THE SYNTHESIS OF SPIRITUAL COGNITIVE BEHAVIORAL APPROACH TO UNDERSTAND AND MODIFY HUMAN BEHAVIOR

Alfaiz[1], Yasir Muharram Fauzi[1], Yuzarion[2], Hengki Yandri[3], Nofrita[4], Murisal[5], Hasneli[5], Ryan Hidayat Rafiola[6], Azmatul Khairiyah Sari[7]

[1]University of Ma'soem, Bandung, Indonesia
[2]University of Ahmad Dahlan, Yogyakarta, Indonesia
[3]State Islamic Institute of Kerinci, Indonesia
[4]University of Langlangbuana, Bandung, Indonesia
[5]State Islamic University of Imam Bonjol Padang, Indonesia
[6]State University of Gorontalo, Indonesia
[7]State University of Padang, Indonesia

Corresponding Email: alfaiz@masoemuniversity.ac.id

ABSTRACT

This research aimed to describe how the spiritual cognitive behavioral approach understand and modify human behavior, establish a good personality as an agentic person in social life, explain a correlation between spiritual perspective, cognitive behavioral perspective, and agentic aspects in social system, and synthesize a spiritual cognitive behavior technique (SCoBeT) as an approach to shape a personality and human behavior. Data were obtained using the critical analysis of systematic literature review (SLR) method and it was concluded that Tazkiyatun An Nafs acts as a spiritual perspective with the concept of Takhalli, Tahalli and Tajalli and cognitive behavioral with the Agentic Aspects such as Intentionality, Forethought, Self Reactiveness, Self Reflectiveness. This aspect was extracted to be a new technique in order to shape a human personality and human behavior such as emotional impulse, cognition and behaviour. The results of this study showed that spiritual and cognitive behavior were correlated with the conceptual perspectives and theoretical and practical implementation, and were also correlated with the formation of personality and behavior tendency in considering an action in social life. Furthermore, in response to contemporary issues, spiritual cognitive behavior technique as an approach is synthesized and developed as a counseling technique in the field of education and career.

Keywords: Spiritual, Takhalli, Cognition, Behavior, Modifying, Technique

INTRODUCTION

In social life, individual behavior is a reflection of human personality as an independent being. The level of human independence is seen from the extent to which individuals perceive environmental stimuli and are able to modify these stimuli into new behaviors, whether in the form of ideas, attitudes or actions (Bandura, 2001, 2006; Alfaiz, et al, 2019b, 2022). This explains that humans have decisions for themselves, choices that must be made and carried out as agents of themselves not just the products of the environment (Bandura, 1986).

Several studies related to humans, including in the fields of sociology, anthropology, psychology, religious studies and education, are studied continuously regarding the beginnings of the formation of behavior and personality tendencies (Alfaiz, et al, 2019a). From an educational perspective, this is known as the learning process to find new things to meet needs and goals (Kowalski, 2011; Alfaiz, et al, 2015). In facing the current era of society 5.0, all aspects of people's lives

are based on the use of technology and the internet of things, so that it has an impact on the process of education and learning (Julius et al, 2022b). This is in line with the development of *Merdeka Belajar, Kampus Merdeka* curriculum policy, which focuses on the potential for creativity and innovation, all based on competency skills for work readiness in the digital world (Alfaiz, et al, 2019b; 2020). However, competence alone without internal potential such as aspects of personality, social, learning, career and emotional factors such as anxiety will not be sufficient. One of the reasons is that eastern religious and cultural values are the dignity of the nation that must be maintained, with the advancement of technology and globalization it is not impossible if the character and personal morals of students will be eroded. Furthermore, generations Alpha and Z face a bigger risk regarding less stable behavior and emotions as an independent person (Alfaiz, et al, 2022a; 2021; Kadafi et al, 2021).

An individual who is full of initiative and independence on the basis of an independent curriculum becomes an important key, in terms of recognizing the students' potential and skills as well as how to shape behavior and minimize its negative encouragement has become a major concern in education and counseling (Kadafi, et al, 2021). Research conducted by Alfaiz, et al in 2019 emphasizes the agentic aspect as an approach that can help individuals shape the power of actors in behavior and create new personalities, known as agentic autonomous learning modification (AUTOLEM). Behavior modification interventions (Alfaiz, et al. al, 2022b; 2020) can shape learning potentials according to the current independent curriculum, as well as personal, social and career potential in the present. Even though the AUTOLEM intervention breakthrough is a cross-paradigm breakthrough with its progressive and effective step in academic,

social and career counseling for today's existence, this counseling model still has the value of a western deterministic perspective. Long before that, Alfaiz (2017a, b, 2019d) had also conducted research on the synthesis of literature reviews to develop a counseling intervention model to reduce anxiety tendencies and negative emotions in learning and social life, namely the Islamic counseling approach Tazkiyatun An Nafs (Alfaiz, et al, 2019d). Besides that, there is also research related to a spiritual counseling model known as SEFT with its clinical and physiological paradigms (Shorrock, 2008; Apridar, et al, 2023). Then based on the results of the 2017 needs analysis related to the students' psychological problems in Padang area in West Sumatra, 72% of counseling teachers stated that they needed services with a spiritual approach/according to cultural values while 69% teachers in Malang East Java need services with a spiritual and cultural approach in counseling.

Then in the next needs analysis in 2023 which was recorded in the regions of West Sumatra, Riau, West Java, & East Java, the need for an indigenous counseling approach, namely counseling based on the nation's original values, including Spiritual values and a Postmodern approach with cross paradigms, becomes a necessity. It happens because of the increasingly complex students' psychological problems in general as well as from the experience of providing counseling services to student counselors at several universities, including the research university itself. Almost 87% of the students had problems with indications that could no longer be handled with the western approach; they needed a cross-paradigm and spiritual approach.

This makes it an utmost importance to provide a new theoretical concept and procedural framework for counseling interventions, as a continuation and

development of the previously developed counseling models, namely the AUTOLEM Technique (2020) and the Spiritual Approach Tazkiyatun An - Nafs (2017-2019). The formulation of a synthesis of literature review consists of the following questions: How does Spiritual Tazkiyatun Nafs shape human emotions, cognition and behavior? How does Agentic Cognitive Behavior understand and shape human behavior? What is the correlation between the Spiritual Concept of Tazkiyatun An Nafs with Agentic Cognitive Behavior in human behavior? How to Synthesize the Spiritual Cognitive Behavior Technique (SCoBeT) Approach to understand and shape social behavior, learning and human careers? These systematic research questions of the synthesis of this literature review are analyzed and synthesized to develop new approaches in understanding and shaping social behavior, learning and student careers in the present era of society 5.0.

RESEARCH METHODS

This research used a Systematic Literature Review (SLR) method (Wahyuningrum, et al, 2020) and was conducted through literature study to extract many syntaxes that include research variables consisting of spiritual approach, cognitive behavior and behavior in personality. This literature will be developed in conceptual framework as theoritical synthesis.

Literatures were chosen within these criteria: (1) Published in the last 10 years, (2) Selected through article keywords "*spiritual, cognitive, behavior, agentic and personality*", (3) Suitable with variables that can develop to be a Spiritual Cognitive Behavior Technique (SCoBeT) as a Conceptual Framework and Synthesize a Procedural Intervention Counseling. From 325 literatures collected, 40 literatures were used in this research.

RESULTS AND DISCUSSION

A Spiritual Tazkiyatun Nafs shapes human emotions, cognition and behavior

In the context of education, we all know that character building is the main and important consideration, and the results of this formation is behavior and skills in learning, social skills, and how to deal with the realities of life in a career (Alfaiz, et al, 2017b). And it will be more logical if we connect education with culture: education is a process of acculturation and culture is a process of learning and habituating positive things both in the realm of ideas and in the realm of behavioral reality (Alfaiz, et al, 2019c).

Nonetheless, education is also part of progress and change, of course, culture also adapts to changes in mindset and new habits (Schaffhauser, 2020) which ultimately gives birth to a new culture. This is a big challenge in education and the formation of national character. The character of human personality is psychologically formed through education not only in mindset, behavior, and skills, but also how individuals can communicate, understand and shape their behavior and regulate their own emotions in social life, learning and career (Alfaiz, et al, 2019c).

In a spiritual view, Al Hambali et al (2004) explained that conditions where understanding, dialog and forming behavior related to self-control and cognitive emotions are known as the process of knowing yourself (self-recognition). One way to know yourself is to understand how the heart becomes king, and if behavior appears it must go through consideration from the heart and decisions from cognition (Al Hambali, et al, 2004; Hawwa, 2007). Roberto Assagioli (1956) explained that the condition that needs to be improved in understanding emotions and shaping behavior is the "will" aspect, this aspect which encourages humans to become whole individuals (Shorrock, 2008).

The whole person in real life always faces challenges due to undeniable social and technological changes. This encourages the need for the concept of an educational paradigm based on materialistic content with technology, digitalization and the development of AI (Artificial Intelligence) which replaces human nature as a whole, namely the existence of elements of spirit and morals in life which of course cannot be replaced by machines and all these materialistic elements.

Therefore, a spiritual approach really needs to be developed, through a spiritual approach tazkiyatun an-nafs can help understand and shape the emotional and cognitive conditions of human behavior, this is in accordance with the essence of the tazkiyatun an-nafs concept, namely how the process of purifying the soul to eliminate and modify cognitive, problematic human emotions and behavior in the context of the world of ideas and reality (Alfaiz, et al, 2019d).

A healthy self is a self that knows what emotional entities, cognitive entities and behavioral tendencies are like, this is explained in the Islamic saying that "whoever knows himself, then they know their God" (Rosihon, et al, 2004). Behavior that is driven by cognition and emotion in both learning and career activities becomes directed and measurable, becomes an authentic person as an actor in life, not colored by an environment that will always change (Alfaiz, et al, 2019a, b). The concept of tazkiyatun an-nafs spirituality in counseling interventions to understand and shape human emotions and cognitive behavior uses several stages: the stages of idea and reality (Alfaiz, et al, 2019d) synthesized from the concept of character education from modern Sufism (Hamka, 1992). The essence and stages were developed and tested to become stages of Islamic counseling intervention with the concept of tazkiyatun an nafs (Alfaiz, et al, 2019d).

Table 1. Conceptual Intervention of Spiritual Tazkiyatun An Nafs Approach

No	Spirituality Stages	Syntax and Process	Intervention Field
1	Takhalli (*Self Cleansing*)	• Self-intentionality, the desire to change and achieve better self-goals (intentionality). • Self-identification, Recognizing and disclosing oneself both negatively and positively, by encouraging the weakening of self-defense / defense mechanisms. • Self-acknowledgment, stating that oneself has deficiencies and needs help and guidance, this is the same as the process of repentance in Islam, in counseling the concept of repentance is the same as self conviction or self-recognition and firm assertiveness with oneself, far from hypocrisy. • Future oriented, Behavioral ideas and what actions can be taken in the future to be able to become a new person and new character in	Idea (Cognitive) dan Reality (Emotion and Behavior)

No			Description	Idea/Reality
			facing challenges and changes in social learning and career in the present (Forethought).	
2	Tahalli (*Self Filling*)	•	Self recognize, State that you know your own shortcomings and are ready to become a person who actively learns new things (self-recognizing).	Idea (Cognitive)
		•	Learning and Practicing, undergoing a learning process and training process with new knowledge and behaviors, opening insights and thoughts regarding these new things (self rehearsal).	
		•	Self-motivating, encouraging yourself to change and preparing yourself for new things is a necessity, not just an obligation, inviting yourself to be a positive person (self-invited).	
3	Tajjali (*Self Reborn*)	•	Make it a habit, personalize all the things you just learned, both in the form of soft skills and hard skills, which are useful for becoming a positive person and good at dealing with complex life. (personalizing).	Idea (Cognitive) Reality (Emotion and Behavior)
		•	Self-evaluating, reflecting on all experience and knowledge so as to make it a positive energy to maintain new cognitive and emotional behaviors so that they don't falter in everyday life (self-reflection).	

Agentic Aspect: Cognitive Behavior in understanding and shaping human behavior

In the agentic concept, humans are seen as individual actors, not reactors. This is emphasized by Bandura (1986, 1997) that changes in human behavior are not driven by the environment alone, but by a process of cognitive recognition and a process of modifying the behavior itself so that humans give birth to new behaviors and are increasingly developing and increasing the human insight and personal self-culture (Apridar , et al, 2023) and his behavior also changes which makes him a new self in the process of his psychological development (Bandura, 1999; 2006; Alfaiz, et al, 2020; Alfaiz, et al, 2022b).

This concept is a circle of the process of changing deterministic dynamics from the concept of social cognitive theory which is related to the foundation of thought and action from Albert Bandura (1986), this is because the concept of deterministic dynamics changes the paradigm of scientific thinking in psychology in understanding the origins of behavior and the formation of human personality. in the context of western psychology.

Starting from the formulation of reciprocal determinism between person (P), environment (E), and behavior (B) variables (Bandura, 2009), which interact with each other and determine each other, meaning that people in the environment are not only environmental product (education

or society) but the person also becomes an entity that absorbs and recognizes information and knowledge and controls himself through his behavior and cognition and can also control his environment so as to make changes not only for himself but for the environment as well (Bandura, 2008a, b, 2018; Alfaiz, et al, 2022b).
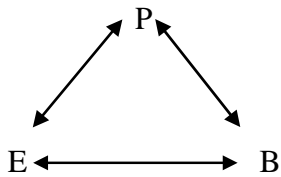

Figure 1. The Formulation of Behavior, Environment, and Person (Bandura, 1986)

The process of recognizing gaining knowledge and experience as well as self-control in the form of controlling emotions and behavior, affecting oneself and others, this is referred to by Bandura as indirect experience in learning, namely observational learning (Bandura, 1978, 1986, 1999). At that time there was no learning concept which explained that learning could be obtained through indirect experience or observation, but in its development the concept of observational learning became part of the cognitive and emotional learning process of humans so as to shape their character and life skills through the process (Bandura, 1986, Alfaiz, et al, 2019b).

1. The process of attention: humans very easily pay attention to something that is effective, interesting, has its own advantages and all of that from a model that is successful and used as a role model (Bandura, 1986)
2. The process of motivation: humans become motivated as self-reinforcement to change due to expectations or needs as well as satisfactory results from their

performance, this goes directly proportional to giving rise to agentic behavior.

3. The process of remembering: humans will store all the information, knowledge and experience they get in their memory and will be recalled into new behaviors.
4. The process of new behavior: humans modify previous experiences into new behaviors.

From deterministic interactions to the ability of humans to recognize and modify their cognitive behavior so that they have qualified self-confidence in certain activities and tasks that they enjoy or learn, this is known as self-efficacy (Bandura, 2009, 1989).

Self-efficacy is human self-confidence in completing a task and certain skills in achieving its goals (Bandura, 1986, 2000, 2001). Self-efficacy occurs because of the manifestation of the human learning experience from the deterministic interaction earlier (Alfaiz, et al, 2015). The factors that influence self-efficacy (Bandura, 1974) are

1. Performance experience: past experience in which individuals get positive or negative impressions in completing a task.
2. Vicarious experience: the experience from the observation model and the model is successful and the individual is motivated to learn from that experience.
3. Social persuasion: the process of social interaction determines the extent to which individuals become confident with themselves when social persuasion is positive
4. Emotional state: is an individual's personal internal process in interpreting his social life, the better the success, the more negative emotional conditions do not affect him.

In developing the potential for self-efficacy in individuals, which gives birth to

potential as actors not reactors, individuals know with their potential what knowledge and behavior will be carried out and evaluated. Therefore, self-efficacy is one of the things that causes humans to become agentic individual agents.

The emergence of the term human agency in social cognitive theory is rooted in how humans have confidence in themselves regarding the capability to carry out and complete a task, which means self-efficacy makes humans become agentic individuals (Bandura, 1997, 2009, 2018). An agentic person is a person who intentionally plans, implements and evaluates something to completion (Alfaiz, et al, 2019b; Alfaiz, et al, 2022b). The following are aspects of agentic potential in cognitive behavior:

1. Intentional: is the potential to plan, develop frameworks and desired results as well as intending to do something, both in solving problems and in achieving goals. The level of creativity and the value of novelty appears in this potential.
2. Forethought: is thinking that is directed into the future by prioritizing metacognitive thinking to achieve goals and carrying out behavioral scenarios to anticipate conditions that are out of control. The ability to predict the future and take every step into account will increase the motivation to achieve a task and good personal qualities.
3. Self Reactiveness: involves real behavior or cognitive behavior to realize all the ideas and plans earlier so that they become real and measurable actions with organized behavior.
4. Self-Reflectiveness: involves evaluative behavior and reflects on all behaviors that have been done and will be carried out in the future as self-improvement.

These four aspects of agentic potential give birth to the ability to be independent and independent from humans in their daily behavior in the social environment, because they are actors with every track record of their achievements. Even though social construction figures say that human behavior is born due to environmental influences, from an agentic point of view, the individual's intrapersonal potential needs to be considered for changes in himself and his environment, therefore culture and technology can develop because human agentic potential moves forward (Chirkov, 2011; Alfaiz, et al, 2022b). Even though human behavior is born from environmental influences, this is a process of youth, but the self-system does not always accept this, so there is adaptability and proactivity in social behavior, learning and even in career (Alfaiz, et al, 2022b).

To be able to help developing the potential for agentic independence, a cognitive-behavior cross paradigm intervention was developed, namely agentic counseling – AUTOLEM (Agentic Autonomous Learning Modification) (Alfaiz, et al, 2019b; Alfaiz, et al, 2022b). Through the stages of intervention that were developed and complemented by Meichenbaum's (1977) cognitive behavior modification, namely adding stages not only to the cognitive domain (ideation) and rehearsal, but also with the stages of realization of behavior and reflection (Alfaiz, et al, 2019b; Alfaiz, et al, 2022b).

Table 2. Agentic Autonomous Learning Modification (AUTOLEM)
Counseling and Intervention Technique

No	Phases	Intervention Technique	Field of Intervention
1	Intentionality	• Suggestive Dialogue: a cognitive-affective dialectic process with the counselee so that the counselee becomes willing to dive into the counseling process. • Self Regards: giving appreciation and recognition to the counselee by the counselor, that his condition is still capable and we can really help him with new behaviors to face challenges in his activities.	Idea
2	Forethought	• Inhibitive Dialogue: helps direct, installs corridors of thought to the counselee, so that the counselee can be an agentic predictor of his behavior according to the needs and prepares the counselee for various scenarios in reality later. • New behavior rehearsal: counselees are directed and given emotional and cognitive readiness with new behaviors and new experiences.	Idea
3	Self Reactiveness	• Interpersonal Dialogue: the process of delivering the counselee to the real life he is facing, by suggesting to the counselee that he must act according to what was prepared and what he had intended at the beginning. • Self Invited: is an exercise to invite yourself to get used to new things, new knowledge and new skills that have been given to become a better person in achieving goals.	Reality
4	Self Reflectiveness	• Self Talk: the process of directing and guiding the counselee to review and evaluate all behaviors and attitudes implemented, and plan new behaviors and personalize appropriate behaviors.	Idea and Reality

The Relationship between the Spiritual Concept of Tazkiyatun An Nafs and Agentic Cognitive Behavior in shaping human behavior

The concept of tazkiyatun an-nafs is the essence of a process of purifying the soul with the principle of tasawuf akhlaqi developed by Imam Al Ghazali as stated in his work Ihya Ulumuddin and abstracted into a process to heal the heart and human behavior which consists of the process of worship, learning, prayer, fasting, reading the Kor'an, remembrance, contemplation and muraqabah (Hawwa, 2007). This concept has an essence in a process of psychology and counseling with a spiritual perspective with the context of forming cognitive mindsets, managing emotions and behavior, and training new behaviors.

In the tazkiyatun nafs counseling concept there is a process developed in principle of counseling called soul purification intervention through a process of takhalli, tahalli and tajalli, often used in soul healing training from Islamic scholars in the West Sumatra region (Alfaiz, et al., 2019d). Takhalli is the stage where the individual is aware (self-confessed) and has a strong desire to change and is willing to learn new things, both in mindset, knowledge, attitude, behavior and daily practice. Tahalli is the continuation of the previous stage where the individual learns and trains himself (rehearsal) with a new mindset, new habits and behaviors. Tajalli is the stage where the new behavior, as the result of learning, becomes a habit and personal and develops new behavior in the future to achieve new goals; this includes self-evaluation and self-reflection (Kadafi, et al, 2021; Alfaiz, et al, 2019d).

The process of tazkiyatun nafs Islamic counseling contains the essence of behavior formation through suggestive, rehearsal, and reflection processes: this has a close proximity to the principles of the approach used in cognitive behavior modification used by Meichenbaum (1977) that there is a process of self-observation, internal dialogue and studying new skills. Likewise, with the agentic concept developed by Bandura (2018), an agentic person is a person who (has strong intention) plans, implements and evaluates all behaviors and as a result, ready to make changes if this behavior is not achieved, meaning that there are changes that occur in the individual through a process of potential Intention, Forethought, Self Reactiveness and Self Reflectiveness.

The agentic potential, which consists of 4 aspects, was developed by the agentic AUTOLEM (Agentic Autonomous Learning Modification) intervention process with intervention techniques using self-suggestion, self-rehearsal, and self-reflection (Alfaiz, et al, 2019b; Alfaiz, et al, 2022b). The concepts and procedures for agentic counseling have the same direction and similarities in the context of the potential formed at each stage, between the western counseling psychology paradigm and the Islamic counseling psychology paradigm in understanding and shaping social behavior, learning and human careers.

The following is a conceptual correlation diagram between the tazkiyatun an nafs spiritual counseling approach and AUTOLEM agentic counseling in the cognitive-behavior paradigm.
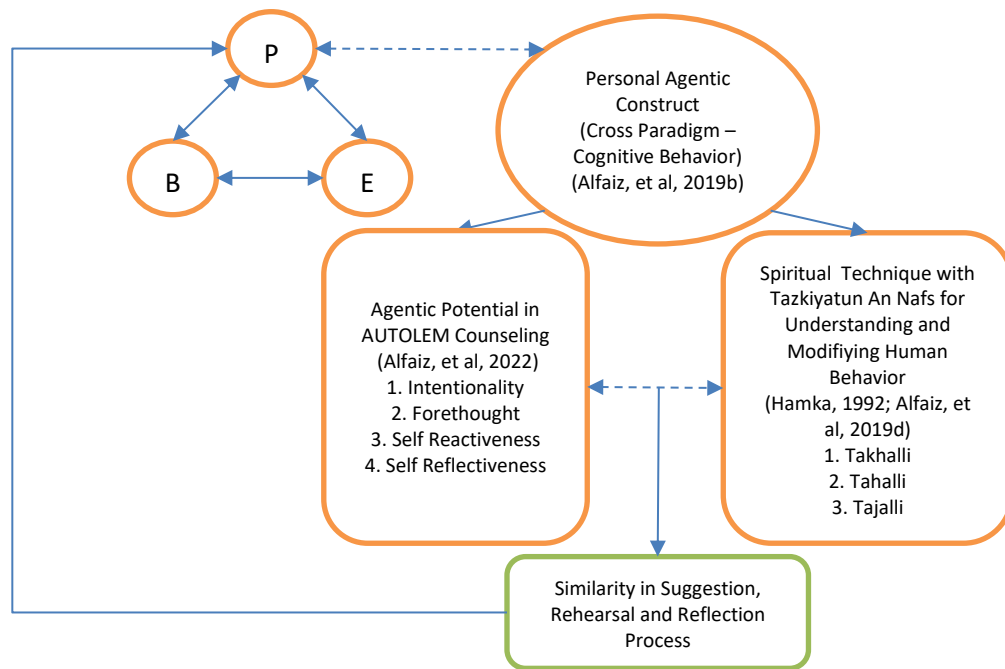
**Figure 2. Correlation Between Agentic Potential in AUTOLEM Cognitive-Behavior
Counseling and Tazkiyatun An-Nafs Spiritual Technique
in Understanding and Modifying Human Cognitive-Behavior**

Synthesis of the Spiritual Cognitive Behavior Technique (SCoBeT) Approach

Discussion and previous research on the conceptual intervention of tazkiyatun An Nafs spiritual counseling with AUTOLEM agentic counseling to shape cognitive behavior with spiritual values and techniques is necessary. This is due to the conditions of technological progress 4.0 and the period when society was highly integrated with technology so that it enters the era of society 5.0 (Julius, et al, 2022a). The formation of character and personality is a concern that starts with how individuals behave as prosperous individuals, both in terms of hard skills and soft skills. Therefore, it is necessary to provide a recommendation of services and intervention techniques in guiding and counseling students as individuals of the younger generation to become individuals who are tough and confident in their goals by emphasizing their cognitive-intellectual values but also morally noble behavior. Furthermore, one of the ways to help with this is to carry out a crossparadigm

between the cognitive-behavioral counseling intervention paradigm and the spiritual counseling intervention paradigm (Shorrock, 2008). The same treatment, even though with the same psychological condition and indications, certainly requires different service and intervention needs (Cottone, 2012).

This Spiritual Counseling Intervention with Cognitive Behavior was developed as a form of synthesis that integrates conceptual and procedural of two paradigms that have the same approach in understanding and helping to modify and teach counselees with new behaviors and personalities in learning, career and social situations. This integration of conceptual synthesis is called the Spiritual Cognitive-Behavioral Technique (SCognitive-Behavioral Technique) with the acronym SCoBeT Counseling. Together with the development of education and the level of students' resilience, learning to pursue skills and expertise (Montenegro, 2017), an approach that is appropriate to the climate of cultural and spiritual values is urgently needed

in accordance with the importance of character building and student resilience (Fatia, et al, 2022).

This SCoBeT Counseling intervention technique through the process of Suggestive, Rehearsal, and Reflection of Spiritual Approach and Cognitive Behavioral Approach help the counselee understand himself in a Suggestive process in a condition of Intentional activation and is able to think ahead (Forethought) which is in the first stage, namely Takhalli and then continues on The Rehearsal process, namely the process of learning and receiving directions and invitations to activate one's ability to change and personalize new things in counseling, in the second stage, namely Tahalli. Then in the third stage, the Reflection process is a process in which the counselee is active in reflecting and evaluating himself, whether the new behavior and the new personality are already personal and become a habit for the counselee, if not then he will plan new changes.

The following is a synthesis of the process of the SCoBeT Counseling intervention technique in general and the synthesis of the SCoBeT Counseling Stages.

Table 3. The Process of Spiritual Cognitive Behavioral Technique (SCoBeT) Counseling to Understand and Modifiy Human Behavior

Counseling Stages	Opening	Takhalli (Self Cleansing)	Tahalli (Self Filling)	Tajalli (Self Reborn)
Service Stages				
Opening Stage	Build a rapport, attend, contract, explain the process, discuss about clarity of position in process, also conduct a first assessment in communication	-	-	-
Assessment Stage	Maintaining position as a general technique in counseling	Gathering an information and study it, in on going process with counselee, about their mindset, feeling, emotion, behavior, their misbehavior, and also their negative behavior. This assessment stage is for studying their intention, self confession/conviction and willingness for changing. This stage is	-	-

		also a prelude for Takhalli Stage		
Intervention Stage	Maintaining position as a general technique in counseling	1. Suggestive dialogue: for understanding intentionally and self efficacy condition and shaping new intention as agentic person in changes old habit to new habits and behavior. This technique is to lower a counselee's self defence. 2. Self regards: give an appraisal for counselee as a human always be a good learner for changes. 3. Self Assertiveness: suggestion for counselee to make a true conviction about their mistake and misbehavior, that change how they think and behave. 4. Forethought: give a description to counselee about their future and prognosis of their condition, to make stimulus for power of change to counselee	1. Self recognition: give a chance for counselee to admit their weakness, and mistake in life, and give motivation and reinforcement for new mindset and behavior for better personality. 2. Self rehearsal: with a counselee have a good motivation and reinforce to admit their condition, the next intervention technique is rehearsal of new behavior/habits and knowledge, such as shaping an akhlak/soft skill and hard skill/cognition (like patience, zuhud, ihsan, honesty dan skill). 3. Self invited to act: this technique is forcing the counselee to make self realization/re-activeness for new behavior and knowledge, counselor motivates the counselee to make action with their new behavior. This technique is to make a counselee be an agentic person in social life to make this new behavior as a new habit.	1. Personalizing: in spiritual perspective, new behavior and knowledge must be personalized by a person that has been taught and learned, for better result in learning and shaping personality. Also, this cognitive behavior in agentic person has that same result, that counselee has a conditioning and rehearsal of new behavior in real life. 2. Self reflection: counselee must be taught and learn how to make a self evaluation in spiritual acts such as tafakur or self contemplation about their process in counseling through many techniques. 3. Self talk: counselee teach and learn how to do self talk in his life, every event or moment has an effect in counselee memory and emotion, so counselee must be taught to self talk as in spiritual such as in a pray and dzikr, rethink and

				make proposition in the future.
Evaluation Stage	Maintaining position as a general technique in counseling	1. The welcoming and openness of the counselor as well as counselee to tell the condition of his intention, mistake, misbehavior and problem and also conviction. 2. Understand and identify counselee condition and cognitive-emotional state 3. Recognizing a willingness for change.	1. Understand cognitive, emotional and behavior state of counselee (in agentic aspect and spiritual aspect) 2. Agree for rehearsal process, such as new knowledge, new behavior and skill (such as theory and practice) related to handle their bad behavior or lacking of skill in spiritual condition and cognitive condition. 3. Counselee have consistency in changing process and have a chance in new personality.	1. Counselor makes an observation and evaluation for personalizing new behavior and mindset of counselee. 2. Counselees personalize new value they have, and become a new personality with agentic potential and spiritual person. 3. Counselees train to do tafakkur, dzikr and contemplation and self talk and make new intention for next purpose.

CONCLUSION

The spiritual approach with tazkiyatun an nafs is a process to purify the soul through understanding oneself and the social environment, as well as what kind of behavior is prepared to be able to form a healthy character and personality, through the stages of forming a positive person both cognitively, emotionally and socially. The stages are Takhalli, Tahalli and Tajalli. This concept has been conveyed in modern Sufism and is practiced in the formation of character education and is synthesized in the tazkiyatun an nafs counseling process with a spiritual approach; the values of Maqam Sufism are used as the essence of intervention.

The essence of the Takhalli, Tahalli and Tajalli process is a process of self-recognition, self-rehearsal and self-reflection, which are cognitive-behavioral processes that invite counselees agentically to modify behavior agentically/independently through intermediaries and joint direction with the counselor. This underlines that the essence of the tazkiyatun an nafs spiritual approach has the essence of the process of modifying cognitive behavior to help deal with emotional problems, modifying negative behavior into positive behavior through the stages of tasawuf akhlaqi values and providing the formation of new characters in the social life of society 5.0.

This synthesis of Spiritual Cognitive Behavioral Technique (SCoBeT) Counseling was developed through a development research process that has been carried out from 2017 until now, by synthesizing the agentic approach in AUTOLEM counseling from the cognitive-behavioral cross paradigm to discover the essence of the concept of Sufism in the human agentic process as the agent of behavior, along with the development of a spiritual approach to Islamic counseling Tazkiyatun An Nafs with the stages of Sufism training which has a behavior modification

process. This synthesis will be applied in product testing with students in secondary and higher education institutions. It is hoped that this product will be very useful for the community and educators in the era of technology 4.0 and social 5.0.

ACKNOWLEDGEMENT

REFERENCES

Alfaiz, A., Yandri, H., Yuzarion, Y., Lestari, L.P.S., & Heriyani, E. (2019a). Persepsi Agentik Individu untuk Mencapai Prestasi Pribadi dalam Aktivitas Karir: Riset Pendahuluan. *Psychocentrum Review*, Vol. 1, No. 2, p.85–95. https://doi.org/10.30998/pcr.1276, https://journal.unindra.ac.id/index.php/pcr/article/view/76.

Alfaiz, A., Hidayah, N, Hambali, IM, & Radjah, C. L. (2019b). Human Agency as a Self-Cognition of Human Autonomous Learning: A Synthesized Practical of Agentic Approach. *Journal of Social Studies Education Research*. Vol. 10. No. 4. https://www.jsser.org/index.php/jsser/article/view/1370. https://doaj.org/article/0b2300a026e34cd0aa98a59161d05e7a.

Alfaiz, A., & Yandri, H. (2015). Self Concept and Self Efficacy As A Ground Points in A Social Activities (An Analysis of Psychology Perspective: A Social Cognitive Theory). *Jurnal Pelangi*, 7(2), 45-52. https://doi.org/10.22202/jp.2015.v7i2.203. http://ejournal.stkip-pgri-sumbar.ac.id/index.php/pelangi/article/view/203.

Alfaiz, A. (2017a). Sufism Approached in School Counseling Service: An Analysis of Perspective Spiritual Counseling. *Indonesian Journal of School Counseling*, Vol. 2, No. 1, 1-7. http://journal.konselor.or.id/index.php/schoulid/.

Alfaiz, A., Hariko, R., Rafiola, R.H., & Zulfikar, Z. (2017b). Condition and Shaping of Student Personality in Educational Process Through Transpersonal Psychology Perspective. *Advances in Social Science, Education and Humanities.* Vol. 128.

Alfaiz, A., Sanjaya, W, Heriyani, E, & Handriadi. (2019c). Identifikasi Moral Remaja di Era Informasi *Post-Truth* : Perspektif Psikologi Sosial Gestalt. *Prosiding Seminar Nasional Bimbingan dan Konseling.* 3(1). http://prosiding.unipma.ac.id/index.php/SNBK/article/view/1379.

Alfaiz, A., Yandri, H., Kadafi, A., Mulyani, R.R., Nofrita, N., & Juliawati, D. (2019d). Pendekatan Tazkiyatun An Nafs untuk Membantu Mengurangi Emosi Negatif Klien. *Counsellia: Jurnal Bimbingan dan Konseling*. 9(1). 65-78. http://e-journal.unipma.ac.id/index.php/JBK.

Alfaiz, A., Rafiola RH, Triyono, Dianto M, et al. (2020). Student Personal Agency Weakness in Autonomous Learning: Preliminary Research. *International Journal of Innovation, Creativity and Change.* Vol 13, Issue 7. www.ijicc.net.

Alfaiz, A., Hidayat, H., Yandri, H., Sari, A.T.L., Sendayu, F.S., Suarja, S., & Arjoni, A. (2021). Identification of Perceived Self-Efficacy to Predict Student's Awareness in Career Readiness. *Islamic Guidance and Counseling Journal.* 4(1). https://doi.org/10.25217/igcj.v4i1.933.

Alfaiz, A., Costa, A.D., Yuzarion, Y., Julius, A., Yandri, H., Sari, A.K., & Rafiola, R.H. (2022a). The Counselor Multicultural Competence: An Exploration Study of Counselor Competence in the Counseling Process. *Tarbawi: Jurnal Ilmu Pendidikan.* 18(2). 101-110.

Alfaiz, A & Hidayah, N. (2022b). *Model Konseling Pribadi Agentik – AUTOLEM (Agentic Autonomous Learning Modification) Teori dan Prosedur Konseling Agentik.* CV. Budi Utama DeePublish: Yogyakarta.

Al Hambali, I.R., Al Jauziyah, I.Q., & Al Ghazali, I. (2004). *Tazkiyatun An Nafs: Konsep Penyujian Jiwa.* Pustaka Arafah: Solo

Apridar, A., Alfaiz, A., & Iriawan, H. (2023). *Divergenitas Norma dan Karakter.* Cet. Pertama. Akademia Pustaka: Tulungagung.

Bandura, A. (1978). "The Self System in Reciprocal Determinism.". *American Psychologist* 33 (4). American Psychological Association (APA): 344–58. http://doi.org/10.1037/0003-066x.33.4.344.

Bandura, A. (2009). *"Self-Efficacy in Changing Societies".* New York: Cambridge University Press.

Bandura, A. (1997). *"Self-Efficacy The Exercise of Control".* New York: Freeman and Company.

Bandura, A. (1986). *"Social Foundation of Thought and Action: Social Cognitive Theory".* Englewood Cliffs, New Jersey: Prentice-Hall.

Bandura, A. (1989). "Human Agency in Social Cognitive Theory". *American Psychologist,* Vol. 44, (9).

Bandura, A. (1999). "Social Cognitive Theory: An Agentic Perspective*".* *Asian Journal of Social Psychology*, Blackwell Publisher.

Bandura, A. (2000). *"Exercise of Human Agency Through Collective Efficacy".* American Psychology Society.

Bandura, A. (2001). "Social Cognitive Theory: An Agentic Perspective*".* *Annual Review Psychological.*

Bandura, A. (1974). "A Social-Learning Explanation of Deviant Behavior". In Perspectives in *Abnormal Behavior*, 65–72. Elsevier. http://doi.org/10.1016/b978-0-08-017738-0.50014-4.

Bandura, A. (2006). "Toward a Psychology of Human Agency*".* *American for Psychological Science.*

Bandura, A. (1982). "Self Efficacy Mechanism in Human Agency". *American Psychologist,* Vol.37, No 2.

Bandura, A. (2008a). "*Toward an Agentic Theory of the Self*". Self Process, Learning and Enabling Human Potential. Age Publishing.

Bandura, A. (2008b). "*Reconstrual of Free Will from the Agentic Perspective of Social Cognitive Theory*". Oxford University Press.

Bandura, A. (2018). "Toward a Psychology of Human Agency : Pathways and

Reflections*".* *Association for Psychological Science*. Vol. 13. No. 2. Sage Publication.

Chirkov, V.I, Ryan, R.M, & Sheldon, K.M. (2011). "*Human Autonomy in Cross-Cultural Context: Perspective on the Psychology of Agency, Freedom and Well-Being*. Springer Science: London.

Cottone, R.R. (2012). "*Paradigms of Counseling and Psychotherapy*". Robert Rocco Cottone at Smashwords: Missouri.

Fatia, A., Alfaiz, A., Yuzarion, Y., Julius, A., Rafiola, R.H., Sendayu, F.S., Valdez, A.V., et al. (2022). The Synthesis of Self- Efficacy of Academic Resilience Capacity (SEARC) as the Implication of Self-Efficacy Contribution to Student Academic. *Tarbawi: Jurnal Ilmu Pendidikan*. 18(1). 12-21.

Hamka. (1992). *Akhlakul Karimah.* Pustaka Panjimas: Jakarta.

Hawwa S. (2007). *Tazkiyatun An Nafs*: *Kajian Lengkap Penyucian Jiwa*. Jakarta: Pena, Ilmu dan Amal.

Julius, A., Nurlatifah, S., Alfaiz, A., & Nadya, A. (2022a). Profil Empati Multibudaya pada Mahasiswa Program Magister Studi Bimbingan dan Konseling di Universitas Pendidikan Indonesia. *Teraputik: Jurnal Bimbingan dan Konseling*. 6(1). 67-72. https://journal.unindra.ac.id/index.php/teraputik/index

Julius, A, Wijana, M, Alfaiz, A, & Sari, AK. (2022b). Pengembangan Aplikasi Tes Profiling Karir Berbasis Website sebagai Alternatif Tes Psikologi Konvensional dalam Pendidikan. *Psychocentrum Review*. 4(3). 346-356. https://doi.org/10.26539/pcr.431306

Kadafi, A., Alfaiz, A., Ramli, M., Asri, D.N., & Finayanti, J. (2021). The Impact of Islamic Counseling Intervention towards Students' Mindfulness and Anxiety during the Covid-19 Pandemic. *Islamic Guidance and Counseling Journal.* 4(1). https://doi.org/10.25217/igcj.v4i1.1018.

Kowalski, R. & Westen, D. (2011). *Psychology.* Sixth Edition. Donnelley & Sons.

Meichenbaum, D. (1977). "*Cognitive Behavior Modification*: *An Integrative Approach*". Springer Science. New York.

Montenegro, A. (2017). "Understanding the Concept of Student Agentic Engagement for Learning*". Colomb. Appl. Linguist. J.* June 2017. Vol. 19. Number 1. pp. 117-128.

Rosihon, A. (2004). *Ilmu Tasawuf*. Bandung: Pustaka Setia.

Schaffhauser D. (2020). Updated: Free Resources for School During COVID-19 Outbreak. *The Journal Transforming Education Through Technology.* Available at: https://thejournal.com/article/2020/03/13/free-resources-ed-tech-companies-step-up-during-coronavirus-outbreak.aspx.

Shorrock A. (2008). *The Transpersonal in Psychology, Psychotherapy and Counseling*. New York: Palgrave MacMillan.

Wahyuningrum, Suryanto, & Suminar. (2020). Parenting in Digital Era: A Systematic Literature Review. *Journal of Educational, Health and Community Psychology*, *9*(3).