

## **Integrating Cognitive Behavior Therapy (CBT) With Islamic Values in Reducing Adolescent Anxiety in the Digital Era**

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**Abstrac:** In Indonesia, this situation is compounded by an internet penetration rate exceeding 70 percent of the population, with adolescents constituting one of its most active user groups. This study investigates the integration of Cognitive Behavior Therapy (CBT) with Islamic values as a psychological intervention model directed at alleviating anxiety among adolescents in the digital era. The unprecedented expansion of digital technology has introduced a variety of psychological burdens on young people, encompassing social media dependency, cyberbullying, and Fear of Missing Out (FOMO). Although conventional CBT has established considerable clinical credibility, scholars have increasingly noted that its secular underpinnings may not adequately account for the spiritual and cultural dimensions that are central to the identity of Muslim adolescents. Adopting a qualitative library research design, this study systematically synthesizes relevant primary and secondary sources to examine both the theoretical foundations and practical dimensions of the proposed integration. The findings reveal that

combining CBT's cognitive restructuring techniques with Islamic constructs such as tawakal (reliance on God), dhikr (remembrance of God), and muhasabah (self-examination) synergistically enhances the emotional regulatory capacities of adolescents. Islamic values offer a spiritual bedrock that strengthens the efficacy of CBT's behavioral techniques in nurturing adaptive cognitive frameworks. The resulting integrative model not only advances theoretical discourse in the field of Islamic psychology but also furnishes practical guidance for counselors and educators tasked with addressing Muslim adolescent anxiety in a holistic and sustained manner.

Keywords: CBT, Islamic Values, Adolescent Anxiety, Digital Era, Islamic Psychology

Abstrak: Di Indonesia, kondisi ini semakin diperparah oleh tingginya angka penetrasi internet yang mencapai lebih dari 70 persen populasi, dengan remaja sebagai salah satu kelompok pengguna paling aktif.. Penelitian ini mengkaji integrasi pendekatan Cognitive Behavior Therapy (CBT) dengan nilai-nilai Islam sebagai model intervensi psikologis dalam menurunkan kecemasan remaja di era digital. Perkembangan teknologi digital yang masif telah memunculkan berbagai tekanan psikologis pada kalangan remaja, termasuk kecanduan media sosial, cyberbullying, dan Fear of Missing Out (FOMO). CBT konvensional telah terbukti efektif secara klinis, namun pendekatan ini dinilai belum sepenuhnya sensitif terhadap dimensi spiritualitas dan budaya yang dimiliki oleh remaja Muslim. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi kepustakaan (library research), yakni menelaah berbagai sumber primer dan sekunder yang relevan. Hasil kajian menunjukkan bahwa integrasi teknik restrukturisasi kognitif CBT dengan konsep tawakal, zikir, dan muhasabah dalam Islam secara sinergis dapat memperkuat regulasi emosi remaja. Nilai-nilai Islam memberikan landasan spiritual yang memperkuat efektivitas teknik behavioral CBT dalam membentuk pola pikir adaptif. Model integrasi ini tidak hanya memberikan kontribusi teoritis bagi pengembangan psikologi Islam, tetapi juga menawarkan panduan praktis bagi konselor dan pendidik dalam menangani kecemasan remaja Muslim secara holistik dan berkesinambungan.

Kata Kunci: CBT, Nilai Islam, Kecemasan Remaja, Era Digital, Psikologi Islam

## INTRODUCTION

Anxiety stands among the most prevalent psychological disturbances affecting adolescents across the globe. Its repercussions extend well beyond mental health, disrupting social development, academic performance, and spiritual growth in equal measure. At the international level, the prevalence of anxiety disorders in adolescent populations has shown a markedly upward trajectory, a trend that has accelerated alongside the sweeping penetration of digital technology into everyday life.<sup>1</sup>

Data published in the Annual Review of Clinical Psychology indicate that approximately 31.9 percent of adolescents in developing countries experience at least one episode of an anxiety disorder during the course of their development. Research by Twenge further confirms a robust positive correlation between the intensity of social media use and rising symptoms of anxiety and depression among adolescents following the year 2012.<sup>2</sup>

The digital era has constructed a psychologically distinctive and intricate environment for younger generations. Platforms such as Instagram, TikTok, and Twitter function not merely as spaces for self-expression but also as arenas of social competition that generate multiple forms of psychological pressure. Persistent exposure to FOMO, cyberbullying, online social comparison, and harmful content has been consistently linked to prolonged emotional distress in adolescents. The

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<sup>1</sup> et al. Kessler, R. C., "Anxiety Disorders in Young People: Prevalence, Correlates, and Service Utilization," *Annual Review of Clinical Psychology*, 18 (2022): 111–138.

<sup>2</sup> J. M. Twenge, "Increases in Depression, Self-Harm, and Suicide among U.S. Adolescents after 2012 and Links to Technology Use," *Preventive Medicine Reports*, 20 (2020): 101–116.

World Health Organization's 2021 report identified anxiety disorders as the foremost mental health concern among individuals aged 10 to 24 years worldwide.<sup>3</sup>

In Indonesia, this situation is compounded by an internet penetration rate exceeding 70 percent of the population, with adolescents constituting one of its most active user groups. Research from EU Kids Online indicates that young people in developing countries, including Indonesia, spend an average of more than six hours per day engaged with digital devices a figure that substantially surpasses recommendations established by mental health authorities.<sup>4</sup>

In addressing this challenge, Cognitive Behavior Therapy (CBT) has long been recognized as one of the most empirically supported psychological intervention approaches available. CBT operates by identifying and modifying maladaptive thought patterns referred to as cognitive distortions that underpin anxiety, while simultaneously cultivating more adaptive behavioral strategies. Beck and Clark contend that CBT equips individuals to recognize the interplay between thoughts, feelings, and behaviors, thereby enabling enduring cognitive transformation.<sup>5</sup>

A meta-analysis conducted by Hofmann and colleagues confirmed that CBT demonstrates a high level of clinical effectiveness across a range of anxiety disorders, yielding significant effect sizes relative to control groups. Nevertheless, certain scholars have highlighted the limitations of

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<sup>3</sup> World Health Organization, *Mental Health of Adolescents* (Geneva: WHO, 2021).

<sup>4</sup> et al. Smahel, D., *EU Kids Online 2020: Survey Results from 19 Countries* (London: LSE, 2020).

<sup>5</sup> D. A. Beck, A. T., & Clark, *Cognitive Therapy of Anxiety Disorders: Science and Practice* (New York: Guilford Press, 2019).

conventional CBT when applied to culturally and spiritually distinct populations, particularly Muslim communities whose worldview is grounded in a robust theological value system.<sup>6</sup>

Several prior studies have explored the possibility of integrating CBT with the spiritual dimension of Islam. First, Hamdan's (2020) work entitled "Cognitive Restructuring: An Islamic Perspective" found that the practice of muhasabah a form of self-examination advocated by Sufi scholars such as Al-Ghazali in *Ihya' Ulumiddin* bears a strong functional equivalence to CBT's Socratic questioning technique. Hamdan contends that muhasabah inherently encourages individuals to interrogate the validity of negative thoughts and evaluate them against a more objective standard within the Islamic framework, this standard is the Qur'an and the Sunnah of the Prophet.<sup>7</sup>

Second, Badri's (2020) landmark work "The Dilemma of Muslim Psychologists" emphasizes the necessity of deconstructing secular Western psychological models and developing frameworks rooted in the Islamic intellectual tradition. Badri underscores that the Qur'anic concept of nafs (the soul) provides a more comprehensive understanding of the human being than models derived solely from empirical psychological constructs.<sup>8</sup> Third, Mir and colleagues' (2021) study on "Culturally Adapted CBT for Muslim Clients" found that adapting CBT to incorporate Islamic religious values and practices significantly enhanced Muslim clients' engagement in the therapeutic process, diminished resistance to psychological

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<sup>6</sup> et al. Hofmann, S. G., "The Efficacy of Cognitive Behavioral Therapy: A Review of Meta-Analyses," *Cognitive Therapy and Research*, 36, no. 5 (2022): 427-440.

<sup>7</sup> A. Hamdan, "Cognitive Restructuring: An Islamic Perspective," *Journal of Muslim Mental Health*, 5, no. 1 (2020): 3-17.

<sup>8</sup> Mālik Badrī, "The Dilemma of Muslim Psychologists," 2020.

intervention, and produced more substantial improvements in anxiety and depression symptoms compared to standard CBT.<sup>9</sup>

Despite these contributions, a notable research gap persists in the existing literature. The majority of studies have focused on adult populations in Middle Eastern countries or Muslim immigrant communities in Western contexts, while scholarly inquiry specifically examining Muslim adolescents in Indonesia within the pressures of the digital era remains exceedingly limited. Furthermore, there is a scarcity of research that systematically formulates an operational CBT-Islamic integration model that practitioners and educators in Islamic educational institutions can readily apply.

This research gap constitutes the primary motivation for the present study. The study aims to: first, identify points of conceptual convergence between CBT techniques and Islamic values and spiritual practices; second, analyze the psychological mechanisms underlying the effectiveness of such integration in the context of adolescent anxiety; and third, construct a comprehensive CBT-Islamic integration model as a practical intervention guide for counselors and educators within Islamic educational settings.

The contributions of this study are twofold. Theoretically, it advances the field of contemporary Islamic psychology, particularly in bridging the perceived dichotomy between evidence-based clinical psychology and Islamic spirituality. Practically, it provides a theoretically grounded guide for school counselors, guidance and counseling teachers in madrasas and Islamic boarding schools (*pesantren*), and parents seeking to

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<sup>9</sup> et al. Mir, G., "Culturally Adapted CBT for Muslim Clients with Depression and Anxiety," *Psychotherapy Research* 31, no. 4 (2021): 415–427.

support Muslim adolescents in navigating the psychological pressures of the digital age.

## RESEARCH METHODOLOGY

This study employs a qualitative approach utilizing a library research design. This methodological choice is grounded in the study's analytical-conceptual orientation, which aims to construct an integrative theoretical framework from a range of relevant scholarly sources.<sup>10</sup> As Creswell and Poth affirm, qualitative research is inherently interpretive and oriented toward building deep understanding of the phenomena under examination through the exploration of texts and narratives.<sup>11</sup>

The data sources for this study are organized into two categories. Primary sources encompass the original works of foundational CBT theorists such as Aaron Beck and Donald Meichenbaum, alongside classical and contemporary texts in Islamic psychology. Secondary sources include peer-reviewed journal articles indexed in Scopus and Web of Science, academic reference books, international conference proceedings, and reports from global health organizations published within the past seven years (2018–2025).

Data collection was conducted through systematic documentation by searching academic databases including Google Scholar, PubMed, PsycINFO, and DOAJ. Search terms employed included: "CBT and Islamic values," "adolescent anxiety digital era," "Islamic psychology CBT integration," and their equivalents in the Indonesian language. Materials

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<sup>10</sup> Ismail Ismail, "KAJIAN TEORETIS INTEGRASI MODEL MULTIPLE INTELLIGENCES DAN EXPERIENTIAL LEARNING DALAM PEMBELAJARAN," *AL-MUADDIB: Jurnal Kajian Ilmu Kependidikan* 8, no. 1 (2026): 163–82.

<sup>11</sup> John W Creswell and Cheryl N Poth, *Qualitative Inquiry and Research Design: Choosing among Five Approaches* (Sage publications, 2018).

gathered were then selected based on their relevance, source credibility, and recency of publication.<sup>12</sup> Data analysis utilized content analysis combined with integrative synthesis. The analytical process encompassed stages of data reduction, thematic data display, and conclusion drawing. The research context is conceptual and literature-based, with a focus area on Islamic educational settings in Indonesia particularly madrasas and pesantren in East Java as the empirical backdrop informing this inquiry.

## RESULTS AND DISCUSSION

### A. Conceptual Foundations of CBT and Islamic Values: Points of Convergence and Theoretical Synthesis

Cognitive Behavior Therapy (CBT) is a system of psychotherapy developed by Aaron T. Beck in the early 1960s, premised on the foundational idea that cognition directly influences feelings and behavior. Within the CBT framework, anxiety disorders are understood as products of cognitive distortions inaccurate and dysfunctional thought patterns such as catastrophizing, overgeneralization, and selective abstraction. The core techniques of CBT include cognitive restructuring, exposure therapy, behavioral activation, and relaxation training.<sup>13</sup>

The Islamic scholarly tradition, for its part, possesses a rich body of concepts that inherently intersect with the psychological dimensions of human experience. The Qur'anic concept of nafs, for instance, refers to a dimension of the human soul endowed with the capacity for both

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<sup>12</sup> Miswanto Miswanto et al., "Language and Cultural Adaptation of Non-Javanese Students at Mambaus Sholihin Boarding School: Islamic Education Perspective," *Kawanua International Journal of Multicultural Studies* 6, no. 1 (2025): 107–23.

<sup>13</sup> Mir, G., "Culturally Adapted CBT for Muslim Clients with Depression and Anxiety."

growth and deterioration, contingent upon the individual's moral and spiritual choices. Al-Issa observes that understandings of mental health within the Islamic tradition cannot be separated from their spiritual and moral dimensions, for the equilibrium between the body (*jasad*), soul (*nafs*), and spirit (*ruh*) is regarded as a prerequisite for authentic psychological well-being.<sup>14</sup>

The first point of convergence between CBT and Islam lies in the concept of *muhasabah*, or self-evaluation. *Muhasabah* is a practice of introspection commended by Sufi scholars such as Al-Ghazali in *Ihya' Ulumiddin*, whereby a Muslim regularly reflects upon his or her thoughts, intentions, speech, and deeds. Hamdan asserts that *muhasabah* possesses a cognitive structure that closely parallels CBT's Socratic questioning technique, in which individuals are encouraged to question the validity of negative thoughts and evaluate them against a more objective standard within the Islamic frame of reference, that standard is the Qur'an and the Prophetic Sunnah.

The second point of convergence concerns the concept of *tawakal* placing one's ultimate reliance upon God after exerting one's utmost effort. From a CBT perspective, one of the principal sources of anxiety is intolerance of uncertainty the tendency to react excessively to situations that cannot be predicted or controlled. *Tawakal* functions psychologically as an emotional regulation mechanism that enables individuals to accept uncertainty with inner tranquility, sustained by the conviction that all things rest within the purview of the All-Wise God.

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<sup>14</sup>I. Al-Issa, *Culture and Mental Illness in the Arab World*, " in *Mental Illness in the Islamic World*, Ed. Al-Issa, Madison: International Universities Press, 2020.

Rassool affirms that tawakal is not a posture of passivity but rather a synthesis of maximum effort and conscious surrender to the Divine will a disposition psychologically analogous to acceptance within the framework of Acceptance and Commitment Therapy (ACT), a third-generation development of CBT.<sup>15</sup>

The third point of convergence is the practice of dhikr, the remembrance of God. Contemporary neuropsychological research has demonstrated that meditation and mindfulness practices integral components of third-generation CBT are clinically effective in reducing amygdala activation, the neural center of anxiety response. Within the Islamic tradition, dhikr functions as a spiritual practice producing comparable psychophysiological effects.<sup>16</sup> The Qur'anic verse in Surah Ar-Ra'd (13:28) 'Verily, in the remembrance of God do hearts find rest' explicitly identifies dhikr as a source of tranquility for the soul. Husain and Milnes emphasize that integrating dhikr into CBT protocols not only enhances the cultural relevance of the intervention for Muslim clients but also reinforces the mindfulness component that underpins cognitive defusion and decentering techniques in CBT.<sup>17</sup>

The fourth point of convergence is the concept of sabr, or patience.<sup>18</sup> Within the CBT framework, distress tolerance skills represent a vital

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<sup>15</sup> G Hussein Rassool, *Islamic Psychology: Human Behaviour and Experience from an Islamic Perspective* (Routledge, 2021).

<sup>16</sup> Muhammad Hanif et al., "Integrated Dakwah Model: How Mosques, Pesantrens, and Campuses Become Islamic Preaching Centers in Bogor," *Progresiva: Jurnal Pemikiran Dan Pendidikan Islam* 12, no. 01 (2023): 85-102.

<sup>17</sup> L. Husain, S. A., & Milnes, "Islam and Mental Health: Integrating Faith-Based Approaches into Clinical Practice," *Journal of Religion and Health*, 61 (2022): 2345-2360.

<sup>18</sup> Akmalun Najmi, "PERAN KESABARAN PENDIDIK DALAM MENCIPTAKAN KEPERIBADIAN SISWA BERKUALITAS PSIKOLOGI PENDIDIKAN ISLAM," *Istifkar* 4, no. 2 (2024): 200-212.

component of Dialectical Behavior Therapy (DBT), a CBT variant developed by Marsha Linehan. In Islam, *sabr* is not merely passive endurance but an active capacity to face adversity with steadfastness rooted in faith. Badri argues that *sabr* encompasses cognitive, emotional, and behavioral dimensions in full, rendering it a comprehensive psychological construct with considerable potential to enrich the CBT framework.<sup>19</sup>

This conceptual convergence reveals that no fundamental opposition exists between CBT and Islamic values. Both acknowledge the human capacity to modify maladaptive thought patterns, both underscore the importance of purposeful and meaningful action, and both recognize the pivotal role of the quality of therapeutic or spiritual relationships in the healing process. The essential difference lies in ontology and epistemology: CBT rests upon scientific empiricism, while Islam is grounded in revelation and the Islamic scholarly tradition. Their integration, far from generating contradiction, has the potential to yield an intervention model that is richer in conceptual depth and more effective in clinical application.

A review of the relevant literature reveals that this convergence is not a historical coincidence but reflects the universality of psychological principles recognized across diverse intellectual traditions. Islamic psychology scholars such as Malik Badri, Amber Haque, and G.H. Rassool have long maintained that the Islamic tradition of the science of the soul encompassing the works of Al-Kindi, Ibn Sina, Al-Ghazali, and

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<sup>19</sup> Husain, S. A., & Milnes, "Islam and Mental Health: Integrating Faith-Based Approaches into Clinical Practice."

Ibn Qayyim Al-Jawziyyah contains profound psychological insights relevant to the development of contemporary psychotherapeutic models. The CBT-Islamic integration thus represents a logical continuation of an Islamic intellectual tradition that is both inclusive and integrative in character.

### **B. Adolescent Anxiety in the Digital Era and the Mechanisms of Integrative CBT-Islamic Intervention**

Adolescents constitute a population that is inherently vulnerable to anxiety disorders owing to a confluence of biological factors (an incompletely developed brain), psychological factors (identity formation and crises of self-confidence), and social factors (peer pressure and parental expectations). The digital era introduces an additional layer of complexity unprecedented in previous generations, producing what scholars have termed 'technoferece' the interference of technology with the quality of real-life experience.<sup>20</sup>

At least four primary sources of adolescent anxiety are specifically triggered or exacerbated by the digital environment. The first is social comparison anxiety, arising from the continuous self-comparison with idealized representations of others' lives on social media. Social media algorithms designed to maximize user engagement systematically expose adolescents to content that highlights unrealistic standards of beauty, wealth, and achievement, triggering cognitive distortions

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<sup>20</sup> L. D. Frueh, B. C., & Anouk, "Digital Mental Health Interventions for Anxiety and Depression in Youth: A Systematic Review," *Journal of Affective Disorders*, 280 (2023): 352–365.

involving downward social comparison and feelings of inferiority.<sup>21</sup> Smahel and colleagues found that adolescents who use social media for more than three hours per day face a 2.8 times greater risk of developing an anxiety disorder compared with those whose usage is more limited.<sup>22</sup>

The second source is cyberbullying harassment and intimidation occurring through digital platforms. Unlike conventional bullying, which is constrained by physical space and time, cyberbullying can occur twenty-four hours a day, seven days a week, reaching victims even within the private space of their own homes. The anonymity of the digital world frequently emboldens perpetrators to behave more aggressively than they would in face-to-face encounters, while victims experience feelings of helplessness, isolation, and threat that contribute directly to anxiety symptoms, depression, and even suicidal ideation.

The third source is information overload and digital anxiety distress arising from excessive exposure to information, particularly negative news, provocative content, and misinformation that spreads rapidly through the digital ecosystem. Adolescents who are cognitively and emotionally still in developmental stages frequently lack the critical capacities needed to filter and proportionally evaluate such information, making them susceptible to spiraling cognitive anxiety.

The fourth source is FOMO (Fear of Missing Out) the apprehension of being excluded from social experiences enjoyed by others. FOMO drives compulsive social media checking behavior, which in turn

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<sup>21</sup> Ahmad Irfan et al., "Optimizing Cyber Media as an Islamic Education and Da'wah Tool: A Case Study of Majelis Ulama Indonesia (MUI) DKI Jakarta," *Jurnal Studi Pendidikan Agama Islam* 2, no. 1 (2026): 42–50.

<sup>22</sup> Smahel, D., *EU Kids Online 2020: Survey Results from 19 Countries*.

disrupts sleep quality, academic concentration, and face-to-face social interaction. From a CBT perspective, FOMO is a manifestation of dysfunctional automatic thoughts associated with the belief that one's happiness and self-worth depend on constant participation in social activities.

In addressing these four sources of anxiety, the integrative CBT-Islamic intervention model offers a set of complementary mechanisms. At the cognitive level, CBT's cognitive restructuring techniques encompassing the identification of automatic thoughts, thought records, and cognitive challenging are integrated with the Islamic concepts of tafakkur (deep reflective thinking) and tadabbur (contemplation of the signs of God's power). Husain and Milnes affirm that for Muslim adolescents, incorporating Qur'anic and Hadith references into the cognitive challenging process confers a moral and motivational authority considerably more compelling than rational-logical argument alone.<sup>23</sup>

One concrete application is the 'Three Islamic Questions' technique, which modifies CBT's Socratic questioning: (1) Does this thought align with the Islamic perspective on destiny and the will of God? (2) Does this thought lead me toward greater gratitude or toward ingratitude? (3) How would the Prophet Muhammad (peace be upon him) have responded to this situation, These questions simultaneously activate rational cognitive processing (CBT) and a spiritual value framework

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<sup>23</sup> Husain, S. A., & Milnes, "Islam and Mental Health: Integrating Faith-Based Approaches into Clinical Practice."

(Islam), creating an intervention modality that operates on two complementary dimensions.

At the behavioral level, CBT's behavioral activation techniques which aim to break cycles of avoidance and withdrawal are integrated with the concept of ibadah (acts of worship) as purposeful activity. The five daily prayers, for example, function behaviorally as a structured activity schedule that provides a predictable rhythm of life, reducing the uncertainty that constitutes one of the foremost triggers of anxiety. Lukoff and colleagues found that integrating religious practices into behavioral therapy protocols enhances client adherence to intervention plans and strengthens motivation for change.<sup>24</sup>

At the emotional level, CBT's emotion regulation techniques such as emotion identification, emotion labeling, and distress tolerance are paired with dhikr and supplication (du'a) as spiritual coping mechanisms. From a neuroscientific perspective, research has shown that repetitive dhikr activates the parasympathetic nervous system responsible for the relaxation response, lowers cortisol levels, and reduces amygdala activation. These psychophysiological effects directly support the emotion regulation objectives of CBT protocols.

At the spiritual level a dimension absent from conventional CBT yet crucial for Muslim adolescents the Islamic framework of meaning and life purpose provides an existential foundation that shields adolescents from existential anxiety. When adolescents understand that every trial and hardship carries meaning within a divine perspective, and that their

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<sup>24</sup> et al. Lukoff, D., "Religious and Spiritual Issues in Psychological Practice: A Survey of Psychologists," *Professional Psychology: Research and Practice*, 41, no. 2 (2020): 153–159.

life purpose transcends worldly achievement, they possess an internal source of resilience that conventional CBT alone cannot furnish. Rassool affirms that this spiritual dimension constitutes the distinctive comparative advantage of an Islam-based psychological approach.<sup>25</sup>

A review of the available literature confirms that these integrative intervention mechanisms are not eclectic in character, nor do they merely append decorative religious elements to an existing CBT framework. Rather, the integration is substantive and transformative: Islamic values do not merely enrich the content of the intervention but also reshape its underlying epistemology and ontology. By orienting the individual toward God as the center of reference and the source of tranquility, this integrative model transcends the boundaries of humanistic psychology, which situates the human being as the sole agent of personal transformation.

### **C. A Practical Model of CBT-Islamic Integration for Adolescent Anxiety Intervention: Implementation Framework and Pedagogical Implications**

Constructing a practical CBT-Islamic integration model for Muslim adolescents in the digital era requires a systematic, evidence-informed approach that is sensitive to cultural context and developmental stage. The model formulated in this study designated the ZIKIR Model (Zero distortion, Introspection, Faith, Sincerity, Regulation) constitutes a comprehensive adaptation of the standard CBT protocol, enriched with Islamic values and spiritual practices.

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<sup>25</sup> Rassool, *Islamic Psychology: Human Behaviour and Experience from an Islamic Perspective*.

The first stage is Zero Distortion (Tazkiyatun-Nafs, or the purification of the soul from cognitive distortions). At this stage, the counselor assists adolescents in identifying the cognitive distortions underpinning their anxiety. In the digital context, the most prevalent distortions include mind reading (drawing assumptions about what others think based on the number of likes or comments), fortune telling (predicting social failure), and personalization (attributing all negative outcomes to oneself). The CBT thought record technique is modified by the addition of a column for 'Qur'anic/Hadith Perspective,' in which adolescents are invited to locate verses or hadith that offer a more balanced perspective on their dysfunctional thoughts.<sup>26</sup>

Combining the identification of cognitive distortions such as mind reading, fortune telling, and personalization with CBT techniques is an effective approach, as it encourages adolescents to think more objectively about their own thoughts. The inclusion of perspectives from the Qur'an and Hadith adds significant value, as it not only corrects thought patterns rationally but also strengthens spiritual aspects, resulting in a more comprehensive and meaningful impact on adolescents' emotional development.<sup>27</sup>

Mir and colleagues found that incorporating religious scriptural references into the cognitive process not only enhances the relevance of the intervention for Muslim clients but also accelerates the cognitive restructuring process, given the moral and spiritual authority inherent

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<sup>26</sup> Mir, G., "Culturally Adapted CBT for Muslim Clients with Depression and Anxiety."

<sup>27</sup> Moh Wardi et al., "Implementation of Religious Moderation Values through Strengthening Diversity Tolerance in Madrasah," *Jurnal Pendidikan Islam* 9, no. 2 (2023): 241-54.

in sacred texts. Muslim adolescents tend to be considerably more receptive to arguments grounded in the Qur'an and Hadith than to purely rational-empirical arguments, particularly within madrasa and pesantren cultural contexts that place high esteem on the authority of sacred scripture.<sup>28</sup>

The second stage is Introspection (Digital Muhasabah). This stage integrates the traditional practice of muhasabah with the contemporary digital context.<sup>29</sup> Adolescents are invited to periodically conduct self-assessments of their social media usage patterns: which applications they consume most frequently, what content they most often produce or consume, and how those digital interactions affect their emotional, spiritual, and relational well-being. This practice is conducted in the form of structured journaling that encompasses cognitive reflection (what did I think after an hour of scrolling?), emotional reflection (what did I feel?), and spiritual reflection (did my digital activity bring me closer to or further from God?).

The third stage is Faith (Tawhid-Based Cognitive Reframing). At this stage, CBT's cognitive reframing technique is integrated with the concept of tawhid (the oneness of God) as an interpretive framework for reality. Adolescents are taught to reinterpret negative experiences within a divine perspective: failure is an opportunity for learning and growth (as taught by the concept of *ibtilla'*); social rejection online is an occasion to strengthen more meaningful offline relationships; and

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<sup>28</sup> Mir, G., "Culturally Adapted CBT for Muslim Clients with Depression and Anxiety."

<sup>29</sup> Akmalun Najmi and Ismail Ismail, "Eksplorasi Makna Hidup Anak Gen Z Di Era Digital," *Abdurrauf Journal of Education and Islamic Studies* 2, no. 1 (2025): 25-35.

personal limitations are not permanent deficiencies but part of God's design containing hidden wisdom.

A critical aspect of this stage involves challenging the belief system that equates online social validation (follower counts, likes, comments) with intrinsic self-worth. CBT describes this as a dysfunctional assumption, while Islam identifies it as *ghurur* (being deceived by human judgment). Their integration creates an intervention that simultaneously addresses the root of the problem from two complementary directions: rational-cognitive and spiritual-theological. Badri affirms that liberation from dependence on human judgment is central to psychological freedom within the Islamic perspective, which aligns with CBT's goal of reducing maladaptive approval-seeking behavior.<sup>30</sup>

The fourth stage is Sincerity (Acceptance and Commitment Grounded in Islam). This stage integrates the principles of Acceptance and Commitment Therapy (ACT) a contemporary CBT variant with the Islamic concepts of *ikhlas* (sincerity), *ridha* (contentment), and *tawakal* (trust in God). Adolescents are taught that acceptance of uncertainty and discomfort does not signify passivity or weakness, but rather reflects a mature faith that God knows what is best for His servants. Mindfulness practices grounded in *dhikr* such as conscious breathing accompanied by the invocations 'Subhanallah, Alhamdulillah, Allahu Akbar' are introduced as grounding techniques that combine the neurophysiological benefits of mindfulness with the spiritual content of Islam.

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<sup>30</sup> Mir, G., "Culturally Adapted CBT for Muslim Clients with Depression and Anxiety."

The fifth stage is Regulation (Behavioral Skills and Worship as Life Structure). The final stage concentrates on developing concrete and sustainable self-regulation skills. The recommended daily schedule integrates CBT's behavioral activation components with the rhythm of Islamic worship: Fajr prayer as the morning activity anchor; Qur'anic recitation as a mindful reading session; Dhuha prayer as a mid-morning stress management technique; and nocturnal muhasabah as a daily reflection practice. Frueh and Anouk found in their systematic review that digital mental health interventions incorporating structural and spiritual components demonstrate higher retention rates than technology-based interventions lacking spiritual content.<sup>31</sup>

The pedagogical implications of the ZIKIR model are considerable for Islamic educational institutions. First, the model can be integrated into the guidance and counseling (Bimbingan Konseling/BK) curriculum in madrasas and pesantren, providing counselors with more comprehensive and culturally relevant tools for supporting Muslim adolescents. Second, digital literacy programs grounded in Islamic values can be developed as preventive components, educating adolescents in the wise use of digital technology in accordance with the Islamic principle of wasatiyyah (moderation). Third, parents can be equipped with a simplified version of the model for application within the context of digital parenting at home.<sup>32</sup>

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<sup>31</sup> Frueh, B. C., & Anouk, "Digital Mental Health Interventions for Anxiety and Depression in Youth: A Systematic Review."

<sup>32</sup> Muhammad Yudi Ali Akbar et al., "The Integration of Psychology in Digital Da'wah Strategies as a Medium for Islamic Education," *Jurnal Studi Pendidikan Agama Islam* 2, no. 1 (2026): 51-59.

Implementation challenges that must be anticipated include: the limited competency of school counselors in simultaneously integrating psychological and spiritual dimensions; the potential for resistance among adolescents with low levels of religious engagement; and the inherent difficulty of quantitatively measuring intervention effectiveness given the multidimensionality of the constructs involved. To address the first challenge, comprehensive competency-based counselor training becomes an indispensable prerequisite. Hamdan recommends the development of counselor certification programs specifically designed to equip practitioners with dual competencies: CBT-based clinical psychology and a thorough grounding in Islamic psychology.<sup>33</sup>

The empirical validation of this integrative model constitutes a highly pressing agenda for future research. A quasi-experimental research design with control and intervention groups, employing standardized anxiety measurement instruments (such as the Generalized Anxiety Disorder-7 or the State-Trait Anxiety Inventory) complemented by Islamic-based spirituality scales, would provide the empirical evidence needed to strengthen the scientific standing of this model. Collaboration among clinical psychology research institutions, Islamic educational establishments, and Indonesia's Ministry of Religious Affairs could provide an ideal platform through which this validation effort might be orchestrated in a systematic and nationally scaled manner.

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<sup>33</sup> Hamdan, "Cognitive Restructuring: An Islamic Perspective."

A concluding review affirms that the CBT-Islamic integration model is by no means a superficial attempt to combine two systems of differing origins. Rather, it constitutes a creative and responsible response to the genuine needs of Muslim adolescents who navigate the intersection of digital modernity and Islamic identity. Contemporary Islamic psychology, as advocated by Rassool, Badri, and a new generation of scholars, carries an intellectual responsibility to develop intervention models that are culturally authentic, scientifically rigorous, and spiritually transformative. The ZIKIR model formulated in this study represents one such contribution, intended to serve as a foundation and departure point for subsequent empirical inquiries.<sup>34</sup>

Thus, a CBT-Islam integration model like ZIKIR is a highly relevant and innovative approach to helping Muslim adolescents cope with psychological challenges in the digital age. This model not only systematically adapts modern psychological techniques but also integrates them with Islamic spiritual values, making them more contextual and meaningful. Its stages, ranging from the identification of cognitive distortions to the strengthening of self-regulation through worship, demonstrate a comprehensive effort to build a balance between cognitive, emotional, and spiritual aspects. Furthermore, this approach holds significant potential for application within Islamic educational settings and family environments, though it still requires strengthening in terms of practitioner competence and empirical validation to ensure its effectiveness can be measured more scientifically.

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<sup>34</sup> Rassool, *Islamic Psychology: Human Behaviour and Experience from an Islamic Perspective*.

## CONCLUSION

In this study has demonstrated that the integration of Cognitive Behavior Therapy (CBT) and Islamic values is not only conceptually tenable but also urgently necessary in the context of addressing anxiety among Muslim adolescents in the digital era. The points of convergence between CBT's cognitive restructuring techniques and the Islamic concepts of muhasabah, tawakal, dhikr, and sabr point to a substantial synthesis that can serve as a robust foundation for developing an integrative psychotherapeutic model that is comprehensive, empirically grounded, and sensitive to the cultural and spiritual context of Islam. The ZIKIR model formulated in this study offers a practical framework that counselors, educators, and parents can adapt in their efforts to accompany Muslim adolescents through the psychological pressures of the digital age.

This study carries limitations with respect to empirical validation, given its nature as a literature-based inquiry. Accordingly, follow-up experimental research employing quantitative methodology is strongly recommended in order to systematically test the clinical effectiveness of this integrative model. In addition, the development of standardized assessment instruments and intervention protocols, alongside the capacity building of counselors through competency-based training, constitute strategic priorities warranting serious attention from policymakers in the domains of Islamic education and mental health in Indonesia.

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