

Development and Validation of an Islamic Logotherapy Training Package and Determining Its Effectiveness on Religious Identity and Academic Self-Efficacy of Female First-Grade Secondary School Students

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ABSTRACT

Objective: The study aimed to develop and validate an Islamic logotherapy training package and to determine its effectiveness on religious identity and academic self-efficacy among female first-grade secondary school students.

Methods and Materials: This study employed a mixed-methods design, combining qualitative content analysis and a quasi-experimental approach. In the qualitative phase, seven volumes of the works of Ayatollah Safaei Haeri were analyzed to extract the core components of Islamic logotherapy, and the training package was developed and validated through expert review, with acceptable content validity ratio and inter-coder reliability (Cohen's kappa = 0.78). In the quantitative phase, the statistical population included all female students in the first grade of secondary school in District 14 of Tehran during the 2023–2024 academic year. Using convenience sampling, 30 students with low scores on religious identity and academic self-efficacy were selected and randomly assigned to experimental and control groups (n = 15 each). The experimental group received nine sessions (70–90 minutes each) of Islamic logotherapy training, while the control group received no intervention. Data were collected using the Religious Identity Questionnaire and the Academic Self-Efficacy Questionnaire, both demonstrating high reliability (Cronbach's alpha = 0.95 and 0.96, respectively). Data were analyzed using multivariate analysis of covariance (MANCOVA) in SPSS.

Findings: The results of MANCOVA indicated that the Islamic logotherapy intervention had a statistically significant effect on both religious identity and academic self-efficacy at the post-test stage ($p < .05$). Group membership accounted for 17% of the variance in religious identity and 55% of the variance in academic self-efficacy. Additionally, repeated measures analysis showed that the improvement in religious identity remained stable at the one-month follow-up, whereas the effect on academic self-efficacy was not sustained over time.

Conclusion: The findings suggest that the Islamic logotherapy training package is an effective intervention for enhancing religious identity and improving academic self-efficacy among adolescents, although sustained effects on self-efficacy may require ongoing reinforcement.

Keywords: *Islamic logotherapy, academic self-efficacy, religious identity.*

1. Introduction

Adolescence represents a critical developmental stage characterized by rapid biological, cognitive, emotional, and social transformations that significantly influence identity formation and psychological functioning. During this period, individuals actively construct their sense of self, values, and beliefs, while simultaneously facing increasing academic demands and psychosocial challenges. The World Health Organization has emphasized that adolescent mental health is a global priority, noting that disruptions in psychological well-being during this stage can have long-term consequences for personal development and social functioning (Rahmani & Enayat, 2025; World Health Organization, 2021). Within this developmental context, two constructs—religious identity and academic self-efficacy—have emerged as key determinants of adolescent adjustment and resilience.

Religious identity, as a multidimensional construct encompassing beliefs, emotions, and behaviors related to faith, plays a fundamental role in shaping adolescents' worldview, moral reasoning, and coping mechanisms. It provides a framework through which individuals interpret life events, derive meaning, and regulate emotional responses. Empirical evidence suggests that a well-developed religious identity is associated with improved psychological well-being, reduced stress, and enhanced quality of life among adolescents (Rahmani & Enayat, 2025; Schmees et al., 2024). Furthermore, religious identity contributes to a sense of coherence and purpose, enabling individuals to navigate existential concerns such as loneliness, suffering, and uncertainty. The integration of spirituality into psychological functioning has been shown to strengthen mental health outcomes and foster adaptive coping strategies (Lisna & Kovalchuk, 2024; Sohrabifar & Fanaei, 2022).

Parallel to the development of religious identity, academic self-efficacy constitutes a central component of students' educational success. Rooted in Bandura's social cognitive theory, academic self-efficacy refers to individuals' beliefs in their ability to successfully perform academic tasks and achieve desired outcomes. Research indicates that students with higher levels of academic self-efficacy demonstrate greater persistence, motivation, and

academic achievement (Rahimi, 2024; Yokoyama, 2024). Moreover, academic self-efficacy has been identified as a mediator between psychological factors and academic performance, highlighting its pivotal role in educational contexts (Badsar, 2023; Moradi, 2022). Interventions aimed at enhancing self-efficacy have been shown to improve not only academic outcomes but also broader psychological constructs such as self-esteem and emotional regulation (Julaeiha et al., 2021; Rezaee, 2021).

Despite the recognized importance of these constructs, contemporary adolescents increasingly face existential challenges, including feelings of meaninglessness, loneliness, and psychological distress. Theoretical and empirical studies have demonstrated that existential emptiness is closely linked to mental health مشکلات and diminished well-being (Akhavan Moqaddam et al., 2021; Moosavian, 2020). Loneliness, in particular, has been identified as a pervasive issue among adolescents, with both psychological and religious frameworks emphasizing its detrimental effects and the necessity of addressing it through meaningful engagement and spiritual connection (Akhavan Moqaddam et al., 2021; Khani-Oshani et al., 2021). Similarly, experiences of suffering and awareness of death are integral aspects of human existence that, when inadequately processed, can lead to anxiety and emotional instability. However, when approached through a meaning-centered framework, these experiences can facilitate personal growth and resilience (Banahan & Tarazmonfared, 2022; Derikvand & Dezhpasand, 2021).

Logotherapy, developed by Viktor Frankl, offers a comprehensive framework for addressing existential concerns by emphasizing the search for meaning as the primary motivational force in human life. This therapeutic approach focuses on helping individuals discover purpose in life, even in the face of suffering and adversity. A growing body of research supports the effectiveness of logotherapy and meaning-centered interventions in improving psychological outcomes across diverse populations. Systematic reviews and meta-analyses have demonstrated that logotherapy significantly reduces anxiety, depression, and existential distress while enhancing quality of life and psychological well-being (Aiello-Puchol & Garcia-Alandete, 2025; Barroso et al., 2023; Sun et al., 2024). Furthermore, logotherapy has been successfully applied in

clinical and non-clinical settings, including among patients with chronic illnesses, elderly populations, and students, leading to improvements in hope, resilience, and emotional regulation (Eskigulek & Kav, 2024; Esmailpour Dilmaghani et al., 2022; Seghati et al., 2022).

In the context of educational settings, meaning-centered interventions have demonstrated potential in enhancing students' academic and psychological functioning. Studies indicate that integrating concepts of meaning and purpose into educational programs can positively influence academic emotions, adjustment, and self-efficacy (Jafari et al., 2022; Zangi-Abadi et al., 2019). Additionally, spiritual and meaning-oriented therapeutic approaches have been shown to improve stress management and psychological resilience, particularly during periods of crisis (Faraji et al., 2021; Janbozorgi et al., 2020). These findings underscore the relevance of incorporating existential and spiritual dimensions into interventions aimed at adolescent populations.

From an Islamic perspective, the concept of meaning is deeply rooted in theological and philosophical teachings that emphasize purpose, responsibility, and the pursuit of spiritual growth. Islamic logotherapy integrates the principles of logotherapy with Islamic teachings, providing a culturally and religiously congruent framework for addressing existential concerns. Central themes such as responsibility, suffering, death, and tranquility are interpreted through a spiritual lens, offering individuals a coherent and meaningful understanding of life experiences. The emphasis on moral responsibility, as highlighted in Islamic teachings, aligns with the core principles of logotherapy and contributes to the development of a purposeful and value-driven زندگی (Danesh, 2024; Hasani et al., 2021). Moreover, the integration of religious concepts into therapeutic interventions has been shown to enhance their effectiveness, particularly in populations with strong religious orientations (Hosseinpour Tonekaboni et al., 2022; Janbozorgi & Janbozorgi, 2021).

In addition to addressing existential concerns, Islamic logotherapy has the potential to influence emotional and cognitive outcomes by fostering a sense of peace, hope, and psychological balance. Concepts such as tranquility and happiness, as explored in Islamic philosophy and literature, highlight the interconnectedness of spiritual and psychological well-being (Alborz et al., 2022; Mohammadi-Monfared & Kakavand, 2020). Furthermore, the role of death awareness and its educational implications have been linked to increased calmness and existential clarity,

suggesting that structured interventions can facilitate adaptive coping and emotional regulation (Banahan & Tarazmonfared, 2022). These insights provide a theoretical foundation for the development of interventions that address both spiritual and psychological dimensions of adolescent development.

Despite the growing body of research on logotherapy and spiritual interventions, there remains a need for culturally adapted and empirically validated programs that specifically target adolescents in educational contexts. Existing studies have primarily focused on clinical populations or adult samples, with limited attention to the integration of Islamic teachings in school-based interventions. Additionally, while previous research has demonstrated the effectiveness of various therapeutic approaches in enhancing self-efficacy and psychological well-being, few studies have simultaneously examined their impact on religious identity and academic self-efficacy. Addressing this gap is essential for developing comprehensive interventions that support both the psychological and educational needs of adolescents (Naghdi et al., 2023; Nikan et al., 2023).

Moreover, contemporary educational systems often prioritize cognitive and academic outcomes while neglecting the spiritual and existential dimensions of student development. This imbalance may contribute to increased feelings of meaninglessness and disengagement among students, highlighting the importance of holistic approaches that integrate psychological, educational, and spiritual perspectives. Research has shown that interventions incorporating meaning and spirituality can enhance students' overall well-being and academic engagement, suggesting that such approaches hold significant promise for educational practice (Seidy & Pashaei, 2021; Shokri et al., 2021). Therefore, the development of an اسلامی logotherapy training package tailored to adolescent students represents a valuable contribution to both psychological and educational research.

Given the theoretical foundations and empirical evidence supporting the role of meaning-centered and spiritual interventions, the present study seeks to develop and validate an Islamic logotherapy training package and examine its effectiveness in enhancing religious identity and academic self-efficacy among female first-grade secondary school students in Tehran.

2. Methods and Materials

2.1. Study Design and Participants

The present study was conducted in two sequential phases with distinct methodological orientations. In the first phase, the research was fundamental in purpose and employed a qualitative content analysis approach to develop the Islamic logotherapy training package. In the second phase, the study was applied in nature and adopted a quasi-experimental design with a pre-test–post-test control group structure. In the qualitative phase, seven volumes of the works of Ayatollah Safaei Haeri—including *Growth, Responsibility and Construction*, *Human in Two Chapters*, *Movement, Stagnation, and Decline*—were purposively selected and systematically analyzed. The unit of analysis was thematic content, and categories were initially organized based on an existing framework and subsequently expanded inductively to incorporate novel dimensions. Following expert review, the components and activities of the Islamic logotherapy package were finalized. In the quantitative phase, the statistical population consisted of all female students enrolled in the first grade of secondary school in District 14 of Tehran during the 2023–2024 academic year. A convenience sampling method was used to select one school, and after administering the research instruments, 30 students who obtained the lowest scores on the study variables were identified. These participants were randomly assigned into two equal groups of 15 (experimental and control). Inclusion criteria included being a first-grade secondary school student residing in District 14 of Tehran and willingness to participate, while exclusion criteria included withdrawal from the study or the presence of concurrent psychological or physical disorders during the intervention period.

2.2. Measures

Religious Identity Questionnaire (Khoshavi, 2014). This instrument was developed by Khoshavi in 2014 to assess the level of religious identity among adolescents and young individuals. The questionnaire consists of multiple items designed to measure dimensions such as religious beliefs, emotional attachment to religion, and behavioral commitment to religious practices. Responses are typically rated on a Likert-type scale, allowing for the assessment of varying درجات of agreement or frequency. Higher scores indicate a stronger and more coherent religious identity. Previous studies have confirmed the construct validity and

content validity of the instrument, and its reliability has been reported as high, with Cronbach's alpha coefficients generally exceeding 0.90. In the present study, the internal consistency reliability was calculated using Cronbach's alpha and yielded a coefficient of 0.95, indicating excellent reliability.

Academic Self-Efficacy Questionnaire (Bandura, 1996). The Academic Self-Efficacy Questionnaire was developed by Albert Bandura in 1996 as part of his broader social cognitive theory framework to measure students' beliefs in their capabilities to organize and execute academic tasks successfully. The instrument includes several items assessing students' confidence in performing various academic activities such as completing assignments, understanding course materials, and managing study-related challenges. Responses are typically recorded on a Likert-type scale ranging from low to high perceived efficacy. The scale provides an overall score, with higher scores reflecting greater academic self-efficacy. The questionnaire has been widely used in educational research, and its validity and reliability have been consistently supported across different populations. In the present study, the reliability of the instrument was confirmed with a Cronbach's alpha coefficient of 0.96, indicating a high level of internal consistency.

2.3. Intervention

The Islamic logotherapy training package was implemented for the experimental group in a structured format consisting of one introductory session followed by eight core training sessions, each lasting between 70 and 90 minutes. The introductory session focused on participant orientation, establishing rapport among group members, exploring participants' initial concerns, and introducing key concepts such as meaning, logotherapy, and religious identity, along with administering the pre-tests. The first session addressed the concept of human استعداد (potential and talent), emphasizing the importance of self-awareness and recognition of individual capacities. The second session focused on understanding the structure and dynamics of movement and growth, including distinctions between growth and mere development, as well as identifying obstacles and trajectories of personal transformation. The third session explored the concept of existential emptiness, its underlying causes, different manifestations, and strategies for overcoming feelings of meaninglessness. The fourth session emphasized understanding the human

condition and responsibility, including the foundations and criteria for recognizing personal responsibility. The fifth session examined the nature of suffering, its origins, and its potential constructive outcomes, alongside teaching adaptive coping strategies. The sixth session focused on loneliness, differentiating between its negative and positive forms, and highlighting its functional role in personal development. The seventh session addressed the concept of death, including its definitions, types, and its role as a meaningful *عنصر* in shaping life perspective and values. The eighth session concentrated on achieving inner peace, discussing its definitions, pathways, and related constructs such as love, justice, wisdom, and the role of prayer. The final session was dedicated to review, clarification of ambiguities, group discussion, and administration of the post-test. The intervention incorporated creative and interactive techniques grounded in cognitive approaches and mindfulness-based strategies, including reflective exercises, group discussions, guided contemplation, and practical assignments. The content validity of the training package was evaluated by eleven experts in psychology, Islamic studies, and instructors familiar with the works of Ayatollah Safaei Haeri, resulting in a content validity ratio exceeding 0.63 for all activities. Additionally, inter-coder reliability assessed through Cohen's kappa yielded a coefficient of 0.78, indicating satisfactory agreement.

2.4. Data Analysis

Data analysis was conducted using SPSS software. Descriptive statistics were first calculated to summarize the characteristics of the sample and study variables. To examine the effectiveness of the intervention, multivariate analysis of covariance (MANCOVA) was employed, controlling for pre-test scores as covariates. This method allowed for the simultaneous assessment of the intervention's impact on religious identity and academic self-efficacy while accounting for baseline differences between groups. Assumptions of normality, homogeneity of variance-covariance matrices, and linearity were examined prior to analysis. The significance level was set at $p < .05$ for all statistical tests.

3. Findings and Results

The findings of the qualitative section are as follows: Islamic logotherapy, based on the perspective of Ayatollah Safaei Haeri, comprises eight main conceptual categories, including: (1) talent, (2) understanding composition, (3) understanding situation, (4) meaninglessness, (5) death, (6) loneliness, (7) suffering, and (8) tranquility.

The findings of the quantitative section are as follows: In the present study, 30 female students aged 15–16 years, enrolled in the first grade of secondary school and residing in District 14 of Tehran, participated.

Table 1

Analysis of Research Variables Based on Descriptive Indices

Variable	Groups	Measurement Stage	Mean	Standard Deviation
Religious Identity	Experimental Group	Pre-test	87.0	2.30
		Post-test	171.0	38.73
		Follow-up	168.1	32.81
	Control Group	Pre-test	93.68	12.80
		Post-test	86.65	13.39
		Follow-up	90.63	12.93
Academic Self-Efficacy	Experimental Group	Pre-test	82.2	35.56
		Post-test	134.3	44.44
		Follow-up	217.3	36.72
	Control Group	Pre-test	88.1	15.61
		Post-test	86.1	16.78
		Follow-up	77.1	27.29

Based on Table 1, the means and standard deviations of the research variables in the experimental and control groups are presented separately. Accordingly, the mean scores of religious identity in the experimental group at the pre-test, post-test, and follow-up stages were 87.0, 171.0, and 168.1,

respectively, while in the control group they were 93.68, 86.65, and 90.63. The mean scores of academic self-efficacy in the experimental group at the pre-test, post-test, and follow-up stages were 82.2, 134.3, and 217.3, respectively, while in the control group they were 88.1, 86.1, and 77.1.

Table 2

Results of Kolmogorov–Smirnov and Shapiro–Wilk Tests for Normality of Score Distribution

Variable	Group	Kolmogorov–Smirnov Statistic	df	Sig.	Shapiro–Wilk Statistic	df	Sig.
Religious Identity (Pre-test)	Experimental Group	0.23	15	0.07	0.86	15	0.06
	Control Group	0.20	15	0.11	0.93	15	0.28
Academic Self-Efficacy (Pre-test)	Experimental Group	0.12	15	0.20	0.93	15	0.32
	Control Group	0.17	15	0.20	0.90	15	0.11

To examine the findings, the assumptions of multivariate analysis of covariance were assessed, and based on Table 2, the normality of data distribution was confirmed.

Table 3

Results of Multivariate Analysis of Covariance (MANCOVA) for the Effect of Group Membership on Dependent Variables

Index	Value	F Ratio	Hypothesis df	Significance Level	Effect Size	Statistical Power
Pillai's Trace	0.62	21.08	2	0.001	0.62	1.00
Wilks' Lambda	0.37	21.08	2	0.001	0.62	1.00
Hotelling's Trace	1.68	21.08	2	0.001	0.62	1.00
Roy's Largest Root	1.68	21.08	2	0.001	0.62	1.00

Based on Table 3, the significance levels of the tests indicate that 62% of the variance in the dependent variables is attributable to group membership.

Table 4

Results of Multivariate Analysis of Covariance for the Effect of Intervention

Variable	Source of Variation	Sum of Squares	df	Mean Square	F	Sig.	Effect Size	Test Power
Religious Identity	Pre-test	19333.39	1	19333.39	224.59	0.001	0.89	1.00
	Group	461.50	1	461.50	5.36	0.001	0.17	0.60
	Error	2238.13	26	2238.13				
Academic Self-Efficacy	Pre-test	27812.08	1	27812.08	435.33	0.001	0.94	1.00
	Group	2132.91	1	2132.91	32.61	0.001	0.55	1.00
	Error	1700.09	26	1700.09				

Based on Table 4, after controlling for pre-test scores, a significant difference was observed between the adjusted mean scores of religious identity and academic self-efficacy between the two groups in the post-test stage ($p < .05$). The effect size indicates that group membership accounts for 17% of the variance in religious identity scores and 55% of the variance in academic self-efficacy scores at the post-test stage. A statistical power of 1 indicates high statistical accuracy and sufficient sample size. Therefore, the hypothesis regarding the effectiveness of the Islamic logotherapy intervention based on the perspective of Ayatollah Safaei Haeri on religious identity and academic self-efficacy is confirmed.

Based on repeated measures analysis of covariance conducted to examine the secondary hypotheses, it was observed that the mean scores of religious identity in the experimental group remained stable and significant at the one-month follow-up compared to the control group. However, this finding was not replicated for academic self-efficacy.

4. Discussion

The present study aimed to develop and validate an Islamic logotherapy training package and to examine its effectiveness on religious identity and academic self-efficacy among female first-grade secondary school

students. The findings demonstrated that the intervention had a statistically significant effect on both religious identity and academic self-efficacy at the post-test stage. Furthermore, the results of the follow-up analysis indicated that the improvement in religious identity remained stable over time, whereas the effect on academic self-efficacy was not sustained at the one-month follow-up. These findings provide empirical support for the effectiveness of meaning-centered, spiritually grounded interventions in enhancing both existential and educational outcomes among adolescents.

The significant improvement in religious identity among participants in the experimental group can be interpreted within the framework of meaning-centered therapy and spiritual development. Islamic logotherapy, as implemented in this study, focused on core existential themes such as responsibility, suffering, loneliness, death, and tranquility, which are central to the formation of a coherent and meaningful worldview. By engaging participants in reflective and experiential activities grounded in religious teachings, the intervention facilitated a deeper understanding of personal beliefs and values, thereby strengthening religious identity. This finding is consistent with prior research indicating that spiritual health and religious engagement are positively associated with psychological well-being and identity coherence among adolescents (Rahmani & Enayat, 2025; Schmees et al., 2024). Moreover, the emphasis on responsibility and purposeful living aligns with theoretical perspectives that highlight the role of meaning in fostering a stable sense of self and existential clarity (Danesh, 2024; Lisna & Kovalchuk, 2024).

The sustained effect of the intervention on religious identity at the follow-up stage suggests that the changes induced by the program were internalized and integrated into participants' cognitive and emotional frameworks. This durability may be attributed to the culturally congruent nature of the intervention, which drew upon Islamic teachings and concepts familiar to the participants. Such alignment enhances the relevance and پذیرش of therapeutic content, thereby increasing its long-term impact. Previous studies have similarly reported that spiritually integrated interventions can produce lasting changes in individuals' belief systems and coping strategies (Hosseinpour Tonekaboni et al., 2022; Janbozorgi & Janbozorgi, 2021). Additionally, the focus on existential themes such as death awareness and meaning-making has been shown to promote enduring psychological transformation by encouraging individuals to re-evaluate their priorities and زندگی

perspectives (Banahan & Tarazmonfared, 2022; Hasani et al., 2021).

The findings regarding academic self-efficacy also indicate a significant positive effect of the intervention at the post-test stage. This result can be explained by the theoretical link between meaning, motivation, and self-efficacy. According to social cognitive theory, individuals' beliefs about their capabilities are influenced by their cognitive appraisals and emotional states. By enhancing participants' sense of meaning and purpose, the intervention likely increased their motivation and confidence in their ability to perform academic tasks. This interpretation is supported by previous research demonstrating that meaning-centered interventions can improve psychological functioning and motivation, which in turn contribute to higher levels of self-efficacy (Rahimi, 2024; Yokoyama, 2024). Furthermore, studies have shown that academic self-efficacy is closely مرتبط with constructs such as academic optimism and resilience, which can be enhanced through interventions that address underlying psychological and existential factors (Badsar, 2023; Moradi, 2022).

The observed increase in academic self-efficacy is also consistent with findings from studies examining the effectiveness of spiritual and meaning-oriented therapies in educational contexts. For instance, interventions that incorporate elements of meaning and purpose have been shown to improve students' academic adjustment, emotional regulation, and engagement (Jafari et al., 2022; Zangi-Abadi et al., 2019). Similarly, research on God-oriented spiritual therapies indicates that such approaches can enhance self-efficacy and self-regulation by providing individuals with a sense of direction and internal coherence (Faraji et al., 2021; Julaeiha et al., 2021). These findings suggest that the integration of spiritual and existential dimensions into educational interventions can have a meaningful impact on students' academic functioning.

However, the lack of a sustained effect on academic self-efficacy at the follow-up stage indicates that the improvements in this variable may be more sensitive to contextual and environmental factors. Unlike religious identity, which is deeply rooted in individuals' belief systems, academic self-efficacy is influenced by ongoing academic experiences, feedback, and environmental شرایط. Therefore, the absence of continued reinforcement following the intervention may have contributed to the decline in self-efficacy over time. This finding is consistent with previous research suggesting that self-efficacy requires continuous support and reinforcement to be maintained, particularly in

dynamic educational environments (Rezaee, 2021). Additionally, the transient nature of the effect may reflect the complexity of academic self-efficacy as a construct, which is influenced by multiple factors beyond individual cognition, including classroom climate, teacher support, and peer interactions.

Another important implication of the findings relates to the role of existential variables such as loneliness, suffering, and meaninglessness in shaping adolescents' psychological and academic outcomes. The intervention's focus on these themes likely contributed to its effectiveness by addressing underlying sources of distress and promoting adaptive coping strategies. Research has shown that loneliness and existential emptiness are significant predictors of psychological مشکلات among adolescents, and that interventions targeting these issues can lead to improvements in well-being and functioning (Akhavan Moqaddam et al., 2021; Moosavian, 2020). Moreover, studies have demonstrated that logotherapy and related approaches are effective in reducing loneliness and enhancing meaning in life, thereby improving overall psychological health (Naghdi et al., 2023; Seghati et al., 2022). The present findings extend this body of research by demonstrating the applicability of such interventions in educational settings.

The broader literature on logotherapy further supports the effectiveness of meaning-centered interventions across diverse populations and contexts. Systematic reviews and meta-analyses have consistently shown that logotherapy can significantly reduce psychological distress and improve quality of life, particularly among individuals facing existential challenges (Aiello-Puchol & Garcia-Alandete, 2025; Barroso et al., 2023; Sun et al., 2024). These findings highlight the universal relevance of meaning as a central عنصر in human functioning and underscore the potential of logotherapy as a versatile therapeutic approach. The integration of Islamic teachings into this framework represents an important خطوة in adapting logotherapy to culturally specific contexts, thereby enhancing its accessibility and effectiveness.

In addition to its theoretical and empirical contributions, the present study has practical implications for educational and psychological interventions. The findings suggest that incorporating spiritual and existential dimensions into school-based programs can enhance students' psychological well-being and academic functioning. This aligns with broader perspectives on holistic education, which emphasize the importance of addressing not only cognitive but also

emotional and spiritual aspects of development (Seidy & Pashaei, 2021; Shokri et al., 2021). By fostering a sense of meaning and purpose, such interventions can help students navigate the challenges of adolescence and achieve their full potential.

5. Conclusion

The results highlight the importance of culturally sensitive interventions that resonate with participants' beliefs and values. In contexts where religion plays a central role in individuals' lives, integrating religious teachings into therapeutic programs can enhance their relevance and effectiveness. This approach is supported by research indicating that culturally congruent interventions are more likely to be accepted and sustained by participants, leading to better outcomes (Eskigulek & Kav, 2024; Esmailpour Dilmaghani et al., 2022). Therefore, the development of Islamic logotherapy represents a valuable contribution to the field of culturally adapted psychotherapy.

6. Limitations & Suggestions

One of the main limitations of this study is the relatively small sample size, which may limit the generalizability of the findings to broader populations. Additionally, the use of convenience sampling and the restriction of the sample to female students from a single district may reduce the external validity of the results. The reliance on self-report measures may also introduce response biases, such as social desirability. Furthermore, the follow-up period was limited to one month, which may not be sufficient to capture the long-term effects of the intervention, particularly for variables such as academic self-efficacy that are influenced by ongoing environmental factors.

Future studies are recommended to replicate this research with larger and more diverse samples, including male students and participants from different فرهنگی and geographical contexts. Longitudinal designs with extended follow-up periods would provide a more comprehensive understanding of the durability of intervention effects. Additionally, future research could examine the mechanisms underlying the effectiveness of Islamic logotherapy, such as changes in cognitive appraisals, emotional regulation, and motivational processes. Comparative studies evaluating the effectiveness of Islamic logotherapy against other therapeutic approaches would also contribute to the advancement of the field.

From a practical perspective, the findings suggest that integrating Islamic logotherapy into educational and counseling programs can be an effective strategy for enhancing students' psychological and academic outcomes. Educational institutions are encouraged to incorporate meaning-centered and spiritually oriented interventions into their curricula and counseling services. Training programs for educators and counselors should include components related to existential and spiritual development, enabling them to address students' needs more holistically. Moreover, collaboration between educational and religious institutions may facilitate the implementation of culturally relevant interventions that promote students' well-being and personal growth.

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Declaration of Interest

The authors of this article declared no conflict of interest.

Ethical Considerations

The study protocol adhered to the principles outlined in the Helsinki Declaration, which provides guidelines for ethical research involving human participants.

Transparency of Data

In accordance with the principles of transparency and open research, we declare that all data and materials used in this study are available upon request.

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Authors' Contributions

All authors equally contributed to this article.

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