



# Effectiveness of Using the Hypnosleep Method in Shaping Children's Character Based on Ibn Kathir's Interpretation of Quran Surah Al-Baqarah Verses 285-286

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**Abstract:** This Community Service Program aims to enhance the role of parents in shaping their children's character through the application of the Hypnosleep method, inspired by Ibn Kathir's interpretation of verses 285-286 of Surah Al-Baqarah. Current issues in character building show a gap between theoretical religious understanding and the internalization of moral and spiritual values in daily actions. As a solution, Hypnosleep is introduced, a subconscious suggestion technique applied when children are in a light sleep state, when the mind is more receptive to positive suggestions. This program was carried out using the Participatory Action Research (PAR) approach, involving mothers from the Nurul Amin Religious Study Group in Tangerang, Indonesia, as active participants in every process of planning, implementation, and evaluation. The training provided theoretical insights and practical guidance on how to incorporate Qur'anic values—such as faith, responsibility, belief in God, and Divine love—into Hypnosleep practices based on the understanding of Ibn Kathir. Evaluation showed a high level of participant engagement and satisfaction, as well as an improvement in parents' understanding, skills, and self-confidence in utilizing positive subconscious communication to support their children's character development. These results indicate that Hypnosleep has the potential to be an effective, gentle, and spiritually aligned strategy for instilling Islamic character, as long as it is applied ethically and sustainably within a supportive family environment. The program highlights the potential for collaboration between Islamic spirituality and educational psychology, offering a comprehensive framework for character education that complements formal education. Moving forward, this approach is expected to contribute to the development of young generations with strong Qur'anic character, emotional stability, and moral integrity.

**Keywords:** Child Character, Hypnosleep, Ibn Kathir's, Qur'anic Educational Values.

## Introduction

Character education is the main foundation in shaping human personality. In the Islamic view, education is not only aimed at intellectual enlightenment but also at shaping the morals and spirituality of students to become perfect human beings. Strong character values serve as the foundation for individuals to act correctly, responsibly, and beneficially for society (Alhamuddin et al., 2022).

The moral crisis affecting today's youth generation indicates a gap between religious knowledge and the application of values in daily life. Phenomena such as low respect for the elderly, technology abuse, and weak self-discipline highlight the importance of innovation in more effective and contextual character education strategies (Rozi et al., 2025). In the world of Islamic education, the values of the Quran and Hadith are the primary source for character development. However, the delivery method is often still cognitive—emphasizing memorization and text comprehension—

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so it hasn't yet touched the affective and spiritual domains of the learners (Harahap & Tumiran, 2025). Therefore, a new approach is needed that can deeply internalize values.

One method that is gaining attention in educational psychology is hypnosleep, which is a suggestion technique given in a state between consciousness and sleep, where the subconscious is more receptive to positive messages (Kapsi et al., 2021). This method can be used to instill moral values, discipline, and self-motivation more effectively because it works directly on the subconscious realm.

Islam views the heart (*qalb*) as the center of human moral and spiritual consciousness. In many verses of the Quran, including Surah Al-Baqarah verses 285-286, the importance of faith, personal responsibility, and seeking forgiveness from Allah is emphasized. The *Tafsir Ibnu Katsir* explains that this verse contains the principle of comprehensive faith and the belief that no individual will be burdened beyond their capacity (Mohamad et al., 2025).

Verse 285 emphasizes the believers' obedience and faith in all of Allah's teachings without exception. Meanwhile, verse 286 teaches the balance between individual responsibility and Allah's infinite mercy. These values are highly relevant as a foundation for shaping the character of Muslim children so they can grow into individuals who are faithful, responsible, and optimistic in facing life.

The process of internalizing faith values, as explained in *Ibn Kathir's commentary*, requires methods that touch the inner and spiritual dimensions of students. The hypnosleep approach has the potential to be an effective means of instilling Qur'anic values because it is done in a calm, focused state of mind that is open to positive messages.

Psychologically, a child's subconscious is very easily influenced by soft voices, prayers, and positive sentences that are repeated continuously. When values of faith and responsibility are instilled through the hypnosleep method, children can internalize those messages without feeling forced, making those values a part of their daily personality and behavior (Drigas et al., 2022).

The integration of the hypnosleep method and the values of Quranic interpretation opens up space for the development of character education that is both spiritual and scientific. This aligns with the spirit of Islam, which teaches a balance between reason and heart, between knowledge and experience (Risky et al., 2023). In the context of Community Service (PKM), the application of this method becomes highly relevant. Through training and mentoring activities, lecturers can transfer knowledge and skills to the community, especially parents and educators, so they can use the

Islamic hypnosleep approach to shape children's character (Warsiyah et al., 2025).

This PKM not only has academic value but also social and spiritual value. Parents will be encouraged to understand the importance of positive communication and instilling values through repeating Quranic messages while children are resting, as it is recommended in Islamic tradition to recite Quranic verses at home.

Reciting Surah Al-Baqarah verses 285-286 has its own virtue in maintaining inner peace and spiritual protection. In a hadith narrated by Bukhari and Muslim, it is mentioned that the Prophet ﷺ encouraged the recitation of the last two verses of Surah Al-Baqarah before sleeping, as they will be a protection for the reciter during the night.

The values contained in those two verses—such as faith, trust, and reliance on God—can be instilled through a hypnosleep approach, with the verses being read and their meaning reinforced while the child is in a light sleep state. In this way, children learn not only through rationality but also through deep spiritual experience. Scientifically, the hypnosleep method also supports the principle of habit formation. Messages repeated in the subconscious will strengthen nerve connections in the brain, thus forming new habits consistent with the values taught (Pickersgill et al., 2022).

Therefore, this PKM is an effort to unite two great forces: Islamic spirituality sourced from the Quran and modern science in the field of educational psychology. This synergy is expected to produce a more effective, humanistic, and Islamic character development model for children. Through this activity, PKM participants will gain theoretical understanding of hypnosleep as well as practical skills in applying it within the context of Islamic education at home and school. This approach will also emphasize the importance of manners, sincere intentions, and ethics in the process of instilling values through positive suggestion.

PKM activities also serve as a platform for collaboration between academics and the community in solving social problems through scientific and religious approaches. This aligns with the three pillars of higher education, which emphasize the importance of service as a form of implementing knowledge within society. Besides providing direct benefits to the community, this activity also opens up opportunities for further research on the effectiveness of the hypnosleep method in the context of Islamic education, thus contributing scientifically to the development of educational science and Islamic psychology. In the long run, this program is expected to create a more spiritual, harmonious, and Qur'anic character-building family and school environment. Children will grow up with strong

confidence, a sense of responsibility, and an awareness of their relationship with God.

Based on this description, it is important for lecturers and education practitioners to conduct community service activities that examine the effectiveness of using the hypnosleep method in shaping children's character based on Ibn Kathir's interpretation of Surah Al-Baqarah verses 285-286. Thus, this activity is expected to make a real contribution to strengthening character education based on the values of the Quran.

## Method

The community service activity carried out at the Nurul Amin Taklim Council on Sukabati II Street, Sukasari Village, Tangerang, Banten, was conducted using the PAR (Participatory Action Research) method.

The implementation of this community service is carried out through several stages, including:

1. To Know Stage: seeking detailed, comprehensive, and in-depth information/pictures regarding the various methods that have been attempted by the congregation of the Nurul Iman Study Group in shaping children's character.
2. To Understand Stage: the stage where the goal is to understand the main issues regarding the efforts that can be made by the congregation of the Nurul Iman Study Group in shaping children's character.
3. To Plan Stage: the stage carried out to plan problem-solving for the most important issue, namely by providing additional options for efforts that can be made by the congregation of the Nurul Iman Study Group in shaping children's character.
4. To Act Stage: the stage of implementing the previously planned program, namely training on the use of the Hypnosleep Method in shaping children's character.
5. To Change Stage: the stage of increasing the types of parental strategies in order to shape children's character. (Usmi et al., 2024).

## Result and Discussion

Hypnosis is a state of focused and relaxed awareness in which a person becomes more receptive to positive suggestions given by a therapist or instructor. In the context of modern psychology, hypnosis has been extensively researched as a therapeutic method that harnesses the power of the subconscious to improve habits, enhance self-control, and overcome emotional and behavioral disorders (Rosendahl et al., 2024).

One form of hypnosis application that is developing is hypnosleep, which involves giving positive suggestions while an individual is in a state of

light sleep or just before falling asleep. This condition is considered ideal because at that time the brainwaves are in the alpha and theta phases, where the subconscious mind is more receptive to messages without resistance from the conscious mind (Kapsi et al., 2021).

Hypnosleep is one of the hypnosis techniques performed when a person is in a state of light sleep or just before falling asleep, when the brainwaves are in the alpha and theta phases. In this condition, the subconscious mind is more open to receiving suggestions or positive messages without rejection from the conscious mind (Sukoyo et al., 2025).

Neuropsychologically, this phase is a time when cognitive activity slows down and the body enters a state of deep relaxation, allowing for more effective internalization of messages. Thus, hypnosleep can be understood as a method of subconscious communication that functions to instill new values, habits, and thought patterns through positive affirmations given while the individual is in a state of sleep or between conscious and unconscious. The benefits of hypnosleep in the context of character development in children lie in its ability to gently instill positive values and morals through repeated suggestions received in a subconscious state. Children tend to have a high level of receptivity to emotional messages, especially when those messages are delivered in a calm and loving atmosphere.

According to (Trianasari & Sunaryo, 2021), the hypno-parenting method—which shares similar principles with hypnosleep—has been proven effective in improving discipline, empathy, and responsibility in early childhood through the repeated instillation of positive values. Additionally, (Damayanti & Sukoyo, 2025) emphasize that hypnotic techniques in education, such as hypnoteaching, can foster students' self-confidence, motivation, and self-control. Thus, hypnosleep has strong potential to be an effective medium for character development in children, as it works directly on the subconscious mind, where moral and spiritual values can be more deeply ingrained and last longer.

In several recent studies, hypnosis interventions have been shown to have an impact on sleep quality and broader psychological aspects. A systematic review showed that 58% of studies examining hypnotherapy for sleep disorders reported positive results, particularly in improving sleep duration and depth (Wofford et al., 2023). Another experimental study showed that hypnotic suggestion before sleep can increase slow-wave sleep by up to 80%, which has implications for better mental recovery and emotional stability (Bessedovsky et al., 2022). This condition confirms that giving suggestions during light sleep can have significant physiological and psychological effects.

In the context of children, some studies show that hypnosis can be safely and effectively applied for educational purposes and positive behavior modification. (Trianasari & Sunaryo, 2021) stated that the hypno-parenting method can help parents instill moral values and discipline in young children in a gentle and non-coercive way. This finding is supported by Trianasari and Sunaryo, who showed an increase in children's discipline after implementing the hypnoparenting method through repeating positive messages before bedtime. The research indicates that children have a high level of suggestibility and are more likely to absorb repeated messages in a safe and loving emotional environment.

Meanwhile, the hypnoteaching approach—which shares similar principles with hypnosleep in terms of delivering positive suggestions—has also proven effective in boosting students' self-confidence and learning outcomes (Herwanto et al., 2024). This method works by activating the nervous system and brainwaves that support the formation of new connections (neuroplasticity) between the values being taught and positive emotional experiences, making these values easier to embed in students' behavior (Menon & Bhagat, 2025). Thus, theoretically and empirically, hypnosis and its approaches, such as hypnosleep, can be utilized as a method for deeper internalization of values and character formation.

Other research in the field of neurophysiology provides biological support for the effectiveness of sleep suggestions. A study by (Besedovsky et al., 2022) showed that pre-sleep hypnotic suggestion can increase growth hormone secretion and reduce the dominance of the sympathetic nervous system, impacting emotional balance and stress reduction. This calm physiological state is very conducive to the subconscious learning of positive values. Additionally, recent clinical research indicates that hypnotherapy for children with sleep disorders or anxiety can significantly improve their self-esteem and self-control (Besedovsky et al., 2022). This indicates that hypnosis can be an effective means of positively developing a child's personality, including in the moral and spiritual realms.

Furthermore, the correlation between sleep quality and character development in children was also found in a longitudinal study by Mindell et al., which showed that sleep disturbances in childhood are strongly associated with increased negative behavioral symptoms (externalizing behavior) and decreased social empathy. This means that healthy sleep is not only important for a child's physical well-being but also affects their moral and social dimensions. When the hypnosleep approach is used to instill messages of faith, responsibility, or compassion while a child is in a light

sleep state, this method actually leverages the best biological and psychological moments for value internalization (Duarte et al., 2023).

In the context of Islamic education, this approach aligns with the concept of *tazkiyah an-nafs* (purification of the soul), which emphasizes the importance of repetition, remembrance (*dhikr*), and reflection (*tadabbur*) in instilling the values of faith. The hypnosleep process, which involves repeating positive sentences, prayers, or verses from the Quran before bed, can be seen as a form of inner remembrance that penetrates the child's deepest layers of consciousness. This approach does not replace formal education methods but complements them with a more personal and emotional spiritual dimension (Anwar et al., 2025). Thus, the hypnosleep method has great potential for Islamic application, especially in shaping children's character based on Quranic values such as faith, responsibility, and patience, as explained in Ibn Kathir's commentary on Surah Al-Baqarah verses 285-286.

Nevertheless, the use of hypnosleep in children needs to be done with caution and based on ethical principles. As noted in a systematic review (Wofford et al., 2023), the effectiveness of hypnosis varies greatly between individuals depending on their level of suggestibility, emotional readiness, and environmental conditions. Therefore, in the context of PKM, the hypnosleep method should be applied by parents or educators who understand the basic principles of Islamic hypnosis—namely, with sincere intention, using positive language, and conveying messages that align with Islamic moral and spiritual teachings. From the various studies mentioned above, it can be concluded that hypnosleep is not only a sleep therapy technique but also a potential means for the holistic character development of children. It combines psychological, biological, and spiritual forces into a single subconscious learning process. When this method is linked to Islamic values, as in Ibn Kathir's commentary on Surah Al-Baqarah verses 285-286, hypnosleep can become an educational strategy that is both scientific and religious—fostering the development of a generation with Quranic character, calmness, and noble morals.

This community service activity is carried out using a social approach. The social approach is implemented by involving the target group as subjects of the activity, not just objects. The social approach is carried out by involving the target group in the preparation process to raise awareness that they have the problems as formulated and that problem-solving is necessary. This social approach is also needed to ensure the smooth implementation of the activity.

This Community Service (PKM) activity is carried out with a social approach as the main strategy in

program implementation. The social approach was chosen because it places society, particularly the target group, not merely as beneficiaries, but as active subjects in every stage of the activity. Through this approach, the community is involved from the planning stage to implementation, so they have a sense of ownership of the activities being carried out. This aligns with the basic principle of community empowerment, which is "from, by, and for the community," aiming to foster independence and collective awareness in addressing existing social issues. Thus, PKM activities are not only a transfer of knowledge from academics to the community but also a two-way interaction platform that strengthens social relationships between lecturers, students, and the community.

Furthermore, community involvement in the activity preparation process is an important step in this social approach. Through socialization activities, group discussions, and field observations, the community is encouraged to recognize the problems they face and understand their potential to overcome them. This process fosters critical awareness that social problems cannot be solved solely by external intervention but rather require the active participation of society itself. This approach aligns with the participatory theory of community development proposed by Chambers, which emphasizes that the success of service programs is highly dependent on the involvement and awareness of the community as agents of change. With this awareness, the community is no longer passively waiting for assistance but rather becomes part of the collective problem-solving process.

Besides raising awareness, the social approach also serves to ensure the smooth and sustainable implementation of PKM activities. Through the social interaction established during the mentoring process, a relationship of mutual trust is created between the PKM implementers and the target community. This trust becomes an important social capital for reducing resistance to change and facilitating the implementation of mutually agreed-upon solutions. The social approach

allows for open two-way communication so that any obstacles can be identified and resolved together through deliberation. In the long run, this approach not only solves the current problems that are the focus of the activities but also builds the community's social capacity to be independent in facing future challenges. Thus, the social approach makes the PKM more meaningful, sustainable, and relevant to the real needs of the community.



**Figure 1.** Speech by the Head of the Nurul Amin Study Group

This extension activity will be held on Thursday, October 9, 2025. The optimal adversity quotient counselling session, which builds future optimism, was attended by 30 audience members from the mothers of the Nurul Amin Taklim Council congregation. The activity will be held from 08:00 to 12:00, with the following details:

**Table 1.** Extension Activity Schedule

No	Time	Activity	Responsible Person
1	08:00 - 08:15	Opening of Training	Committee
2	08:15 - 08:30	Welcoming Remarks: Chair of the Nurul Amin Taklim Council, Hj. Siti Koyumah	
3	08:30 - 10:30	Material Presentation: Dr. Siti Munawati, M.Pd	
4	10:30 - 11:15	Q&A (Door Prize)	Committee
5	11:15 - 11:45	Closing of the Counselling and Group Photo	Committee
6	11:45 - 12:00	Prayer Reading	Committee

The community service material for the mothers of the Nurul Amin Study Group members included the definition of hypnosleep, what is needed for the

hypnosleep process to run optimally, why the hypnosleep technique can influence a child's character, and the connection between hypnosleep and the content

of Surah Al Baqarah verses 285-286. The training on the effectiveness of using the Hypnosleep method in shaping children's character based on the interpretation of Ibn Kathir's Surah Al Baqarah verses 285-286 went smoothly, all thanks to the enthusiasm and enthusiasm of the training participants, who were none other than the mothers of the Nurul Amin Study Group members. The enthusiasm of the training participants increased as the speaker and committee opened the Q&A session and door prizes for those who could answer the questions prepared by the speaker as a form of evaluation to ensure the training material was delivered well.



**Figure 2.** Material Delivery in the Training on the Effectiveness of Using the Hypnosleep Method in Shaping Children's Character

The implementation of the training on the effectiveness of using the Hypnosleep method in character building went smoothly, all thanks to the enthusiasm of the training participants, who are none other than the mothers from the Nurul Amin Taklim Council. The enthusiasm of the training participants increased as the speaker and committee opened the Q&A session, as well as a door prize for those who could answer the questions prepared by the speaker as a form of evaluation to ensure the training material was delivered well.



**Figure 3.** Prayer Reading at the Training on the Effectiveness of Using the Hypnosleep Method in Shaping Children's Character

Based on the results of the survey on the implementation of the Adversity Quotient Intelligence Optimization Training for Building Students' Future, the following results were obtained:

1. 5 out of 10 questionnaire items, with a percentage of 92% of training participants agreeing and strongly agreeing with the suitability of the PKM material with their needs, the PKM meeting expectations, the PKM increasing their knowledge and experience, the availability of facilities and consumption, the material being delivered clearly and easily understood, improving the practical ability of participants in applying the PKM material in their lives, and participants feeling happy with the PKM being held.
2. 3 out of 10 questionnaire items, with a percentage of 100% of training participants agreeing and strongly agreeing with participants receiving direct benefits from the PKM activities carried out.
3. 2 out of 10 questionnaire items, with a percentage of 90% of training participants agreeing and strongly agreeing with: the time provided was sufficient for delivering the PKM material and activities, the presenter used the appropriate methods when delivering the material, the presenter used the appropriate media when delivering the material, and the PKM program will be held again.

## Conclusion

This community service activity is organized by the Nurul Amin Study Group, located at Jl. Sukabati II, Sukasari Village, Tangerang, Banten, with the aim of enhancing parental competence and efforts. This is achieved by providing guidance on the use of the Hypnosleep method as one form of parental effort and strategy in shaping children's character. Through this method, we strive to influence children with positive affirmations in their subconscious minds.

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