

Integration of Islamic Psychotherapy and Self-Disclosure Methods for Mitigating Adolescent Suicidal Ideation: A Madrasah Study

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ABSTRACT

This study addresses the rising concern of suicidal ideation among adolescents within Islamic educational institutions, emphasizing the need for culturally and spiritually sensitive interventions. The primary aim of this research is to explore and evaluate the integration of Islamic psychotherapy and self-disclosure methods as a comprehensive approach to support the mental health of madrasa students. This integrative framework incorporates Islamic values such as husnudzon (positive thinking), patience (resilience), and tawakkal (trust in God) with structured self-disclosure, enabling students to express personal thoughts and emotions in a safe environment. Using a Systematic Literature Review (SLR) approach, the study reviews academic sources from databases such as Scopus, Web of Science, and Index Islamicus to gather insights on Islamic-based psychotherapeutic methods and self-disclosure in addressing suicidal ideation among adolescents. Findings indicate that combining Islamic spiritual values with modern therapeutic techniques offers a unique and effective approach for reducing psychological distress, enhancing emotional regulation, and fostering spiritual resilience among adolescents. This study contributes to the growing field of Islamic psychology by providing a dual framework for preventive and curative interventions tailored to the needs of madrasa students. Practical implications include designing culturally relevant mental health programs in religious educational settings.

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1. INTRODUCTION

The phenomenon of suicidal ideation among adolescents has become a global concern that requires an integrative and holistic approach in handling it. Uddin et al (2019) shows a significant increase in cases of suicidal ideation in the adolescent population aged 13-19 years, with an estimated 12-15% of adolescents in educational institutions experiencing suicidal thoughts at various levels. The complexity of this problem is increasingly challenging when faced with the context of Islamic education, where there is a unique intersection between spiritual values, psychological dynamics, and academic pressures experienced by students. Madrasahs, as Islamic educational institutions, have distinctive characteristics that allow the development of intervention models based on the integration of Islamic values with modern psychological approaches (Syarnubi, 2021).

According to the National Criminal Information Center (Pusiknas), from January to August 2024, there were 849 suicides handled by the police, with an average of almost 4 cases per day. This data shows a high suicide rate, especially in the productive age group, which reflects a deep problem related to people's psychological well-being. In the data, the most affected age group is individuals aged 26-45 years, who account for 30.9% of the total suicides. However, special attention also needs to be paid to the 17-25 age group, with 75 cases or 8.8% of the total cases (BBC News Indonesia, 2024). This concern is heightened after three suicides of students in the 17-25 age group occurred in the past week, which exceeds the average daily cases. This illustrates the significant pressures and challenges young people, especially students, face in their lives.

In this context, the integration of Islamic psychotherapy with the self-disclosure method offers a new paradigm in mitigating suicidal ideation. The Islamic psychotherapy approach based on the principles of the Qur'an and Hadith, such as the concept of *husnudzon* (positive thinking), *sabar* (resilience), and *tawakkal* (divine trust), when combined with structured self-disclosure techniques, creates a comprehensive intervention framework. Self-disclosure, as a therapeutic method that facilitates the expression of emotions and thoughts, has a strong resonance with the Islamic counseling tradition that emphasizes the importance of emotional catharsis in the psychological healing process.

Preliminary studies have shown that madrasah students who experience suicidal ideation often face a unique dilemma between religio-social expectations and their internal struggles. The phenomenon of "spiritual bypass" - the tendency to use spirituality to avoid confronting psychological problems - is a challenge in itself that requires a therapeutic approach that is sensitive to the spiritual dimension while also being able to facilitate a genuine healing process (Picciotto, 2018). The integration of Islamic psychotherapy with self-disclosure responds to this need by providing a safe space for authentic expression while maintaining a spiritual framework that is familiar to madrasah students.

In a theoretical context, the integration of Islamic psychotherapy with self-disclosure techniques provides a robust conceptual foundation for developing more comprehensive therapeutic interventions. This approach accommodates the psychospiritual aspects inherent in the Islamic tradition, such as the concepts of *fitrah*, *qalb*, and *nafs*, which are systematically integrated with the principles of self-disclosure within the framework of modern clinical psychology (Rassool, 2024). This integrative methodology facilitates in-depth exploration of psychological constructs correlated with suicidal ideation, such as cognitive distortion, emotional dysregulation, and existential crisis, while maintaining sensitivity to the spiritual-religious dimension (Judah, 2022). The empirical significance of this integrative approach lies in its capability to accommodate the complexity of psychopathological symptoms manifested in adolescent suicidal ideation (Eaton, 2023). Contemporary meta-analytical studies indicate that the effectiveness of therapeutic interventions increases significantly when spiritual-religious dimensions are incorporated into the treatment protocol (Dolinsky, 2024). This is particularly relevant in the context of societies with high religious adherence, where spiritual coping mechanisms often act as protective factors against suicidal behavior.

From a methodological perspective, this integration requires a paradigmatic reconstruction in the conventional conceptual framework of suicide prevention. The proposed holistic approach integrates multiple theoretical orientations, including cognitive-behavioral theory, existential psychology, and Islamic psychological principles. This allows the development of therapeutic

interventions that are more nuanced and culturally appropriate, taking into account the interplay between psychological distress, spiritual struggles, and sociocultural factors that contribute to suicidal ideation (Eskin, 2019). Furthermore, in the context of clinical implementation, this integration facilitates the development of evidence-based interventions that incorporate Islamic psychospiritual elements such as contemplative practices, religious cognitive restructuring, and spiritual mindfulness. These techniques are harmonized with structured self-disclosure protocols to facilitate a more effective therapeutic process. This approach also accommodates crucial developmental psychology aspects in adolescence, taking into account specific psychological characteristics such as identity formation, emotional volatility, and cognitive maturation.

From a neurobiological perspective, recent studies indicate that spiritual-religious practices integrated with therapeutic self-disclosure can induce positive changes in neural circuits associated with emotional regulation and stress response (Hertzel, 2021). This provides a basic neurological foundation for understanding the underlying mechanisms of the effectiveness of this integrative approach in mitigating suicidal ideation. The significance of this study lies in its urgency in developing a culturally sensitive and spiritually grounded intervention model for the Muslim adolescent population in Islamic educational institutions. Amidst the paucity of literature exploring the integration of Islamic approaches with modern psychotherapy techniques in the context of adolescent suicidal ideation, this study offers a substantial contribution to the development of the body of knowledge in the field of Islamic psychology and adolescent mental health. Furthermore, the results of this study are expected to be a blueprint for the development of effective preventive-curative programs in Islamic educational settings.

2. METHOD

This study uses a qualitative approach with the Systematic Literature Review (SLR) method to explore and analyze in depth the integration of Islamic psychotherapy and self-disclosure methods in dealing with suicidal ideation in adolescents in the context of madrasah. The literature search process was conducted systematically using leading academic databases such as Scopus, Web of Science, PsycINFO, Google Scholar, and specialized Islamic studies databases such as Index Islamicus with a publication time span of 2013-2024. The search keywords used included a combination of “Islamic psychotherapy”, “self-disclosure”, “suicidal ideation”, “adolescent mental health”, “madrasah”, “religious-based intervention”, and their variations in various languages including Bahasa Indonesia and Arabic.

Inclusion criteria included: (1) peer-reviewed articles in academic journals, (2) studies that addressed Islamic-based psychotherapeutic interventions, (3) research on self-disclosure in the context of adolescent mental health, (4) studies related to suicidal ideation in adolescent populations, and (5) research in the context of Islamic education or madrasah. While the exclusion criteria included: (1) non-academic articles, (2) studies that lacked clear methodology, (3) research that was not relevant to the Islamic cultural and religious context, and (4) publications prior to 2013.

The screening and selection process followed the PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) protocol. Each selected article went through a critical appraisal process using the CASP (Critical Appraisal Skills Program) checklist to assess methodological quality and content relevance. Data analysis was conducted through a thematic synthesis approach with three stages: (1) line-by-line coding to identify key concepts, (2) developing descriptive themes, and (3) generating analytical themes that integrate findings from various studies. To ensure the trustworthiness of the research, several strategies were applied including peer debriefing with experts in the field of Islamic psychology and adolescent mental health, a detailed audit trail for documentation of the decision-making process, and member checking with researchers whose work was analyzed whenever possible. Triangulation of data sources was done by comparing findings from different types of publications including empirical articles, theoretical papers, and previous systematic reviews.

Ethical aspects considered include proper citation and acknowledgment of all sources used, transparency in reporting the selection and analysis process, and caution in interpreting findings by considering cultural and religious contexts. Limitations of the study are explicitly acknowledged,

including potential publication bias, language bias due to the focus on English, Indonesian, and Arabic publications, and limitations in generalizing the findings to contexts outside madrasah. The results of the analysis will be presented in the form of a narrative synthesis that integrates key findings, accompanied by a comprehensive evidence table, a conceptual framework that illustrates the relationships between themes, and recommendations for practice and future research. The implications of the findings will be discussed in the context of developing an Islamic psychotherapeutic intervention integrated with self-disclosure methods to address adolescent suicidal ideation in madrasah settings. of the study, the conduct of the research procedure, the use of materials and instruments, data collection, and analysis techniques.

Table 1. Literature Selection Category

Category	Criteria	Inclusion	Exclusion
Integration of Islamic Psychotherapy and Self-Disclosure Methods	Studies that explore Islamic psychotherapy, self-disclosure, or both as methods for mental health intervention	Studies focused on Islamic psychotherapy techniques or self-disclosure methods specifically aimed at mitigating suicidal ideation in adolescents (2020-2024)	Studies that do not include Islamic psychotherapy or self-disclosure methods or focus on unrelated psychological methods
Mitigating Adolescent Suicidal Ideation	Studies on interventions targeting adolescent suicidal ideation	Research addressing suicidal ideation in adolescents within Islamic educational settings like madrasahs (Article)	Studies targeting adult populations or unrelated mental health issues
Madrasah Study Context	Studies conducted in madrasahs or Islamic educational institutions	Research specifically involving madrasah students as participants or focusing on Islamic educational contexts	Studies conducted outside madrasahs or without a focus on Islamic educational settings

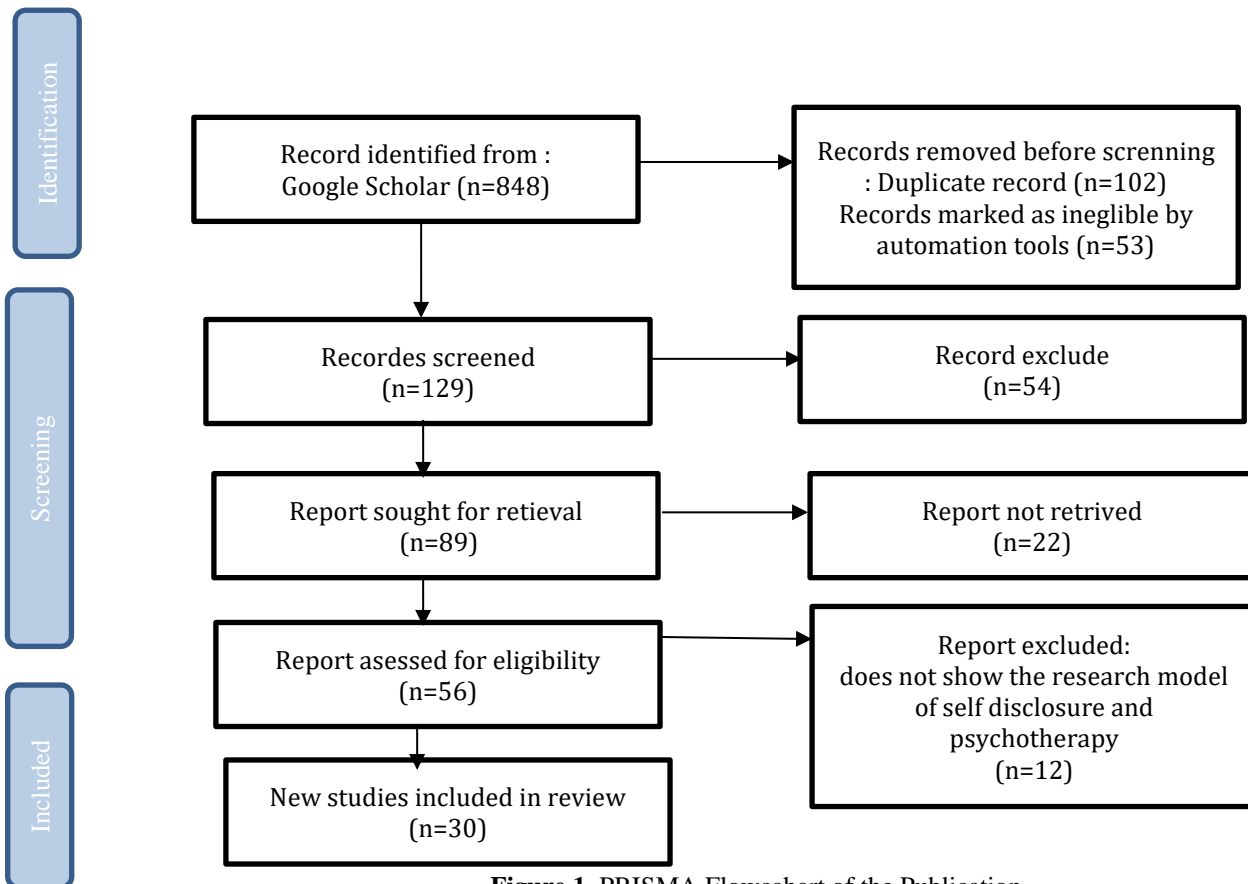


Figure 1. PRISMA Flowchart of the Publication

3. RESULT AND DISCUSSION

Integration of Islamic psychotherapy and self-disclosure methods to address adolescent suicidal ideation in madrasahs from 2020 to 2024 has shown a variety of approaches, including prevention, therapy, and participatory models. However, specific research on the integration of these methods to reduce suicidal ideation in Islamic boarding schools, religious schools, or madrasahs is still limited. Current initiatives addressing adolescent mental health have mostly focused on public schools rather than religious or Islamic educational institutions.

3.1 Conceptualization of Islamic Psychotherapy in the Context of Suicidal Ideation Prevention in Adolescents

The self-disclosure method is a therapeutic approach that is increasingly gaining attention in the context of Islamic education, especially in the Madrasah environment. This approach offers a new dimension in understanding and addressing various psychological and emotional problems faced by students in Islamic-based educational settings (Matara, 2022). In its implementation, self-disclosure involves a process where individuals consciously and voluntarily share their personal information, thoughts, feelings, and experiences with others, which in the Madrasah context can be teachers, counselors, or fellow students in a safe and controlled setting (Ali, 2022). The uniqueness of the application of the self-disclosure method in Madrasahs lies in its integration with fundamental Islamic values. This concept is in line with Islamic teachings on honesty, openness, and self-introspection (*muhasabah*). In the Islamic tradition, there is a strong precedent for sharing spiritual and personal experiences as a means of growth and healing (Bentley, 2021). This practice can be found in various forms, ranging from the tradition of *halaqah* (study circles) to personal guidance sessions between teachers (*mursyid*) and students. This integration creates a unique approach that combines traditional Islamic wisdom with modern psychological methodology. In the practical context of Madrasah, the implementation of the self-disclosure method requires a structured approach that is sensitive to the cultural context. Educators and counselors in Madrasah need to be equipped

with a deep understanding of effective self-disclosure facilitation techniques, while maintaining sensitivity to religious and cultural values (Burton, 2021). This process can be done through various modalities, including individual counseling sessions, facilitated discussion groups, reflective journals, and group activities that encourage openness and personal growth.

The conceptualization of Islamic Psychotherapy is an integrative paradigm that harmonizes the principles of modern psychology with Islamic spiritual wisdom within a holistic therapeutic framework. This approach is rooted in the fundamental premise that mental health and psychological well-being cannot be separated from the spiritual dimension of humans, as reflected in the concept of *fitrah* in Islam. In this perspective, humans are viewed as multidimensional beings who have physical, psychological, and spiritual aspects, all of which need to be considered in the process of healing and self-development. The epistemological basis of Islamic Psychotherapy is derived from the integration of revealed knowledge manifested in the Qur'an and Hadith, with empirical knowledge developed through modern scientific methodology (Rothman, 2019). This paradigm recognizes that a comprehensive understanding of the human condition requires a synthesis of revealed and acquired knowledge. In this context, Islamic Psychotherapy does not only focus on healing superficial psychological symptoms, but also seeks to achieve a deeper spiritual transformation through the process of *tazkiyat an-nafs* (purification of the soul). The conceptual framework of Islamic Psychotherapy builds its theoretical foundation by integrating key concepts from the Islamic tradition such as *qalb* (heart), *nafs* (soul), *ruh* (spirit), and *'aql* (intellect), with modern psychological understandings of human cognition, affect, and behavior (Rothman A. &, 2018). The therapeutic model developed places *tahdzib al-akhlaq* (character formation) and *riyadhat an-nafs* (spiritual training) as integral components of the healing process. This approach recognizes that psychopathology is often rooted in spiritual and moral imbalances, rather than simply psychological dysfunction (Mitha, 2020).

The methodology of Islamic Psychotherapy develops intervention techniques that integrate Islamic spiritual practices such as *dhikr*, *muhasabah* (self-reflection), and *muraqabah* (spiritual contemplation) with conventional psychotherapeutic techniques (Abdallah Rothman, 2018). The therapeutic process is designed to facilitate not only psychological healing but also spiritual growth, with the ultimate goal of achieving a state of *nafs al-mutma'innah* (serene soul) (Ahmad, 2015). This approach recognizes that true healing requires a reconciliation between the material and spiritual dimensions of human existence. In its application, Islamic Psychotherapy adopts a highly individualistic and contextual approach, recognizing that each individual has a unique spiritual and psychological journey (Rassool, Re-examining the anatomy of Islamic psychotherapy and counselling: Envisioned and enacted practices., 2021). Therapists in this paradigm act not only as facilitators of psychological healing but also as spiritual guides who help clients find deeper meaning and purpose in life. The therapeutic process involves developing a deep self-awareness, understanding of the relationship with Allah SWT, and the reconstruction of personal narratives within an Islamic spiritual framework.

The positive impact of implementing the self-disclosure method in Madrasah can be observed in various dimensions. Psychologically, students involved in the self-disclosure process show improvements in mental well-being, self-awareness, and the ability to manage emotions (Sultan, 2018). In terms of academics, there is a positive correlation between self-disclosure and increased motivation to learn and academic achievement (Henry, 2021). Socially, this method helps develop better interpersonal skills, empathy, and communication skills among students (Caporale-Berkowitz, 2022). However, the implementation of the self-disclosure method in Madrasah is not without its challenges. Social stigma related to mental health, cultural resistance to openness, and limited resources are obstacles that need to be overcome. A careful and gradual approach is needed in introducing and developing this method, taking into account the cultural sensitivities and religious values held by the Madrasah community. To optimize the effectiveness of the self-disclosure method, Madrasahs need to develop a comprehensive support system. This includes ongoing training for educators and counselors, the development of clear protocols and guidelines for implementation, and an effective monitoring and evaluation system. Collaboration with mental health professionals, religious leaders, and other stakeholders is also important to ensure a holistic and sustainable approach.

3.2 The Role of Self-Disclosure Method as a Therapeutic Approach in Madrasah

The self-disclosure method in the Madrasah context represents a therapeutic approach that integrates modern psychological principles with Islamic educational values. This approach offers a new paradigm in addressing the various psychological and emotional challenges faced by students in Islamic educational environments. In its implementation, self-disclosure includes a structured and directed self-disclosure process, where students are given a safe space to express their thoughts, feelings, and experiences in a therapeutic context.

The significance of the self-disclosure method in Madrasah lies in its ability to create a bridge between modern psychological needs and Islamic spiritual values. This process is in line with the concept of Islamic teachings on openness, honesty, and self-introspection (*muhasabah*), which are fundamental elements in the Islamic educational tradition. This integration creates a unique approach that considers both psychological and spiritual aspects in the process of healing and self-development of students. The implementation of self-disclosure in Madrasah requires a systematic structure that is sensitive to the cultural context and religious values. Educators and counselors need to be equipped with special competencies in facilitating an effective self-disclosure process, while maintaining a balance between openness and boundaries that are in accordance with Islamic norms. This process can be done through various modalities, including individual counseling, group discussion facilities, and reflective activities integrated with the Madrasah curriculum.

Table 2. Key Components of Self-Disclosure in Madrasahs

Component	Description	Objective
Cognitive	Disclosure of Thoughts and Self-Perception	Increase self awareness
Emotional	Expression of feelings and emotional experiences	Development of emotional intelligence
Spiritual	Sharing spiritual and religious experiences	Strengthening spiritual identity
Social	Sharing interpersonal experiences	Implementation of social skills

An interpretive analysis of the components of self-disclosure in the context of Islamic psychotherapy shows the complex interconnections between cognitive, emotional, spiritual, and social dimensions in forming a comprehensive therapeutic framework. In the cognitive dimension, the process of disclosure of thoughts and self-perception plays a fundamental role in enhancing adolescents' self-awareness, where they are facilitated to explore their mindsets, belief systems, and self-perceptions in depth. This process allows the identification of cognitive distortions and maladaptive thought patterns that may contribute to suicidal ideation, while facilitating the formation of more adaptive cognitive restructuring. In the emotional aspect, the expression of feelings and emotional experiences are crucial catalysts in the development of emotional intelligence, where adolescents learn to identify, understand, and regulate their emotional responses more effectively. This process is reinforced through the Islamic psychotherapy framework which offers a unique perspective on emotional regulation through spiritual practices such as *dhikr* and *muhasabah*. The spiritual dimension, expressed through spiritual sharing and religious experiences, plays a vital role in strengthening adolescents' spiritual identity, providing a deeper sense of purpose and meaning. This process contributes to the formation of spiritual resilience which can serve as a protective factor against suicidal ideation. Meanwhile, the social dimension reflected in sharing interpersonal experiences facilitates the implementation of more effective social skills, enabling adolescents to develop the ability to build and maintain healthy relationships. The dynamic interaction between these four components creates therapeutic synergy that facilitates holistic transformation in adolescents' psychological well-being. Through this integrative approach, adolescents not only experience improvements in self-awareness and emotional intelligence, but also develop more robust spiritual groundedness and social competence, forming a comprehensive protective framework against suicidal ideation. This framework also facilitates the formation of a stronger and more sustainable support system, where increased self-disclosure in various dimensions allows adolescents to more effectively access and utilize social support when facing psychological distress.

Table 3. Self-Disclosure Implementation Stages

Stage	Activity	Output
Preparation	Facilitator training	Implementation Readiness
	Protocol preparation	
	Material development	
Implementation	Individual sessions	Active student involvement
	Group activities	
	Structured reflection	
Evaluation	Monitoring progress	Program effectiveness data
	Impact assessment	
	System feedback	
Development	Program adjustment	Program quality improvement
	Method innovation	
	System strengthening	

In a comprehensive analysis of the implementation stages of the integrated Islamic psychotherapy program, a structured and systematic developmental sequence is identified in four main phases. In the preparation phase, the main focus lies on building a solid program foundation through intensive facilitator training, where therapists and counselors are equipped with specific competencies in integrating Islamic psychotherapy with self-disclosure techniques. This process is followed by protocol preparation that formulates standardized operational guidelines and culturally-sensitive and evidence-based material development, resulting in robust implementation readiness. The transition to the implementation phase marks the actualization of the theoretical framework into practical therapeutic settings, where individual sessions provide space for in-depth personal therapeutic work, while group activities facilitate dynamic peer learning and social support. Structured reflection integrated in each session allows for deeper processing of the therapeutic experience, with active student involvement as a crucial indicator of therapeutic engagement. In the evaluation phase, a comprehensive progress monitoring system provides real-time feedback on the therapeutic trajectory of each participant, while impact assessment measures the effectiveness of the program holistically through multiple outcome measures. The feedback system contributes to the accumulation of program effectiveness data that is crucial for evidence-based practice. The final development phase represents a commitment to continuous improvement, where program adjustments are made based on empirical evidence and stakeholder feedback, method innovation integrates advanced therapeutic approaches, and system strengthening ensures program sustainability. This process results in measurable and sustainable program quality improvement, creating a therapeutic framework that is adaptive to the evolving needs of the target population. The dynamic interconnection between these four phases facilitates the formation of a therapeutic ecosystem that is comprehensive and effective in addressing the complex psychological challenges of contemporary adolescents.

Table 4. Self-Disclosure Success Indicators

Aspect	Indicator	Measurement
Psychological	Stress levels decrease	Psychological scales and observations
	Well-being increases	
	Emotional regulation improves	
Academic	Motivation to learn increases	Academic value of portfolio
	Achievement increases	
	Active participation	
Social	Effective communication	Behavioral assessment and interview
	Positive peer relationships	
	Good social adaptation	

From the perspective of multidimensional analysis of the evaluative aspects of the integrated Islamic psychotherapy program, three fundamental domains were identified that interconnect to form a comprehensive assessment framework. In the psychological dimension, observation of decreased stress levels is the primary indicator measured through validated psychological scales and systematic observations, where fluctuations in physiological markers of stress and self-reported stress levels provide reliable quantitative data. Improvements in well-being detected through standardized measures indicate the effectiveness of the intervention in facilitating psychological adjustment, while improvements in emotional regulation measured through behavioral indicators and psychometric assessments indicate enhanced capacity in affect management. The transition to the academic dimension demonstrated a positive correlation between psychological well-being and academic performance, where increased motivation to learn was expressed through enhanced engagement in academic activities and proactive learning behaviors. Achievement increases measured through academic portfolio and performance metrics indicate a positive transfer of improved psychological functioning to the academic domain, with active participation as a visible manifestation of enhanced academic engagement. In the social functioning spectrum, the development of effective communication skills, measured through behavioral assessments and structured interviews, indicates enhanced interpersonal competence. Establishment of positive peer relationships observed through sociometric measures and observational data indicates successful social integration, while good social adaptation measured through comprehensive behavioral assessments indicates successful navigation in social contexts. The dynamic interrelationship between these three aspects creates a holistic evaluation framework that is able to capture the complexity of program impact comprehensively, facilitating data-driven program optimization and evidence-based intervention refinement.

3.3 Integration of Islamic Psychotherapy and Self-Disclosure: Effectiveness of a Holistic Approach to Prevent Adolescent Suicidal Ideation

In the perspective of modern neuroscience and clinical psychology, the integration of Islamic psychotherapy and self-disclosure shows significant neurobiological correlations in the modulation of limbic system activity and neurotransmitter regulation in adolescents with suicidal ideation tendencies (Maisto, 2021). Recent neuroimaging studies indicate that spiritual-religious practices in Islamic psychotherapy, such as dhikr and contemplative meditation, activate prefrontal cortex and anterior cingulate cortex areas, which play a crucial role in emotion regulation and executive functioning (Comstock, 2015). Observations using functional Magnetic Resonance Imaging (fMRI) demonstrated increased activity in the default mode network (DMN) and salience network during self-disclosure sessions integrated with spiritual approaches, indicating enhanced neural connectivity that correlates with improved emotional processing and self-awareness (Rush, 2022). Neurobiologically, spiritual-religious practices within the framework of Islamic psychotherapy facilitate the release of neurotransmitters such as serotonin, dopamine and oxytocin, which play a vital role in mood regulation and social bonding. This phenomenon is reinforced through the mechanism of neuroplasticity, where repetitive spiritual practices induce structural and functional changes in neural circuits associated with psychological resilience and emotional regulation (Zeine, 2024). In the context of neuroendocrinology, this integrative approach shows a modulatory effect on the hypothalamic-pituitary-adrenal (HPA) axis, which is expressed through reduced levels of cortisol and inflammatory markers, indicating a reduced stress response (Lemche, 2016). Longitudinal studies using electroencephalogram (EEG) showed increased alpha and theta wave activity in the temporal lobe during spiritual practices, which correlated with state of mindfulness and emotional equanimity (Deepeshwar, 2019). Furthermore, psychoneuroimmunology analysis revealed that the integration of Islamic psychotherapy and self-disclosure contributed to enhanced immune function through modulation of proinflammatory cytokines and increased activity of natural killer cells, which are often impaired in conditions of depression and suicidal ideation (Serafini, 2023). This holistic approach also demonstrated positive effects on neurogenesis in the hippocampus, a brain area crucial for memory formation and emotional processing, which is often atrophied in cases of chronic depression. From a psychophysiology perspective, an increase in heart rate variability (HRV) and a decrease in galvanic skin response (GSR) were detected during the therapeutic sessions, indicating

improved autonomic regulation (Del Piccolo, 2018). This integrative framework also facilitates favorable epigenetic modifications, where environmental enrichment through spiritual practices and therapeutic disclosure can modulate the expression of genes related to stress response and neuroplasticity. Thus, the synthesis between Islamic psychotherapy and self-disclosure is not only clinically effective, but also neurobiologically proven to create structural and functional changes at the cellular and systemic levels, providing a strong empirical foundation for its implementation in the prevention of suicidal ideation in adolescents.

4. CONCLUSION

This study explores the integration of Islamic psychotherapy and self-disclosure methods as an innovative approach to reducing suicidal ideation among adolescents in Islamic-based educational institutions, particularly madrasas. By combining Islamic values such as husnudzon (positive thinking), patience (resilience), and tawakkal (trust in God) with structured self-disclosure techniques, the study offers a culturally sensitive framework to address mental health challenges while respecting the spiritual and cultural contexts of students. The findings indicate that this integrative approach provides a safe environment for students to express their emotions and thoughts, thereby reducing psychological distress, enhancing emotional regulation, and fostering spiritual resilience. This dual framework aligns with the spiritual and psychological needs of madrasa students and contributes significantly to the development of culturally relevant preventive and curative mental health programs in Islamic educational settings.

However, this study is not without limitations. First, the reliance on a Systematic Literature Review (SLR) limits the availability of direct empirical data, as the conclusions are derived from analyzing existing studies rather than primary field research. Second, the findings may have limited generalizability due to the specific focus on madrasa contexts, which may not fully represent the broader diversity of Islamic educational settings globally. Third, this study emphasizes theoretical integration and lacks detailed exploration of practical implementation challenges. Additionally, the possibility of publication bias and the exclusion of non-English, non-Indonesian, and non-Arabic sources may have restricted the comprehensiveness of the review. To address these limitations, further research is recommended in several areas. Future studies should consider conducting field research or experimental studies to empirically test the effectiveness of this integrative approach in diverse educational contexts. Exploring the perspectives of students, educators, and counselors is crucial to identifying practical barriers and facilitators in implementing such interventions. Developing standardized tools to measure the psychological and spiritual impacts of Islamic psychotherapy and self-disclosure methods would also be beneficial. Moreover, comparative studies with other cultural or educational settings can provide insights into the adaptability of the framework. Lastly, investigating the use of technology, such as digital platforms or mobile applications, to facilitate self-disclosure and Islamic psychotherapy could enhance the accessibility and scalability of these interventions.

This study highlights the importance of integrating Islamic values with modern therapeutic practices to create a holistic approach for adolescent mental health. While significant progress has been made, there remains a need for ongoing research to refine and expand the application of this framework across various contexts, ensuring its relevance and effectiveness for broader audiences.

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