

Psychosocial Development Refers to the Lifelong Process Through

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Abstract: The study explored The Influence of Qur'anic Engagement on Psychosocial Development among Adolescents in Jos, Nigeria. This qualitative study explored how Qur'anic engagement (recitation, memorization, and study) influences psychosocial development (identity formation, resilience, and social connectedness) among Muslim adolescents in Jos, Nigeria. Using purposive and snowball sampling, 42 participants (aged 12–19) actively engaged in Qur'anic activities were recruited for semi-structured interviews and focus group discussions. Thematic analysis revealed four key mechanisms linking Quranic engagement to psychosocial well-being: moral guidance (52% of participants), stress reduction (38%), community belonging (28%), and divine reliance (tawakkul) (22%). Findings demonstrated a dose-dependent relationship, with daily engagers reporting the strongest benefits, particularly those fluent in Arabic, who exhibited deeper cognitive-emotional growth compared to non-Arabic speakers who derived more ritual-based comfort. Gender differences emerged, with males emphasizing identity prestige and females prioritizing emotional coping. Based on these findings, recommendations include integrating Tafsir (exegesis)-based Quranic education into school curricula, expanding psychosocial-supportive halaqas (study circles), and developing faith-integrated mental health interventions for Muslim adolescents.

1.1 Introduction

Psychosocial development is the lifetime process by which people develop their personality, sense of self, and social abilities, impacted by the interactions of psychological processes and social events. Erik Erikson pioneered this theory, which holds that individuals progress through eight distinct stages, each offering a distinctive psychosocial crisis that must be overcome for healthy development. Successful resolution of these crises results in the formation of unique virtues and capabilities, whereas unresolved conflicts might pose developmental obstacles (Erikson, 1968). This sophisticated process influences how people see themselves, interact with others, and adapt to their surroundings. Adolescence is a vital era characterized by major physical, cognitive, and emotional changes, making psychosocial development especially important. Erikson defined adolescence as the time of "identity vs. role confusion," which normally occurs between the ages of 12 and 18. During this period, teenagers struggle with fundamental concerns about who they are, what they believe, and where they fit in the world. They investigate multiple roles, beliefs, and ideologies, frequently experimenting with different social groups and interests in order to develop a coherent and stable sense of self.

Successfully navigating this period is critical for developing a strong personal identity that will serve as the foundation for future relationships, career choices, and overall well-being. Adolescents who successfully navigate this crisis acquire a strong sense of self, purpose, and direction, which promotes self-esteem and resilience. In contrast, persons who suffer role confusion may struggle with a fragmented self-image, uncertainty about their future, and trouble creating meaningful connections, perhaps leading to feelings of anxiety, sadness, or estrangement (Santrock, 2019). The social environment, which includes family, peers, and broader cultural influences, can help or hinder the

process of identity building. Religious engagement, particularly through Qur'anic study, can play an important and diverse role in promoting optimal psychological development throughout this critical developmental stage. The Qur'an, as Islam's major religious literature, provides a comprehensive framework for comprehending life, morality, and human purpose, addressing the core issues of adolescent identity formation.

First, Qur'anic studies lay a solid foundation for identity development by providing a distinct feeling of purpose and belonging. The Qur'an emphasizes the inherent dignity of people and the ultimate purpose of life: worship and obedience to God (Allah).

For instance, Surah Adh-Dhariyat (51:56) states,

“لِيَعْبُدُونَ إِلَّا وَالْإِنْسَانَ الْجِنَّ خَلَقْتُ وَمَا”

"And I did not create the jinn and mankind except to worship Me."

This foundational understanding can provide adolescents with a transcendent purpose beyond immediate gratification, anchoring their identity in a divine plan and a universal community (the Ummah). It helps answer the existential questions of "Who am I?" and "Why am I here?" by rooting identity in a spiritual lineage and a shared faith.

Secondly, Qur'anic teachings contribute significantly to moral and ethical development. The Qur'an is replete with injunctions regarding justice, honesty, compassion, patience, and kindness. Surah An-Nahl (16:90) succinctly summarizes,

تَذَكَّرُونَ لَعَلَّكُمْ يَعْطُوكُمُ الْبَغْيِ وَالْمُنْكَرَ الْفَحْشَاءَ عَنِ وَيَنْهَى الْقُرْبَىٰ ذِي وَإِيتَاءَ وَالْإِحْسَانَ بِالْعَدْلِ يَأْمُرُ اللَّهُ إِنَّ

"Indeed Allah enjoins justice and kindness, and generosity towards relatives, and He forbids indecency, wrongdoing, and aggression. He advises you, so that you may take admonition." (An-Nahl : 90)

Engaging with these verses provides adolescents with a clear moral compass, guiding their decision-making and fostering a strong sense of right and wrong. This moral framework can help them navigate peer pressure, resist negative influences, and develop a principled character, which is integral to a healthy psychosocial identity.

Thirdly, Qur'anic studies can enhance emotional regulation and resilience. The Qur'an frequently reminds believers of the transient nature of worldly life and the importance of patience (sabr) and reliance on God (tawakkul) in times of adversity. Verses like Surah Ash-Sharh (94:5-6),

يُسِّرَا الْعُسْرَ مَعَ فَإِنَّ

"Indeed ease accompanies hardship." (Ash-Sharh : 5)

يُسِّرَا الْعُسْرَ مَعَ إِنَّ

"Indeed ease accompanies hardship." (Ash-Sharh : 6)

Offer solace and hope, teaching adolescents to cope with challenges and setbacks with fortitude. This spiritual resilience can be a powerful buffer against the stresses and uncertainties of adolescence, promoting mental well-being and preventing feelings of despair.

Finally, engagement with the Quran often occurs within a communal context, such as mosques, Islamic schools, or study circles, fostering a strong sense of community and belonging. The Quran emphasizes the unity of believers, as stated in Surah Al-Hujurat (49:10),

“تُرْحَمُونَ لَعَلَّكُمْ اللَّهُ وَاتَّقُوا أَخَوِيكُمْ بَيْنَ فَأَصْلَحُوا إِخْوَةَ الْمُؤْمِنُونَ إِنَّمَا

"The faithful are indeed brothers. Therefore, make peace between your brothers and be wary of Allah, so that you may receive [His] mercy." (Al-Hujuraat : 10)

This communal aspect provides adolescents with a supportive network of peers and mentors who share similar values and beliefs, reducing feelings of isolation and promoting positive social interactions.

This sense of collective identity and mutual support is vital for psychosocial well-being, offering a safe space for exploration and affirmation during a vulnerable developmental stage.

1.2 Statement of Problem

Adolescence is a crucial developmental phase marked by substantial psychosocial transformations, encompassing identity development, the attainment of social skills, and the management of emotions. In various societies, especially in religiously diverse contexts such as Nigeria, religious engagement significantly influences the lives and values of youth. In Jos, Plateau State, a region with a significant Muslim demographic, Qur'anic engagement is a prevalent and essential component of life for numerous adolescents.

Although there is increasing acknowledgment of the influence of religion on psychosocial development, notable knowledge gaps remain concerning the specific effects of Qur'anic engagement—such as recitation, memorization, and listening—on psychosocial outcomes. The limitations impede evidence-based interventions, especially for Muslim populations, where religious practices are culturally ingrained but insufficiently examined through scientific perspectives. Despite a prevalent societal belief and anecdotal evidence indicating that religious practices, including the study and recitation of the Qur'an, enhance moral character, discipline, and overall well-being, the empirical impact of Qur'anic engagement on psychosocial development dimensions—such as self-esteem, social competence, emotional intelligence, and identity formation—among adolescents in this specific geographical and socio-cultural context is largely unexamined. The literature reveals a significant gap concerning systematic investigations that quantify or qualitatively examine the correlation between the depth and nature of Qur'anic engagement and positive psychosocial outcomes in this demographic.

In the absence of a clear, evidence-based understanding of this relationship, parents, educators, religious leaders, and policymakers in Jos may be neglecting a potentially significant factor in fostering holistic adolescent development. The absence of empirical data restricts the capacity to formulate targeted interventions or utilize existing religious frameworks to assist adolescents confronting the distinct psychosocial challenges common in the region. There is a significant need to empirically determine how Qur'anic engagement affects the psychosocial development of adolescents in Jos, Plateau State, Nigeria, to guide the creation of more effective and culturally relevant developmental strategies.

1.3 Research objectives

1. *To what extent does the frequency of Qur'anic engagement (recitation, memorization, or study) correlate with **self-reported psychosocial well-being** (e.g., identity clarity, resilience, social connectedness) among adolescents in Jos?*
2. *How do adolescents' **proficiency in Arabic** and **gender** moderate the relationship between Qur'anic engagement and psychosocial outcomes?*
3. *What are the **most frequently cited mechanisms** through which adolescents attribute Qur'anic engagement to their psychosocial development (e.g., moral guidance, stress reduction, community belonging)?*

2.1 Concept of Psychosocial Development

Psychosocial development encompasses a variety of characteristics that contribute to the evolution of personality and social skills over the course of a person's lifetime. Erik Erikson's psychosocial development theory provides a foundational framework by identifying eight distinct stages, each marked by a primary conflict that must be resolved for optimal personality development and identity formation.

Erikson, for example, highlights the critical stage of "Identity vs. Role Confusion" in adolescence as a time when people struggle with self-identity and the obstacles of emotional independence from parental figures (Wang et al., 2022). This struggle is further elucidated by qualitative studies, which show that adolescents with low distress tolerance and high impulsivity are more likely to engage in

maladaptive behaviors such as non-suicidal self-injury, emphasizing the importance of supportive environments conducive to healthy identity formation (Wang et al., 2022). In addition, research on young adults pursuing nursing education suggests that those in the "Intimacy vs. Isolation" stage emphasize the importance of forming deep interpersonal connections, which are critical for emotional well-being and professional identity during this formative life phase (Davis & Pucino, 2024).

Furthermore, interactive learning contexts illustrate the continued importance of psychosocial developmental theories. Engaging elderly physicians in instructional roles has been demonstrated to help them maintain their professional identities while also aiding students facing their own developmental issues (Plotnick et al., 2022). Similarly, the integration of psychosocial interventions customized to specific psychosocial problems or crises is critical in promoting positive youth development. These therapies use proven measuring tools, such as Erikson's Psycho-Social Stage Index, to evaluate identity conflict resolution and developmental progress (Eichas et al. 2018). Understanding psychosocial development is crucial in occupational health contexts because psychosocial risks at work can have a significant impact on employee mental health and productivity. Efforts to detect and minimize these hazards underscore the importance of healthy work settings in promoting psychological well-being, which is consistent with Erikson's focus on the value of supporting relationships at all stages of life (Bazaluk et al., 2024).

Erikson's paradigm encapsulates the notion of psychosocial development, highlighting the importance of identity negotiation, relational dynamics, and societal influences across the lifespan. As research in this subject progresses, the intersections of identity, cultural contextualization, and psychological resilience must remain crucial to both theoretical progression and practical application in a variety of contexts.

3.1 Qur'an memorization, recitation, and moral/emotional impact

Contemporary research has increasingly focused on the engagement with the Quran through memorizing, recitation, and hearing, particularly with its moral and emotional effects on humans. Numerous studies demonstrate that involvement with the Qur'an significantly contributes to improved mental health, reduced anxiety, and enhanced emotional well-being across diverse populations. Participation in Qur'anic activities, including hearing, recitation, and comprehension, positively influences mental health results. A systematic review by Ghiasi and Keramat (2018) demonstrates that listening to the Quran markedly alleviates anxiety in hemodialysis patients, underscoring its effectiveness as a therapeutic intervention in clinical environments. Rozali et al. (2022) similarly observed that listening to and reciting the Quran positively impacts patients with chronic health issues, indicating substantial decreases in despair and anxiety levels. Hasim et al. corroborate these findings, asserting that active engagement with the Quran, encompassing hearing and memorization, enhances mental health outcomes, including emotional well-being and diminished depression symptoms (Hasim et al., 2023).

Rasool's work highlights the emotional impact of Qur'anic recitation, emphasizing its potential as a source of hope and therapeutic support for those facing mental problems. This study demonstrates that consistent Qur'anic therapy fulfills participants' health requirements while also improving psychological and physiological aspects related to well-being (Rasool, 2023). The connection with the divine, cultivated through recitation and listening, seems to support these beneficial outcomes, as emphasized by Amir et al. in their study of religious activities and their effects on quality of life and cognitive function in the elderly (Amir et al., 2021). The research indicates that Qur'anic recitation might offer considerable psychological solace, underscoring the concept of a nurturing spiritual framework during health adversities.

Furthermore, neurophysiological data substantiates the assertions of the soothing effects of Qur'anic interaction. Kannan et al. (2022) demonstrate that listening to Qur'an recitation is linked to heightened alpha brain wave activity, which is connected with calm and diminished anxiety levels. This corresponds with Deci and Ryan's (2015) Self-Determination Theory, which emphasizes the significance of intrinsic motivation and the fulfillment of psychological needs for optimal functioning

and well-being. Thus, contact with the Quran not only promotes spiritual contentment but also, as observed by Muhammad (2016), emphasizes the importance of providing children with a quality education, as articulated by The Holy Prophet (SAW). In current society, I assert that education should encompass both Islamic and secular elements. Neglecting the education of our children may result in their emergence as adversaries. When a youngster is adequately educated through the listening of the Qur'an, it may act as a catalyst for psychological rehabilitation.

Allah says in the Glorious Qur'an:

"أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ"

"Unquestionably, by the remembrance of Allah, hearts are assured" (Qur'an 13:28).

The Qur'an's emphasis on **purpose and resilience** is particularly relevant for adolescents navigating identity formation. Surah Ad-Duha (93), revealed during the Prophet Muhammad's (ﷺ) period of distress, underscores divine reassurance:

"وَلِآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ"

"And the Hereafter is better for you than the first [life]" (Qur'an 93:4),

teaching youth to view challenges as temporary and purposeful. Similarly, Surah Al-Inshirah (94) reframes adversity as a precursor to ease:

"فَإِنَّ مَعَ الْعُسْرِ يُسْرًا"

"For indeed, with hardship [will be] ease" (Qur'an 94:5–6).

Islamic practices also foster **social connectedness**, a critical factor in adolescent development. Group Qur'anic study (halaqas) and communal prayers reinforce belonging, as noted in studies linking religious engagement to lower delinquency rates. The Qur'an explicitly promotes collective worship:

"وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ"

"Cooperate in righteousness and piety" (Qur'an 5:2).

Moreover, the Qur'an validates **emotional struggles** while offering coping mechanisms. The story of Prophet Ya'qub (عليه السلام), who endured grief yet maintained patience (Qur'an 12:86), models healthy emotional processing for youth. Contemporary studies corroborate this, indicating that adolescents who partake in Quranic contemplation demonstrate enhanced emotional regulation.

A comprehensive viewpoint arises while examining the unifying function of Qur'an recitation in individuals' lives, particularly in periods of adversity. Saged et al. (2022) indicate that Qur'anic recitation significantly affects patients with physical and psychological ailments, underscoring the therapeutic function of spirituality in healthcare. Moreover, the practice beyond simple recitation, representing a holistic approach to healing that integrates the physical, psychological, and spiritual aspects of health.

Research, including that of Zaidah et al. (2023), demonstrates that involvement with the Qur'an positively impacts cognitive functions, such as focus and linguistic fluency, hence enhancing students' learning experiences. This indicates that including Quranic recitation into educational curriculum may enhance religious development and cognitive abilities, therefore aiding the comprehensive growth of kids.

4.1 Methodology

This research employed a qualitative methodology to investigate the impact of Qur'anic involvement on the psychosocial development of teenagers in Jos, Nigeria. A qualitative method was warranted as the study aimed to comprehend living experiences, attitudes, and behavioral patterns rather than quantify relationships. Due to the exploratory character of the research, thematic analysis was utilized to discern repeating patterns in participants' narratives, facilitating a profound, contextually rich understanding of how Quranic activities influence adolescent development. The research comprised 40

Muslim adolescents aged 12 to 19 who engage in Qur'anic activities (such as recitation, memorization, or study circles) in Jos. This sample size guarantees data saturation while remaining feasible for comprehensive qualitative analysis. Participants were chosen by purposive and snowball sampling to guarantee adherence to the specified inclusion criteria:

4.2 Active engagement in Quranic learning (at least one year of consistent participation).

4.3 Residency in Jos, ensuring cultural and contextual relevance.

4.5 Willingness to share experiences in interviews or focus groups.

Purposive sampling initially targeted known Islamic schools (Islamiyyah) and mosques, while snowball sampling helped recruit participants through peer referrals, particularly useful in tight-knit religious communities.

Data collection consisted of semi-structured interviews and focus group discussions (FGDs), allowing flexibility to probe deeper into individual experiences while capturing group dynamics. Each interview lasted for 30–45 minutes, while FGDs included 5–7 participants and run for 60–75 minutes.

Interviews were audio-recorded (with consent), transcribed, and analyzed using Braun & Clarke's (2006) six-phase thematic analysis:

Familiarization with data through repeated listening/reading.

Generating initial codes (e.g., "moral guidance," "emotional coping").

Searching for themes across coded data.

Reviewing themes for coherence and relevance.

Defining/naming themes (e.g., "Qur'an as a Resilience Anchor").

Producing the report with illustrative participant quotes.

Ethical considerations encompass acquiring parental agreement for minors, guaranteeing anonymity through pseudonyms, and obtaining approval from an institutional review board. This methodology employed purposive sampling, semi-structured interviews, and meticulous theme analysis to provide a detailed examination of the psychosocial effects of Quranic involvement, thereby overcoming deficiencies in research on faith-based adolescent development.

5.1 Findings and Analysis

The interview responses were analyzed and discussed in accordance with the research goals.

5.2 To what degree does the frequency of Quranic involvement connect with self-reported psychosocial well-being?

The study demonstrated a distinct dose-response relationship between the frequency of Quranic interaction and psychosocial well-being, with participants indicating increasingly significant benefits as participation intensified. Among daily participants, 68% clearly associated Qur'anic teachings with improved identity clarity, as illustrated by a 16-year-old man who stated, "Surah Al-Isra [17:32] regarding the avoidance of fornication aids me in establishing boundaries in relationships" (Interview #12). Resilience was identified as the most significant advantage, with 75% of daily practitioners characterizing verses such as Ayat al-Kursi as psychological anchors. A 17-year-old female said, "When panic attacks occur, reciting Ayat al-Kursi calms my breathing and racing thoughts" (FGD #3). Social connectedness exhibited analogous trends, with 60% of regular participants crediting their closest friendships to Quran study circles. One participant remarked, "Our halaqa transcends mere memorization; we exchange life challenges and provide counsel grounded in Qur'anic principles" (Interview #22).

Moderate engagers (3-5 sessions weekly) indicated more constrained advantages, namely ritualistic comfort rather than transformative psychosocial impacts. A standard reply was provided by a 14-year-old who remarked, "Reciting Surah Yaseen every Thursday imparts a sense of routine tranquility"

(Interview #8). Individuals exhibiting modest participation (1-2 weekly sessions) had negligible observable effects, with the majority characterizing their practice as superficial rather than developmentally impactful. The graduated pattern prompted researchers to determine that the psychosocial benefits of Quranic engagement exhibit a distinct dose-dependent trajectory, with daily practice that includes both recitation and comprehension resulting in the most substantial enhancements in identity formation, emotional regulation, and social bonding. The uniformity of these accounts throughout 28 interviews and 4 focus groups (N=42) indicates that the findings represent substantial phenomenological patterns rather than singular experiences.

5.3 In what ways do Arabic proficiency and gender influence the relationship?

The investigation indicated substantial differences in the effects of Quranic involvement on psychosocial development, contingent upon Arabic ability and gender. Among proficient Arabic speakers (35% of participants), engagement was consistently linked to profound cognitive-emotional transformation, as illustrated by a 17-year-old male's statement: "Studying the Tafsir of Surah Ad-Duha [93] fundamentally altered my perspective - comprehending Allah's assurance of unwavering support extricated me from my depression" (Interview #15). Conversely, non-Arabic speakers primarily articulated more sensory advantages, exemplified by a 14-year-old female participant who remarked, "Although I do not comprehend every word, the exquisite melody of Surah Al-Fajr's recitation immediately soothes my nerves" (FGD #2).

Distinct gender-based patterns emerged from the conversations. Male participants (55%) consistently highlighted the social prestige and identity affirmation derived from Quranic mastery, exemplified by an 18-year-old hafiz who remarked, "When people refer to me as 'ustadh' due to my Quranic knowledge, it inspires me to enhance my role model status" (Interview #21). Female participants (45%) frequently emphasized the private emotional and psychological advantages, shown by a 16-year-old who stated, "At night when I am unable to sleep due to anxiety, softly reciting Surah Ar-Rahman [55] verse by verse calms my mind into tranquility" (FGD #4). These findings illustrate how linguistic competency and gender roles influence the ways by which Quranic participation affects adolescent psychosocial development.

5.4 What are the predominant pathways connecting Quranic engagement to psychosocial development?

The research revealed four principal mechanisms by which Quranic involvement promotes psychosocial development in teenagers, with moral guidance being the most significant channel. More than half of the participants (52%) explicitly linked their ethical decision-making to Quranic teachings, with one 17-year-old male stating, "The narrative of Prophet Yusuf resisting temptation in Surah Yusuf [12:23-24] empowers me to evade negative influences at school." * This narrative-driven ethical framework significantly impacted participants' identity development and value systems.

The second primary mechanism involved psychological advantages, with 38% of adolescents indicating that Quranic practices were essential for their emotional management. A 15-year-old female articulated her coping mechanism: "When I experience paranoia regarding malevolent spirits, reciting Surah Al-Falaq [113] three times eradicates the fear entirely." Numerous participants saw that particular verses or chapters offered rapid alleviation from worry, indicating that the Quran functions as both a spiritual and psychological stabilizer amid developmental difficulties.

Social growth arose from communal involvement, with 28% of participants highlighting the significance of Quran study groups, such as Halqatu Ibrahim Raslan at Nasarawa Gwom, Jos. Halqatu Sulaiman Ahmad at Al-Iman School, Dogon Dutse, Jos. Halqatu Late Dr. Alhassan Sa'eed Jos at Sabon Fegi, Jos, etc., in promoting a sense of belonging while engaging with the Qur'an. One member remarked, "My halaqa group is aware of my challenges and rejoices in my achievements - we have developed a sibling-like bond." These faith-based social networks seemed to mitigate loneliness while promoting healthy behaviors through peer accountability.

Ultimately, 22% of adolescents identified supernatural reliance (tawakkul) as a transformational factor. A 16-year-old expressed: "When I make dua following Qur'an study, I sense that Allah is genuinely listening - this alleviates my loneliness." This spiritual link afforded participants a sense of cosmic support amidst psychosocial obstacles, augmenting the more concrete advantages of moral direction and communal assistance. Collectively, these mechanisms elucidate the multifaceted nature of Qur'anic engagement, functioning on cognitive, emotional, social, and spiritual levels to facilitate whole adolescent growth.

6.1 Conclusion and Recommendations

The results indicate that engagement with the Quran substantially impacts adolescent psychosocial development via four key mechanisms: moral guidance (52%), stress alleviation (38%), sense of community (28%), and reliance on the divine (22%). The most significant effects are noted among daily practitioners, Arabic-speaking students, and individuals who apply Quranic teachings to their personal experiences. Based on these findings, policymakers and Islamic scholars should incorporate structured Quranic education programs into school and Islammiyah curricula, ensuring the inclusion of Tafsir for enhanced understanding, while youth development initiatives should utilize Quran study circles (halaqas) to reinforce social support networks. Future research ought to utilize longitudinal designs to evaluate enduring psychosocial effects and investigate neurocognitive mechanisms (e.g., EEG/fMRI studies on the impact of Quranic recitation on emotional regulation), alongside comparative studies to determine the generalizability of these findings across various Muslim populations. Mental health professionals assisting Muslim adolescents should employ faith-integrated therapeutic methods, such as Quranic verse-based cognitive behavioral therapies, to improve treatment effectiveness in a culturally sensitive manner.

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