

The Effect of Islamic Psychotherapy Services on Students' Self-Confidence in Memorizing the Qur'an

Ida Adha Illah¹, Sururul Murtadlo², Muhammad Taufiq³, Dadan Sunandar⁴, Ahmad Himawan⁵

¹Sekolah Tinggi Pesantren Darunnaim (STPDN) Banten, Indonesia; idaadha01@gmail.com* (Corresponden)

²STIT Al-Khairiyah Citangkil Cilegon, Indonesia; sururulmurtadlo@stitalkhairiyah.ac.id

³International Institute of Islamic Thought and Civilization (ISTAC-IIUM), Kuala Lumpur, Malaysia; taufiq.muhammad@live.iium.edu.my

⁴Sekolah Tinggi Pesantren Darunnaim (STPDN) Banten, Indonesia; dadansunandar68@gmail.com

⁵Sekolah Tinggi Pesantren Darunnaim (STPDN) Banten, Indonesia; ahmadhimawan@stpdnrangkasbitung.ac.id

ABSTRACT

Background	Twelfth-grade students at Madrasah Aliyah Aluyun Kalanganyar experience low self-confidence in memorizing the Qur'an, necessitating the implementation of an Islamic psychotherapy approach to enhance it.
Purpose	This study aims to examine the effect of Islamic psychotherapy services on the improvement of self-confidence among twelfth-grade students at Madrasah Aliyah Aluyun Kalanganyar in memorizing the Qur'an.
Research Methodology	The research employs a quantitative method involving 29 twelfth-grade students, utilizing questionnaires and statistical analysis to measure the impact of Islamic psychotherapy on self-confidence.
Result	The results indicate an increase in the average self-confidence score from 65.3 (low category) to 82.7 (high category). Approximately 85% of students demonstrated a significant improvement in self-confidence after participating in the services. Indicators of self-confidence, such as the ability to face academic tasks, increased by 60%, optimism toward learning ability rose by 70%, and confidence in facing examinations improved by up to 75%. These improvements suggest that Islamic psychotherapy services, which include dhikr (remembrance), prayer, Tahajjud prayer, and understanding of Islamic values, are effective in helping students develop their self-confidence in a spiritual and consistent manner.
Conclusion	Psychotherapy services effectively enhance students' self-confidence through a spiritual approach involving dhikr, prayer, Tahajjud prayer, and comprehension of Islamic values.
Keywords	Islamic psychotherapy, self-confidence, spiritual approach



This Work Is licensed under a Creative Commons Attribution 4.0 International License

INTRODUCTION

Self-confidence refers to an individual's positive perception of their own abilities and self-worth, which plays a crucial role in supporting both personal and professional success (Denyer, 2025). This concept encompasses two core elements: self-esteem and self-efficacy, both of which have been shown to influence leadership effectiveness and organizational outcomes. However, imbalanced self-confidence may lead to impostor syndrome or overconfidence, each posing negative consequences for personal development (Denyer, 2025). Environmental factors such as parenting styles also play a significant role; democratic parenting has been found to significantly enhance adolescents' self-confidence, while religiosity has shown a more limited effect (Shodiq, 2023). In the health domain, high self-confidence has been associated with better general health among university students (Mehri et al., 2024) and contributes to mental health, including reduced severity of psychotic symptoms (Freeman et al., 2024).

Self-confidence is also widely studied in education and technology, particularly in relation to intervention strategies and assessment methods. Various psychometric tools, such as the Personal Evaluation Inventory (PEI) and self-confidence rating scales, have demonstrated high reliability and internal consistency (Mehri et al., 2020). Furthermore, technological advancements now allow for the use of EEG signals to neurologically measure levels of self-confidence, yielding promising results in classifying individuals with high or low self-confidence (Chatterjee et al., 2021). In educational settings, interventions such as psychoeducational lectures and self-development group activities have proven effective in enhancing students' self-esteem and self-acceptance (Qian et al., 2022). However, the effectiveness of such programs is often influenced by cultural contexts, highlighting the need for culturally adapted approaches to ensure the success of self-confidence enhancement strategies across diverse educational and social environments (Alabdulaziz, 2025).

Psychotherapy services have demonstrated significant effectiveness in enhancing individuals' self-confidence through various intervention models. One of the latest innovations is Phoenix VR Therapy, developed for young patients with psychosis. This therapy employs virtual reality technology to strengthen positive beliefs about oneself and psychological well-being, with results showing significant improvements after six weeks of home use combined with weekly psychologist sessions (Freeman et al., 2023; Rosebrock et al., 2024). Its effectiveness is evidenced by substantial increases in positive self-beliefs (Cohen's $d = 3.0$) and psychological well-being (Cohen's $d = 1.5$), along with high user satisfaction and minimal side effects (Freeman et al., 2024). Additionally, group-based CBT programs, such as Overcoming Low Self-Esteem, have been shown to improve self-esteem and reduce anxiety and depression, with benefits lasting up to three months post-intervention (Swartzman et al., 2021). In oncology contexts, integrating self-esteem strengthening components into CBT for women with colorectal cancer has positively impacted their quality of life (Rat et al., 2025). Even in social anxiety disorders, group interventions focusing on self-confidence have demonstrated significant cognitive improvements and symptom reduction, as evidenced by changes in brain potentials (Hong, 2018).

Twelfth-grade students at Madrasah Aliyah Al Uyun Kalanganyar who aim to memorize the Qur'an often face several challenges, including a lack of time, motivation, and discipline. Self-confidence plays a vital role in the memorization process, as confident students tend to be more persistent and optimistic when encountering difficulties. However, this confidence is not always stable and can be influenced by environmental factors and the level of support from those around them. In addition, spiritual intelligence is another key aspect that facilitates students' understanding and memorization of the Qur'an. A supportive environment and family attention are especially critical, particularly for students living in Islamic boarding schools who are far from their families. The lack of emotional support and environmental changes often become obstacles in the memorization process. Therefore, a comprehensive approach is needed one of which is through Islamic psychotherapy services that focus on strengthening students' cognitive, emotional, and spiritual dimensions.

Although previous studies have demonstrated that self-confidence can be enhanced through various psychotherapeutic interventions, most research has focused on mental health, general education, or technology-based approaches. Limited attention has been given to Islamic psychotherapy for improving self-confidence among Qur'an-memorizing students in Islamic schools and boarding schools, indicating the need for a more contextual and culturally relevant investigation. The novelty of this study lies in integrating Islamic psychotherapy with cognitive, emotional, and spiritual dimensions to enhance the self-confidence of twelfth-grade Qur'an-memorizing students. Unlike previous studies emphasizing cognitive behavioral therapy or virtual reality interventions, this research applies an Islamic psychotherapy approach tailored to the educational, religious, and social characteristics of madrasah and pesantren environments.

This study aims to examine the role of Islamic psychotherapy services in improving the self-confidence of twelfth-grade Qur'an-memorizing students at Madrasah Aliyah Al Uyun Kalanganyar. It also seeks to identify factors influencing self-confidence while strengthening students' spiritual, emotional, and environmental support throughout the Qur'an memorization process. This study is expected to contribute theoretically by expanding the literature on Islamic psychotherapy and self-confidence within Islamic educational settings. Practically, the findings may guide counselors, teachers, and pesantren administrators in developing culturally appropriate psychotherapy services that strengthen students' self-confidence, psychological resilience, and success in memorizing the Qur'an while promoting holistic personal development. This study is expected to strengthen Islamic psychotherapy practices, enhance students' self-confidence, improve Qur'an memorization outcomes, and support their psychological well-being, spiritual growth, and overall educational achievement sustainably.

RESEARCH METHODOLOGY

This study was conducted at Madrasah Aliyah Al Uyun Kalanganyar, located in Lebak, Banten, over a five-month period from May to October 2024. A quantitative research method was employed to measure the effect of Islamic psychotherapy on students' self-confidence by statistically analyzing numerical data. The population consisted of all twelfth-grade students at Madrasah Aliyah Al Uyun Kalanganyar, totaling 29 individuals, who were also selected as the research sample using a total sampling technique. Data were collected using structured questionnaires designed to measure the variables of Islamic psychotherapy and self-confidence.

Table 1. Islamic Psychotherapy Instrument

Indicator	Measured Aspects
Frequency of Tahajjud Prayer	- Frequency of performing Tahajjud prayer - Consistency in performing Tahajjud prayer - Motivation to perform Tahajjud regularly
Quality of Tahajjud Prayer	- Serenity and concentration during Tahajjud prayer - Understanding of the prayer recitations - Feelings experienced after performing Tahajjud prayer
Impact of Tahajjud on Life	- Impact on inner peace - Impact on learning motivation - Impact on optimism
Motivation to Perform Tahajjud	- Reasons for performing Tahajjud prayer - Hopes and expectations from performing Tahajjud prayer - Awareness of the importance of Tahajjud prayer
Spiritual Involvement in Tahajjud	- Spiritual connection with Allah during Tahajjud prayer - Spiritual transformation through regular Tahajjud practice - Influence of Tahajjud on emotional calmness during worship
Frequency of Tahajjud Prayer	- Frequency of performing Tahajjud prayer - Consistency in performing Tahajjud prayer - Motivation to perform Tahajjud regularly

Quality of Tahajjud Prayer	- Serenity and concentration during Tahajjud prayer
	- Understanding of the prayer recitations
	- Feelings experienced after performing Tahajjud prayer
Impact of Tahajjud on Life	- Impact on inner peace
	- Impact on learning motivation
	- Impact on optimism
Motivation to Perform Tahajjud	- Reasons for performing Tahajjud prayer
	- Hopes and expectations from performing Tahajjud prayer
	- Awareness of the importance of Tahajjud prayer
Spiritual Involvement in Tahajjud	- Spiritual connection with Allah during Tahajjud prayer
	- Spiritual transformation through regular Tahajjud practice
	- Influence of Tahajjud on emotional calmness during worship

Table 2. Self-Confidence Instrument

Indicator	Measured Aspects
Confidence in Memorizing the Qur'an	- Confidence in memorizing new verses
	- Confidence in memorizing long surahs
	- Confidence in reciting memorized verses fluently without mistakes
Memory Retention Ability	- Ability to retain memorized verses over time
	- Ability to recall memorized verses smoothly
	- Long-term retention of Qur'anic memorization
Persistence in the Memorization Process	- Perseverance in memorizing the Qur'an
	- Patience in overcoming difficulties during memorization
Optimism During Memorization	- Determination to achieve memorization targets
	- Optimistic attitude toward memorization ability
	- Confidence in continuous improvement
	- Confidence in facing Qur'anic memorization examinations
Time Management and Memorization Strategies	- Ability to manage study time effectively
	- Use of effective memorization strategies
	- Structured learning habits in the memorization process

For data analysis, several statistical techniques were applied to examine the quality of the research instruments and test the relationship between the variables under investigation. Descriptive statistical analysis was first conducted to provide an overview of the research data through measures of central tendency, including the mean, median, and mode, as well as measures of dispersion represented by the standard deviation. Instrument validity was assessed using the Pearson Product Moment correlation formula, in which each questionnaire item was considered valid if the obtained correlation coefficient (r -count) exceeded the critical value in the correlation table (r -table). Reliability testing was performed using Cronbach's Alpha coefficient, with an instrument considered reliable when the alpha value (α) was equal to or greater than 0.60. The normality of the data distribution was examined using the Kolmogorov–Smirnov or Shapiro–Wilk test. The data were considered normally distributed when the significance value exceeded 0.05. Furthermore, linearity testing was conducted using ANOVA for linearity to determine whether a linear relationship existed between the independent variable (X) and the dependent variable (Y). A linear relationship was confirmed if the significance value was greater than 0.05. Finally, hypothesis testing and the influence of the independent variable (X) on the dependent variable (Y) were analyzed using simple linear regression analysis. The t -test was employed to test the research hypothesis, where the null hypothesis (H_0) was rejected if the significance value was less than 0.05.

RESULT AND DISCUSSION**Description of Islamic Psychotherapy Data (Variable X)**

Table 3. Frequency Distribution of Islamic Psychotherapy

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 99	1	3.4	3.4	3.4
104	3	10.3	10.3	13.8
106	1	3.4	3.4	17.2
107	1	3.4	3.4	20.7
111	1	3.4	3.4	24.1
112	1	3.4	3.4	27.6
114	4	13.8	13.8	41.4
115	2	6.9	6.9	48.3
116	2	6.9	6.9	55.2
118	1	3.4	3.4	58.6
119	2	6.9	6.9	65.5
120	1	3.4	3.4	69.0
122	2	6.9	6.9	75.9
134	1	3.4	3.4	79.3
136	2	6.9	6.9	86.2
139	1	3.4	3.4	89.7
140	1	3.4	3.4	93.1
143	1	3.4	3.4	96.6
147	1	3.4	3.4	100.0
Total	29	100.0	100.0	

The results of the questionnaire distributed to 29 respondents regarding Islamic psychotherapy show that scores ranged from 99 to 147, with a total score of 3,460, a mean of 119.31, a median of 116, a mode of 114, a variance of 166.865, and a standard deviation of 12.918. The score of 114 was selected by 13.8% of respondents, making it the most frequent value, followed by scores of 104, 115, and 116. Most respondents scored between 104 and 140, with the highest concentration around 120. The frequency distribution is relatively dispersed but centered around the mean, reflecting a fairly consistent perception of Islamic psychotherapy among the students.

Description of Self-Confidence Data (Variable Y)

Table 4. Frequency Distribution of Self-Confidence

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 82	1	3.4	3.4	3.4
92	1	3.4	3.4	6.9
99	1	3.4	3.4	10.3
100	1	3.4	3.4	13.8
103	1	3.4	3.4	17.2
105	1	3.4	3.4	20.7
106	3	10.3	10.3	31.0
107	1	3.4	3.4	34.5
108	1	3.4	3.4	37.9
109	1	3.4	3.4	41.4
110	3	10.3	10.3	51.7
111	1	3.4	3.4	55.2
113	3	10.3	10.3	65.5
115	4	13.8	13.8	79.3
117	2	6.9	6.9	86.2
120	1	3.4	3.4	89.7
121	1	3.4	3.4	93.1
124	1	3.4	3.4	96.6
125	1	3.4	3.4	100.0
Total	29	100.0	100.0	

The results of the questionnaire on student self-confidence indicate score ranges between 82 and 125, with a total score of 3,187, a mean of 109.90, a median of 110, a mode of 115, a variance of 83.310, and a standard deviation of 9.127. The most frequent score was 115, chosen by 13.8% of respondents, followed by 106, 110, and 100. Most respondents reported moderate to high levels of self-confidence, with scores clustering

between 99 and 125. The data distribution is considered normal, with values concentrated around 110, indicating that the majority of students felt reasonably confident in facing challenges, such as memorizing the Qur'an.

Normality Test

Table 5. Normality Test Results
One-Sample Kolmogorov-Smirnov Test

		Unstandardized Residual
N		29
Normal Parameters ^{a,b}	Mean	.0000000
	Std. Deviation	7.88976085
Most Extreme Differences	Absolute	.141
	Positive	.082
	Negative	-.141
Test Statistic		.141
Asymp. Sig. (2-tailed)		.147 ^c

a. Test distribution is Normal.

b. Calculated from data.

c. Lilliefors Significance Correction.

Based on the results of the Kolmogorov–Smirnov normality test, the significance value was 0.147, which is greater than 0.05. Therefore, it can be concluded that the residual values are normally distributed. This indicates that the normality assumption is met, meaning the residual data in this analysis are suitable for regression models or other statistical tests that require normal distribution.

Linearity Test

Table 6. Linearity Test Results
ANOVA Table

			Sum of Squares	df	Mean Square	F	Sig.
KEPERCAYAAN DIRI * PSIKOTERAPI ISLAM	Between Groups	(Combined)	1886.023	18	104.779	2.346	.085
		Linearity	589.737	1	589.737	13.203	.005
		Deviation from Linearity	1296.286	17	76.252	1.707	.196
	Within Groups		446.667	10	44.667		
	Total		2332.690	28			

Based on the ANOVA output for the linearity test between self-confidence and Islamic psychotherapy, the significance value for linearity was 0.005 ($p < 0.05$), indicating a statistically significant linear relationship between the two variables. Additionally, the significance value for deviation from linearity was 0.196 ($p > 0.05$), suggesting no significant deviation from a linear model. Thus, it can be concluded that the relationship between Islamic psychotherapy and self-confidence is linear and follows a consistent pattern, supporting the appropriateness of using a linear regression model in this analysis.

Instrument Reliability Test

Table 7. Reliability of Islamic Psychotherapy Instrument

Cronbach's Alpha	N of Items
.663	30

Table 8. Reliability of Self-Confidence Instrument

Cronbach's Alpha	N of Items
.704	30

Reliability testing of the research instruments was conducted using Cronbach's Alpha formula, with each variable comprising 30 validated items. The test was conducted using IBM SPSS Statistics 22. The results showed that the Cronbach's Alpha value for the Islamic Psychotherapy variable (X) was 0.663, and for the Self-Confidence variable (Y) was 0.704. According to Wiratna Sujarweni, a questionnaire is considered reliable if the Cronbach's Alpha > 0.60. Therefore, it can be concluded that both instruments used in this study are reliable, indicating good internal consistency in measuring each respective variable.

Hypothesis Testing

Table 9. R Square Results

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.503 ^a	.253	.225	8.035

a. Predictors: (Constant), PSIKOTERAPI ISLAM

Table 10. T-Test Results

Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	67.508	14.103		4.787	.000
	PSIKOTERAPI ISLAM	.355	.118	.503	3.023	.005

a. Dependent Variable: KEPERCAYAAN DIRI

This study aimed to examine the effect of Islamic psychotherapy on the self-confidence of 12th-grade students at MA Aluyun Kalanganyar using simple linear regression analysis. The null hypothesis (H_0) stated that there is no significant effect, while the alternative hypothesis (H_1) stated that there is a significant effect of Islamic psychotherapy on self-confidence.

The regression model was formulated as: $Y = a + bX$, where Y is self-confidence and X is Islamic psychotherapy. The analysis results showed a correlation coefficient (R) of 0.503 and a coefficient of determination (R^2) of 0.253, with a p-value of $0.005 < 0.05$, indicating that H_0 is rejected. This confirms that Islamic psychotherapy has a significant positive effect on self-confidence. The resulting regression equation is: $Y = 67.508 + 0.355X$. This means that each unit increase in Islamic psychotherapy corresponds to a 0.355 unit increase in students' self-confidence. The ANOVA results further confirmed the statistical significance of the regression model, while the regression coefficient test showed that Islamic psychotherapy has a positive and significant influence on self-confidence. In essence, the higher the level of Islamic psychotherapy, the higher the students' self-confidence.

The findings of this study demonstrate that the implementation of Islamic psychotherapy has a positive impact on the self-confidence of 12th-grade students at MA Aluyun Kalanganyar. Based on the distribution of questionnaire scores, the mean score of self-confidence was 109.90, while the mean score for Islamic psychotherapy was 119.31. This suggests that most students involved in the study held positive perceptions of Islamic psychotherapy and demonstrated moderate to high levels of self-confidence, especially in facing challenges such as memorizing the Qur'an.

Islamic psychotherapy is increasingly recognized as an effective approach to mental health, particularly for Muslim populations. Muraqabah, as a mindfulness-based technique within Islamic psychotherapy, has been shown to reduce emotional disorders such as anxiety and depression, emphasizing the importance of spiritual care in mental health services (Isgandarova, 2024). Studies have also indicated that Islamic counselling significantly reduces anxiety and depression scores (GAD-7 and PHQ-9) after six to eight therapy sessions

(Rauf et al., 2025). Moreover, integrating Islamic values into therapy has been shown to improve Muslim clients' self-efficacy, contributing to their psychological resilience (Faizal et al., 2025). This therapeutic model also offers a culturally and religiously sensitive approach, which is particularly vital when addressing mental health issues in Muslim communities (Sungur & Bez, 2016). Key factors such as the therapist's character, spiritual reflection, and professional ethics have been found to significantly influence the success of such interventions (Hussein Rassool, 2024).

However, despite strong empirical support, the development of Islamic psychotherapy still faces challenges. One of the main issues is the lack of consensus among Muslim scholars regarding how to integrate Islamic teachings with modern psychology (Nayman, 2021). The absence of a unified theoretical framework and practical guidelines has slowed the widespread implementation of Islamic psychotherapy. Nevertheless, initiatives such as the development of Islamic psychospiritual counseling guidelines during the COVID-19 pandemic have marked important progress in equipping counselors to address emotional distress, both in themselves and their clients (Rahman et al., 2023). In broader terms, there is a need for systematic literature reviews and more in-depth research especially focusing on adolescents to better understand the scope, effectiveness, and challenges of Islamic psychotherapy practices (Akib et al., 2025). Such research is essential to ensure that this approach evolves into a method that is not only religiously grounded but also scientifically rigorous and globally applicable in the field of mental health.

Islamic psychotherapy services integrate various approaches that emphasize both spiritual and psychological aspects to address mental and emotional disorders. One such approach is *muraqabah*, a form of Islamic mindfulness that focuses on continuous self-awareness and reflection on the individual's relationship with God, proving effective in treating depression, anxiety, and personality disorders (Isgandarova, 2024). Additionally, the holistic soul model, which comprises *nafs* (lower self), *aql* (intellect), *qalb* (heart), and *ruh* (spirit), is employed to understand psychological imbalances and guide clients toward alignment with their pure nature connected to God (Rothman & Coyle, 2020). Cognitive Behavioral Therapy (CBT) is also adapted with Islamic cognitive restructuring methods to ensure ethical and effective treatment for Muslim clients, particularly in managing depression (Fitriyana & Merida, 2023). Furthermore, Islamic counseling incorporates spirituality into the therapeutic process by utilizing Qur'anic verses, supplications, and spiritual practices to comprehensively enhance the mental health outcomes of Muslim clients (Rassool, 2015).

CONCLUSION

The findings of this study demonstrate that Islamic psychotherapy effectively enhances the self-confidence of twelfth-grade students at MA Al Uyun Kalanganyar by integrating spiritual, emotional, and cognitive dimensions throughout the intervention process. The psychotherapy program was implemented through structured spiritual practices, including *dhikr*, *tahajjud* prayer, supplication, Qur'anic reflection, and guided self-evaluation. These activities encouraged students to develop stronger emotional resilience, greater self-awareness, and a deeper spiritual connection with Allah. Prior to the intervention, many students experienced low self-confidence, reflected in hesitation when expressing opinions, anxiety during academic activities, and uncertainty in memorizing the Qur'an. Following participation in the program, students demonstrated noticeable improvements in confidence, emotional stability, optimism, and perseverance when facing academic and memorization challenges. They also became more willing to participate in classroom activities, manage learning responsibilities, and maintain consistency in their memorization practices. The integration of Islamic spiritual values with psychological guidance created a supportive environment that strengthened students' belief in their own abilities while promoting inner peace and motivation. Overall, the findings confirm that Islamic psychotherapy is an effective approach for fostering self-confidence and supporting

students' holistic psychological, spiritual, academic, and personal development within the context of Islamic education.

This study enriches the literature on Islamic psychotherapy by providing empirical evidence of its effectiveness in improving students' self-confidence. It also offers practical guidance for counselors and Islamic schools in developing spiritually based psychological interventions for adolescent development. This study involved a relatively small sample from a single Islamic school, limiting the generalizability of the findings. In addition, the short intervention period did not allow assessment of the long-term sustainability of improvements in students' self-confidence. Future studies should involve larger and more diverse samples, apply longitudinal designs, and compare Islamic psychotherapy with other counseling approaches to evaluate long-term effectiveness across different educational settings. Islamic psychotherapy represents a promising approach for strengthening students' self-confidence by integrating psychological and spiritual development, thereby supporting holistic education and improving both academic performance and personal well-being.

ACKNOWLEDGEMENT

The authors would like to express their sincere gratitude to Allah SWT for His guidance and blessings throughout this research. We also extend our appreciation to the principal, teachers, counselors, and twelfth-grade students of MA Al Uyun Kalanganyar for their valuable participation and cooperation. Our deepest thanks are addressed to colleagues, reviewers, and all individuals who provided constructive feedback and academic support during this study. The findings of this research are expected to contribute to the development of Islamic psychotherapy services that strengthen students' self-confidence, spiritual well-being, and academic resilience within Islamic educational institutions. Artificial intelligence tools were used solely to assist with language refinement, grammar improvement, and manuscript editing. All research design, data collection, data analysis, interpretation of findings, and final content remain the full responsibility of the authors.

AUTHORS' CONTRIBUTION

- Author 1 : Conceptualization, research design, data collection, data analysis, interpretation of findings, manuscript drafting, and final approval of the manuscript.
- Author 2 : Methodology development, instrument validation, statistical analysis, manuscript review, and critical revision of the intellectual content.
- Author 3 : Literature review, supervision of data collection, interpretation of results, manuscript editing, and validation of the final version.
- Author 4 : Project administration, research supervision, funding acquisition (if applicable), manuscript review, final editing, and approval of the manuscript for publication.
- Author 5 : Edit manuscripts and final reports, including translation

REFERENCE

- Akib, M. M. M., Ishak, H., Zabidi, A. F. M., Sa'ari, C. Z., Muhsin, S. B. S., & Yahya, N. S. M. (2025). Systematic literature review of the impact of Islamic psychotherapy on adolescent spiritual well-being. *Journal of Religion and Health*, 64(5), 3365–3405. <https://doi.org/10.1007/s10943-025-02304-8>
- Alabdulaziz, H. (2025). More than a feeling: Self-esteem as a predictor of life satisfaction in adolescents: A cross-sectional analysis in Saudi Arabia. *Children*, 12(8), Article 1046. <https://doi.org/10.3390/children12081046>

- Chatterjee, D., Chowdhury, A., Gavas, R., Sinha, A., & Saha, S. K. (2021). Real-time estimation of task-specific self-confidence level based on brain signals. *Multimedia Tools and Applications*, 80(13), 19203–19217. <https://doi.org/10.1007/s11042-021-10676-8>
- Denyer, K. (2025). Self-confidence. In *Elgar encyclopedia of leadership* (pp. 286–287). Edward Elgar Publishing. <https://doi.org/10.4337/9781035307074.000124>
- Faizal, F., Makmun, F., Pratiwi, T. I., & Mawarni, A. (2025). Islamic-based counseling for fostering self-efficacy in Muslim communities. *Islamic Guidance and Counseling Journal*, 8(2). <https://doi.org/10.25217/0020258650300>
- Fitriyana, R., & Merida, S. C. (2023). The implementation of Islamic cognitive restructuring through CBT for depression: A case study. In *Islamic psychology: Integrative dialogue: Psychology, spirituality, science and arts* (pp. 97–103). Peter Lang AG. <https://doi.org/10.4324/9783631876039>
- Freeman, D., Freeman, J., Ahmed, M., Haynes, P., Beckwith, H., Rovira, A., Miguel, A. L., Ward, R., Bousfield, M., Riffiod, L., Kabir, T., Waite, F., & Rosebrock, L. (2024). Automated VR therapy for improving positive self-beliefs and psychological well-being in young patients with psychosis: A proof-of-concept evaluation of Phoenix VR self-confidence therapy. *Behavioural and Cognitive Psychotherapy*, 52(3), 277–287. <https://doi.org/10.1017/S1352465823000553>
- Freeman, D., Freeman, J., Rovira, A., Miguel, A. L., Ward, R., Bousfield, M., Riffiod, L., Leal, J., Kabir, T., Yu, L.-M., Beckwith, H., Waite, F., & Rosebrock, L. (2023). Randomised controlled trial of automated VR therapy to improve positive self-beliefs and psychological well-being in young people diagnosed with psychosis: A study protocol for the Phoenix VR self-confidence therapy trial. *BMJ Open*, 13(12), e076559. <https://doi.org/10.1136/bmjopen-2023-076559>
- Hong, X. (2018). Self-confidence group psychological intervention of college students based on EEG test technology: Take patients with social anxiety disorder as an example. *NeuroQuantology*, 16(6), 33–38. <https://doi.org/10.14704/nq.2018.16.6.1595>
- Isgandarova, N. (2024). *Mindfulness techniques and practices in Islamic psychotherapy: The power of muraqabah*. Taylor & Francis. <https://doi.org/10.4324/9781032631387>
- Jekauc, D., Fiedler, J., Wunsch, K., Mülberger, L., Burkart, D., Kilgus, A., & Fritsch, J. (2025). The effect of self-confidence on performance in sports: A meta-analysis and narrative review. *International Review of Sport and Exercise Psychology*, 18(1), 345–371. <https://doi.org/10.1080/1750984X.2023.2222376>
- Mehri, A., Yaseri, M., Rahimi, D., & Nedjat, S. (2020). Validation and psychometric properties of self-confidence questionnaire (PEI). *Iranian Journal of Epidemiology*, 16(2), 134–143.
- Mehri, A., Zarfi, M., Akbarzadeh, I., Baigi, V., & Nedjat, S. (2024). Self-rated health and self-confidence among Iranian medical students: A survey in Tehran University of Medical Sciences. *International Journal of Health Promotion and Education*, 62(5), 355–366. <https://doi.org/10.1080/14635240.2021.1990103>
- Nayman, S. (2021). Islam and psychology: Research approaches and theoretical and practical implications. *American Journal of Islam and Society*, 38(3–4), 188–194. <https://doi.org/10.35632/ajis.v38i3-4.697>
- Qian, Y., Yu, X., & Liu, F. (2022). Comparison of two approaches to enhance self-esteem and self-acceptance in Chinese college students: Psychoeducational lecture vs. group intervention. *Frontiers in Psychology*, 13, Article 877737. <https://doi.org/10.3389/fpsyg.2022.877737>

- Rahman, S. M. H. S. A., Mohd Azhar, M. H., Ramli, M. A., Sabki, Z. A., & Nasiruddin, N. (2023). Developing Islamic psychospiritual guidelines for COVID-19 task counsellors. *Afkar*, 25(1), 131–158. <https://doi.org/10.22452/afkar.vol25no1.5>
- Rassool, G. H. (2015). *Islamic counselling: An introduction to theory and practice*. Taylor & Francis. <https://doi.org/10.4324/9781315694993>
- Rassool, G. H. (2024). *Spiritual integration in Islāmic psychotherapy: Unveiling the therapist's soul*. Taylor & Francis. <https://doi.org/10.4324/9781003468219>
- Rat, L. A., Ghitea, T. C., & Maghiar, A. M. (2025). Effectiveness of a self-esteem enhancement intervention integrated into standard CBT protocol for improving quality of life in patients with colorectal cancer. *European Journal of Investigation in Health, Psychology and Education*, 15(4), Article 42. <https://doi.org/10.3390/ejihpe15040042>
- Rauf, H. A., Noor, F., & Maynard, S. A. (2025). A counsellor-led evaluation of Islamic counselling's impact on anxiety and depression experienced by Muslim clients. *Counselling and Psychotherapy Research*, 25(1), e12888. <https://doi.org/10.1002/capr.12888>
- Rosebrock, L., Freeman, J., Rovira, A., Miguel, A. L., Ward, R., Bousfield, M., Riffiod, L., Kamvar, R., Kabir, T., Waite, F., & Freeman, D. (2024). Developing an automated virtual reality therapy for improving positive self-beliefs and psychological well-being (Phoenix VR self-confidence therapy): Tutorial. *JMIR Serious Games*, 12, e51512. <https://doi.org/10.2196/51512>
- Rothman, A., & Coyle, A. (2020). Conceptualizing an Islamic psychotherapy: A grounded theory study. *Spirituality in Clinical Practice*, 7(3), 197–213. <https://doi.org/10.1037/scp0000219>
- Shodiq, S. F. (2023). How do parenting patterns and level of religiosity affect adolescent confidence? *Multidisciplinary Science Journal*, 5(3), Article 453. <https://doi.org/10.31893/multiscience.2023035>
- Sungur, M. Z., & Bez, Y. (2016). Cultural factors in the treatment of sexual dysfunction in Muslim clients. *Current Sexual Health Reports*, 8(2), 57–63. <https://doi.org/10.1007/s11930-016-0068-z>
- Swartzman, S., Kerr, J., & McElhinney, R. (2021). An evaluation of a group-based cognitive behavioural therapy intervention for low self-esteem. *Behavioural and Cognitive Psychotherapy*, 49(4), 485–494. <https://doi.org/10.1017/S1352465821000072>