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<p>Bambang Setiawan:</p> <p>We have reached a decision regarding your submission to Ilmu Dakwah: Academic Journal for Homiletic Studies, "Konseling Spiritual: Urgensi Pengembangan Spiritualitas bagi Warga Binaan di Lembaga Pemasyarakatan".</p> <p>Our decision is to: Accept Submission</p> <p>Acep Muslim (Scopus ID: 57209652677) UIN Sunan Gunung Djati Bandung acep.muslim@uinsgd.ac.id</p> <hr/> <p>Ilmu Dakwah: Academic Journal for Homiletic Studies <a href="http://journal.uinsgd.ac.id/index.php/idajhs">http://journal.uinsgd.ac.id/index.php/idajhs</a></p>	<p>setiawanb_89</p> <p>2024-02-04</p> <p>05:31 AM</p>

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## Da'wah Based Spiritual Counseling: The Urgency of Spirituality Development for Correctional Inmates in Lembaga Pemasyarakatan Kelas I Cirebon

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### ABSTRACT

*This research was motivated by the trend of the increase of problems experienced by correctional inmates which prompted the need for guidance and counseling services, especially preaching-based spiritual counseling services. Da'wah-based spiritual counseling exists as a form of moral and spiritual commitment and responsibility in helping inmates as individuals who need assistance. This research aims to obtain a comprehensive analytical review of preaching-based spiritual counseling in Lembaga Pemasyarakatan Kelas I Cirebon which can be used to develop the spirituality of the correlational inmates. A qualitative research approach was used with library research methods by summarizing various relevant research results regarding spiritual counseling which can be used narratively in developing new theories and complementing previous theories regarding preaching-based spiritual counseling. This research obtained results in the form of an intervention mechanism for preaching-based spiritual counseling services at the Lembaga Pemasyarakatan Kelas I Cirebon to help inmates alleviate emotional suffering and develop spiritual well-being. Da'wah-based spiritual counseling in developing the spirituality of the inmates is provided through therapeutic ritual-personal activities which are carried out through five stages, namely centering and grounding, assessment, gathering energy, directing the energy, and gratitude and closure.*

**Keywords:** *Spiritual counseling; spirituality; inmates; correctional institute.*

### INTRODUCTION

Such activities conducted in Correctional Institutions are basically intended to provide guidance to the inmates so that they can reflect on their mistakes, improve themselves, and not to repeat the criminal acts they have

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committed. This condition is in line with the Law no. 12 of 1995 article 2 in which it is stipulated that the correctional institution system is aimed to form inmates to become well human beings, to realize their mistakes, to improve themselves, and not to repeat criminal acts that they have done so that they can be well-accepted by the society, can play an active role in development of the country, and can live normally as exemplary and responsible citizen.

The life behind the correctional institutions is restricted by rules which makes it somehow laborious for the inmates to meet their own needs. Therefore, they need to receive special treatment so that they can shape their attitudes and behavior. In turns, this condition may enable them to prepare to live independent lives and to actively participate in community development after their prison-free period (Rahmi et al., 2018).

The various problems experienced by the inmates drive the importance of guidance and counseling services to be held in correctional institutions. One of the significant problems faces by them is related to the development of personal aspects of the inmates. This is in accordance with Elger's et al., (2016) as they indicate that the psychological problems and needs of the majority of inmates are in the form of personal problems, prison-related and family-related problems, as well as religious problems.

Religious and spiritual beliefs are practiced by at least 90% of the world's population and influence human mental health conditions (Moreira-Almeida et al., 2014). Both Spiritual and mental health have compatible goals those are to relieve emotional suffering, to liberate mind, and to develop oneself (Sharma et al., 2009). Therefore, it is stated that the spiritual well-being becomes a personality domain that inmates need to acquire. Apart from that, feelings of guilt can also be dominant factor for the need for spiritual services for the inmates.

Regardless of the former legal issues committed, the inmates still have the right to receive optimal guidance and counseling services. As stated by (Willis, 2014), one of the dimensions of guidance and counseling services is the unconditional positive regard, which is defined as an attitude of respecting valuable aspects of the counselee's self, assets, strengths, and freedom to be himself based on the positive potential that he has. Unconditional positive regard can also be interpreted as unconditional appreciation without assessing the two edged side of the counseling (non-judgmental).



Although the factors of crime are complex, yet, based on the philosophical basis and the objectives of the correctional system spiritual counseling services is required. The objectives themselves involve the needs for improving the quality of devotion to God Almighty, build on attitudes and behavior; and refine the quality of physical and spiritual health. This objective, again, indicate that guidance and counseling based on spiritual counseling services is a critical and strategic aspect to be implemented in the institution.

Spiritual guidance is one form of service offered to every inmate in the correctional institution. Providing spiritual services is part of the duties of social workers, counselors, or psychologists (Elger et al., 2016). This is reinforced by Gladding and Crockett, (2019) as they stipulated that spiritual counseling is an important responsibility carried out by professional counselors.

Spiritual counseling is an interdisciplinary field of science that unites several fields of social science such as theology, sociology, psychology, and more (Tinaz et al., 2020). Spiritual counseling exists as a form of commitment and moral responsibility in helping inmates seen as individuals who need care and assistance in manifesting an internal spiritual code rooted in Indonesian culture. This is in line with the First Principle of Pancasila "Belief in One Almighty God", in which all Indonesian citizen believes and is devoted to God and his religion and beliefs on the basis of just and civilized humanity.

The aspects that counselors need to pay attention when conducting spiritual counseling are religious and spiritual issues. In dealing with these issues, counselors need to use positive methods that include three critical components, namely acquiring knowledge, increasing self-awareness, and developing new counseling skills (Gladding & Crockett, 2019). Apart from that, counselors also need to realize that religion and spirituality are considered as a major part of the counselee's view of the world, therefore the counselor shall anticipate the obstacles and the ways of dealing with the counselee's problems (Zatrahadi et al., 2022).

Several previous studies became the basis of this research. Spiritual counseling relatively has broad positive impact in helping the development of an individual's psychological condition. In this case, it is proven that spiritual counseling is effective in improving the spiritual well-being of cancer patients (Sajadi et al., 2018). Other research also shows that religion-

based counseling can increase individual religious and spiritual perceptions and understanding (Henriksen et al., 2015). Therefore, it is stated that counselors should start to consider the use of religion and religiosity in counseling services, as it is beneficial in forming the spiritual competence of the clients (Dailey et al., 2015). In Indonesia, there is a need to implement religious values in the development of the inmates as it can increase their spirituality (Bimantara & Rifani, 2022). Other research depicts that counselors need to modify their counseling services based on moral and spiritual aspects since the counselees themselves need moral and spiritual reorientation and enhancement obtained from the counseling services they participate in (Mufid, 2020).

Based on the previous studies, it is shown that in the context of correctional institutions, preaching-based spiritual counseling services function curatively to alleviate problems related to the psychological or mental health of the correctional inmates especially the problems which are closely related to the criminal cases they have committed. Apart from that, it can also function preventively to intercept the recurrence of problems experienced by the inmates. This research aims to obtain a comprehensive analytical review of spiritual counseling in correctional institutions. Moreover, the results of this research can be used as a reference regarding the mechanism and implementation of spiritual counseling for the inmates, as well as a description of the psychological and spiritual needs required by them.

In revealing the results of this research, a qualitative research approach was used with library research methods. Library research is research carried out systematically to collect, process, and conclude information and data with the help of various kinds of available materials, such as books, previous research, and relevant scientific articles in finding answers to the problems being studied (Khatibah, 2011); Sari & Asmendri, 2020). This research uses a meta-ethnographic approach, by narratively summarizing various relevant research results to develop new theories and complement previous theories (Yusuf & Yusuf, 2020).

## RESULT AND DISCUSSION

### The Concept of Spirituality and Spiritual Counseling

The presence of guidance and counseling services in various life settings is a response to the importance of facilitating optimal counselee development. Facilitation in this case is the process of providing various conveniences through proper understanding of himself, of the environment, of the direction, and of the self-development according to one's potential. The potentiality itself is *latent power* as it refers to the abilities that have not yet visible, have not been realized, and have not yet become real behavior. Guidance and counseling is an alternative that can be used to help individual development.

According to Yusuf, (2009) spirituality can be understood from various perspectives such as that of 1) personal and social processes that involves ideas, concepts, attitudes and behavior; 2) transcendental awareness which is characterized by certain values, whether related to oneself, other people, nature, life, and everything that is set as the ultimate goal; 3) intra, inter and transpersonal experiences that are shaped and directed by individual life experiences; 4) human activities that are deep and meaningful for themselves; 5) the unique and innate capacities and tendencies of all people; and 6) divine intelligence which builds harmony with God and nature.

Religion and spirituality are often considered as part of the counselee's problems, yet truthfully it can also be regarded as part of the counselee's solution (Corey, 2004). It was further explained that religious values and spirituality can play a big role in human life. Therefore, the spiritual values can be seen as a potential source in the counseling process. In this case, religiosity and spirituality greatly influence individual beliefs, attitudes, emotions, and behavior (Roman et al., 2020). Moreover, religion and spirituality are closely related to health, to the improvement of the quality of life (Jim et al., 2015), to the productive behavior, and to the increase of faith (Santoso & Samputra, 2023).

Counselees who visit a counselor or other mental health professional often bring issues and views of religion or spirituality into the counseling consultation process (Harris et al., 2016). Therefore, instilling Islamic religious knowledge and principle in the counseling process as an alternative problem solving, especially by utilizing the counselee's

spirituality, contributes to the effectiveness of the counseling process (Keskinoglu & Eksi, 2019).

Counseling in general aims to develop client's potential and alleviate the client's psychological problems so as to contribute in the development of the mental health of the counselee. Meanwhile, the aim of religion itself is to develop faith and spiritual values, thus, if the two dimensions of both counseling and religion are juxtaposed, it will result in mental health that is strengthened by the development of individual faith and spirituality (Frankl, 1967).

God-oriented spiritual counseling is also called theistic spiritual counseling. The concept is put forward by Yusuf (2009) as he defines it as the process of providing assistance to individuals so that they have the ability to develop their nature as religious beings, behave in accordance with religious values (noble character), and overcome life's problems through understanding, belief, practice, and worship rituals according to the religion they adhere to.

Specific treatment techniques to develop individual religiosity and spirituality in developing abilities and resources in the spiritual realm can be carried out in three ways, those are; religious practice; general practice; and general-religious practices (Miller, 2003). The three practices realized as follows: 1) religious practices, can be done by praying, reading holy books and joining a religious community; 2) general practice, is realized in the form of doing bibliotherapy activities, maintaining focus, and writing journals on religious themes; and 3) general religious practices, is carried out through meditation, relaxation, and worship rituals.

Based on these various opinions, it can be concluded that spiritual counseling is an interaction process carried out between the counselor and the counselee to explore, understand, and aware that humans as individuals cannot be separated from the existence of God. Unavoidably individuals must be able to carry out the values and rules that God entrust to them according to religious beliefs that they have. Therefore, the formation of the counselee's self-concept in the context of spiritual counseling can be done through prayer activities, reading holy books, and meditation or muhasabah to ask for forgiveness, blessings, strength and protection from God.

In spiritual counseling, it is important for the counselor to be open about the client's spirituality as a reflection of the client's worldview (Matise

et al., 2018). Based on the concept put forward by Cashwell and Young, (2011), there are 6 dimensions and 14 counselor competencies in conducting counseling based on religious and spiritual values. These six dimensions have received recognition and copyright issued by the Association for Spiritual, Ethical, and Religious Values in Counseling (ASERVIC), which is a division of the American Counseling Association (ACA). The 6 dimensions of counselor competence based on religion and religious values are explained as follows.

Table 1.

Spiritual Counselor Competency Dimensions

No.	Dimension	Spiritual Counselor Competency Formulation
1	Culture	Professional counselors can explain the similarities and differences between religion and spirituality, including the basic beliefs of various religions and belief systems Professional counselors recognize that clients' religious beliefs and spirituality are central to their self-view and can influence their psychosocial functioning.
2	Counselor Self-Awareness	Professional counselors actively explore attitudes, beliefs, and values of spirituality and religion Professional counselors continually assess the influence of religious beliefs and spiritual values on clients and the counseling process Professional counselors can identify the limits of their own understanding of their clients' religious and spiritual views, as well as knowing religious and spiritual sources
3	Human and Spiritual Development	Professional counselors can explain and apply various models of religious and spiritual development, and their relationship to human development
4	Communication	Professional counselors respond to the clients' communications regarding religion and spirituality with sensitivity and acceptance Professional counselors use the concepts of religion and spirituality consistently with the client's views of religion and spirituality, which can be accepted by the client Professional counselors can recognize religious and spiritual themes during the communications with clients, and are relevant to the counseling process
5	Assessment	During the assessment process, professional counselors attempt to understand the client's religious and spiritual

6	Diagnosis and Treatment	<p>views by gathering information from the client and other sources.</p> <p>When making a diagnosis, professional counselors recognize that the client's religious and spiritual views can 1) improve well-being; 2) contribute to the counselee's problems; and 3) worsening symptoms or problem symptoms</p> <p>Professional counselors determine goals with clients in accordance with the client's religious views and spirituality</p> <p>Professional counselors are able to 1) modify counseling techniques to incorporate religious and spiritual perspectives; and 2) utilize religious and spiritual practices as counseling techniques, if appropriate and acceptable to the counselee</p> <p>Professional counselors can therapeutically apply theories and research results to support clients' religious and spiritual views and practices</p>
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Source: Author Observation, 2023

Da'wah-based spiritual counseling has characteristics that are unique to this service, including: 1) it is based on the Al-Qur'an and Hadith, in addition to the psychological basis; 2) it is not only focus on helping clients achieve optimal psychological development, but also facilitate in cultivating the religious and spiritual values that support the client's role as a servant of Allah and caliph; and 3) it is allowing the personal rituals to occur in the counseling services, such as prayer, fasting, dhikr, and reading the Al-Qur'an.

Based on these characteristics, implementing personal rituals of worship, such as reading the holy Al-Qur'an, can be considered as one of the spiritual counseling techniques. This is reinforced by the view that the use of scriptures will help clients change their beliefs, see problems differently, understand the scriptures better, and seek higher powers (Miller, 2003). Counselors can help clients by engaging in discussions about the meaning contained in verses in the Al-Qur'an and helping clients apply these verses as a therapeutic medium.

The obedience to God's laws written in the Al-Qur'an can develop the spirituality of every Muslim which can prevent disgraceful actions. A Muslim's spirituality is obtained through the practice of mahdhah worship, namely communicating directly with Allah by conducting prayer, praying, dhikr, and reciting toyyibah sentences, as well as reading the holy book Al-Qur'an. Allah created the Qur'an as the ash-Syifa which means healing

medicine, based on the word of Allah in Q.S. Yunus (10): 57 that the Qur'an was created as a lesson and a cure for diseases of the heart (bathin), as well as guidance and mercy for those who believe.

Counseling services are inadequate if they only rely on psychological and sociocultural principles, in other words they must also be able to capture human existence as the creatures of God (Kartadinata, 2011). This understanding is the basis that spiritual guidance and counseling needs to be developed and implemented in order to develop a well human being. Spiritual counseling based on Islamic teachings in correctional institutions is implemented in religious formation programs that are the programs which deliberately designed to develop religiosity or spirituality of the inmates.

Religious beliefs or spiritual values can be a strong resource in interpreting life goals for inmates. Apart from that, spiritual values help individuals understand the universe and the purpose of life on earth (Corey, 2004). Spirituality is a universal human capacity, which enables humans to experience self-transcendence and sacred self-awareness, with the result of greater self-improvement in the form of love and compassion (Cashwell & Young, 2011). It was further explained that true spirituality results in humans being that are much calmer, happier and more peaceful, and is a picture of a mental attitude that can be practiced at any time.

### **The Analysis of the Need for Da'wah-Based Spiritual Counseling**

Mapping or grouping of the inmates carried out at the Lembaga Pemasyarakatan (Lapas) Kelas I Cirebon is based on religious groups. This research focuses on grouping the inmates who are Muslim. In capturing opportunities for da'wah-based spiritual counseling interventions, a SWOT analysis was first carried out related to aspects of *Strengths, Weaknesses, Opportunities and Threats* found in Cirebon Class I prisons.

Table 2.

#### **SWOT Analysis of Da'wah-Based Spiritual Counseling in Cirebon Class I Prison**

Strength	Weakness
Have a clear coaching program, stages and methods.	No identification of inmates based on spirituality level

Have an Islamic boarding school which makes it easier to implement preaching-based spiritual counseling.	Does not yet have a comprehensive coaching evaluation system.
Prayer activities, reading the Al-Qur'an and muhasabah are regularly scheduled.	Spiritual formation and spiritual counseling are carried out by functioning Islamic boarding schools, but they do not yet have their own curriculum design so they need to invite other parties.
There is a grouping mechanism based on religion, type of case, and length of detention.	Requires comprehensive spiritual counseling services to control changes in WBP's attitudes
Opportunity	Treat
There is a need for a complete inmates personal data and identification of spiritual competence.	If the development of inmates is not known, it is possible for the developments in a negative direction due to environmental factors, thus allowing repetition of criminal acts by them.
The implementation of da'wah-based spiritual counseling does not yet have a specific and systematic curriculum design, related to activities such as praying; Reciting Al-Qur'an; and muhasabah or contemplation.	If evaluation is not carried out at each stage of coaching, both in terms of input, process, and output, it is possible that there will be deviations in behavior that are not in accordance with the goals of coaching itself.
Understanding the need for preaching-based spiritual counseling is considered paramount by all members of the Cirebon Class I Prison.	If no evaluation is carried out regarding the implementation of da'wah-based spiritual counseling, then it may allow spiritual activities themselves to be merely seen as the usual ritual and ceremonial activity.

Source: Author Observation, 2023

### Da'wah-Based Spiritual Counseling Intervention

Da'wah is a form of religious activity that is directly used to socialize the beliefs of the Islamic religion to its adherents and humanity in general. This activity can be carried out orally (*da'wah bi al-lisan*), in written form (*da'wah bi al-qalam*), or in actual action (*wa bi al-hal*). Qualitatively, da'wah aims to influence and transform the inner attitudes and behavior of the audience towards an order of individual and social piety. Da'wah with its religious messages and social messages is an invitation to awareness to always have a commitment (*istiqomah*) on the straight path.

Da'wah is presented as a solution to the problems faced by the people, because it is full of advice, religious and social messages, as well as



examples to avoid negativity and towards positivity as blessed by Allah SWT. Apart from that, da'wah must be able to present Islam as an icon of universal mercy (*rahmat lil alamin*), not only in terms of the outlook on life for Muslims, but also for other people as a universal aspect. This way, da'wah functions as a means of solving human problems, as da'wah itself is a means of conveying information about Islamic beliefs, which contains and functions as education, criticism, and social control.

Da'wah-based spiritual counseling reflects the following points, namely 1) da'wah is an effort or process that is carried out consciously and planned; 2) the efforts made are to invite people to the path of Allah and improve the better situation; and 3) these efforts are carried out in order to achieve the goal of living a happy and prosperous life both in this world and the hereafter.

The implementation of da'wah-based spiritual counseling is carried out in Lapas Kelas I Cirebon. Basically counseling services are a form of da'wah. Apart from that, da'wah itself is intertwined and inseparable with guidance and counseling, so that the connection between the two can be seen to be intact in a preaching-based spiritual counseling service. Through the medium of da'wah, spiritual counseling provides religious and spiritual support to eliminate negative impacts thereby improving the quality of life of the inmates ([Marchica et al., 2022](#); [Bimantara & Rifani, 2022](#)).

The da'wah-based spiritual counseling intervention in this research is realized in a way that the method and the essence of da'wah values become one of the approaches used in implementing spiritual counseling. Thus, the data studied is focused on how the spiritual counseling services is implemented in the Lapas Kelas I Cirebon in accordance with the da'wah approaches. Therefore, it is expected that from these facts a formula of intervention procedures for the implementation of preaching-based spiritual counseling as the main basis for guidance in Correctional Institutions can be gained.

In general, spiritual counseling services carried out in Lapas Kelas I Cirebon are in the form of teaching, habituation, and counseling or psychotherapy. As for Islamic spiritual guidance and counseling based on da'wah, it is categorized through the following themes: 1) prayer activities; 2) teaching spiritual concept; 3) referring to the Al-Qur'an and hadith (reference to scripture)

### **Prayer Activities**

Prayer activities in spiritual practice are divided into three: religious practice, general practice, and general religious practice. Religious practices include praying, reading holy books/writings, and religious communities. The general practice consists of bibliotherapy, focus, and journal writing—religious and general practices consist of meditation/relaxation/imagery and rituals. Thus, praying is one of the efforts made to obtain forgiveness (*maghfiroh*), mercy, and guidance from Allah SWT so that through this, repentance from mistakes will experience change. Likewise, awareness coaching is carried out in Cirebon Class I Prison; prayer activities are encouraged to be carried out independently by WBPs after being given lessons on religious methods and materials in which there are joint prayer activities, as well as bringing in kayak or ustadz, and counselors who can do therapy with prayer.

Prayer activities in spiritual practice are divided into three categories, those are religious practice, general practice, and general-religious practice. Religious practices consist of praying, reading holy books/holy writings, and joining religious communities. General practice consists of making bibliotherapy, developing self focus and writing journal. Meanwhile, religious and general practices consist of meditation/relaxation/imagery, and rituals. The activity of praying is one of the efforts made to obtain forgiveness (*maghfiroh*), mercy and guidance from Allah SWT leading to the repentance from mistakes and change. Likewise, awareness coaching carried out in Lapas Kelas I Cirebon though prayer activities are encouraged to be carried out independently by inmates after being given lessons on religious methods and materials as they joint prayer activities, as well as bringing in kiyai or ustadz, and counselors who can do therapy with prayer.

### **Teaching Spiritual Concept**

The use of holy books or scriptures and religious bibliotherapy are among the spiritual counseling techniques which are believed to help clients change their beliefs, see problems differently, and understand the scriptures better, as well as seek higher powers. The stories in the holy book teach the counselee on how to live a good life. The power of reading scripture is in the subjective experience of the story that is read, heard, and understood. Counselors can help clients by engaging in discussions about

the meaning of the story and helping the counselee apply it to their treatment.

Based on these various opinions, it can be concluded that spiritual counseling is a process of interaction in counseling which is carried out to deepen, understand, realize, and feel that humans as individuals cannot be separated from the existence of God. In other words, humans as individuals must be able to carry out the religious values and rules entrusted to them. In this case, the formation of human self-concept in the context of spiritual guidance and counseling can be done through prayer, reading holy books, and meditation/muhasabah to ask for forgiveness, blessings, strength and protection from God.

Thus, in this research, it is critical that the teaching spiritual concepts be done through studying the holy book Al-Qur'an and by paying attention to; 1) the frequency of carrying out holy book reading activities; 2) the understanding of the importance of scripture; 3) the knowledge of holy books; 4) the mastery of reading the holy scriptures; and 5) the ability to understand the meaning of verses in the holy book.

### **Referring to the Qur'an and Hadith**

Da'wah-based spiritual counseling for inmates in Lapas Kelas I Cirebon is based on the Al-Qur'an and hadith, thus the model is based on views about God, human nature, the purpose of life, spirituality, morality, and life after death. *First*, the view of God indicate that Muslims believe in Allah SWT as the God who created humans and the universe, and has sent down His revelations to the Prophet Muhammad SAW in the form of the holy book Al-Qur'an. *Second*, the views that human nature must be seen from the main source of Islamic believes, namely the Al-Qur'an. In the Qur'an it is described how Allah has created humans from matter and spirit, passing through several phases of creation.

*Third*, the view regarding the purpose of life, namely that a Muslim person has the purpose of life to obtain the approval of Allah SWT. In order to obtain this blessing, a Muslim must carry out his duties and obligations in life, namely worshiping Allah, both in a form of *habluminallah* and *habluminannas*. *Fourth*, the view on spirituality which highlights that obedience to God's laws written in the holy book Al-Qur'an has developed the spirituality of every Muslim. The spirituality that a Muslim has can prevent him from despicable actions such as arrogance, greed, and

dishonesty. The spiritual value of a Muslim is obtained through the experience of *mahdlah* worship, namely communicating directly with Allah, such as by prayer, dhikr, and reciting toyyibah sentences.

*Fifth*, the view of morality, which has been revealed by Allah through His laws contained in the Al-Qur'an. A good person is one who obeys the laws and worships Allah. There are five classifications of moral actions, namely obligatory, *sunnah*, *makruh*, *haram*, and permissible. *Sixth*, the view of the last day which is one of the pillars of faith in believing in the last day. The last day is the day of judgment, accountability for every answer in the world. People who do good deeds will be rewarded with heaven and those who do bad deeds will be sent to hell.

### **Da'wah-Based Spiritual Counseling Intervention**

Spiritual counseling intervention for inmates at the Lapas Kelas I Cirebon was carried out in a group setting. The use of a group setting makes the intervention process more effective and efficient, this is because the interactions that occur in groups provide benefits in achieving the intervention (Setiawan et al., 2019; Bimantara & Rifani, 2022). In this way, inmates can help each other in understanding the intervention material so that the development of inmates' spirituality becomes easier to achieve.

The da'wah-based spiritual counseling intervention was carried out in 5 (five) sessions and was carried out once a week. The intervention was provided every Friday, with the duration of each session ranging from 45-60 minutes. In the intervention session, understanding of Islamic teachings, giving advice through preaching, and religious practices were included as part of the intervention process for the inmates. Spiritual counseling was carried out by counselors who have competence in conducting Islamic counseling and have skills in using verses from the Al-Qur'an and hadith as preaching material. Moreover, the intervention process was supervised by a psychologist or therapist from the Lapas Kelas I Cirebon, who also assisted in designing and validating the design of a da'wah-based spiritual counseling intervention. In the intervention process, the inmates were given assignments in the form of reading the Al-Qur'an and hadith, relaxation exercises through dhikr, and sunnah fasting, which were reported at each subsequent session.

Da'wah-based spiritual counseling is based on the views of Cashwell & Young (2011) which suggests five stages in creating therapeutic personal

rituals for clients. The intervention stages in developing inmate's spirituality are clearly presented in the following table.

Table 3.

Stages of Da'wah-Based Spiritual Counseling Intervention

Sesi	Topic Session	The Session
1	<i>Centering and Grounding</i>	In the first session the counselor builds a relationship and creates a safe and supportive counseling environment for the inmates, including explaining the goals and counseling contract. In this session, confidentiality of information was also conveyed, and counselors fully respect the views and opinions of the inmates.
2	<i>Assessment</i>	The second session carried out an analysis of the inmates' needs and problems, both the counselor and the inmates explored the causes of the problems. Apart from that, material was also provided regarding the meaning of personal rituals of worship in solving inmates problems, including determining worship practices such as prayer, prayer, reading the Al-Qur'an, dhikr and fasting.
3	<i>Gathering Energy</i>	In this third session, the da'wah-based spiritual counseling intervention began to be designed. In this session, the counselor also helps inmates in identifying the meaning represented in each personal ritual of worship in solving inmates' problems. Inmates are encouraged to express their emotions, fears and concerns related to their position as correctional inmates. A positive state of mind and attitude is affirmed within the inmates in order to generate positive energy in the inmates.
4	<i>Directing the Energy</i>	This session is a session for implementing interventions and applying personal rituals of worship that have been agreed upon between the counselor and the inmates. This session began by discussing the impact of faith and devotion to Allah in alleviating psychological problems and increasing the spirituality of inmates. The next stage is that WBPs are given assignments to carry out worship practices in the form of reciting the Al-Qur'an, making dhikr, fasting and carrying out sunnah fasting. The worship that WBP carries out is part of the

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|---|------------------------------|---|
| 5 | <i>Gratitude and Closure</i> | physical, psychological and spiritual involvement that represents the process of change that inmates wants to achieve in his life. Apart from that, the focus of this session is to strengthen coping strategies based on religion and religious perspectives in reducing WBP problems.                           |
|   |                              | This final session involved planning for change management, both in terms of designing and interpreting the worship experience experienced by inmates. Apart from that, inmate plans the next steps that will be taken as self-development from all the spiritual counseling sessions that have been carried out. |
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Source: Author Observation, 2023

## CONCLUSION

Da'wah-based spiritual counseling in correctional institutions aims to provide guidance to correctional inmates regarding personal problems or increasing the spirituality of the inmates. The problems or psychological needs of inmates are related to personal, family, and other problems of a religious nature. Based on several studies, spirituality and mental health have compatible goals, namely alleviating emotional suffering, liberating mind, developing oneself, and achieving spiritual well-being. Da'wah-based spiritual counseling is a form of intervention that can be provided in developing the spirituality of the inmates in Lapas 1 Cirebon. Da'wah-based spiritual counseling is an interaction process carried out between the counselor and the counselee to deepen, understand and feel the existence of Allah SWT. as a provider of answers to the psychological problems and needs experienced by the inmates, so that they are able to carry out the values and rules of Allah SWT. in accordance with Islamic law which is sourced from the Al-Qur'an and hadith. A form of spiritual service that can be provided through personal therapeutic ritual activities, such as reading the Al-Qur'an, fasting, prayer, or self-contemplation and reflection.

Based on the research results obtained, it produces recommendations for related parties, especially correctional institutions, to be able to implement preaching-based spiritual counseling services by collaborating with related stakeholders such as Islamic counselors or psychologists, as professionals and experts in providing counseling services to inmates. Apart from that, the results of this research can be followed up further, by

conducting experimental research to find out empirically based on quantitative data regarding the effectiveness of preaching-based spirituality counseling interventions, both in developing the spirituality of the inmates and other psychological dimensions related to the potential and psychological development of the inmates in Correctional Institution.

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