

The influence of cognitive behavioral group counselling containing religious values on improving spiritual well-being

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Abstract

Spiritual well-being is a state of individual well-being involving positive thoughts, feelings, and behaviors related to oneself, others, nature, and the Transcendent Being, namely God. The study of the spiritual well-being of students at Almatara Tembarak Temanggung is crucial for improving their mental health through cognitive group counseling with religious values. The study aimed to improve spiritual well-being through a quantitative experimental approach using a true experimental design, namely a pretest-posttest control group design. The religious values in this study stem from the personality traits of the Prophet Muhammad (peace be upon him): *sidiq* (intelligible), *amanah* (trustworthy), *tabligh* (intelligible), and *fatamah* (intelligible). A purposive sampling technique was used to select 12 students, and spiritual well-being data were measured using the SBWQ instrument and analyzed using ANOVA and Wicoxon tests. The results showed that some students still had low spiritual well-being. Cognitive group counseling with religious values proved effective in improving spiritual well-being. The ANOVA test for the experimental group yielded a value of 0.002, significantly more effective than the control group's 0.29. The Wicoxon test showed normal and linear data. The research results recommend that cognitive behavioral group counseling containing religious values can be implemented for female students in order to see the differences in the level of spiritual well-being between male and female students.

Keywords

Cognitive behavioral counseling, Religious values, Spiritual well-being

Introduction

Spiritual well-being is an indicator of quality of life and a barometer of mental health for individuals in facing various challenges (Paloutzian et al., 2022). Spiritual well-being plays a role in influencing individual behavior, namely by creating positive behavior, which hierarchically functions as an individual behavior manager (Butler-Barnes et al., 2017). The value of spiritual well-being in an individual can increase, which ultimately will achieve an overall quality of life (Saify & Taghavi, 2019). Spiritual well-being also plays a

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vital role in an individual's life, namely by helping to improve mental health, and spiritual well-being plays a crucial role in increasing hardiness (Beygi et al., 2022).

The existence of spiritual well-being is shown to be a very important aspect for individual life in achieving a normal and quality life, as evidenced by the increasing number of studies supporting the importance of spiritual well-being as an indicator of mental health. However, there are still inconsistencies in theory, research results and phenomena related to spiritual well-being. Differences in the concept of spiritual well-being were found by Fisher and Ellison. Fisher defines spiritual well-being as positive thoughts, feelings and actions in interacting with oneself, others, the environment and God (the transcendent being). In contrast to Ellison's concept, spiritual well-being has two dimensions, namely the natural dimension as a horizontal domain and the religious dimension as a vertical domain (L. L. Ellison, 2006).

Differences in the results of numerous previous studies. Funk explained that a significant amount of research has accumulated, but several fundamental issues remain unresolved, namely the understanding of spiritual well-being as part of or influencing an individual's quality of life. A comprehensive description of spiritual well-being is a worldwide professional issue that is showing increasing interest, particularly among students and adolescents (Holm-Hadulla & Koutsoukou-Argyragi, 2015).

The phenomenon of spiritual well-being issues in Islamic boarding schools (pesantren) as a specific population has not been identified, particularly in modern Islamic boarding schools. Therefore, research related to mental health in modern Islamic boarding schools is a logical, important, and novel topic to pursue (Anwar & Julia, 2021). The analysis of students' issues as a spiritual well-being issue revealed that 36.59% of students expressed a desire to go outside the boarding school to relieve boredom and 7.21% expressed feelings of self-acceptance.

The problems experienced by Islamic boarding school students are crucial to understand and address to prevent further physical and psychological distress and new mental health issues. Improving spiritual well-being through a cognitive-behavioral approach is a technique for clarifying the mind to sharpen an individual's focus and attention. Clarifying thoughts means changing positive thinking, which is the essence of the cognitive-behavioral approach (Yuniarwati et al., 2020).

The cognitive-behavioral approach is one of the broadest and most widely used approaches in psychotherapy, helping to influence negative thoughts, emotions, and behaviors in a positive direction (Bhattacharya et al., 2016). From a counseling perspective, the cognitive-behavioral approach is called cognitive-behavioral counseling to improve spiritual well-being through group counseling, as the need for group therapy continues to increase by 79%.

A crucial aspect that needs to be examined in cognitive-behavioral counseling through group therapy for improving spiritual well-being is the role of religious values. Therefore, the focus of this research is cognitive-behavioral counseling with religious

values. Religious values play an important role in preventing negative thought patterns and behavior, as well as encouraging or developing positive behavior (Minton et al., 2020).

Method

This research methodology uses a quantitative approach, namely a systematic method to understand and discover the truth in depth about the effectiveness of cognitive behavioral group counseling that contains religious values on improving spiritual well-being. The approach used is a factorial experimental design, as a modification of the actual experimental design, namely by taking into account the possibility of moderator variables that influence the treatment of the results.

The research subjects were male students of the Al-Mukmin Muhammadiyah Tembarak Temanggung Modern Islamic Boarding School, totaling 194 people, with a sample of 12 students. The sampling technique as the basis for determining the sample is purposive sampling, namely sampling based on three or more of the six characteristics of spiritual welfare problems experienced, which is then carried out by lottery to divide the distribution into experimental groups and control groups.

Data collection used the spiritual wellbeing questionnaire instrument to measure the level of spiritual well-being with an adaptation of the instrument developed by Rapson Gomez and John W Fisher which consists of 20 items, namely 5 personal dimension items, 5 communal dimension items, 5 environmental dimension items, and 5 transcendent dimension items. The author's adaptation process examines the basic similarities of scientific theory, applies for written permission, and professional language translation, which is then carried out by expert judgment regarding the suitability, accuracy and accuracy as a measuring instrument, resulting in a validity test of 0.475 with a minimum correlation level of 0.195 and a reliability test result of 0.772, so that the instrument is valid and reliable.

Treatment for the implementation of cognitive behavioral group counseling containing religious values is based on a framework and counseling meeting sessions that have been prepared by adjusting the goals and/or results to be achieved through the formation stage, transition stage, activity stage and termination stage. The data analysis technique for increasing spiritual well-being uses a description of the comparison of the percentage of pre-test and post-test results between the experimental group and the control group, namely high ($M+1.SD=X$), medium ($M-1.SD=X<M+1.SD$) and low ($X<M-1.SD$).

Results

The results of cognitive behavioral group counseling containing religious values have proven to be effective in increasing spiritual well-being. Table 1 shows the comparison

of the percentage of pre-test results for the experimental group which was higher than the control group.

Table 1. Comparison of improved spiritual well-being

No	Results	Experiment	Control	Difference
1	Pre test	11.84%	11.97%	0.13%
2	Pos test	15.79%	12.05%	3.96%
3	Increase	3.96%	0.08%	3.83%

The percentage of pre-test results in the experimental group was 11.84% and post-test was 15.79%, resulting in an increase of 3.96%, meanwhile in the control group the pre-test results were 11.97% and post-test were 12.05%, resulting in an increase of 0.08%. This means that for the experimental group and the control group there was both an increase, however, if the percentage increase is compared, the increase in the experimental group was 3.83% greater than the control group.

Based on the data on the effectiveness of cognitive behavioral group counseling containing religious values above, it can be understood that it has increased in the low classification, and cognitive behavioral group counseling without religious value content is lower as in Figure 1.

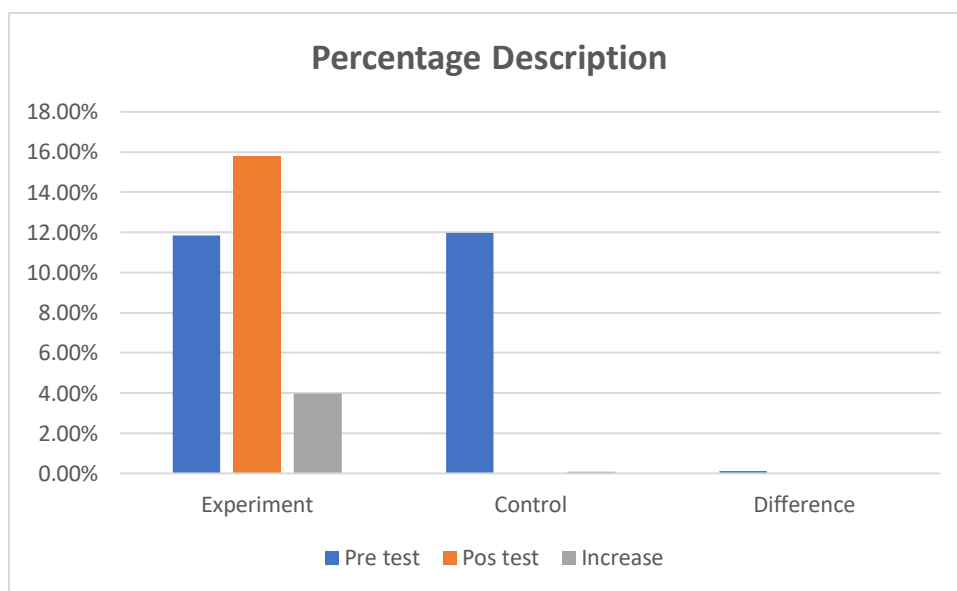


Figure 1. Graph of religious value

Discussion

The improvement of spiritual well-being among students at the Al-Mukmin Islamic Boarding School in Temanggung has been quantitatively proven to be influenced by religious values through group counseling services with a cognitive-behavioral approach. The effectiveness of cognitive-behavioral group counseling with religious values for improving spiritual well-being can be understood in more detail by examining the improvement of each student as a counselee in the experimental and control groups.

Regarding religious values in improving spiritual well-being, religious values were equally balanced between religious affirmation of oneself, religious affirmation of others, religious affirmation of the community environment, and religious affirmation of the transcendent being, God. These results further strengthen the research findings and align with the philosophy of spiritual well-being, namely the development or change of positive thought patterns and positive beliefs. This confirms that reason, as the distinguisher between right and wrong, and the heart, as the distinguisher between good and bad, along with religious values, can motivate individuals to think and behave correctly and well, while avoiding wrong and bad thoughts and behaviors.

The findings from several of the counselees mentioned above strongly align with Fisher's opinion that spiritual well-being has four affirmations: personality, communal, environmental, and Dzat Transzendent (Ekşi & Kardaş, 2017). It can be understood that spiritual well-being is a unity of these four affirmations. Spiritual well-being also plays a vital role in an individual's life, helping to improve mental health. Good mental health increases resilience, and spiritual well-being plays a crucial role in mental health (Beygi et al., 2022).

In general, the findings of low spiritual well-being improvement in the control group are a limitation of this study. The students had to attend six weekly counseling sessions, which led to boredom. This situation was also influenced by the presence of students who had recently fasted during Ramadan, and the counseling sessions were held during the afternoon or evening.

The religious values of the students who experienced an increase in spiritual well-being were: 1) self-affirmation, namely *amanah* (being responsible in leading oneself), and *fatamah* (having full confidence in one's efforts); 2) affirmation towards others, namely *tabligh* (communicating correctly, well, and wisely); 3) affirmation towards the environment, namely *amanah* (being trustworthy with permission), and *sidiq* (being true to oneself in any environment); and 4) affirmation towards God, namely *fatamah* (being intelligent with positive beliefs and positive thinking).

Based on the findings of the limitations of this study, it is very important to follow up by conducting counseling every ten days for counselees who are busy, especially in Islamic boarding schools, and also to avoid conducting counseling with counselees who are hungry, as this will greatly affect the process and also the results of counseling.

Conclusion

The conclusions of this study on the effectiveness of cognitive-behavioral group counseling with religious values for improving spiritual well-being are as follows: 1) Cognitive-behavioral group counseling with religious values is effective for improving the spiritual well-being of male students at the Al-Mukmin Muhammadiyah Islamic Boarding School in Tembarak, 2) Cognitive-behavioral group counseling with religious values is more effective than cognitive-behavioral group counseling without religious

values in improving spiritual well-being, and 3) The religious values identified by the students who experienced improved spiritual well-being are *sidiq*, *amanah*, *fatamah*, and *tabligh*.

Recommendations based on the results of this study are: 1) Counselors can develop cognitive-behavioral group counseling with religious values to address various problems experienced by students, and 2) Future researchers are expected to conduct broader research on female students and utilize individual counseling services to differentiate and comprehensively improve spiritual well-being based on gender.

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