

## The Education of “Madrassa Students” Based on Self Confidence

DOI: <https://doi.org/10.47175/rissj.v2i1.179>

| Azam Syukur Rahmatullah |

University of Muhammadiyah  
Yogyakarta, Indonesia  
[azam.sy@umy.ac.id](mailto:azam.sy@umy.ac.id)

### ABSTRACT

*This study examines the madrasa activity programs based on fostering student confidence. This research is important because the result can be used as role models for other schools or madrasa helping to develop the confidence of student in their schools or madrasa. This study uses a content analysis study approach. One of the Madrasa Aliyah that succeeded in developing a confidence based activity program is Madrasa Aliyah Plus Nururrohmah Tambaksari Kuwarasan, Kebumen. The madrasa has enriched various confidence-based activities since its inception in 2007 until now. This madrasa has excellent programs which fokus on helping students improve the quality of their confidence, which is not owned by other schools or madrasa. Some of the program activities referred to, are being crazy, selling in traditional markets, If I Become, a Real Work Madrasa, and examinations of scientific work which are tested by teachers with various degress. These various activities eventually bring students into personal that is not easily discouraged, not afraid to convey positive aspirations, dare to appear before the public, not ashamed to be an entrepreneur and able to handle personal problems and find solutions well.*

### KEYWORDS

*Self Confidence; content analysis; Madrasah Aliyah Plus Nururrohmah; role model.*

### INTRODUCTION

Ideally, education is not centered solely on the cognitive based education,, but it must spread to various aspects of students' development and maximization (Wei et al., 2019). The aspects in question are aspects of affection, spiritual aspects, psychomotor aspects, religious aspects, interpersonal aspects, as well as aspects that are no less important for students, namely the aspect of self-confidence, which is an element of intrapersonal aspects (Zhu et al., 2020).

So far, what has been seen on the surface is that students are taught more in the aspects of material deepening, aspects of material completeness, psychomotor aspects, and social-community aspects. Most schools are still minimal in teaching students the aspects of self-confidence. This can be seen from the fact that there are not many school or madrasa-based programs that enrich students in terms of trust, courage and mentality. As well as the lack of school-based activities that foster student confidence (Adilah, 2018).

In the end, the thing that happened was that the students were only clever in their brains, got perfect scores, amazing ranking, but their mentality, courage and self-confidence were weak (Nurrohimi, 2016). Do not dare to speak in front of the crowd, often alone, afraid to do business because they have to deal with people and offer products to people, an errand mentality, not the mentality of leaders and entrepreneurs, do not dare to give an opinion, can only be silent, and various other weaknesses, which are not showing themselves as "brave students." However, it is more inclined to "students who have sluggish mentality", which when sprinkled with water have sluggish and shrunk in shape. This shows the types of people who are cowardly, not confident, do not dare to adjust to the environment.

Such conditions certainly "should not continue to be cultivated and empowered" to students, because it will harm the future of students. The school or madrasa should not leave and abandon the empowerment and self-cultivation development of students' self confidence (Tanjung & Amelia, 2017). Various confidence-based programs should ideally be grown not only to grow cognitive and psychomotor based programs. So, it is hoped that students will get reinforcement from mental, intrapersonal and interpersonal aspects, and will grow into mature individuals from various constructive aspects for students (Hasmayni, 2014).

Departing from the problems and anxiety above, in this case the researcher found that there was one madrasa in Kebumen, Central Java, in which there was an enrichment of the program for students from cognitive, spiritual, social-social, and psychomotor aspects (Rahmatullah, 2018). In addition, there is also the development and enrichment of self confidence based programs towards students, which is a form of distinction or differentiator from other schools and madrasas. In the Kebumen area, according to observations, it was stated that "not many schools and madrasas in Kebumen" have programs based on increasing student confidence. Most schools or madrasas reproduce material-based and psychomotor programs such as material deepening lessons, scouts, PMR (Youth Red Cross), PKS (School Security Officers), Hadroh, Rohis, Scouts whose various activities and programs are commonly carried out in many schools or madrasas. All these things are not necessarily able to improve the quality of students' self-confidence.

Another case with various programs held by Madrasah Aliyah Plus Nururrohmah, which are programs to increase student confidence and are different from other schools or madrasas. It might be "not found in schools or madrasas" in Kebumen and its surroundings. This self-confidence-based development program for children has been widely recognized by the community, as one of the proofs stated by the Kebumen District Madrasah Supervisor, Mrs. Dra. Hj. Wuryani, M.Pd, who said that:

"Madrasah Aliyah Plus Nururohmah Tambaksari Kuwarasan Kebumen is one of Kebumen's pride madrasas. Besides being based on pesantren (boarding school), it also has a differentiator from madrasas and other schools. The main thing that distinguishes it from others is on programs based on increasing student confidence. There are many programs of positive activities that have been recognized and felt directly by students, especially by the alumni." (Concluded from the video testimony of proful madrasa by Mrs. Dra. Hj. Wuryani, M.Pd as the supervisor of the Kebumen madrasa, June 1 2020).

Madrasah Aliyah Plus Nururohmah in 2014 was awarded a national level "best practice madrasa" from the Indonesian Minister of Religion Dr. Surya Darma Ali, as a madrasa that has managed to preserve a program of activities based on increasing student confidence. The award will further convince researchers to deepen the confidence-based activities at the Madrasah Aliyah Plus Nururrohmah (Rahmatullah, 2018). It is hoped that the results of this study can be used as role models and examples for other schools or madrasas to enrich their schools or madrasas with activities and programs based on increasing self-confidence..

## **RESEARCH METHODS**

This research is a field research that aims to describe the phenomena that occur in the field. In this field research researchers also observed and participated directly in small-scale social research and observed local culture. Field research gives researchers the freedom to talk and observe directly the individuals who are being studied. Thus this study is included in qualitative research, which has the same character as field research. The approach of this research is content analysis. This approach is a scientific research technique aimed at knowing the characteristic description and drawing inference from the contents. This content

analysis also aims to systematically identify what appears and is done objectively, validly, reliably and can be replicated (Jumal Ahmad, 2018).

## **RESULTS AND DISCUSSION**

Self-confidence is one of the self-building elements that must be continually developed and nurtured, especially among students (Siregar et al., 2017). Children's success can be hampered in the future, and even tend to fail when a child experiences a crisis of confidence. A child also will not be able to develop self-potential when lacking self-confidence. A child will be abandoned by his peers when unable to cultivate his confidence well. Therefore it is the joint responsibility of "both the family, school and community" to actively participate in developing the potential of self-confidence of children and / or students from an early age (Fatchurahman & Pratikto, 2012).

Self-confidence itself, according to Basit (2017) is a mental or psychological condition in a person who gives stability and strong beliefs to himself to do or do something, which action gives benefit to himself and others. According to Suryabrata (2008) self-confidence is an attitude or belief in one's own abilities where in his actions there is no excessive anxiety, there is a feeling of freedom to do things according to the wishes and responsibilities of his actions, still have ethics and moral in interacting with others, have the drive for achievement and can recognize their own strengths and weaknesses.

Confidence according to Alwi (2014) is a belief in one's own abilities, not being a timid child, not inferior, and not being an anti social child. In other words, children's confidence according to the author is a condition in which a child or student has a strong mentality, is not inferior, dare to speak out to express their aspirations, interaction with the surrounding is a healthy interaction, does not have too much attitude, and remains istiqamah learn anything to reach a bright future.

Thus there are several characteristics of a child and / or students said to have strong self-confidence, including the following: First, the element of mental maturity, children who are confident have the maturity of self-mentality. They fully understand that they will never be successful when they experience a crisis of mentality. Therefore, they always build self-confidence by developing self mentality. Second, Never afraid to do. Children who have good confidence, they will actively do something positive. Third, Having good interpersonal intelligence. They always hone their social intelligence, so that children who have self-confidence are never inferior and afraid to get along with old people or new ones. Fourth, Not easy to surrender, give up and lose. Children who have strong self-confidence, they will continue to strive to hone their own potential, will never give up before succeeding, even though they have to get up and down to reach it, they will remain steadfast and walk on the rails.

Children who have a crisis of self-confidence have several characteristics, namely: First, Have a weak mentality, do not dare to do something to do with people, for example; lecture or give a speech in front of many people, play drama, become a Master Ceremony, offer merchandise, and various things related to presenting people. Second, the crisis of self-awareness, there are only feelings of fear and anxiety in his life. Children who lack of self-confidence always develop the negative thinking. Third, Weak in interpersonal aspects, where children are sometimes just alone, withdraw from the social or antisocial world, do not dare to speak and express aspirations in their community, and only become true listeners but not the main actors

## **The Culture of Developing "Student's Self-Confidence" in Aliyah Plus Nururrohmah Madrasa in Gombong Kebumen**

Madrasah Aliyah Plus Nururrohmah is a madrasa under the auspices of the Al-Kamal Islamic Boarding School located in Tambaksari, Kuwarasan Gombong Kebumen. This madrasa since its inception in 2007, already has its own "uniqueness". One of the uniqueness of this madrasa that is different from schools and madrassas in the Kebumen and surrounding areas is the strong implementation of educational programs based on growing confidence in students.

There are several reasons conveyed by the Head of Madrasah Mrs. Nurul Fitriyah A.W., M.Pd.I relating to the enrichment of a confidence-based education program to these students, including:

1. Many schools or madrassas are only concerned with aspects of cognitive and psychomotor enrichment, and ignore the aspects of affection and the development of student confidence. Therefore Madrasah Aliyah Plus Nururrohmah does not wish to cultivate only cognitive and psychomotor aspects, but also develops strong aspects of affection, mental and self-confidence.
2. Madrasah Aliyah Plus Nururrohmah really understands the importance of education based on self-confidence, because students will later live in the real world that clearly requires self-confidence. If it is not taught early on, the madrasa will worry that the students will find it difficult to adapt to the new space, and will hamper their career in any field.
3. In order to become a characteristic of madrasas, Madrasah Aliyah Plus Nururohmah has a distinction from schools and other madrasas, that this madrasa is rich in children's education programs based on self-confidence development. With this distinction or differentiation that will make madrasas have more excessive and positive values and will increasingly make madrasas develop better. (The Interview with the Head of the Madrasa, Nurul Fitriyah A.W., M.Pd.I, on May 1st 2020)

Efforts to develop students based on self-confidence are not only carried out partially, only class X (ten), or class XI (eleven), or only class XII (twelve). However, these efforts were carried out as a whole for all grade levels and without gender bias. The meaning of "without a gender bias" is that there is no distinction between programs implemented by male students, and female students. All of them have the same position without differentiating and without differentiation. Why? because the madrasa understands that between male and female learners actually both need facilities and access to explore the potential for self-confidence by following programs held by the madrasa.

This is in accordance with what was conveyed by Deputy Head of Curriculum Division, Mrs Sriyantiningih, S.Pd, who stated that :

“Madrasah Aliyah Plus Nururrohmah is a madrasa with gender equality, meaning that all activities in this madrasa are not gender biased. All of which are equal in the right to be able to, to follow and to explore the meaning of various activities, one of which is activities based on increasing the confidence of students.” (The Interview with Deputy Head of Madrasa, Sriyantiningih, S.Pd tanggal 1 Mei 2020)

There are various types of educational programs based on fostering student confidence in Madrasah Aliyah Plus Nururrohmah. The program activities are different but complement each other between class X to class XII. It means, when a student reaches grade XI level, they have already experienced and felt a confidence based activity program in class X, and are carrying out a program of activities in class XI. Likewise, those who are at class XII

level, meaning that they have already undergone this confidence based activity program in class X and XI, and are currently undergoing a program of activities in class XII.

Some of the programs in question can be seen in the following table:

**Tabel 1.** Types of Development-Based Programs Student Confidence

Class	Type of Activity Program
<b>Class X</b>	<ul style="list-style-type: none"> <li>• The role of being a crazy person stage 1</li> <li>• Demonstrations and speeches before the wider community</li> <li>• Teaching in Kindergartens/Elementary Schools surround the Madrasa</li> <li>• Selling Snacks surround the madrasa</li> <li>• Field Work Practice (PKL) related to the community</li> <li>• Lecture in front of all students before entering class</li> </ul>
<b>Class XI</b>	<ul style="list-style-type: none"> <li>• Selling in traditional markets for 2 weeks during vacation time</li> <li>• The role of being a crazy person stage 2</li> <li>• The role of offering yourself or finding work in traditional markets</li> <li>• Program If I Become</li> </ul>
<b>Class XII</b>	<ul style="list-style-type: none"> <li>• Teaching in schools / madrasas at the level of SMP / MTs</li> <li>• MKN/ MRW (Madrasa Real Work)</li> <li>• Scientific Work Exams are tested by teachers with Masters degrees</li> </ul>

Data taken from the results of interviews with the Head of Madrasa Nurul Fitriyah AW, M.Pd, on May 1st 2020

Various programs of the above activities have been carried out by madrasa for years, since the establishment of the madrasa in 2007 and until now it is still being preserved. In other words, these various activities have had many positive impacts both for students who are still studying in madrasa, as well as alumni. The benefits for the alumni themselves are very beneficial. They have been in the real world or in the field, which certainly requires an aspect of self-confidence. By joining these programs the alumni find it helpful and easier to adjust and adapt in their environment. This is in line with what is conveyed by alumni which can be summarized in the following table:

**Table 2.** The Testimony of Alumni on the Result of Confidence-Based Madrasa Program

Name of Alumni	Batch	Alumni Testimony
<b>Miftah Farid, S.Or</b>	<b>1</b>	<ul style="list-style-type: none"> <li>• Provide the strength to act in the real world</li> <li>• Being able to express "shame"; when to be shy and when not to be shy</li> </ul> (Interview with Miftah Farid, S.Or, May 5, 2020)
<b>Tuti Haryanti, S.Pd</b>	<b>2</b>	<ul style="list-style-type: none"> <li>• Making it easy to get along or not feel inferior despite having self-deficiencies.</li> <li>• Become an open person / open relationship</li> </ul> (Interview with Tuti Haryanti, S.Pd, May 7, 2020)
<b>Rizky Probo</b>	<b>8</b>	<ul style="list-style-type: none"> <li>• Making more flexible without constraints "self-sensing."</li> <li>• Motivate not to be ashamed to offer merchandise to others</li> </ul> (Interview with Rizky Probo, 5 May 2020)
<b>Suprpty</b>	<b>9</b>	<ul style="list-style-type: none"> <li>• Become a person who is easy to work in a team.</li> <li>• Always showing himself as a friendly and happy person</li> </ul> (Interview with Suprpty, May 6, 2020)
<b>Ilham Ryanjas</b>	<b>10</b>	<ul style="list-style-type: none"> <li>• It changes someone to be natural in speaking.</li> <li>• Become a person who is more willing to issue opinions in front of many people</li> </ul> (Interview with Ilham Ryanjas, May 6, 2020)

Based on the five testimonies of the alumni above, taken based on the purposive sampling technique – it shows that madrasa activities program, which developing student confidence, can bring positive change. Also, provide the supplies needed by students in the real world. Therefore, these programs should ideally still be preserved for all time.

### **The Exploration and Interpretation of the Essence of Activity Programs on Developing Student's Confidence in Madrasa Aliyah Plus Nururrohmah Tambaksari Kuwarasan Kebumen**

This research used the content analysis method. This method, in addition to analyzing the activities carried out, also has the function of analyzing and interpreting these activities. In this case, the writer will explore, analyze, and interpret the confidence-based educational programs developed by Madrasa Aliyah Plus Nururohmah Tambaksari Kuwarasan Kebumen. Some of the activities that were explored, analyzed, and interpreted were some selected programs that included superior (not as a whole), namely:

#### ***The Role of Being Madman***

This role of being a madman is a mandatory role that must be carried out by all class X and XI. This role was carried out by students twice, i.e., when they were class X and class IX with better mental and confidence strengthening. The activity is the role of "as if becoming a crazy person" by dressing and having accessories like a crazy person. For female students still wearing the hijab (veil), only the clothes and appearance are made in tatters.

After that, both female and male students are required to walk one by one with a gap of "departure time" is 7 minutes. The student must explore his mentality and style as if a crazy person in front of many people.

This mandatory program is not intended to educate the students to be crazy. Instead, the program is designed to; first inspire and strengthen the mental foundation of students, and awaken the confidence of students. Second, educate the society that mental and self-confidence must be fostered early on. Third, grow the courage of students to appear in front of many people without excessive doubt and shame.

The role of being a crazy person is essential, "just a role" not "training to become a real crazy person." This role, in addition to developing students' courage, mentality, and self-confidence, also directs them to the point of "meaningful learning" (Demirbas, 2014). Through this meaningful learning, it is hoped that they will have many changes in a better way (agents of change).

#### ***Selling Around Madrasa and Traditional Markets***

This program is a fundamental and sustainable "mental training and confidence" activity program. This program is called necessary because the students carry out the task of selling only around the madrasa. Also, it is intended for class X students, who incidentally are still new to madrasas, and are still in the stage of "identifying the madrasa." In contrast, the advanced program requires students to sell at locations farther from the madrasa and to be more in touch with the broader community, namely in the traditional market.

The selling program implementation mechanism is a group of students consisting of 2-3 children given capital of Rp.50,000.00, and they are freed to sell anything. They will offer their merchandise to the community around the madrasa and traditional markets. Usually, in a short time, "about an hour," their merchandise runs out, and the money obtained is then deposited to the teacher responsible for the activity. The distribution of proceeds of selling is by returning the capital of Rp.50,000.00 to the madrasa. Meanwhile, profits from selling are given to students and can be used for the benefit of one group.

This mental-based business program has several goals, namely: first, to train and develop students' mental and confidence in doing business. The hope is that when they graduate from school, they will be able to do entrepreneurship or business, whether in college or not. Second, as a provision for the independence of life. Independence requires a mentality and high self-confidence so that the lives of students can become established.

This selling program is a "constructive" program that has the function of building children's business skills. Also, it has the task of building a big-hearted, humble character, unyielding, organized self-confidence, and daring to appear in front of the public by offering merchandise. All of these functions are an effort to provide a comprehensive example of values to students.

### ***The Program of If I Become***

"The program of if I become" is a unique program adopted from one of the programs in private television stations in Indonesia. This program is one of the flagship programs in Madrasah Aliyah Plus Nururrohmah Tambaksari Kuwarasan Gombong Kebumen. This program is implemented when students leave school and are required for class XI (eleven). Why is this program needed for class XI, not in class X? This program is required for class XI because mentally, class XI has the courage and confidence that has been built.

Meanwhile, the courage and confidence of class X are still relatively new. This program "is not an ordinary program," because the madrasa does not interfere, the students must find work themselves. Also, students are required to offer themselves to be workers or employees. This program requires students to "become someone" who has a lower middle economic level and must live the daily life of that person. For example, students must become mobile meatball sellers, the students must sell the meatball around. If students become crackers, sellers, starting from making, offering crackers to stalls, should be done. There are still many roles to be someone who has a lower middle economic level.

In this case, students must carry out this task for about one to two weeks. Students must experience to be a person who is economically weak and lives with hardship. This task makes students brave to face the reality of life that is not always pleasant, brave, and confident to solve problems related to self difficulties. On the other hand, by implementing this program, students are expected to appreciate other people who are difficult and suffer economically. Thus, this program is a program that has a "dual-purpose," i.e., not only perfecting the potential of skills and psychomotor, the potential for self-confidence to act, but also perfecting the potential of students' sympathy and empathy for others.

### ***The Real Work Madrasa Program***

This program is a community-based program. This program is referred to as a community-based program because students must serve in the community like students in University, namely the Community Service Program (Kuliah Kerja Nyata/KKN). In this case, students are required to act for the community; stayed for two weeks in the community, helping all the activities and programs of the community, helping to revive mosques, prayer rooms with various programs in them such as reviving TPQ, call to prayer, imams, and lectures. All of these activities require a foundation, namely, confidence. Besides, there are also activities to assist Integrated Healthcare Center, structuring village archives, teaching in schools, helping PKK, and many more community-based activities that must be supported by students.

By staying in the community for two weeks, the students will increasingly understand that self-confidence becomes one of the significant capital when having to come into contact with others. Thus, it is hoped that the students continue to strive to foster confidence. On the other hand, they are also expected to understand that life cannot be alone; they must socialize

with the community. When socializing with the community, they need their ability to adapt quickly; it will be easily accepted by the community. In achieving that goal, they need to develop the potential for self-confidence.

### ***Test of Scientific Work Examined by Masters Degrees Teacher***

This program is a mental training program and students' self-confidence development, which is almost like a student's final project. This program is made by madrasahs because besides madrasahs have metal-based slogans and the development of self-confidence, madrasahs also have jargon as University student-based madrasahs. Madrasah Aliyah Plus Nururrohmah adopts all activities in the lecture. One of them is the existence of a final exam like a thesis. All examiners of scientific work examinations at this madrasah are teachers with Masters Degrees. Meanwhile, teachers with S1 degrees are not permitted to test grade XII students.

Previously, class XII students conducted field research that was in direct contact with the community. The activity must be following the theme and title of the final project. After that, they make a final project report under the guidance of the Master's Degree teacher appointed by the madrasah. After getting great advice, then they will be tested by the Master's Degree teachers.

This program is one of the programs to provide new experiences related to scientific work. This program is to test the level of confidence and mentality of students in dealing with examiners. The objectives of this program are: first, students are trained not to stutter when they come into contact with the world of scientific work in Collage. Secondly, it provides an opportunity for students to develop their courage and confidence in dealing with examiners who are all Masters. Third, it builds students' confidence so that they become stronger and brave to deliver their aspirations.

The various program activities above are programs that strive to "glorify," not "humiliate" students. In essence, these multiple programs aim to perfect creativity, emotional, social, courage, morals, intrapersonal, and students' self-confidence. As stated by Suciati (2015) that students must be taught strongly related to intrapersonal and interpersonal communication, especially communication with themselves so that the foundation of confidence will be easily formed.

The statement above is reinforced by Zuchdi (2010). It states that in essence, humane education is education that can enlighten and animate all aspects of potential learners, one issue that must be strengthened is the development of potential self-confidence, as one of the media for humanizing humans. Therefore, schools or madrasahs should ideally be able to facilitate the enrichment of this aspect of confidence, utilizing many self-confidence based activities.

In this case, Madrasah Aliyah Plus Nururrohmah is a madrasah that has been able to facilitate the "enrichment of aspects of confidence" in students. Various activities such as being crazy, selling in traditional markets, If I Become, Real Work Madrasahs, and Scientific Work Exams are forms of activities that are in line with what Darmiyati Zuchdi delivered. The statement that Zuchdi carried out is humanizing humans, not humiliating or degrading human beings. Also, these various activities aim to direct students to have a healthy and mature personality. Thus, when they enter the community, they are ready and able to compete well and can provide optimal and impressive results.

## **CONCLUSION**

Based on the various explanations above, it can be concluded that learning is not only focused on cognitive and psychomotor empowerment but also other essential parts. The other essential parts must be grown, namely the growth of affection, intrapersonal, i.e., the



confidence of students. Wasilla growth and self-confidence aims to increase confidence through confidence-based activity program. These activities have been implemented by Madrasa Aliyah Plus Nururrohmah well and successfully.

The success of Madrasa is proven by the alumni also support the success of these activities. The leading confidence-based activity programs include: being a crazy person, selling in traditional markets, If I Become, a Real Work Madrasa, and examinations of scientific work. These various activities eventually bring students into a braver person, not easily broken, not afraid to convey positive aspirations, dare to appear before the public, not ashamed to be entrepreneurial, and able to handle personal problems and find solutions well.

## REFERENCES

- Adilah, N. (2018). *Peranan Guru Pembimbing Dalam Mengembangkan Kepercayaan Diri Siswa kelas VIII di MTs Negeri 2 Medan*. Universitas Islam Negeri Sumatera Utara.
- Alwi, M. (2014). *Anak Cerdas Bahagia Dengan Pendidikan Positif*. Noura Books Publishing.
- Basit, A. (2017). *Konseling Islam*. Prenada Media.
- Demirbas, M. (2014). Effects of meaningful learning on conceptual perceptions related to “force and motion”: An experimental study for pre-service science teachers. *Journal of Baltic Science Education*, 13(3), 394–410.
- Fatchurahman, M., & Pratikto, H. (2012). Kepercayaan Diri, Kematangan Emosi, Pola Asuh Orang Tua Demokratis dan Kenakalan Remaja. *Persona*, 1(2), 77–87.
- Hasmayni, B. (2014). Hubungan antara Kepercayaan Diri dengan Penyesuaian Diri Remaja. *Jurnal Magister Psikologi UMA*, 6(2), 98–104.
- Jumal Ahmad. (2018). Desain Penelitian Analisis Isi (Content Analysis). *ResearchGate*. <https://doi.org/10.13140/RG.2.2.12201.08804>
- Nurrohimi, A. (2016). Antara Kesehatan Mental dan Pendidikan Karakter: Pandangan Keislaman Terintegrasi. *Attarbiyah, Journal of Islamic Culture and Education*, 1(2), 273–302. <https://doi.org/10.18326/attarbiyah.v1i2.273-302>
- Rahmatullah, A. S. (2018). Pendidikan Mental Berbasis Gender (Content Analysis Atas Program-program Mental Berbasis Kesetaraan Gender di Madrasah Aliyah Plus Nururrohmah Tambaksari Kuwarasan Kebumen). *Konferensi Nasional Ke- 7 Asosiasi Program Pascasarjana Perguruan Tinggi Muhammadiyah \_Aisyiyah (APPPTMA)*.
- Siregar, I., Darhim, & Asih, E. C. M. (2017). Increasing Self-Confidence of Indonesian Low Ability Student with Green’s Motivational Strategies. *Journal of Physics: Conference Series*, 812(012104), 1–7. <https://doi.org/10.1088/1742-6596/812/1/012104>
- Suciati. (2015). *Komunikasi Interpersonal: Sebuah Tinjauan Psikologis dan Perspektif Islam*. Buku Litera.
- Suryabrata, S. (2008). *Psikologi Kepribadian*. RajaGrafindo Persada.
- Tanjung, Z., & Amelia, S. (2017). Menumbuhkan Kepercayaan Diri Siswa. *JRTI (Jurnal Riset Tindakan Indonesia)*, 2(2), 1–4.
- Wei, D., Brigell, R., Khadka, A., Perales, N., & Fink, G. (2019). Comprehensive school-based health programs to improve child and adolescent health: Evidence from Zambia. *PLOS ONE*, 14(5). <https://doi.org/10.1371/journal.pone.0217893>
- Zhu, Y., Ritter, S. M., & Dijksterhuis, A. (2020). Creativity: Intrapersonal and Interpersonal Selection of Creative Ideas. *The Journal of Creative Behavior*, 54(3), 626–635. <https://doi.org/10.1002/jocb.397>
- Zuchdi, D. (2010). *Humanisasi Pendidikan; Menemukan Kembali Pendidikan yang Manusiawi*. Bumi Aksara.