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PSYCHO-SPIRITUAL CHANGE AGENTS ARE NEEDED TO ADDRESS DRUG AND SUBSTANCE ABUSE ISSUES AMONG NON-MUSLIM STUDENTS IN MALAYSIA

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Abstract

This study investigates the need for Psycho-Spiritual Change Agents (PSCA) within the National Anti-Drugs Agency of Malaysia (NADA) to address drug and substance abuse issues among non-Muslim students. It emphasises that non-Muslim Rehabilitation Officials should become Psycho-Spiritual Change Agents to implement a Universal Psycho-Spiritual Therapy Competency, aimed at combating drug and substance abuse among this demographic. The research underscores the significance of various therapeutic techniques, including “soul purification therapy,” “soul rejuvenation therapy,” “soul empowerment therapy,” and “soul sustainability therapy,” derived from the Brahma Kumaris World Spiritual University (BKWSU). These methods form part of the Universal Psycho-Spiritual Therapy Competency training framework. PSCA can assist in addressing disciplinary and moral challenges faced by adolescents, particularly in light of the increasing rates of drug and substance abuse among school students in Malaysia. The study’s goal is to bolster “Spiritual Sustainable Human Resource Competency Development” (SS-HRCD) among non-Muslim Drug Rehabilitation Officers. This SS-HRCD will enable them to provide effective governance through public service delivery, a customer-centric strategy, and client-centred therapy in a multicultural setting. Moreover, the study aims to support “Spiritual Sustainable Human Capital Development” (SS-HCD) for non-Muslim students in Malaysia. The research adopted the Participatory Action Research (PAR) method, employing non-probability and purposive sampling techniques to select participants. Fourteen non-Muslim NADA officers participated in PAR training. The data collected were analysed using thematic analysis with NVivo 12 software. As this policy outlines, the proposed “Spiritual-Therapeutic Based Educational Program” is recommended as an alternative to the current “Moral Education Curriculum” for non-Muslim Malaysian students.

Keywords: Psycho-Spiritual Change Agents, non-Muslim students, Drug and Substance Abuse, Moral Education, Spiritual-Therapeutic Based Education

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Introduction

This study examines the need for National Anti-Drugs Agency of Malaysia's (NADA) non-Muslim Rehabilitation Officials to have Universal Psycho-Spiritual Therapy Competency (UPSTC) to combat drug and substance abuse among non-Muslim students. This study also utilises soul-purification therapy and spiritual sustainable techniques from the Brahma Kumaris World Spiritual University (BKWSU) as a framework for UPSTC training. The aim was to explore and enhance the "Spiritual Sustainable Human Resource Competency Development" (SS-HRCD) among non-Muslim Drug Rehabilitation Officers to effectively and efficiently provide Good Governance through Public Service Delivery, Customer-Centric Strategy, and Client-Centred Therapy in a multicultural environment (Chandran, 2025; Arasli et al, 2023).

A study titled "Development of Brahma Kumaris Universal Psycho-Spiritual Therapy Competent Change Agents Towards the National Anti-Drugs Policy and Services" was conducted at the PhD level at Universiti Sains Islam Malaysia (USIM). There is a significant need for spiritual therapy programs for non-Muslim clients in Malaysia, as many programs with an Islamic approach are implemented by the NADA for Muslim clients. Based on the study findings, the researcher has proposed several recommendations to the Malaysian government to formulate and implement new policies for the implementation of psycho-spiritual therapy programs for non-Muslim clients at the NADA. These recommendations specifically target non-Muslim groups and focus on identifying and addressing the root causes of issues related to "Drug and Substance Abuse", "Drug-Related Problems", "Drug-Related Corruption", and "Drug-Related Crimes" in Malaysia (Chandran, 2025).

Thus, to address the root causes of issues related to "Drug and Substance Abuse", "Drug-Related Problems", "Drug-Related Corruption", and "Drug-Related Crimes" effectively, the NADA via the "National Anti-Drugs Policy Implementation Coordination Secretariat Unit (NADA, 2025)" and the "Policy, Planning, Research and International Division" should review Malaysia's National Drug Policy (NDP). This review should focus on evaluating the effectiveness of the UPSTC training programs for non-Muslims. These programs should also be part of NADA core service initiatives, which aim to reach all non-Muslim target groups and, more generally, all non-Muslim citizens in Malaysia (Chandran, 2025). The researcher is increasingly concerned about the rising drug abuse issue in Malaysia, particularly regarding the NADA's vision of achieving a "controlled drug" status by 2025. The quality and effectiveness of the program must be demonstrated to all target groups, including non-Muslims in Malaysia. Therefore, the statistical data must be calculated transparently and honestly to support the goal of achieving "controlled drug" status by 2025.

Furthermore, statistics released by the NADA indicate a rising rate of drug and substance abuse among students in Malaysia. The incidence of drug abuse among primary and secondary

school children in the country is increasing at an alarming rate. According to statistics from the NADA, the number of reported cases in this demographic has risen from 2020 to 2024. NADA Deputy Director General (Operations), stated that in 2020, there were 10,456 recorded cases of drug abuse among primary school students. This figure rose to 10,712 cases in 2021. In 2022, the number increased to 11,611, and by 2023, it reached 12,755 cases (BERNAMA, 2024).

According to a statement from the Minister of Home Affairs, drug abuse in the country has become increasingly concerning, showing an upward trend each year since 2022. In 2022, there were 137,176 recorded cases of drug abuse, which rose to 145,526 cases in 2023 and further escalated to 192,857 cases in 2024. According to a statement from the NADA Director-General, the rate of drug abuse in Malaysia increased by 32.5% in 2024, compared to the 145,526 cases reported the previous year, highlighting a critical situation that requires attention. The NADA reports that individuals (youth group) aged 15 to 39 represent the highest number of arrests among the 192,857 individuals apprehended in 2024 (New Straits Times. 2025 a, b).

The increasing rate of drug and substance abuse in Malaysia (NADA, 2023), highlights the urgent need for Spiritual Therapeutic Education for all non-Muslim students and multicultural problematic students, regardless of their religious backgrounds. This program is crucial for addressing both the demand and supply of drugs, particularly concerning ‘multicultural problematic students’ trapped by the secret society (gangsters).

Thus, as a lead agency, NADA must play a significant role in overcoming this matter (NADA, 2025). Non-Muslim Rehabilitation Officials from the National Anti-Drugs Agency of Malaysia who are trained in the Universal Psycho-Spiritual Therapy Competency program, are needed to combat the problem of immoral attitudes and behaviours associated with drug and substance problems. Their expertise is essential for addressing both the demand and supply of drugs (NADA, 2023; NADA, 2025), particularly concerning ‘multicultural problematic students’ trapped by the secret society/gangsters (UNODC, 2024). Their expertise can serve as a proactive measure to deter students from using drugs and other substances. These officers should collaborate with teachers to share their knowledge of spiritual therapy to address the issue of drug abuse effectively (Neal, 2023 a, b, c).

Background of the Research

Currently, in the NADA, no evidence-based research studies (apart from this current evidence-based research study) are focusing on Universal Psycho-Spiritual Therapy Competency specifically for non-Muslim Rehabilitation Officers or non-Muslim Agency Officers to address drug and substance abuse issues within non-Muslim students. Several annual reports from NADA, spanning from 2010 to 2024, as well as various journal articles, indicate that the highest number of drug addicts and abusers is found among the Malay population. However, when the current researcher examining the prevalence of drug and substance abuse by ethnicity in Malaysia, the rates are nearly equivalent among Malays, Chinese, and Indians (NADA, 2023).

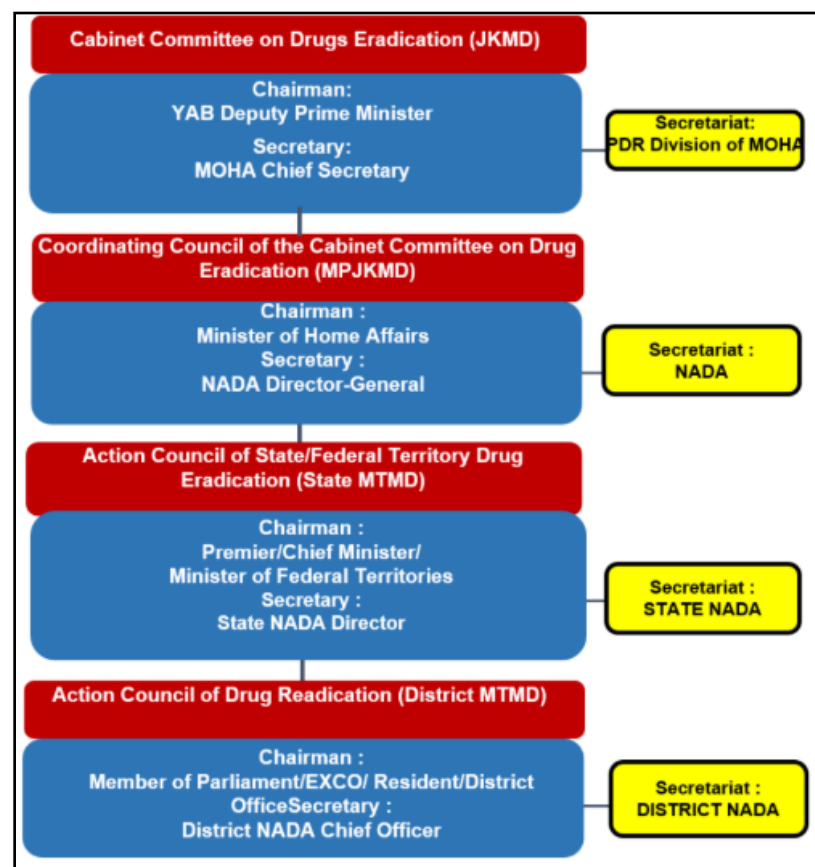
Thus, this research study on universal psycho-spiritual therapy is of significant importance to Malaysia. The population primarily consists of ethnic Malays (*Bumiputera*), with substantial minority groups, including Chinese Malaysians, Indian Malaysians, and Indigenous communities from Sabah and Sarawak. Empowering Malaysia’s multicultural diversity is essential for

effectively achieving the United Nations' 2030 Agenda (United Nations, 2024) for Sustainable Development and its 17 Global Sustainable Development Goals (SDGs).

Furthermore, on December 1, 2023, Dato' Sri Anwar bin Ibrahim, the YAB Prime Minister of Malaysia, enhanced and approved the "YAB Prime Minister No. 1 of 2024 order" (NADA, 2025). This initiative aims to combat drug-related issues in Malaysia. Referring to Figure 1 (NADA, 2025), all stakeholders, including the Deputy Prime Minister at the "Cabinet Committee on Drugs Eradication" level, the Minister of Home Affairs at the "Coordinating Council of the Cabinet Committee on Drug Eradication," the Premier/Chief Minister, the Minister of Federal Territories at the "Action Council of State/Federal Territory Drug Eradication" level, and the Member of Parliament/EXCO/Resident/District Office at the "Action Council of Drug Eradication (District Level)," must play significant roles in addressing issues related to "Drug and Substance Abuse", "Drug-Related Problems", "Drug-Related Corruption", and "Drug-Related Crimes" among non-Muslim and multicultural students facing challenges, regardless of their religious backgrounds. The above order is crucial for tackling both the demand and supply of drugs, particularly concerning 'multicultural problematic students' trapped by the secret society (gangsters).

Figure 1

Structure of The National Drug Eradication Policy Coordination Mechanism



Literature Review

This research identified significant gaps in government policy regarding the development and implementation of Universal Psycho-Spiritual Therapy Competencies by the Ministry of Education in Malaysia. These shortcomings are present at all levels of basic or compulsory education for non-Muslims, from primary school to university. According to the Malaysian Education Blueprint (MEB) 2013-2025 and National Education Policy, Muslim students receive Islamic education from primary school through university, while non-Muslim students receive moral education in Malaysia. The educators for Moral Education come from diverse backgrounds, such as Malay, Indian, and Chinese. However, none have received training in “Universal Psycho-Spiritual Therapy Competency.” The Moral Education approach is inadequate for achieving goals such as Soul-Purification Therapy, Soul-Rejuvenation Therapy, Soul-Empowerment Therapy, and Soul-Sustainability Therapy at the Ministry of Education level. These discussions and statements align with the findings of many researchers who critically analyse the necessity for spiritual development policies and their implementation in all organizations, including schools (Singh, 2023; Legrand, 2023; Sharma, 2023; Parameswaran, 2023).

Thus, these Universal Psycho-Spiritual Therapy Competencies are essential for effectively addressing issues related to Drug and Substance Abuse, Drug-Related Problems (DRP), Drug-Related Corruption, and Drug-Related Crime within Malaysia’s multicultural community (Tandel, 2023; Aalasyam Naveen, 2022; Silky Arora, 2022). In summary, referring to the problems related to this study stated above, the Problem Statement (PS) identified can be outlined as follows:

Statement of the Problems

Currently, the NADA does not have a government policy in place for recruiting non-Muslim rehabilitation or agency officials with expertise in “Psycho-Spiritual Knowledge and Positive Psychology.” Additionally, NADA lacks a Human Resource Competency Development policy for implementing training in Universal Psycho-Spiritual Therapy Competencies for non-Muslim officials, as well as the necessary training modules and qualified master trainers.

As a result, NADA is missing non-Muslim Rehabilitation Officers and Agency Officers who possess the capabilities in Universal Psycho-Spiritual Therapy. This lack of qualified personnel makes it difficult to identify and address the root causes of various drug and substance abuse issues, including drug-related problems, drug-related corruption, and drug-related crimes. Furthermore, this deficiency hampers the agency’s ability to provide essential core services to its diverse clients at all levels, which include Institution-Based Treatment and Rehabilitation Programs, Community-Based Treatment and Rehabilitation Programs, Prevention Education Programs, and Enforcement and Security Programs.

Research Question

- i. What is the interpretation of the Participatory Action Research (PAR) participants (non-Muslim NADA officers) regarding “Psycho-Spiritual Knowledge & Positive Psychology” to implement “Universal Psycho-Spiritual Therapy Competency” in the workplace toward troubleshooting the root cause of Drug-Related Problems (DRP) and minimise harmful

actions such as various Drug and Substance Abuse Problems, Drug-Related Problems (DRP), and Drug-Related Crimes (DRC) in Malaysia?

- ii. How do Participatory Action Research (PAR) participants (non-Muslim NADA officers) understanding and experience Brahma Kumaris' Self-Discovery Skill & Self-Transformation Skills to implement "Universal Psycho-Spiritual Therapy Competency" at the workplace toward troubleshooting the root cause of Drug-Related Problems (DRP) and minimise harmful actions such as various Drug and Substance Abuse Problems, Drug-Related Problems (DRP), and Drug-Related Crimes (DRC) in Malaysia?
- iii. How can Participatory Action Research (PAR) participants (non-Muslim NADA officers) become "Psycho-Spiritual Change Agents" who can apply the "attitude change toward behavioural change" process in their own lives before they can serve as role models, embodying the principle of "I Change and Be the Change" before helping or serve others from the multicultural community with various beliefs, ethnicities, and socio-cultural backgrounds?
- iv. How can Participatory Action Research (PAR) participants (non-Muslim NADA officers) raise their awareness and ability to transfer psycho-spiritual knowledge, teach self-transformation techniques, sustain attitude changes, and propose new policies toward troubleshooting the root cause of the "Drug-Related Problems" (DRP), as well as to empower "Spiritual Sustainable Human Capital Development (SS-HCD)," "Spiritual Sustainable Human Resource Management (SS-HRM)," and "Spiritual Sustainable Therapy (SST)" at the workplace through Brahma Kumaris Psycho-Spiritual Therapy Competency?

Research Objective

- i. Explore the Participatory Action Research (PAR) participants' (non-Muslim NADA officers) interpretation of "Psycho-Spiritual Knowledge & Positive Psychology" so that the fundamental needs of policy formulation regarding "Psycho-Spiritual Therapy Competency" in their workplace can be recognised toward troubleshooting the root cause of Drug-Related Problems (DRP) and minimise harmful actions such as various Drug and Substance Abuse Problems, Drug-Related Problems (DRP), and Drug-Related Crimes (DRC) in Malaysia.
- ii. Explore the Participatory Action Research (PAR) participants' (non-Muslim NADA officers) understanding and experience of Brahma Kumaris' Self-Discovery and Self-Transformation Skills to implement "Universal Psycho-Spiritual Therapy Competency" at the workplace toward troubleshooting the root cause of Drug-Related Problems (DRP) and minimise harmful actions such as various Drug and Substance Abuse Problems, Drug-Related Problems (DRP), and Drug-Related Crimes (DRC) in Malaysia.
- iii. Identify the Participatory Action Research (PAR) participants' (non-Muslim NADA officers) knowledge of self-transformation techniques to become "Psycho-Spiritual Change Agents" who can apply the "attitude change toward behavioural change" process in their own lives before they can serve as role models, embodying the principle of "I

Change and Be the Change” before helping or serve others from the multicultural community with various beliefs, ethnicities, and socio-cultural backgrounds.

- iv. Explore the Participatory Action Research (PAR) participants’ (non-Muslim NADA officers) level of awareness in increasing their ability to transfer psycho-spiritual knowledge, teach self-transformation techniques, sustain attitude changes, and propose new policies toward troubleshooting the root cause of the “Drug-Related Problems” (DRP), as well as to empower “Spiritual Sustainable Human Capital Development (SS-HCD),” “Spiritual Sustainable Human Resource Management (SS-HRM),” and “Spiritual Sustainable Therapy (SST)” at the workplace through Brahma Kumaris Psycho-Spiritual Therapy Competency.

Research Methodology

The study utilised a qualitative research approach, specifically the PAR framework, which included the participation of non-Muslim NADA officers. The data collected was analysed using thematic analysis. This chapter has presented an overview of PAR as a methodological approach to solving social problems. The principles and procedures of this type of research and epistemological underpinnings were described, along with the evolution of the practice. Details of the data collection and procedure were given, as it was an indication of the roles and ethics involved in the research. Briefly, this methodological approach will be efficient if the researcher practice “being before doing” to oneself before conducting PAR to others.

Population and Sampling

In this research study, a focus group of 14 non-Muslim participants from the NADA engaged in a PAR project. The NADA issued a consent letter to all participants in the PAR study to confirm the ethical review board’s approval. All anti-drug officers who participated in the survey were non-Muslims and had been authorized by NADA to participate. The group consisted of fourteen individuals of Malaysian Indian ethnicity, including three women and eleven men, aged between 25 and 55.

Semi-Structured Interviews

This instrument was taken to better evaluate the participant’s attitudes, views, and opinions towards the issues raised in this thesis. One of the most important factors while choosing interviews is to suggest that people’s knowledge, views, understandings, interpretations, experiences, and interactions are meaningful properties of the social reality which research questions are designed to explore. Hence, throughout the process of qualitative interviewing, the views, understandings, opinions, and the impact of spiritual therapy will be explored and evaluated. This researcher conducts fully “Participatory Action Research” (PAR), which is an experimental study carried out in real-life situations rather than a controlled design. Its primary focus is on addressing real problems, eliminating the need for a pilot study before the main research is conducted.

Data Analysis and Findings

Data Analysis

The participants interpreted each pre-test and post-test semi-structured interview question according to their level of understanding and experience based on the following four levels: Level 1: Psycho-Spiritual Knowledge and Positive Psychology, Level 2: Self-Discovery Skills and Self-Transformation Skills, Level 3: Attitude Change Towards Behaviour Change, and Level 4: The Ability of Psycho-Spiritual Therapy for Human Capital Development. Through PAR methodology with Universal Psycho-Spiritual Therapy Competency (UPSTC) training, participants have learned spiritual knowledge and received experiences about spirituality related to Universal Psycho-Spiritual Therapy. To become Psycho-Spiritual Change Agent, participants attended this training by studying six modules related to knowledge, skills, attitude change, and the ability to apply Psycho-Spiritual Therapy. The modules are divided into four levels to achieve the research study's objectives. Semi-structured interview transcripts became the primary source in analysing data. Out of the 26 interview questions, question 22 were chosen for this journal article to meet its objectives.

Thematic Analysis for Interview Questions Number 22 (Q22)

Q22: What is your opinion if you have Psycho-Spiritual Therapy Competency to help 'multicultural problematic students' trapped by the secret society (gangsters). (Pre-Test & Post-Test Interview Questions)

Figure 2

Text Search Queries for Interview Question Number 22 (Post-Test)

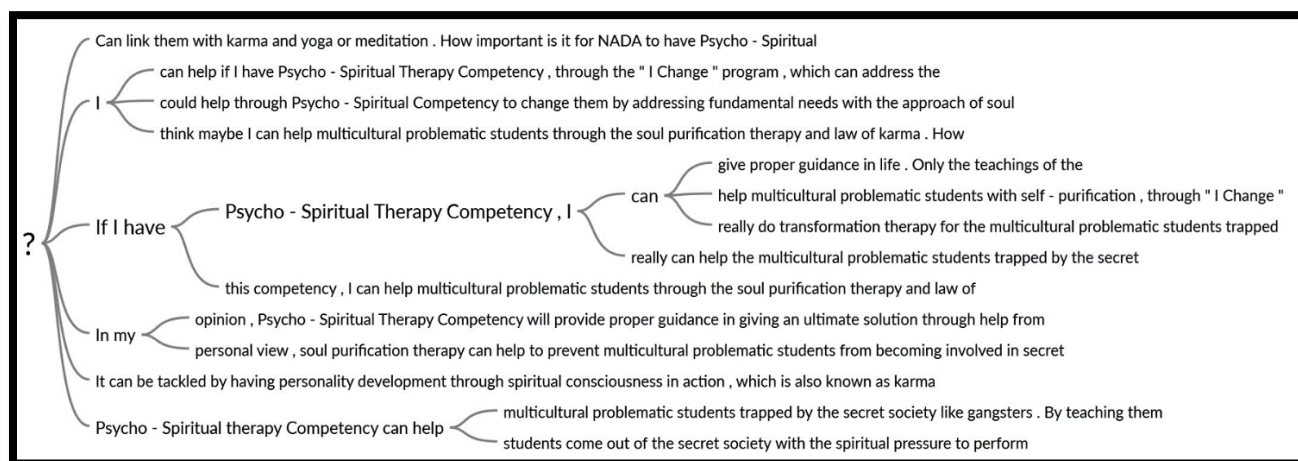


Table 1

Pre-Test & Post-Test Answers for Interview Question Number 22

Q22: What is your opinion if you have Psycho-Spiritual Therapy Competency to help 'multicultural problematic students' trapped by the secret society (gangsters)?

PARTICIPANTS	PRE-TEST ANSWERS	POST-TEST ANSWERS
01 SELVARATNAM	In this aspect, it is very useful for mind transformation, to divert them from a negative and destructive lifestyle.	It can be tackled by having personality development through spiritual consciousness in action, which is also known as karma yoga.
02 SANKAR	If I have this psycho-spiritual therapy competency, surely, I can provide my services to those who are trapped by the secret society.	If I have Psycho-Spiritual Therapy Competency, I can really do transformation therapy for the problematic multicultural students trapped by the secret society or gangsters.
03 RAVICHANDRAN	If I have psycho-spiritual competency, I can give guidance to them about a proper way of life. Only God's teaching is holistic.	If I have Psycho-Spiritual Therapy Competency, I can give proper guidance in life. Only the teachings of the Supreme God can guide you in the proper direction.
04 ANITA	In my opinion, the knowledge of psycho-spiritual therapy competency can guide the students to make sure that they don't get involved with the secret society.	Can link them with karma and yoga or meditation.
05 SUBASHINI	I feel if I have this competency, I can help problematic multicultural students.	In my personal view, soul purification therapy can help to prevent problematic multicultural students from becoming involved in secret society activities.
06 KALAIMAGAL	I feel maybe I can help problematic students if I have psycho-spiritual therapy competency.	I think maybe I can help problematic multicultural students through soul purification therapy and the law of karma.
07 PUGANESVARAN	I feel if I have this competency, I can help multicultural students.	If I have this competency, I can help problematic multicultural students through soul purification

		therapy and the law of karma.
08 PRAGASH	I think only spirituality can help problematic multicultural students.	Psycho-Spiritual Therapy Competency can help problematic multicultural students trapped by the secret society like gangsters. By teaching them about karma yoga, they can develop the personality of spiritual consciousness in their actions.
09 SURESH	I think if I have this competency, I can help problematic students.	If I have Psycho-Spiritual Therapy Competency, I really can help the problematic multicultural students trapped by the secret society.
10 TIAAHISAN	Maybe they can have realisation.	I can help if I have Psycho-Spiritual Therapy Competency through the “I Change” program, which can address the fundamental needs with the approach of soul purification therapy.
11 VIJENDRAN	I really can help problematic students.	I could help through Psycho-Spiritual Competency to change them by addressing fundamental needs with the approach of soul purification therapy.
12 NANTAKUMARAN	Maybe it is a good way to bring them back to the right path.	If I have Psycho-Spiritual Therapy Competency, I can help problematic multicultural students with self-purification through “I Change” so that they can become better persons.
13 PRATHAP	Yes, it can save their lives.	Psycho-Spiritual therapy Competency can help students come out of the secret society with the spiritual pressure to

		perform good actions, that is, karma yoga.
14 VIDUBALAN	They can change their attitude.	In my opinion, Psycho-Spiritual Therapy Competency will provide proper guidance in giving an ultimate solution through help from the Supreme God to move in the right direction for recovering problematic students.

Pre-Test Analysis (Q22):

Referring to the thematic analysis above (Table 1, Pre-Test), most participants argued that if they had Psycho-Spiritual Therapy Competencies, they could help ‘multicultural problematic students’ trapped by the secret society (gangsters).

Post-Test Analysis (Q22):

On the other hand (Table 1, Post-test), after thoroughly studying each chapter of spiritual therapy, all the participants unanimously accepted that if they had Psycho-Spiritual Therapy Competencies (Figure 2), they could help ‘multicultural problematic students’ trapped by the secret society (gangsters). Overall, all participants believed that the Psycho-Spiritual Therapy Competency would provide the proper guidance in providing the primary solution path through the help of the Almighty God to move in the right direction to rehabilitate the troubled students.

In conclusion, through the PAR training, all participants could know about Brahma Kumaris Psych-Spiritual Therapy with six training modules. With these six modules, participants have successfully improved their knowledge, skills, attitude change, and abilities as ‘Change Agents’ in Psycho-Spiritual Therapy. In turn, participants can also achieve the objectives of the research study, which is a measure of the progress of human resource competencies.

Discussion

This study successfully obtained interpretations from PAR participants (non-Muslim NADA officers) on “Psycho-Spirituality & Positive Psychology Knowledge” so that the basic need for policy formulation on “Psycho-Spirituality Therapy Competence” in their workplaces can be recognized towards solving the root causes of various Drug and Substance Abuse problems such as Drug-Related Problems, Drug-Related Corruption, and Drug-Related Crimes in Malaysia. All participants emphasised the urgent need for spiritual therapy for non-Muslim students and “multicultural problematic students” facing challenges at school (Figure 2).

The participants in the PAR program, specifically the non-Muslim NADA officers, successfully acquired knowledge of self-transformation techniques. They learned how to become “Psycho-Spiritual Change Agents,” applying the process of “attitude change toward behavioural change” in their own lives. This personal transformation allows them to serve as role models, embodying the principle of “I Change and Be the Change.” By doing so, they are better equipped

to help and serve individuals from the multicultural community, which encompasses various beliefs, ethnicities, and socio-cultural backgrounds.

Finally, the participants increase their level of awareness, enhancing their ability to transfer psycho-spiritual knowledge, teach self-transformation techniques, sustain positive attitude changes, and propose new policies to address the root causes of “Drug-Related Problems” (DRP). They also aim to empower “Spiritual Sustainable Human Capital Development” (SS-HCD), “Spiritual Sustainable Human Resource Management” (SS-HRM), and “Spiritual Sustainable Therapy” (SST) in the NADA and school through the Brahma Kumaris Psycho-Spiritual Therapy Competency.

Conclusion

The findings of this study underscore the importance of Universal Psycho-Spiritual Therapy Competency (UPSTC) for non-Muslim Rehabilitation Officers at the NADA. This competency is essential for implementing various therapies, such as Soul Purification Therapy, Soul Rejuvenation Therapy, Soul Empowerment Therapy, and Soul Sustainability Therapy. These therapies aim to facilitate self-transformation for non-Muslim students and individuals who may be affected by secret societies or gangsters. Additionally, the study emphasises the need for UPSTC among these officers to enable effective collaboration with teachers in sharing and enhancing knowledge about spiritual therapy. By fostering this collaboration, they can more effectively address issues related to drug and substance abuse among non-Muslim students in Malaysia.

Thus, this study has recommended that any organisation dealing with Drug-Related Problems (DRP), both globally and locally, take a practical approach to exploring, reviewing, and analysing the Brahma Kumaris Universal Psycho-Spiritual Therapy Competency so that a paradigm shift can occur as a “new model of Human Resource Competency”. This paradigm shift will be a new wave in the field of Human Resource Management (HRM), where “Spiritual Sustainable Human Resource Management (SS-HRM),” “Spiritual Sustainable Human Resource Competency (SS-HRC),” “Spiritual Sustainable Human Capital Development (SS-HCD),” and “Spiritual Sustainable Therapy (SST)” in their respective organisations (NADA and school) can be realised as a “Truthful Game Changer”. Based on the findings of this study, the researcher also recommends that the government consider implementing a “Spiritual Education Program” as an alternative to the current “Moral Education Curriculum” for non-Muslim students in Malaysia. The researcher emphasises that this “Spiritual Therapeutic Based Educational” approach is crucial in addressing various disciplinary issues among students, combating immoral behaviour, reducing social problems, and tackling the rising crime rate in Malaysia.

This paradigm shift aims to facilitate “True Self-Transformation” through practices such as Soul Purification Therapy, Soul Rejuvenation Therapy, Soul Empowerment Therapy, and Soul Sustainability Therapy. These practices can be integrated into their strategies for Organisational Development (OD), Organisational Behaviour (OB), and Organisational Transformation (OT) as part of a “Change Intervention” (CI) or “Truthful Game-Changer”. This “Universal Psycho-Spiritual Therapy Competency” approach is particularly relevant for enhancing their Human Resource Competency Study (HRCS) and improving Human Capital Development (HCD) performance in any government or non-government organisation. Thus, the National Anti-Drug Agency of Malaysia (NADA) can provide effective governance through public service delivery, a

customer-centric strategy, and client-centred therapy in a multicultural setting from primary school to university.

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