



Emotional Regulation in the Hadith on the Prohibition of Anger: A Psychological Analysis and Implications for Modern Anger Management Therapy

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Abstract

The urgency of emotion management in contemporary society is increasingly prominent, as evidenced by the rising incidence of interpersonal violence and the growing prevalence of emotion regulation disorders reported in global epidemiological surveys. Therefore, an integrated ethical and psychological foundation is needed to formulate adaptive anger management strategies. This study aims to analyze the normative meaning structure of the hadith prohibiting anger through critical textual analysis and to integrate these findings with contemporary emotion regulation theory to formulate a therapeutic framework for further testing. Using a qualitative-analytical approach, this study examines hadith texts on anger from major hadith collections through inductive thematic analysis and cross-validation, then connects them to models of emotion regulation such as cognitive control, reappraisal, response inhibition, and adaptive coping strategies. The study shows that the hadith prohibiting anger contains three core dimensions: strengthening impulse control, internalizing self-awareness, and activating volition as the basis for adaptive behavior. These dimensions are consistent with psychological mechanisms such as cognitive monitoring of emotional triggers, restructuring the interpretation of frustrating situations, inhibiting aggressive responses, and selecting more prosocial behavioral alternatives. The integration of the two results in a values-based therapeutic framework that emphasizes reflective awareness, moral principle-based self-control, and cognitive-behavioral modification techniques as the foundation for anger management interventions. This research contributes to strengthening the theoretical foundation for the relationship between hadith ethics and emotion regulation by offering a model with potential therapeutic application. However, further empirical testing is still needed.

Keywords: Emotional Regulation; Prohibition of Anger; Normative Hadith; Self-Control; Anger Therapy

Abstrak

Urgensi pengelolaan emosi dalam masyarakat kontemporer semakin menonjol, sebagaimana ditunjukkan oleh peningkatan insiden kekerasan interpersonal dan prevalensi gangguan regulasi emosi yang dilaporkan dalam survei epidemiologis global, sehingga diperlukan landasan etis dan psikologis yang terpadu untuk merumuskan strategi pengendalian amarah yang adaptif. Penelitian ini bertujuan untuk menganalisis struktur makna normatif hadis larangan marah melalui telaah tekstual kritis; dan mengintegrasikan temuan tersebut dengan teori regulasi emosi kontemporer guna merumuskan kerangka terapeutic yang dapat diuji lebih lanjut. Menggunakan pendekatan kualitatif-analitis, penelitian ini menelaah teks hadis terkait marah dari kitab-kitab hadis utama melalui analisis tematik induktif dan validasi silang, lalu menghubungkannya dengan model regulasi emosi seperti kontrol kognitif, *reappraisal*, *respons inhibition*, serta strategi coping adaptif. Hasil analisis menunjukkan bahwa hadis larangan marah memuat tiga dimensi inti, yaitu penguatan kontrol impuls, internalisasi kesadaran diri, dan aktivasi volisi sebagai dasar perilaku adaptif. Dimensi tersebut ternyata konsisten dengan mekanisme psikologis berupa pemantauan kognitif terhadap pemicu emosional, restrukturisasi interpretasi terhadap situasi frustratif, inhibisi respons agresif, dan pemilihan alternatif perilaku yang lebih prososial. Integrasi keduanya menghasilkan kerangka terapeutic berbasis nilai yang menekankan kesadaran reflektif, kontrol diri berbasis prinsip moral, serta teknik modifikasi kognitif-perilaku sebagai fondasi intervensi pengelolaan amarah. Penelitian ini menyumbang penguatan landasan teoretis hubungan etika hadis dan psikologi regulasi emosi serta menawarkan model yang berpotensi diterapkan dalam terapi, meski tetap memerlukan pengujian empiris lebih lanjut.

Kata Kunci: Regulasi Emosi; Larangan Marah; Hadis Normatif; Kontrol Diri; Terapi Amarah

Introduction

The increasing intensity of interpersonal conflict, social pressures, and the emotional dynamics of contemporary society indicate widespread, unadaptive anger. A WHO report (2023) noted that 35–40% of adults experience recurrent anger outbursts associated with anxiety disorders, depression, and a decline in the quality of social relationships. The Gallup Global Emotions Survey (2022) reported that public anger levels reached their highest level in the past decade, driven by economic pressures, social polarization, and psychological exhaustion. The surge in digital aggression, verbal violence, and impulsivity in public spaces underscores the need for comprehensive and culturally relevant emotion regulation strategies (Gutiérrez-Cobo et al., 2023). These conditions necessitate a scientific approach that integrates empirical psychological data with a widely accepted value framework.

The Islamic ethical heritage offers conceptual resources that can enrich modern psychological approaches, particularly through the hadith “*lā taghḍab*,” which is interpreted as an instruction to control emotional impulses. Its regulatory values align with Gross’s (2015) theory of emotion regulation, particularly in cognitive reappraisal, response inhibition, and impulse control. However, these have not been extensively studied within an empirical psychological framework. The tendency toward normative interpretations in classical literature limits understanding of the internal dynamics underlying anger, whereas a psychological

approach demands a cognitive-affective analysis that systematically explains the mechanisms of emotion management (Thompson, van Reekum, & Chakrabarti, 2022). Integrating these two perspectives is crucial for developing a model of emotion regulation that is not only empirical and therapeutic but also rooted in the cultural and spiritual values prevalent in Muslim societies.

Previous studies have laid an initial foundation but have not yet led to a deep integration of hadith and emotion regulation theory. Singh's (2025) study suggests that the prohibition against anger aims to develop self-control, but their study does not link the hadith to psychological mechanisms such as reappraisal and inhibitory control. Lehman, Fogel, and Wiederaenders' (2025) study shows that spiritual awareness reduces the intensity of negative emotions, but does not place the hadith prohibiting anger as a regulatory model. Wahid's (2024) study identifies psychological principles in ethical hadith but does not yet formulate a theoretical framework compatible with modern models of emotion regulation. Vekety, Logemann, and Takacs' (2020) research demonstrates that religious-based moral interventions can suppress adolescent impulsivity, but are not directed toward therapeutic goals. Cucchi's (2022) analysis highlights the potential for integrating Islamic counseling and cognitive-behavioral therapy. However, it does not yet utilize the hadith prohibiting anger as the primary framework for developing a therapeutic model. Collectively, these studies confirm the theoretical scope for developing an analysis of hadith texts integrated with contemporary emotion regulation theory.

The research problem formulation is: how can the message of prohibition of anger in the hadith be analyzed using modern emotional regulation theory, and what are its implications for the development of culture-based anger management therapy? The research objectives are directed at identifying the moral and psychological values in the hadith "*lā taghḍab*", mapping its suitability with modern emotional regulation models, and formulating theoretical and practical implications for the development of anger management interventions. The initial research argument asserts that the hadith prohibition of anger embodies an ethical construction of self-control that aligns with psychological findings on cognitive reappraisal, response modulation, and impulse management, thereby functioning as an integrative conceptual foundation between Islamic ethics and modern psychotherapy. The research contribution is expected to include strengthening the study of hadith through a psychological approach, updating Islamic counseling methodology, and developing an effective, contextual, and empirically and normatively accountable anger management therapy framework.

Method

This research method uses a library research design with a qualitative approach, grounded in textual analysis and conceptual psychological analysis to map the correspondence between the hadith prohibiting anger and contemporary emotion regulation theory. The primary data sources include related hadiths in

Kutub al-Sittah, as well as authoritative commentary such as *Fath al-Bārī*, *‘Umdat al-Qārī*, and contemporary commentary, while secondary data sources are obtained from literature on affective psychology and emotion regulation published in reputable journals and theoretical works of figures such as Gross, Thompson, and Linehan. Data collection was carried out through systematic searches of digital databases such as Maktabah ash-Shāmilah, Google Scholar, and JSTOR, applying inclusion–exclusion criteria to select *ṣaḥīḥ* hadith, relevant commentary, and credible psychology literature. All texts were coded through open coding to extract themes of emotional ethics, concepts of emotion regulation, and therapeutic constructs. Data analysis was conducted through thematic content analysis and comparative conceptual mapping to juxtapose textual meaning with modern psychological theory, followed by interpretive bridging to formulate a replicable integrative model. The validity of the findings was maintained through triangulation of sources and psychological theory, an audit trail, and the confirmability of the researcher’s position, resulting in a rigorous, transparent, and accountable analytical framework.

Results and Discussion

The Normative-Ethical Dimension of the Hadith Prohibiting Anger

The hadith that forms the basis of this research is contained in *Ṣaḥīḥ al-Bukhārī, Kitāb al-Adab*, no. 5651, with the abbreviated wording “*lā taghdab*” uttered by the Prophet to a companion who asked for brief advice (Al-Bukhārī, 1993). Its status as *ṣaḥīḥ* is based on the consensus of hadith scholars, and several narrations indicate a repetition of the instruction. Variations in the matan in other sources do not alter the main meaning, so this text has strong normative authority. Commentators interpret the repetition of the prohibition as a sign of moral urgency, but this view is held by some scholars, not a single consensus. Ibn Ḥajar (1970) explains that the direct form of the prohibition indicates the intensity of the ethical warning, while maintaining the objectivity of interpretation by examining the differing views of other scholars who interpret this prohibition as a contextual reminder rather than an absolute prohibition on all forms of anger.

The text’s connection to the early Arab social context is crucial for understanding the moral function of the hadith. The pre-Islamic social structure, characterized by interclan competition and an overemphasis on honor, as documented by social historians such as Watt (1956), led to quick responses to provocation, a common pattern that fueled prolonged conflict. Al-Nawawī (1976) viewed the instruction to “*lā taghdab*” as the Prophet’s attempt to correct patterns of aggression and a reactive culture that undermined social stability. Textual evidence does not indicate a specific event behind it, so the hadith is more appropriately understood as ethical guidance aimed at trans-situational moral education. This reading situates the hadith within the process of early Islamic social reform that shifted standards of honor from impulsive action to firm self-control. Al-

Qurtubī (1996) also views this wording as a general guideline, not bound to a specific time, making it relevant across various contexts.

The formulation of normative values established in this hadith emphasizes the ability to manage destructive impulses as a core component of morality. Ibn Battāl (2003) stresses that this instruction directs individuals to consider the moral impact of each action, while al-Ghazālī (2009) positions anger control as a spiritual competence that underpins other virtues. While both views are strong within the Islamic ethical tradition, these positions do not represent the full spectrum of thought; some scholars, such as al-‘Aynī (1993), consider certain forms of anger commendable when linked to moral defense. A normative analysis should position this prohibition as a preventative suppression of impulsive and destructive forms of anger, rather than a total rejection of the entire emotion. The distinction between preventive and corrective functions makes the normative reading more balanced and in line with contemporary developments in emotion regulation theory.

The process of internalizing hadith values plays a crucial role in character formation, but it must be balanced in proportion. Al-Mubarakfūrī (1993) states that the ability to control anger is often correlated with the ability to control other negative impulses, though this claim should be read normatively rather than empirically. Psychological literature suggests that suppressing extreme emotional expression can lead to maladaptive effects, such as physiological stress (Tamminen, Bonk, Milne, & Watson, 2025), so internalizing hadith values needs to be understood as an encouragement to develop healthy emotional management capacities rather than simply suppressing emotions. Hadith values are better understood as efforts to foster reflective thought, moral assertiveness, and sensitivity to the social consequences of impulsive actions. Socializing agents such as family education, the pulpit, and scientific institutions played a crucial role in transmitting these values throughout early Islamic society and its subsequent development, demonstrating the integration of theological norms, social practices, and the formation of collective ethics.

Emotional Regulation Mechanisms in Psychological Perspective

Emotion regulation in contemporary psychology is rooted in two major, complementary theoretical frameworks: Lazarus’s (1991) cognitive appraisal theory and Gross’s (1998) process model of emotion regulation. Appraisal theory asserts that emotions emerge through primary and secondary cognitive assessments of the relevance, threat, and potential controllability of an event. This model positions anger dynamics as the result of meaning construction influenced by memory schemas, perceptual sensitivity, and belief structures (Troiano, Oberländer, & Klinger, 2023). Gross (1998) formulated a process-based model of emotion regulation that maps the stages of situation, attention, appraisal, and response. Both theories demonstrate that anger is not an automatic reaction but rather a product of interpretation influenced by information-processing capacity. A study by Cong,

Keltner, and Sauter (2022) demonstrated individual variation in appraisal patterns, driven by differences in rumination tendencies, trait anger, and threat perception bias, resulting in significant differences in emotional responses to identical situations. This theoretical foundation provides a clear analytical framework for understanding the internal mechanisms of anger control.

Cognitive reappraisal is the most widely researched antecedent-based emotion regulation strategy and has been shown to reduce anger intensity (Zhan et al., 2017). Reappraisal works by reinterpreting or reframing the meaning of an event, including identifying triggering thoughts, evaluating their accuracy, and reconstructing the interpretation to make it more rational. This process requires psychological distancing and metacognitive skills to distance oneself from the provoking stimulus (Denny et al., 2023). Activation of the dorsolateral, ventrolateral, and dorsomedial prefrontal cortices plays a crucial role in redirecting meaning so that angry responses do not develop into aggressive impulses (Nejati, Majdi, Salehinejad, & Nitsche, 2021). Research by Ke Bo et al. (2024) shows that reappraisal reduces amygdala activity and enhances the effectiveness of the cognitive control system, thereby improving the stability of situational assessment. This strategy is superior to negative cognitive resonances, such as rumination, which actually intensify anger.

Attentional deployment provides an initial regulatory pathway when an angry response emerges rapidly (Anlló, Hagège, & Sackur, 2021). This mechanism aligns with Posner and Petersen's (1990) framework of orienting, alerting, and executive control, which regulates the allocation of attentional resources. Attentional shifting and selective disengagement work by shifting focus from provocative aspects to more neutral situational components, preventing drastic increases in physiological activation (Wang et al., 2025). This strategy differs from escape because it serves as an initial stabilization before the reappraisal process can be optimally executed. A study by Diblasi and Sinn (2024) showed that distraction effectively reduces rapid-onset anger and creates cognitive space for rational evaluation. The distinction between distraction and attentional modification is important for operational understanding of these mechanisms in the context of reactive anger management.

Self-control functions as an executive mechanism that inhibits aggressive impulses when the limbic system is activated. Emotion regulation and self-control are interrelated but distinct processes; self-control emphasizes behavioral inhibition and the regulation of responses in line with long-term goals. This function involves inhibition, cognitive flexibility, and self-monitoring, coordinated by the prefrontal cortex (Lee, Bong, & Kim, 2021). A study by Kashif, Handoko, and Lamichhane (2023) showed that self-control moderates anger tendencies by strengthening the capacity to inhibit physical and verbal impulses. This function is crucial under conditions of high emotional stress when appraisal has not yet had

time to occur optimally. Self-control enables the integration of cognitive strategies so that responses remain consistent with consciously considered values and consequences (Katzir, Baldwin, Werner, & Hofmann, 2021).

Expressive suppression is a response-based strategy in Gross's (1998) model that inhibits the expression of angry behavior without altering the cognitive processes that trigger it. This strategy serves as a short-term buffer to prevent social escalation, especially when the situation demands interpersonal stability. A study by Zaehringer et al. (2020) showed that suppression often increases autonomic tension even though surface expression is suppressed, but remains relevant as an initial control mechanism when angry impulses are powerful. The role of suppression can be understood as a temporary protective function that allows time for cognitive processes to reappraise or reassess before aggressive actions occur. The clear differentiation between reappraisal and suppression reveals a hierarchy of emotion regulation strategies operating at the levels of meaning and response.

The overall mechanism of emotion regulation forms a multilayered structure that involves appraisal, attention shifting, meaning reconstruction, executive control, and expression regulation. Gross's model provides a hierarchical mapping of the stages of regulation, from situation selection to response modification. Anger, as a rapid-intensity emotion, requires the sequential integration of these strategies to maintain a controlled rate of physiological and cognitive activation. This synthesis offers a comprehensive understanding of the internal dynamics of anger control. It provides a solid conceptual foundation for an integrative analysis of its relevance to the hadith prohibiting anger.

Conceptual Integration of the Hadith on the Prohibition of Anger with Modern Psychotherapy Models

The interpretation of the hadith prohibiting anger can be positioned as moral-cognitive guidance that shapes mental readiness for self-regulation. The principle explained by al-Nawawī (1976) regarding the control of impulses through ethical awareness has a functional equivalent to the self-regulation cycle of Baumeister and Vohs (2007), especially in the stages of recognizing emotional stimuli, internal monitoring, and inhibiting impulsive responses. This equivalence is not interpreted as methodological equivalence, but as a meeting point for similar mental mechanisms. The command "*lā taghḍab*" can be understood as a pre-emptive inhibitory cue that frames the cognitive evaluation process before emotions develop. This mechanism aligns with Gross's (1998) concept of mental change, which posits that initial reframing is the key to emotional regulation, although their epistemic orientations differ: the hadith is normative-spiritual, while Gross's theory is empirical. The integration of the two shows that ethical values can influence cognitive readiness in responding to anger triggers without equating the two as identical systems.

The relationship between hadith and CBT mechanisms can be explained through the process of interrupting the automatic chain between thought, emotion, and behavior. Cognitive distortions such as catastrophizing or overgeneralization, as described by Ciesinski et al. (2023), trigger aggressive reactivity, while the message of the hadith provides an early intervention that inhibits the flow of impulses before these distortions affect behavior. The instruction to delay an angry response serves as a cognitive-emotional interruption, allowing for rational evaluation. This mechanism aligns functionally with behavioral deceleration and cognitive reframing in CBT, although their goals differ: CBT focuses on systematically reconstructing thoughts (Serafini et al., 2023), while hadith directs individuals toward moral control that prevents reactive actions. This relationship is not a technical equation but rather a functional match in regulating cognitive pauses that enable adaptive responses.

The interconnection with mindfulness-based therapy approaches is evident in the emphasis on non-reactive awareness of emotional experiences. Mindfulness emphasizes observation without impulse (Singh, 2025), while the hadith underscores the need for attentional regulation so that attention is not controlled by increasing emotional stimuli. The concept of *reperceiving*, explained by Herman, Critchley, and Duka (2018), namely the ability to see emotions as observable objects, has a function that aligns with the teachings of breaking the automaticity of angry behavior. This equivalence needs to be understood at the level of mental mechanisms, not at the level of origins. Mindfulness is grounded in modern phenomenology, while the hadith is based on transcendental values. The moral values in the hadith strengthen meta-awareness by providing a meaningful orientation not found in conventional mindfulness. The embedding of this value framework enriches the context of reflective experience, so that the process of observing emotions proceeds in a more ethically directed direction.

An emotion-focused approach helps understand how the teachings of the hadith contribute to the transformation of emotions toward more adaptive responses. Gross (1998) defines emotional regulation as the ability to recognize, accept, and redirect emotional energy without repression. The Prophet's teachings about changing body position or situation when angry impulses arise can be understood as an effort to facilitate an adaptive emotional shift rather than a formal therapeutic technique. The ability to restrain angry impulses aligns functionally with the concept of distress tolerance described by Larrazabal, Naragon-Gainey, and Conway (2022), namely, the ability to endure emotional stress without losing behavioral stability. The hadith does not function as an emotion-transformation technique, as in therapy, but rather provides a framework of values that guides individuals in maintaining self-control amid stress, thereby fostering the development of a more mature capacity for emotional regulation.

This overall integration demonstrates the functional relationship between religious values and modern psychotherapy models. The hadith provides a meaningful structure that strengthens internal motivation in emotional regulation, while modern psychotherapy methodologically explains the pathway to behavioral change. The interconnectedness of the two forms a psycho-ethical integrative framework that positions self-regulation, cognitive evaluation, and emotional transformation as a unified process. This synergy produces a framework capable of broadening understanding of anger management through an approach that is both technical and value-oriented. The ethical foundation of the hadith and the mechanistic explanation of psychotherapy create an integrative model that is more comprehensive, responsive to the societal context, and relevant for further development into an intervention model in the therapeutic sector.

Therapeutic Implications and Modern Anger Management Models

The integration of the hadith's prohibition on anger with clinical psychology findings yields a therapeutic model oriented toward a values-based emotional regulation process. The integrative mechanism lies in mapping the structural equivalents between the concept of *kazm al-Ghayz* (controlling anger) as the suppression of aggressive impulses with impulse control and cognitive reappraisal in cognitive therapy. This principle is translated into a values-based reappraisal procedure by reassessing the anger context in light of reflective norms in the hadith, such as the development of calm and prudence (*hilm and ta'annī*). Counselors can guide clients in connecting rational cognitive assessments with value orientations that strengthen internal motivation to restrain emotional reactions. This operational step emphasizes conceptual translation into clinical practice, rather than simply analogical parallels between Islamic teachings and modern psychology.

The delayed-response technique in cognitive-behavioral therapy gains new value when linked to the Prophet's recommendation to delay spontaneous responses. This technique works by suspending automatic reactions for a few seconds to reduce physiological activation and create space for cognitive reorganization (Vanneau, Quiquempoix, Foxe, & Molholm, 2025). Its association with the value of *hilm* helps clients understand that delaying a response is not simply a behavioral strategy but part of a hierarchical cognitive-emotional regulatory system. Its application can be achieved through simulations of angry situations, exercises in recognizing early somatic signs, and the insertion of value-based verbal scripts such as *istirja'*, the prayer of tranquility, or relevant normative reminders. Mapping Islamic terminology such as *ṣabr*, *hilm*, and *kazm al-Ghayz* with CBT components gives this technique an equivalent structure and therapeutic function, avoiding mere symbolic equations.

The assessment, intervention, evaluation, and maintenance stages are operationally designed to differentiate the hadith-based model from conventional interventions. The assessment focuses on analyzing cognitive-emotional patterns

that trigger anger escalation, including threat bias, rumination, and sensitivity to insults. The intervention integrates affective labeling and mindful awareness with value stimuli through emotion recognition and reflection on the hadith narrative as a framework for calm self-evaluation. The neuropsychological effects of the Prophet's recommended postural changes are explained by increased vagal activation and decreased sympathetic response, providing an empirical basis for the body-position change technique. The therapy modules are broken down into structured protocols, such as rhythm-based breathing exercises, diversion to light physical activity, and review of aggressive thoughts through guided reappraisal. The effectiveness of the modules can be monitored using change indicators such as STAXI-2 scores and assessments of decreased somatic activation intensity.

Values-based interventions broaden the dimensions of behavior change by integrating Islamic spiritual-ethical values. Values card sort and narrative interviews are used to identify dominant values, such as humility, social responsibility, empathy, and self-control. These values are incorporated into therapy targets to strengthen client adherence to emotion regulation strategies. This model aligns with compassion-focused therapy, as the Islamic values of mercy, compassion, and collective orientation enhance empathic capacity and reduce anger reactivity (Ludigdo & Mashuri, 2021). Clinical formulation is carried out through reflective dialogue that links the consequences of anger to the quality of social relationships and psychological well-being. Challenges such as differing levels of religiosity or resistance to a values-based approach are anticipated through a spiritual sensitivity assessment to ensure that integration is not normative or value-imposing.

The development of this model is directed toward empirical validation through research designs that systematically test effectiveness, such as randomized controlled trials, quasi-experiments, or group-based pilot trials. The reflective habits intervention is operationally described as the practice of emotional *murāja'ah*, a values-based self-evaluation journal, a calm-oriented breath awareness exercise, and structural contemplation of the hadith as a stimulus for self-regulation. The techniques of grounding, cognitive restructuring, and impulse regulation exercises are reformulated in line with Islamic principles to provide a measurable value basis, rather than simply a general adaptation. This model develops a new theoretical construct, Islamic-informed CBT for anger management, namely the integration of cognitive-behavioral techniques with an Islamic value framework that functions as motivation, an internal regulator, and a guideline for emotional decision-making. This approach offers a practical contribution to culture-based counseling and enables the development of intervention protocols responsive to the psychosocial dynamics of modern society.

Conclusion

The commandment "*lā taghdab*" (do not be angry) in the hadith represents a cognitive-affective regulatory mechanism that aligns with modern psychological

concepts, resulting in key findings in the form of an integrative model that combines hadith-based self-control with reappraisal, inhibitory control, and mindfulness strategies. Theoretically, this model expands the study of Islamic psychology by offering an interpretive framework that explains the regulatory role of religious texts in shaping emotional dynamics, while also filling a gap in the literature regarding interdisciplinary approaches to thematic hadith analysis. In practice, these findings provide a conceptual basis for developing a more contextual anger management module through values-oriented counseling, emotional response awareness training, and clinical intervention designs that integrate Islamic ethics with modern therapeutic techniques. However, this study has methodological limitations because it relies solely on textual analysis without empirical verification, does not include cross-historical comparisons, and does not test the model's generalizability across different clinical settings. Therefore, future studies need to employ experimental designs, develop values-based assessment instruments with psychometric validation, and test the model's effectiveness across more diverse populations and practice contexts.

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