studied have a high view of the religious world and righteous practices. They are able to adapt to various situations in the world in terms of their personal identities, their definitions of life and their views based on the teachings of Islam which consist of aspects of behaviour, motivation, attitudes and emotions and driven by God's consciousness and guided by Islamic teachings. Overall, Religious Personality score can be seen that at least 4 respondents (3.1%) were at low level, 42 respondents (33.1%) at moderate level and 81 respondents (63.8%) at high level.

This situation can be attributed to the demographic factor of the respondents who have religious education, which is 101 (79.5%) and followed by 26 (20.5%) who have no academic qualification in religion. This finding supports the findings of the previous study which stated that religion would build a framework for individual psychology with constraints and welfare to lead a firm and emotional feeling (Roghieh, 2016).

The findings also show that the score of risky behaviours (mean = 6.23, SD = 2.601) among youths were at the point of case exploration. Descriptive analysis of youth risky behavioural distribution from 127 of the youth studied, the level of risky youth behaviour of taking drugs indicates that 61 respondents (48.0%) were at the level of

not being addicted, while 65 respondents (51.2%) at the level of purpose of case exploration and 1 respondent (0.8%) at a severe level of addiction that required a recovery programme. A high score for case exploration is not a good finding. This suggests that the respondents surveyed had intent, knowing and could be dangerous in influencing their behaviours.

Based on the fourth and fifth objectives of the study, two hypotheses are confirmed as follows: (1) H_{01} : There is no significant relation between religiosity from the perspective of Islamic Worldview and risky behaviour of taking drugs among youths; (2) H_{02} : There is no significant relation between religiosity from the perspective of Religious Personality with risky behaviour of taking drugs among youths.

Hypothesis testing has been done on the results of the study showing the findings as follows:

- i. This study found that Islamic Worldview had no significant relationship with risky behaviour ($r = -0.107, p > 0.05$),
- ii. This study found that there was no significant relationship between Religious Personality scale and risky behaviour ($r = 0.153, p > 0.05$)

A total of two hypothesis have been accepted as there was no significant relationship between religiosity and risk behaviours. This result may be due to the demographic of the respondents with a majority of 101 respondents (79.5%) having academic qualifications in the field of religion causing these risky behaviours to be under control.

This study has several implications. First, for counsellors and counselling practitioners, they would be able to apply the right techniques and methods, hence better in serving those who need it. In addition, counsellors are also able to provide new dimensions to their clients who are looking for purpose through self-exploration of the weaknesses that need to be improved as well as the strengths of the individual to be used. The counsellor can also apply the elements of spirituality to the clients to help them get the solution to their problems more effectively.

Second, this study can be used as a guide to National Youth High Skills Institute (IKTBN) administrators for two different aspects, namely aspects of religiosity as well as aspects of risky behaviours such as taking drugs among students at the institute. From the aspect of religiosity, a reassessment of the current content of programmes at the institute is required. This study has shown that the level of Islamic Worldview which is the view of the respondents based on the core of faith was found to be at moderate level. It is not in line with the respondents' demography

as 101 respondents (79.5%) of the 127 respondents who have been studied had gone through religious education. Therefore, in order to further enhance religiosity among the students of the institution, perhaps the number of religious and spiritual programme need to be increased. It should be done according to the needs or trends of young people nowadays because this would indirectly interest them to join. Administrators may also work with the National Anti-Drug Agency to conduct periodic urine tests on students as a way of curbing risky behaviours among them. It can also be an indication for them to take care of their behaviour and avoid drug abuse because the risk of being tested positive will affect their chances of pursuing their studies at the institution.

The findings can also be used by the Ministry of Youth and Sports in order to plan activities and development programme for youths. Religious programme needs to be multiplied as studies found that religious aspects are an important factor in influencing someone in the aspect of strengthening identity. In addition, other youth development programme will also prevent youths from engaging in unhealthy activities including drug abuse. Mohamad Johdi (2012), based on feedback and analysis on his study, had suggested that involvement in the *Rakan Muda* programmes, religious programmes, voluntary programmes and sports activities can solve the problems of drug addiction among young people.

These findings could be used as guidance to the administrators in terms of policy formulation and administration to provide the best services in fulfilling the youth development agenda. The necessary compilation of positions such as the existence of accredited counsellors and religious officials at the institution is seen as an appropriate step in providing the necessary services to the students.

CONCLUSION

Overall, this study contributes to the field of knowledge in counseling and religiosity. This study is in line with previous research that found through religiosity, it can prevent a person from continuously engaging with drug abuse. According to Rahmatullah (2014), the effects of stress and tendency on drug abuse can be mitigated by religiosity and spirituality. Some limitation of this study includes a small number of samples from only one setting. Additionally, the study conducted have implications to several parties comprising counsellors or counselling practitioners, the National Youth High Skills Institute and the Ministry of Youth and Sports Malaysia because the parties concerned are closely related to youth development while ensuring that the youths are on the right track to become competitive citizens in the future.

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