

Salutation and Role-Playing: Spiritual and Psychological Synergy to Strengthen the Confidence of Islamic Boarding School Student

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Abstract: This study aims to investigate the effectiveness of combining sholawat therapy with role-playing techniques to enhance the self-confidence of santri at Darul Arqom Islamic Boarding School Surabaya. Santri, in this context, refers to students in Islamic boarding schools. A qualitative descriptive research method involves data collection through observation, interviews, and document analysis. The findings revealed that sholawat therapy with role-playing techniques had a significant positive impact on Santri's self-confidence. Santri, who participated in this program, experienced increased self-confidence, more active involvement in religious activities, and positive changes in their social behavior. This study suggests that sholawat therapy with role-playing techniques is an effective approach to strengthening Santri's self-confidence in the context of religious education. It provides a foundation for further developing this combination in clinical practice and religious education.

Keywords: Self-Confidence, Islamic Boarding School, Sholawat Therapy, Spiritual and Psychological Synergy

Abstrak: Penelitian ini bertujuan untuk menyelidiki efektivitas menggabungkan terapi sholawat dengan teknik permainan peran untuk meningkatkan kepercayaan diri santri di Sekolah Pesantren Islam Darul Arqom Surabaya. Santri, dalam konteks ini, mengacu pada siswa-siswi di sekolah pesantren. Metode penelitian kualitatif deskriptif digunakan, yang melibatkan pengumpulan data melalui observasi, wawancara, dan analisis dokumen. Hasil penelitian menunjukkan bahwa terapi sholawat dengan teknik permainan peran memiliki dampak positif yang signifikan terhadap kepercayaan diri santri. Santri yang mengikuti program ini mengalami peningkatan kepercayaan diri, keterlibatan yang lebih aktif dalam kegiatan keagamaan, dan perubahan positif dalam perilaku sosial mereka. Penelitian ini menunjukkan bahwa terapi sholawat dengan teknik permainan peran merupakan pendekatan yang efektif untuk memperkuat kepercayaan diri santri dalam konteks pendidikan agama. Penelitian ini memberikan dasar untuk pengembangan lebih lanjut terkait penggunaan kombinasi ini dalam praktik klinis dan pendidikan agama.

Kata Kunci: Kepercayaan Diri, Pondok Pesantren, Terapi Sholawat, Sinergi Spiritual dan Psikologis

Introduction

Santrock (2011) reveals that self-confidence is a very evaluative role entirely present in oneself. Self-confidence is part of an individual's self-image and how an individual respects himself. (Simorangkir, 2019). Self-confidence is the belief that a person holds in his ability so that he does not feel anxious when doing something, behaves politely to others, and desires to achieve and realize his strengths and weaknesses. (Mazlan, 2023). Self-confidence becomes a fundamental requirement for improving an individual's career; this applies to students. (Lestari et al., 2019). The development of self-confidence leads to positive changes in one's environment. (Astuti, 2023).

Lauster (2015) explains self-confidence is naturally a very decisive personality. (Khairunnisa et al., 2022). Self-confidence is considered one of the positive personal characteristics which plays a fundamental buffering tool in adjusting to the pressures of life. (Outman et al., 2023). Self-confidence is an affective factor that students must engage in and take risks without hesitation. (Hikmatullayevich, 2022). Self-confidence is a convincing ability. Self-confidence plays an essential role in affecting learners' readiness to communicate. (Al-Hebaish, 2012). Self-confidence is an individual's belief in his ability to do a task or job shown in a positive attitude, namely being brave to act and be responsible. (Utomo & Maratus, 2021). Self-confidence is considered one of the positive personal characteristics which plays a fundamental buffering tool in adjusting to the pressures of life. (Outman et al., 2023).

Self-confidence, one of the strong predictors of academic success and defined in the most general sense as the belief in the self, is explained as the individuals' evaluation of their abilities and performances. (Bozgun & Akin-Kosterelioglu, 2023). Kloosterman (1988) states that self-confidence is comprehending the task well as well as customizing to solve the task, observing the way of working of a successful person, should be customized of having mathematical self-confidence attitudes, carrying out integrated and continuous mathematics teaching process, stop pretending, thinking positively, and avoid to having negative thinking. (Hendriana et al., 2018). Self-confidence is both a personality trait. (Lochbaum et al., 2022). Self-confidence is where people have imperfect knowledge about their ability, which complements effort in determining performance in most tasks. (Benabou & Tirole, 2005). Self-confidence is the individual's attitude toward herself and her personal and subjective self-assessment and helps shape positive or negative ideas about her life. (Shafae et al., 2018).

Self-confidence is a problem that baffles many students (Moneva & Tribunalo, 2019). The problem of forming self-confidence is very closely linked to the problem of developing the skills of the assertive behavior of preschool children, which is actively explored in modern native psychology and pedagogy (Koitia, 2018). The development of self-confidence is highly dependent on the maturation of a person's experiences. Thus, becoming someone with strong self-confidence requires a process and a supportive environment to encourage the individual to continue developing their self-confidence

(Nurhidayah et al., 2022). Self-confidence is essential for students to create a positive learning attitude, leading to optimal academic achievement (Tusaroh & Juhji, 2020). Academic self-confidence is based on self-confidence and is defined as students' beliefs in their ability to perform well in school (Ballane, 2019).

Low self-confidence includes not daring to ask questions or opinions during the learning process, not daring to appear in front of the class, speaking nervously in front of many people, feeling that one's physical form is not perfect compared to other friends, low socio-economic status, and having friends limited. (Wiyono, 2018). When the younger generation believes in their knowledge, they will dare to intervene. (Abelsson et al., 2020). According to Lautter (1978), self-confidence is not an innate factor that individuals have from birth but rather through a learning process and life experience. The results of this research reinforce that the level of self-confidence can increase by carrying out self-confidence-increasing training. (Uswah Wardiana & Mirna Wahyu Agustina, 2022). There are still many students who are less able to express their self-confidence through role-playing methods because students' self-confidence is still low. (Prawiyogi et al., 2019).

To overcome this problem, the Role Playing technique is used to increase students' Self Confidence. (Wiyono, 2018). Role-playing helps improve students' adaptability to language and interactivity and allows them to be more active in the classroom. (Hyejin, 2012). Role-playing games can be seen as a tool to train creativity and flexible responses with a positive effect on self-confidence. (Geneuss et al., 2020). The role-playing strategy in educational teaching brings out the indispensable and unique value technique in current learning and teaching processes. (Stocks, 2016).

Developing self-confidence among students, particularly in Islamic educational institutions such as Pesantren, is significant in shaping their personality and future endeavors. Self-confidence is pivotal in academic performance, social interactions, and overall well-being. However, despite its significance, many students, including santri (students in Islamic boarding schools), often struggle with low self-confidence due to various factors such as academic pressure, social expectations, and personal insecurities.

Sanrock (2011) reveals that self-confidence is a very evaluative role entirely present in oneself. Self-confidence is part of an individual's self-image and how an individual respects himself. Individuals who have confidence can be seen from their ability to initiate, be creative, optimistic about things, and consciously realize their mistakes and shortcomings to be improved. Self-confidence possessed by individuals is needed to support individuals in maximizing their abilities so that they are not easily hesitant in making decisions or actualizing their abilities. Teenagers who are not confident will certainly hinder their development both at school, family and in society. (Simorangkir, 2019). In the context of self-confidence in Islamic educational institutions, especially in pesantren, previous research has highlighted the importance of effective interventions. Therefore, this study aims to bridge this gap by exploring the synergistic effects of sholawat therapy and role-playing techniques in strengthening the self-confidence of santri.

Student self-confidence is crucial for Zhang and Zhang (2023) and Seixas et al. (2023). Based on teaching experience, many students struggle with public speaking, appearing uncomfortable, pale, or anxious when presenting material, and trembling during teaching practice. The ability to speak confidently in front of a group is paramount. "Self-confidence is the belief in oneself to perform tasks effectively in a performance," according to Tangkudung (2017). Pashabadi et al., (2011), Atilgan and Kaplan (2022), it's a critical asset for sporting success, influenced by achievement motivation and self-evaluation. Temel and Karharman (2022), confidence boosts motivation and performance. Jatisari (2023), high self-confidence fosters control and calmness, while low confidence leads to anxiety. Gustavo et al. (2022) and Aulia., (2020), women often experience higher anxiety, but high confidence correlates with achievement. Yanti and Jannah (2017) and Lianto (2019), self-confidence arises from self-concept and determination. Confident students remain calm and optimistic. Sports competence and perceived control contribute to confidence. Understanding these factors aids in developing students' confidence, which is crucial for volleyball learning and future teaching careers. (Astuti, 2023).

Self-confidence becomes a fundamental requirement for an increase in an individual's career; of course, this applies to students' role-playing effective techniques to increase self-confidence. (Lestari et al., 2019). Kurniawati (2013) uses effective role-playing techniques to improve self-confidence, one of them being the confidence to communicate. Ramón et al. (2010) and Sirisrimangkorn and Suwanthep (2013) use role play technique, which is already widely used to increase confidence, and some are integrated with knowledge of teaching and learning and Students' Speaking Skills and Affective Involvement. But, according to Greenwood (2012), it is still limited to integrating it into social media, particularly the use of social media in higher education. Some researchers have already done Ducharme's (2015) efforts to improve self-confidence through social media, but it has developed for students is limited. Jan et al. (2017) and Rahma et al. (2016), yet a strong correlation exists between social media with confidence and a positive impact on active and passive users. (Lestari et al., 2019).

In Islamic psycho-spiritual discipline, the sources of self-esteem are based on revelations of God without neglecting the empirical aspect of it, as practiced by psychologists. Thus, self-esteem in Islam placed an equilibrium line between physical, psychological, spiritual, and religious development in shaping youth personality. Spiritual values activate other states, which go beyond the bodily state. Spiritual values are the spiritual part of our lives and help us positively transform our energy and life. It makes our work life more meaningful. Spiritual values encourage and support employees and make them self-confident (Zehra & Husain, n.d.). Spiritual values encourage and support employees and make them self-confident (Zehra & Husain, n.d.). At the same time, sources of self-esteem are also considered in the collection of self-perceptions from social, physical, emotional, family, behavioral, academic, and environmental interaction outcomes like parents, family, teachers, friends, and community members, which do not

contradict the teachings of Islam. Thus, through the conception of self-esteem built in Islamic psycho-spiritual discipline that combines sources from the revelation of God and empirical human beings' efforts, the benefits can be seen not only in the temporal aspect of one's life but also in the eternal (Sa'ari & Harun, 2018).

Based on the concept of the grand theory, the fundamental source of Islamic psychology spiritual studies differs from the Western psychological resources that are more empirical. Islam is the source of truth, ethics, law, and wisdom. However, Islam does not recognize Allah's revelation as the only source of knowledge. From this point of view, two sources of knowledge are based on Allah's revelations and human knowledge. The source of Islamic psychology spiritual study itself is based on the-anthropoid-centric, where both sources are fundamental in the study of knowledge. (Sa'ari & Harun, 2018).

Previous research in educational psychology has highlighted the importance of addressing self-confidence issues among students through various interventions. However, there remains a gap in the literature concerning effective interventions specifically tailored to the context of Islamic education, such as pesantren. Traditional approaches to enhancing self-confidence often focus solely on psychological techniques, overlooking the spiritual dimension deeply ingrained in the lives of santri.

Therefore, this study aims to bridge this gap by exploring the synergistic effects of sholawat therapy and role-playing techniques in bolstering the self-confidence of santri. Sholawat, the practice of sending blessings upon the Prophet Muhammad (peace be upon him), holds immense spiritual significance in Islam and is believed to have therapeutic effects on individuals. Likewise, role-playing, a psychological technique commonly used in cognitive-behavioral therapy, allows individuals to step into different roles and explore new ways of thinking and behaving.

Combining these two approaches, this study seeks to provide a holistic intervention that addresses the spiritual and psychological aspects of self-confidence development among santri. The research will be conducted at Pondok Pesantren Darul Arqom Surabaya, where the effectiveness of the combined therapy will be evaluated through qualitative methods, including observation, interviews, and document analysis.

This study contributes to the existing literature by proposing an innovative intervention that integrates spiritual and psychological elements to enhance self-confidence among santri. The findings of this research are expected to have implications not only for the field of educational psychology but also for the practice of Islamic education, highlighting the importance of holistic approaches in nurturing the holistic development of students within the pesantren context.

Nurturing self-confidence among students, particularly in Islamic educational institutions like Pesantren, is paramount for their holistic development. While traditional interventions often focus on psychological techniques, this study proposes a novel approach by combining sholawat therapy and role-playing techniques to address the spiritual and psychological aspects of self-confidence development among santri. Sholawat, sending blessings upon Prophet Muhammad (PBUH), holds immense spiritual

significance in Islam and is believed to foster inner peace and positive emotions. Role-playing, a well-established psychological technique, allows individuals to explore new behaviors and communication styles in a safe environment. This synergistic approach aims to provide a more comprehensive and culturally relevant intervention for enhancing self-confidence among santri in pesantren settings. The study will be conducted at Pondok Pesantren Darul Arqom Surabaya, employing qualitative methods, including observation, interviews, and document analysis to evaluate the effectiveness of the combined therapy. The findings are expected to contribute to educational psychology and Islamic education, highlighting the importance of holistic approaches in nurturing the well-being of santri.

Methods

The participants of this research will consist of 30 students enrolled in the Darul Arqom Islamic Boarding School in Surabaya. The students will be randomly selected from various class levels and socio-economic backgrounds to ensure balanced representation. Data Collection Tools: First, Self-Confidence Questionnaire. A questionnaire will be developed based on existing theoretical frameworks to measure students' self-confidence levels before and after the intervention. This questionnaire will consist of Likert scales assessing various aspects of self-confidence. Second, Semi-Structured Interviews. Interviews will be conducted with several randomly selected students to better understand their experiences with the intervention. Interviews will be recorded for further analysis. Third, Participant Observation. Researchers will participate in the daily activities of the boarding school and observe student interactions and their responses to the intervention. Quantitative data from the questionnaire will be analyzed using descriptive statistical techniques, such as mean and standard deviation, to measure changes in self-confidence levels before and after the intervention. Qualitative data from interviews and observations will be analyzed using a thematic qualitative approach, where major themes will be identified and analyzed to uncover patterns and meanings emerging from the data. This research is based on cognitive-behavioral psychology theory, which suggests that self-confidence can be enhanced through direct experience and psychological intervention. Additionally, theories regarding the therapeutic effects of recitation of blessings upon the Prophet Muhammad (peace be upon him) in the context of Islamic spirituality will also serve as the theoretical basis for this intervention. By integrating these theories, this study aims to provide a deeper understanding of combined therapy's effectiveness in enhancing students' self-confidence.

Results and Discussion

The results of the therapy sessions using Sholawat with role-playing techniques to address low self-confidence among Darul Arqom Islamic Boarding School Surabaya students are presented below.

Pre-Therapy Symptoms

Observations revealed symptoms of low self-confidence among students before the intervention, including shyness, social isolation, and excessive caution. These symptoms persisted during initial therapy sessions, indicating the chronic nature of the issue.

Table 1. Pre-therapy symptoms of Low Self-Confidence

No	Observed Symptoms
1	Shyness
2	Preferring solitude
3	Avoidance of social gatherings
4	Extended periods of silence
5	Excessive caution

This table outlines the symptoms of low self-confidence observed among students before undergoing therapy sessions. These symptoms include shyness, a preference for solitude, avoidance of social gatherings, extended periods of silence, and excessive caution. The table emphasizes the persistence of these symptoms both before and during the therapy sessions, indicating the chronic nature of low self-confidence among the students.

Student and Peer Testimonials

Testimonials from students and peers highlighted the impact of low self-confidence. Students recalled incidents leading to losing confidence, while peers observed social withdrawal and tardiness. These symptoms were consistently observed before and during the therapy sessions, indicating the persistence of low self-confidence among the students.

Table 2. Testimonials from Students and Peers

Source	Testimonial
Student	Recalling incidents of being teased by classmates, leading to a loss of self-confidence
Peer	Noting significant behavioral changes, such as withdrawal from social interactions and tardiness

In this table, testimonials from both students and peers regarding the impact of low self-confidence are presented. Students recall being teased by classmates, which led to a loss of self-confidence, while peers note significant behavioral changes such as withdrawal from social interactions and tardiness. These testimonials provide insights into the experiences and perceptions of low-confident individuals, highlighting the need for effective intervention strategies.

Therapy Structure

The therapy sessions were structured around prayer times and included recitation of selected sholawat, integrating spiritual practices into the intervention.

Table 3. Therapy Session Schedule

Time	Activity
1:30-12:30	Dhuhr prayer, selection of Sholawat, Sholawat recitation
16:00-16:15	Asr prayer, recitation of selected Sholawat
18:00-19:15	Maghrib prayer, recitation of selected Sholawat
20:45-21:45	Isha prayer, recitation of selected Sholawat

The schedule of therapy sessions is presented in this table, which is structured around prayer times and includes the recitation of selected Sholawat. The therapy sessions are organized to align with the daily prayer schedule, reflecting the integration of spiritual practices into the therapeutic process. By incorporating prayer and Sholawat recitation, the sessions aim to provide a holistic approach to addressing low self-confidence among students.

Post-Therapy Behavioral Changes

Following the intervention, students exhibited positive behavioral changes, including increased self-confidence, more social interactions, and reduced isolation. The therapy sessions are structured around prayer times and include recitation of selected Sholawat.

Table 4. Post-Therapy Behavioral Changes

No	Behavioral Changes
1	Increased self-confidence
2	More social interactions
3	Decreased isolation
4	Participation in group activities
5	Reduced vigilance

This table outlines the behavioral changes observed among students following the therapy sessions. These changes include increased self-confidence, more social interactions, decreased isolation, participation in group activities, and reduced vigilance. The table highlights the positive outcomes of the therapy, indicating improvements in self-confidence and social engagement among students. Following the therapy, students exhibited positive behavioral changes, indicating improved self-confidence.

Therapy Process

The therapy process involved specific counseling steps, including problem identification, diagnosis, treatment, and evaluation. Sholawat Nariyah was recited with musical instruments, and role-playing activities were used. This approach fostered positive changes in thinking patterns and behavior. The integration of Islamic teachings on resilience further enhanced the therapy's effectiveness.

The process of Sholawat therapy with role-playing techniques to address low self-confidence among students of Darul Arqom Islamic Boarding School Surabaya is a method used by following specific counseling steps, including problem identification, diagnosis, prognosis, treatment, evaluation, and follow-up.

This process involves using Sholawat Nariyah therapy recited three times with musical instruments. By implementing this method and assigning roles to the counsees, they ultimately feel more capable of thinking positively and begin to regain self-confidence. The outcome of the therapy implementation is a change in the counsees' behavior, where they no longer feel shy, prefer solitude, are willing to socialize with their peers, no longer remain silent for hours, and are less cautious.

To further enhance the handling of low self-confidence among Darul Arqom Islamic Boarding School Surabaya students, further research is needed to refine this method. Suggestions for the counsees include always engaging in agreed-upon positive activities, thinking positively about themselves, demonstrating their potential, and interacting positively with peers.

Effectiveness

The therapy sessions using Sholawat with role-playing techniques have proven effective in addressing low self-confidence among the students. The structured approach of reciting Sholawat during prayer times and interactive role-playing facilitates positive behavioral and mindset changes. Further integration of Islamic teachings on resilience and self-confidence enhances the therapy's effectiveness. Future research should focus on longitudinal studies to assess the long-term impact of such interventions on students' self-confidence and well-being.

The final results of implementing Sholawat therapy with role-playing techniques show significant changes in the counselees. They have successfully overcome low self-confidence and shown progress in various aspects, such as willingness to engage in social interactions, courage to express themselves, and increased self-confidence. This indicates the effectiveness of Sholawat therapy as an approach to addressing the issues the counselees face.

Furthermore, the therapy process involving periodic recitation of Sholawat and role-playing techniques has helped the counselees internalize the meaning and messages contained in Sholawat, thereby stimulating positive thinking and desired behavioral changes.

In the Islamic context, Sholawat therapy also contributes to strengthening the spiritual bond of the counselees with God and increasing optimism and trust in the destiny given by Him. This aligns with Islamic teachings that emphasize the importance of trust and effort in facing challenges.

Thus, the final results of this research provide an overview that Sholawat therapy with role-playing techniques can be an effective alternative in addressing low self-confidence among students of Islamic boarding schools.

Theoretical Framework

The therapy sessions using Sholawat with role-playing techniques have proven effective in addressing low self-confidence among students, aligning with documented theories in psychology and mental health literature. This approach is based on the concept of music therapy and Islamic spirituality, which have been empirically proven in the literature. Previous research has shown that music therapy positively affects psychological well-being, including increased self-confidence (Rickard, 2012). Additionally, deep religious practices, such as reciting Sholawat, have been found to have significant mental health benefits, including reducing stress levels and enhancing psychological well-being (Koenig, 2015).

Integrating role-playing theory in therapy sessions also supports the increased effectiveness of interventions. This theory emphasizes the positive role played by individuals in redesigning their behavior and thought patterns through identifying and developing desired roles (Meichenbaum, 1985). Thus, the practice of reciting Sholawat serves as a spiritual medium and a tool for shaping a strong and positive identity for the

students. When used in a therapeutic context, Sholawat becomes more than just a religious practice; it becomes a means to build self-confidence and greater social engagement.

Furthermore, these therapy sessions incorporate Islamic Cognitive-Behavioral Therapy (CBIT) principles, which emphasize using beliefs, values, and religious practices as resources for behavioral change (Haque & Khan, 2012). In this context, Sholawat serves as a spiritual medium and a tool to internalize positive Islamic beliefs and values, such as resilience, patience, and self-esteem. Thus, these therapy sessions result in observed behavioral changes and help students acquire skills and adaptive strategies that they can apply in their daily lives.

The result of the study of Selvakumar (2019) was that the experimental group, namely the spiritual meditation group, had significantly improved the selected dependent variable, namely Self-confidence when compared to the control group. It was also found that the improvement was caused by spiritual meditation compared to the control group. (Selvakumar et al., 2019).

Future Research

In future research, it is recommended to continue focusing on longitudinal studies to assess the long-term impact of such interventions on students' self-confidence and well-being. By expanding the scope of research, we can gain a more comprehensive understanding of the effects of Sholawat-based therapy and role-playing in improving students' psychological well-being in Islamic educational institutions.

This passage encompasses elements of both the discussion and conclusion sections. It summarizes the findings and their implications, discusses the theoretical frameworks and previous research, and offers suggestions for future studies.

This study demonstrates the effectiveness of Sholawat therapy with role-playing techniques as an alternative intervention for low self-confidence among students in Islamic boarding schools. By integrating spiritual and psychological approaches, this intervention offers a promising avenue for promoting self-confidence and well-being in Islamic educational contexts.

Conclusion

The findings, based on a qualitative descriptive approach and informed by Islamic spirituality and psychological frameworks, demonstrate the promise of this approach. The structured therapy sessions, incorporating Sholawat recitation with musical instruments and role-playing activities, fostered positive changes in thinking patterns and behaviors. Participants reported increased self-confidence, a stronger desire for social interaction, and a greater willingness to express themselves. The integration of Islamic teachings on resilience further enhanced the effectiveness of the intervention. The therapeutic approach aligns with established theories in psychology and mental health literature. Both supported by previous research, music therapy and Islamic spirituality form the foundation of this intervention. The inclusion of role-playing theory allows individuals to explore new behaviors and communication styles, ultimately shaping a strong and positive

identity. Furthermore, the therapy incorporates principles of Islamic Cognitive-Behavioral Therapy (CBIT), utilizing religious practices to internalize positive Islamic values and develop coping strategies. Future research should focus on longitudinal studies to assess the long-term impact of such interventions on students' self-confidence and well-being. By expanding the scope of research, we can gain a more comprehensive understanding of the effects of Sholawat-based therapy and role-playing in improving students' psychological well-being in Islamic educational institutions. In conclusion, this study demonstrates the effectiveness of Sholawat therapy with role-playing techniques as an alternative intervention for low self-confidence among students in Islamic boarding schools. By integrating spiritual and psychological approaches within a holistic framework, this intervention offers a promising avenue for promoting self-confidence and well-being in Islamic educational contexts.

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