

Prevention and Treatment of Pedophilia Based on the Psychospiritual Therapy of the Quran and Sunnah: A Review of Literature and Research Agenda

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Abstract

Pedophilia has emerged as a grave societal concern affecting children today. This issue continues to grow annually worldwide, including in Malaysia. Defined as a psychological disorder, pedophilia entails sexual attraction towards prepubescent or early pubescent children of both genders. Despite various efforts to combat this problem, the results have been largely inadequate, with a significant concern being the high recidivism rate among offenders. This study aims to explore a new approach to address pedophilia by developing a prevention and treatment education model based on psychospiritual principles drawn from the Quran and Sunnah. Psychospiritual methods, known for addressing moral and psychological challenges, have shown promising outcomes in treating issues like drug addiction. However, their application to pedophilia remains largely unexplored. This qualitative study employs a document analysis method, and data are organized thematically. Further research is recommended to investigate the efficacy of psychospiritual interventions based on Islamic teachings in addressing both treatment and prevention aspects of pedophilia.

Keywords: Quran, Sunnah, Psychospiritual, Pedophilia, Prevention, Treatment.

Introduction

Child sexual abuse is a heinous crime that must be staunchly prevented to safeguard children's futures from enduring damage. It encompasses various forms such as physical, sexual, emotional, and persecution, all of which fall under the broader category of pedophilia (Alavi et al., 2012). This escalating issue is a global phenomenon persisting worldwide, including Malaysia (Islam, 2015). Victims of sexual assault and abuse endure long-lasting negative impacts on their physical, mental, and psychological well-being.

Statistics reveal a steady increase in reported cases each year, with unreported cases likely adding to the prevalence. Many victims and parents hesitate to report incidents of child persecution due to fear and threats from pedophiles, which inadvertently empowers offenders to repeat their crimes freely. According to the Royal Malaysia Police (RPM), there were 22,234 recorded cases of child sexual abuse between 2010 and May 2017, averaging 3,176 cases annually (Wahab & Mat, 2018). This silence contributes to a dangerous cycle that perpetuates child sexual abuse, posing a significant threat to future generations. The media, including television, newspapers, and radio, frequently report on cases of pedophilia occurring across the country, underscoring the need for constant vigilance by guardians to protect children in all settings.

Current efforts to prevent pedophilia predominantly focus on educating potential victims through sex education, while the prevention of pedophiles themselves receives less attention. Perpetrators of pedophilia often become addicted to and repeat their crimes, a phenomenon known as recidivism, similar to addiction experienced by drug and alcohol users. Research indicates a high recidivism rate among child sex offenders, ranging from 10% to 50% for pedophiles (Capra et al., 2014). Enhancing existing pedophilia prevention efforts with an emphasis on Islamic teachings derived from the Quran and Sunnah is crucial.

Although various clinical treatments for pedophilia exist, their success rates remain questionable. Therefore, a thorough review of approaches to addressing pedophilia is essential to foster positive outcomes in the future. The issue of sexual crimes against children is likened to a cancer that, if left unaddressed, will undermine the future of the nation (Dewan Rakyat Parlimen ke-13, 2017).

Preventive education efforts should extend to include psychospiritual treatment for pedophiles. Psychospiritual therapy aims to help pedophiles control their urges by integrating spiritual practices. According to Mardiyah (2016), Sufis have taught various practices to transform negative behaviors by fostering a closer connection with God. A psychospiritual approach based on the Holy Quran and the Prophet's Tradition emphasizes proactive measures to prevent problems, addressing moral conduct, sin and reward, and legal principles like modesty and appropriate social interactions among different genders. These measures aim to prevent social issues, including pedophilia.

Spiritual practices such as *dhikr* (remembrance of God), *du'a* (prayer), and *ruqyah syar'iyah* (spiritual healing through Quranic recitation) are effective in reducing recidivism among pedophiles, as indicated by research from (Amri et al., 2019). These practices strengthen spiritual resolve to resist temptations associated with deviant sexual behavior, which are often attributed to demonic influences and unchecked desires. Unfortunately, some communities overlook or underestimate the significance of these spiritual interventions.

Furthermore, psychospiritual treatment has been recognized for its effectiveness in addressing moral and psychological issues among various groups (Abdullah et al., 2018). Although relatively new in Malaysia, psychospiritual therapy has gained widespread acceptance and extensive use in the West, particularly in treating conditions like drug addiction and moral decline. The Islamic psychospiritual therapy approach, which integrates

treatment for moral, mental, physical, and spiritual aspects, has demonstrated effectiveness. Studies have shown that spiritual well-being contributes positively to overall health and can aid in healing various diseases (Jodi et al., 2014).

In Malaysia, Islamic psychospiritual therapy has been successfully applied in rehabilitating government and private drug addicts. Examples include rehabilitation centers such as CCRC Sg. Ruan and Raub Pahang, CCRC Perlop Perak, CCRC Taing Dua in Melaka (National Anti-Drug Agency, 2017). Additionally, several Muslim Non-Governmental Organizations and private institutions employ spiritual therapy approaches in treating drug addiction, such as Cahaya Petunjuk Treatment Center in Jitra, Kedah, Jabat Sufi Treatment and Rehabilitation Center in Simpang Pulai, Perak, and Baitul Taubah in Pasir Putih, Kelantan, among others (Amri et al., 2019). These treatment programs have consistently shown positive outcomes.

Psychospiritual therapy grounded in the Holy Quran and the Prophet's Tradition has proven effective in addressing the issue of recidivism by nurturing inner spiritual strength. Both sources provide comprehensive guidance for holistic recovery from various forms of maladjustment in human life. In Surah al-Isra', verse 82, emphasizes the Quran's role as a source of healing and mercy for believers, indicating its efficacy in treating physical and spiritual ailments. This includes mental disorders, spiritual conflicts, and emotional challenges faced by pedophiles, which can be alleviated through psychospiritual therapy based on Islamic principles (Rushdan & Osman, 2015). Therefore, the application of psychospiritual therapy rooted in the Holy Quran and the Prophet's Tradition is particularly suitable for pedophiles grappling with issues of sexual deviation.

There currently exists no specialized rehabilitation for preventing and treating pedophilia through a psychospiritual approach based on the Holy Quran and the Prophet's Tradition. Such a new initiative must integrate the latest developments in communication technology. In today's digital era, children are increasingly vulnerable to pedophilic threats as pedophiles can easily access their images through social networking sites (Azhar et al., 2017). Furthermore, children are susceptible to exposure to pornography on the internet, which can potentially lead them into the realm of pedophilia. A survey conducted by the Indonesian association 'Yayasan Kita dan Buah' in 2012 found that 76% of children aged 4 to 6 in primary schools in Jabodetabek had encountered pornography (Probosiwi & Bahransyaf, 2015). This complexity demands effective efforts to address the issue before it becomes uncontrollable.

Therefore, detailed research is urgently needed to develop a new preventive and treatment for pedophilia based on the psychospiritual principles of the Holy Quran and the Prophet's Tradition. This model should take into account the challenges posed by modern communication technologies to effectively mitigate the risks and impacts of pedophilia on children.

Methodology

This study utilises a qualitative research design to explore the intricacies of paedophilia and its possible treatments through psychospiritual methods derived from the Quran and Sunnah. According to Beverley Hancock et al. (2009), qualitative research aims to provide in-depth explanations of social phenomena, which helps us gain a deeper understanding of the social

world and the underlying factors contributing to current situations. As per Creswell (2014), qualitative research involves four main methods of collecting data: qualitative observation, qualitative interviews, qualitative documents, and qualitative audio and visual materials. This study delves into the qualitative document analysis method by conducting a systematic literature review.

A systematic literature review is a meticulous and all-encompassing approach to discovering, assessing, and amalgamating existing research on a specific subject. This process encompasses a series of crucial steps: establishing a well-defined research question, formulating a protocol that delineates the criteria for study selection, conducting a comprehensive search of pertinent databases, rigorously evaluating the quality of the studies, and integrating the findings in a cohesive manner. This meticulous approach guarantees that the review is comprehensive, impartial, and can be reproduced, offering a strong basis for comprehending the present state of research on paedophilia and psychospiritual therapy. Therefore,

1. This study aims to explore the prevention and treatment of paedophilia by examining relevant information through the lens of psychospiritual principles derived from Islamic teachings. The systematic literature review is used as a crucial step to gather and analyse the necessary data.
2. Through a thorough analysis of existing literature, this study seeks to uncover any areas that have been overlooked in current research, assess the impact of psychospiritual interventions, and put forth a comprehensive model for addressing paedophilia. This approach offers a deep exploration of the complexities surrounding paedophilia and sheds light on the potential effectiveness of psychospiritual methods in preventing and treating this psychological disorder.

Analysis and Discussion

The Threat of Pedophilia Towards Children

The issue of paedophilia has become a pressing concern that demands the collective attention of all stakeholders, including governments, parents, and guardians of children. Despite being in its early stages, the increasing frequency of these occurrences necessitates proactive measures to halt its progression. A study conducted by Nur Saadah Mohamad Aun and Siti Yusof (2017), has revealed that parents' understanding of paedophilia is not universally comprehensive. Given the potential vulnerability of their children, it is incumbent upon parents to acquire the necessary knowledge and remain vigilant. It is crucial to educate young people about the importance of recognising and avoiding situations that could lead to child exploitation.

Unfortunately, many individuals fail to acknowledge the threat of paedophilia due to the belief that it does not happen in their own community. However, this lack of concern poses a hidden danger to their children. Given the prevalence of such cases, it is not uncommon to encounter numerous reports of paedophilia in the media, highlighting the seriousness of this crime.

The term "paedophilia" is used to describe a sexual attraction towards young children, regardless of their gender, typically during their prepubescent or early pubertal stages. It is considered a psychiatric disorder. This definition remains consistent across a multitude of sources. Paedophiles have been classified in different ways, based on the research conducted by different scholars. In the study conducted by Maryam Che Yusoff Shauki and A'dawiyah Ismail (2018), they identified two main types of individuals who engage in paedophilia: those who have a singular focus (fixated) and those who have a less consistent pattern (regressed). However, non-exclusive individuals who are attracted to both children and adults differ from exclusive individuals who are only interested in specific genders, either boys or girls.

In his work, Eko Setiawan (2016), distinguishes between two types of paedophilia. One type involves individuals who are attracted to young boys, while the other involves individuals who are attracted to underage girls. Both forms of child exploitation have devastating consequences for children. Furthermore, Hall and Hall (2007), present bisexual paedophilia as a separate category, describing individuals who are attracted to both males and females. Erhamwilda and Nurul Afrianti (2015), emphasise the importance of considering the age gap between the perpetrator and the victim when diagnosing paedophilia. There must be a minimum age difference of five years for the case to be considered as paedophilia. These categories offer insights into the intricate nature of paedophilia as a psychological phenomenon, encompassing various subtypes and characteristics.

The existence of paedophilia in society serves as a stark reminder of the grave harm it can inflict upon children if left unchecked. The prevalence of this crime in our nation is deeply concerning, evident in the increasing number of reported incidents involving paedophilia. There is no denying that paedophilia is a dangerous phenomenon, and those who engage in it can come from a variety of different backgrounds, including individuals with religious education. As per Rahim (2018), the owner of the tahfiz centre in Kepong, Kuala Lumpur, was arrested by the police on charges of sexual harassment and sodomising nine teenage students in recent months. It is a matter of human nature that individuals, regardless of their religious background, can be capable of engaging in the act of paedophilia. Personal beliefs have a way of influencing one's actions, whether for better or worse. According to statistics provided by the Royal Malaysia Police (RMP) (Parlimen ke-13, 2017), a staggering number of minors, specifically seven thousand eight hundred and sixty-two, fell victim to sexual offences between the years 2014 and 2016.

In order to protect the rights of children and prevent any potential exploitation by irresponsible individuals or organisations, it is crucial to advocate for the defence of these rights. It is widely recognised that children have a fundamental entitlement to be safeguarded from any form of physical or emotional harm. This principle is clearly articulated in Article 19 of the Convention on the Rights of the Child (CRC) (Azhar et al., 2017). Children are granted this right by the United Nations. The mysterious origins of paedophilia continue to elude us, but extensive research has shed light on several factors that may play a role in this condition. The internet has unfortunately become a significant avenue for individuals with malicious intentions, enabling them to access child pornography, identify children's locations for victimisation, engage in extreme sexual communications with children, and even facilitate interaction among paedophiles (Andina, 2017). To prevent children from inadvertently

encountering these hazards, it is crucial for parents to closely supervise their children's internet usage.

A study conducted by Hidayati (2014), explores various factors that may contribute to individuals engaging in paedophilia. These factors encompass various challenges, the desire for justice, and a deep sense of inquiry. Children are easily manipulated by predators who exploit their vulnerability, offering them enticing rewards like chocolates or toys to manipulate them into doing what they want. Due to personal experiences with adversity, certain individuals who have suffered from past trauma may unfortunately perpetuate similar crimes in the future. Exposure to child pornography plays a role in fuelling the intensity of desire and the repetitive nature of these behaviours for individuals involved in such activities. In order to effectively combat paedophilia and protect children from exploitation, it is crucial to develop a deep understanding of the complex factors involved. This understanding will enable us to establish effective techniques for prevention and intervention.

The consequences of paedophilia are profound, affecting not only the victims but also the perpetrators. Adamczyk (2016), suggests that individuals who have experienced sexual abuse often grapple with complex emotions such as shame, fear, and a sense of dishonour. These overwhelming feelings can lead them to isolate themselves from society and build emotional walls as a means of self-protection. Through these experiences, individuals may develop a deeper sense of self-reflection and find themselves engrossed in their academic environments (Hidayati, 2014). These experiences have the potential to hinder their education. Meanwhile, individuals who engage in harmful behaviour face serious health risks, including the potential transmission of HIV and AIDS through their actions (Lailatul Firdah et al., 2015). It is crucial to understand the gravity of these health risks as they endanger the lives of those who engage in these activities.

Andida (2017), highlights the enduring nature of paedophilia, noting that this compulsive behaviour can persist for decades, sometimes even spanning forty years. Generally, society views paedophilia as an abhorrent crime that exposes both the victims and the perpetrators to potentially harmful circumstances. An empathetic approach that addresses the needs of both individuals affected by paedophilia is necessary to effectively address this complex issue. It is important to provide support and therapy to both victims and perpetrators, considering the challenges involved. When it comes to addressing the harmful impact of paedophilia and striving for its prevention, this approach is crucial.

Existing Therapeutic Approaches for Pedophile

Given the growing number of cases over time, the importance of addressing paedophilia treatment has become increasingly evident. A method used in the treatment of individuals with certain inclinations involves pharmacological therapy, which includes the use of specific medications such as GnRH antagonists and antiandrogens. According to a study conducted by Khalid and Yousaf (2018), these medications have shown promising results, with approximately eighty percent of patients experiencing a decrease in their sexual behaviour and fantasies within a month. It is worth considering the significant impact that these drugs can have on patients even after therapy has ended, as they may cause adverse effects such as liver damage, depression, and suppression of spermatogenesis.

According to Hall and Hall (2007), individuals may continue to commit offences despite undergoing extensive psychotherapy, pharmaceutical treatment, or even castration. This perspective is supported by Kawamoto (2013), who emphasises the challenges of effectively managing paedophilia in light of the available therapies. Research, like the study conducted by Olshan (2014), has shown that psychological treatments, such as cognitive behavioural therapy (CBT), can be effective in reducing the rates of reoffending among individuals with a history of paedophilia. However, over time, cognitive behavioural therapy (CBT) seems to become less effective. Overall, the current therapies for paedophilia are not entirely satisfactory and need further development to fully understand and address the complexities of this condition. When it comes to improving treatment outcomes and finding new methods to prevent paedophilia, ongoing research and innovation are crucial.

Exploring Psychospiritual Therapies Rooted in the Holy Quran and the Prophet's Traditions for Illness Management

In considering the development of the soul, one cannot overlook the significance of the religious aspect. Understanding and valuing the wisdom found in the Quran and Sunnah deeply impacts the inner spiritual essence of individuals. In his work, Abdul Mujib (2015), emphasises the profound influence that spiritual involvement and the depth of such engagement can have on an individual's life, ultimately leading to a sense of fulfilment and satisfaction. Through embracing Islamic teachings rooted in the Quran and the Prophet's Tradition, individuals can purify their souls and avoid succumbing to immoral actions. Based on the research conducted by @Hashim et al (2016), it has been found that utilising an Islamic approach that incorporates psychospiritual treatment based on the Quran and Sunnah has proven to be effective in helping individuals reconnect with their innate, authentic state known as fitrah. The Quran is often seen as a powerful source of guidance and healing for various ailments, including addressing societal issues.

In a study conducted by Mardiyah (2016), valuable insights were gained into the significant impact of psychospiritual treatment in promoting healing and enhancing one's spirituality. This therapy considers both the mental and physical aspects of the patient's condition. However, Islamic psychospiritual methods rooted in the Quran and the Prophet's Tradition have received relatively less attention from academics. According to Che Zarrina Sa'ari and Muhsin (2012), many psychotherapists and counsellors often focus mainly on Western therapeutic techniques, often overlooking Islamic psychotherapy. Islamic psychotherapy is rooted in the principles of tasawwuf, a discipline that draws its foundation from revelation. The widespread influence of Western psychology has led to a disregard for the significant contributions made by esteemed Islamic thinkers in the fields of psychology and tasawwuf. One such luminaries is Imam al-Ghazali, whose work has had a profound impact on these subjects. It is truly unfortunate for Muslims seeking therapeutic treatments that align with their beliefs, as this error represents a significant loss. There exist significant distinctions between Western and Islamic psychotherapy when it comes to their techniques and methodology, even though both aim to address ailments. It is worth considering that the lack of recognition for Islamic psychotherapy emphasises the need for a more inclusive approach that incorporates Islamic principles into psychological treatment. This would offer Muslims alternative techniques that align with their spiritual beliefs and traditions.

As per the research conducted by Rushdan and Osman (2015), psychospiritual therapy is a treatment method that combines psychiatric and spiritual approaches. It is inspired by sacred sources and Islamic practices that are deeply rooted in the Holy Quran, the Prophet's Tradition, and the wisdom of righteous individuals. These practices are conducted in accordance with the principles of Islamic Shariah. The aim of this blend of Islamic principles and spirituality is to bring stability to the soul and enhance the spiritual well-being of individuals, especially those who are grappling with inner conflicts.

According to Mardiyah (2016), spirituality plays a crucial role in tasawwuf, which is a form of Islamic mysticism. Tasawwuf aims to foster a deeper connection with the divine and enhance spiritual well-being by engaging in practices like fasting, seclusion, reflecting on the nature of God, and contemplating the transient nature of life. These practices are imparted by Sufis and wise scholars. Human spirituality extends beyond mere religious rituals, encompassing a multitude of facets. At its core lies 'aqidah (faith), which serves as the bedrock for establishing a profound connection with the Divine. When it comes to worship rituals, the strength of one's faith can greatly impact the quality of these practices. A strong faith has the power to nurture virtues and cultivate a noble character, while a weak faith may hinder the full potential of worship. Essentially, psychospiritual treatment rooted in Islamic beliefs seeks to address the holistic well-being of individuals, encompassing both their spiritual and psychological health. The aim is to foster a sense of tranquility and a stronger bond with higher guidance, which are crucial in guiding individuals towards ethical uprightness and personal growth.

Highlighting the journey of purifying the soul is a gradual and continuous process, Zidni Nuran Noordin and Ab. Rahman (2017), have raised the demanding considerable effort from the individual. By removing negative qualities like arrogance, jealousy, hostility, and harmful thoughts towards others, psychospiritual treatment aims to cleanse the soul. Following this, the purified soul is adorned with virtues such as patience, generosity, humility, and a deliberate avoidance of wrongdoing, which in turn cultivates a mindset of compassion towards others. Engaging in continuous training is crucial as the human heart is susceptible to fluctuations and may fall back into undesirable habits from the past. A soul that has been cleansed and adorned with noble qualities is marked by a deep commitment to following divine commands and a profound aversion to sin. This process of developing a strong identity and personality is a testament to the transformative power of spiritual growth. Mohd Rushdan and Osman (2015), suggest that Islamic psychospiritual treatment emphasises the importance of maintaining a strong connection with God. As a result, this discourages individuals from participating in immoral behaviour. Personal growth towards moral excellence requires dedicated personal effort, along with the necessary support, encouragement, and spiritual guidance, to achieve success.

The application of psychospiritual treatment has gained significant popularity due to its ability to address a wide range of ailments and problems. Furthermore, it has been utilised in the treatment of chronic ailments like cervical cancer, demonstrating its ability to enhance the patient's well-being and provide them with a sense of purpose (Romadloni & Nur Mukarromah, 2015). Aside from its use in addressing drug addiction, this therapy has also been employed to treat chronic conditions. Patients can find solace and serenity by embracing

religious principles, allowing them to embrace the challenges presented by a higher power with an open heart.

It is a widely accepted approach in early childhood education to utilise techniques that promote the growth of strong character traits and foster deep spiritual beliefs. As per the research conducted by Sahlawati Abu Bakar et al (2017), certain organisations like Sahabat Iman dan Insan Malaysia (SIDIM) and Pusat Kebajikan Darul Islah Selangor (PERKID) provide support to individuals facing challenging societal issues like rape and adultery. According to Abdullah et al (2018), in addition, psychospiritual approaches have been employed to guide transgender individuals towards a more suitable path. A purified heart, shaped by obedience to a higher power, holds onto the memory of its divine connection. It strives to embody virtue and abstains from indulging in trivial pursuits. The role of spirituality in guiding individuals towards virtuous behaviour and a purposeful life is of great significance. This comprehensive perspective emphasises the importance of this function.

Table 1

The implementation of psychospiritual approach that has been undertaken to treat various illness and mental disorder.

Researcher (Year)	Objectives	Focused group	Outcomes
Saiful Amri, Abdulloh Salaeh, Mohd Zohdi Mohd Amin, Rabiatal Adawiyah, Mahsor Yahya (2019)	To make comparison of management between two private drug treatment center that used psychospiritual therapy.	Drug addicts.	The recovered drug addicts from this treatment often return to serve as staff at the treatment center.
Norhafizah Musa & Che Zarrina Sa'ari (2019)	To discuss forms of stress experienced by breast cancer patients.	Breast cancer patients.	The Islamic psychotherapy approach is capable of reducing the stress experienced by patients and serves as guidance for those dealing with mental health disorders.
Mohd Syukri Zainal Abidin, Che Zarrina Sa'ri, Syed Hilmi Syed Abdul Rahman (2018)	To apply Islamic spiritual psychotherapy which cover <i>solat</i> (prayer) and <i>dhikr</i> (remembrance of God) towards Muslim Autistic children.	Muslim Autistic children.	Autistic children are capable of implementing both practices, despite their limitations in abilities. This approach also contributes to the development of these children.
Nursyahidah binti Ibrahim, Syed Mohammad Hilmi bin Syed Abd Rahman,	Adoption of <i>Tarekat Qadiriyyah Wa Naqsyabandiyah</i> as new alternative psychospiritual	Drug addict and alcohol drinker.	The outcomes of this research indicate that approximately 11,000 drug addicts who underwent this

Muhammad Hazim bin Mohd Azhar (2018)	treatment for drug addicts and alcohol drinkers.		method have returned to serve the community.
Sahlawati Abu Bakar, Nurzatil Ismah Azizan, Nazneen Ismail, Zanariah Dimon (2017)	To explore Quranic approach which used by protection centers MAIS in treating trainees who have social problem.	Trainee who have social problem such as adultery and rape.	The approach used at those protection centers includes faith and spiritual practices, knowledge, discipline, worship, jihad, psychological support, prayer, dhikr (remembrance of God), and other methods.
Romadloni & Nur Mukarromah (2015)	To identify the effect of intervention of Islamic psychospiritual in the quality of life of cancer patients in East Java.	Cervical cancer patients.	After the patients are exposed to the psychospiritual approach, their quality of life improves along with their medical healing.

Conclusion

There is a compelling case for conducting research to tackle the issue of paedophilia through a psychospiritual lens, drawing inspiration from the Holy Quran and the Prophet's Tradition. This logic is supported by extensive debates and previous studies demonstrating the effectiveness of psychospiritual techniques in treating a range of diseases and disorders linked to the soul. However, this approach has not been specifically applied to address paedophilia, whether as a means of prevention for children or as therapy for juvenile offenders. Olshan (2014), emphasises the disappointing results of available therapies for paedophilia, highlighting the urgent need for greater efforts to tackle this issue. Similarly, Moen (2015), underscores the importance of reevaluating strategies to address paedophilia, advocating for the replacement of unproductive activities with more effective efforts by eliminating inefficient practices. Thus, it becomes apparent that utilising psychospiritual techniques could potentially have a positive impact on addressing the issue of paedophilia within society, benefiting both the victims and the perpetrators involved. Considering the situation at hand, it is logical to pursue research using a psychospiritual approach rooted in the teachings of the Holy Quran and the Prophet's Tradition. This strategy can be applied to both the prevention and treatment of paedophilia and is suitable for individuals of all ages and backgrounds. The teachings found in the Holy Quran and the Prophet's Tradition promote a spiritual education that emphasizes humility, faith, and obedience to God. These teachings provide profound wisdom for addressing the myriad challenges that humans encounter.

A groundbreaking research initiative could involve developing a comprehensive psychospiritual intervention program tailored specifically for paedophilia. This program would integrate cognitive-behavioural therapy (CBT) principles with spiritual practices such as prayer, meditation, and Quranic recitation. By fostering a deeper connection with the Divine, individuals could gain the spiritual strength to overcome deviant urges and behaviours. Furthermore, incorporating community support and religious counselling could

create a holistic support system, addressing both the psychological and spiritual needs of individuals. Such research could also explore the potential for preventive education programs within religious institutions, aiming to educate children, parents, and community leaders about the signs of paedophilia and the importance of safeguarding children's welfare. This dual approach of prevention and treatment, grounded in psychospiritual principles, could offer a novel and effective means of combating paedophilia, promoting both individual and communal healing and resilience. By advancing this research, we can pave the way for innovative, faith-based solutions that address the root causes of paedophilia, ultimately contributing to a safer and more compassionate society.

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