

DEVELOPING AN ISLAMIC COGNITIVE BEHAVIORAL THERAPY (I-CBT) MODEL TO ENHANCE THE PSYCHOLOGICAL WELL-BEING OF HUFFAZ STUDENTS

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Abstract

The study examines the relationship between Islamic Cognitive Behavioral Therapy (I-CBT), oriented practices and psychological well-being among *huffaz* students at Maahad Integrasi Tahfiz Istana Bandar, Selangor. Employing a mixed-methods research design, quantitative data were collected using a Psychological Well-being Scale, while qualitative insights were obtained through semi-structured interviews. The quantitative findings indicate varying levels of psychological well-being among the students: 21.13% were classified as having very high well-being, 14.08% as high, 28.17% as moderate, 19.72% as low and 16.90% as very low. Qualitative analysis, however, reveals that *huffaz* students generally demonstrate positive psychological attributes, particularly self-acceptance, positive interpersonal relationships, autonomy, environmental mastery, purpose in life, and personal growth. These dimensions of well-being appear to be shaped by cultural context, religiosity, social support, and

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personality traits embedded within the Islamic boarding school environment. The students' engagement in the Qur'anic memorisation practices, such as *talaqqi*, *tasmi'* and *muraja'ah*, functions as an integrated model of I-CBT by reinforcing cognitive discipline, emotional regulation, and purposeful behavior. The findings suggest that while levels of psychological well-being among *huffaz* students are not uniformly high, structured religious-cognitive practices within the *tahfiz* system contribute positively to their overall psychological development. The study highlights the potential of integrating Islamic cognitive-behavioral principles into educational and psychotherapeutic frameworks to support student well-being.

Keywords: Islamic Cognitive Behavioral Therapy; Psychological well-being; Self-acceptance; *Huffaz al-Qur'an*; Islamic boarding school.

Khulasah

Kajian mengenai Terapi Tingkah Laku Kognitif Islam (*Islamic Cognitive Behavioral Therapy*, I-CBT) dalam hubungannya dengan kesejahteraan psikologi merupakan satu bidang yang menarik untuk dikaji secara khusus dalam kalangan pelajar tahfiz. Ini adalah kerana terdapat pelbagai perspektif serta ciri-ciri keunggulan yang dicadangkan wujud dalam kalangan pelajar tahfiz berbanding pelajar bukan tahfiz. Dapatan daripada kajian yang dijalankan di Maahad Integrasi Tahfiz Istana Bandar menunjukkan bahawa kesejahteraan psikologi seramai 15 orang pelajar (21.13%) berada pada kategori sangat tinggi, 10 orang pelajar (14.08%) pada kategori tinggi, 20 orang pelajar (28.17%) pada kategori sederhana, 14 orang pelajar (19.72%) pada kategori rendah, dan 12 orang pelajar (16.90%) pada kategori sangat rendah. Selain itu, data kualitatif yang diperoleh melalui temu bual menunjukkan bahawa pelajar *huffaz* mempunyai tahap kesejahteraan psikologi yang lebih baik. Hal ini dapat dilihat melalui tahap penerimaan diri, hubungan

positif dengan orang lain, autonomi, penguasaan persekitaran, tujuan hidup, serta pertumbuhan peribadi dalam kalangan pelajar. Kesejahteraan psikologi ini dipengaruhi oleh faktor budaya, religiositi, sokongan sosial, serta personaliti yang membentuk setiap individu pelajar sekolah agama berasrama. Mereka saling menyokong antara satu sama lain dalam mencapai matlamat pembelajaran serta mempunyai kesedaran untuk terlibat secara aktif dalam program sekolah. Di samping itu, mereka juga mampu menghafaz al-Quran melalui strategi *talaqqi*, *tasmi'* dan *muraja'ah* yang berfungsi sebagai model Terapi Tingkah Laku Kognitif Islam (I-CBT) di Maahad Tahfiz Integrasi Istana Bandar, Selangor.

Kata kunci: Terapi Tingkah Laku Kognitif Islam; Kesejahteraan psikologi; Penerimaan diri; *Huffaz* al-Quran, Sekolah Berasrama Islam.

Introduction

The growing inclination of Muslim communities toward *tahfiz* al-Qur'an programs is evident in the rapid establishment of Islamic boarding schools and *tahfiz* al-Qur'an institutions across various regions, including Indonesia, Malaysia, Brunei, and southern Thailand. This phenomenon reflects a dynamic and increasingly widespread trend in contemporary Islamic education. Islamic boarding schools and *tahfiz* al-Qur'an institutions possess distinctive pedagogical and spiritual characteristics that differentiate them from other educational models. These unique features have enabled them to remain relevant and resilient over time, sustaining their appeal within Muslim societies.¹

The *tahfiz* al-Qur'an program possesses distinctive characteristics that enrich its learning methodologies and pedagogical strategies. One prominent example is the

¹ Azyumardi Azra, *Esei-Esei Intelektual Muslim Dan Pendidikan Islam* (Tangerang: Logos Wacana Ilmu, 1999), 9.

talaqqī learning model, which emphasizes intensive teacher–student interaction. Through this model, students are guided to engage deeply with the Qur’an by refining the quality of their recitation (*tahsin*), reciting in a measured and unhurried manner (*tartil*), and articulating the text accurately according to established rules of pronunciation and recitation (*tajwid*). In the *talaqqi* process, students sit face-to-face with the teacher, who recites selected Qur’anic verses and provides direct guidance in memorisation. The teacher repeatedly recites the verses while correcting pronunciation and rhythm until the students can memorise them accurately and confidently.²

Another distinctive strategy employed in Qur’anic memorisation is the *tasmī’* method. In this approach, the teacher attentively listens to the students’ recitation to assess accuracy, fluency, and adherence to correct recitation rules. The teacher, who has memorised the Qur’an, also participates actively by reciting passages, thereby modelling proper pronunciation, rhythm, and *tartil*. Both the teacher and the students are required to recite the Qur’an sequentially and without haste. This method fosters a reciprocal learning relationship in which the teacher recites while students listen, and students recite while the teacher listens, ensuring continuous feedback and correction throughout the memorisation process.³

The Qur’an embodies immeasurable spiritual and moral value in Islam. Reciting or listening to even a single letter of the Qur’an is believed to earn divine reward from Allah, the Almighty. Structurally, the Qur’an is composed

² Susianti, “Efektivitas Metode Talaqqi dalam Meningkatkan Kemampuan Menghafal al-Quran Anak Usia Dini,” *Tunas Siliwangi: Jurnal Program Studi Pendidikan Guru PAUD STIKIP Siliwangi Bandung* 1(2) (2017), 1-19.

³ Sufi Ainun Farhah, M Assjari, S A Farhah, “Pengaruh Metode Tasmī’ terhadap Peningkatan Kemampuan Menghafal Surat-Surat Pendek al-Qur’an Pada Anak Cerebral Palsy di SLB-D YPAC Bandung,” *UNIK: Jurnal Ilmiah Pendidikan Luar Biasa* 1(1) (2016), 10-15.

of letters, words, and verses, comprising 6,236 verses (*ayat*), 114 chapters (*surahs*), and 30 parts (*ajza'*). It functions simultaneously as a recitation, a source of guidance, a criterion between truth and falsehood (*furqan*), a bearer of glad tidings, and a warning for humankind.⁴ The Qur'an is written in Arabic using the *huruf al-hija'iyah* (Arabic alphabet), which consists of 28 letters. In total, the Qur'an contains approximately 323,671 letters and 77,437 words. Its textual organisation is further divided into 60 *hizb* and 240 *maqra'*, facilitating systematic recitation, memorisation, and study.⁵

Reciting and memorising the Qur'an contribute not only to spiritual intelligence but also to the development of intellectual and emotional intelligence. Engagement with the Qur'an is believed to foster strong personal commitment and integrity, as well as positive behavioural traits such as self-regulation, self-acceptance, empathy, emotional sensitivity, and a sense of social responsibility. Individuals who regularly recite, study, and reflect upon the Qur'an tend to demonstrate higher levels of emotional intelligence, as the Qur'an offers ethical guidance and practical frameworks that cultivate emotional awareness and spiritual depth. These dimensions correspond to what is often described as Emotional–Spiritual Intelligence or Emotional-Spiritual Quotient (ESQ), which aligns closely with human conscience and innate moral disposition (*fitrah*).⁶

A person with integrity attains a high level of physical, social, and mental–spiritual well-being. These three elements: physical, social, and mental–spiritual, constitute

⁴ Shams al-Din al-Zarkashi, *al-Burhan fi 'Ulum al-Qur'an* (Beirut: Dar al-Ihya' al-Kutub al-'Arabiyyah, 1957), 22.

⁵ Subhi Salih, *Mabahith fi 'Ulum al-Qur'an* (Beirut: Dar al-'Ilm li al-Malayin, 1997), 11.

⁶ M. Husnaini, Ahmad Syauqi Fuady, Irmie Victorynie, "Multiple Intelligence in the Perspective of the Quran," *Indonesian Journal of Islamic Education Studies (IJIES)* 3(2) (2020), 141-159.

the fundamental dimensions of human existence. Self-integrity may therefore be understood as a synergistic integration in which these core dimensions function cohesively and provide mutual support. When developed in a balanced and adaptive manner, these components reinforce one another, enabling individuals to maintain holistic well-being and ethical stability in their personal and social lives.⁷

Positive personal behaviour has contributed to significant innovations in psychology as a social science, particularly through a reorientation toward understanding and enhancing mental health and overall quality of life rather than focusing solely on pathology. This shift is central to positive psychology, which is commonly understood to comprise three primary pillars. The first pillar focuses on positive subjective experiences, achieved through the exploration of positive emotions and life satisfaction. The second pillar emphasises positive individual characteristics, including cultivating constructive personality traits, personal interests, and talents. The third pillar concerns the development of positive social institutions that foster human flourishing, such as democratic governance, harmonious family structures, and supportive educational environments. Within this framework, self-adjustment is understood as the dynamic process by which individuals align their attitudes and behaviours with their surrounding environment in order to achieve psychological balance and social harmony.⁸

Self-adjustment refers to the process by which individuals modify their behaviours in order to establish a harmonious relationship with their environment. This adaptive process may involve various forms of behavioural

⁷ Gea, "Integritas Diri: Keunggulan Pribadi Tangguh," *Character Building Journal* 3(1) (2006), 16-26.

⁸ Yudhawati, "Implementasi Psikologi Positif dalam Pengembangan Kepribadian Mahasiswa," *Psycho Idea* 16(2) (2018), 111-118.

and psychological change as individuals strive to achieve balance and equilibrium. During this process, individuals may experience temporary discomfort or dissatisfaction, as adjustment often requires reestablishing a new state of balance or homeostasis between the self and the surrounding environment.⁹

Self-acceptance plays a critical role in maintaining good mental health. A lack of self-acceptance can contribute to various emotional difficulties, including uncontrolled anger, anxiety, and depression. Evaluating oneself without a foundation of self-acceptance may lead to negative consequences and psychological harm. From this perspective, self-acceptance is considered more fundamental than self-evaluation, as it provides the personal awareness and emotional stability necessary to regulate one's emotions effectively. At the same time, self-evaluation remains important, as it reinforces and sustains the development of self-acceptance, ensuring that personal growth and emotional resilience are maintained over time.¹⁰

Empathy is widely regarded as one of the most effective means of understanding, recognizing, and connecting with others. Through empathy, an individual can perceive others' needs, aspirations, concerns, anxieties, and even jealousies. The cultivation of empathy enables individuals to build positive social relationships and foster harmonious interactions within their community and broader social environment.¹¹

⁹ Augusto da Costa et al., "The Impact of Self-Adjustment on Academic Achievement of Student," *ISLLAC: Journal of Intensive Studies on Language, Literature, Art and Culture* 2(1) (2018), 1-6.

¹⁰ Shelley, H. Carson, "Mindfulness and Indfulness and Self Acceptance," *Journal of Rational- Emotive & Cognitive-Behaviour Therapy* 1(24) (2006), 29-43.

¹¹ Puspita and Gumelar, "Pengaruh Empati Terhadap Perilaku Prosocial dalam Berbagi Ulang Informasi Atau Retweet Kegiatan Sosial di Jejaring Sosial Twitter," *JPPP-Jurnal Penelitian dan Pengukuran Psikologi* 1(3) (2014), 1-7.

Sympathy reflects the connection between an individual's emotions and the experiences of others, regardless of gender. It arises from the awareness that someone else is experiencing misfortune or distress and can be triggered by even minor discomforts or serious suffering affecting another person. Some scholars define sympathy as the capacity to experience the emotions of others directly, in contrast to more descriptive or observational emotions that focus on external human behavior. While empathy and sympathy are conceptually distinct in the literature, both share important elements of pro-social behavior, including generosity, kindness, and patience.¹²

A sense of belonging is a primary motivation for the formation of social communities. Individuals within a community typically share common interests and assume specific roles. These shared interests and roles collectively form a dynamic framework that shapes the community's social culture, ethical norms, and psychological dynamics, fostering cohesion and collective identity.¹³ In addition, the sense of belonging is a fundamental human need that motivates individuals to form social bonds and affiliate with group members. The development of group affiliation assumes that each member engages within an ethical framework that is interconnected and mutually reinforcing, fostering cohesion, cooperation, and shared responsibility among community members.¹⁴

Research conducted by Ramadan examined the psychological well-being of students of *huffaz*. The findings indicated that adolescent students in *huffaz*

¹² Jeffrey, "Empathy, Sympathy and Compassion in Healthcare: Is There a Problem? Is There a Difference? Does It Matter?," *Journal of the Royal Society of Medicine* 12(109) (2016), 446-452.

¹³ Peter, Peter, and Catapan, "Belonging: Concept, Meaning, and Commitment." *US-China Education Review* 2(5) (2015), 95-101.

¹⁴ St-Amand, Girard, and Smith, "Sense of Belonging at School: Defining Attributes, Determinants, and Sustaining Strategies," *IAFOR Journal of Education* 2(5) (2017), 105-119.

boarding schools exhibit varying levels of psychological well-being. Specifically, two students met all indicators across the dimensions of psychological well-being, whereas three did not meet the criteria for self-acceptance, goal setting, and personal development.

A more recent study by Siti Mulyani investigated the effect of Qur'anic memorization on Higher-Order Thinking Skills (HOTS) with respect to student achievement motivation. The study found that:

1. Qur'anic memorization activities significantly influenced HOTS ($FA = 1140.19 \geq F_{0.05;1;34} = 4.13$).
2. Achievement motivation, whether high or low, had a significant effect on HOTS ($FB = 11.14 \geq F_{0.05;1;34} = 4.13$).
3. There was a significant interaction between memorization activities and achievement motivation on HOTS ($FAB = 1130.31 \geq F_{0.05;1;34} = 4.13$).¹⁵

The key difference between these previous studies and the present research lies in the methodology and intervention. While prior studies primarily employed qualitative approaches and descriptive statistics, the current study adopts an experimental design. It incorporates Islamic Cognitive Behavioral Therapy (I-CBT) as an intervention to enhance the psychological well-being of students engaged in Qur'anic memorization.

Several research findings indicate that *tahfiz* al-Qur'an activities have positive effects on students. These activities have been shown to enhance academic achievement, promote psychological well-being, and contribute to improved physical health, including immune system

¹⁵ Rohsenow, Damaris J., "Cognitive Behavioral Therapy for Substance Use Disorders," *Encyclopedia of Mental Health* (2015), 307-316.

function.¹⁶ Participation in the *tahfiz al-Qur'an* program enables students to develop self-acceptance and a realistic self-understanding. It also fosters the ability to build positive relationships with others, maintain independence in the face of social pressures, exercise control over their external environment, recognize their purpose and existence in life, and continuously realize and develop their personal potential.¹⁷

Cognitive-Behavioral Therapy (CBT) is a psychological treatment approach that addresses the interrelationship between an individual's thoughts, emotions, and behaviors, aiming to modify maladaptive patterns to promote mental health and well-being.¹⁸ CBT is based on the theory that an individual's cognitive (thought) patterns influence their emotions and behaviors. Accordingly, by identifying and modifying maladaptive thoughts and emotions, individuals can effect positive changes in their behaviors. The fundamental principle of CBT is that cognitive processes shape emotional responses and behavioral patterns, and therefore, interventions targeting thought processes can lead to improvements in both emotional well-being and adaptive behavior.

Cognitive-Behavioral Therapy (CBT) is guided by three core principles: (1) cognitive activity influences emotions, which in turn shape behavior; (2) cognitive and emotional processes can be monitored, controlled, and modified; and (3) desired behavioral changes can be achieved through deliberate cognitive and emotional adjustments. By applying these principles, CBT can

¹⁶ Mahfudloh, "Perubahan Immunoglobulin (IgG) dan Immunoglobulin A (IgA) Qori Penghafal a-Qur'an di Yayasan Baitul Qur'an Indonesia-Depok," Master Dissertation at UIN Syarif Hidayatullah, 2010, 16.

¹⁷ Ryff, "Happiness Is Everything, or Is It? Explorations on the Meaning of Psychological Well-Being," *Journal of Personality and Social Psychology* 57(6) (1989), 1069-1081.

¹⁸ Somers et al., "Cognitive Behavioural Therapy, Core Information Document," *British Columbia Ministry of Health* (2007), 112.

enhance psychological well-being, foster emotional and intellectual awareness, identify maladaptive thoughts and behaviors, and increase positive feelings by modifying dysfunctional behavioral patterns.¹⁹ Research conducted by Wardani and Sulistyaningsih on the application of Cognitive-Behavioral Therapy (CBT) to improve the psychological well-being of gay adolescents revealed that CBT has a significant positive effect in enhancing their psychological well-being.²⁰

Research on the effectiveness of Cognitive-Behavioral Therapy (CBT) consistently demonstrates its potential to enhance psychological well-being. Building on these findings, the aforementioned studies provide an important framework for testing an integrative and synergistic model that combines Islamic spirituality with CBT. Research on Islamic Cognitive Behavioral Therapy (I-CBT) has shown that such interventions can significantly strengthen individual adherence to cultural and religious values, enhance self-regulation, and reduce symptoms of anxiety and depression.²¹

¹⁹ Cully and Teten, *A Therapist's Guide to Brief Cognitive Behavioral Therapy* (Houston: The Department of Veterans Affairs, South Central Mental Illness Research, Education, and Clinical Center - MIRECC, 2008), 72.

²⁰ Wardani and Sulistyaningsih, "Cognitive Behavioural Therapy (CBT) Untuk Meningkatkan Kesejahteraan Psikologis Remaja Gay," *Analitika* 2(4) (2017), 49-52.

²¹ Hodge and Lonsdale, "Prosocial and Antisocial Behavior in Sport: The Role of Coaching Style, Autonomous vs. Controlled Motivation, and Moral Disengagement," *Journal of Sport and Exercise Psychology* 33(4) (2011): 527-347; Kahfi and Rosiana, "'Religiousness Islami' dan 'Self Regulation' Para Pengguna Narkoba," *MIMBAR: Jurnal Sosial dan Pembangunan* 1(29) (2013), 77-84; Fitri, "Efektivitas Cognitive Behavior Therapy Untuk Menurunkan Kecemasan Berbicara Di Depan Umum Pada Mahasiswa," *Jurnal Psikologi* 1(10) (2017), 10-17; Fitriani, "Cognitive Behavior Religious Therapy untuk Menurunkan Tingkat Episode Depresi pada Pasien Depresi dengan Gejala Psikitik," *Proyeksi: Jurnal Psikologi* 1(12) (2018), 77-87.

Islamic Cognitive Behavioral Therapy (I-CBT) is a form of cognitive-behavioral therapy that is integrated with Islamic values. In I-CBT, maladaptive beliefs, thoughts, and emotions are addressed and restructured by incorporating principles derived from Islamic teachings. This approach reformulates conventional CBT by embedding values that are culturally and religiously meaningful to the patient, allowing these principles to become an integral part of daily life and guiding personal attitudes, behaviors, and decision-making.²²

There are several differences in the philosophical foundations between Islamic Cognitive Behavioral Therapy (I-CBT) and conventional CBT, as illustrated in the following diagram:

| | Principles of Conventional CBT | Islamic Principles |
|---------------------|--|--|
| Reality | Objective reality does not exist independently; instead, individuals actively construct their own interpretations and understandings of reality. | Objective reality does exist; however, much of it cannot be fully accessed through the human senses. In Islamic thought, the Qur'an is regarded as the primary and reliable source for understanding true objective reality. |
| Science/ Empiricism | In CBT, the client and therapist adopt an impartial stance, engaging in collaborative empiricism by gathering evidence and drawing conclusions based | Science and empiricism can be viewed as an extension of theological understanding. Nonetheless, many scientists rely on principles that are supported by observable and verifiable evidence. |

²² Husain and Hodge, "Islamically Modified Cognitive Behavioral Therapy: Enhancing Outcomes by Increasing the Cultural Congruence of Cognitive Behavioral Therapy Self-Statements," *International Social Work* 3(59) (2016), 393-405.

| | | |
|--|---|--|
| | solely on that evidence. | |
| A source of calamity for an individual | An individual plays an active role in shaping or interpreting the challenges and events they encounter. | All events, whether perceived as good or bad from a human perspective, occur by the will of God. Calamities or hardships that individuals face may serve as tests or, in some cases, as divine warnings, intended to strengthen faith and foster spiritual growth. |
| Changes in emotion and behavior | Cognition profoundly influences changes in both emotion and behavior. | Desired changes in behavior and emotions do not always originate solely from cognitive processes; rather, they occur ultimately by the will of God. |
| Self-control | An individual possesses freedom, enabling them to exercise control over their own cognition. | Individual actions are not entirely free, as metaphysical forces or divine influence can act upon and, to some extent, shape human behavior. |
| Individual's rights | An individual is distinct and observable by others. Consequently, personal interests and individual rights are considered fundamental and take precedence in ethical and social considerations. | An individual is inherently connected to others, and therefore, collective rights and communal interests are often considered to take precedence over individual interests. ²³ |

²³ Beshai, Clark, and Dobson, "Conceptual and Pragmatic Considerations in the Use of Cognitive-Behavioral Therapy with Muslim Clients," *Cognitive Therapy and Research* 1(37) (2013), 197-206.

Meanwhile, McHugh et al. utilized three behavioral techniques: cognitive therapy, individual therapy, and group therapy.²⁴ These techniques can be further strengthened by integrating Islamic values, which may be implemented through strategies such as motivational interventions and contingency management.

Based on research findings, developing Islamic Cognitive Behavioral Therapy (I-CBT) models to enhance the psychological well-being of *huffaz* students is highly important, particularly in response to psychological challenges such as increased stress and anxiety among them. The growing tendency to establish *tahfiz* institutions represents a positive development for the Islamic world, as their presence has contributed to shaping mindsets and personal behaviors in constructive and spiritually aligned ways.

Tahfiz students form a small, dedicated community engaged in daily Qur'anic memorization using approaches such as *talaqqi*, *tasmi'*, and *muraja'ah*. Although the *tahfiz* program is a traditional learning model, it continues to be implemented as an integrated and adaptable system in the modern era. Teachers and students can synergistically utilize e-learning platforms such as Skype, WhatsApp, LINE, and Messenger to facilitate the memorization process efficiently and effectively.

Tahfiz students are often assumed to possess strong integrity, self-discipline, self-acceptance, empathy, sympathy, and a sense of belonging. However, having these characteristics does not necessarily guarantee positive psychological well-being. Observations at the Tahfiz Integrated Maahad Istana Bandar, Selangor, revealed early indications in daily behaviors and social interactions: some students displayed impoliteness, lack of trustworthiness,

²⁴ McHugh, Hearon, and Otto, "Cognitive Behavioral Therapy for Substance Use Disorders," *Psychiatric Clinics* 3(33) (2010), 511-525.

arrogance, selfishness, limited empathy and sympathy, and even mocked peers who had memorized less of the Qur'an.

To obtain accurate, scientifically reliable data, it is essential to research this population. The study is framed around the following research questions:

1. What factors influence students in memorizing the Qur'an, and what is the current state of psychological well-being among *huffaz* students? To be answered through qualitative research.
2. Is Islamic Cognitive Behavioral Therapy (I-CBT) effective in improving the psychological well-being of *huffaz* students? To be addressed through experimental research.

Method of Research

The primary objective of this study is to obtain accurate and comprehensive information regarding the application of Islamic Cognitive Behavioral Therapy (I-CBT) and the Psychological Well-being of Huffaz Students at Maahad Tahfiz Integrasi Istana Bandar, Selangor. To ensure the validity and depth of the findings, multiple data collection techniques were employed, including observations, in-depth interviews, questionnaires, worksheets, needs-assessment instruments, and document analysis. This multi-method approach was adopted to obtain holistic and contextualized data that accurately reflect the real conditions of the boarding school environment.

All information and data presented in this study are current and contextually relevant. Consequently, the research findings are expected to serve as reliable scientific evidence and practical recommendations, particularly in demonstrating how the *tahfiz* program contributes to enhancing students' self-acceptance, self-regulation, self-adjustment, independence, care, sympathy, empathy, and sense of belonging. This study adopts a Research and Development (R&D) methodology. According to Sugiyono, research and development is a systematic and

scientific approach to designing, developing, and testing the validity of a product or model before implementation.²⁵

In line with this framework, the present study consists of two main phases of research, namely:

1. Phase I: Exploratory Study on Factors Influencing Students, Psychological Conditions, and I-CBT Models for Enhancing the Psychological Well-being of Huffaz Students:

This phase employs a qualitative research approach to explore and identify psychosocial and humanitarian issues experienced by individual students and student groups within the *tahfiz* learning environment. The study seeks to examine factors influencing Qur'anic memorization, students' psychological conditions, and existing practices related to Islamic Cognitive Behavioral Therapy (I-CBT).

Data are collected through systematic observation, in-depth interviews, document analysis, and qualitative instruments.²⁶ The data are then recorded, coded, analyzed, and interpreted using thematic analysis. Based on this process, patterns and themes are identified, and conclusions are drawn to inform the development of an appropriate I-CBT model tailored to the needs of *tahfiz* al-Qur'an students.

²⁵ Sugiyono, *Metode Penelitian & Pengembangan Research and Development* (Bandung: Alfabeta, 2015), 89.

²⁶ Creswell and Poth, *Qualitative Inquiry and Research Design: Choosing among Five Approaches* (Thousand Oaks: Sage publications, 2016), 7.

2. Phase II: Experimental Study on the Effectiveness of I-CBT in Enhancing the Psychological Well-Being of Huffaz Students:

The second phase of this research adopts a quasi-experimental design to examine the effectiveness of the developed I-CBT model in enhancing the psychological well-being of *huffaz* al-Qur'an students. Specifically, the study employs an Untreated Control Group Design with Pretest and Posttest, involving two groups of participants: an experimental group and a control group. Both groups are assessed prior to the intervention (pretest) and after the intervention (posttest). The experimental group receives the I-CBT intervention, whereas the control group receives no treatment during the study period. Comparing pretest and posttest results between the two groups enables evaluation of the impact of I-CBT on students' psychological well-being.²⁷

Results

Factors Influencing the Psychological Well-Being of Huffaz Students at Maahad Integrasi Tahfiz Istana Bandar, Selangor

Based on the needs assessment completed by teachers, several key factors were identified as influencing the psychological well-being of students at Maahad Integrasi Tahfiz Istana Bandar, Selangor.

First, the culture of the Islamic boarding school is strongly collectivist and interdependent, emphasizing close

²⁷ Shadish, Cook, and Campbell, *Experimental and Quasi-Experimental Designs for Generalized Causal Inference* (Boston: Houghton Mifflin, 2002), 24.

interpersonal relationships among students and between students and teachers. These relationships resemble familial bonds, fostering emotional security, mutual support, and a strong sense of belonging among students. The boarding school also implements a collaborative learning model that integrates the formal curriculum with the *halaqah* (small-group learning) system. Maahad Integrasi Tahfiz Istana Bandar, Selangor, later adopted this learning model.²⁸

Second, the boarding school adopts the *Kitab Kuning* (Yellow Book) learning model as a core component of its curriculum. This traditional pedagogical approach serves as a practical and effective foundation for strengthening the *Tahfiz* program, as it familiarizes students with Arabic vocabulary, structure, and pronunciation. Such linguistic exposure facilitates Qur'anic memorization and enhances students' confidence and cognitive engagement with the text.²⁹

Third, the institution implements a collaborative learning model that integrates the formal national curriculum with the *halaqah* system, in which students learn in small, guided groups. This integrative pedagogical approach promotes active participation, peer support, and individualized guidance. The effectiveness of this model has led to its adoption and adaptation by Maahad Integrasi Tahfiz Istana Bandar, Selangor, as part of its holistic educational framework.³⁰

²⁸ Interview with Teacher B, September 18, Maahad Integrasi Tahfiz Istana Bandar, Selangor, 2020.

²⁹ Yoga Achmad, "Kesejahteraan Psikologis Pada Remaja Santri Penghafal al-Quran," *Psikologika: Jurnal Pemikiran Dan Penelitian Psikologi*, 17(1) (2012), 19-32.

³⁰ Wiyarti and Setyawan, "Hubungan antara Dukungan Sosial Teman Sebaya dengan Prokrastinasi Menghafal al-Quran pada Santri di Pondok Pesantren Modern Islam Assalaam Surakarta," *Empati Jurnal* 4(6) (2018), 33-36.

Fourth, the personality characteristics of boarding school students reflect a strong capacity for self-acceptance and the ability to establish harmonious relationships with the school environment. Most students demonstrate low levels of neuroticism, indicating a high capacity to regulate stress and psychological pressure. One of the defining positive traits associated with low neuroticism is emotional stability. Students with emotional stability tend to remain calm, composed, and confident when facing challenges. They are more likely to accept themselves, manage difficulties effectively, and maintain commitment to their personal and academic goals despite adversity. This observation is consistent with the findings of Schmutte and Carol Ryff, who argue that individuals classified as low in neuroticism typically achieve higher scores in key dimensions of psychological well-being, particularly self-acceptance, environmental mastery, and purpose in life.³¹

Thus, cultural factors, religiosity, social support, and personality traits significantly influence the psychological well-being of *santri* (students at Islamic boarding schools). As discussed earlier, variations in individual psychological well-being are shaped by differences in cultural context and personality structure.³² Nashori and Muslim explain that religious individuals tend to strive for consistent obedience to religious teachings, actively seek religious knowledge, perform religious rituals, uphold doctrinal beliefs, and

³¹ Ryan and Deci, "On Happiness and Human Potentials: A Review of Research on Hedonic and Eudaimonic Well-Being," *Annual Review of Psychology* 52(1) (2001), 141-66.

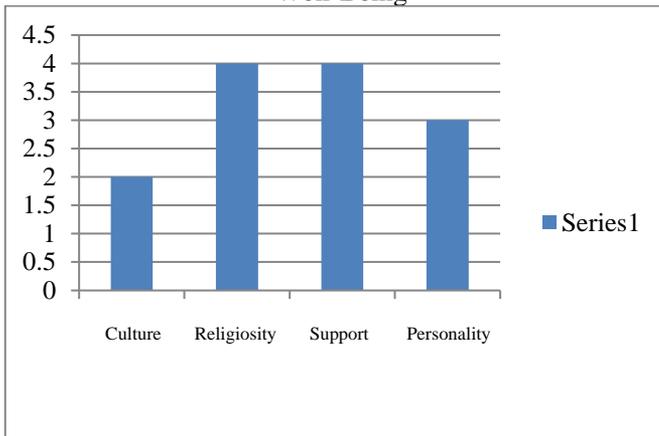
³² Adisti Maurizka, Anastasia Sri Maryatmi, "Hubungan antara Religiusitas dan Dukungan Sosial Tema Sebaya terhadap Psychological Well-Being pada Remaja Pengguna Hijab di Organisasi Remaja Masjid Al-Amin Jakarta Selatan," *Jurnal IKRA-ITH Humaniora* 3(3) (2019), 207-2018.

internalize religious experiences.³³ These religious orientations enable individuals to interpret life events more positively, perceive their lives as meaningful, and develop greater resilience against stress.

Furthermore, empirical evidence supports the crucial role of social support in psychological well-being. Research conducted by Larocco et al. demonstrates a significant correlation between social support and stress levels.³⁴ Individuals who receive higher levels of social support are less likely to experience stress, which in turn contributes to enhanced psychological well-being.

The following diagram illustrates the key factors influencing students' psychological well-being at Maahad Integritas Tahfiz Istana Bandar, Selangor.

Diagram 1: Factors Influencing Students' Psychological Well-Being



³³ Nashori, F. dan Muslim, "Religiusitas dan Kebahagiaan Otentik (Authentic Happiness) Mahasiswa," *Jurnal Psikologi Proyeksi* 2(2) (2017), 133-150.

³⁴ Sarafino, E.P, *Health Psychology: Biopsychological Interaction* (New York: John Willey & Son, Inc, 1998), 118.

The diagram above indicates that the factors influencing students' psychological well-being are primarily dominated by levels of religiosity and social support, followed by the influence of personality traits and cultural context.

Psychological Well-Being of Huffaz Students

The psychological well-being of the students was measured using a standardized scale encompassing six core dimensions: self-acceptance, positive relationships with others, autonomy, environmental mastery, purpose in life, and personal growth. The results of the psychological well-being assessment were categorized descriptively and are presented in the table below:

Table 1: Categories of Students' Psychological Well-Being

| Category | Frecuency | Percentage (%) |
|-----------|-----------|----------------|
| Very high | 15 | 21.13 |
| High | 10 | 14.08 |
| Fair | 20 | 28.17 |
| Low | 14 | 19.72 |
| Very low | 12 | 16.90 |
| Total | 71 | 100 |

Table 1 indicates that 15 students (21.13%) fall into the very high category of psychological well-being, 10 students (14.08%) are in the high category, 20 students (28.17%) are in the moderate category, 14 students (19.72%) are in the low category, and 12 students (16.90%) are classified in the very low category.

Students' self-acceptance is reflected in their engagement with Qur'anic memorization activities. During *tahfiz* sessions, many students report experiencing a sense of calmness and inner peace.³⁵ When boredom arises during

³⁵ Interview with Student A, Maahad Integrasi Tahfiz Istana Bandar, Selangor, September 18, 2020.

tasmi' activities, some students manage their emotional state by engaging in light humor and friendly interaction with peers while continuing to listen to others perform *muraja'ah*.³⁶ This behavior indicates adaptive emotional regulation and a positive level of self-acceptance within the learning environment.

The students demonstrate positive interpersonal relationships with their peers. They consistently engage in helping behaviors, exchange greetings, and maintain friendly interactions with one another.³⁷ When a student encounters a difficulty, peers respond with empathy, sympathy, and genuine concern.³⁸ The students also exhibit a high level of hospitality, greeting peers across different academic levels, including classmates, junior students, and senior students.³⁹ In daily interactions, students consistently display friendliness and openness, reflecting a supportive and harmonious social environment.⁴⁰

The students' independence is evident when they are assigned tasks or assignments. They complete these tasks autonomously and submit them within the designated timeframe. When encountering difficulties, students proactively consult teachers for guidance and solutions. This combination of self-directed effort and constructive consultation ensures that the submitted work is of optimal quality.⁴¹

³⁶ Interview with Student B, Maahad Integrasi Tahfiz Istana Bandar, Selangor, September 19, 2020.

³⁷ Interview with Student C, Maahad Integrasi Tahfiz Istana Bandar, Selangor, September 19, 2020.

³⁸ Interview with Teacher C, Maahad Integrasi Tahfiz Istana Bandar, Selangor, September 19, 2020.

³⁹ Interview with Student D, Maahad Integrasi Tahfiz Istana Bandar, Selangor, September 19, 2020.

⁴⁰ Interview with Student E, Maahad Integrasi Tahfiz Istana Bandar, Selangor, September 19, 2020.

⁴¹ Interview with Teacher A, Maahad Integrasi Tahfiz Istana Bandar, Selangor, September 18, 2020.

Students at the boarding school demonstrate strategic approaches to Qur'an memorization by identifying verses that are easier to memorize, such as those with simpler words and clearer pronunciation.⁴² They also select peers who can assist them in overcoming challenges encountered during *muraja'ah* (repetition).⁴³ Additionally, students engage in cooperative practices, taking turns during *tasmi'* (listening) and *muraja'ah*, thereby facilitating mutual support and enhancing the efficiency of the memorization process.⁴⁴

The students share a common understanding that memorizing the Qur'an contributes to a happy, calm, and peaceful life.⁴⁵ They demonstrate strong commitment to self-actualization through recitation, memorization, and the application of Qur'anic teachings in daily life.⁴⁶ Moreover, they believe that the practices of *tahfiz* (memorization), *tasmi'* (listening), and *muraja'ah* (repetition) foster positive behaviors, including empathy, sympathy, environmental care, and a sense of belonging within the school community.⁴⁷

Students' personal growth is evident in their active participation in both school-based and external activities, such as *musabaqah tahfiz* (Qur'an memorization competitions) abroad, table tennis tournaments, and

⁴² Interview with Teacher C, Maahad Integrasi Tahfiz Istana Bandar, Selangor, September 19, 2020.

⁴³ Interview with Teacher A, Maahad Integrasi Tahfiz Istana Bandar, Selangor, September 18, 2020.

⁴⁴ Interview with Teacher C, Maahad Integrasi Tahfiz Istana Bandar, Selangor, September 19, 2020.

⁴⁵ Interview with Teacher A, Maahad Integrasi Tahfiz Istana Bandar, Selangor, September 18, 2020.

⁴⁶ Interview with Teacher A, Maahad Integrasi Tahfiz Istana Bandar, Selangor, September 19, 2020.

⁴⁷ Interview with Teacher B, Maahad Integrasi Tahfiz Istana Bandar, Selangor, September 18, 2020."

taekwondo events.⁴⁸ Students who achieve notable success in these activities not only gain personal recognition but also serve as motivation and inspiration for their peers, encouraging a culture of achievement and continuous self-improvement within the school community.⁴⁹

I-CBT Model to Enhance Psychological Well-Being of Huffaz Students at Maahad Integrasi Tahfiz Istana Bandar, Selangor

The Islamic Cognitive Behavioral Therapy (I-CBT) model is designed to reinforce and develop conceptual understanding, fostering a comprehensive approach among both teachers and students. The model emphasizes a collaborative, unified relationship between teachers and students to strengthen students' discipline in Qur'anic memorization, cultivate conscious motivation to participate in the *tahfiz* program, and safeguard memorization through *talaqqi*, *tasmi'*, and *muraja'ah* learning strategies.⁵⁰

Throughout their learning journey, students are encouraged to recognize their strengths and weaknesses, maintain positive relationships with peers and teachers, practice self-care, adapt effectively to their environment, set and pursue memorization targets, and continually develop themselves.⁵¹ However, a small number of students struggle to meet the memorization targets established within the program, highlighting the need for

⁴⁸ Interview with Teacher A, Maahad Integrasi Tahfiz Istana Bandar, Selangor, September 18, 2020.

⁴⁹ Interview with Teacher B, Maahad Integrasi Tahfiz Istana Bandar, Selangor, September 18, 2020."

⁵⁰ Interview with Teacher B, Maahad Integrasi Tahfiz Istana Bandar, Selangor, September 18, 2020.

⁵¹ Interview with Teacher C, Maahad Integrasi Tahfiz Istana Bandar, Selangor, September 19, 2020.

individualized support and tailored interventions within the I-CBT framework.⁵²

Conclusion

Culture, religiosity, social support from friends and family, and students' personality traits are key factors influencing success in *tahfiz* al-Qur'an. The psychological well-being of *huffaz* students at Maahad Integrasi Tahfiz Istana Bandar, Selangor, varies across different dimensions, and the I-CBT model has been shown to enhance these dimensions effectively:

1. Self-acceptance is strengthened as students learn to recognize their strengths and weaknesses during memorization activities, while receiving guidance and support from teachers and peers.
2. Positive relationships with others are reinforced through collaborative *talaqqi*, *tasmi'*, and *muraja'ah* sessions, promoting empathy, sympathy, and mutual assistance.
3. Autonomy is enhanced as students take responsibility for completing assignments and memorization targets independently, while seeking help only when necessary.
4. Environmental mastery improves as students adapt to the boarding school's structured learning environment and utilize strategies to maintain memorization efficiently.
5. Purpose in life is cultivated through conscious motivation to achieve excellence in Qur'an memorization and internalize Islamic values in daily life.
6. Personal growth is fostered through active participation in competitions, extracurricular

⁵² Open Dialogue with Students in Class on September 18, 2020, Maahad Integrasi Tahfiz Istana Bandar, Selangor.

activities, and continuous self-improvement, inspiring both themselves and their peers.

Overall, the I-CBT model integrates Islamic values with cognitive-behavioral strategies, guiding students to develop balanced emotional, social, and spiritual well-being while maintaining commitment to Qur'an memorization.

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