

The effectiveness of Religious cognitive behavioral therapy program in the treatment of depression among university female students

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Abstract:

The present research paper aims to test the effectiveness of a religious cognitive-behavioral program from an Islamic perspective in the treatment of depression.

The research sample consisted of eight cases of university students suffering from major depression. The experimental group received the treatment program. The researcher additionally employed the following as research tools: The Beck Depression Scale and the DSM. The current study yielded the following findings:

-There are significant statistical differences in the mean levels of depression disorder among the experimental group prior and post the application of the treatment program at the level of significance (0.05) in favor of the post application.

-There are statistically significant differences at the level of significance (0.01) and (0.05) between the mean degrees of depression among the participants of the experimental group before and after the application of the method of reading and listening of the Noble Qur'an in and the supplication method and the repentance method and the tolerance favor of the post treatment.

Keywords : Depression; therapy program; cognitive behavioral therapy; Religious therapy.

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1. Introduction:

Psychological and mental disorders have recently become a new challenge for individuals of this era, with World Health Organisation figures indicating a large increase in the frequency of mental disorders worldwide as a result of many overlapping reasons. According to the study conducted by Professor Nicolas Sartorius and presented at the International Conference on Psychiatry in Algeria, more than two million Algerians are in desperate need of treatment in psychiatric clinics, according to the report issued by a Swiss committee specialised in psychotherapy and explained that 3 to 7% are in real need of psychological and mental treatment, while a similar American study went You mentioned that the percentage of mental patients among Algerians ranges between (10-12%) (Al-Ammari, pp. 237-238).

These statistics can be used to estimate the scope of the problem. Depression is a prevalent mental condition and one of the leading causes of disability in the world, affecting around 280 million people (WHO, 2021).

Several therapeutic strategies, including cognitive-behavioral therapy, have been offered by experts in this field. This type of treatment aims to help patients learn more efficient methods of dealing with the difficulties related to their complaint. It deals with the knowledge of the individual, that is, his ideas, his attitudes, his way of solving his problems, the way in which he perceives the world and himself (Eid Mostafa, 2009, pp. 8-9).

The researcher studied this type of treatment in the form of a psychotherapeutic program that involves a number of sessions created based on the present study aims, so that it contained numerous spiritual and religious themes derived from Islam, especially from an Islamic one. Belief in God Almighty plays an important role in the prevention and treatment of mental disorders, as it makes a person's life a goal and a goal that he works and strives to achieve, so he does not weaken towards life's stimuli and its conflicting currents that prevent the achievement of what he aspires to. Hence the idea of completing this research was crystallized for the researcher, as research showed that religious belief serves many adaptive functions for people, and many studies have found a significant correlation between religiosity and mental health, such as Shaver & Sadd's study (Shaver & Sadd, 1980) and Abdullah's study Muhammad Al-Kharraz and Mansour bin Safar Al-Zahrani (1412 AH) and the study of Ahmed Abdel-Khaleq (2007) (Rashad Ali , 2001, p. 588).

Many studies have also found a correlation between one's knowledge of secure ties with God Almighty and low levels of melancholy caused by mental illness while family care for patients who are afraid (Kenneth & James , 2013, pp. 30-31).

The results of these studies indicate that taking into account the religious (spiritual) aspect in the psychotherapy process is an urgent necessity that imposes itself day after day.

Alexandre Moraira Almeida (2013) thinks that in order to give proper and effective clinical treatment, it is necessary to address the patient's spiritual condition (Alexandre , 2013, p. 40). Hansdak and Raja Paulraj had the same viewpoint, they see that treating the patient without addressing his religious side is an incomplete treatment (Samuel & Raja , 2013, p. 43).

Spiritual evaluations, according to the American International Psychiatric Association, should be part of the study into the cultural background of any patient seeking psychiatric counselling, and spiritual assessments may uncover psychological and social concerns that are pertinent to therapy (Simon , 2013, p. 39). In addition to this, the results of several Arab studies showed the effectiveness of religious psychotherapy, specifically from an Islamic perspective, in taking care of and treating several psychological disorders, such as the study of Abdullah (1996), the study of Rashid Ali Al-Sahel (2001), the study of Abdul Rahman Muhammad Al-Atwi (2006), and the study of Sultan Musa Al-Awaidah (2011). Furthermore, the findings of Muhammad Ali's (2001) study, which aimed to test the effectiveness of a religious counseling program for improving some depressive symptoms in a sample of high

school students, revealed that using this program resulted in a significant decrease in the sample's average degrees of depression (Mahmoud Al-TaHER, 2004).

In view of the foregoing, the current study seeks to determine the efficacy of an Islamic-based cognitive-behavioural therapy program in treating depressive disorder in a sample of university students. The current study seeks to answer the following questions:

1.1. Research questions:

❖ Are there differences between the average degrees of depression among the experimental group before and after the application of the treatment program?

❖ Is there a statistically significant difference between the experimental group's average degrees of depression in the post-measurement and the follow-up measurement after a month?
Sub-question:

❖ Are there differences between the average degrees of depression among the members of the experimental group before and after the application of (the method of reading or listening to the Noble Qur'an, the method of supplication, the method of repentance, and the method of forgiveness)?

2. Research objectives:

The following are the objectives of the present topic:

❖ Constructing and suggesting an Islamic cognitive-behavioural therapy program to treat anxiety and depressive disorders, and testing the efficiency of this program in treating these diseases among university students.

❖ Identifying the differences between the average degrees of depression among the members of the experimental group before applying some cognitive behavioural religious methods (such as prayer and ablution, reading the Holy Qur'an or listening to it, using the technique of meditation in remembrance of God Almighty, the method of supplication, acquiring the factor of satisfaction, the method of tolerance with others) and after their application.

❖ Identifying the differences between the average degrees of depression among the experimental group members in the post-measurement and their average scores in the follow-up measurement one month after the end of the program.

3. Research rationale:

The importance of this study is summarized in the following:

❖ Using Islamic religious heritage to construct a psychological therapy program with religious psychological grounds.

❖ As far as we know, the psychotherapeutic program is the only program at the Arab level in general, and at the Algerian level in particular, that has combined some of the basic techniques of cognitive-behavioural therapy and techniques of religious psychotherapy in one treatment with the goal of treating depression disorder.

❖ According to what has been noticed, no previous research at the Algerian level have integrated certain strategies of cognitive-behavioural therapy and some techniques of religious psychotherapy in a single psychological treatment.

❖ The current research is also considered as a contribution to enriching the field of Islamic psychology, especially since this specialisation is still taking its first steps in Algeria, despite the remarkable progress it has recorded in recent years, whether in the West or in some Arab countries.

4. Previous studies:

– *Aziza Anou study (2008)*: The study's objective is to see how successful religious psychotherapy in the Holy Qur'an, dhikr, and supplications are in treating depression among university students. Smith's Self-Esteem Scale and the Beck Depression Scale After using

religious counselling, the researchers discovered a decrease in depression and an improvement in self-esteem. Adapted from (Aziza, 2008).

- **Zaqar Fathi study (2013):** The study's goal was to minimise symptoms of psychological depression in young people who had Broca's aphasia. The sample included four instances from the University Hospital of Beni Messous and the Mustafa Pasha Hospital in Algiers, where the researcher employed the following tools: The Beck Scale For depression, an audio therapy program based on listening to Noble Qur'an passages was developed, and the study yielded the following results: The existence of an audio treatment program that involves listening to the Noble Qur'an verses in order to reduce symptoms of psychological depression in patients for the benefit of the experimental group (Alaa Sobh, 2016, p. 106).

- **Khalaf Ahmed Mubarak Study:** The study's goal is to employ a religious cognitive behavioural intervention to identify, treat, and correct the disordered behaviour induced by elevated death anxiety. One student with a high level of death anxiety was included in the study sample. The experimental approach was employed, and all of the study equipment was incorporated. The Death Anxiety Scale, a religious cognitive behavioural therapy program that included 15 treatment sessions, and its implementation took about two months, was derived from a personal interview. The investigation came to the following conclusions: Following the application of the treatment program to him, the patient demonstrated obvious indicators of psychological and physical recovery (Mubarak).

- **Discussion of previous studies:**

Previous studies reached numerous conclusions based on what was stated, which can be summarised as follows:

All previous studies came to the same conclusion: the effectiveness of Islamic religious counselling in alleviating clinical symptoms of major depression. The only study obtained by the researcher on CBT showed the effectiveness of this type of treatment in reducing clinical symptoms of death anxiety, which will give a strong place as well as a strong justification for the current research among the previous available studies, as there is only one study that dealt with religious cognitive behavioural therapy with some psychological disorders (critical anxiety), in addition to that, the researcher did not find - within the limits of what was seen - any previous study, whether Arab or Western, dealt with the effectiveness of cognitive-behavioural therapy from an Islamic perspective in dealing with depressive disorder.

from an Islamic perspective in dealing with depressive disorder.

5. Research hypotheses:

General hypotheses:

❖ There are statistically significant differences between the average degrees of depression among the experimental group in the pre- and post-measurement.

❖ There are statistically significant differences between the average degrees of depression among the experimental group in the post-measurement and the follow-up measurement after a month.

Sub Hypothesis:

❖ There are statistically significant differences between the average degrees of depression among the experimental group members before and after the application of (the method of reading and listening to the Noble Qur'an, the method of supplication, the method of repentance, and the method of forgiveness) and after.

6. Definition of the study concepts

6.1. Depression:

Depression is a mental illness characterized by an extreme response to sadness and internal pain, and it is typically followed by the formation of a collection of symptoms such as

turbulent mood, loss of appetite, sleep difficulties, lack of vital energy, and so on. Depression is a cognitively exaggerated non-adaptive response that results from a mix of unpleasant judgments or perceptions of oneself, external conditions, the future, or all three aspects in common (Abdul Sattar , 1998, p. 157).

Procedurally, It is defined procedurally as the total score obtained by an individual on the Beck Depression Scale used in the current research.

6.2. Cognitive-behavioral therapy:

CBT is a contemporary therapeutic strategy that consists of a set of principles and procedures based on the concept that information and cognitive processes influence behaviour and that these processes may be changed using behavioral and cognitive strategies. Knowledge encompasses belief systems, thinking, and imagination, whereas cognitive processes encompass methods for evaluating and organising information about oneself and the environment, methods for circulating information to overcome or solve problems, and methods for predicting and evaluating future events (Saad Riyad, 2003, p. 105). In this research, the researcher will use some techniques of Ellis' rational emotive therapy and some techniques of Beck and Mc-Kenbaum's cognitive therapy.

6.3. Psychotherapy from an Islamic perspective:

It is a type of psychotherapy that defines principles, concepts, foundations, steps, and techniques for treating psychological disorders by strengthening the patient's thoughts and behaviours based on correct Islamic religious concepts and sound ideas that help him psychological, social, and spiritual compatibility. By using the Noble Qur'an's substance and the Prophet's Sunnah as one of the major foundations in addressing misunderstandings and views. This style of therapy seeks to liberate the disturbed individual from emotions of guilt and sin that threaten his psychological stability, as well as to assist him in accepting himself and satisfying his desire for security and psychological peace (Ejlal Muhammad , 2000, pp. 236-264).

6.4. Psychotherapy in the Holy Qur'an:

In the Holy Qur'an, psychological treatment involves either reading verses from the Holy Qur'an with reflection and contemplation or hearing and listening to them. The recitation of the Qur'an affects the individual. In recent studies and experiences, some of which were conducted in Western countries, it has been proven that reciting and memorising the Noble Qur'an or even simply listening to its verses leads to psychological, mental and organic effects besides the very positive spiritual impact (El-Sherbiny, 2008, p. 54). Therefore, it will be used in the current research as one of the treatment methods for depressive disorder.

6.5. Psychological treatment by supplication:

Supplication is a person's devotion to God Almighty with the intention of bringing good or repelling evil (Rashad Ali , 2001, pp. 110-111). In the current study, the researcher will utilise supplication as a restorative approach because it is known in psychology that discussing a person's issues with someone he trusts leads to anxiety relief, so how will he be if he leads his troubles to God Almighty by praying and asking for aid from him.

6.6. Psychological treatment with repentance:

Repentance is defined in Islamic law as a person's regret for what he has already done in the past, giving up at once to God, and determination not to repeat it in the future (Rashad Ali , 2001, pp. 38-39). The Holy Qur'an provides us with a unique and successful method for treating guilt, which is repentance. Instilling a sense of security and tranquillity in himself (Najati, 1993, p. 303).. Therefore, the researcher will use the method of repentance in the current research as one of the treatment methods for depressive disorder.

2.7. Psychotherapy with tolerance:

Tolerance is a person's choice to forget the painful past of his own free will, and it is also the abandonment of the desire to punish others for something that happened in the past. Forgiveness frees man from his need and desire to change the past, as it gives him peace, happiness, peace of mind. (Adapted from (Gerald, pp. 5-6). Therefore, the researcher used this tolerance as a treatment method, especially since the Islamic religion urges us to be tolerant, God Almighty says: "*Take forgiveness and enjoin custom and turn away from the ignorant.*" (Al-Araf: 199).

Practical part

1. Research Methodology:

The present research follows a quasi-experimental for the reason that it aims to test the effectiveness of a cognitive-behavioural treatment program from an Islamic perspective in dealing with depression disorder among a sample of university students. The researcher also opted for the comparative descriptive approach to treat the data obtained. The quasi-experimental design adopted by the researcher in this research is the design of the pre-test and the post-test for one group.

2. Limitations of the study:

- **Spatial limits:** The experiment was conducted on the research sample in the internal clinic of the Faculty of Social Sciences and Humanities at the University of Setif 02.
- **Time limits:** The program was applied individually to the main research sample, and accordingly, the application period was extended from mid-April 2013 to the beginning of March 2014.

3. The research sample:

The research sample consisted of 08 university students, whose ages ranged between (19- and 23 years) years, with an average age of (21.25). All members of the sample study are in different disciplines at the university.

4. Research tools:

The researcher used a set of information collection tools for the purpose of diagnosis and evaluation, which include the following:

- The interview:

In the present study, the researcher used two types of interview: the semi-structured clinical interview, or what is also known as the semi-structured interview, and the structured (closed) interview.

- Beck Depression Scale (Beck Depression List):

T. Beck's Depression Measurement BDI-II, the most recent Beck Depression Lists BDI-II picture. It comprises 21 sets of items used to assess the severity of depression beginning at the age of 16. This list is notable in that it was created with the goal of analysing the symptoms of depression contained in the criteria for diagnosing depression in the American Psychiatric Association's Statistical and Diagnostic Manual IV (DSM-IV) of Mental Disorders, which was published in 1994. Psychometric properties of the list in the Algerian environment

- Validity: Validity was calculated in the following ways:

- **Agreement validity:** To calculate this type of validity, the second Beck list to measure depression with Beck's list to measure despair, a perennial questionnaire to measure feelings of hopelessness in adults, and a questionnaire to measure pessimism were applied.

- **conflict validity:** In order to calculate the conflict validity, the second Beck list to measure depression was applied with a self-assertion list, prepared by Arnold Lazarus and Joseph Woolbe, a questionnaire to measure happiness, and a questionnaire to measure optimism.

- Reliability:

it was calculated using two methods: re-apply test method and alpha coefficient. It is clear from the obtained validity and reliability coefficients that the second Beck list for measuring depression is characterised by high psychometric conditions on samples from the Algerian environment (Bashir , 2010, pp. 92-102).

Suggested treatment program:

The researcher constructed a cognitive-behavioural treatment program based on the foundations of cognitive-behavioural therapy and using religious psychological methods inspired by the Islamic religion and its two sources, the Holy Qur'an and the Sunnah of the Prophet, as well as scientific jurisprudence and theoretical literature in this field. The suggested program contains 15 treatment sessions that involve individual therapy activities, with the goal of training in some skills that assist lower the degree of depression among treatment program participants, while the session length ranges between 45 and 60 minutes (45-60 minutes).

At the end of the sixteenth session, the research criteria are re-applied, and the extent to which the sample members benefit from the program with its various methods and techniques is evaluated. This is accompanied by a follow-up evaluation of the program after 15 days and then after a month. Noting that the researcher applied the program herself to the research sample.

5. Presentation, analysis and discussion of the study results

Presentation of the results of the first main hypothesis:

The first main hypothesis states the following: There are statistically significant differences between the average degrees of depression among the experimental group members in the pre- and post-measurement. The following table shows the results that were reached.

Table 01: the differences between the mean degrees of depression among the experimental group in the pre- and post-measurement

Scale	Measurement	N	SMA	SD	Value z	FD	S	0.05 significance level
Beck depression scale	Pre-test	08	34.00	7.93	2.54	14	0.004	Significant
	Post test	08	9.25	6.00				

SMA= Average Mean
SD = Standard deviation
FD = Freedom Degrees

Source: Prepared by the researcher

The following conclusions can be drawn from the table's findings: At a significance level of (0.01) and a degree of freedom of 14, the computed Z value was (2.54), which is statistically significant. This signifies that there are statistically significant variations in the average levels of depression across group members at the significance level (0.01). Experiment with pre-applications in favour of post-applications. We accept the first general hypothesis as a result of this.

The obtained result is consistent with the results of some previous studies that tested the effectiveness of religious psychotherapy in reducing depressive symptoms, found the effectiveness of this type of treatment in reducing depressive symptoms, such as a study (Ammar, 2001), a study (Anno, 2008) and a study (Zaqar, 2013).

The researcher explains this by the positive impact of applying for the proposed treatment program on the members of the experimental sample, which led to a reduction in their depression. The proposed treatment program, including cognitive behavioural and Islamic religious treatment methods, contributed to providing the experimental group members with

effective strategies to deal with the depressive disorder from which they were suffering, by increasing their awareness of the basic factors that led to their infection with this disorder and the factors that contributed to the continuation of this disorder. Their disorder, on top of which is the patterns of negative and irrational thinking, and negative inner talk, where the proposed treatment program worked to modify these negative thoughts and conversations by promoting religious psychological concepts inspired by the Islamic religion from its various sources, such as trust in God Almighty and belief in destiny and destiny, patience and giving calamities and problems a sign. Calamity and optimism...etc.

Following that, re-forming the cognitive-behavioural-religious structure of the experimental sample members improved the relationship of the experimental group members with God Almighty and thus reflected on their relationship with themselves and their relationship with others, in addition to improving their view of their present and future.

Belief in God Almighty has an important role in treating depression. When a believer trusts God Almighty and God Almighty's good management of his affairs, he always finds a way out of worry and problems that plague him. Communicating with God Almighty, for example, through supplication, remembrance and prayer leads to prevention and exit from anxiety, and patience The affliction leads to strengthening the psychological will and not giving in to despair, and reliance on God Almighty leads to a feeling of security and psychological comfort and the feeling that man is always with the great Creator who represents a great force that cares about his affairs and can rely on it.

Presentation of the results of the second general hypothesis:

The second main hypothesis states the following: There are statistically significant differences between the average degrees of depression among the experimental group members in the post and follow-up measurements. The following table shows the significance of the differences between the average degrees of depression among the experimental sample members in the post-measurement and follow-up measurements.

Table 02: The significance of the differences between the mean degrees of depression among the experimental group members in the post-measurement and the follow-up measurement after a month.

scale	measurement	n	SMA	SD	Value Z	FD	l	0.05 significance level
Beck depression scale	Post-test	08	9.25	6.00	0.84	14	0.24	not significant
	Follow up test	08	7.37	5.34				

SMA= Average Mean

SD = Standard deviation

FD = Freedom Degrees

Source: Prepared by the researcher

Through the results shown in the above table, the calculated Z value reached (0.84), which is not statistically significant at the significance level (0.05) and the degree of freedom of 14. This means that there are no statistically significant differences at the significance level (0.05) between the average degrees of depression among the members of the experimental group. Post-measurement and follow-up measurement after a month. Hence, we reject the second general hypothesis.

This result is explained by the continuous positive impact of the program on the sample members, and this is due in the researcher's assessment to the fact that the continuing influence of the religious psychological strategies that the research sample members had previously acquired during the treatment program, which led to the strengthening of these

concepts to them, became automatic lifestyles for them, so repeating the practice of it Effective effect in strengthening and consolidating acquired ideas and strategies.

Presentation of the results of the first sub-hypothesis: The first sub-hypothesis states the following: "There are statistically significant differences between the average degrees of depression among the members of the experimental group before and after applying the method of reading and listening to the Noble Qur'an." The following table shows the results obtained.

Table 03: The differences between the average degrees of depression among the experimental group members before and after the method of applying the Holy Qur'an reading

scale	Type of measurement	n	SMA	SD	Value Z	FD	S	0.05 significance level
Beck depression scale	Pre test	08	18.25	9.10	2.37	14	0.008	significant
	Post test	08	9.87	5.77				

SMA= Average Mean
SD = Standard deviation
FD = Freedom Degrees

Source: Prepared by the researcher

The results in the above table indicate the following: The calculated Z-value reached (2.37), which is statistically significant at a significance level of (0.01) and a degree of freedom of 14. This means that there are statistically significant differences at a significance level (0.01) between the average degrees of depression among members of the group. Experimental before and after applying the method of reading or listening to the Noble Qur'an. Hence, we accept the first sub-hypothesis.

This result is in agreement with several previous studies, such as the study (Aziza, 2008). and the study (Zaqar, 2013), which found the effectiveness of treatment with the Holy Qur'an in reducing depression. 1412 AH), which proved its effectiveness in lowering basic blood pressure, and the study (Abdullah, 1994) that found the effectiveness of the Holy Qur'an in achieving psychological security, and the study (Was and Kent, 1997) that found its effectiveness in reducing auditory hallucinations in psychotic patients.

According to Abdul-Daem Al-Kaheel (Al-Kaheel, p. 62)., there are verses and surahs related to the treatment of distress and anxiety, such as reading some surahs from the Holy Qur'an (surat Yusuf) while contemplating them, and Surat Yusuf is read because this great surah was revealed in the most difficult times that the Prophet went through. The Holy Prophet, may God's prayers and peace be upon him, came down to console him in his call to God and to establish him on the truth, which is Surah Al-Tawfi' and the Surah that makes the believer more patient and joyful. The researcher believes that this is a form of modelling therapy, as well as a supportive treatment for people with mental disorders.

According to Muhammad Othman Najati. and from a psychological point of view, the Holy Qur'an, with its style and meanings, addresses the mind, heart and feeling, and includes a common language that addresses any person according to his level of understanding if he is simple or knowledgeable, as in the Almighty's saying " (Najati, 1993, pp. 288-289).

Presentation of the results of the second sub-hypothesis:

The second sub-hypothesis states the following: "There are statistically significant differences between the average degrees of depression among the members of the experimental group before and after the application of the supplication method." The following table shows the results obtained.

Table 04: the differences between the average degrees of depression among the experimental group members before and after applying the supplication method

scale	Type of measurement	n	SMA	SD	Value Z	FD	I	0.05 significance level
Beck depression scale	Pre-test	08	14.37	8.60	2.21	14	0.017	significant
	Post test	08	10.87	8.25				

SMA= Average Mean
SD = Standard deviation
FD = Freedom Degrees

Source: Prepared by the researcher

The results shown in the above table indicate the following: The calculated Z-value reached (2.21), which is statistically significant at a significance level of (0.01) and a degree of freedom of 14. This means that there are statistically significant differences at a significance level (0.01) between the average degrees of depression among members of the group. Experimental before and after the application of the method of supplication. Hence, we accept the second sub-hypothesis.

This result is consistent with what some previous studies have stated, such as the study (Al-Banna, 2008), which examined the effectiveness of this method in reducing anxiety, and the study (Anno, 2008) indicated the effectiveness of this method along with other religious methods in reducing depression. (Moussa and Mahmoud, 2000) to the effectiveness of this method in treating psychosomatic disorders among university students.

The researcher believes that supplication is an important way to relieve depression, only (Muhammad Othman Najati, 1993, pp. 288-289). In supplication, a person prays to his Lord and transmits to him what he complains and what he suffers in his life of problems that bother him, and asks him to help him solve his problems and spend His needs, and the mere expression of a person about his problems that bother him and worry him while he is in this state of relaxation and psychological calm leads to getting rid of anxiety.

Presentation of the results of the third sub-hypothesis:

The third sub-hypothesis states the following: "There are statistically significant differences between the average degrees of depression the members of the experimental group before and after the application of of the repentance method." The following table shows the results obtained.

Table 05: The differences between the average degrees of depression among the experimental group members before and after applying the repentance method

scale	Type of measurement	n	SMA	SD	Value Z	FD	S	0.05 significance level
Beck depression scale	Pre-test	08	16.62	15.68	1.89	14	0.045	significant
	Post test	08	9.00	6.02				

SMA= Average Mean
SD = Standard deviation
FD = Freedom Degrees

Source: Prepared by the researcher

The results shown in the above table indicate the following: The calculated Z value reached (1.89), which is statistically significant at a significance level of (0.05) and a degree of freedom of 14. This means that there are statistically significant differences at a significance level (0.05) between the average degrees of depression among members of the group. Experimental before and after the application of the method of repentance. Hence, we accept the third sub-hypothesis.

The results are explained as follows: Repentance is one of the unique and successful methods of treating guilt and liberating a person from the negative emotional energy that

accompanies it. Guilt causes a person a sense of deficiency and anxiety and this leads to the emergence of psychological diseases, and guilt is one of the main symptoms of depression, which causes severe psychological pain for depressed patients.

Repentance to God, Glory be to Him, forgives sins, and strengthens hope in God's pleasure, thus reducing the severity of his anxiety. Moreover, repentance usually prompts a person to reform and correct oneself so that he does not fall again into mistakes and sins. It opens the door to hope for purifying one's self so that he looks at life with a different view that contains hope and optimism after his outlook was all pessimism and fear of fate. This helps him to increase the person's self-esteem and increase his confidence and satisfaction with her, and this leads to spreading a sense of security and tranquillity in one's self.

Presentation of the results of the fourth sub-hypothesis:

To test the validity of the fourth sub-hypothesis, which states the following: "There are statistically significant differences between the average degrees of depression among the experimental group members before and after the application of the tolerance method." The following table shows the significance of the differences between the average degrees of depression among the experimental group before and after the application of the tolerance method.

Table 06: The differences between the average degrees of depression among the experimental group before and after the application of the tolerance method

Scale	Type of measurement	n	SMA	SD	Value Z	FD	i	0.05 significance level
Beck depression scale	Pre test	08	15.71	10.26	1.80	14	0.05	significant
	Post test	08	11.29	10.67				

SMA= Average Mean
SD = Standard deviation
FD = Freedom Degrees

Source: Prepared by the researcher

The results that are shown in the above table indicate the following: The calculated Z value was (1.80), which is statistically significant at a significance level of (0.05) and a degree of freedom of 14. This means that there are statistically significant differences at a significance level (0.05) between the average degrees of depression among members of the group. Experimental before and after the application of the tolerance method. Hence, we accept the fourth sub-hypothesis.

These results are explained as follows: According to (Gerald, p. 74), psychology research has proven that the thoughts and feelings that we afflict in our minds turn into physical symptoms and emotional disturbances, such as anxiety, frustration, poor self-esteem, and immunodeficiency.

On the same token, tolerance allows, according to the same researcher, to free man from the past, as it frees him from the complaints and grudges he holds to others, and instead of finding himself in the face of danger, tolerance allows him to live more deeply in the present, and the present thus helps him to see the future with a more optimistic feeling.

There are many verses in the Noble Qur'an urging forgiveness. God Almighty said: "Take forgiveness and enjoin custom and turn away from the ignorant." (Al-A'raf: 199), and the Almighty said: "And to forgive is closer to piety." There are many prophetic hadiths also urging forgiveness and tolerance and transcendence of abuse. The Prophet (peace and blessings of God be upon him) says: "The best morals of the people of this world and the hereafter are to join those who cut you off, give to those who deprived you, and forgive those

who wronged you.” This indicates the importance of tolerance in achieving psychological health and psychological compatibility for humans.

– **Conclusion:**

The effectiveness of religious, primarily Islamic psychotherapy, in treating depression is clearly demonstrated by the findings of this study. The current study concluded with a set of findings that may be summarised as follows:

The effectiveness of a cognitive-behavioural therapy program from an Islamic perspective in dealing with depression disorder among university students.

Continuing the positive impact of the cognitive-behavioural treatment program from the Islamic perspective on university students a month after the end of the treatment program, no statistically significant differences were recorded in the average degrees of depression among the members of the experimental group between the final application and the application after a month.

The Islamic religious methods that were employed through the treatment program and derived from the true Islamic religion are effective strategies in treating the human soul. The results that have been reached indicate their effectiveness in reducing the degree of depression. These methods include both the method of reading and listening to the Noble Qur’an. The method of supplication, the method of repentance, and the method of forgiveness, where the differences were statistically significant between the pre and post application.

It should also be noted that the results of the current research remain limited and cannot be generalised in any way, due to the small number of sample members (08 female university students), so the proposed treatment program must be applied to a larger number of cases so that the obtained results can be generalised.

Notwithstanding this, the current research is an important scientific contribution, and its importance is related to each of the following fields: psychotherapy, cognitive-behavioural therapy, psychopathology, religious psychology, and Islamic psychology.

The current research is the centre of convergence of many fields and specialisations in the field of psychology, and it contributes to shedding light on many aspects that were neglected or did not take their sufficient share of study and research, in each of the aforementioned disciplines, especially by dealing with the spiritual aspect As an essential component of the human personality, and as an important factor in achieving the mental health of individuals.

– **Recommendations and Suggestions:**

Search recommendations:

❖ Considering the spiritual dimension as a fundamental feature of human personality, and rethinking and profiting from our precious and rich Islamic history in the field of understanding and treating the human soul, as well as explaining its psychiatric illnesses.

– Providing the major of psychology with educational courses with psychological and religious content offered at universities for students.

– Working on preparing psychologists in the field of religious psychology, in order to support their psychological formation.

– Providing different hospitals and treatment centres with religious guides, working as a team with psychologists.

– Broadening the field of counselling and therapeutic psychological services provided to university students, as well as providing qualified psychologists and social assistants in university residences to cover students' psychological needs and assist them in overcoming psychological crises efficiently and effectively, so that their educational return is not harmed.

Research suggestions

The researcher recommends the following points:

- Adapting the recommended treatment regimen to treat additional psychological diseases such as obsessive-compulsive disorder, phobias, and so on.
- Applying the recommended treatment regimen to different age groups, such as teenagers, the elderly, and so on.
- Enhancing the recommended treatment program through a variety of additional means and ways, or integrating it with other current forms of psychological therapies such as acceptance and commitment therapy...etc.
- Apply the proposed treatment program using a large sample size so that the results obtained can be generalized.

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