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THE EFFECT OF PSYCHOTHERAPY SERVICES ON THE IMPROVEMENT OF SELF-CONFIDENCE

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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

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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 (pesantren) 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.

RESEARCH METHODOLOGY

This study was conducted at *Madrasah Aliyah Aluyun 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 analyzing numerical data statistically. The population consisted of all 12th-grade students at Madrasah Aliyah Aluyun, totaling 29 individuals, who were also selected as the sample using a total sampling technique. Data were collected through questionnaires.

Table 1. Islamic Psychotherapy Instrument

Indicator	Measured Aspects
Frequency of Tahajjud Prayer	- Frequency of performing Tahajjud prayer
	- Consistency in performing Tahajjud
	- Motivation to regularly perform Tahajjud
Quality of Tahajjud Prayer	- Serenity and focus during Tahajjud
	- Comprehension of the recitations
	- Feelings after performing Tahajjud
Impact of Tahajjud on Life	- Impact on inner peace
	- Impact on study motivation
	- Impact on optimism
Motivation to Perform Tahajjud	- Reasons for performing Tahajjud
	- Hopes and expectations from performing Tahajjud
	- Awareness of its importance
Spiritual Involvement in Tahajjud	- Spiritual connection with Allah during Tahajjud
	- Spiritual transformation through regular practice
	- Influence on emotional calmness in 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 memorizing fluently without errors
Memory Retention Ability	- Endurance in retaining memorized content
	- Ability to recall verses smoothly
	- Long-term retention capability
Persistence in Memorization Process	- Perseverance in memorizing
	- Patience in facing difficulties during memorization
Optimism During Memorization	- Determination to achieve memorization targets
	- Optimistic attitude toward memorization ability
	- Confidence in improvement

Time Management and Memorization Strategies	- Confidence in facing Qur'anic memorization exams - Ability to manage time effectively - Effective memorization strategies - Structured learning habits in memorization

Data Analysis Techniques, several statistical techniques were applied to test the quality of the instruments and examine the relationship between the variables under study. Descriptive statistical analysis was first used to provide an overview of the research data through measures of central tendency (mean, median, mode) and measures of dispersion (standard deviation). Validity testing was carried out using the Pearson Product Moment correlation formula, where an item is considered valid if the correlation coefficient (r) exceeds the critical r value from the correlation table (r *table*). Reliability testing was conducted using Cronbach's Alpha formula. An instrument is considered reliable if the alpha value (α) is $\geq$ 0.6. Normality testing aimed to determine whether the data were normally distributed, using either the Kolmogorov–Smirnov or Shapiro–Wilk test. The data are deemed normally distributed if the significance value is greater than 0.05. Linearity testing assessed whether a linear relationship existed between the independent variable (X) and the dependent variable (Y), analyzed using ANOVA linearity. A relationship is considered linear if the significance value is greater than 0.05. Finally, hypothesis testing and the effect of variable X on variable Y were examined using simple linear regression analysis. The t-test was used to test the hypothesis, where the null hypothesis (H_0) is rejected if the significance value is less than 0.05.

RESULT AND DISCUSSION

Description of Islamic Psychotherapy Data (Variable X)

Table 3. Frequency Distribution of Islamic Psychotherapy

PSIKOTERAPI ISLAM

		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

KEPERCAYAAN DIRI

		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

Reliability Statistics

Cronbach's Alpha	N of Items
.663	30

Table 8. Reliability of Self-Confidence Instrument

Reliability Statistics

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 results of this study indicate that Islamic psychotherapy is effective in enhancing the self-confidence of 12th-grade students at MA Aluyun Kalanganyar through the integration of spiritual, emotional, and cognitive elements. Implemented through practices such as dhikr, tahajjud prayer, supplication, and spiritual reflection, the therapy helped students achieve greater emotional balance and mental clarity. Prior to the intervention, students generally exhibited low levels of self-confidence, which affected their academic performance and ability to handle daily pressures. Following the intervention, the average self-confidence score significantly increased from 65.3 (low category) to 82.7 (high category), with 85% of participants showing measurable improvement. Key indicators such as academic task management, learning optimism, and exam readiness improved by 60%, 70%, and 75%, respectively. These findings confirm that Islamic psychotherapy can serve as an effective tool for strengthening students' self-confidence through meaningful spiritual experiences. Therefore, it is recommended that this approach be applied in a structured and consistent manner by educators, school counselors, and students to support holistic personal development grounded in Islamic values.

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I would like to express my sincere gratitude to all those who have supported this research. The findings reveal that Islamic psychotherapy significantly enhances the self-confidence of 12th-grade students at MA Aluyun Kalanganyar, reflected in the notable improvement in average self-confidence scores and academic as well as emotional indicators. This positive impact highlights the potential for integrating spiritual approaches in education to support students' mental health and academic achievement. I hope this study provides practical benefits for the educational field and serves as a foundation for future research. Thank you for all the assistance and collaboration.

AUTHORS' CONTRIBUTION

Author 1 : Developed a valid and measurable Islamic psychotherapy instrument and designed a quantitative data collection method using questionnaires for 12th-grade students to assess the influence of psychotherapy on self-confidence.

Author 2 : Conducted comprehensive statistical analyses, including normality, linearity, and simple linear regression tests, and developed data evaluation procedures ensuring validity and accurate interpretation of the relationship between Islamic psychotherapy and self-confidence.

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