



COGNITIVE BEHAVIOURAL SPIRITUAL COUNSELLING (CBT-SPIRITUAL): A COUNSELLING MODEL TO HELP PSYCHOLOGICAL RECOVERY OF DRUG SURVIVORS

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BACKGROUND

- The emergence of relapse is triggered by the weak mental resilience of survivors in facing life pressures and environmental temptations
- The resilience of drug survivors not only includes cognitive and emotional aspects, but also the spiritual dimension, which plays an important role in providing meaning to life, inner peace, and moral direction.
- The results of a systematic literature review (SLR), Cognitive Behavioural Therapy (CBT) has been proven effective in helping clients change dysfunctional thought patterns and behaviours that underlie addictive behaviour; however, it tends to only emphasise rational and behavioural aspects without explicitly paying attention to the spiritual dimension.
- Spiritual condition has a positive effect on emotional regulation, with a correlation coefficient of $r = 0.604$ ($p < 0.000$).
- A peaceful mindset that involves spiritual well-being by 1) involving Allah SWT and 2) self-satisfaction with religion also has an indirect effect on changes in emotional regulation in drug survivors ($r=0.213$, Sig. 0.001 (<0.05)).
- The need for cognitive behavioural spiritual counselling is implemented in individual and group settings, with the counsellor as a facilitator and priest who guides clients or group members to build a spiritual mindset.

STUDY PUPOSE

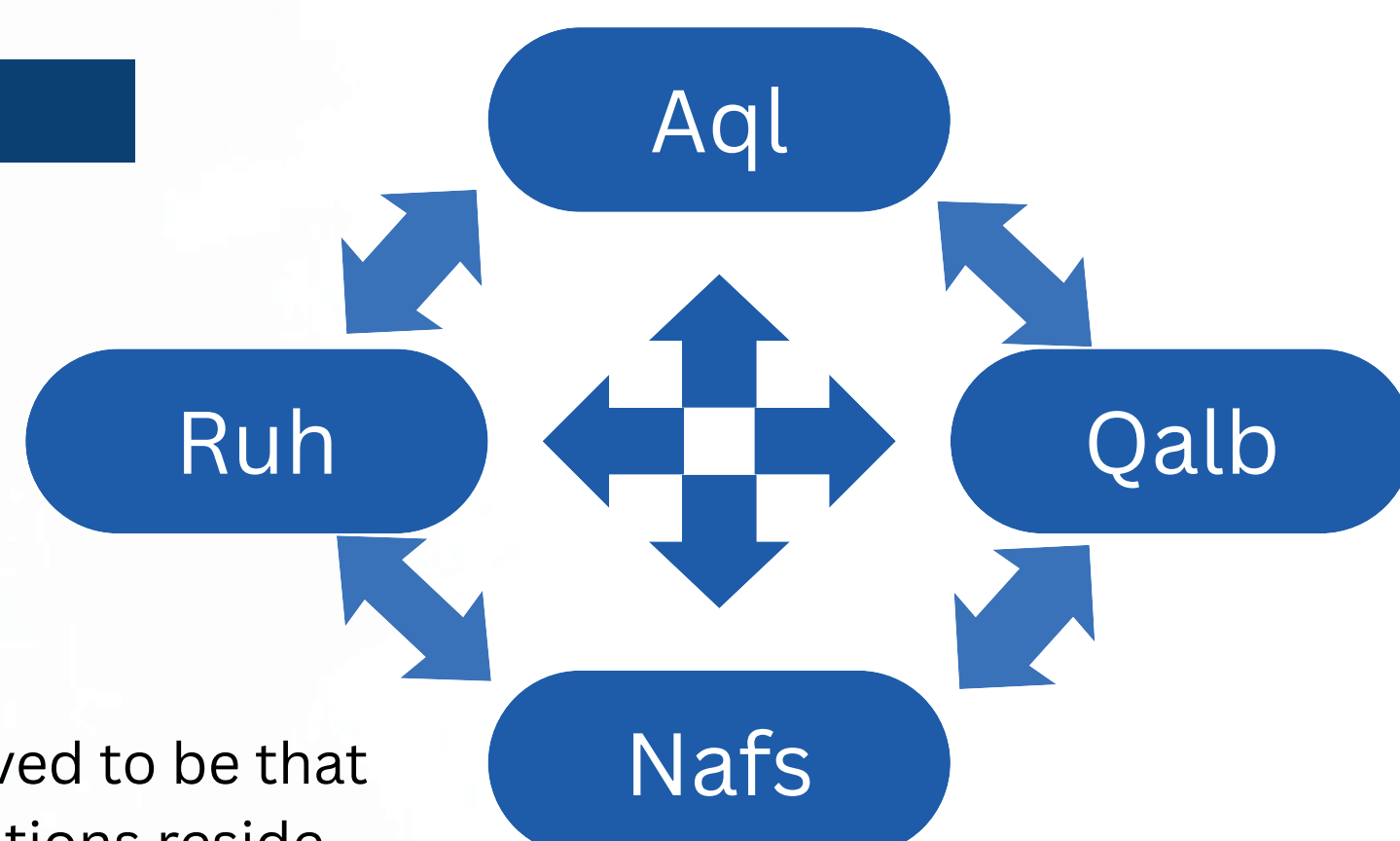
This study aims to develop a Cognitive Behavioural-Spiritual Counselling (CBT-Spiritual) model from an Islamic perspective that is appropriate for drug survivors.

METHODS

- This study used a Research and Development (R&D) approach with the ADDIE (Analysis, Design, Development, Implementation, and Evaluation) model.
- The analysis phase was conducted by distributing a spiritual well-being scale, emotional regulation scale, peaceful mindset, and spiritual scale to 117 drug survivors in three districts.
- Interviews assessed the resilience of drug survivors.
- The design and development phase produced a preliminary model that was validated by three experts and five practitioners, with 56 improvements recorded across nine key components.

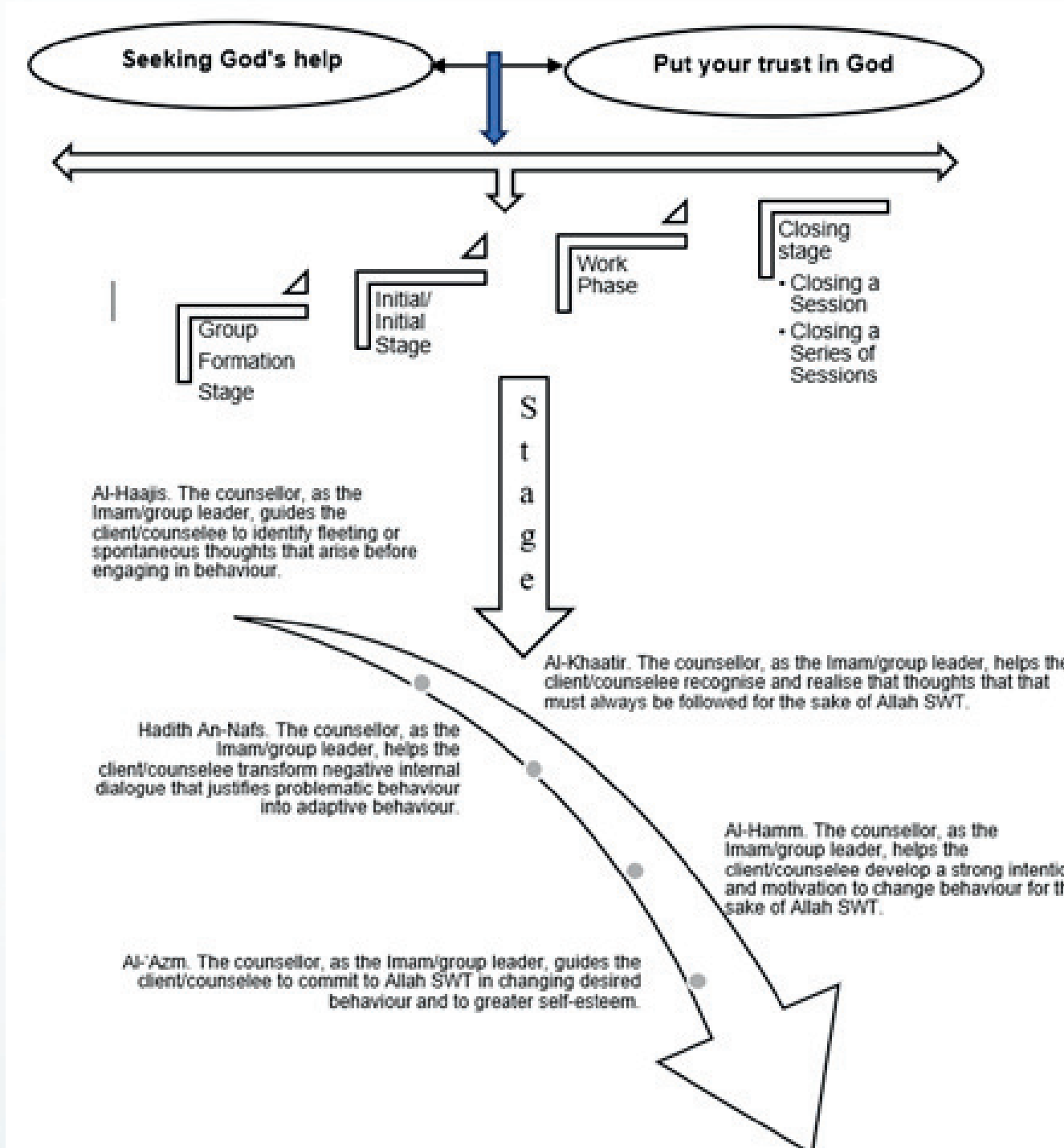
HUMAN NATURE

- The “**aql/ thoughts/ intellect**” is believed to be the logical part of human beings, that part that is mostly concerned with rationality and logical thinking (comparable to CBT-Spiritual cognitions).
- The “**qalb/ emotion/ heart**” is believed to be that part of human beings where all emotions reside. Conceptualisation of the “**heart**” was more spiritual and psychological, and was used to describe the most important faculty in pursuing knowledge and comprehending the subtleties of the tangible world
- The “**nafs/soul**” produce some desperately sought relief, albeit short-term and ephemeral.
- The “**ruh**” is the most metaphysical part of human nature, that part that strives to connect to the divine. Believed to have been bestowed upon humans by God/ Allah SWT, “**I have blown My spirit into it**”
- The “**qalb**” plays a role in establishing adaptive/maladaptive patterns alongside other behaviours. For example, the “**qalb**” can either turn towards the “**nafs**”, potentially triggering a maladaptive cycle and/or can elevate itself to a higher state by turning to the most spiritual element of the psyche, the “**ruh**”.



COUNSELING STAGES

- Al-Haajis.** The counsellor, as the Imam/group leader, guides the client/counselee to identify fleeting or spontaneous thoughts that arise before engaging in behaviour.
- Al-Khaatir.** The counsellor, as the Imam/group leader, helps the client/counselee recognise and realise that thoughts that must always be followed for the sake of Allah SWT.
- Hadith An-Nafs.** The counsellor, as the Imam/group leader, helps the client/counselee transform negative internal dialogue that justifies problematic behaviour into adaptive behaviour.
- Al-Hamm.** The counsellor, as the Imam/group leader, helps the client/counselee develop a strong intention and motivation to change behaviour for the sake of Allah SWT.
- Al-Azm.** The counsellor, as the Imam/group leader, guides the client/counselee to commit to Allah SWT in changing desired behaviour and to greater self-esteem.



RESULTS

The analysis of inter-rater tests from expert counselling, psychology, and addiction (Malaysia and Indonesia), and five practitioner addiction counsellors as validators.

Symmetric Measures				
	Value	Asymptotic Standard Error ^a	Approximate Tb	Approximate Significance
Measure of Agreement Kappa	0.526	0.26	1.793	0.043
N of Valid Cases	9			

The CBT-Spiritual model was declared feasible for implementation based on a Cohen's Kappa value of 0.526 (sig. 0.043 (≤ 0.05)) with a moderate category. CBT-Spiritual is feasible for implementation to develop their potential and recovery of drug survivors.

Intraclass Correlation Coefficient							
	Intraclass Correlation ^b	95% Confidence Interval		F Test with True Value 0			
		Lower Bound	Upper Bound	Value	df1	df2	Sig
Single Measures	.286a	0.078	0.579	3.003	14	56	0.002
Average Measures	.667c	0.297	0.873	3.003	14	56	0.002

The Intraclass Correlation Coefficient test, CBT-Spiritual was declared feasible with an average Cohen's Kappa value of 0.667 (Sig. 0.002). Indicates that this CBT-Spiritual model is feasible to use with a high category.

CONCLUSION

- The need for counselling for drug survivors with moderate to low levels of spiritual well-being necessitates a counselling model that integrates cognitive, behavioural, and Islamic spiritual aspects.
- CBT-Spiritual has proven conceptually and practically feasible in addiction counselling services based on an Islamic perspective.
- CBT-Spiritual strengthens the spiritual aspect of addiction recovery and provides a conceptual and practical foundation for Muslim counsellors in client recovery.
- CBT-Spiritual is an alternative addiction counselling intervention based on Islamic values.

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