

Integrating Qur'anic Exegesis and the Johari Window: Toward a Qur'anic Self-Awareness Framework

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ABSTRAK

This study aims to examine how Qur'anic concepts guide the dynamics of the four quadrants of the Johari Window model and to explore the contribution of a Qur'anic Johari Window model to the development of a more contextual self-awareness framework for muslim communities. Employing a qualitative library research approach, the study analyzes Qur'an 103:3; 61:2-3; 3:159 through a comparative examination of five Qur'anic exegeses and a conceptual dialogue with the Johari Window model. The findings reveal that six Qur'anic concepts demonstrate functional linkages with the dynamics of the four Johari Window quadrants. *Shiddiq* serves as the ethical foundation of Open Self, *tawāṣaw bi al-ḥaqq* functions as a mechanism for reducing Blind Spot, *tawāṣaw bi al-ṣabr*, and *'afw* facilitate openness and trust restoration within Hidden Self, while *'azm* and *tawakkul* operate complementarily within Unknown Self by encouraging self-exploration and managing uncertainty. Based on this mapping, the study proposes a Qur'anic Johari Window model that preserves the original four-quadrant structure while extending it through normative, relational, and transcendental dimensions. The model offers a more contextual self-awareness framework for muslim communities and provides a conceptual foundation for future empirical research, Islamic counseling, and character education grounded in Qur'anic values.

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1. INTRODUCTION

Self-awareness is a central topic in personality development, although its theoretical construction often overlaps with related concepts such as self-consciousness and self-knowledge. Self-awareness is a fundamental construct in psychology that refers to an individual's ability to recognize, evaluate, and understand various aspects of the self, including emotions, motivations, values, and behaviors (Carden et al., 2022). Within contemporary psychological discourse, self-awareness is regarded as a key component in identity formation, self-regulation, interpersonal competence, and psychological well-being (Kholmurotovna, 2025). Scholars generally distinguish between two primary dimensions of self-awareness: *private self-awareness*, which involves reflection on internal states such as thoughts, emotions, and personal values, and *public self-awareness*, which concerns an individual's awareness of how they are perceived by others (Carden et al., 2022). These dimensions provide the foundation for emotional regulation, empathy, adaptive behavior, and effective interpersonal communication. Previous studies have also demonstrated that higher levels of self-awareness are positively associated with wiser decision-making, greater self-efficacy, stronger social adaptability, and healthier psychological functioning (Rayner & Hackston, 2018). Consequently, self-awareness is no longer understood merely as an individual cognitive capacity but as a central element in maintaining mental health and fostering high-quality social relationships.

Despite its widely acknowledged importance, contemporary research has revealed a substantial gap between perceived and actual self-awareness. Eurich (2018) found that approximately 95% of respondents considered themselves self-aware, whereas only 10–15% met the criteria for genuine self-awareness. This phenomenon, often described as *illusory self-awareness*, reflects the tendency of individuals to overestimate their understanding of themselves. Such a tendency is further intensified by the dynamics of modern society, where identity is increasingly fluid, performative, and subject to continuous social negotiation (Giddens, 2008). Research on *self-concept clarity* indicates that ambiguity or instability in self-understanding is significantly associated with higher levels of anxiety and depression, as well as a diminished sense of meaning in life (Chen et al., 2024). These findings suggest that self-awareness extends beyond the cognitive

recognition of the self and encompasses broader existential and psychosocial dimensions, including meaning-making, identity integrity, and relational orientation.

Within applied psychology, the Johari Window model was developed by Luft and Ingham (1955) remains one of the most influential frameworks for understanding the dynamics of self-awareness and interpersonal communication. The model categorizes self-knowledge into four quadrants based on what is known or unknown to oneself and to others: Open Self, Blind Spot, Hidden Self, and Unknown Self. Its enduring relevance can be attributed to its conceptual simplicity, visual accessibility, and adaptability across diverse contexts, including psychotherapy, leadership development, group dynamics, counseling, and education (Luft, 1969; Hargie, 2021). Numerous studies have demonstrated that the Johari Window can enhance self-disclosure, strengthen interpersonal communication, and facilitate personal development (Greene et al., 2006). In educational settings, for example, the model has been shown to promote self-discovery (Asiza et al., 2023) and greater openness among students (Rosida et al., 2019).

Nevertheless, several fundamental limitations of the Johari Window have been identified, particularly when the model is applied within religious and collectivist cultural contexts. First, the Johari Window functions primarily as a descriptive interpersonal taxonomy and does not provide a normative framework that explains how self-awareness ought to be cultivated and directed ethically (Rothman & Coyle, 2018). While the model effectively maps interpersonal dynamics, it offers limited insight into the psychological and moral mechanisms underlying the emergence of Blind Spot, Hidden Self, or dysfunctional patterns of self-disclosure. Second, the model implicitly treats self-disclosure as an ideal objective. However, in many religious and collectivist communities, self-disclosure is often mediated by norms concerning family honor, privacy, social propriety, and relational harmony, where the preservation of family dignity and privacy is highly valued (S. Khullar, 2022). Third, the Johari Window operates within a Western psychological framework and is therefore relatively limited in accommodating the transcendental dimension of human

experience, particularly the relationship between self-awareness and spiritual orientation. From an Islamic perspective, self-awareness encompasses more than psychological understanding of the self; it is also closely connected to moral consciousness, spiritual responsibility, and one's relationship with God (Nasr, 1977; Rothman & Coyle, 2018).

Recent developments in psychology have highlighted the growing importance of integrating spiritual and cultural dimensions into mental health interventions. Efforts to integrate psychological frameworks with Islamic intellectual traditions have been undertaken for several decades. Badri pioneered the critique of Western psychology for its neglect of the spiritual dimension and advocated the development of a psychology grounded in Islamic epistemology (Badri, 2018). Faruqi further advanced the concept of the Islamization of knowledge as a broader intellectual project. Rothman and Coyle (2018) proposed the Islamic model of the soul, which integrates the dimensions of *nafs*, *'aql*, *qalb*, and *ruh* as the foundation of a holistic psychology. Systematic reviews have demonstrated that spiritually integrated therapeutic approaches contribute positively to emotional resilience, coping capacity, and psychological well-being (Lucchetti et al., 2021). More specifically, Islamic spiritual practices such as *zikr*, *tawakkul*, prayer, and patience have been associated with reduced symptoms of anxiety and depression as well as increased therapeutic engagement (Amir, 2026; Bentley et al., 2021). These findings suggest that spiritual values function not merely as normative complements but also as meaningful psychological resources in processes of healing and personal development. Consequently, there is an increasing scholarly need to develop psychological frameworks that are more contextual, culturally sensitive, and responsive to the religious experiences of muslim communities (Haque et al., 2016; Qureshi, 2024; Rothman & Coyle, 2018).

Despite these advances, existing studies continue to face two recurring limitations. First, much of the literature remains at the level of normative critique of Western psychology without producing operational models that can be subjected to empirical testing. Second, many integration efforts tend to reflect what has been described as surface Islamization, namely, the addition of Islamic labels or terminology to psychological models that have not been epistemologically reconstructed, without establishing verified

functional linkages between psychological constructs and Qur'anic concepts. As a result, practitioners of Islamic counseling are often confronted with a dichotomous choice: either employing Western psychological models that lack cultural contextualization or relying on religious texts without a structured psychological framework. This situation indicates that a deeper form of integration -grounded in rigorous exegetical methodology and explicit criteria of functional linkage- remains a pressing need within the literature of Islamic psychology.

Based on the foregoing review, a specific and unresolved gap remains in the literature. Integrative studies linking Qur'anic concepts with the Johari Window model remain limited and have yet to produce a framework developed through a mapping procedure based on functional linkages verified across multiple exegetical sources. Existing integration studies do not adequately explain, in operational terms, how Qur'anic concepts perform psychological functions comparable to those represented by the constructs within each Johari Window quadrant. Moreover, they rarely employ systematic procedures for selecting Qur'anic verses and have not generated sufficiently structured models to serve as a foundation for concrete psychological interventions.

To address this gap, the present study seeks to develop an integrative framework that brings Qur'anic exegesis into dialogue with the Johari Window model. Rather than positioning the Qur'an merely as an ethical supplement to modern psychological theories, this study treats it as an interpretive source capable of enriching contemporary understandings of self-awareness within Muslim contexts. Specifically, the study examines how Qur'anic concepts derived through exegetical analysis can guide the dynamics of the four Johari Window quadrants through functional linkages. The analysis focuses on three Qur'anic passages: Qur'an 61:2-3, Qur'an 103:3, and Qur'an 3:159, which were selected because of their relevance to themes of truthfulness, social reflection, interpersonal correction, patience, responsibility, and *tawakkul*.

In line with these objectives, the study addresses two primary research questions: (1) How can Qur'anic concepts guide the dynamics of each quadrant of the Johari Window model through functional linkages? and (2) How does the Qur'anic Johari Window

model contribute to the development of a more contextual self-awareness framework for Muslim communities?

2. METHOD

This study employs a qualitative library research approach. The approach was selected because the primary sources of data consist of religious texts and psychological literature, making the study primarily concerned with conceptual and interpretive analysis rather than the collection of empirical data from human participants. The research is interdisciplinary in nature, integrating Qur'anic exegesis with contemporary psychological perspectives on self-awareness. This interdisciplinary approach was adopted to develop a conceptual synthesis that facilitates a systematic dialogue between Qur'anic concepts and the Johari Window model, one of the most established frameworks in interpersonal psychology (Luft & Ingham, 1955).

The study draws on both primary and secondary sources. Primary sources consist of the Qur'an (Indonesian Ministry of Religious Affairs standard edition) and scholarly literature on self-awareness, the Johari Window, Islamic psychology, and the integration of spirituality into mental health. Secondary sources comprise Qur'anic commentaries selected based on scholarly authority, methodological diversity, and relevance to the research topic. The exegeses examined include *Tafsir al-Misbah* by Shihab (2002), *Tafsir al-Manar* by Rasyid Ridha (1947), *Fi Zilal al-Qur'an* by Qutb (2003), *Tafsir al-Azhar* by Hamka (2001a; 2001b), and *Tafsir al-Sha'rawi* by al-Sha'rawi (t.t.). These commentaries were selected because they represent diverse exegetical orientations, including linguistic, social, spiritual, reformist, and contextual approaches. It should be noted that *Tafsir al-Manar* does not extend beyond Surah Yusuf and, therefore, was only available for the analysis of Qur'an 3:159. Consequently, the number of exegetical sources varies across the selected verses. Convergence levels reported in this study are based on the number of available commentaries for each verse. As a library-based study, this research does not utilize primary field data and is therefore limited to textual and conceptual analysis.

The selection of Qur'anic verses as units of analysis followed a multi-stage procedure designed to enhance methodological transparency and minimize confirmation bias. The first stage involved a keyword-based thematic search. *Al-Mu'jam al-Mufahras*

li Alfâz al-Qur'ân al-Karîm by Al-Baqi (1364 H) was employed as the principal concordance tool to identify verses semantically related to dimensions of self-awareness. The keywords were developed based on their preliminary conceptual relevance to the dynamics of the four Johari Window quadrants, including *sidq/shiddiq* (truthfulness), *ghaflah* and *nisyan* (heedlessness or lack of self-awareness), *sitr* and *ikhfa'* (concealment), and *ghayb*, *majhul*, or concepts associated with uncertainty regarding the self and the future.

The second stage involved screening the identified verses according to three a priori functional criteria: (1) verses addressing the dynamics of human internal awareness; (2) verses containing mechanisms of social correction, interpersonal reflection, or self-evaluation; and (3) verses linking self-awareness to spiritual orientation or the human relationship with God. At this stage, some verses were excluded because they exhibited linguistic similarity without meaningful psychological relevance.

The third stage involved verifying functional linkages. Each verse that passed the screening stage was analyzed through discussions among the researchers to determine whether the Qur'anic concept embedded within the verse exhibited a functional linkage with the psychological dynamics of a particular Johari Window quadrant and could serve as a mechanism for explaining or managing those dynamics. A functional linkage was established when a Qur'anic concept performed a psychologically relevant role in guiding, correcting, supporting, restoring, or navigating the dynamics characteristic of a specific Johari Window quadrant. Subsequently, a professional judgment process involving experts in Qur'anic exegesis and psychology was conducted to assess the consistency of the interpretations and the appropriateness of the proposed mappings. Through this procedure, Qur'an 61:2-3; 103:3; and 3:159 were selected as the final units of analysis because they satisfied all predefined selection criteria. These verses were not intended to represent the entire corpus of Qur'anic verses related to self-awareness; rather, they were selected as the units of analysis that most closely matched the criteria established for this study. The overall verse-selection procedure is illustrated in Figure 1.



Figure 1. Flowchart of the Qur'anic Verse Selection Process

Following the verse-selection procedure, data analysis was conducted through two main stages to ensure the traceability of the interpretive process. First, an exegetical analysis was performed by comparing interpretations from the five selected Qur'anic commentaries to identify points of convergence and divergence in meaning. This comparative approach was employed to minimize the dominance of any single exegetical perspective during the synthesis process.

Second, Qur'anic concepts were mapped onto the Johari Window quadrants based on the principle of functional linkage. This stage aimed to determine whether a Qur'anic concept performed a psychological function relevant to the dynamics of a particular Johari Window quadrant. For example, *tawāṣaw bi al-ḥaqq* was mapped onto the Blind Spot quadrant not merely because it relates to advice-giving, but because it functionally serves as a mechanism of interpersonal feedback that helps individuals recognize aspects of themselves that remain outside their awareness. To enhance

transparency and facilitate verification, the mapping results were presented in a concept–quadrant matrix.

The verified concept–quadrant matrix served as the basis for identifying overarching themes and constructing the Qur’anic Johari Window model presented in the Results and Discussion sections.

3. RESULT

3.1. Mapping Qur’anic Verses onto the Johari Window Quadrants

Based on the verse-selection procedure involving thematic searching and the verification of functional linkages, this study identified three principal Qur’anic passages containing six Qur’anic concepts relevant to the dynamics of self-awareness within the Johari Window model. These passages are Qur’an 61:2–3; 103:3; and 3:159.

An analysis of the five selected Qur’anic commentaries indicates that these six concepts can be mapped onto the four Johari Window quadrants according to the psychological functions they perform. The mapping was conducted using the principle of functional linkage, namely the correspondence between the conceptual mechanisms identified through Qur’anic exegesis and the operational functions of the respective Johari Window quadrants. Accordingly, the mapping was not based on terminological similarity or symbolic analogy, but rather on psychological functions that could be identified and substantiated through exegetical analysis.

Table 1 presents the results of the mapping of Qur’anic verses and concepts onto the four Johari Window quadrants, together with the contextual indicators used during the verification process.

Table 1. Mapping of Qur’anic Verses onto the Four Johari Window Quadrants

Johari Window Quadrants	Mapping Criteria	Qur'anic Indicators	Representative Verse
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Open Self	Alignment between internal states and external behavior	<i>Shiddiq</i>	QS 61:2–3
Blind Spot	Self-correction through interpersonal feedback	<i>Tawashau bi al-haqq</i>	QS 103:3
Hidden Self	Supporting openness through interpersonal trust and acceptance	<i>Tawashau bi al-shabr, 'afw</i>	QS 103:3; QS 3:159
Unknown Self	Navigation of hidden potential and uncertainty	<i>'Azm, tawakkal</i>	QS 3:159

The mapping results indicate that *shiddiq* is associated with the Open Self quadrant, *tawāṣaw bi al-ḥaqq* with Blind Spot, *tawāṣaw bi al-ṣabr* and *'afw* with Hidden Self, and *'azm* and *tawakkul* with Unknown Self. This mapping provides the foundation for the subsequent exegetical analysis and for the construction of the Qur'anic Johari Window model discussed in the following sections.

3.2. Matrix of Qur'anic Concepts and Johari Window Quadrants

An analysis of the five selected Qur'anic commentaries identified six Qur'anic concepts that were subsequently mapped onto the four Johari Window quadrants based on the functional linkages established through the interpretive process. These concepts include *shiddiq*, *tawāṣaw bi al-ḥaqq*, *tawāṣaw bi al-ṣabr*, *'afw*, *'azm*, and *tawakkul*. The mapping results are summarized in a matrix that presents the source verses, Qur'anic concepts, levels of exegetical convergence, psychological functions, and the rationale underlying their functional linkages with the respective Johari Window quadrants. The matrix is presented in Table 2.

Table 2. Matrix of Qur'anic Concepts and Johari Window Quadrants

No	Vers	Quranic Concept	Exegetical Convergence	Psychological Function	Johari Window Quadrant	Basis of Functional Linkage
1	QS. 61:2-3	<i>Shiddiq</i>	4/4 (full) Shihab, Hamka, Al-Sha'rawi, Qutb.	Enhancing congruence between internal states and external behavior	Open Self	Internal-external congruence
2	QS. 103:3	<i>Tawashau bi al-haqq</i>	3/4 (strong) Shihab, Hamka, Al-Sha'rawi	Reducing Blind Spot through external feedback	Blind Spot	Correction through interpersonal feedback
3	QS. 103:3	<i>Tawashau bi al-shabr</i>	3/4 (strong) Shihab, Hamka, Al-Sha'rawi	Providing support that encourages self-disclosure	Hidden Self	Interpersonal support
4	QS. 3:159	<i>'Afw</i> (forgiveness and leniency)	5/5 (full) Shihab, Hamka, Al-Sha'rawi, Qutb, Ridha	Building acceptance and interpersonal trust	Hidden Self	Interpersonal support
5	QS. 3:159	<i>'Azm</i> (determination and	4/5 (strong)	Encouraging the actualization	Unknown Self	Potential actualization

No	Vers	Quranic Concept	Exegetical Convergence	Psychological Function	Johari Window Quadrant	Basis of Functional Linkage
		commitment)	Shihab, Hamka, Al-Sha'rawi, Ridha	ion of undeveloped or latent potential		
6	QS. 3:1 59	<i>Tawakkal</i> (reliance upon God)	5/5 (full) Shihab, Hamka, Al-Sha'rawi, Qutb, Ridha	Facilitating acceptance of outcomes beyond one's control	Unknown Self	Management of uncertainty

Table 2 summarizes the results of the functional linkage analysis by presenting the selected Qur'anic concepts, their associated psychological functions, the corresponding Johari Window quadrants, and the degree of exegetical convergence supporting each mapping. Because Tafsir al-Manar does not extend beyond Surah Yusuf, convergence levels for Qur'an 61:2-3 and Qur'an 103:3 were assessed based on four available commentaries, whereas convergence levels for Qur'an 3:159 were assessed based on five commentaries.

Table 2 indicates that the three Qur'anic passages analyzed yielded six Qur'anic concepts that exhibit functional linkages with the four quadrants of the Johari Window model. The level of exegetical convergence ranged from "strong" to "full", suggesting that the proposed mappings do not depend on a single exegetical tradition. Divergence was observed primarily in the interpretations of Qutb (2003), who tended to emphasize social and collective dimensions rather than psychological and interpersonal ones.

Regarding *shiddiq* (Qur'an 61:2-3), all four exegetes agreed that inconsistency between speech and action undermines personal integrity and social trust. Shihab (2002) emphasized the dimension of personal wholeness, whereas Hamka (2001a) highlighted the

importance of social trust arising from honesty. Despite these differences in emphasis, all interpretations converged on the significance of consistency among beliefs, words, and actions. The full convergence score (4/4) indicates that this concept demonstrates a strong functional linkage with the dynamics of the Open Self quadrant.

With respect to *tawāṣaw bi al-ḥaqq* (Qur'an 103:3), most exegetes viewed it as a mechanism of mutual reminder and correction grounded in truth. Shihab (2002) emphasized its corrective function, which enables individuals to gain insights that cannot be attained through self-reflection alone. This concept exhibits a functional linkage with the reduction of the Blind Spot through truth-based interpersonal feedback. Its convergence level was assessed at 3/4 because Qutb (2003) placed greater emphasis on its social and collective function than on its psychological and interpersonal dimensions.

Regarding *tawāṣaw bi al-ṣabr* (Qur'an 103:3), the exegetes generally emphasized the importance of mutual encouragement in the face of hardship. Hamka (2001b) described it as a network of reciprocal support, whereas al-Sha'rawi (t.t.) viewed it as an expression of compassion in human interactions. Functionally, this concept provides interpersonal support that encourages individuals to become more open in sharing their experiences and difficulties. Accordingly, it was mapped as one of the mechanisms contributing to the reduction of Hidden Self, with an exegetical convergence level of 3/4.

With respect to *'afw* (Qur'an 3:159), all exegetes associated the concept with forgiveness, acceptance, and the restoration of damaged relationships. Shihab (2002) emphasized its role in relational healing, while al-Sha'rawi (t.t.) highlighted the sense of security generated by a forgiving attitude. This convergence suggests that *'afw* functions to rebuild interpersonal trust and reduce fears of negative evaluation. These functions make it relevant as a mechanism supporting the reduction of Hidden Self, with a full convergence level of 5/5.

Regarding *'azm* (Qur'an 3:159), most exegetes understood it as a determination that emerges from careful deliberation. Both Shihab (2002) and Ridha (1947) associated the concept with a

rational and purposeful decision-making process. Functionally, *'azm* encourages individuals to act intentionally when confronting situations that are not yet fully known. It therefore demonstrates a functional linkage with the actualization of potentials that remain within the domain of the Unknown Self. The level of exegetical convergence for this concept was assessed at 4/5.

With respect to *tawakkul* (Qur'an 3:159), all agreed that *tawakkul* is not a passive attitude but rather reliance upon God after one has exerted optimal effort. Ridha (1947) emphasized liberation from excessive concern about outcomes, whereas Hamka (2001a) stressed that *tawakkul* must be accompanied by sincere and persistent effort. This convergence suggests that *tawakkul* helps individuals cope with outcomes that lie beyond their control and reduces anxiety arising from uncertainty. Accordingly, this concept demonstrates a functional linkage with the dynamics of the Unknown Self and achieves a full level of exegetical convergence (5/5).

The primary divergence observed in the analysis concerned the interpretations of Qutb (2003), who consistently emphasized social struggle and collective transformation rather than psychological and individual dimensions. This divergence was not treated as a discrepancy to be eliminated but was documented as part of the study's findings. The observation suggests that the resulting model has stronger relevance within psychological and therapeutic contexts, while retaining certain limitations when applied to exegetical frameworks oriented toward social and collective change.

3.3. The Qur'anic Johari Window Model

Based on the mapping results presented in Table 2, this study proposes an integrative conceptual framework referred to as the Qur'anic Johari Window Model. The model retains the original four-quadrant structure of the Johari Window while integrating six Qur'anic concepts that were mapped according to their functional linkages with the dynamics of each quadrant. The proposed model is presented in Figure 3 and can be directly compared with the original Johari Window model shown in Figure 2.



Figure 2: The Original Johari Window Model (Luft & Ingham, 1955)



Figure 3. The Integrated Johari Window Model

A comparison of Figures 2 and 3 demonstrates that the present study retains the four-quadrant structure of the Johari Window as the foundational framework for analyzing self-

awareness. The modification introduced by the proposed model does not involve altering the quadrant structure itself but rather integrating Qur'anic concepts that exhibit functional linkages with the dynamics represented by each quadrant. In this model, Qur'anic concepts are not positioned as terminological equivalents of the Johari Window quadrants; instead, they function as mechanisms that guide or regulate processes of self-awareness.

Within the Open Self quadrant, the integrated Qur'anic concept is *shiddiq* (Qur'an 61:2-3), which achieved a full level of exegetical convergence (4/4). The analysis indicates that *Shiddiq* emphasizes consistency among beliefs, speech, and actions. In the proposed model, this concept is associated with the Open Self quadrant because it reflects self-disclosure accompanied by congruence between internal conditions and externally observable behavior in social interactions.

Within the Blind Spot quadrant, the integrated concept is *tawāṣaw bi al-ḥaqq* (Qur'an 103:3), which achieved an exegetical convergence level of 4/5. This concept provides a mechanism of interpersonal correction that enables individuals to gain insight into themselves through feedback from others. In the proposed model, *tawāṣaw bi al-ḥaqq* is associated with the Blind Spot quadrant because it facilitates the disclosure of aspects of the self that were previously outside an individual's awareness.

Within the Hidden Self quadrant, two complementary concepts were identified: *tawāṣaw bi al-ṣabr* from Qur'an 103:3, with an exegetical convergence level of 3/4, and *'afw* from Qur'an 3:159, with a convergence level of 5/5. *Tawāṣaw bi al-ṣabr* provides interpersonal support that encourages individuals to disclose their experiences, difficulties, and potentials more openly to others. Meanwhile, *'afw* functions to restore trust that may have been damaged by conflict or previous negative experiences. Together, these concepts suggest that self-disclosure within the Qur'anic model depends not only on individual willingness but also on the presence of a supportive social environment and genuine acceptance from others.

Within the Unknown Self quadrant, two concepts derived from Qur'an 3:159 operate in a sequential manner: *'azm* (exegetical convergence = 4/5) and *tawakkul* (exegetical convergence = 5/5). *'Azm* encourages individuals to make decisions and act deliberately, thereby enabling latent potentials to be discovered and developed.

Once action has been taken, *tawakkul* helps individuals accept outcomes that lie beyond their control. Accordingly, *'azm* and *tawakkul* are associated with the Unknown Self quadrant because they relate to the exploration of personal potential and the management of uncertain outcomes.

The vertical column on the right represents the dimension of *hablum min Allah* (relationship with God), which is incorporated into the Qur'anic Johari Window model. This dimension does not function as an additional quadrant but rather as a transcendent orientation that complements the process of self-awareness. Rather than constituting a separate domain, it provides a spiritual frame of reference that informs the operation of all four quadrants. In this model, the role of this transcendent orientation is most explicitly reflected through the concept of *tawakkul*, which connects processes of self-development with the individual's relationship with Allah.

4. DISCUSSION

4.1. Comparison between the Original Johari Window and the Qur'anic Johari Window Model

The substantive differences between the original Johari Window and the Qur'anic Johari Window model are presented in Table 3. Although both models retain the same four-quadrant structure, they differ in their underlying orientation, the mechanisms used to explain the dynamics of each quadrant, and the normative, cultural, and relational perspectives that inform them. These differences indicate that the integration proposed in this study does not alter the structural framework of the Johari Window; rather, it expands how processes of self-awareness can be understood within muslim contexts.

Table 3. Comparison Between the Original Johari Window and the Qur’anic Johari Window Model

Dimension	The Original Johari Window (Luft & Ingham, 1955)	Qur’anic Johari Window Model
Underlying Orientation	Self-awareness in the context of interpersonal interaction	Self-awareness in the context of interpersonal interaction informed by Qur’anic concepts
Open Self	Expanded through the disclosure of information to others without normative guidance	Expanded through truthful self-disclosure guided by <i>shiddiq</i> (honesty)
Blind Spot	Reduced through external feedback without a specific value framework	Reduced through truth-based interpersonal feedback and mutual care (<i>tawāṣaw bi al-ḥaqq</i>)
Hidden Self	Reduced through self-disclosure and trust	Reduced through self-disclosure supported by mechanisms of patience and forgiveness (<i>tawāṣaw bi al-ṣabr</i> and <i>‘afw</i>)
Unknown Self	Explored through introspection and therapeutic processes	Navigated through <i>‘azm</i> (deliberate determination to act) and <i>tawakkul</i> , which help individuals develop latent potential and cope with uncertainty.
Normative Framework	Does not explicitly prescribe a normative orientation	Integrates Qur’anic values as normative guides for self-awareness

Dimension	The Original Johari Window (Luft & Ingham, 1955)	Qur'anic Johari Window Model
Cultural Orientation	Developed within the context of modern interpersonal psychology	Adapted to Muslim communities that emphasize collective and religious values
Relational Orientation	Relationship between self and others	Relationship among self, others, and Allah

Table 3 demonstrates that the differences between the original Johari Window and the Qur'anic Johari Window model do not lie in their four-quadrant structure, but rather in their underlying orientation and the mechanisms employed to understand the dynamics of self-awareness. The original Johari Window was developed as a framework for self-awareness within the context of interpersonal communication, whereas the Qur'anic Johari Window model integrates Qur'anic concepts into processes of self-disclosure, interpersonal correction, relational openness, and the management of uncertainty.

At the quadrant level, the Open Self and Blind Spot dimensions are enriched through the concepts of *shiddiq* and *tawāṣaw bi al-ḥaqq*, which provide a normative framework for openness and interpersonal feedback. More substantial differences emerge within the Hidden Self and Unknown Self quadrants. Whereas the original Johari Window conceptualizes self-disclosure and self-exploration primarily as processes dependent on interpersonal interaction and individual reflection, the Qur'anic model introduces more specific mechanisms through *tawāṣaw bi al-ṣabr*, *'afw*, *'azm*, and *tawakkul* to facilitate openness, restore trust, actualize personal potential, and manage uncertainty.

These differences are further reflected in three broader dimensions. First, the Qur'anic model incorporates a normative orientation through Qur'anic values that frame the process of self-awareness. Second, it situates self-development within a more collective social context through the principle of *tawāṣaw* (mutual exhortation and counsel). Third, the model expands the relational orientation of self-awareness from a relationship between the self

and others to a relationship involving the self, others, and Allah. These findings suggest that the proposed integration extends beyond the mere addition of Islamic terminology to the Johari Window framework. Instead, it represents an expansion of the normative, social, and spiritual dimensions through which self-awareness is understood, thereby moving beyond a symbolic form of Islamization toward a conceptual integration grounded in exegetical analysis and functional linkage mapping.

4.2. Positioning the Findings within the Islamic Psychology Literature

The findings of this study both converge with and diverge from existing scholarship in Islamic psychology. Consistent with Rothman and Coyle (2018), the results suggest that the development of Islamic psychology requires a framework that simultaneously integrates cognitive, social, and spiritual dimensions. The findings also support Badri's critique (2018) that contemporary psychological models generally fail to accommodate the transcendent dimension in an explicit manner. The distinctive contribution of the present study lies in its attempt to operationalize such integration through the mapping of Qur'anic concepts onto the dynamics of self-awareness represented by the Johari Window model. In this regard, the study extends the work of Haque et al. (2016) by demonstrating that integrating Islamic psychology requires a systematic, transparent, and traceable mapping procedure, ensuring that the relationship between Qur'anic concepts and psychological constructs is established based on functional linkage rather than terminological similarity alone.

The findings also bear important similarities to contemporary integrative studies while revealing significant methodological differences. The first point of comparison is Cucchi's study (2022), which integrates Islamic principles with Cognitive Behavioral Therapy (CBT). Like the present study, Cucchi's work is grounded in the premise that Western psychological models contain secular assumptions that may not fully correspond to the lived realities of muslim communities, and that Islamic concepts, including the dimensions of *nafs* (self), *qalb* (heart), *'aql* (intellect), and *rūh* (spirit) within al-Ghazālī's framework, can function as active mechanisms of psychological change. The principal difference lies in the choice of the integrative framework and the depth of operationalization. Whereas Cucchi employs CBT as the

primary framework and offers a narrative account of points of convergence between Islamic principles and cognitive-behavioral techniques, the present study adopts the Johari Window model and explicitly employs functional linkage as a verification procedure. As a result, it produces a more structured model that is open to empirical examination.

A second point of comparison can be found in the study by Mohamad et al. (2025), which likewise integrates Qur'anic verses with a contemporary psychological framework, namely the Transtheoretical Model (TTM). The similarity lies in the selection of Qur'anic passages, their mapping onto specific psychological constructs, and the development of an integrative framework for muslim counseling. The key difference, however, concerns the mapping procedure and its underlying criteria. Mohamad et al. (2025) mapped Qur'anic verses onto the stages of the TTM based primarily on thematic correspondence, without providing a systematic procedure for verse selection. In contrast, the present study employed a transparent three-stage procedure consisting of concordance-based searches, functional-criteria screening, and verification through five Qur'anic commentaries, while explicitly documenting areas of exegetical convergence and divergence. This distinction results in different levels of methodological traceability. The model developed in this study allows its interpretive foundations to be clearly traced and is therefore more readily replicable by future researchers.

A third point of comparison is the study by Sofia and Hude (2025), which integrates Qur'anic perspectives with psychological frameworks to conceptualize resilience as a means of suicide prevention. Similar to the present study, they argue that Qur'anic concepts, particularly *tawakkul* and *hablum min Allah*, function not merely as normative values but as active psychological mechanisms capable of shaping how individuals respond to stress and uncertainty. This perspective closely aligns with the present study's mapping of *tawakkul* as a mechanism for navigating the Unknown Self when confronting outcomes that remain beyond one's control. The primary difference lies in the level of focus and operationalization. Sofia and Hude (2025) employed a thematic (*mawḍūʿī*) exegetical approach to generate broad descriptive

recommendations concerning resilience without linking Qur'anic concepts to a specific psychological model. By contrast, the present study integrates six Qur'anic concepts into the four quadrants of the Johari Window model through verified functional linkages, resulting in a more structured framework with the potential to serve as a foundation for the development of counseling interventions in future research.

Taken together, these three studies reflect a growing tendency to treat the Qur'an as a conceptual resource for the development of psychological frameworks that are relevant to Muslim communities. The contribution of the present study lies not only in integrating Qur'anic concepts with a contemporary psychological model but also in employing a systematic, exegetically grounded, and explicitly documented mapping procedure. In this regard, the Qur'anic Johari Window model may be positioned as one example of Islamic psychological integration that moves beyond a primarily normative approach toward the construction of a more operational conceptual framework.

4.3. Critical Reflection on the Qur'anic Johari Window Model

The Qur'anic Johari Window model developed in this study opens new possibilities for dialogue between Qur'anic exegesis and contemporary psychology. Nevertheless, several theoretical questions warrant further discussion in order to clarify the scope and limitations of the model. Three issues are particularly relevant: the representativeness of the selected Qur'anic verses, the suitability of the Johari Window model within Muslim social contexts, and the potential interpretive bias associated with the exegetical traditions employed in the analysis.

The first question concerns why the study relied on only three Qur'anic passages as its primary units of analysis. This critique can be addressed by emphasizing that the objective of the study was not to compile all Qur'anic verses related to self-awareness, but rather to identify those that exhibit the clearest functional linkages with the dynamics of the four Johari Window quadrants. Accordingly, verse selection followed a staged procedure consisting of concordance-based thematic searches, screening according to predefined functional criteria, and verification through exegetical analysis and expert review. Through this process, Qur'an 61:2-3; 103:3; and 3:159 were selected as the final units of analysis because they satisfied all established criteria.

These passages are therefore not intended to represent the entire corpus of Qur'anic verses concerning self-awareness; rather, they serve as conceptual entry points for the construction of an integrative model that can be further tested and refined.

A second critique concerns the appropriateness of applying the Johari Window -originally developed within the tradition of Western interpersonal psychology- to Muslim social contexts, which tend to be more collectivistic in orientation. This concern is well-founded, given that the Johari Window emerged from a cultural environment that emphasizes individual autonomy and interpersonal openness. However, the present study does not adopt the model uncritically; instead, it employs the Johari Window as an analytical framework that is subsequently enriched through Qur'anic concepts. The inclusion of *tawāṣaw bi al-ḥaqq* and *tawāṣaw bi al-ṣabr* demonstrates that self-awareness in the Qur'anic model is not understood as a purely individual project, but as a process involving reciprocal responsibilities within a community. Within this framework, self-correction, emotional support, and character development are not solely individual responsibilities but also collective social obligations. Consequently, the resulting model moves beyond the individualistic orientation of the Johari Window toward a more relational and community-oriented understanding of self-awareness.

A third issue concerns the possibility of cultural bias arising from the exegetical traditions employed in this study. The five commentaries that served as the primary sources, *Tafsir al-Misbah*, *Tafsir al-Manar*, *Fi Zhilal al-Qur'an*, *Tafsir al-Azhar*, and *Tafsir al-Sha'rawi*, represent a diversity of methodological approaches, yet they remain largely rooted in modern Sunni traditions from the Middle East and Indonesia. Perspectives from African Islamic traditions, South Asian Muslim scholarship, minority Muslim communities in the West, and feminist interpretations of the Qur'an were not included in the present analysis. This limitation raises the possibility that the resulting mappings may be more closely aligned with particular interpretive horizons. The divergence observed in Qutb's commentary provides a relevant illustration. Unlike the other exegetes, who generally emphasized psychological and interpersonal dimensions, Qutb (2003) consistently interpreted

tawāṣaw bi al-ḥaqq, *tawāṣaw bi al-ṣabr*, and related concepts within a framework of social transformation and collective struggle. This divergence was not treated as a discrepancy to be eliminated but rather as an important finding, demonstrating that Qur'anic concepts may perform different functions depending on the hermeneutical horizon through which they are interpreted. Consequently, the Qur'anic Johari Window model is not presented as a definitive representation of a Qur'anic psychology of self-awareness, but as one interpretive construction developed through a particular methodological procedure and therefore open to further revision and refinement.

The foregoing reflections are not intended to weaken the proposed model but rather to clarify the scope of its applicability. Within these boundaries, the Qur'anic Johari Window model may be understood as a conceptual framework that facilitates a productive dialogue between the Qur'anic exegetical tradition and contemporary psychology, while simultaneously opening new avenues for theoretical development across more diverse social contexts and interpretive traditions.

The present study is a library-based inquiry focused on the construction of a conceptual model and therefore does not involve field observation, experimental investigation, or clinical application. Consequently, the proposed model requires further empirical validation. Future studies may examine its applicability within counseling, education, and Islamic values-based mental health interventions in order to assess the extent to which the mapped Qur'anic concepts contribute to the development of self-awareness among Muslim communities.

4.4. Practical Implications and Testable Propositions

From a theoretical perspective, this study demonstrates that Qur'anic concepts can serve as sources for the development of psychological models that function not merely as normative foundations but also as mechanisms for explaining specific psychological dynamics. The findings suggest that dialogue between Qur'anic exegesis and contemporary psychology can generate more operational conceptual frameworks through mapping procedures based on functional linkage. Within the field of Islamic psychology, the Qur'anic Johari Window model provides an example of integration that preserves the structural framework of a modern

psychological model while enriching its normative, social, and spiritual orientations.

From a practical perspective, the proposed model may serve as an initial conceptual framework for the development of Islamic counseling, character education, and Qur'an-based self-development programs. For example, *tawāṣaw bi al-ḥaqq* may provide a foundation for constructive feedback within counseling or mentoring processes, whereas *tawāṣaw bi al-ṣabr* and *'afw* may contribute to the creation of relational environments that foster self-disclosure and the restoration of trust. Likewise, the combination of *'azm* and *tawakkul* may offer a reflective framework for individuals facing uncertainty, decision-making challenges, or the process of actualizing personal potential. These examples illustrate possible applications of the model in practical settings. However, because the model remains at a conceptual stage, its effectiveness requires further empirical examination. Accordingly, the Qur'anic Johari Window model is best understood as a conceptual foundation for the development of assessment instruments, intervention programs, and future research within Muslim communities.

5. CONCLUSION

This study addressed two research questions. First, it examined how Qur'anic concepts can guide the dynamics of the four quadrants of the Johari Window through functional linkage. The findings indicate that *shiddiq* serves as an ethical foundation for the Open Self quadrant, *tawāṣaw bi al-ḥaqq* functions as a mechanism for reducing Blind Spot, *tawāṣaw bi al-ṣabr* and *'afw* support self-disclosure and the restoration of trust within Hidden Self, while *'azm* and *tawakkul* operate complementarily within Unknown Self by encouraging the exploration of personal potential and facilitating the management of uncertainty. These findings demonstrate that Qur'anic concepts are not merely conceptually related to the dynamics of self-awareness but may also function as mechanisms that guide and regulate such processes. Second, the Qur'anic Johari Window model contributes to the development of a more contextually relevant framework of self-awareness for Muslim communities through three principal dimensions. The first is a

normative contribution, providing ethical guidance for processes of self-disclosure, interpersonal feedback, and personal development. The second is an integrative contribution, bringing together interpersonal and transcendent dimensions through the individual's relationship with Allah, a dimension not explicitly formulated within the original Johari Window model. The third is a contextual contribution, strengthening the relational and communal aspects of self-awareness through the principle of *tawāṣaw* (mutual exhortation and counsel), thereby framing self-awareness as a collective as well as an individual process. Together, these contributions indicate that the Qur'anic Johari Window model not only preserves the foundational structure of the Johari Window but also extends it through normative, social, and spiritual dimensions that are more relevant to Muslim communities.

Future research may examine the applicability of the model within counseling, educational, and mental health contexts informed by Islamic values. Further studies may also develop assessment instruments that operationalize the identified Qur'anic concepts and expand the corpus of Qur'anic passages and exegetical sources in order to evaluate the consistency and applicability of the model across a wider range of social and cultural settings.

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