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The Role of Stakeholder Awareness and Spiritual Counseling in Addiction Prevention: A Qualitative Research

Abstract

This study aims to examine the awareness levels of key stakeholders—parents, teachers, psychological counsellors, and spiritual counsellors—in addiction prevention and to evaluate the role of spiritual counselling services within this context. The study recognises addiction as a multifaceted phenomenon encompassing biological, psychological, social, cultural, and spiritual dimensions. Within this scope, the research was conducted using a phenomenological design within the qualitative paradigm. In-depth semi-structured interviews were carried out with sixteen participants, at least three from each stakeholder group, selected through purposive sampling. The data were analysed through thematic analysis to capture participants' lived experiences and perceptions. The findings revealed that stakeholders' levels of knowledge regarding the causes of addiction, risk factors, and preventive strategies varied considerably. Addiction was predominantly associated with difficulties in coping with stress, a sense of emptiness, a search for meaning, family communication problems, and environmental influences. Participants emphasised the significance of collaboration between families, schools, and spiritual counselling institutions in preventing addiction. The study concludes that spiritual counselling services may serve a complementary function by activating individuals' internal resources, fostering meaning, alleviating loneliness, and enhancing psychosocial resilience. However, it was also determined that a significant proportion of participants had limited knowledge of the concept of spiritual counselling, and that the service remains insufficiently recognised at the societal level. It is recommended that spiritual counselling services be made more accessible, systematically integrated with psychosocial support mechanisms, and supported by continuous training programmes for families and educators. Overall, the findings suggest that a holistic approach to combating addiction—integrating biopsychosocial and spiritual dimensions—is likely to produce more sustainable and long-term outcomes.

Keywords: Psychology of Religion, Addiction, Prevention, Spiritual Counseling, Stakeholder, Awareness.



Bağımlılığın Önlenmesinde Paydaş Farkındalığı ve Manevi Danışmanlığın Rolü: Nitel Bir Araştırma

Öz

Bu araştırma, bağımlılıkların önlenmesi sürecinde temel paydaşlar olan ebeveynler, öğretmenler, psikolojik danışmanlar ve manevi danışmanların farkındalık düzeylerini incelemeyi ve bu çerçevede manevi danışmanlık hizmetlerinin rolünü değerlendirmeyi amaçlamaktadır. Çalışmada, bağımlılığın yalnızca biyolojik veya psikolojik bir sorun değil, aynı zamanda sosyal, kültürel ve manevi boyutları bulunan çok yönlü bir olgu olduğu kabul edilmiştir. Bu kapsamda araştırma, nitel araştırma yöntemlerinden fenomenolojik desenle yürütülmüş; amaçlı örneklem yöntemiyle her paydaş grubundan en az üçer kişi olmak üzere toplam 16 katılımcı ile derinlemesine yarı yapılandırılmış görüşmeler yapılmıştır. Veriler, katılımcıların yaşantılarını ve algılarını

anlamaya yönelik olarak tematik analiz yöntemiyle çözümlenmiştir. Bulgular, paydaşların bağımlılığın nedenleri, risk faktörleri ve önleme stratejileri konusundaki bilgi düzeylerinin farklılaştığını göstermektedir. Elde edilen verilere göre, bağımlılık çoğunlukla stresle baş etme güçlüğü, boşluk hissi, anlam arayışı, aile içi iletişim sorunları ve çevresel etkilerle ilişkilendirilmiştir. Paydaşlar, bağımlılıkların önlenmesinde aile, okul ve manevi danışmanlık kurumlarının iş birliği içinde çalışmasının önemini vurgulamıştır. Araştırmada, manevi danışmanlık hizmetlerinin bireylerin içsel güç kaynaklarını harekete geçirme, yaşamlarına anlam kazandırma, yalnızlık hissini azaltma ve psikososyal dayanıklılığı güçlendirme açısından tamamlayıcı bir rol üstlenebileceği sonucuna ulaşılmıştır. Ancak katılımcıların önemli bir kısmının “manevi danışmanlık” kavramına dair bilgi düzeyinin sınırlı olduğu, manevi danışmanlığın toplumsal düzeyde yeterince tanınmadığı belirlenmiştir. Psikolojik danışmanlar, manevi danışmanlığın profesyonel sınırlarının net çizilmesi gerektiğini, ancak eğitilmiş uzmanlarca yürütülmesi halinde iş birliğinin faydalı olacağını ifade etmiştir. Bağımlılıkların önlenmesinde manevi danışmanlık hizmetlerinin daha erişilebilir hale getirilmesi, psikososyal destek mekanizmalarıyla bütünleşik biçimde yapılandırılması, ailelerin ve eğitimcilerin bu konuda sürekli eğitimlerle desteklenmesi önerilmektedir. Elde edilen bulgular, bağımlılıkla mücadelede bütüncül bir yaklaşımın -biyopsikososyal ve manevi unsurları içeren- daha kalıcı sonuçlar doğuracağına işaret etmektedir.

Türkçe Geniş Öz makalenin sonunda yer almaktadır.

Anahtar Kelimeler: Din Psikolojisi, Bağımlılık, Önleme, Manevi Danışmanlık, Paydaş, Farkındalık.



Introduction

Addiction is a serious public health issue with growing impact on individuals' physical, psychological, and social well-being, both worldwide and at the national level. Traditionally associated with alcohol, tobacco and illegal substances, the concept of addiction has now expanded to include behavioral addictions such as technology, social media, shopping and online gambling.¹ This multifaceted problem not only impacts the individual, but also negatively affects their family, close social circle, and society as a whole—biologically, physiologically, psychologically, sociologically, economically, and spiritually.²

Adolescence, in particular, is a critical period marked by heightened vulnerability and a high presence of risk factors associated with addiction. As one of the most at-risk groups, young individuals are more susceptible to external influences due to their developmental characteristics. In the process of identity formation, factors such as a need for belonging, the desire for social acceptance, and peer pressure may lead adolescents to engage more readily in risky behaviors.³ In addition, factors such as underdeveloped stress coping mechanisms, emotional fluctuations and low self-control are among the factors that increase the likelihood of developing addiction.⁴ Consequently, issues such as technology addiction, excessive social media use, gambling, and substance abuse are becoming increasingly prevalent among young people, adversely affecting their emotional, social, and academic development.⁵

While alcohol addiction stands out as a serious problem that directly affects approximately 107 million people worldwide, the World Health Organization's 2022 report states that more than 270 million people worldwide are struggling with at least one type of substance addiction.⁶ Although it is

¹ Mark Griffiths, "A 'Components' Model of Addiction Within a Biopsychosocial Framework", *Journal of Substance Use* 10/4 (2005), 191-197; Nora Volkow et al., "Neurobiologic Advances from The Brain Disease Model of Addiction", *The New England Journal of Medicine* 374/4 (2016), 363-371.

² Elizabeth C. Henderson, *Understanding Addiction*. (Jackson, Mississippi: Univ. Press of Mississippi, 2009), 122.

³ Michael Windle - Robert A. Zucker, "Reducing Underage and Young Adult Drinking: How to Address Critical Drinking Problems During This Developmental Period", *Alcohol Research & Health* 33/1-2 (2010), 29.

⁴ Steve Sussman - Susan L. Ames, *Drug Abuse: Concepts, Prevention, and Cessation*. (Cambridge: Cambridge University Press, 2008), 109-122.

⁵ Cecilie S. Andreassen et al., "Development of A Facebook Addiction Scale", *Psychological Reports* 110/2 (2012), 501-517.

⁶ United Nations Office on Drugs and Crime (UNODC), World Drug Report 2022 (Accessed February 28, 2025).

difficult to obtain precise statistics on behavioral addictions, available statistics show that problems such as internet and gaming addiction are rapidly spreading, especially among young people.⁷ In recent years, addiction has been a growing problem in Türkiye as well as globally. According to the 2024 Türkiye Drug Report, there has been a significant increase in substance abuse-related deaths and treatment admissions. In particular, methamphetamine-related deaths have reached an alarming level, rising from 0.3% in 2017 to 42.6% in 2023. This increase is attributed to both the widespread use of the substance and the increasing visibility of substance-related harms. According to reports by the Turkish Monitoring Center for Drugs and Drug Addiction,⁸ there has been a significant increase in substance use among young people aged 18-25.

Behavioral addictions have attracted more attention in the literature in recent years. Types of addiction such as gambling, internet use, gaming, and social media have gained significant prevalence, particularly among young people. For example, according to the Turkish Statistical Institute's (TÜİK) 2023 data⁹, 72% of young people between the ages of 18-30 frequently use social media platforms, which increases the risk of internet addiction. Additionally, studies have shown that young people experience a decline in their daily functioning due to excessive social media use. Additionally, studies¹⁰ have shown that young people experience a decline in their daily functioning due to excessive social media use. With the continued rise of addictions both globally and nationally, it can be argued that we are facing an escalating problem that threatens individual health and societal well-being. In response, comprehensive and costly efforts to combat addiction are ongoing worldwide and in Türkiye. The first step in these efforts is prevention. Given that treatment processes are often long, and resource-intensive, preventive strategies have become increasingly important and strategically vital in the fight against addiction. Although individual efforts are important in the fight against addiction, the environmental and social dynamics in which young people live should also be taken into consideration.

Family structure, parental attitudes, peer relationships, and the education system play a pivotal role in fostering resilience to addiction among young individuals.¹¹ In addition to these factors, empirical studies have also demonstrated that religious and spiritual support mechanisms can serve as protective factors in the prevention of addictive behaviors, aiding individuals in coping with addiction by reinforcing their sense of meaning and purpose in life.¹² However, individual interventions alone are not sufficient in combating addiction; it is also of great importance to raise societal awareness and to ensure effective collaboration among various stakeholders.¹³ Families, educators, religious leaders, healthcare professionals, psychological counselors, and non-governmental organizations all play critical roles in the prevention of addiction. Enhancing the

⁷ Fahriye Koral - Kamil Alptekin, "Dijital Oyun Bağımlılığı: Bir Derleme Çalışması." *Karatay Sosyal Araştırmalar Dergisi* 11 (2023), 283-308.

⁸ İçişleri Bakanlığı Narkotik Suçlarla Mücadele Daire Başkanlığı (NSMDB), *2024 Türkiye Uyuşturucu Raporu* (Ankara: NSMDB Yayınları, 2024).

⁹ Türkiye İstatistik Kurumu (TÜİK), "Hanehalkı Bilişim Teknolojileri (BT) Kullanım Araştırması, 2023" (Erişim 13 Ocak 2025).

¹⁰ Emre Müezzini, "Lise Öğrencilerinde İnternet Bağımlılığının Yoksunluk, Kontrol Güçlüğü, İşlevsellikte Bozulma Ve Sosyal İzolasyon Bağlamında İncelenmesi", *Sakarya University Journal of Education* 7/3 (December 2017), 541; Mustafa Uslu, "Türkiye'de Sosyal Medya Bağımlılığı ve Kullanımı Araştırması", *Turkish Academic Research Review*, 6/2 (2021), 370-396.

¹¹ J. David Hawkins et al., "Risk and Protective Factors for Alcohol and Other Drug Problems in Adolescence and Early Adulthood: Implications for Substance Abuse Prevention", *Psychological Bulletin*, 112/1 (1992), 64-105.

¹² Harold G. Koenig, "Religion, Spirituality, and Health: The Research and Clinical Implications." *International Scholarly Research Notices* 2012/1 (2012), 1-33; Orhan Gürsu, Bağımlılık ve Din: Nöropsikolojik Bir Yaklaşım. (İstanbul: Dem Yayınları, 2018), 263-303; Kenneth I. Pargament, *Spiritually Integrated Psychotherapy: Understanding and Addressing the Sacred* (New York: Guilford Press, 2007), 260-293.

¹³ National Institute on Drug Abuse (NIDA), "Principles of Drug Addiction Treatment: A Research-Based Guide (3rd Ed.). U.S. Department of Health and Human Services, National Institutes of Health" (Accessed December 10, 2024).

awareness of these stakeholders -particularly those who interact directly with young people- regarding the causes, symptoms, and preventive strategies of addiction can contribute to the development of more comprehensive and effective solutions in the fight against addiction.¹⁴

Preventive efforts in the fight against addiction can be less costly and more effective than treatment.¹⁵ Experts categorize prevention strategies into three main categories: primary, secondary and tertiary prevention. ¹⁶Primary prevention includes education, awareness-raising and risk factor reduction efforts to prevent the emergence of addiction. Secondary prevention aims to reduce the risk of addiction through early intervention programs, while tertiary prevention focuses on rehabilitation and reintegration of addicted individuals into society after treatment.¹⁷ Addiction prevention can be regarded as a multidisciplinary initiative aimed at protecting the health of individuals and society. Research in this field generally addresses prevention within the framework of these three levels.¹⁸ These strategies aim to prevent the emergence of addiction, intervene at early stages to manage and control its development, and provide post-treatment support to those affected.

1. Primary Prevention

Primary prevention refers to the steps taken to prevent addiction before it occurs, i.e. reducing risk factors and increasing protective factors. Some important approaches in this context are listed below:

Education Programs: Informative trainings, especially for young people, contribute to the prevention of risky behaviors by raising awareness about addiction. Addiction awareness programs in schools have been reported to reduce the rate of substance use among students. ¹⁹

Family Support: Individuals with healthy communication and strong ties within the family are less likely to develop addiction. Parental awareness and supportive attitudes stand out as an effective method in preventing addiction.²⁰

Community-Based Interventions: Campaigns and projects carried out with a general commitment in the society can prevent social norms from supporting addiction. Awareness campaigns conducted by the Green Crescent in Türkiye are examples of such efforts.

2. Secondary Prevention

Secondary prevention involves identifying early signs of addiction and providing support to individuals at risk. The work carried out at this stage aims to provide rapid referral to confrontation and treatment processes:

Early Intervention Programs: Identifying people at risk of addiction and providing them with

¹⁴ William R. Miller - Carl E. Thoresen, "Spirituality, Religion, and Health: An Emerging Research Field", *American Psychologist* 58/1 (2003), 24.

¹⁵ World Health Organization (WHO), "International Standards on Drug Use Prevention: Second Updated Edition. United Nations Office on Drugs and Crime" (Accessed January 3, 2025).

¹⁶ Muhammed Yıldız ve Lut Tamam, "Bağımlılıkta Psikoterapi Kuramları", *Bağımlılık Dergisi*, 26/2 (2025), 247-263; Amanda D. Latimore et al., "Primary, Secondary, and Tertiary Prevention of Substance use Disorders through Socioecological Strategies", *NAM Perspectives* (2023), 1-35.

¹⁷ Gilbert J. Botvin - Kenneth W. Griffin, "Life Skills Training: Empirical Findings and Future Directions." *Journal of Primary Prevention* 25/2 (2004), 211-232; Michael Gossop, *Living with Drugs* (6th ed.) (London: Routledge, 2007), 241-258.

¹⁸ WHO, "International Standards on Drug Use Prevention: Second Updated Edition. United Nations Office on Drugs and Crime".

¹⁹ Botvin - Griffin, "Life Skills Training: Empirical Findings and Future Directions", 218-222.

²⁰ Karol L. Kumpfer - Rose Alvarado, "Family-Strengthening Approaches for The Prevention of Youth Problem Behaviors", *American Psychologist* 58/6-7 (2003), 457.

counseling and therapy services is the basis of secondary prevention.²¹

Interventions for Risk Groups: Interventions targeting groups that are more vulnerable to addiction, such as young people, the unemployed and individuals in stressful life situations, are extremely important. Such programs aim to interrupt the addiction process before it starts.

3. Tertiary Prevention

Tertiary prevention aims to reintegrate individuals with addiction back into society and prevent relapses. Support provided after treatment can enable individuals to lead a healthy life:

Rehabilitation Programs: Following the treatment of substance addiction, improving individuals' social skills and providing vocational training opportunities are included within the framework of tertiary measures.²²

Support Groups: Spiritual counseling services contribute to the spiritual recovery of individuals by providing support for the psychosocial aspects of addiction. In Türkiye, the spiritual guidance services provided by the Presidency of Religious Affairs are among the noteworthy practices in this field.

4. Multistakeholder Approach and Complementary Role of Spiritual Counseling in Addiction Prevention

The role of stakeholders in the prevention of addiction is of critical importance. Families, teachers, psychological counselors, religious leaders, and non-governmental organizations serve as key actors in guiding young individuals away from addictive behaviors. In particular, spiritual counseling services, which provide psychological and emotional nourishment, have the potential to function as complementary tools in addiction prevention and intervention.²³

The psychosocial support offered through spiritual counseling assists individuals in strengthening their intrinsic motivation across all three stages of addiction management—prevention, intervention, and rehabilitation—by addressing their search for meaning and enhancing their capacity to manage stress. As a support mechanism, spiritual counseling aims to alleviate the existential void often underlying addictive behaviors by guiding individuals in their inner search for meaning.²⁴ Spiritual counseling services contribute to individuals' efforts to find meaning in life, reinforce their spiritual values, and develop healthy coping mechanisms. Research has demonstrated that spiritual beliefs and value systems can serve as protective factors in the process of overcoming addiction.²⁵ Furthermore, educational programs and awareness campaigns aimed at increasing public consciousness around addiction are emphasized as playing a crucial role in the broader prevention effort.

The literature encompasses a wide range of approaches to addiction prevention, including digital detox,²⁶ the role of leisure time activities,²⁷ university students' awareness of substance

²¹ Alan W. Stacy et al., "An Implicit Cognition Assessment Approach to Relapse, Secondary Prevention, And Media Effects", *Cognitive and Behavioral Practice* 11/2 (2004): 139-149.

²² Gossop, *Living with Drugs*, 241-258.

²³ Kenneth I. Pargament, *The Psychology of Religion and Coping: Theory, Research, Practice* (New York: Guilford Press, 1997), 260-293.

²⁴ İsa Ceylan, "Bağımlılıktan Bağlanmaya: Bağımlılığa Dini ve Manevi Yaklaşımlar", *Türk Manevi Danışmanlık ve Rehberlik Dergisi*, 3 (2021), 107-134.

²⁵ Koenig, "Religion, Spirituality, and Health: The Research and Clinical Implications", 1-33; Ali Ayten, *Religion and Health: Concept, Theory and Research*, (Istanbul: Marmara Akademi Yayınları, 2020), 80-89.

²⁶ Derya Çakmak-Karapınar et al., "Digital Detox Experiences of Generation Z", *Türk J. Addict* 11 (2024), 208-216.

²⁷ Ezgi Ertüzün, et al., "Boş Zaman Aktivitelerinin Madde Bağımlılığı Sürecindeki Rolüne İlişkin Nitel Bir Çalışma." *Spor Bilimleri Dergisi* 27/2 (2016), 49-58.

addiction,²⁸ self-efficacy in preventing substance use,²⁹ peer education programs,³⁰ parent and teacher education,³¹ evaluation of prevention programs,³² and the roles of family, education, and media.³³ Additionally, studies have examined psychoeducational programs targeting addiction,³⁴ interventions for problematic internet use,³⁵ and prevention strategies based on individual psychology.³⁶ However, the role of spiritual counseling services in addiction prevention has not been thoroughly explored from a multi-stakeholder perspective or through in-depth qualitative data gathered from the field.

In this context, the present study, conducted in the province of Bartın, aims to contribute to the literature by examining the awareness levels of stakeholder groups who are in direct contact with young people regarding the complementary role of spiritual counseling services in addiction prevention. The study highlights the potential of spiritual support mechanisms to enhance individuals' inner resources, as well as the possible impact of social collaboration and awareness-raising efforts in preventive processes. Within this framework, the central research question of the study is: "What is the level of awareness among primary stakeholders interacting with youth regarding addiction risks and the role of spiritual counseling in mitigating these risks?" In addition to this main question, the study also seeks to address the following sub-questions.

- What are the main symptoms and early warning signs of addiction that stakeholders observe?
- What is the level of awareness of stakeholders on processes, risk factors and strategies for addiction prevention?
- How do stakeholders assess the role of spiritual counseling services in the prevention of addictions and what needs and suggestions do they express for collaboration with these services?

By addressing these questions, the study aims to provide valuable insights for the development of awareness-raising initiatives to protect young people from addiction, to strengthen the roles and responsibilities of stakeholders in prevention processes, and to enhance the effectiveness and functionality of spiritual counseling services.

A. Method

1. Participants

The study group consists of stakeholders who are in direct interaction with young individuals

²⁸Şengal Bağcı-Taylan et al., "Sağlıklı Yaşam Seminerine Katılan Öğrencilerin Madde Bağımlılığı ile İlgili Farkındalıkları", *Bağımlılık Dergisi* 20/4 (2019), 197-205.

²⁹ Sultan Uzun - Meral Kelleci, "Lise Öğrencilerinde Madde Bağımlılığı: Madde Bağımlılığından Korunma Konusundaki Öz Yeterlikleri Ve İlişkili Faktörler." *Düşünen Adam* 31/4 (2018), 356-363; Fatma Eker, et. al., "Ergenler İçin Madde Bağımlılığından Korunma Öz-Yeterlik Ölçeği'nin Geliştirilmesi ve Psikometrik Değerlendirilmesi", *Psikiyatri Hemsireleri Derneği* 4/1 (2013), 7-12.

³⁰Dilek Akkuş, et. al., "Lise Gençlerinde Akran Eğitimi Programı Madde Bağımlılığını Önlemede Etkili Bir Model Olabilir mi?", *Psikiyatri Hemsireliği Dergisi* 7/1 (2016), 34-44.

³¹ Kültegin Ögel et al., "Madde Bağımlılığını Önlemede Öğretmen ve Ebeveyn Eğitimlerinin Etkinliğinin Değerlendirilmesi", *Anadolu Psikiyatri Dergisi* 5/4 (2004), 213-221.

³² William B. Hansen, "Program Evaluation Strategies for Substance Abuse Prevention", *Journal of Primary Prevention* 22/4 (2002), 409-436; Gazioğlu, Ayşe Esra İşmen-Gazioğlu - Azize Nilgün Canel. "A School-Based Prevention Model in Combating Addiction: Life Skills Training", *Addicta: The Turkish Journal on Addictions* 2/2 (2015), 5-44.

³³ Ura Jean Oyemade - Deloris Brandon-Monye, "The Role of Mass Media and Education in Drug Abuse Prevention", *African Journal of Drug and Alcohol Studies* 1/1 (1990), 33-41.

³⁴ Kemal Özcan - Seher Balcı Çelik, "Motivasyonel Görüşme Tekniğine Dayalı Psiko-Eğitim Programının Lise Öğrencilerinin Çevrimiçi Oyun Bağımlılığı Düzeylerine Etkisi", *Ondokuz Mayıs University Journal of Education Faculty* 40/1 (2021), 257-274.

³⁵ Erdal Hamarta et al., "Ulusal Düzeydeki Problemlı İnternet Kullanımını Önleme Programlarının İncelenmesi", *Okul Psikolojik Danışmanlığı Dergisi* 4/1 (2021), 1-34.

³⁶ Selin Ayas - Zeynep Hatipoğlu-Sümer, "Bireysel Psikoloji (Adler Yaklaşımı) Temelli Bağımlılık Önleme Çalışmaları: Okullarda Sosyal İlgı Uygulamalarının Önemi", *Okul Psikolojik Danışmanlığı Dergisi* 4/2 (Aralık 2021), 1-22.

and play significant roles in their struggle against addiction. Participants were selected based on their potential to recognize addiction-related risks, develop awareness on the issue, and engage with spiritual counseling services.

The study employed criterion sampling, a type of purposive sampling method. Within this framework, the study group included 16 participants, with a minimum of three individuals from each stakeholder group. The stakeholder groups represented in the study are as follows:

- Parents
- Teachers
- Psychological Counselors (School Guidance Counselors)
- Spiritual Counselors (serving at dormitories affiliated with the Higher Education Credit and Dormitory Institution)

These stakeholders were chosen as the target group of the research due to their key roles in protecting young individuals from addiction and in guiding them toward spiritual support services.

All of the spiritual counselors are graduates of Faculties of Theology and have at least five years of practical experience in spiritual counseling. Most are actively serving in KYK dormitories. The psychological counselors are all graduates of Guidance and Psychological Counseling programs, with professional experience ranging from 3 to 12 years. The parents were selected from individuals residing in high-risk regions and having adolescent children. This selection was made to capture the views of parents who are in direct interaction with youth.

Table 1. Descriptive Characteristics of Participants

Code Name	Gender	Profession	Age
Mother 1	Female	Housewife	45
Mother 2	Female	Housewife	50
Mother 3	Female	Housewife	43
Father 1	Male	Officer	45
Father 2	Male	Officer	48
Teacher 1	Female	Teacher	28
Teacher 2	Female	Teacher	42
Teacher 3	Female	Teacher	51
Psychological Counselor 1	Female	Psychological Counselor	27
Psychological Counselor 2	Female	Psychological Counselor	30
Psychological Counselor 3	Male	Psychological Counselor	32
Psychological Counselor 4	Male	Psychological Counselor	42
Spiritual Counselor 1	Male	Spiritual Counselor	40
Spiritual Counselor 2	Female	Spiritual Counselor	35
Spiritual Counselor 3	Male	Spiritual Counselor	45
Spiritual Counselor 4	Female	Spiritual Counselor	39

2. Data Collection Tools

A semi-structured interview form was used as a data collection tool. The interview form was structured around the following main themes in accordance with the purpose of the research:

- Stakeholders' addiction awareness and attitudes,
- The role of spiritual counseling in addiction prevention,
- Contributions of stakeholders in addiction prevention,
- Stakeholders' perceptions and cooperation with spiritual counselors,
- Recommendations for improving addiction prevention processes.

The interview questions were developed in line with the relevant literature and expert opinions and tested through pilot interviews.

3. Procedure

Data were collected through individual semi-structured interviews. With the participants' consent, the interviews were audio-recorded and then transcribed verbatim. The data were analyzed using thematic analysis.³⁷

The analysis process involved the following steps

- a. Reading the data and reviewing the transcripts,
- b. Applying the coding process (based on both pre-determined themes and new themes emerging from the data),
- c. Merging similar codes to form main themes,
- d. Interpreting the themes and evaluating the findings in line with the research questions.

In order to increase the validity of the study, participant verification (member-checking) was conducted and the findings were interpreted by supporting them with the relevant literature. To ensure reliability, the opinions of two different researchers were compared during the coding process and common themes were agreed upon. Within the framework of this method, the awareness levels of stakeholders in the process of combating addiction, their expectations from spiritual counseling services and the level of cooperation of stakeholders with spiritual counselors were discussed in detail.

B. Results

This study adopts a phenomenological design and employs an inductive approach to data analysis based on the participants' lived experiences with addiction. Through in-depth interviews, rich qualitative data were obtained and subsequently analyzed using thematic analysis. In addition to the inductive nature of the initial data coding process, the themes were later interpreted in comparison with the existing psychosocial and spiritual counseling literature, providing a strong theoretical grounding for the findings. This reflects a research strategy that begins with experience-driven data generation and progresses toward theory-informed interpretation.

The findings are organized under three core themes that emerged from the interviews: (1) knowledge regarding addiction, (2) awareness of addiction prevention, and (3) the role of spiritual counseling services in addiction prevention and the possibilities for interdisciplinary collaboration. Each of these main themes is supported by subthemes that reflect different dimensions of participants' perceptions and experiences. The subthemes are illustrated with direct quotations from the interviews and analyzed in detail to ensure clarity, depth, and contextual richness.

Core Theme 1: Understanding of Addiction

This core theme explores participants' level of understanding regarding addiction and is analyzed through three subthemes: (1) Perceptions of the causes of addiction, (2) risk factors contributing to addiction, and (3) evaluations of addiction's effects at both individual and societal

³⁷ Virginia Braun - Victoria Clarke, "Using Thematic Analysis in Psychology", *Qualitative Research in Psychology* 3/2 (2006), 77-101.

levels.

Subtheme 1: Causes of Addiction

According to the participants' evaluations, multifaceted factors play a role in the emergence of addiction. In particular, a complex process in which individual and environmental factors are intertwined draws attention. Participants emphasized factors such as efforts to cope with stress, pursuit of happiness, individual indifference and uncontrolled use as the main causes of addiction.

A psychological counselor described addiction as a means of coping and temporary satisfaction:

"I believe people are prone to addiction because they see it as a way to cope with stress or to search for happiness. Of course, when they weigh the pros and cons, it becomes clear that it's harmful. Even if it brings short-term satisfaction, it causes damage in the long run."
(Psychological Counselor 1)

A spiritual counselor drew attention to emotional neglect and a lack of supportive relationships. As one spiritual counselor stated:

"In my opinion, I think the reasons that lead to addiction are lack of interest. The family and environment do not understand the deficiencies and gaps in that person. That's why they turn to addiction." (Spiritual Counselor 4)

Another psychological counselor highlighted the issue of self-control:

"Lack of control means addiction for me... Increasing the duration and decreasing the control is the biggest signal of addiction for me." (Psychological Counselor 2)

A spiritual counselor pointed to the absence of spiritual attachment as a vulnerability factor:

"When we look at the origins of addiction, we see that individuals who lack a sense of spiritual connection are more prone to addictive behaviors." (Spiritual Counselor 1)

Finally, a psychological counselor emphasized the importance of peer and environmental influence:

"The influence of friends and peer groups can be decisive in the development of addictive tendencies. Individuals can be influenced especially by the external environment, that is, by the people they interact with socially, and they can tend towards risky behaviors."
(Psychological Counselor 3)

Taken together, these views suggest that addiction should not be seen merely as an individual weakness or a conscious choice, but rather as a multidimensional process often shaped by external factors.

Subtheme 2: Risk Factors

Participant views show that some social and familial factors stand out as risk factors in individuals' tendency towards addiction. Among these factors, especially the circle of friends, role models within the family and the socio-cultural environment in which the individual lives stand out. A psychological counselor stated that the circle of friends is decisive in this process with the following words:

"The circle of friends stands out as an important risk factor in the emergence of addiction."
(Psychological Counselor 3)

Similarly, a teacher who drew attention to the negative effects of the environment made the following assessment:

"If the environment of friends is really negative, only then the child can be dragged into such an addiction. In other words, if the environment is open to bad habits, this can also affect the child." (Teacher 1)

Several participants pointed out that the living environment and early exposure to technology also pose a risk for addiction. A psychological counselor explained:

"An individual's living space, socio-cultural environment and residential areas with easy access to substances increase the risk of developing addiction. In addition, although it is difficult to talk about substance addiction in young age groups, early exposure to behavioral addictions such as technology constitutes an important risk factor for children." (Psychological Counselor 1)

Another key theme was the impact of family members as behavioral models. A parent offered a simple but powerful example:

"If the father sits with the phone in his hand, the child follows his example. He says that if my father is like that, I will play with the phone too." (Mother 1)

Factors such as family unrest, lack of communication and indifference were also evaluated as factors that increase susceptibility to addiction. A psychological counselor stressed how family dysfunction can increase vulnerability:

"If there is a problem in the family, the child becomes more risky in terms of addiction. In other words, if there is unrest, lack of communication or apathy at home, this can cause the child to be more open to external influences." (Psychological Counselor 4)

Finally, the individual's inner emptiness and the fact that this need is not recognized by the family, or the environment also stands out as an important risk factor. A spiritual counselor explained:

"If there is a deficiency, a void inside the person and his/her family or people around him/her fail to recognize this need, the individual may turn to other orientations to fill it. Not being understood or not receiving support can push the person to different paths." (Spiritual Counselor 4)

These accounts suggest that both environmental conditions and intra-family dynamics directly influence the likelihood of encountering addiction. In particular, early exposure to poor role modeling and unmet emotional needs appear to be central components of addiction-related risk factors.

Subtheme 3: Individual and Societal Impacts of Addiction

Participants indicated that addiction leads to numerous negative outcomes at the individual, familial, and societal levels. Prominent effects included academic failure, weakened social relationships, and disconnection from the community. It was noted that addiction may hinder individuals from achieving their life goals and can even lead to the neglect of basic self-care.

A psychological counselor explained:

"Addiction prevents the person from both achieving their goals and self-realization. It comes to such a point that the person may not even be able to take care of themselves." (Psychological Counselor 2)

Likewise, it was pointed out that communication within the family has weakened, and individuals have distanced themselves from each other. According to a psychological counselor:

"Addiction seriously hinders communication within the family and interpersonal interaction. So much so that even in the same house, everyone has a phone in their hands, no one talks to anyone." (Psychological Counselor 1)

A spiritual counselor discussed how individuals gradually withdraw from social life and responsibilities:

"Over time, the addicted individual becomes unable to fulfill their responsibilities. He postpones or completely gives up what he should do. He moves away from social life and retreats to a more individual and introverted life." (Spiritual Counselor 4)

In the psychological dimension, it was emphasized that addiction reduces the quality of life and negatively affects the mental health of the individual. A psychological counselor noted:

"Addiction seriously affects the individual psychologically. The quality-of-life decreases, mental health deteriorates." (Psychological Counselor 3)

Some participants also emphasized that these individual-level effects can scale into broader social losses. As one psychological counselor pointed out:

"They do not realize that they are a very big resource, a very big part of the society. This causes a great loss of work, efficiency and value." (Psychological Counselor 2)

Another psychological counselor stressed the breakdown of family bonds and its wider social consequences:

"Addiction breaks family ties. First, it disrupts the family structure, then it negatively affects the social structure." (Psychological Counselor 4)

Finally, a parent shared observations on how digital addiction—especially intensified during the pandemic—has weakened family interaction even further:

"You can control girls, but boys may not listen to their fathers. Even at dinner, they put the phone in front of them and watch videos. It's like the end of the line now... It's not just our children, everyone lives with their phones. It started with distance education. Until then, they didn't have much to do with the phone." (Mother 1)

These accounts clearly demonstrate that addiction affects not only individuals but also leaves lasting marks on families and society as a whole. Consequently, addressing addiction requires a multidimensional and holistic approach.

Core Theme 2: Awareness on Addiction Prevention

Subtheme 1: Role of Stakeholders

Participants stated that various stakeholders, especially families, teachers, psychological counselors and spiritual counselors, should assume important responsibilities in the prevention of addiction. Among these responsibilities, setting limits for children, individual follow-up, being a role model, providing guidance through social activities and religious-based awareness raising stand out. The importance of being a role model in the family environment was frequently emphasized, and it was stated that children directly imitate parental behaviors. A mother explained:

"The family should actually enforce certain boundaries. If the father sits with his phone in hand, the child follows his example." (Mother 1)

A father emphasized individual monitoring and conscious communication:

"The two elements that we attach the most importance to in order to protect our children from addictions are regular monitoring and conscious information. While we closely monitor their movements in the digital world, their circle of friends and their interests, we also inform them about the risks in an age-appropriate language." (Father 1)

Teachers were also seen as key figures in modeling and guiding students. A teacher noted:

"The most important role of teachers in preventing addictions is to be a good model for students. In addition, it is also very important to support them when they need it and guide them with the right directions." (Teacher 3)

A psychological counselor added that in-class observation and guidance sessions contribute meaningfully:

"We observe in the classroom what students tend to do. We include these topics in classroom guidance." (Psychological Counselor 4)

However, some participants observed that parental involvement is often limited, which can lead to confusion for students. A psychological counselor remarked:

"Parent awareness raising is very important, but unfortunately there is very little parent participation. Also, parents, teachers and guidance services should speak the same language. Otherwise, the student experiences uncertainty and may not know who to trust."
(Psychological Counselor 2)

Especially spiritual counselors pointed out the importance of social activities to protect students from loneliness and value-based guidance through these activities:

"We try to protect students from loneliness by organizing activities. We provide value-based guidance." (Spiritual Counselor 1)

"We direct students to different environments with activities such as astro pitch tournaments and movie workshops." (Spiritual Counselor 3)

Religious-based awareness efforts were also cited as effective. A spiritual counselor explained:

"We explain with [Qur'anic] verses and hadiths that these behaviors are harmful. We warn religiously." (Spiritual Counselor 4)³⁸

These perspectives collectively highlight that addiction prevention requires an active and coordinated effort from all elements of a young person's social environment. Stakeholder collaboration is critical for ensuring effective and sustainable outcomes.

Subtheme 2: Prevention Strategies

Participants emphasized the importance of proactive, preventive strategies in addiction prevention, not just reactive interventions. Practices such as classroom guidance, individual consultations, digital restrictions, and structured social activities were considered effective in raising awareness and reducing addiction risk.

A father shared how his family manages digital device usage:

"To protect our children from addiction, we limit digital device use by hours. We aim to strike a balance, especially by allowing screen time only during certain hours on weekends, so they don't neglect their responsibilities." (Father 2)

A psychological counselor highlighted the foundational role of in-school programs:

"We organize classroom guidance sessions and parent seminars. These are the cornerstone of our preventive efforts." (Psychological Counselor 4)

Another psychological counselor noted the effectiveness of direct, personalized support:

"One-on-one briefings, weekly check-ins, and regular student meetings are more impactful."
(Psychological Counselor 2)

In some schools, in-class policies such as phone collection were reported to reduce distractions and addictive tendencies:

"Phones are collected as we enter the classroom. It is not given until lunch break. This reduces addiction." (Psychological Counselor 1)

Spiritual counselors emphasized the value of social and cultural activities in reducing isolation:

"We organize film screenings, book discussions, field trips—activities that help students

³⁸ This statement reflects a traditional religious counseling approach, where some spiritual counselors raise awareness among youth using Qur'anic verses and hadiths, especially regarding morally framed behavioral issues. This method aligns with religiously-informed prevention strategies in the literature. As seen in Pargament's religious coping model, referencing sacred texts or figures can support behavioral regulation. However, its effectiveness increases when combined with empathetic communication, spiritual support, and individualized guidance.

connect with others. This prevents them from feeling alone and reduces addiction risk.”
(Spiritual Counselor 2)

They also pointed to the value of spiritual conversations in increasing addiction awareness:

“We include addiction among the topics we cover in our discussions, supporting the messages with religious texts.” (Spiritual Counselor 4)

A psychological counselor concluded that helping students understand how and where to seek help also has a preventive effect:

“Raising their awareness and teaching them where to get help has a clear preventive impact.”
(Psychological Counselor 3)

These findings underline the need for multifaceted, systematic approaches to prevention. The collaboration of schools, families, and spiritual support networks plays a vital role in promoting the healthy development of youth.

Subtheme 3: Need for Education for Prevention

Participants unanimously agreed that educational efforts are essential in the effective fight against addiction. However, they found existing programs insufficient in terms of both content and duration. There was a strong call for comprehensive, practical, up-to-date, and continuous training—not only for students but also for educators and families. A spiritual counselor voiced the need for more specialized content:

“One hour seminar is not enough. It needs more. Especially phone addiction is very common. The trainings give very generalized information. However, each type of addiction should be handled separately. We need special training on addiction.” (Spiritual Counselor 3)

It was also emphasized that existing training programs should be made more effective and up-to-date in terms of content. A psychological counselor emphasized the need to update and improve current programs:

“Green Crescent trainings are given, but they are not enough. It should be supported with up-to-date and effective content.” (Psychological Counselor 3)

Another explained the need for hands-on resources:

“Trainings are mostly based on general information. However, practical content is missing. Especially for new generation problems such as digital addiction, up-to-date and exemplary explanations are necessary.” (Psychological Counselor 2)

A psychological counselor also underlined the importance of sustained family education:

“Parent seminars need to be more effective and continuous. Because the foundation of a child's behavior is laid at home. Awareness of the family plays a key role in preventing addiction.”
(Psychological Counselor 4)

Some participants said they had not received any formal training at all. A teacher admitted:

“I have not received any special training on addiction so far. I think teachers should be supported in terms of knowledge and skills on this subject.” (Teacher 1)

A mother expressed the need for guidance at home:

“Sometimes I just don’t know what to do. If I take his phone away, it turns into a fight. Parents need to be educated too. We don’t always know how to respond in different situations.”

Another mother expressed interest in participating in training:

“I’ve never attended a training on addiction, but I would definitely participate if I had the opportunity.”

Yet another mother reflected on the limited scope of previous seminars:

"I've attended some seminars before, but they were mostly about financial topics like overspending. Issues like addiction need to be covered in a more in-depth and practical way."

These reflections point to the need for comprehensive, recurring, and content-rich educational programs designed for all key stakeholders. Enhancing knowledge and awareness about addiction is a vital step toward building sustainable, community-based solutions for one of today's most complex youth challenges.

Core Theme 3: The Role of Spiritual Counseling Services and Cooperation

Subtheme 1: Perceptions and Evaluations on Spiritual Counseling

Most of the participants stated that they had limited knowledge about the concept of spiritual counseling, which reveals a general lack of awareness about the field. However, there was an open and positive attitude towards the concept and it was assessed that this service could be useful especially in the areas of communication with young people, the need for religious support and trust-based guidance. Several parents noted that they had never encountered the concept before, yet expressed curiosity and openness toward its potential:

"I have never heard of the concept of spiritual counseling, and I have never met such a person. Frankly, I have no knowledge about it." (Mother 1)

"I have never heard of spiritual counseling, but it makes sense, it could be. I think it's an area worth exploring." (Mother 2)

"I have no knowledge about spiritual counseling. However, if there is such a person who deals with young people in schools, I think it can be useful. It can be especially effective in terms of communicating with adolescents." (Mother 3)

From the point of view of educators, it is thought that spiritual counselors can communicate more comfortably with students on religious issues and in some cases can take the place of teachers in a supportive way:

"Some students do not want to listen to religious topics from the teacher. In such cases, a spiritual counselor can be a more effective and acceptable figure." (Teacher 1)

Psychological counselors, on the other hand, evaluated spiritual counseling more cautiously and critically. Some participants argued that spiritual guidance may be ineffective, especially in cases of severe addiction:

"I don't think that a spiritual aspect, a person's spirituality will be very helpful in coping after addiction. Because when I think about the severe addiction cases I work with in the courthouse, I see that they no longer have any moral values. Therefore, I don't think it is possible that spiritual values can be effective in the post-addiction process." (Psychological Counselor 1)

However, some counselors stated that spiritual counseling can play a complementary role and can be especially effective for individuals with strong religious orientation:

"I have heard of spiritual counseling, but I don't have detailed information. Nevertheless, it can have a complementary role in the field of addiction; wherever support is provided, it is a gain. The fact that some individuals are more prone to religious values and want to receive support from spiritual counselors can be seen as a positive opportunity for me to lighten my workload and raise awareness of people in religious aspects. However, I think that if spiritual counselors do not have a serious psychology education, this service may be very incomplete and may even pose a risk." (Psychological Counselor 2)

Another psychological counselor emphasized that spiritual counseling should be directed toward those who specifically need it:

“Not everyone should be referred to spiritual counseling. It should be for those who need it. I see it as a specialized area addressing specific needs—not as broad in scope as psychological counseling.” (Psychological Counselor 3)

Some participants took a neutral stance, admitting limited knowledge but expressing no negative bias:

“I don’t have detailed knowledge about spiritual counseling or a clear understanding of the specific roles it involves, so I prefer not to make any inaccurate statements. However, I hold no negative opinion about it.” (Psychological Counselor 4)

In general, it is seen that the level of awareness of spiritual counseling services is low, but there is a promising perspective on the potential benefits of the field. Most of the participants think that if this service is properly structured and provided by competent people, it can provide significant and complementary support in the fight against addiction.

Subtheme 2: Cooperation with Spiritual Counselors

Participants drew attention to the necessity of a multidisciplinary approach in the prevention of addictions and stated that spiritual counselors can play certain roles in this process. In particular, it was stated that spiritual counselors can contribute to cooperation in social-cultural activities, expert guidance and mobilizing individuals' inner power resources. Some participants emphasized the importance of joint action of different disciplines in the fight against addiction and stated that the involvement of spiritual counselors in this team can add meaning to the recovery process. A father stressed the importance of cooperation across various fields:

“In the prevention of addictions, it is of great importance that disciplines such as psychology, counseling, health, education and social services work in cooperation. The inclusion of a spiritual counselor in this team is very effective in terms of mobilizing the individual's inner power resources. Spiritual counseling, especially with value-based approaches, can increase the person's resilience and give meaning to the recovery process.” (Father 2)

A spiritual counselor noted their involvement in coordinating awareness sessions:

“Experts come to give seminars, and we help facilitate those events.” (Spiritual Counselor 4)

Some psychological counselors shared positive past experiences of collaboration:

“I remember we even held educational sessions in mosques back when I worked in Istanbul’s Fatih district—years ago as part of TBM training. Collaboration with spiritual counselors is definitely possible for these kinds of programs. After all, every person saved—whether through spirituality, health, or education—is a valuable gain for society.” (Psychological Counselor 2)

Another counselor recounted positive outcomes from spiritual referrals:

“During military service, I referred several substance-dependent individuals to spiritual counselors. They started reading the Qur’an and praying, and that helped them find some peace. I’ve also referred students to religion teachers for similar support. I’m open and positive about collaboration when needed.” (Psychological Counselor 3)

Another counselor supported the idea of collaboration if professional boundaries are respected:

“We’re all in the same boat when it comes to mental health, especially for children and society. If everyone respects their professional role and boundaries, I see no issue with collaborating.” (Psychological Counselor 4)

However, not all participants felt the need for such cooperation. A teacher expressed that the current system is sufficient:

“Spiritual counselors may be helpful in some situations, but in my opinion, the current system

is already sufficient for addiction prevention. I don't see a need for additional collaboration."
(Teacher 2)

Overall, participants generally held open and positive views toward collaboration with spiritual counselors, but also stressed the importance of clearly defined professional roles and mutual respect. Many felt that spiritual counseling could offer a complementary function, especially when guided by individual needs.

Subtheme 3: The Preventive Role of Spiritual Counseling Services from Addictions

Participants expressed different opinions on whether spiritual counseling services can be effective in preventing addictions. While protective functions such as preventing loneliness, providing value education to the individual and providing a socialization environment came to the fore, it was emphasized that this service alone would not be sufficient but could be a supportive element. In this context, it was stated that a multidimensional and collaborative approach is required for spiritual counseling to be effective. A father emphasized the need for integrated efforts:

"Spiritual counseling alone is not enough. For effective results, all relevant institutions and stakeholders need to carry out regular awareness raising activities in a coordinated manner. But even before that, the most fundamental step is to provide individuals with a genuine and deep understanding of spirituality." (Father 1)

Some of the participants stated that they tried to reduce students' feelings of loneliness through the social and spiritual activities they organized and that this support served a protective function:

"We do activities so that they are not alone. Spiritual counseling is like a buffer zone." (Spiritual Counselor 1)

Some psychological counselors believed that spiritual values could strengthen an individual's resistance to addiction:

"The presence of spiritual values can prevent a person from becoming addicted. We are talking about a cycle of addiction; spirituality is an effective method to avoid getting into that cycle at all, to stand on the edge of the cycle. When we think in terms of preventive health services, spiritual values can contribute to preventive management." (Psychological Counselor 1)

On the other hand, some participants argued that spiritual counselors cannot be effective in schools; this view was based on the argument that the foundations of an individual's behavior are primarily shaped in the family environment as a teacher argued:

"I do not think that spiritual counselors working in schools can contribute to the prevention of addictions, I think that the main determining factor in this process is the family. Because the value foundations and behavior patterns of the individual are largely shaped in the family environment. Therefore, conducting preventive studies centered on the family can lead to more effective results." (Teacher 2)

Another teacher stressed that the impact of spiritual counseling depends on the counselor's approach and the relationship with students:

"Whether spiritual counselors will be effective in preventing addictions in schools is largely related to the content of the service offered and the approach of the practitioner. Therefore, it is difficult to make a clear judgment on this issue; whether they are effective or not may vary depending on the examples in practice and the relationship established with the student."
(Teacher 3)

All these statements show that spiritual counseling services alone may not be sufficient in the prevention of addiction, but value-based supports that address the meaning world of the individual may contribute to establishing social bonds, reducing loneliness and developing internal resistance.

For this contribution to be effective, the content and quality of the service and its coordination with other institutions are decisive.

Discussion

Core Theme 1: Knowledge about Addiction

Subtheme 1: Causes of Addiction

In the statements of the participants, factors such as stress, apathy, spiritual emptiness and loss of control stand out as the main causes of addiction. These findings overlap with the psychosocial factors frequently emphasized in the addiction literature. In particular, inadequate coping skills with stress cause individuals to turn to addictive behaviors in order to relieve themselves and temporarily alleviate their emotional burden.³⁹ This can be explained by the fact that, as stated in Lazarus and Folkman's theory of coping with stress⁴⁰, when individuals cannot cope with environmental threats, they turn to escape or short-term satisfaction strategies.

In addition, individuals' tendency to seek happiness in extrinsic stimuli is also associated with low levels of subjective well-being. Ryan and Deci,⁴¹ state that if an individual cannot be satisfied with intrinsic motivation, the risk of developing addiction increases by turning to external sources of pleasure. The participants' expressions of "pursuit of happiness" or "filling the lack" overlap with this theoretical framework.

On the other hand, participants pointed out that lack of spiritual attachment may increase the tendency towards addiction. This view suggests that addiction is not only a biological or behavioral problem, but also a problem of spiritual emptiness associated with a lack of meaning, belonging and value. In his logotherapy approach, Frankl⁴² states that addiction can occur when an individual is unable to attribute meaning to his or her life. The participant statements that the lack of spiritual attachment leads the individual to risky behaviors in a sense of emptiness support this point of view.

Subtheme 2: Risk Factors

Participants emphasized peer environment, family models and environmental conditions as the main risk factors for the development of addiction. In this context, especially peer influence plays an important role in learning and maintaining addictive behaviors. According to Bandura's⁴³ social learning theory, individuals learn by modeling the behaviors they observe in their environment and internalize these behaviors through reinforcing rewards or avoided punishments. The emphasis on the "driving" role of the circle of friends in the interviews is in line with this theory.

However, family examples and parental attitudes stand out as protective or risk-enhancing factors in the fight against addiction. In particular, parents' attitudes towards digital media use can be decisive in children's development of behavioral addictions. In the literature, it is stated that parents spending a long time in front of the screen has a modeling effect on children and this situation feeds especially technology addiction.⁴⁴

³⁹ Rajita Sinha, "Chronic Stress, Drug Use, and Vulnerability to Addiction", *Annals of the New York Academy of Sciences* 1141/1 (2008), 105-130.

⁴⁰ Susan Folkman, "Personal Control and Stress and Coping Processes: A Theoretical Analysis", *Journal of Personality and Social Psychology* 46/4 (1984), 839.

⁴¹ Richard M. Ryan - Edward L. Deci, "The Darker and Brighter Sides of Human Existence: Basic Psychological Needs as A Unifying Concept", *Psychological Inquiry* 11/4 (2000), 319-338.

⁴² Viktor E. Frankl, *Man's Search for Meaning*, (New York: Washington Square Press, 1985), 60-80.

⁴³ Albert Bandura, "Self-efficacy: Toward A Unifying Theory of Behavioral Change", *Psychological Review* 84/2 (1977), 191.

⁴⁴ Peter Nikken - Jeroen Jansz, "Developing Scales to Measure Parental Mediation of Young Children's Internet Use", *Learning, Media and Technology* 39/2 (2014), 250-266; Ellen Wartella et al., "Teens, Health and Technology: A National Survey", *Media and Communication* 4/3 (2016), 13-23.

Another factor highlighted by the participants is the lack of interest, lack of communication and emotional gaps within the family. These factors create emotional deprivation in the individual and increase the likelihood of being dependent on external resources.⁴⁵ Especially in psychodynamic approaches, it is emphasized that an individual's inability to develop an adequate secure attachment relationship during childhood increases the likelihood of engaging in risky behaviors later in life.⁴⁶

Subtheme 3: Individual and Social Effects of Addiction

The participants addressed the effects of addiction on the individual at both psychological and behavioral levels and stated that this situation causes loss of function in a wide range of areas from social relationships to academic success, from self-care skills to quality of life. Especially the statements that addiction prevents the individual's self-actualization process can be evaluated in the context of Maslow's⁴⁷ hierarchy of needs. It is seen that it is not possible for an individual who has difficulty in meeting his/her basic needs to reach higher level needs (achievement, self-actualization).

In the statements of the participants, there are predominant views that addiction weakens social relations and brings the individual to the point of detachment from the society. This situation reveals that addiction has a consequence that isolates and alienates the individual. Especially in digital addictions, it is frequently stated in the literature that the individual gradually moves away from face-to-face interaction and experiences a decrease in social interaction skills.⁴⁸

At the societal level, the effects of addiction such as damaging the family structure, reducing social productivity and eroding cultural values have been mentioned. In this context, addiction is not only an individual disorder but also a risk factor that threatens the sustainability of the social structure. The World Health Organization⁴⁹ defines addiction as a public health problem that seriously affects an individual's social, professional and family life. The statement of one of the participants that "society is experiencing loss of productivity and value" directly reflects this point of view.

Core Theme 2: Awareness on Addiction Prevention

Subtheme 1: Role of Stakeholders

Participants pointed out that families, teachers, school guidance units, spiritual counselors and other social actors should take active roles in the prevention of addictions. The role of the family as a rule-setter and a model has a critical importance in shaping the behavioral patterns of the individual. In particular, it is emphasized that parents' own media use has a direct impact on children. When this finding is evaluated within the framework of social learning theory⁵⁰, it shows that the risk of addiction may increase as the child observes and internalizes parental behaviors.

The participants' statement that "parents, teachers and guidance services should speak the same language" indicates that if the multi-actor structure in schools does not function with a holistic and coordinated approach, it may lead to a feeling of uncertainty and insecurity in students. This situation, in the context of ecological system theory⁵¹, shows the importance of stakeholders in different

⁴⁵ Edward J. Khantzian, "The Self-Medication Hypothesis of Substance Use Disorders: A Reconsideration and Recent Applications." *Harvard Review of Psychiatry* 4/5 (1997), 231-244.

⁴⁶ John Bowlby, "During the First Third of This Century There Were Two Great Proponents of Developmental Psychiatry-Adolf Meyer and Sigmund Freud. Both Believed That", *The American Journal of Psychiatry* 145/1 (1988), 1-10.

⁴⁷ Abraham H. Maslow, "A Theory of Human Motivation", *Psychological Review* 50/4 (1943), 370.

⁴⁸ Daria J. Kuss - Mark D. Griffiths, "Social Networking Sites and Addiction: Ten Lessons Learned", *International Journal of Environmental Research and Public Health* 14/3 (2017), 311.

⁴⁹ World Health Organization (WHO), *World Drug Report 2022*. United Nations Office on Drugs and Crime (Accessed 10 January 2025).

⁵⁰ Bandura, "Self-efficacy: Toward A Unifying Theory of Behavioral Change", 191-215.

⁵¹ Urie Bronfenbrenner, *The Ecology of Human Development: Experiments by Nature and Design* (Boston: Harvard University Press, 1979), 209-236.

environmental layers of the child working in cooperation.

The statements that spiritual counselors create awareness in students, especially through value-based guidance and religious awareness raising, point to the anti-addiction effect of spirituality. Research shows that religious beliefs and guidance based on spiritual values can be a protective factor, especially in preventing behavioral addictions.⁵² The participants' efforts to protect students from loneliness through activity-based interventions also point to the addiction-reducing function of protective social bonds.⁵³

Subtheme 2: Prevention Strategies

Participants reported that various strategies were used to prevent addictions, including classroom guidance, individual counseling, telephone restrictions, and alternative activities. School-based intervention programs are among the effective tools of addiction prevention strategies in the literature.⁵⁴ In particular, early intervention and efforts to raise awareness before the behavior constitute the cornerstones of preventive strategies.

The participants' emphasis on individual information and regular meetings points to the effectiveness of individual-centered approaches. These practices overlap with the principles of self-awareness studies and communication based on trust, which are frequently recommended in the counseling literature.⁵⁵ The opinions that alternative social activities (film workshops, book reading, excursions, etc.) serve as a preventive function for addictive behaviors indicate that filling one's free time with structured and healthy activities contributes to distancing from risky behaviors.⁵⁶ In addition, it is also stated in the domestic literature⁵⁷ that conversations with religious content and verse/story-oriented information can provide an intrinsic deterrence, especially for individuals with high spiritual motivation.

Subtheme 3: Need for Education for Prevention

Participants stated that trainings on addiction are generally superficial and not supported by comprehensive and up-to-date content. It is emphasized that teachers, parents and guidance personnel should be better equipped, especially in today's new generation addiction types such as digital addiction. This need is a deficiency frequently found in the literature in terms of preventive mental health practices.⁵⁸

Although seminars are organized for parents, it is observed that parents are reluctant to participate in these seminars and are not sufficiently involved in the process. This situation stands out as one of the main problems that prevent the school-family cooperation from being carried out in a healthy way; especially the problem of "not being able to reach parents" interrupts the holistic intervention processes for the prevention of addictions. Participants' statements such as "it cannot be

⁵² Melih Çoban, "Uyuşturucu Madde Bağımlılığı ile Mücadelede Manevi Danışmanlık ve Rehberlik Uygulamalarının Yeri ve Önemi: İstanbul Örneği", *Manevi Danışmanlık ve Rehberlik II. ed. Ali Ayten vd. (İstanbul: Dem Yayınları, 2016)*, 127-139; Dustin A. Pardini et al., "Religious Faith and Spirituality in Substance Abuse Recovery: Determining the Mental Health Benefits", *Journal of Substance Abuse Treatment* 19/4 (2000), 347-354.

⁵³ Karol L. Kumpfer - Rose Alvarado, "Family-strengthening Approaches for the Prevention of Youth Problem Behaviors", *American Psychologist* 58/6-7 (2003), 457.

⁵⁴ Maury Nation et al., "What Works in Prevention: Principles of Effective Prevention Programs", *American Psychologist*, 58/6-7, (2003), 449-456.

⁵⁵ Carl Rogers, "Perceptual Reorganization in Client-Centered Therapy", in *Perception: An approach to Personality*, Ed. Robert R. Blake - Glenn V. Ramsey (New York: Ronald Press Company, 1951), 307-327.

⁵⁶ Linda L. Caldwell - Monique Faulk, "Adolescent Leisure from a Developmental and Prevention Perspective", *Positive Leisure Science: From Subjective Experience to Social Contexts* ed. Teresa Freire, (New York: Springer, 2013), 41-60.

⁵⁷ İsa Ceylan, *Bağımlılık Değişim ve Maneviyat* (Ankara: Nobel Bilimsel, 2021), 34-44.

⁵⁸ Serkan Çiftçi et al., "Teknoloji Bağımlılığına İlişkin Öğretmen ve Veli Görüşlerinin İncelenmesi", *The Journal of Social Sciences* 53/53 (2024), 154-170.

done with a one-hour seminar" indicate that trainings on addiction should be continuous, practical and diverse in content. In this context, it is stated that interactive and scenario-based training contents create more lasting effects compared to traditional seminars.⁵⁹

In addition, teachers' lack of training or lack of knowledge on this subject may negatively affect their ability to recognize and guide student behaviors early. This is a factor that directly limits the impact of school-based prevention efforts. In the literature, it is emphasized that one of the most effective strategies in combating addictions is multi-level stakeholder education.⁶⁰

Core Theme 3: Perceptions and Evaluations on Spiritual Counseling

Subtheme 1: Perceptions and Evaluations on Spiritual Counseling

A significant portion of participants stated that they had no knowledge of the concept of spiritual counseling, while some reported only a superficial awareness. This indicates that spiritual counseling services are still not well-known in society and lack a firmly established conceptual foundation. The relatively recent institutionalization of such services in Türkiye, as well as the lack of systematic information in the literature, supports this observation.⁶¹

While participants acknowledged the potential contribution of spiritual counseling in addiction prevention and recovery, they also expressed uncertainties regarding role definitions, competencies, and professional expertise. Psychological counselors, in particular, noted that religious knowledge is an advantage for spiritual counselors, yet voiced concerns about their limited psychological qualifications. This highlights the need for clearly defined interdisciplinary roles and professional standards. Some participants also viewed spiritual counseling as a "complementary service" that could reduce the workload of psychological counselors, especially for individuals with high levels of religious orientation.⁶²

Some participants further indicated that individuals who are more inclined toward religious values tend to communicate more openly with spiritual counselors than with teachers or psychological counselors. This finding emphasizes the need for culturally and spiritually relevant counseling services. It is well-documented that therapeutic approaches aligned with an individual's value system are more effective in promoting self-awareness and behavioral change.⁶³

In this context, numerous studies from both national and international literature emphasize the effectiveness of faith-based and spirituality-integrated interventions in addiction recovery. For instance, Alcoholics Anonymous (AA), which incorporates a spiritually grounded 12-step model, has achieved significant success in long-term recovery across various populations.⁶⁴ Similarly, community-based faith programs like Millati Islami have also demonstrated positive outcomes.⁶⁵

In Türkiye, the *Spirituality-Based Addiction Counseling Model (MTBD)* has shown that incorporating spiritual elements into counseling processes fosters meaning-making, strengthens personal responsibility, and enhances hope, ultimately facilitating psychological and behavioral transformation.⁶⁶ Likewise, studies conducted with individuals under probation have found that

⁵⁹ Botvin - Griffin, "Life Skills Training: Empirical Findings and Future Directions", 211-232.

⁶⁰ Kumpfer - Alvarado, "Family-strengthening Approaches for the Prevention of Youth Problem Behaviors", 457.

⁶¹ Orhan Gürsu, "Madde Bağımlılığı ve Din: HİGED Örneği" *Addicta: The Turkish Journal on Addictions* 5/1 (2018), 37-54.

⁶² Nihal İşbilen - Ali Ulvi Mehmedoğlu, "Spirituality-Based Addiction Counseling Model Proposal: Theory and Practice" *Spiritual Psychology and Counseling* 7/1 (2022), 75-105.

⁶³ Koenig, "Religion, Spirituality, and Health: The Research and Clinical Implications", 1-33.

⁶⁴ William R. Miller - Ernest Kurtz, "Models of Alcoholism Used in Treatment: Contrasting AA and Other Perspectives" *Journal of Studies on Alcohol* 55/2 (1994), 159-166.

⁶⁵ Gürsu, Bağımlılık ve Din: Nöropsikolojik Bir Yaklaşım, 263-303.

⁶⁶ Nihal İşbilen, *Bağımlılık ve Maneviyat* (İstanbul: ÇamlıcaYayınları, 2024), 91-120.

structured faith-based recovery programs significantly increase moral resilience and internal motivation.⁶⁷

Ceylan also emphasizes that individuals who establish a meaningful spiritual connection through rituals and faith in a higher power experience extended abstinence and enhanced emotional resilience.⁶⁸ Taken together, these findings suggest that spiritually informed counseling is an effective tool not only on an individual level but also in broader social interventions. Therefore, greater efforts should be made to promote public awareness, expand professional training, and institutionalize spiritual counseling within addiction prevention and treatment frameworks.

Subtheme 2: Cooperation with Spiritual Counselors

Participants emphasized the importance of interdisciplinary cooperation in the prevention of addictions and stated that the involvement of spiritual counselors in this process can be effective in some cases. Especially in out-of-school settings - for example, in mosques, military institutions or seminars - it was stated that people who offer spiritual support establish positive relationships with individuals. This shows that *spiritual counseling services are not limited to individual interviews but can also be functional in social-cultural interaction areas*.

The "we are in the same boat" approach of the participants emphasizes that all actors in the field of mental health should be open to cooperation. In the literature, the importance of *multi-actor cooperation in holistic intervention approaches* is frequently emphasized.⁶⁹ However, in order for this collaboration to be carried out in a healthy manner, the job description of each professional group should be clear, and professional boundaries should be observed. In this context, it is important that ethical principles and guidance mechanisms are clearly structured.⁷⁰ In particular, the fact that studies based on value transfer are supported by social activities reveals that spiritual counselors can only work as *active social actors*. This situation points to the necessity of a "client-centered" but also a "culture-centered" service model.

Subtheme 3: The Preventive Role of Spiritual Counseling Services

Participants stated that spiritual counseling services can play a limited but complementary role in the prevention of addictions. The analogy of "spiritual counseling is like a buffer zone" is striking, especially in terms of enabling individuals in the risk group to access a support mechanism before they are dragged into deeper problems.

Spirituality is defined as both a preventive and a recovery factor in the addiction literature.⁷¹ The statements of the participants reveal that the individual's search for meaning, spiritual integrity and relationship with the value system can reduce the risk of developing addiction. At this point, a theoretical parallel can be drawn between the *logotherapy* approach⁷² and spiritual counseling; both focus on the individual finding meaning in life.

Participants also emphasized that spiritual counselors have a preventive role in terms of value education, providing a socialization environment and filling emotional gaps. However, some participants stated that the preventive effect of spiritual counseling depends on the practitioner's

⁶⁷ Emrullah Akça - Muhammed Kızılgöç, "Denetimli Serbestliğe Tabi Tutulan Madde Kullanıcılarına Yönelik Din/Maneviyat Temelli Bağımlılık Programı Model Önerisi", *Dicle İlahiyat Dergisi* 26/1 (2023), 82-116.

⁶⁸ Ceylan, "Bağımlılıktan Bağlanmaya: Bağımlılığa Dini ve Manevi Yaklaşımlar", 107-134.

⁶⁹ Miller - Thoresen, "Spirituality, Religion, and Health: An Emerging Research Field", 24.

⁷⁰ Cassandra Vieten - David Lukoff, "Spiritual and Religious Competencies in Psychology", *American Psychologist* 77/1 (2022), 26.

⁷¹ Roger D. Fallot, "Spirituality and Religion in Recovery: Some Current Issues", *Psychiatric Rehabilitation Journal* 30/4 (2007), 261; Marc Galanter, "Spirituality and Addiction: A Research and Clinical Perspective", *American Journal on Addictions* 15/4 (2006), 286-292.

⁷² Frankl, *Man's Search for Meaning*, 60-80.

approach and the quality of the service. The content of the support offered, the type of relationship established with the students and the coordination between institutions seem to be decisive at this point. In addition, one participant emphasized that the main determinant in this process is the family and stated that the individual's value system and behavior patterns are basically shaped in the family environment.

The main finding in this theme is that *although spiritual counseling services are not yet sufficiently recognized, their potential is beginning to be recognized*. Considering that feelings of loneliness and emptiness lead individuals to addictive behaviors, it may be recommended that such services be integrated into school and community-based preventive mental health programs.⁷³ The views of the participants reveal that the society is largely positive and open to this service, but systematic promotion, professional competence and cooperation models are needed.

Conclusion

This study aims to reveal the level of awareness of stakeholders, who have direct responsibility in the fight against addiction, regarding the risk of addiction and their evaluations of the potential role of spiritual counseling services in preventing this risk. The data obtained from qualitative interviews conducted in this direction were analyzed under three main themes: (1) Knowledge on Addiction, (2) Awareness on Addiction Prevention, and (3) Role and Collaboration of Spiritual Counseling Services. Through these themes, the views, experiences and approaches of stakeholders on the subject were examined in depth, and the research findings are summarized below to answer the research questions identified.

1. What are the Symptoms and Early Warning Signs of Addiction?

The data obtained within the scope of the research show that the participants made explanations about the causes of addiction that are quite diverse but overlapping with the literature. The fact that the participants emphasized the inability to cope with stress, the pursuit of happiness, apathy, spiritual emptiness and loss of control among the main causes of addiction reveals that the psychosocial and spiritual dimensions of this phenomenon are evaluated in an intertwined manner. In addition, the participants emphasized that the social environment and communication within the family are determinant in the tendency of individuals towards addiction, and stated environmental conditions such as friends, negative role models, digital media use and apathy as risk factors. The evaluations on the individual and social effects of addiction reveal that this problem deeply affects not only the individual, but also the structure of the family and society.

2. What are Awareness and Strategies for Addiction Prevention?

Participants stated that the entire social environment should act in cooperation in the prevention of addictions; teachers, psychological counselors and spiritual counselors, especially the family, should play important roles in this process. While communication within the family, setting boundaries, being a role model and conscious follow-up strategies came to the forefront; in the school environment, in-class guidance, individual counseling, social activities and parent seminars were found to be effective. Spiritual counselors' organizing activities to reduce students' loneliness through value-based guidance and raising religious awareness was also considered as part of the preventive role.

However, there are various limitations in the applicability of these strategies. In particular, the low level of parental involvement and the inability to develop a common language between different stakeholders limit the effectiveness of prevention efforts. In the evaluations regarding trainings, participants stated that the existing seminars are superficial and insufficient and emphasized the need

⁷³ Kumpfer - Alvarado, "Family-strengthening Approaches for the Prevention of Youth Problem Behaviors", 457.

for comprehensive, applied, up-to-date and continuous training. This situation reveals the need for a systematic awareness-raising process not only for students but also for parents and educators.

3. How is the Role of Spiritual Counseling in Addiction Prevention and Collaboration with Stakeholders Evaluated?

One of the striking findings of the study is that the concept of spiritual counseling is a new and unfamiliar field for many participants. The majority of the participants stated that they had encountered this concept for the first time; however, they were generally positive about the potential of the service. It was evaluated that spiritual counseling can be a complementary service, especially in communicating with young people, meeting the need for religious support and reducing the feeling of loneliness.

Although psychological counselors acknowledged that spiritual counseling can be supportive for some individuals, they stated that the effectiveness of this service depends on the competence of the practitioner, the clarity of the job description and the protection of interdisciplinary boundaries. Some teachers stated that the effectiveness of spiritual counseling services may vary according to the relationship established with the student and the personal qualities of the practitioner.

In the context of cooperation opportunities, participants emphasized the importance of an interdisciplinary approach and stated that psychological, social, religious and educational dimensions should be addressed together. Spiritual counselors taking part in social activities, providing value-based guidance and providing support to increase the inner resilience of young people were among the concrete examples of this cooperation. However, it was clearly stated that for effective cooperation, professional boundaries should be clarified, mutual respect and coordination mechanisms should be established.

Implications

This study reveals that while primary stakeholders are generally aware of the risks of addiction among youth and possess a basic understanding of prevention strategies, there is room to strengthen awareness, especially concerning the potential contribution of spiritual counseling services. The following implications can be drawn:

- **Stakeholder Trainings:** Modular training programs should be developed for parents, teachers and spiritual counselors on the causes, symptoms and prevention of addiction; these trainings should include case examples and practical content.
- **Integration of Spiritual Counseling:** Spiritual counseling sessions should be planned and systematically carried out in cooperation with mental health experts in schools or youth centers for young people who experience a search for meaning, spiritual emptiness and uncertainty about their life direction.
- **Institutional Cooperation:** Local cooperation protocols should be established between schools, guidance and counseling services and religious counseling services for regular meetings and case sharing.
- **Individualized and Culturally Adaptive Approach:** Different models of spiritual support should be developed taking into account students' religious and cultural backgrounds. Individualized prevention programs should be prepared especially for high-risk groups.

Suggestions for Future Research

- Quantitative studies to measure the effectiveness of spiritual counseling in addiction prevention
- Longitudinal research tracking outcomes of interdisciplinary collaboration in school settings

- Studies exploring the integration of spiritual and psychological interventions in culturally diverse contexts.

In conclusion, this study contributes to a growing body of research that highlights the importance of holistic, culturally relevant, and collaborative approaches to addiction prevention. Spiritual counseling—when well-structured and professionally integrated—can enhance the collective efforts of families, educators, and mental health professionals in supporting youth toward healthier, more meaningful lives.



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Bağımlılığın Önlenmesinde Paydaş Farkındalığı ve Manevi Danışmanlığın Rolü: Nitel Bir Araştırma

Geniş Öz

Bağımlılık, bireyin fiziksel, psikolojik, sosyal ve manevi yönlerini etkileyen karmaşık ve çok boyutlu bir halk sağlığı sorunudur. Günümüzde bağımlılık kavramı yalnızca alkol ve madde kullanımını değil; teknoloji, sosyal medya, oyun ve internet gibi davranışsal bağımlılıkları da kapsayacak şekilde genişlemiştir. Özellikle genç bireyler, gelişimsel özellikleri ve çevresel faktörlere açık olmaları nedeniyle bağımlılıklara karşı en riskli gruplardan biridir. Bağımlılıkla mücadelede bireysel müdahalelerin yanı sıra, bireyin içinde bulunduğu sosyal çevrede yer alan aktörlerin bilinçli ve iş birliği içinde hareket etmesi de kritik önemdedir. Bu çalışma, gençlerle doğrudan etkileşim hâlinde olan ebeveynler, öğretmenler, psikolojik danışmanlar ve manevi danışmanların bağımlılıkların önlenmesine ilişkin farkındalık düzeylerini ve manevi danışmanlık hizmetlerine dair algı ve tutumlarını incelemeyi amaçlamaktadır.

Ulusal ve uluslararası literatürde, bağımlılıkla mücadelede psikoeğitim programları, akran eğitimi, dijital detoks uygulamaları ve aile farkındalık çalışmaları gibi birçok önleyici stratejinin kullanıldığı görülmektedir. Aynı zamanda, dini ve manevi değerlerin bağımlılıktan korunmada koruyucu bir faktör olduğu çeşitli araştırmalarda ortaya konmuştur. Ancak, manevi danışmanlık hizmetlerinin çok paydaşlı bir bakış açısıyla ele alındığı nitel saha araştırmalarının oldukça sınırlı olduğu anlaşılmaktadır. Bu çalışma, söz konusu boşluğu doldurmayı hedeflemekte ve manevi danışmanlığın, özellikle genç bireylerin bağımlılıktan korunmasında ne ölçüde işlevsel olabileceğini ortaya koymayı amaçlamaktadır.

Bu araştırma, nitel araştırma yöntemlerinden fenomenolojik desen kullanılarak gerçekleştirilmiştir. Araştırmada amaçlı örnekleme yöntemiyle belirlenen 16 katılımcı ile derinlemesine yarı yapılandırılmış görüşmeler yapılmıştır. Katılımcılar; ebeveynler (3 anne, 2 baba), öğretmenler, okul rehberlik ve psikolojik danışmanları ve KYK yurtlarında görev yapan manevi danışmanlardan oluşmaktadır. Görüşmeler sesli kayda alınmış, ardından yazıya dökülerek tematik analiz yöntemiyle çözümlenmiştir. Veri analizi süreci tümevarımsal yaklaşımla

yürütülmüş; veriler, belirlenen temalar doğrultusunda sistematik olarak kodlanmıştır. Kodlama sürecinde iki farklı araştırmacının görüş birliği sağlaması ile güvenilirlik artırılmış; katılımcı doğrulaması yapılarak geçerlilik desteklenmiştir.

Araştırma sonucunda üç ana tema ortaya çıkmıştır:

1. Bağımlılık Algısı ve Risk Faktörleri: Katılımcılar, bağımlılığın ortaya çıkmasında stresle başa çıkamama, aile içi iletişim eksikliği, manevi boşluk, arkadaş çevresi, erken yaşta teknoloji kullanımı gibi çoklu faktörlerin etkili olduğunu ifade etmiştir. Özellikle aile bireylerinin olumsuz rol model olmaları ve ilgisiz tutumları, gençlerin bağımlılık eğilimlerini artırıcı unsurlar arasında sayılmıştır. Ayrıca, bireyin içsel boşluk duygusu, anlaşılmama hissi ve anlam arayışı gibi manevi ihtiyaçlarının karşılanmamasının da bağımlılıklara zemin hazırladığı vurgulanmıştır.

2. Önleme Farkındalığı ve Stratejiler: Katılımcılar, bağımlılıkların önlenmesinde eğitim, bireysel takip, sınır koyma, sosyal etkinliklerle destekleme gibi stratejilerin etkili olduğunu belirtmiştir. Ancak çoğu paydaş, mevcut eğitim programlarının yetersiz kaldığını, içerik açısından güncel olmadığını ve süreklilik arz etmediğini ifade etmiştir. Özellikle ailelerin, çocuklarının dijital medya kullanımı konusunda rehberliğe ihtiyaç duydukları gözlemlenmiştir. Öğretmen ve psikolojik danışmanlar, sınıf içi gözlem, rehberlik etkinlikleri ve bireysel görüşmelerin önleyici etki oluşturduğunu vurgulamıştır.

3. Manevi Danışmanlık Hizmetlerine Yönelik Algılar: Araştırma bulguları, manevi danışmanlık kavramına dair farkındalığın düşük olduğunu ancak öğrenildikten sonra çoğu paydaş tarafından olumlu karşılandığını göstermektedir. Ebeveynler, bu hizmeti daha önce hiç duymadıklarını belirtmiş; ancak gençlerle iletişimde faydalı olabileceğini dile getirmiştir. Psikolojik danışmanlar ise bu hizmetin dini inancı güçlü bireyler için tamamlayıcı bir destek olabileceğini ancak psikolojik eğitimle desteklenmemesi durumunda yetersiz kalabileceğini ifade etmiştir. Manevi danışmanlar, öğrencilerin içsel kaynaklarını harekete geçirme ve yalnızlık duygusunu azaltmada rol aldıklarını belirtmiş, sosyal etkinlikler ve dini sohbetlerle farkındalık oluşturdıklarını aktarmıştır.

Bu çalışma, bağımlılıkla mücadelede yalnızca bireye odaklanan dar yaklaşımların yetersiz kaldığını ve çok paydaşlı, bütüncül stratejilerin önem kazandığını ortaya koymaktadır. Elde edilen bulgular, bağımlılığın yalnızca kimyasal maddelere değil, dijital teknolojilere ve davranışsal kalıplara yönelik eğilimlerle de şekillendiğini göstermektedir. Genç bireylerin bağımlılık riskine açık olmasında, stresle baş etme güçlüğü, aile içi ilgisizlik, manevi boşluk ve olumsuz arkadaş çevresi belirleyici faktörler arasında öne çıkmıştır. Söz konusu faktörlerin birleşik etkisi, bireyin anlam arayışı ve içsel doyum eksikliği üzerinden bağımlılığa yönelimi tetikleyen önemli bir dinamik olarak ortaya çıkmaktadır.

Çalışmaya katılan paydaşlar; ailelerin, öğretmenlerin, psikolojik ve manevi danışmanların bu süreçte oynadıkları rollerin kritik olduğuna vurgu yapmıştır. Özellikle ailelerin çocuklarının dijital medya kullanımına ilişkin yeterince rehberlik sağlayamadıkları, bilgi eksikliği yaşadıkları ve yönlendirme noktasında desteğe ihtiyaç duydukları görülmüştür. Öğretmenlerin ve psikolojik danışmanların ise öğrencilerle birebir etkileşim içinde oldukları için sınıf içi gözlemler ve rehberlik faaliyetleri yoluyla erken müdahale fırsatına sahip oldukları anlaşılmıştır.

Manevi danışmanlık hizmetlerine ilişkin farkındalığın ise genel olarak düşük olduğu, ancak kavramın paydaşlar tarafından öğrenildikçe olumlu karşılandığı belirlenmiştir. Özellikle öğrencilerle değer temelli iletişim kurma, yalnızlık hissini azaltma ve içsel kaynakları harekete geçirme noktasında manevi danışmanların önemli bir destek sunduğu ifade edilmiştir. Buna karşın, psikolojik danışmanlar, manevi danışmanların hizmetlerinin etkinliğinin artırılması için bu alanda temel psikolojik bilgi ve becerilerle donatılmaları gerektiğine dikkat çekmiştir.

Bu bulgular doğrultusunda, manevi danışmanlık hizmetlerinin genç bireyler için daha erişilebilir bir yapıya kavuşturulması ve psikososyal destek mekanizmalarıyla eşgüdüm içerisinde sunulması önem

taşımaktadır. Ayrıca, ebeveynler, öğretmenler, psikolojik danışmanlar ve ilgili tüm paydaşların bağımlılık ve manevi danışmanlık konularındaki bilgi ve farkındalık düzeylerinin artırılmasına yönelik çalışmaların güçlendirilmesi gerekmektedir. Kurumlar arası iş birliğinin etkin şekilde işletilmesi, erken müdahale süreçlerinin desteklenmesi ve önleyici uygulamaların süreklilik kazanması, bağımlılıkla mücadelede etkililiği artıracak unsurlar arasında yer almaktadır.

Keywords: Din Psikolojisi, Bağımlılık, Önleme, Manevi Danışmanlık, Paydaş, Farkındalık.



Hakem: Dış, Bağımsız.

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-

Beyanname:

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