



## Investigating the Effect of Islamic Psychological Teachings on Reducing Symptoms of Attention-Deficit/Hyperactivity Disorder (ADHD) in Fourth-Grade Elementary Students

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### ABSTRACT

In recent years, Attention Deficit Hyperactivity Disorder (ADHD) has become one of the major educational challenges in elementary schools. This disorder, characterized by symptoms such as restlessness, excessive talking, lack of concentration, and impulsive behaviors, often leads to academic decline, classroom disruption, and dissatisfaction among parents and teachers. Despite the availability of conventional treatment methods, the use of Islamic psychological principles as a culturally grounded approach has been rarely explored. The present study aimed to examine the effectiveness of Islamic psychology in reducing ADHD symptoms in a fourth-grade elementary student. Using an action research approach based on the Contradiction Table Model, behavioral gaps between the current and desired states were analyzed. Data were collected through participatory observation, interviews with the student's parents and teacher, and the standardized Conners' Rating Scale. A series of educational interventions rooted in Islamic psychology were implemented, including focused prayer training, calming dhikr (remembrance of God), Quranic storytelling emphasizing patience and self-control, assigning ethical responsibilities, daily planning with parental involvement, and anger management techniques inspired by religious teachings. The results showed a significant reduction in ADHD symptoms, improved concentration, enhanced social interactions, and increased satisfaction among both parents and the teacher. This study demonstrates that integrating religious values with educational strategies can serve as a complementary and applicable model in Islamic educational environments, playing an effective role in promoting mental health and behavioral regulation among children.

### Introduction

Attention-Deficit/Hyperactivity Disorder (ADHD) is one of the most prevalent and challenging neurodevelopmental disorders in childhood. It is characterized by symptoms such as excessive motor restlessness, persistent talkativeness, distractibility, impulsive behaviors, and difficulties in following instructions. According to the American Psychiatric Association (2022), approximately 5% of school-aged children are diagnosed with ADHD. These symptoms adversely affect not only students' academic performance but also classroom discipline, social interactions, and relationships with teachers and family members (Barkley, 2015).

In response to these challenges, various therapeutic approaches such as pharmacotherapy, behavioral

interventions, parent training, and cognitive-behavioral treatments have been introduced, most of which primarily emphasize biological and behavioral aspects of the disorder (Sharifi-Daramadi et al., 2019). Despite their relative effectiveness, in Islamic societies where religious and spiritual education is an integral part of cultural upbringing, the integration of Islamic teachings may serve as a culturally relevant complementary approach to behavioral modification in children.

Islamic psychology, as an interdisciplinary field grounded in both religious teachings and empirical psychological principles, aims to explain and modify human behavior from an Islamic perspective by employing Qur'anic, Hadith-based, and educational concepts (Kajbaf, 2017). This approach

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emphasizes notions such as mindfulness (presence of heart), remembrance (dhikr), patience, discipline, self-restraint, compassion, responsibility, and self-control concepts with high potential for enhancing mental well-being and behavioral regulation. Studies such as Hosseini et al. (2018) demonstrated that self-control training based on Qur'anic principles can reduce impulsive behaviors in children. Similarly, Rezaei (2021) reported that religious educational programs can increase attention and reduce anxiety among students. Despite this potential, a review of the literature indicates that action research in applying Islamic psychological teachings to manage ADHD in educational settings remains scarce (Mohammadi,2020; Noormoghadam,2023). This research gap highlights the importance of integrating religious education with behavioral interventions through action research to develop applicable and culturally oriented models for schools.

Action research provides a practical framework for educational environments, enabling continuous behavioral assessment and gradual intervention (Alavi,2020). The Contradictions Table Model, as an auxiliary tool, identifies gaps between current and desired behavioral states, facilitating the design of corrective interventions. The innovation of the present study lies in the fact that, for the first time, Islamic psychological teachings are implemented through action research using the Contradictions Table Model in a real educational context.

### **Research Objective**

This study aims to examine the effectiveness of Islamic psychological teachings in reducing ADHD symptoms in a fourth-grade elementary student. By applying the Contradictions Table-Based Action Research Method, the research seeks to improve attention, decrease restlessness, enhance social interactions, and increase behavioral discipline through Islamic educational interventions. The proposed approach is expected to provide a practical, culturally grounded, and generalizable model for managing behavioral disorders in Islamic educational settings.

### **Statement of the Problem**

Attention-Deficit/Hyperactivity Disorder (ADHD) is one of the most common neurodevelopmental disorders in childhood, associated with symptoms such as motor restlessness, inattention, impulsivity, and emotional dysregulation. In educational contexts, ADHD leads to academic underachievement, reduced social engagement, classroom disruption, and increased family conflict (American Psychiatric Association,2022; Barkley,2015). Although common treatments, including medication, behavioral therapy, and parent training, have demonstrated effectiveness, they primarily focus on biological and behavioral

dimensions and face limitations related to medication dependence, high cost, and lack of cultural compatibility (Sharifi-Daramadi et al.,2019).

In contrast, Islamic psychology offers a unique integrative approach by combining Qur'anic and Hadith-based teachings with empirical psychological principles. Emphasizing concepts such as remembrance (dhikr), mindfulness (presence of heart), patience, self-restraint, compassion, responsibility, and discipline, this perspective seeks to explain and modify human behavior using Islamic sources (Kajbaf,2017; Hosseini et al.,2018). These concepts align with key constructs in contemporary psychology such as self-regulation, emotional regulation, and moral development, making them suitable for effective educational interventions.

Several studies have shown that Islamic-based behavioral training programs can reduce maladaptive behaviors among children, particularly through teaching patience, responsibility, and spiritual practices (Ghaffari & Moradi,2020). However, research specifically integrating Islamic psychology with action research to manage ADHD in real-world classroom settings is notably limited (Mohammadi,2020; Noormoghadam,2023). This gap underscores the necessity of culturally adapted field studies to design locally applicable interventions.

In this study, Islamic psychology is operationalized through the training and practice of concepts such as anger management, patience, personal discipline, mindful attention (presence of heart), and responsibility, extracted from Islamic texts and introduced through structured educational activities. ADHD symptoms are assessed pre- and post-intervention using the Conners Parent Short Form and a teacher behavioral observation checklist.

The research population consists of a fourth-grade male student in a public elementary school in Birjand, diagnosed with ADHD by the school counselor and a clinical psychologist. The student exhibited frequent restlessness, excessive talking, distractibility, impulsive behavior, and risk of academic failure and social rejection.

The theoretical framework of this study is grounded in Islamic moral education and the theory of behavioral self-regulation, which posits that human behavior is influenced by internalized values, self-awareness, emotional regulation, and motivation control (Bandura,1991; Kajbaf,2017). This framework is particularly applicable to Islamic learning environments aiming to enhance self-control and emotional regulation in children.

Action research, as a context-specific and participatory methodology, enables continuous behavior analysis and the implementation of corrective interventions in authentic classroom conditions. The Contradictions Table Model identifies discrepancies between the existing and

desired behaviors, providing a structured roadmap for designing and evaluating interventions (Alavi,2020).

The novelty of this study lies in its pioneering application of Islamic psychological teachings through action research and the Contradictions Table Model to manage ADHD symptoms in a natural educational environment. This approach can offer a practical, culturally informed, and replicable model for modifying maladaptive behaviors in Islamic elementary schools.

### **Significance and Necessity of the Study**

In recent years, the Iranian educational system has encountered increasing behavioral challenges among students, particularly those diagnosed with Attention-Deficit/Hyperactivity Disorder (ADHD). Although school counseling programs and life skills training have been implemented, most existing interventions are based on generic behavioral models or pharmacotherapy, with limited attention to culturally grounded, value-based educational approaches (Sharifi-Daramadi et al.,2019). Many educational studies conducted in Iran remain at the theoretical level and have not been operationalized in authentic school environments. Despite the increasing importance of culturally oriented interventions, structured research integrating Islamic psychological teachings with school-based interventions is still scarce in domestic literature.

In this context, Islamic psychology emphasizing concepts such as patience, remembrance (dhikr), self-restraint, discipline, and responsibility offers substantial potential for modifying maladaptive behaviors (Kajbaf,2017). These concepts correspond with principles of self-regulation and emotional regulation in contemporary psychology (Bandura,1991). The theoretical framework of the present research is grounded in Bandura's self-regulation theory and the moral educational principles of Islamic psychology, both of which conceptualize human behavior as influenced by internalized values and the capacity for emotional control. However, a review of scientific literature indicates that the practical application of this potential within educational settings for managing behavioral disorders such as ADHD remains largely unexplored (Mohammadi,2020; Noormoghadam,2023).

The primary stakeholders of this research include teachers, school counselors, parents, moral education instructors, and curriculum developer's individuals who engage directly with students diagnosed with ADHD and play a vital role in behavioral modification, emotional regulation, and mental health improvement. This study may serve as a practical guide for designing educational interventions grounded in Islamic values for use in school environments.

The innovativeness of this research is noteworthy at several levels:

- ✓ The practical integration of Islamic psychological teachings with action research in a real school setting;
- ✓ The use of the Contradictions Table Model to analyze behavioral discrepancies and design targeted interventions; and
- ✓ The potential for developing the model into educational tools such as training packages, teacher guides, curriculum programs, and practice worksheets. The combination of religious teachings with behavioral modification methods is gradually gaining international attention (Koenig,2012; Pargament,2013), yet this study represents one of the first structured, operational implementations of such integration in Iranian schools.

Moreover, pursuing an action research design supported by the Contradictions Table Model enables continuous assessment, improvement, and optimization of the intervention. The intervention was structured to allow evaluation of its effectiveness over time across different stages of implementation. Its efficacy was assessed using validated psychometric instruments, including the Conners Parent Form and Behavioral Observation Checklist. This approach elevates the research from a theoretical framework to an applicable model for home and school environments, enabling parents, teachers, and counselors to design individualized interventions through accurate behavioral analysis. Beyond managing ADHD symptoms, the proposed model can be extended to other common school-related behavioral disorders, such as anxiety, aggression, oppositional defiance, and emotional dysregulation. The framework also holds potential for expansion to the family context, making it useful for parent training in managing maladaptive behaviors. Implementing this model may contribute to the development of indigenous knowledge in the fields of Islamic psychology and behavioral education in Iranian schools.

Furthermore, this study aligns with the objectives of Iran's Fundamental Reform Document of Education (FRDE) concerning religious education, behavioral regulation, and mental health promotion. Thus, it provides a culturally grounded model for policy development in educational systems. Although the research was conducted as a case study in a single school and generalization requires broader investigation across diverse samples and educational contexts, the findings offer valuable insights for designing culturally based, moral-oriented, and sustainable behavioral programs within the national educational framework.

### **Research Objectives General Objectives**

- ✓ To examine the effectiveness of an Islamic psychology-based educational intervention in reducing ADHD symptoms in school settings.
- ✓ To design and implement an action research model using the Contradictions Table Model for modifying maladaptive student behaviors through a cultural religious approach.

### **Specific Objectives Design and Implementation**

To identify educational components in Islamic psychology related to emotional regulation and self-control.

To design an Islamic educational intervention based on the Contradictions Table Model.

To implement the intervention in a real school environment through direct interaction with the student.

### **Evaluation and Analysis**

To assess the behavioral profile of the student with ADHD before the intervention using psychometric tools.

To evaluate the effectiveness of the intervention using the Conners Teacher Form and Behavioral Observation Checklist.

To analyze behavioral changes after implementing the intervention.

To statistically compare pre- and post-intervention behavioral scores to determine effectiveness.

To collect and analyze teacher and parent feedback regarding applicability of the intervention.

To examine the persistence of behavioral changes over time after intervention completion.

To evaluate the reliability and validity of the Conners Teacher Form and Behavioral Checklist within Iranian educational contexts.

To compare the effectiveness of the Islamic educational model with common treatments (behavior therapy and medication) in reducing ADHD symptoms.

### **Development and Generalization**

To analyze the potential generalizability of the proposed model to other behavioral disorders such as anxiety, aggression, and oppositional defiant disorder.

To evaluate the feasibility of extending the model to family-based training for parents.

To assess the alignment of the model with the objectives of the Fundamental Reform Document of Education.

### **Research Questions**

To what extent is an Islamic psychology-based educational intervention effective in reducing ADHD symptoms?

How does implementing the Contradictions Table Model through action research influence the modification of maladaptive behaviors?

What behavioral changes are observable in the student after the intervention, based on Conners scores and behavioral observations?

- ✓ What are the significant differences between the Islamic educational intervention and common treatments (medication or behavioral therapy) in reducing ADHD symptoms?
- ✓ Which educational components of Islamic psychology are effective in emotional regulation and self-control?
- ✓ How can these components be applied in schools for behavioral modification?
- ✓ Do the behavioral changes remain stable over a follow-up period (e.g., one or three months after completion)?
- ✓ What are teachers' and parents' perceptions regarding the effectiveness and applicability of the Islamic model?

### **Policy and Development-Oriented Questions**

- ✓ Can the model be generalized to other behavioral disorders such as anxiety, aggression, and oppositional defiance?
- ✓ Does the model have potential for expansion to family training and parent education?
- ✓ To what extent is the model aligned with educational goals outlined in the Fundamental Reform Document of Education, particularly in religious upbringing, behavioral regulation, mental health promotion, and cultural identity strengthening?

### **Research Hypotheses**

#### **Main Hypotheses:**

- ✓ The Islamic psychology based educational intervention significantly reduces ADHD symptoms in elementary school students.
- ✓ Implementing the Contradictions Table Model through action research significantly improves maladaptive behaviors by targeting cognition, emotion, and behavior.
- ✓ The psychometric tools used (Conners Parent Form and Behavioral Observation Checklist) demonstrate adequate reliability and validity within the Iranian educational context.
- ✓ Behavioral improvements resulting from the Islamic educational intervention remain stable over a follow-up period (e.g., one or three months after completion).
- ✓ Teacher and parent feedback on the effectiveness, applicability, and

acceptability of the Islamic intervention model is favorable.

- ✓ The Islamic educational model can be extended to children with other behavioral disorders such as anxiety, aggression, and oppositional defiance.
- ✓ The designed model can be expanded to family training for managing children's maladaptive behaviors.
- ✓ The Islamic educational model aligns with the goals of the Fundamental Reform Document of Education and is applicable within school settings.

#### Scientific Basis of the Hypotheses

- ✓ **Cognitive-Behavioral Theor:** Behavioral change through training in self-control and emotional regulation.
- ✓ **Islamic Educational Theory:** Emphasis on rational, moral, and spiritual training for behavioral refinement.
- ✓ **Action Research Model:** Intervention based on observation, analysis, implementation, and feedback in a real school environment.
- ✓ **Psychometric Foundations:** Application of validated tools with statistical indicators to measure intervention effectiveness.

#### Literature Review

**Theoretical Background:** The present study integrates Islamic psychology and scientific educational theories. Islamic psychology emphasizes rational, moral, and spiritual development to refine behavior by strengthening intention, willpower, and self-restraint. According to Motahhari (2006), Islamic education aims to cultivate the divine nature (fitrah) in children through fostering internal motivation and self-control.

This perspective aligns with cognitive-behavioral theory, which attributes maladaptive behaviors to dysfunctional thoughts and dysregulated emotions, emphasizing training in emotion regulation, problem-solving, and cognitive restructuring (Beck, 1976). In school education, action research as a practical and participatory approach provides opportunities to design, implement, and refine interventions in authentic learning environments. The Contradictions Table Model helps educators identify the roots of cognitive, emotional, and behavioral conflicts and modify them (Sohrabi,2019).

From a psychometric perspective, using validated tools such as the Conners scales and behavioral observation checklists enables accurate assessment of ADHD symptoms and behavioral changes. These tools require reliability and validity indicators, such as Cronbach's alpha and factor analysis, particularly

in Iranian cultural contexts (Conners,2008; Rezaei,2021).

#### Empirical Studies

Iranian studies demonstrate the effectiveness of training in self-control and attention in reducing impulsive behaviors among boys with ADHD (Ahmadi et al., 2020). Research published in The Journal of Islamic Psychology Studies has confirmed that moral and religious education plays a significant role in emotional regulation and behavioral modification (Karimi,2022).

Internationally, studies such as Barkley (2015) emphasize the efficacy of behavior therapy and medication in ADHD management but pay limited attention to culturally adapted, religion-based interventions. School-based action research indicates that involving teachers and parents in intervention design and implementation enhances the effectiveness and sustainability of results (Kemmis & McTaggart,2000).

Although the Conners scale has been validated in different educational contexts, further research is needed to examine its reliability in Iranian cultural settings, particularly in conjunction with religiously informed interventions (Rezaei,2021).

#### Summary and Research Gap

**Despite extensive ADHD research, notable gaps remain:**

- ✓ Limited exploration of integrating Islamic psychological teachings with structured educational interventions
- ✓ Novelty of using the Contradictions Table Model in action research for ADHD-related behavioral modification
- ✓ Lack of longitudinal assessments, parent/teacher feedback analyses, and alignment with FRDE objectives in previous studies

This research addresses these gaps by offering a culturally grounded, operationalizable framework for behavioral intervention in Iranian schools.

#### Domestic Empirical Background

In recent years, numerous Iranian studies have examined the effectiveness of educational interventions grounded in Islamic psychology and cognitive behavioral approaches in modifying maladaptive behaviors among children, particularly those diagnosed with Attention-Deficit/Hyperactivity Disorder (ADHD). These studies have provided a culturally appropriate and empirical foundation for designing effective interventions within Iranian educational settings.

Karimi (2022), in a quasi-experimental study involving 60 elementary students and using the Emotion Regulation Questionnaire, demonstrated that Islamic moral education significantly enhanced self-control, reduced aggression, and improved

social interactions in children. These findings suggest that religious education can serve as an effective mechanism for developing emotional and behavioral skills in early school years, especially within educational systems emphasizing Islamic pedagogy. However, generalizing these results to other age groups requires further empirical investigation.

In another quasi-experimental study, Ahmadi et al. (2020), using a sample of 45 male students diagnosed with ADHD and applying the Conners Rating Scale, reported that cognitive behavioral skills training focusing on self-regulation and attentional control significantly reduced impulsive behaviors and increased sustained attention. This research highlights the essential role of executive skills training in managing ADHD symptoms and enhancing academic performance in school environments. Nevertheless, the long-term impact of such interventions remains unclear and requires longitudinal follow-ups and replication in diverse educational contexts.

Sohrabi (2019), through a participatory action research project conducted in an elementary school, examined the effectiveness of the Contradictions Table Model in modifying maladaptive behaviors. Employing qualitative analyses and active collaboration among teachers and parents, the study revealed that this model helps educators systematically identify cognitive, emotional, and behavioral conflicts and design targeted interventions. By providing an analytical framework, the model facilitates the effective involvement of stakeholders in behavioral modification programs and may be utilized in school-based intervention design. Despite these promising outcomes, its effectiveness in higher educational grades remains unexplored.

Rezaei (2021), in a psychometric study with a sample of 300 students, evaluated the validity of the Conners Rating Scale in the Iranian educational context. The findings indicated that this instrument demonstrates acceptable reliability and validity, particularly when used in conjunction with Islamic educational practices, and can serve as an appropriate tool for assessing the effectiveness of school-based interventions. This study underscores the need to culturally adapt psychometric instruments to enhance the accuracy of behavioral assessments in Iranian schools, although further validations are still needed across different regions and age groups. Taken together, these domestic studies indicate that Islamic education, cognitive behavioral training, and school-based action research provide effective and credible approaches for modifying maladaptive behaviors among children. Specifically, in the context of ADHD, these findings offer a scientific foundation for designing the present study's intervention and highlight the necessity of culturally grounded,

multidimensional educational programs in school environments. Despite this evidence, a research gap remains concerning the integration of Islamic principles with cognitive-behavioral interventions within structured training programs. The present study aims to address this gap by developing and evaluating an integrated model based on Islamic teachings and cognitive behavioral principles to modify maladaptive behaviors in children with ADHD.

### **International Empirical Background**

In recent years, international researchers have attempted to integrate cognitive behavioral approaches with cultural and religious elements in Islamic societies. These efforts, particularly in relation to modifying maladaptive behaviors among children with ADHD, have led to the emergence of hybrid models that simultaneously consider scientific principles and religious beliefs.

A study by Monowar et al. (2025), published in the *Journal of Spirituality-Based Clinical Practice*, reviewed 18 empirical studies conducted in Islamic countries and demonstrated that integrating Islamic teachings with cognitive-behavioral therapy can effectively reduce emotional symptoms. These studies employed well-established instruments such as the Beck Depression Inventory and standardized anxiety scales, and the data were analyzed using descriptive statistical techniques. However, most of these investigations focused primarily on adults, and limited research has directly addressed children diagnosed with ADHD.

In Turkey, Cinaroglu (2024), in the *Journal of Religion and Humanity*, evaluated the effectiveness of an Islamically adapted cognitive-behavioral intervention among 45 elementary students (ages 8-12) exhibiting behavioral problems. This quasi-experimental study was implemented over eight weekly sessions in a school environment in collaboration with a child psychologist. Using the SNAP-IV scale and analyzing data with ANOVA, results at a significance level of  $p < .05$  and with moderate effect size indicated that incorporating Islamic concepts such as patience, trust in God, and gratitude alongside cognitive-behavioral techniques reduced aggression and improved emotional regulation. However, the focus of this study was on general behavioral disturbances, and ADHD-specific symptoms were not directly examined.

Koki (2022), in the *Journal of Health and Religion*, discussed challenges associated with integrating cognitive-behavioral therapy within Islamic cultural frameworks among Muslim immigrant communities in Europe, Arab countries, and Southeast Asia. This conceptual review did not employ psychometric instruments and primarily emphasized theoretical analysis. The author highlighted the importance of school-based interventions and family involvement

in treating Muslim children; however, the study did not specifically address ADHD-related issues.

Collectively, these international studies suggest that integrating Islamic teachings with cognitive-behavioral approaches yields positive outcomes in modifying maladaptive behaviors in children living in Islamic cultural contexts. Nonetheless, most of these studies have either focused on adults, lacked school-based implementation with active participation of parents and teachers, or failed to specifically investigate children diagnosed with ADHD. These findings underscore the necessity of developing a culturally adapted integrative educational model for children ages 7-12 with ADHD, incorporating both family and school participation. The present study addresses this gap by designing and evaluating an educational intervention grounded in Islamic teachings and cognitive behavioral principles, inspired by Bandura's social learning theory and Islamic pedagogical foundations.

#### **Behavioral Modification through Intention Formation and Divine Motivation**

In religious education, desirable behavior is meaningful when guided by good intentions and a divine purpose. By learning intention formation, children acquire the ability to regulate their behavior according to intrinsic and spiritual motivations. This process contributes to reduced impulsivity and enhanced cognitive focus.

#### **Emotion Regulation through Ethical Concepts**

Concepts such as patience, trust in God, dhikr (remembrance of God), and meditation play a key role in emotional regulation within religious education. Teaching these concepts particularly through group activities and Quranic storytelling can reduce anxiety, restlessness, and aggression. In this study, religious educational concepts such as patience, intention formation, and ethical interaction were operationalized as measurable behavioral indicators.

#### **Behavioral Modeling through Religious Exemplars**

In religious education, the Prophet Muhammad (PBUH), the Ahl al-Bayt (peace be upon them), parents, and educators serve as behavioral role models. Children internalize desirable behaviors through observation and interaction with these models. This process is reinforced in school settings through collaboration between parents and teachers.

#### **Internal Behavior Modification Rather than External Control**

Unlike approaches that focus solely on external behavior control, religious education emphasizes the modification of internal motivations, beliefs, and intentions. This internal transformation is more

sustainable and profound, laying the groundwork for ethical character development in children.

#### **Purposeful Education in the Path of Worship and Moral Development**

Religious education aims not only to reduce behavioral symptoms but also to foster moral development, responsibility, and ethical interaction with others. This purposeful approach elevates behavior from momentary reactions to conscious, deliberate choices. According to Martyr Motahhari (1980), religious education is a rational and volitional process that guides human behavior toward moral growth by reforming intentions and strengthening willpower.

#### **Methodology**

This applied research employed a single-case study design to investigate the effect of Islamic psychology-based interventions on reducing ADHD-related behavioral symptoms in a fourth-grade male student. The participant exhibited inattention, hyperactivity, and impulsivity, as identified through direct observation, parental reports, and preliminary assessment by the school counselor.

ADHD symptoms were measured using the short-form Conners' Parent Rating Scale, a validated instrument assessing inattention, hyperactivity, and impulsivity. To ensure appropriateness, the questionnaire was completed and analyzed in consultation with the school counselor and parents. Daily observations, behavioral logs, and child interviews complemented data collection.

#### **Educational Intervention**

The intervention comprised an Islamic psychology-based educational program delivered in eight 45-minute sessions at home over a two-week period. Sessions covered intention formation, patience, trust in God, dhikr, responsibility, and behavioral modeling. Implementation methods included Quranic storytelling, behavioral exercises, guided discussions, and educational games.

#### **Ethical Considerations**

Ethical principles included obtaining informed parental consent, maintaining child privacy, respecting educational and emotional sensitivities, and avoiding psychological pressure. The child participated voluntarily and was informed of the session objectives in a supportive environment.

#### **Data Analysis**

Data were analyzed qualitatively and by comparing pre- and post-test scores. Behavioral changes were recorded and analyzed using daily observation forms and behavioral checklists. Analysis was conducted within the conceptual framework of Islamic

psychology and the behavioral components of the Conners' scale.

### Limitations

Given the single-case study design, findings are deeply individual and cannot be generalized to larger populations. Nevertheless, results can inform the design of similar educational interventions in other contexts.

### Islamic Educational Intervention Framework

The interventions were inspired by Islamic psychology and designed to reduce ADHD-related behaviors, including inattention, hyperactivity, and impulsivity. The theoretical framework was based on a theistic anthropology, Motahhari's rational education theory, and foundational Islamic educational concepts such as fitrah, intention formation, dhikr, responsibility, and behavioral modeling. Session design incorporated findings from domestic research and Islamic developmental psychology principles.

### Selection Criteria

Intervention content was selected based on behavioral needs assessment, alignment with ADHD symptom components, and review of prior Islamic and domestic research. The objective was to create scientifically measurable interventions that are culturally and religiously congruent with the Iranian family context.

### Session Structure

The intervention consisted of eight sessions, each integrating two or three core and supplementary components tailored to the child's daily status. Sessions initially focused on mental relaxation and emotional regulation, followed by ethical and social behavior development, and concluded with cognitive skill and planning enhancement.

### Core Intervention Components

- ✓ **Mindful Prayer Practice:** The child learned ablution, prayer recitations, and their meanings, with exercises to enhance attention during prayer through symbolic play and mental imagery.
- ✓ **Calming Dhikr Exercises:** Phrases such as Ya Rahman, Ya Sabur, and Astaghfirullah, combined with deep breathing and rhythmic repetition, were used to help the child regain calmness in arousing situations.
- ✓ **Quranic Storytelling:** Stories of prophets and the Ahl al-Bayt emphasized patience, responsibility, and emotional regulation, supplemented by guided discussion and drawing activities.
- ✓ **Assignment of Ethical Responsibilities:** Simple tasks such as caring for personal

items, assisting parents, or completing classroom duties were assigned with an emphasis on good intentions.

- ✓ **Daily Planning:** A schedule incorporating prayer, play, study, rest, and dhikr was co-created with the child to promote structured daily routines.
- ✓ **Emotion Regulation Training:** Techniques included countdowns, deep breathing, positive self-talk, and dhikr in moments of heightened emotion.
- ✓ **Creating a Spiritual Classroom Environment:** Religious symbols, calming recitations, opening prayers or hadith, and reinforcement of ethical behavior fostered a supportive learning space.

### Supplementary Intervention Components

- ✓ Daily gratitude exercises.
- ✓ Positive self-talk training.
- ✓ Islamic meditation and reflection on creation.
- ✓ Daily ethical journaling.
- ✓ Educational games emphasizing honesty, cooperation, patience, and respect.

### Evaluation of Effectiveness

#### Effectiveness was assessed through three methods:

- ✓ Comparison of pre- and post-test scores on the Conners' Parent Rating Scale.
- ✓ Recording daily behavioral changes using observation forms and ethical journals.
- ✓ Periodic interviews with the child and parents to evaluate the quality of the educational experience.

### Findings and Data Analysis

The effectiveness of the interventions in reducing ADHD symptoms was analyzed using three complementary data sources: (1) quantitative results from the Conners' Parent Rating Scale, (2) qualitative analysis of behavioral observations during sessions, and (3) descriptive feedback from parents and teachers.

### Conners' Parent Rating Scale Results

- ✓ **Inattention:** Decreased from 18/30 to 10/30
- ✓ **Hyperactivity:** Decreased from 15/30 to 8/30
- ✓ **Impulsivity:** Decreased from 14/30 to 7/30

### Behavioral Observations

- ✓ **Sustained Attention:** Improved from 5-7 minutes in early sessions to over 15 minutes in later sessions, linked to spiritual exercises, daily planning, and Quranic storytelling.

- ✓ **Impulsivity:** Reduced through countdowns, dhikr, and positive self-talk.
- ✓ **Ethical and Social Participation:** Increased participation in turn-taking, helping peers, accepting responsibilities, and following classroom rules.

#### Parent and Teacher Feedback

- ✓ **Parents:** Reported calmer behavior at home, more purposeful engagement in study and play, responsible handling of personal tasks, and spontaneous use of dhikr in stressful situations.
- ✓ **Teacher:** Observed improved classroom order, reduced disruptions, increased group participation, and more empathetic peer interactions.

#### Analytical Summary

Triangulated data from the Conners' scale, behavioral observations, and descriptive feedback indicate that the Islamic educational interventions significantly reduced ADHD symptoms. Improvements were observed in cognitive (attention), emotional (impulsivity), and behavioral-social (ethical participation and responsibility) domains. The convergence of quantitative and qualitative findings strengthens internal validity and demonstrates that the interventions, grounded in Islamic teachings and educational psychology principles, provide an effective model for children with special needs.

#### Discussion and Interpretation

Comparison with previous research shows alignment with prior studies on religious education, Islamic psychology, and behavioral modification in children with ADHD. Unlike some Western behavioral models focused solely on external control, the present interventions emphasize internalization of values, intention formation, and spirituality, providing a deeper, integrative approach consistent with Islamic psychological principles.

#### Strengths of the Study

- ✓ **Islamic-Theoretical Framework:** By integrating foundational concepts such as fitrah (innate disposition), intention (niyyah), dhikr, responsibility, and behavioral modeling, the interventions aligned with the child's cultural and religious identity.
- ✓ **Integration of Quantitative and Qualitative Methods:** The combined use of standardized questionnaires, observation forms, and descriptive interviews enabled a multi-faceted and precise analysis of data.
- ✓ **Implementation in Real Educational Settings:** Interventions were conducted in the classroom with active participation

from parents and educators, enhancing their effectiveness in naturalistic contexts.

- ✓ **Attention to Multiple Dimensions of Child Development:** The interventions addressed cognitive, emotional, ethical, social, and spiritual domains simultaneously, which is less common in standard behavioral models.
- ✓ **Cultural Adaptability and Local Relevance:** Session designs were culturally and religiously tailored to Iranian-Islamic contexts, facilitating potential implementation in similar schools and family environments.
- ✓ **Promotion of Self-Regulation and Internalization of Behaviors:** Unlike punitive or reward-based approaches, these interventions focused on self-awareness, intention formation, and internal dialogue, leading to more sustainable behavioral changes.

#### Limitations of the Study

- ✓ **Single-Case Study Design:** Findings are based on one child, and generalization to larger populations requires further research with bigger samples.
- ✓ **Dependence on Parental and Teacher Participation:** Intervention effectiveness partly relied on active collaboration from parents and educators, which may not be replicable in all settings.
- ✓ **Potential Observer Bias:** Behavioral recording and qualitative analysis may have been influenced by the researcher's subjective interpretations.
- ✓ **Lack of Control Group:** Absence of a comparison group with non-Islamic or conventional interventions limits relative effectiveness analysis.

Despite these limitations, the results suggest that Islamic educational interventions can serve as a culturally grounded, measurable, and multi-dimensional model for behavioral modification in children with special needs. Future research should examine the effectiveness of this intervention across different age groups, cultural backgrounds, and using quasi-experimental designs with control groups to enhance generalizability and allow comparison with other educational approaches.

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### Authors' Contributions

All authors contributed to data analysis, drafting, and revising of the paper and agreed to be responsible for all the aspects of this work.

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