

Cinematherapy in Islamic Counseling: A Novel Approach to Supporting Children's Psychological and Religious Growth

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Abstract

Keywords:

Cinematherapy;
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Psychological
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This study investigates the integration of cinematherapy within Islamic counseling as an innovative approach to foster the psychological and religious growth of children in conflict with the law (*andikpas*) at Lembaga Pembinaan Khusus Anak (LPKA) Kelas II Kota Palangka Raya, Indonesia. While conventional cinematherapy is widely recognized, its application within an Islamic framework remains underdeveloped. Using a qualitative explanatory design, this research employed structured interviews and thematic analysis to explore the therapeutic process and its impacts. The findings introduce the Islamic-Integrated Cinematherapy Protocol (IICP), a structured model consisting of perceptual, reflective, and transformative pillars. This protocol utilizes film as a catalyst for *mukasyafah* (spiritual self-disclosure), bypassing cognitive barriers to stimulate the *qalb* (heart) toward deep *muhasabah* (introspection). The results indicate that this approach effectively enhances emotional regulation and self-awareness while internalizing core Islamic virtues, specifically *Sabr* (patience), *Tawakkal* (spiritual reliance), and *Taubat* (repentance). By bridging visual-cognitive stimulation with faith-based reflections, this study fills a critical gap in culturally sensitive therapeutic literature, offering a "spiritual decolonization" model that is ready for practical adoption by practitioners in correctional and educational settings.

Abstrak

Kata kunci:

Konseling Islam,
Perkembangan
Religius,
Pertumbuhan
Psikologis,
Sinematerapi,
Protokol IIC.

Penelitian ini menginvestigasi integrasi sinematerapi dalam konseling Islam sebagai pendekatan inovatif untuk mendorong pertumbuhan psikologis dan religius anak didik pemasyarakatan (*andikpas*) di Lembaga Pembinaan Khusus Anak (LPKA) Kelas II Kota Palangka Raya, Indonesia. Meskipun sinematerapi konvensional telah diakui secara luas, penerapannya dalam kerangka Islam masih belum banyak dikembangkan. Menggunakan desain kualitatif eksplanatori, penelitian ini menggunakan wawancara terstruktur dan analisis tematik untuk mengeksplorasi proses terapeutik dan dampaknya. Temuan penelitian ini memperkenalkan Islamic-Integrated Cinematherapy Protocol (IICP), sebuah model terstruktur yang terdiri dari pilar perseptual, reflektif, dan transformatif. Protokol ini menggunakan film sebagai katalisator untuk *mukasyafah* (penyingkapan tabir), melewati hambatan kognitif untuk merangsang *qalb* (hati) menuju *muhasabah* (introspeksi) yang mendalam. Hasil penelitian menunjukkan bahwa pendekatan ini secara efektif meningkatkan regulasi emosi dan kesadaran diri sekaligus menginternalisasi nilai-nilai utama Islam, khususnya *Sabr*, *Tawakkal*, dan *Taubat*. Dengan menjembatani stimulasi visual-kognitif dengan refleksi berbasis iman, studi ini mengisi celah kritis dalam literatur terapi yang peka budaya, menawarkan model "dekolonisasi spiritual" yang siap diadopsi secara praktis oleh para praktisi di lingkungan pemasyarakatan dan pendidikan.

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INTRODUCTION

The integration of psychological therapy and religious counseling has long been a subject of interest, particularly in contexts where faith plays a central role in shaping individuals' worldviews and coping mechanisms. Islamic counseling, rooted in Islamic teachings and values, offers a holistic approach to psychological well-being by simultaneously addressing the spiritual and emotional dimensions of human life (Cucchi, 2022; Hanin Hamjah & Mat Akhir, 2014; Rassool, 2021). In the context of children, creative methods are required to bridge their cognitive understanding with the internalization of values, one of which is through the utilization of visual media. One such emerging approach is cinematherapy, a technique that employs films as a medium for psychological healing and personal growth. While cinematherapy has been extensively explored in Western psychological and counseling literature (Pannu & Goyal, 2024; Pilyugina & Suleymanov, 2024; Sacilotto et al., 2022), its application within the framework of Islamic counseling remains an underdeveloped area of study.

The existing literature on cinematherapy primarily emphasizes its psychological benefits, particularly in emotional regulation, self-reflection, and cognitive restructuring (Fatemi, 2021; Zakharova et al., 2020). The use of films in therapeutic settings has been shown to help facilitate emotional catharsis, encourage personal reflection, and provide role models for overcoming adversity (Kuriansky et al., 2010; Schmidt, 2021). However, most existing studies focus on secular contexts emphasizing emotional regulation and cognitive restructuring, often neglecting the transcendental dimensions crucial for Muslim children. To address this gap, this study formulates the concept of Islamic Cinematherapy, operationally defined as the use of films curated based on *akhlaq* (moral) values to facilitate emotional catharsis guided by revelatory principles. This intervention operates through a cognitive-spiritual framework: the film narrative serves as an external stimulus that is subsequently deconstructed through Islamic values to produce psychological growth and religious growth. Psychological growth in this study is measured through indicators of emotional regulation, resilience, and increased self-awareness. Meanwhile, religious growth is operationalized through the strengthening of spiritual identity, encompassing the dimensions of *Sabr* (active acceptance of trials), *Tawakkal* (spiritual reliance after maximum effort), and *Taubat* (commitment to self-improvement through repentance).

A significant void in the literature lies in the lack of research on the role of Islamic-themed films in supporting children's psychological and religious development. While numerous studies explore the role of religious education and storytelling in shaping children's moral and spiritual understanding (Etchezahar et al., 2024; Lim et al., 2024; Romero et al., 2023), the specific use of Islamic films in therapeutic settings has not been adequately explored. Islamic-themed films, often based on prophetic stories, historical events, and moral dilemmas, possess the potential to serve as powerful tools for both psychological healing and spiritual teaching. Visual storytelling has long been recognized as an effective medium for engaging children emotionally and reinforcing values (Pannu & Goyal, 2024; Sacilotto et al., 2022). Islamic films, by depicting faith-based narratives, help children not only navigate their emotional struggles but also align their coping mechanisms with Islamic values. This is highly relevant for children in conflict with the law (*andikpas*), who often require a safe space to process guilt without feeling judged. However, there is limited scholarly attention on how such films could be strategically incorporated into Islamic counseling frameworks, particularly regarding how they could address emotional distress while reinforcing moral and ethical teachings. This oversight indicates that the potential of Islamic films in therapy remains

underutilized, and more research is needed to determine how such films can be integrated purposefully into counseling practices to benefit children both psychologically and religiously.

In the field of child psychology and therapy, there is increasing recognition of the need for culturally and religiously sensitive interventions (Cucchi, 2022; Schmidt, 2021; Xue et al., 2024). Many therapeutic models, including cinematherapy, have largely been developed within Western frameworks, often overlooking the influence of religious beliefs on emotional well-being (Osei-Tutu et al., 2020; Rassool, 2021), particularly for Muslim children. This Western-centric approach has created a gap in therapeutic models that adequately address the needs of Muslim populations. Although there is growing interest in the intersection of religion and psychology (Cucchi, 2022; Romero et al., 2023; Vaillant, 2000), the use of Islamic-themed cinematherapy as a culturally grounded intervention remains underexplored. Given the importance of empirical validation for the effectiveness of counseling methods, the lack of studies on Islamic cinematherapy represents a critical research gap. Without a culturally and religiously contextualized approach, Muslim children may not fully engage with or benefit from standardized interventions. Based on these gaps, this study aims to answer the research question: “How can cinematherapy be integrated within Islamic counseling to support both the psychological and religious development of children through the indicators of *sabr*, *tawakkal*, and *taubat*?”

RESEARCH METHODS

Research Design and the Participants

This study utilizes a qualitative explanatory approach to explore the integration of cinematherapy in Islamic counseling for children, focusing on its psychological and religious impact. The explanatory design helps uncover how cinematherapy functions as a counseling tool, revealing both its strengths and challenges in a real-world context (Yuliyanto, 2020). In-depth interviews were conducted with six counselors and two *andikpas* (*Anak Didik Pemasyarakatan*, or juvenile inmates) at *Lembaga Pembinaan Khusus Anak* (LPKA, Institution for the Special Development of Children) Kelas II Kota Palangka Raya, Indonesia. The counselors were selected based on their experience providing Islamic counseling, ensuring practical insights into cinematherapy’s application. The *andikpas*, having participated in the sessions, provided valuable reflections on the intervention’s impact. The diverse participant backgrounds allowed for a comprehensive analysis of cinematherapy’s implementation and effectiveness, with counselors sharing procedural insights and *andikpas* discussing how the intervention influenced their emotional and spiritual growth. Table 1 presents the participants’ demographic details.

Table 1.

Demographic characteristics of the participants (Anonymous)

No.	Informant	Status	Age	Gender	Length of Experience in Counseling
1	GOF	Counselor	35	Male	5 years
2	PD	Counselor	40	Female	10 years
3	YK	Counselor	29	Female	3 years
4	R	Counselor	38	Female	8 years
5	W	Counselor	34	Male	4 years

6	FS	Counselor	41	Male	10 years
7	MAZ	<i>Andikpas</i>	17	Male	N/A
8	MA	<i>Andikpas</i>	16	Female	N/A

Data Collection Procedures

The data collection process involved structured face-to-face interviews with each participant, conducted privately within the LPKA facility. These interviews, lasting 40 to 60 minutes, were recorded with permission and transcribed verbatim for analysis. The cinematherapy sessions followed a six-stage framework: film selection, opening, discussion, reflection, assignment, and closing, ensuring a systematic approach within the Islamic counseling context. 1) *Film Selection*: Counselors carefully chose films aligned with Islamic values, focusing on themes related to moral dilemmas, emotional regulation, and faith-based struggles. Cultural relevance, language, and potential therapeutic impact were key considerations. 2) *Opening*: Each session began with a brief introduction, setting the context and highlighting key themes, such as patience or resilience, to prepare the *andikpas* emotionally and mentally for the film. 3) *Film Discussion*: After viewing, counselors guided a discussion, prompting children to connect the film's narrative with their own experiences. This phase helped them externalize emotions and relate to the characters. 4) *Reflection*: Participants reflected on the film's moral and religious lessons, linking them to Islamic teachings such as repentance and patience. 5) *Assignment*: Tasks were assigned to reinforce the session's lessons, like writing reflections, prayer, or acts of kindness. 6) *Closing*: Sessions concluded with a summary of key insights, encouragement, and spiritual guidance for continued self-improvement.

Data Analysis

The data obtained from the structured interviews were analyzed using thematic analysis, focusing on two participant groups: counselors and *andikpas*. This method was chosen to identify recurring patterns and experiences related to the implementation and impact of cinematherapy within Islamic counseling. The first stage of analysis involved examining the perspectives of six counselors. Thematic coding was applied to identify key aspects of cinematherapy, such as film selection, session procedures, and the integration of Islamic teachings. The analysis explored how counselors perceived the method's effectiveness in promoting psychological resilience and religious awareness among the *andikpas*, as well as variations in their approaches and challenges encountered during implementation. The second stage focused on the two *andikpas*' responses. Thematic coding was used to assess their emotional reactions, engagement with the films, and perceived psychological and religious growth. The analysis also examined their responses to stages like reflection and assignments, revealing how these components influenced their cognitive and behavioral development in the context of Islamic counseling.

Ethical Considerations

Ethical approval for this study was obtained from LPKA Kelas II Kota Palangka Raya, ensuring compliance with ethical standards for research involving vulnerable populations. Informed consent was obtained from all participants, with special consideration for the *andikpas*, ensuring that their participation was voluntary and their identities remained confidential. Counselors were also assured that their responses would be anonymized to encourage candid discussions. The study adhered to the

principles of beneficence, non-maleficence, and respect for autonomy, ensuring that no psychological harm was inflicted on the participants.

RESULT AND DISCUSSION

Result

The integration of cinematherapy within Islamic counseling for children in conflict with the law at LPKA Kelas II Kota Palangka Raya follows a structured six-stage approach: film selection, opening, discussion, reflection, assignment, and closing. Each stage is designed to support the psychological and religious growth of the children, or *andikpas*. Structured interviews with six counselors and two *andikpas* provided insights into the implementation process and its impact. Counselors shared their experiences with film selection and session facilitation, while the *andikpas* reflected on their emotional responses and perceived behavioral changes, highlighting the effectiveness of cinematherapy in promoting resilience and spiritual development. The research findings were analyzed using thematic analysis to identify how Islamic cinematherapy influences psychological and religious growth. Data were categorized into three main themes following the intervention flow.

To ensure methodological transparency, the table below summarizes the data extraction process from codes to main themes:

Table 2.

Thematic Matrix of Islamic Cinematherapy

Main Theme	Sub-Theme	Codes	Outcome Indicators
Selection Criteria & Adaptation	Value & Cultural Relevance	[SEL-VAL], [SEL-CULT]	Stimulus Precision
Reflection & Catharsis Process	Emotional & Moral Cognition	[DIS-EMO], [REF-MOR]	Emotional Regulation & Self-Awareness
Transformation & Commitment	Spiritual Internalization	[ASG-BEH], [ASG-SPIR]	<i>Sabr, Tawakkal, Taubat</i>

The relationship between themes is illustrated in the following thematic map to demonstrate how the cinematherapy process operates systematically:

Intervention Foundations and Cultural Adaptation

Film selection was based not only on popularity but on “Value Relevance” [SEL-VAL] aligning with Islamic teachings and “Cultural Appropriateness” [SEL-CULT]. Counselors emphasized that films must serve as a mirror for the juvenile inmates. *"Selected films must clearly reflect Islamic values... honesty, perseverance, and the importance of repentance [SEL-VAL]."* (PD, Counselor).

The effectiveness of cinematherapy is largely determined by the appropriateness of the films chosen, as they serve as the foundation for subsequent counseling discussions and reflections. The counselors emphasized that selecting a film is not a random process, but one that requires careful consideration of Islamic teachings, psychological relevance, and the lived experiences of the *andikpas*.

This emphasis on emotional relatability was reinforced by W, another counselor, who highlighted the necessity of choosing films that mirror the experiences of the *andikpas*, enabling them to see their own struggles and potential transformation reflected on screen:

"Films that are too far from their reality will be difficult to understand and less effective. We look for stories that they can see as a mirror of their own lives, so they can reflect on their actions and think about how they can change [SEL-VAL]." (W, Counselor)

The importance of linguistic and cultural familiarity was also emphasized. Counselors noted that films in the local language or featuring familiar social settings were more effective in capturing the children's attention and ensuring deep engagement. R, one of the counselors, stated:

"We choose films that use a language they understand and a setting they are familiar with. This makes it easier for them to engage with the story and connect their emotions with the characters in the film [SEL-CULT]." (R, Counselor)

Thus, film selection was a strategic and intentional process, aimed at ensuring both psychological resonance and religious guidance, ultimately preparing the *andikpas* for a transformative therapeutic experience.

Emotional Catharsis and Moral Reasoning

During the discussion phase, "Emotional Connectivity" [DIS-EMO] occurred where inmates began identifying their emotions through film characters, triggering "Self-Awareness" [REF-MOR]. *"When the counselor said this story was similar to my experience, I became curious... I just realized that my actions had deeply hurt my family [DIS-EMO, REF-MOR]." (MAZ, Juvenile Inmate).*

The discussion phase served as the core of cinematherapy, providing the *andikpas* with a space to verbalize their thoughts, process emotions, and critically engage with the film's message. The counselors facilitated open-ended discussions, using structured questions to encourage reflection. These discussions often uncovered deep-seated emotions and personal struggles, allowing the counselors to provide spiritual guidance and emotional support. FS, a counselor, described how discussions were framed:

"We do not just ask about the film's story, but also how they feel, whether they have experienced something similar, and how Islam teaches us to handle such situations [DIS-EMO]." (FS, Counselor)

One of the *andikpas*, MA, revealed how the discussion phase helped him connect the film's message with his own life choices:

"I saw the character in the film trying to change, just like I want to change. This discussion made me realize that I can also try, and Islam teaches that Allah always gives a second chance [REF-MOR]." (MA, Juvenile Inmate)

Such responses illustrate that the discussion phase was instrumental in linking cinematic narratives to personal and religious growth, reinforcing the idea that change, redemption, and self-improvement are achievable goals.

Not only found in the discussion phase, emotional catharsis and moral reasoning were also found in the reflection phase. The reflection phase was a critical step in internalizing the lessons from the film and applying them to the *andikpas'* personal experiences. This stage encouraged them to analyze their emotions, recognize their past mistakes, and consider the possibility of change through an Islamic lens. The counselors facilitated this process by asking open-ended questions that led to deeper self-exploration. W, one of the counselors, emphasized the importance of guided self-

reflection, ensuring that the children could connect the film's moral and religious messages with their own lives:

"We don't just ask them to retell the movie, but to look within themselves. Have they ever felt like the main character? How do they feel about the mistakes they have made? How does Islam teach us to deal with guilt and seek a better path? [REF-MOR]." (W, Counselor)

For the *andikpas*, this phase was emotionally intense as it prompted self-confrontation and acknowledgment of their struggles. One of the *andikpas*, MAZ, expressed how this stage made him realize the importance of self-improvement and faith:

"I started thinking, what will happen if I don't change? Will I keep making the same mistakes? This film and discussion made me realize that if I want a better life, I must start now. Allah will surely accept my repentance if I truly want to change [REF-MOR]." (MAZ, Juvenile Inmate)

Several counselors noted that during the reflection phase, the *andikpas* exhibited visible emotional responses, such as tears, long pauses, or moments of deep thought, indicating that they were processing their emotions on a profound level. R, a counselor, shared an observation about the emotional intensity of this stage:

"There was a child who suddenly cried during the reflection session. He said he just realized that his actions had hurt his family. This is a very important moment because it means there is growing awareness within them [REF-MOR]." (R, Counselor)

This phase demonstrated that cinematherapy, when integrated with Islamic counseling, had the power to awaken moral and emotional consciousness. The children were not just watching a film and discussing it but deeply engaging with their emotions and contemplating their future within the framework of Islamic teachings.

Behavioral Transformation and Spiritual Commitment

The final results indicated "Behavioral Action" [ASG-BEH] and "Spiritual Identity Strengthening" [ASG-SPIR]. These are manifestations of the established growth indicators: 1) *Taubat* (Repentance): Evident through the admission of guilt and commitment to self-improvement, 2) *Sabr* (Patience): Observed in the calmness during the rehabilitation period, 3) *Tawakkal* (Reliance): Seen in increased religious observance and spiritual surrender to God. *"Writing a letter to my mother made me realize... I promised myself to change [ASG-BEH / Taubat]. I feel more at peace now and closer to my religion [ASG-SPIR / Tawakkal]." (MA, Juvenile Inmate).*

Counselors encouraged the *andikpas* to engage in small but meaningful behavioral changes, reinforcing the lessons from the film. Assignments ranged from journaling their thoughts and emotions, writing letters to family members, engaging in increased religious practices like prayer or Quran recitation, or committing to specific actions that demonstrated personal growth. PD explained how the assignments were tailored to each *andikpas'* individual progress:

"We tailor assignments based on the child's condition and readiness. Some are asked to write apology letters to their parents, while others are encouraged to pray more and read the Quran. The important thing is that the assignment must feel meaningful to them." (PD, Counselor)

Assignments like these helped bridge the gap between theoretical understanding and practical change, reinforcing the idea that true transformation requires action, not just intention. By incorporating religious elements, such as reciting prayers of repentance or studying stories of redemption in Islamic history, the process further aligned psychological healing with spiritual growth.

"Spiritual Commitment" also found in closing phase. This the final phase of cinematherapy in Islamic counseling. Counselors summarized key lessons, reinforced the children's commitment to change, and provided emotional reassurance. This phase helped the *andikpas* solidify their understanding and feel supported as they embarked on their journey toward personal and spiritual development. YK, a counselor, described the importance of closing sessions in providing encouragement and motivation:

"We want the children to feel supported and understood. They may still face many challenges, but we want them to know they are not alone and that there is always an opportunity for self-improvement." (YK, Counselor)

For the *andikpas*, this phase was both reassuring and emotionally moving, as it marked the end of a deeply introspective journey. MAZ expressed his feelings about the final session: *"I feel lighter after all these sessions. I know I still have to try [ASG-SPIR / Sabr], but now I feel more confident and closer to my religion [ASG-SPIR / Taubat]."* (MAZ, Juvenile Inmate).

The closing phase was not just about ending the session—it was about ensuring that the emotional and spiritual impact lasted beyond the therapy itself. Counselors provided encouragement, reminded them of their assignments, and assured them that they would continue to receive support even after the formal sessions had concluded.

The findings demonstrate that integrating cinematherapy within Islamic counseling effectively promotes psychological healing and religious growth. By selecting films relevant to the *andikpas'* experiences, facilitating discussions from an Islamic perspective, and encouraging deep reflection, the process nurtures emotional and spiritual development. Counselors emphasized the structured approach, while the *andikpas* shared how it helped them process emotions and gain a deeper understanding of Islamic values like redemption, forgiveness, and self-improvement. Islamic cinematherapy merges modern psychological techniques with faith-based guidance, offering a holistic method for supporting vulnerable youth, fostering emotional resilience and spiritual growth in children in conflict with the law.

Discussion

The findings of this study reveal that cinematherapy, when integrated into Islamic counseling, is an effective tool for both psychological healing and religious development in children in conflict with the law (*andikpas*). The structured approach—comprising film selection, discussions, reflections, and assignments—enabled the *andikpas* to engage with moral and religious values, facilitating personal growth. This study builds on prior research (Fatemi, 2021; Pannu & Goyal, 2024; Sharp et al., 2002), which recognized film as an emotional expression tool, by incorporating Islamic teachings throughout the process. Previous studies, such as Powell et al., (2006), emphasized film's role in self-reflection and emotional processing, which this study affirms while showing that the process was enriched by Islamic guidance. The study also underscores the role of film discussions in fostering moral reasoning and empathy, a concept previously noted by Schmidt (2021). However, this study goes significantly further by addressing what Haque & Rothman (2021) describe as the ontological necessity of spiritual connection in

psychological interventions for Muslim populations. Unlike secular cinematherapy that focuses on subjective well-being, the Islamic-integrated model in this study serves as a medium for spiritual decolonization, allowing *andikpas* to transcend their criminal labels by reclaiming their identity as servants of Allah ('*Abdullah*).

The reflection phase in this study reinforced the effectiveness of cinematherapy, helping the *andikpas* confront their past actions and internalize lessons from the films. Previous research highlighted reflection's role in developing emotional regulation and behavioral change (Cucchi, 2022; Smithikrai, 2016). In this context, the mechanism behind the effectiveness of film lies in what the *Traditional Islamically Integrated Psychotherapy* (TIIP) framework calls *mukasyafah* (spiritual self-disclosure). As proposed by Keshavarzi (2021), the visual metaphors in films act as a catalyst that bypasses cognitive defenses to reach the *qalb* (heart), moving the individual from a state of neglect or heedlessness (*ghaflah*) toward a state of awareness (*to yaqaza*). This study adds that Islamic-based reflection enhances self-awareness through religious teachings, fostering both psychological and spiritual growth. This transformation is not merely a cognitive shift but a functional religious coping mechanism. As noted by Abu-Raiya & Pargament (2011), when interventions are grounded in faith-based values like *Sabr* (patience), *Tawakkal* (reliance on God) and *Taubat* (repentance), they provide a more resilient emotional foundation compared to purely secular techniques.

The assignment phase, aligned with research by Lim et al., (2024) and Vaillant (2000), further supported behavioral change by incorporating Islamic practices like prayer and repentance, strengthening moral transformation. A key gap in prior research was the lack of culturally and religiously relevant frameworks, often focusing on secular approaches (Cucchi, 2022; Hanin Hamjah & Mat Akhir, 2014; Xue et al., 2024). This study addresses that gap by proposing the Islamic-Integrated Cinematherapy Protocol (IICP), a structured model comprising perceptual (film selection based on *muru'ah*), reflective (based on *muhasabah*), and transformative (based on *riyadah*) pillars.

Overall, this study expands the understanding of cinematherapy by demonstrating its effectiveness in Islamic counseling. It shows that integrating religious teachings enhances emotional engagement, moral reasoning, and lasting behavioral change. Unlike previous studies that focus on cinematherapy as a psychological tool, this research presents it as a bridge between emotional healing and faith-based transformation. The findings confirm that Islamic cinematherapy is a viable and culturally relevant intervention for at-risk youth. Future research should explore adapting cinematherapy to other faith-based contexts for broader application in diverse settings.

CONCLUSION

This study concludes that the integration of cinematherapy within an Islamic counseling framework, specifically through the Islamic-Integrated Cinematherapy Protocol (IICP), is a potent and culturally resonant intervention for fostering the psychological and religious growth of children in conflict with the law. The research demonstrates that films act as more than mere entertainment; they serve as a catalyst for *mukasyafah* (spiritual self-disclosure), bypassing cognitive barriers to stimulate the *qalb* (heart) toward deep *muhasabah* (introspection).

The findings indicate that this approach effectively enhances emotional regulation and self-awareness while simultaneously internalizing core Islamic virtues such as *Sabr* (patience), *Tawakkal* (reliance on God), and *Taubat* (repentance). By bridging visual-cognitive stimulation with faith-based reflections, this study fills a critical gap in the

literature, moving beyond secular therapeutic models to offer a "spiritual decolonization" for at-risk youth. Practically, the IICP provides a structured, ready-to-use model for practitioners in correctional settings (LPKA) and Islamic educational institutions.

Despite its contributions, this study is limited by its specific focus on a single correctional facility. Future research should involve larger, more diverse samples and longitudinal designs to assess the long-term sustainability of these behavioral and spiritual transformations across different cultural contexts.

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