

**INTEGRATING REFLECTION ON *BASMALAH*
RECITATION AS A STRATEGY FOR FORMING
A PEACEFUL MINDSET IN ISLAMIC
COUNSELLING**

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Abstract

Challenges for Muslim addiction counsellors as social services in drug rehabilitation. However, the condition of relapse to use is due to discrimination/harmful stigma because individuals lack a peaceful mindset in every life, which impacts self-conflict. Muslim addiction counsellors as social servants can integrate *Basmalah* (بِسْمِ اللَّهِ) readings as a culture in the Islamic counselling service to form a mindset, heart and calm spirit. This paper aims to create a peaceful mindset, peaceful nature, and quiet spirit from reflections on *Basmalah* reading in individual drug users (clients) in the Islamic counselling stages. Eleven steps in the integrative literature review method are integrated with documentation studies through relevant books and journals regarding *Basmalah*, peaceful mindset, and Islamic counselling. We are integrating general and religious knowledge as a form of data validity through triangulation that combines the theory and practice of Islamic addiction counselling—data analysis through reduction, interpretation, and conclusion. Paper findings show that Muslim addiction counsellors and clients in the therapeutic process practice Islamic counselling

from the steps of *quwah* and *niyyah*, *istishārah*, *tafakkur*, *istikhārah*, *'azm*, *baṣīrah*, *al-tawakkul- 'ala-Allah*, *'amal*, *isti 'ānah*, *murāqabah*, and *muḥāsabah* to achieve blessings from God in reciting his *Basmallah* as culture Islam to foster a peaceful mindset. Reciting *Basmallah* brings up the cognitive spiritual function of achieving peaceful thoughts about blessings in life. Reflection from reading *Basmallah* in client decision-making in the Islamic counselling process will give rise to peaceful thoughts because decisions are taken together with the Muslim counsellor as Imam to obtain blessings in life.

Keywords: *Reading Basmalah, Peaceful Mindset, Islamic Counselling, Counsellor, Emotional Spirituality*

Introduction

Countries worldwide have a culture of zero tolerance towards drug abuse¹ with the dream of becoming a peaceful, free country without drugs². However, it turns out that Indonesia has problematic drug use among the younger generation, impacting their social vulnerability³. Not only in Indonesia but developing and developed countries also have the same problems regarding drug use. One of the Muslim countries that has a drug problem is Iran, with the minority community making up 2-7% of the Iranian population⁴. This drug use occurs in minority communities with individual issues from the culture of alcohol consumption and smoking, peer relationships, gender diversity, and the influence of social and family environmental conditions⁵.

The gap is that there are individuals who use drugs who feel peaceful when using drugs, resulting in positive emotions of freedom, self-confidence, and achieving their desires. However, this peace is only a real deception and it turns out to have an impact on loneliness and low self-esteem, shame, social anxiety, and life stress⁶. Users also feel discrimination and marginalisation from the community, which impacts social unrest⁷ or social stigma. Stigma from all elements of the family and society contributes negatively to recovery services for individuals⁸. This stigma is an element that needs to be changed urgently by counsellors, clients, and communities outside the client, and it may impact the individual's mind. If left unchecked, negative stigma has further impacts in the form of violence, madness, moral decadence and suicide⁹. Well-formed thoughts have an impact on the realities of life in patterns of taste and behaviour. If a peaceful mindset is formed, it will reduce stress and enable one to manage emotions¹⁰. One strategy is emotional spirituality, which can reduce users seeking drugs¹¹.

Drug prevention is a systematic step by the government through the National Narcotics Agency, which involves the family

environment and the wider community¹². Besides drug prevention, drug users have the right to be rehabilitated and assisted by addiction counsellors integrated with spiritual values¹³. Not many rehabilitation places use a spiritual approach, but more use a psychological approach. Indonesia, as a country with a majority of population that adheres to Islam, has an individual drug problem. Individuals who are drug users are called minority groups and require special treatment by addiction counsellors. Addiction counsellors help personal development through counselling to be confident in living sustainably and fostering healthy living¹⁴. Counselling services by addiction counsellors for drug users are needs-based. One basic need is rebuilding community partnerships by alleviating mental health problems¹⁵.

Addiction counsellors can create a peaceful environment in family, social and peer circles during recovery in the rehabilitation process, which emphasises spiritual aspects¹⁶. Peace is always conditioned by a peace commission, which creates a climate that provides solutions to individual problems¹⁷. The peace made during rehabilitation involves addiction counsellors, creating peaceful individuals free from drugs¹⁸. Addiction counsellors have competence in the context of counselling services. One capital from the research results is religious and social capital, which can be applied as an addiction counsellor strategy¹⁹. Indonesia has one of the science figures, namely Kyai Haji Ahmad Dahlan. Kyai Haji Ahmad Dahlan teaches counsellors as educators to be able to integrate religious knowledge and general knowledge²⁰. The counselling world uses many psychological approaches, but spiritual approaches aren't widely used—integration of psychological and spiritual approaches as an element of successful counselling for minorities. One of the group spiritual interventions from research results effectively increased happiness among addicted individuals undergoing rehabilitation²¹.

Indonesia and Malaysia aspire to be peaceful countries with peaceful values in religious teachings²². The values of peace can be interpreted as dialogue, fairness, loving, safety, and innovation²³. The majority of Indonesia's and Malaysia's population adheres to Islam. It turns out that users don't look at religion, one of which is that 85.6% of drug users in Indonesia are Muslim²⁴. This condition requires counsellors to be able to innovate to help drug abusers recover through the Islamic counselling process as professional counsellors. Support beliefs about recovery from drug addiction. The addiction counsellor profession can implement counselling services²⁵. Counselling as therapy integrates spiritual aspects²⁶ so individuals can prioritise life's sanctity²⁷. Islamic counselling and Islamic guidance for individuals to grow mentally²⁸. Islamic counselling and guidance are cultural, sociological and pedagogical

strategies²⁹. The cultural nature of Islamic counselling and guidance is because Islamic society's culture is reading the holy book, praying, worshipping, contemplating, being patient, grateful, and listening to it³⁰, still, not all people study it more deeply. The counsellor's role in the counselling process as a client educator is very urgent because learning can be applied in every life.

One way, individuals can foster change in themselves is through reflection in reading the Al-Qur'an—one of the readings integrated into daily life with reflection on *Bismillah* reading as a Muslim culture. *Basmalah* reading is one of the readings in the holy book Al-Qur'an as a Muslim culture to overcome drug addiction³¹. *Basmalah* reading is a mandatory mantra/prayer/recitation before carrying out activities³². *Basmalah* is one of the verses in the Holy Qur'an. *Basmalah* reading can be realised in counselling by addiction counsellors as a form of appreciating gifts from God and internalising Islamic values³³. The internalisation of *Bismillah* reading in Islamic counselling can help form peaceful thoughts in individuals who use drugs and recover from drug abuse. This paper aims to develop steps and strategies for *Bismillah*'s reading reflection in Islamic counselling services to foster a peaceful mindset.

2. Literature Review

Basmalah's reading about Indonesian culture and Malaysia as a Malay nation reflects Islamic teachings about strengthening faith and devotion³⁴, and the emergence of inner peace³⁵. In the learning process at school, *Bismillah* reading is the opening³⁶, while in the counselling process, it has the same thing as the opening of the counselling process. However, reading *Bismillah* as a Muslim counsellor isn't only open but reading *Bismillah* is a culture that has means that clients can reflect on. Reading *Bismillah* has excellent meaning, which is spoken to the God of the universe or all purposes for God³⁷, and brings about peace and self-acceptance³⁸. The development of religious culture by counsellors as educators is a process of strengthening spiritual intelligence³⁹. Just as the concept of *Bismillah* in theology offers harmony between a specific vision and universal values⁴⁰.

Counsellors, as educators, can and always learn from the Prophet (*Ḥaḍrat Muhammad Rasūlullah Khātam un Nabīyyīn Ṣallallahu 'alaihi wa 'alā 'Ālihi wa Aṣḥābihi wa Ṣallam*) because the Prophet (*Ḥaḍrat Muhammad Rasūlullah Khātam un Nabīyyīn Ṣallallahu 'alaihi wa 'alā 'Ālihi wa Aṣḥābihi wa Ṣallam*) was also an example of a person who taught through the principles of monotheism and had an attitude of love⁴¹. As an educator, the counsellor will guide the client

as an individual and a creature of God. The counsellor's activities in counselling can begin by reading *Basmalah*, which fosters peaceful thoughts. Still, the counsellor must first be able to reflect on the meaning of the *Basmalah* reading. The meaning of *Basmalah* reading in the counselling process, if it is reflected by the counsellor and client together, helps the individual determine the solution needed with God's role. The manifestation of God's role in decision-making in counselling as an essential element of the human self belongs to God.

The typology of peaceful human thought patterns is to ask God for protection with various readings⁴², of the Qur'an because every human being has the essence of peace, and every human being is a peaceful human being. The nature of the *nafs* (النفس) in humans is a provision for humans to become peaceful individuals. Muslims can become peaceful people by reading verses of the Holy Qur'an, and Muslim counsellors and clients can apply this⁴³. *Bismillah* reading is one of the verses in the Holy Qur'an. Reading the Holy Qur'an fosters spiritual character so that humans can balance intellectual, emotional, and spiritual character with morals through worship in social life⁴⁴. Counsellors teach clients in counselling services to become peaceful individuals through various readings in the Holy Qur'an, one of which is the *Bismillah* reading.

Counsellors should implement counselling services to clients to help them form a peaceful mindset and become peaceful through a spiritual counselling approach. One of the spiritual counselling that exists in this world is Islamic counselling. Islamic counselling can integrate readings as a medium to support the success of counselling, and this paper limits reading as a culture of Muslims in the Islamic counselling process. Islamic counselling can be carried out in individual or group settings so that clients can understand the nature of problems and appropriate solutions from a religious perspective⁴⁵.

Islamic counselling integrates reflection from *Basmalah* readings to find solutions for clients and life goals so that a vision of life emerges. Islamic counselling in its soul helps clients to show the way to achieve God pleasure⁴⁶, as the foundation of Islam is world peace⁴⁷. Islamic counselling in Indonesia is divided into two, namely original Islamic counselling interventions and integrative Islamic counselling interventions⁴⁸. Islamic counselling that integrates reflections from *Basmallah* readings in Muslim culture is a type of integrative Islamic counselling because the formation of a peaceful mindset is a religious cognitive dimension. The following characteristic is the formation of spiritual competence for counsellors. Muslim counsellors with Muslim clients have dimensions of the therapeutic alliance, the emergence of a socio-political context in counselling, awareness of personal

characteristics and competencies that facilitate Islamic counselling, and training of Muslim counsellors⁴⁹. In this context, a spiritual therapeutic alliance emerges between counsellor and client. Meanwhile, reading Bismillah with its meaning and reflection is healing for the client⁵⁰.

3. Methodology

Researchers used the integrative literature review method to develop steps and strategies for Islamic counselling services reflecting on Bismillah reading so that new knowledge emerged from the Torracco concept⁵¹. Qualitative research with an integrative method through eleven stages is shown in Figure 1. Data collection tool with documentation studies through relevant books or journals documents about Islamic counselling, the peaceful mindset in reflection on Basmallah reading, and integration of theory and practice from general science with deep religious knowledge. Islamic counselling strategies and processes. Book or journal documents between 2019-2023. Data analysis using the concept of Miles and Huberman⁵² through data reduction, data presentation, and concluding/verification in three steps.

The data reduction process of selection, needs, determining perspectives and assumptions on topics from Islamic counselling for addiction counsellors to develop a peaceful mindset. The method of presenting data from various information from various documents allows conclusions to be drawn from strategic and Islamic counselling steps reflecting Bismillah reading. Finally, the results of the integrative literature review through the results of a synthesis of the findings, the basis for further research into a framework for Muslim addiction counsellors, further research exploration, as well as the finalisation of strategies and steps for Islamic counselling, reflection on Bismillah reading to foster a peaceful mindset.

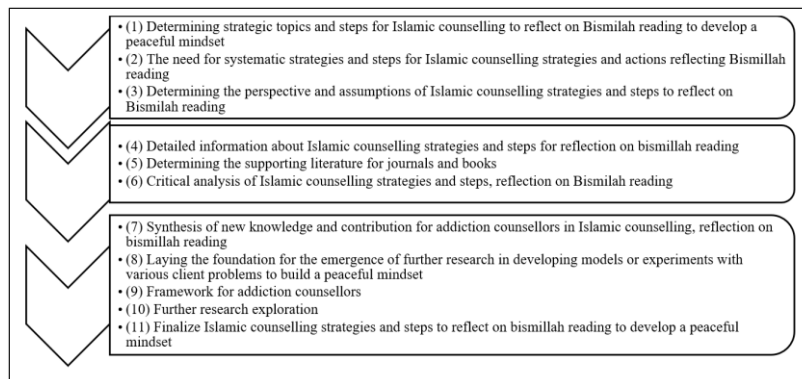


Figure 1: Integrative Literature Review Stage

4. Result and Discussion

The findings are described in eleven stages of an integrative literature review into three sub-chapters. The first sub-chapter begins with determining the topic needs, determining the perspective and assumptions of the strategy and systematic steps for cultivating a peaceful mindset for drug users through Islamic counselling, and reflecting on *Bismillah* reading by an addiction counsellor. The next step is to present detailed critical and systematic information about Islamic counselling strategies and actions for reflection on *Bismillah* reading. Finally, a synthesis of new knowledge emerged from the Islamic counselling plan and steps for reflection on *Bismillah* reading as recommendations and further research exploration for addiction counsellors, as well as the finalisation of strategy and actions for Islamic reflection counselling on *Bismillah* task to foster a peaceful mindset.

4.1. Assumptions with Reflection on *Bismillah* Readings Integrated in Islamic Counselling

A peaceful mindset is an integrated part of the individual self. Users' thoughts are directly integrated with spiritual well-being⁵³. This topic emerged partly from studies that revealed that spiritual perfection arises from a peaceful mindset⁵⁴, and spiritual conditions prevent a person from being involved with drugs⁵⁵. These three literature studies lay the foundation for the need for Muslim addiction counsellors in Indonesia to integrate counselling services with religious/Islamic values, also called Islamic counselling. Addiction counsellors as social workers can provide spiritual understanding and cope with recovering from drug use in the counselling process⁵⁶ because religiosity has an impact on negative attitudes towards drug addiction⁵⁷. Every human being is a religious creature and a good human being, so human religiosity gives rise to reasonable values, even though there is a stigma or other human views that view it as evil.

Basic assumptions give rise to the user's spiritual experience in the counselling process, one of which is Islamic counselling. Spiritual experience is a transformative experience and can change the user's basic attitudes in the recovery process from drug abuse disorders⁵⁸. The essential attitude of humans is good because they were born as good humans from a religious perspective. Human nature is also at peace with various circumstances through peaceful thoughts because peaceful thoughts are based on the life that belongs to God. The role of the counsellor is to remind the client of himself as a peaceful person. Muslim addiction counsellors formed the peaceful mindset that emerged from spiritual elements through

experience during the rehabilitation and counselling process. The role of counsellors in improving individual spirituality reduces negative stigma in the community⁵⁹. Addiction counsellors can also use measuring tools to develop a spiritually peaceful mindset because addiction counsellors bring out the client's quality of life⁶⁰.

The practice of Islamic counselling with addictions to develop religious mental health can involve the family and is therapeutic. Islamic counselling can be implemented in a family, individual, or group environment or consultations with a spiritual basis in the Islamic religion. Islamic counselling can be implemented in a family, individual, or group environment or consultations with a spiritual basis in the Islamic religion. Islam is the basis for addiction counsellors for individuals who are addicted according to Islamic law to purify themselves through faith because the essence of humans is to believe in God⁶¹. Muslim counsellors can direct clients to be able to reflect on the soul so that changes emerge through intentions towards God with various readings in the holy book Al-Qur'ān. The culture reading *Basmalah* is a reading that can develop its readers' hearts, minds and beings, giving rise to commitment, especially for substance users. The shared responsibility for substance users is to stay away from drugs because drugs are *ḥarām* and a big sin⁶². The integration of counselling with Islam brings about spiritual, emotional, intellectual and personal body health with morals, worship and social life⁶³. The overall concept of thinking and the formation of a peaceful mindset through the Islamic counselling process by Muslim Addiction Counselors can be seen in Figure 2.

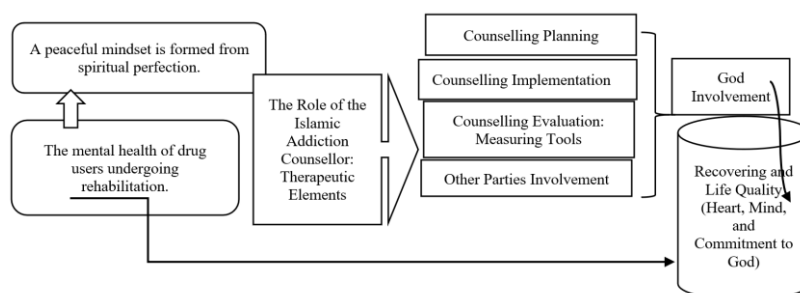


Figure 2: Formation of a Peaceful Mindset through the Islamic Counselling Process by an Addiction Counsellor

5. Studies Related to Reflections from *Basmalah* Readings

Reading *Basmalah* in Figure 2 means "In the name of Allah, the Most Gracious, the Most Merciful." The *Basmalah* reading is formed in 3 sentences from

- 1) "bismillāhi" (بِسْمِ اللَّهِ),
- 2) "ar-raḥmāni," (الرَّحْمَنُ), and
- 3) "ar-raḥīmi" (الرَّحِيمِ).

Individuals who recite the words "*Bismi-llāhi*", which means In the name of Allah, "*ar-raḥmāni*," which means the Most Gracious, and "*ar-raḥīmi*" which means the Most Merciful, give rise to peaceful vibrations from the human tongue and heart. The effect is a vibration of peace within humans from the tongue and heart. Saying and reading "*bismillāhi*" "*ar-raḥmāni*" and "*ar-raḥīmi*" can also be *dhikr* for Muslims that can be applied to counsellors and clients. Apart from reading, reading is in speech/spoken words, but if interpreted, it will give you a vibration of peace from God. Al-Ghazali said that reciting *Basmalah* is a way of life for Muslims so that humanity always remembers the Greatness and Favour of Allah in a peaceful mind and in the heart to ask for His protection from the responsibilities of life⁶⁴.

”بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ“

Figure 3: *Basmalah* Reading

Muslim addiction counsellors must have integrity and strong character through professional values and ethics by Islamic law. Muslim addiction counsellors can plan, implement and evaluate Islamic counselling involving various parties. Islamic counselling can reflect *Bismillah* readings as spiritual values. The values of spiritual counselling by Muslim addiction counsellors in the process of implementing the use of the holy book Al-Qur'ān, prayer, worship, contemplation, patience, gratitude, and listening to the sacred verses of the holy Qur'ān are wrong. One can reflect on the reading. *Basmalah* readings can be formed if the client can self-reflect—some reflections on *Basmalah* readings from various *tafāsīr* with interpretation Analysis of the *Basmalah* Reading⁶⁵.

5.1. Tafsīr Ibn Kathīr

The companions started reading the Book of Bullah with *Basmalah* (In the name of Allah, the Most Gracious, the Most Merciful), and the scholars agreed that *Basmalah* (In the name of Allah, the Most Gracious, the Most Merciful) is one of the verses from Surah An-Naml (النَّمْل). The *Basmalah* (In the name of Allah, the Most Gracious, the Most Merciful) reading is a verse from the beginning of each surah, there are different opinions about how to read it. The Syafii school of thought says that the *Basmalah* (In the name of Allah, the Most Gracious, the Most Merciful) reading is emphasized with the Al-Fatihah letter and strengthened with other

letters. This opinion comes from various scholars, including the friends of the *tābi 'īn* and Muslim imams, both *Salaf* and *Khalaf*. In the name of Allah, the Most Gracious, the Most Merciful. Praise be to Allah, the Lord of the worlds, the Most Gracious, the Most Merciful, who controls the day of retribution According to Imam Malik. *Basmalah* shouldn't be read at all, either loudly or slowly. According to the history of Imam Muslim, he doesn't say *Bismillahirrahmanir Rahim* (In the name of Allah, the Most Gracious, the Most Merciful), either at the beginning or at the end of their reading. The same thing is also mentioned in the *Sunan* books through Abdullah ibn Mugaffal r.a. These are the arguments that the imams rely on in this matter, all of which are close together, because in the conclusion they strongly agree that those who increase the reading of the *Basmalah* (In the name of Allah, the Most Gracious, the Most Merciful) and those who slow it down are valid.

5.2. Tafsīr of the Ministry of Religion of the Republic of Indonesia

Started reading the Holy Qur'ān by mentioning the name of Allah, the greatest name for the only God worthy of worship, who has all the characteristics of perfection and is purified from all forms of shortcomings, the Most Merciful, the Owner and source of the nature of love Who bestows all kinds of gifts, both big and small, to all creatures, Most Merciful Who never ceases to give love and kindness to those who believe. Humans starting every job by saying the name of Allah (*Basmalah* / In the name of Allah, the Most Gracious, the Most Merciful) will bring blessings, and by remembering Allah in every job, a person will have the spiritual strength to do the best and avoid evil.

5.3. Tafsīr Al-Misbah

Basmalah (In the name of Allah, the Most Gracious, the Most Merciful) is the opening and essence of the holy verses of the Holy Qurān which are then detailed in the letters that follow. *Basmalah* (In the name of Allah, the Most Gracious, the Most Merciful) is called *Umm al-Kitāb* (mother of the Qur'ān) which begins by mentioning the name of Allah Almighty as the only God who has the right to be worshiped with all the characteristics of perfection and purified from all forms of shortcomings. He is the Owner of endless mercy (the quality of love), which bestows all kinds of pleasures, both big and small.

The culture reading *Basmillah* means "In the name of Allah, the Most Gracious and Merciful," so humans believe in God's *haqīqī* nature, which humans always study and guide. Reading *Bismillah*

(In the name of Allah, the Most Gracious, the Most Merciful), if said loudly or slowly by the client, will give rise to grace and favour from God. Therefore, any human being will have peaceful thoughts when reading *Basmalah* (In the name of Allah, the Most Gracious, the Most Merciful). The culture reading *bismillah* (In the name of Allah, the Most Gracious, the Most Merciful) raises spiritual aspects because it connects with God most essential attributes and names so that God grace (*al-Rahmān*) appears in life⁶⁶. The meaning of *Bismillah* (In the name of Allah, the Most Gracious, the Most Merciful) reading can be concluded as the opening reading in the Holy Qur'an and the first verse in Surah Al-Fatihah⁶⁷ or what is called the mother of the Al-Qur'an (*Umm Al-Kitab*). For Muslim addiction counsellors, clients can be directed to read and reflect on the meaning of *Bismillah* (In the name of Allah, the Most Gracious, the Most Merciful) reading in life because it brings blessings⁶⁸ so that a peaceful mindset is formed because life ultimately belongs to and is for God.

6. Steps Islamic Counselling

Muslim addiction counsellors apply a conceptual framework by asking for help, problem-solving and change with an Islamic worldview to individuals as a medium for da'wah⁶⁹ by starting with *Bismillah* reading as a culture Muslim. The Islamic counselling process of reflection on *Bismillah* task for substance users applies eleven stages of Islamic counselling from the emergence of *quwah* (قوه) and *niyyah* (نِيَّة), *istishārah* (إِسْتِشَارَة), *tafakkur* (التَّفَكُّر), *istikhārah* (الِاسْتِخَارَة), *azm* (عزم), *baṣārah* (بصيره), *al-tawakkal-Allah* (التوكل على الله), *amal* (عمل), *isti'ānah* (استعانة), *murāqabah* (مراقبة), and *muḥasabah* (محاسبة النفس) which are divided into in several cycles⁷⁰. Counselling communication between Muslim addiction counsellors and clients involves God⁷¹. The following are details of the stages of Islamic counselling from Rassool (2015)⁷², which are integrated from various sources.

6.1. Awakening (*Quwah*/ قوه) and Intention (نِيَّة) Stages

In the initial stage (نِيَّة), the counsellor directs the client to a state of *qawah* (قوه) /awakening as a form of client awareness of seeking professional help. *Quwwah* also means revolution to change⁷³. In the *quwah* phase, the counsellor will assess the client's readiness to make behavioural and psychological changes: cognitive behavioural therapy and problem alleviation. Suppose the client appears ready to change his mindset and treatment. In that case, the counsellor directs the client to intend (*niyyah*) to change his behaviour sincerely and correctly because God is the driving force for change⁷⁴. *Niyyah* for changing behaviour begins with *Bismillah* so that will (*al-irādah*) الاراده, purpose (*al-qaṣd*), and determination (*al-azm*) العزم emerge through words and deeds. *Niyyah* describes

the driving force in the heart (*qalb*) قلب with two aspects, externally and internally. *Niyah* or the intention to improve religious beliefs and increase awareness of change⁷⁵.

6.2. Consultation Stage (*Istihārah*)

Consultation (*istiharah*/إِسْتِشَارَة) is a process of gathering information about past patterns of thought that aren't peaceful and the client's problems that make them not peaceful. Muslim addiction counsellors consult with all sources of information (client, family, or other people/community) regarding spiritual and bio-psychosocial needs as a form of process for assessing individual anxiety. The counsellor examines mental/psychological factors as cognitive, active and behavioural factors that can be observed as well as therapeutic communication. Muslim addiction counsellors make efforts to discover and shape clients' potential for peace. The principle of *istikhārah* (إِسْتِخَارَة) is a principle of decision-making in solving problems through deliberation⁷⁶, which starts with *Bismillah* as a culture.

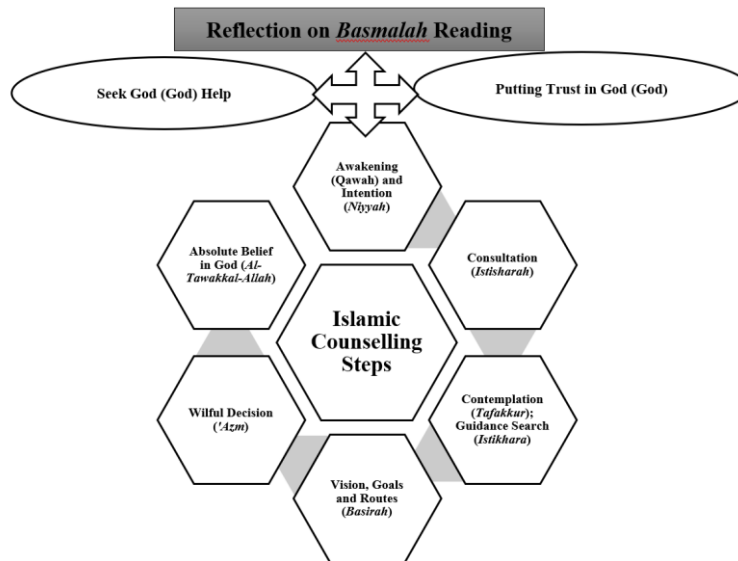


Figure 4: Islamic Counselling Steps with Reflection *Basmalah* Reading

6.3. Contemplation Stage (*Tafakkur*/التفكير)

Tafakkur (التفكير) is a broad process of peaceful thinking that requires contemplation and reflection. *Tafakkur* involves the human heart, mind and spirit in review, contemplating, training, and *tadabbur* تدبر to be practised in life in this world and the afterlife⁷⁷. At the *tafakkur* / contemplation/reflection stage, the client's needs are reflected and planned together with the counsellor in analysing problems and setting realistic, tentative primary and secondary goals

of a spiritual nature. Islamic contemplation/*tafakkur* goes through a relaxation process from meditation so that cognitive and intellectual abilities emerge based on the commands of God through the Al-Qur'ān or reading *Bismillah* .

6.4. Guidance Stage (*Istikharah*/الاستخارة)

After the reflection process, Muslim addiction counsellor direct clients to seek guidance from God. Again, the principle of decision-making in solving problems is by praying to God. This counselling process goes through the *istikhārah* process by directing the client to ask God to be able to determine the best choice or decision. Praying to God makes the mind peaceful. In this condition, Muslim addiction counsellors can share with each other and start by reading *Bismillah* as a form of enjoyment of communicating with God.

6.5. Vision, Goal and Route Determination Stage (*Baṣīrah*/بصيرده)

After the client is able to determine choices and decisions about problems, the client clarifies goals and actions as a strategy for changing peaceful mindsets. Peaceful thinking can create an atmosphere of peace and harmony⁷⁸. In this condition, the client imagines the spiritual rewards and peace it will bring to life in this world and the afterlife. Clients imagine the benefits of solving problems and the emergence of the ultimate goal of life to think peacefully through worshipping God in order to achieve spiritual peace and prosperity.

6.6. Decision or Act ('*Azm*/عزم)

At this stage, part of the counselling process with the counsellor facilitates the client in deciding to act ('*Azm*/عزم), which begins with *Bismillah* or mentioning the name of God. This stage is a period when the client is ready to change so that his mindset is peaceful in facing challenges. Clients experiment with minor changes by combining the client's intention and determination to commit to action. Spiritual actions give rise to happiness and peace⁷⁹.

6.7. Seeking Trust from Allah (*Tawakkul*)

After making a decision or solution to solve the problem, the client is assured of absolute trust in God (*tawakkul*) which begins by reciting *Basmalah*. *Tawakkul* is an essential part of Islamic beliefs as a form of trust or dependence on God which brings about peace and blessings Clients who apply *tawakkul* are committed to God

emotionally and consciously⁸⁰. Clients who use *tawakkul* are devoted to God emotionally and intentionally⁸¹. Clients will place their trust in God who influences their views on life in this world and the afterlife according to the interpretation and reflection of the *Basmalah* reading.

6.8. Action ('Amal/ عمل)

During the action stage ('amal/عمل), clients begin to take action to achieve the vision and goals of change and improvement with the involvement of intention and planning⁸². In this condition, the achievement of small goals must be appreciated or strengthened. Strengthening and supporting Muslim addiction counsellors and families is essential and helps maintain positive steps towards change. Changes must be made independently so that they put their trust in God, which can always be started with *Bismillah*.

6.9. Seek Allah's Help (Isti'ānah/ استعانة)

The next stage is seeking help (*isti'ānah/استعانة*) as a process of seeking help from God in the process of solving problems⁸³ because God is the primary source of support through reading *Basmalah*. Clients always seek help from God to seek help in solving problems that aspire to a peaceful mindset, because peace comes from the heart and the owner of the heart is God.

6.10. Self-Monitoring Cycle (Murāqabah/ مراقبة)

Murāqabah (مراقبة) is a self-monitoring process to be able to realise changes in behaviour. Monitoring is carried out independently in the counselling process both as an intervention strategy and as an assessment to evaluate the effectiveness of the intervention. Assessment is carried out through self-observation (from reflecting and assessing behaviour) and self-recording (assessment/scale) through the emergence of changes in behaviour, thoughts and feelings. God will also monitor clients regarding thoughts or behaviour. With the *murāqabah* (مراقبة) process, clients can manage primary psychological aspects and increase self-actualization⁸⁴. *Murāqabah* (مراقبة) as a form of self-monitoring turns out to be related to emotional regulation⁸⁵.

6.11. Self-Evaluation (Muḥāsabah/ النفس محاسبة)

Muḥāsabah/ النفس محاسبة (evaluation) is the final process to assess the usefulness of counselling so that coping skills emerge and changes in peaceful thought patterns and behaviour are realized. Changes in peaceful thought patterns and peaceful conduct during the counselling period to evaluate the counselling process and results according to the client's ongoing psychosocial and spiritual

development. *Muḥāsabah* (النفس محاسبة) indirectly facilitates comprehensive development to self-regulation⁸⁶.

The essence individual drug users who undergo a rehabilitation/recovery program actually have the potential to think peacefully. Muslim addiction counsellors facilitate achieving the highest potential in the Islamic counselling process⁸⁷. Suppose this condition gives rise to the individual being able to integrate body, mind and heart for God. This means that the individual's mindset about life will be actualized according to the purposes of God, thereby enabling integrated cognitive behavioural therapy and spiritual recovery. Spiritual treatment with Islamic values creates a commitment to change⁸⁸ and builds self-awareness⁸⁹. Muslim addiction counsellors and clients have joint responsibilities in therapeutic relationships and counselling processes⁹⁰. However, it turns out that Islamic counselling by Muslim addiction counsellors is limited to Muslim clients.

7. The Realization of Impact Islamic Counselling by an Addiction Counsellor

Muslim addiction counsellors are able to apply general knowledge and religious knowledge as a strategy for developing a peaceful mindset through counselling⁹¹. Muslim addiction counsellors, as Imams, can apply group and individual counselling⁹². Islamic counselling services in group and personal settings have a therapeutic relationship between the counsellor and group members/clients. Eleven stages of Islamic counselling from *quwah* (قوه) and *niyyah* (نِيَّة), *istisharah*, *tafakkur* (التفكير), *istikhara* (التوكل على الله), *azm* (عزم), *baṣīrah* (بصيره), *al-tawakkal-Allah* (التوكل على الله), *amal* (عمل), *isti'ānah* (استعانة), *murāqabah* (مراقبة), and *muḥāsabah* (محاسبة النفس) are practiced in group and individual settings. As basically peaceful human beings, clients need therapeutic assistance from Muslim addiction counsellors with spiritual values. Reading *Bismillah* is a strategy for counsellors because the entire series of reading *Bismillah* aims to get blessings from God⁹³. Clients who are able to reflect on *Bismillah* readings in Islamic counselling actually form a mindset as cognitive behavioural therapy.

The realization reflection on reading *Bismillah* in Islamic counselling by counsellors will reveal the meaning of peace in the life of the mind, heart and spirit clients. Individuals who think peacefully will directly try to think critically and develop new thoughts. Other research results support spiritual intervention as a helpful method for increasing self-esteem and happiness among addicted individuals⁹⁴. As a follow-up to these findings, the meaning of life emerged in Islamic group and individual counselling sessions.

Researchers must design modules/guides/experimental tests to develop peaceful thinking for each drug user client as a human being and a peaceful individual in an Islamic counselling culture.

8. Conclusion

Muslim addiction counselors as social servants in drug rehabilitation in Indonesia face challenges. The big challenge is to help individuals develop a peaceful mindset to recover and not fall back into drug addiction. Islamic counselling services as a relevant strategy for individual drug users/clients to find peace of mind, heart and spirit. Muslim addiction counsellors can carry out Islamic counselling services with eleven stages from the emergence of *quwah* (قوه) and *niyyah* (نِيَّة), *istishārah* (إِسْتِشَارَة), *tafakkur* (التفكير), *istikhārah* (الاستخارة), 'azm (عزم), *baṣīrah* (بصيره), *al-tawakkal*- 'Ala Allah (التوكل), *amāl* (عمل), *isti'ānah* (استعانة), *murāqabah* (مراقبة), and *muḥāsabah* (محاسبة النفس). Each stage of Islamic counselling can be integrated with reflection on *Bismillah* reading. The culture to reading *Bismillah* in Islamic counselling at the beginning of every activity, process, decision making and conclusion of activities because brings blessings so that a peaceful mindset is formed because life ultimately belongs to and is for God.

Furthermore, from the Islamic counselling strategies and steps practised by Muslim addiction counsellors, models can be developed or experimented with on a limited or extensive basis to establish a peaceful mindset. To further develop these findings, training modules and client trials were prepared for clients. However, these further findings can be used by Muslim counsellors in schools, Muslim health counsellors in hospitals, and Muslim counsellors with disabilities and inclusion.

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