

REVITALIZING HYPNOTHERAPY IN FOSTERING STUDENTS' RELIGIOUS CHARACTER THROUGH GUIDANCE AND COUNSELING IN KARAWANG

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Abstract: Instilling religious character in students constitutes an essential component of national education goals, particularly within the framework of Islamic education. Conventional approaches often fail to effectively cultivate students' inner awareness of religious values. This study investigates the revitalization of hypnotherapy-based learning methods in fostering students' religious character through Guidance and Counseling services in Karawang Regency. Employing a qualitative case study design, the research was conducted in three secondary schools and involved six Guidance and Counseling teachers, forty-five students, and three school principals as supporting informants. Data were collected through in-depth interviews, participatory observation, and documentation at schools that had implemented hypnotherapy-based counseling services. Thematic analysis was applied through data reduction, categorization, and source triangulation. The findings reveal that hypnotherapy holds substantial potential in facilitating the deeper internalization of religious values, as it engages the subconscious dimension of students. The revitalization of this method includes integrating spiritual values into hypnotherapy scripts, providing intensive training for Guidance and Counseling teachers, and fostering collaboration with parents and local religious leaders. These results suggest

that hypnotherapy can serve not only as a psychological intervention but also as an innovative and transformative strategy for character education. The implications of this study contribute to the formulation of Islamic education policies that are more responsive to the emotional and spiritual needs of students.

Keywords: Guidance and Counseling; Hypnotherapy; Islamic Education; Religious Character; Revitalization.

INTRODUCTION

National education in Indonesia carries the noble mandate of educating the nation and shaping a society that is faithful, devout, and virtuous in character (Muzaqi, 2024). Within this framework, religious character education becomes a fundamental aspect that must be instilled systematically and structurally at all levels of schooling (Perdana & Daulay, 2023). Religious character should not be understood merely as the performance of rituals but rather as the internalization of divine values that guide daily conduct (Meyerson et al., 2025). However, current educational realities reveal a gap between the cognitive transmission of values and students' actual behavior, particularly in the domains of

morality, social ethics, and spiritual responsibility (Handayani, 2024).

Recent studies have highlighted the limited effectiveness of conventional approaches to religious and character education, which often fail to meaningfully engage the affective and psychomotor domains of students (Mudiuddin et al., 2024). Learning methods dominated by lectures, memorization, and textual transmission frequently produce only superficial cognitive understanding (Waxman, 2023). This has contributed to a decline in students' spiritual awareness, reflected in rising instances of deviant behavior such as bullying, intolerance, hedonism, and even immoral acts among adolescents (Haipit et al., 2022). While some research has attempted to strengthen character education through cognitive-behavioral approaches (e.g., Khan & Ahmed, 2025), these methods rarely reach the subconscious dimension of learners. In contrast, psychological studies have demonstrated the effectiveness of hypnotherapy in shaping positive mindsets and behaviors (Hansen et al., 2024). Yet, investigations that explicitly integrate hypnotherapy into Islamic education, particularly in the development of religious character, remain scarce. This study is therefore intended to address this gap.

Hypnotherapy, a psychotherapeutic technique that employs trance states (alpha-theta brain waves) to reprogram thoughts and behaviors through positive suggestions, is increasingly recognized in both education and psychology as a promising alternative approach (Hansen et al., 2024). In educational contexts, hypnotherapy can be adapted as a method

that enables deeper value internalization at the subconscious level (Preliminary studies suggest that hypnotherapy may effectively address behavioral issues, enhance learning motivation, and reinforce students' moral and spiritual development (Benarfa et al., 2025).

Nonetheless, the application of hypnotherapy in Guidance and Counseling services at the secondary school level, especially as a means of cultivating religious character, remains relatively new and underexplored in academic literature. In practice, school-based counseling continues to rely heavily on cognitive-behavioral techniques, with limited integration of transpersonal methods such as hypnotherapy (Chandra et al., 2025). Previous research has largely examined hypnotherapy for clinical or psychological purposes (Peter, 2024), without linking it to Islamic-based character education. To address this, the present study proposes an integrative model that combines hypnotherapy with the concept of *tazkiyatun nafs* as a spiritual foundation.

Karawang Regency, with its complex social dynamics and rapidly growing school-age population, provides a relevant setting for exploring the application of hypnotherapy in Guidance and Counseling services (Lam et al., 2018). Several schools in the region have begun experimenting with alternative counseling methods, including the integration of hypnotherapy into character education programs (Kamody & Burton, 2023). However, there has yet to be a systematic academic evaluation of the effectiveness, challenges, and prospects of these initiatives. This study therefore focuses on guidance and counseling practices in senior high schools, both

public and private, within Karawang Regency, emphasizing group counseling as a medium for religious value internalization.

Accordingly, this research seeks to contribute to the discourse on character education by examining the revitalization of hypnotherapy-based learning as a strategy for shaping students' religious character. Revitalization in this study is not limited to methodological improvements but also encompasses a transformative pedagogical framework rooted in Islamic values (Listiani et al., 2025; Kristen et al., 2021). Specifically, the study aims to design, implement, and evaluate the use of hypnotherapy in fostering religious character, while also documenting student responses and outcomes. Through a qualitative case study approach, this research is expected to provide a comprehensive understanding of the dynamics of hypnotherapy-based counseling and to advance theoretical and practical developments in Islamic character education in Indonesia.

METHODS

This study employed a qualitative approach with a case study design (Moleong, 2019). This approach was chosen because it allows for an in-depth exploration of the context, processes, and dynamics of implementing hypnotherapy-based learning methods in fostering students' religious character through Guidance and Counseling services (M. Djunaidi Ghony and Fauzan Almansur, 2019). The research focused on understanding the subjective experiences, strategies, and character transformations of students in secondary schools in Karawang Regency. The design involved multiple

case studies across three different schools to enable cross-case analysis and comparison of hypnotherapy implementation patterns.

Research Location and Subjects

The research was conducted in three secondary schools in Karawang Regency that had implemented Guidance and Counseling services using hypnotherapy. The selected schools consisted of two public schools and one private Islamic school. The school environments reflected the religious character of the Karawang community, which is largely from a lower-middle socioeconomic background. The selection of schools was carried out purposively, based on the active involvement of Guidance and Counseling teachers in applying hypnotherapy, institutional readiness, and openness to innovations in character education. The participants included Guidance and Counseling teachers, students who participated in hypnotherapy sessions, as well as school principals and parents as supporting informants (Sugiyono, 2017). Specifically, the participants consisted of six Guidance and Counseling teachers, forty-five students (grades X–XI, aged 15–17 years; 23 male and 22 female), and three school principals. Students were selected based on recommendations from Guidance and Counseling teachers using the following criteria: problems with religious discipline, low motivation to learn, or negative social behavior.

Data Collection Techniques

Data was collected through several techniques, namely:

1. *In-depth interviews* with Guidance and Counseling teachers and students who underwent hypnotherapy sessions. A total of eighteen interviews were conducted (six counselors, nine students, and three principals), each lasting 30–60 minutes. The interview questions covered the experience of implementing hypnotherapy, students' emotional responses, and perceptions of its effectiveness.
2. Participatory observation to directly observe the implementation of hypnotherapy-based counseling services. This included the room atmosphere, the use of suggestion scripts, and students' emotional responses. Observations were carried out nine times (three times in each school), lasting 45–60 minutes per session.
3. Documentation study, which examined Guidance and Counseling program documents, hypnotherapy scripts, session recordings, and evaluation records of students before and after hypnotherapy. The documents were selected for their direct relevance to the program, especially instruments used to evaluate character development.
4. Source triangulation was conducted to ensure the validity of the data by cross-checking perspectives from teachers, students, parents, and school principals. The researchers also engaged in the field for three months to conduct *prolonged engagement* and *peer debriefing*.

Data Analysis Techniques

Data analysis was conducted using a thematic analysis approach following these steps:

1. Data reduction, filtering and selecting relevant information from interviews, observations, and documentation
2. Categorization and coding, identifying key themes such as script design, student responses, religious character changes, and supporting or inhibiting factors. The coding was conducted inductively from field data but guided by theories of Islamic education and transpersonal psychology. For example, student statements such as "I became calmer in prayer after hypnotherapy" were coded under the theme of worship discipline.
3. Conclusion drawing, identifying patterns and relationships between data, which were then examined from the perspectives of Islamic education and transpersonal psychology.

The validity of the findings was strengthened through triangulation of techniques and sources, member checking, and audit trails documenting the data collection and analysis processes. To enhance credibility, the researchers also conducted discussions with peers and maintained reflective notes throughout the study. In qualitative research, validity and reliability are understood in terms of credibility, dependability, and transferability (Aqib, 2019).

This study upheld ethical principles by prioritizing informed consent, ensuring confidentiality, and avoiding coercion in student participation. The research process was approved by the schools and supported by the parents of the participating students.

RESULT

a. Psychospiritual Context in Character Education

From the perspective of Islamic education, religious character is the outcome of spiritual guidance grounded in the values of tawhid (monotheism), worship, morality, and social interaction guided by proper manners. In the context of contemporary schooling, efforts to strengthen religious character face various challenges such as the influence of globalization, digital distractions, and the lack of strong role models (Hidayat et al., 2021). Cognitive and theoretical approaches to religious education alone have not been sufficient to internalize spiritual values in students' lives (Intania & Sutama, 2020). Therefore, a transpersonal approach that engages the subconscious aspects of students becomes highly relevant.

Hypnotherapy, as a psychological method that employs relaxation techniques, positive suggestions, and the attainment of alpha-theta brain waves, is considered effective in bridging the cognitive and affective domains (Pachaiappan et al., 2023). When religious values are instilled through suggestions in a state of educational hypnosis, the chances for deeper and more sustainable internalization of values become greater.

b. Hypnotherapy as a Strategy for Revitalizing Character Education

The revitalization of learning methods in Guidance and Counseling services using a hypnotherapy approach is carried out in three strategic steps:

1. Islamic Suggestion Design

Hypnotherapy scripts are developed to incorporate values such as monotheism, honesty, religious discipline, empathy,

and social responsibility. These are delivered while students are in a state of deep relaxation to facilitate emotional acceptance of the values.

2. Training for Guidance and Counseling Teachers

Teachers receive intensive training in hypnosis induction techniques, script writing for educational purposes, and the ethics of Islamic hypnotherapy. With these competencies, teachers are able to systematically integrate hypnotherapy into religious character development.

3. Holistic and Collaborative Approach

The effectiveness of hypnotherapy is reinforced through collaboration between schools, families, and local religious leaders. Students who show changes in attitude after hypnotherapy sessions are further engaged in religious and community activities to strengthen the internalization of values.

c. Student Religious Character Development Data

This study identified changes in students' religious character across five aspects: prayer discipline, honesty, social empathy, avoidance of negative behavior, and environmental awareness. Data were gathered through assessments conducted by Guidance and Counseling teachers for forty-five students who participated in six weeks of hypnotherapy sessions. The assessment instrument was an observational rubric of religious behavior indicators that had been validated by three experts in Islamic counseling and tested for *inter-rater reliability*.

In addition to teacher observations, data triangulation was conducted by collecting students' reflective reports and through short interviews with ten parents

and three subject teachers. This was intended to verify the consistency of behavioral changes at home and outside the classroom.

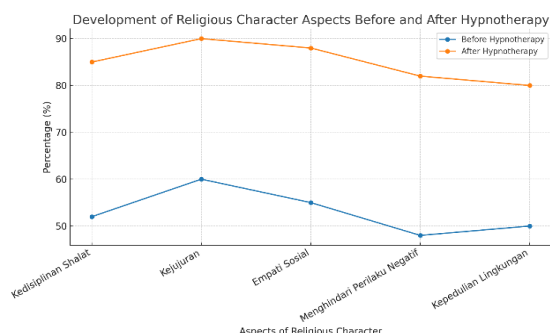


Figure 1. Line graph of the Development of Religious Character Aspects Before and After Hypnotherapy

The line graph shows a significant increase across all aspects of religious character after participation in the hypnotherapy program. Prayer discipline rose from 52 percent to 85 percent, honesty from 60 percent to 90 percent, and social empathy from 55 percent to 88 percent. Although promising, these improvements are still considered short-term since the intervention lasted only six weeks. Further studies with a longer duration are necessary to assess the sustainability of these outcomes.

Interviews revealed that most students felt calmer, experienced heightened spiritual awareness, and were motivated to improve their moral behavior after hypnotherapy. Several students mentioned having “moments of self-reflection” during sessions. Parents also reported increased discipline in worship at home and a reduction in late-night gadget use.

These findings reinforce the role of hypnotherapy as a medium that facilitates inner transformation, an area rarely addressed by traditional instructional

methods. However, from a Sharia perspective, it is important to maintain clear boundaries. Hypnotherapy should not involve suggestions that contradict Islamic principles but must remain focused on relaxation, prayer, and the reinforcement of religious values. The entire process was conducted with parental approval and in accordance with Islamic ethics.

Compared to other approaches such as Islamic mindfulness or *dhikr* therapy, the uniqueness of this study lies in the use of the subconscious state (educational trance) as a medium for value internalization. This method complements repetitive practices such as *dhikr* and mindfulness, which focus on full awareness. Consequently, Islamic educational hypnotherapy can be regarded as a new transpersonal strategy in character education.

d. Implementation Challenges and Solution Strategies

Despite positive outcomes, the implementation of this method encountered several challenges, including:

- Limited understanding of hypnotherapy among teachers and parents.
- Negative stigma linking hypnotherapy to mystical or non-Islamic practices.
- Constraints of time and space for sessions within regular academic schedules.

To address these challenges, intensive communication with parents was carried out, teachers were provided with thorough training, and information about the program was disseminated through madrasah forums and teacher associations (MGMP).

e. Integration with Islamic Educational Values

In Islam, character development (*akhlak*) is the central mission of education. This process relies not only on teaching (*ta'lim*) but also on habit formation (*ta'dib*) and the purification of the soul (*tazkiyah*) (Fahmi & Susanto, 2018). When properly aligned with Islamic values, hypnotherapy can serve as a tool that contributes to *tazkiyah* and strengthens students' spiritual well-being (Ambarwati et al., 2023).

The instillation of values such as sincerity, patience, gratitude, and social responsibility can therefore be reinforced through carefully designed Islamic hypnotherapy scripts.

f. Implications for Islamic Education Policy

The revitalization of hypnotherapy-based learning methods as a medium for strengthening students' religious character carries significant implications for the formulation and direction of Islamic education policy. The findings of this study indicate that character education rooted in monotheistic values can be effectively strengthened through a transpersonal approach that reaches students' subconscious, as facilitated by educational hypnotherapy. Therefore, Islamic education policy should integrate these insights into regulations, institutional practices, and programs that reinforce Guidance and Counseling services in a holistic manner.

1. Integrative Policy on Guidance and Counseling Services and Islamic Education

Guidance and Counseling services in Islamic schools have traditionally been administrative in nature and have relied primarily on cognitive behavioral approaches. The findings of this study suggest that these services should be revised to become more integrative, combining contemporary psychological methods such as hypnotherapy with Islamic educational values. Such integration could be formalized through the development of a specialized curriculum or a transpersonal Islamic counseling module that can serve as a reference for training Guidance and Counseling teachers.

2. Standardization of Islamic Hypnotherapy Methods in Guidance and Counseling Services

The application of hypnotherapy in Islamic education requires the establishment of standard operating procedures (SOPs) and ethical guidelines. This standardization is crucial to ensure that the practice remains consistent with Islamic principles and does not deviate from Sharia. The Directorate of Islamic Education under the Ministry of Religious Affairs could take the lead in formulating official guidelines for the use of Islamic educational hypnotherapy in both madrasas and Islamic-based public schools.

3. Training for Guidance and Counseling Teachers and Professional Development

This study underscores the importance of enhancing the competencies of Guidance and Counseling teachers in the areas of hypnotherapy and Islamic transpersonal approaches. Policies in

Islamic education should allocate resources and design tiered training programs that enable teachers to master relaxation techniques, develop religiously grounded scripts, and strengthen moral values through suggestion. Such training could be organized in collaboration with the Ministry of Religious Affairs, Islamic universities, and credible Islamic hypnotherapy certification bodies.

4. Reorientation of the Islamic Character Education Curriculum

The findings also highlight the need to reformulate the character education curriculum in Islamic schools, which has so far been dominated by cognitive approaches. The curriculum should be redesigned to incorporate transcendental and affective dimensions, including the use of educational hypnotherapy as part of character learning strategies. This aligns with the ultimate objectives of Islamic education, which emphasize not only the transfer of knowledge but also the cultivation of moral character and the purification of the soul (*tazkiyatun nafs*).

5. Evaluation of Character Education Based on Affective Transformation

Current evaluation systems in character education tend to be normative and do not adequately capture affective and transformative changes. Hypnotherapy, as a consciousness-based approach, would be more effective if supported by evaluation instruments capable of assessing students' internal transformations over time. Islamic education policies should therefore develop comprehensive religious character assessment systems that balance cognitive, affective, psychomotor, and spiritual dimensions.

6. Collaborative Policy Between Schools, Parents, and Religious Leaders

For hypnotherapy-based approaches to gain social acceptance, collaborative policies involving schools, parents, and local religious leaders are essential. This collaboration is necessary to build public trust and clarify that hypnotherapy is a scientific method framed within Islamic principles, rather than a mystical practice. The Ministry of Religious Affairs and Islamic educational institutions should encourage community participation as part of strengthening religious character education through spiritual awareness.

Table 1.
Recommendations for Islamic Education Policy Based on Islamic Hypnotherapy

Policy Aspects			Form of Action
Integrated Guidance and Counseling Services			Revision of counseling services policies based on Islamic values and a transpersonal approach
Islamic Hypnotherapy Standards			Development of SOPs and code of ethics for the application of hypnotherapy in Islamic schools
Training for Guidance and Counseling Teachers			Training and certification program for Islamic educational hypnotherapy competencies
Islamic Character Curriculum			Reformulation of the character curriculum based on <i>tazkiyatun nafs</i> and the transcendental affective approach
Character Transformation Evaluation			Development of a character assessment model based on affective and spiritual change
School and Community Collaboration			Enhancing the involvement of parents and religious leaders in the process of student character development

DISCUSSION

Designing a Counseling and Guidance Service Model Based on Hypnotherapy in Islamic Education

The revitalization of Guidance and Counseling services through hypnotherapy in the context of Islamic education requires a conceptual and operational model that is systematic, measurable, and contextually grounded. Such a model is expected to serve as a practical guideline for counselors, teachers, school principals, and policymakers in adopting hypnotherapy as an Islamic educational strategy for character formation. This emphasis is in line with research (Farid A. & Aminah, 2024) which shows the effectiveness of educational hypnotherapy in improving students' self-regulation.

1. Basic Framework of the Model: Integrative Islamic Psychospiritual

The developed model is rooted in three main dimensions:

- a. Integrative: combining modern psychological approaches, particularly educational hypnotherapy, with the principles of Islamic education..
- b. Psychospiritual: emphasizing inner transformation through suggestions that engage students' subconscious.
- c. Islamic: ensuring that all scripts, techniques, and values are firmly grounded in authentic Islamic sources such as the Qur'an and Sunnah.

This integrative framework has an empirical basis, as stated by research (Mukminah & Hirlan, 2024) that the integration of spiritual approaches and modern psychotherapy can strengthen the effectiveness of counseling, especially in the context of Islamic education.

2. Model Components

The hypnotherapy-based Guidance and Counseling model consists of five core components:

a. Psycho-Religious Assessment of Students

The initial stage involves identifying students' psychological conditions and levels of religious understanding. This is carried out through observation, questionnaires, interviews, and religious attitude scales. The goal is to determine the focus of character intervention and the type of suggestions to be applied.

b. Designing Islamic Suggestion Scripts

Counselors prepare hypnotherapy scripts tailored to the targeted aspects of religious character such as worship discipline, honesty, and responsibility. The scripts use positive affirmations framed with Islamic nuances and are adjusted to the developmental level of the students. For example:

"I am a pious child. I love to pray five times a day. Every day I am grateful to Allah. I am honest, polite, and willing to help others."

c. Implementation of Educational Hypnotherapy Sessions

Sessions are conducted in a relaxed state (light induction) within a counseling room or another quiet space. The procedure is carried out in four stages:

- 1) Mental and environmental preparation
- 2) Relaxation induction (sitting, breathing, focusing on sound)
- 3) Delivery of Islamic suggestions
- 4) Termination and post-session reflection

Each session lasts approximately 15–20 minutes and is conducted

individually or in small groups (3–5 people) over 4–6 gradual meetings.

d. Reinforcement Through Religious Activities

Following hypnotherapy sessions, students participate in religious activities such as congregational prayers, religious lectures, spiritual mentoring, and moral reinforcement in the classroom. These activities are essential to ensure that the suggestions embedded in the subconscious are reinforced through concrete practices.

This component highlights a significant distinction from traditional Islamic counseling approaches, as researched by (Wardhani & Khadavi, 2025) in the tazkiyatun nafs model, which emphasizes outward acts of worship without addressing the subconscious. This difference represents a unique feature of the Islamic hypnotherapy approach.

3. Evaluation and Reflection on Change

Guidance and Counseling teachers evaluate changes in students' character through observations, reports from classroom teachers, and student self-reflections. Both short-term and long-term evaluations are conducted to ensure that religious values are consistently internalized.

However, the literature indicates that the effectiveness of hypnotherapy in education remains debated due to limited empirical evidence and the potential for misuse (Rohmadani & Khoiryasdien, 2022). Consequently, this model requires further testing using a longitudinal design to establish its sustainability.

Islamic Hypnotherapy-Based Counseling Service Model

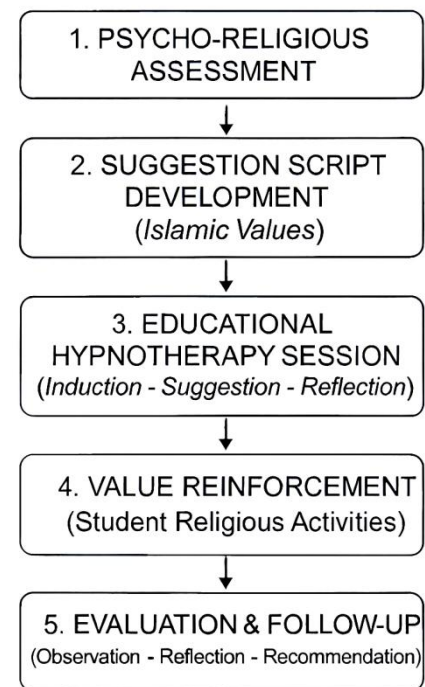


Figure 2. Diagram of the Islamic Hypnotherapy-Based Counseling Service Model

4. Model Output

The expected outputs from the implementation of this model include:

1. The development of authentic religious awareness that is internalized cognitively, affectively, and behaviorally.
2. The consistent reinforcement of spiritual and moral values that shape students' conduct within and beyond the school environment..
3. The transformation of students' behavior into one that reflects noble character and social empathy.
4. The integration of counseling services with the broader philosophical and pedagogical aims of Islamic education.

These expected outcomes resonate with findings from research (Nadirah et al., 2025), which emphasize that the

integration of modern psychological techniques with Islamic principles enhances both emotional and spiritual learning dimensions. The present study extends this understanding by incorporating subliminal suggestion through hypnotherapy, offering a novel transpersonal perspective for Islamic counseling practices.

5. Advantages of the Model

Several notable advantages emerge from the implementation of this model

- a. It is grounded in both contemporary psychological science and Islamic spiritual doctrine, ensuring epistemological coherence.
- b. It offers a practical and adaptable framework for secondary education contexts.
- c. It directly addresses the emotional and spiritual needs of students that are often neglected in conventional teaching methods.
- d. It promotes collaborative engagement among Guidance and Counseling teachers, classroom instructors, parents, and religious figures, thereby reinforcing value transmission across educational settings.
- e. It introduces an original contribution to the field by integrating educational hypnotherapy with Islamic principles, a synthesis that has received limited attention in prior academic literature.
- f. It encourages critical reflection and comparative analysis with other counseling models, strengthening both the theoretical and empirical foundations of Islamic educational counseling.

Overall, this model serves not only as an innovative educational intervention

but also as a transformative framework for reimagining Guidance and Counseling practices within Islamic education. By aligning psychological methods with spiritual objectives, it contributes to the holistic formation of students who are intellectually aware, emotionally balanced, and spiritually grounded

CONCLUSIONS

This study aims to examine how revitalizing hypnotherapy-based learning methods can foster students' religious character through guidance and counseling services, and the results show that this objective has been achieved. The revitalization of this method has been proven to contribute to shaping aspects of students' religiosity, such as an increase in prayer discipline from 52% to 85%, honesty from 60% to 90%, and social empathy from 55% to 88% after the six-week hypnotherapy program. The hypnotherapy approach allows for a deeper internalization of spiritual values through positive suggestions that touch the subconscious of students. Integrated implementation with Islamic values, coupled with guidance counselor training and school environment support, are key factors in the success of religious character transformation. This shows that hypnotherapy not only functions as psychological therapy but can also be utilized as an effective character learning strategy. However, this study also has limitations, including the relatively short implementation period (six weeks), the limited number of schools (three schools), and initial resistance from some parents regarding the use of hypnotherapy. Therefore, further research needs to be conducted with a broader scope, a longer

intervention period, and a more comprehensive communication strategy to build social acceptance. Thus, hypnotherapy can be developed as an innovative, applicable character learning model that is relevant to contemporary Islamic value-based educational challenges and provides an empirical basis for the development of Islamic education policies that are more responsive to students' emotional and spiritual needs.

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