



Investigating Experiential Learning and Religious Inclusiveness in School Setting to Enhance Adolescent Girls' Self-Confidence in Public Speaking

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ABSTRACT

Purpose. This study aimed to investigate the use of experiential learning measures like direct training and religious inclusiveness through enactment of prophetic stories in school setting. The purpose is to see whether such interventions develop a sense of gratitude and to enhance adolescent girls' self-confidence in public speaking. **Method.** This research was conducted using qualitative methods with experimental phenomenology techniques. Data was collected through interviews and documentation as well as direct observation. The research subjects were 9 female students who were divided into 3 groups. Middle and high school students in boarding-based schools aged 13-18 years.

Speech and drama practice is carried out every week for two hours for 3 months from January to March 2024 at an Islamic boarding school which known as a place for teaching an inclusive religious tenet. **Findings.** This article found that direct speech and drama practice with the story of the prophet can increase children's confidence in speaking in public. The sense of success increases when changes occur in knowledge, attitudes, and skills as well as behavior as a result of emulating speech and drama practice. **Implications to research and practice.** The implications of this direct training increase one's self-confidence to dare to speak in public. Direct training can apply religious practices and spirituality in everyday life. With direct training, they learn to find ideas and thoughts, dare to express opinions, and practice patience and gratitude. Recommendations for counselors are that employing speech and drama exercises improves personal and social competence and learning as well.

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Introduction

Self-confidence is closely related to self-efficacy which has an impact on how individuals think, behave and communicate with the surrounding environment (Agustin, Pertamina, & Rahmat, 2022). Low self-confidence in adolescents will thus have an impact on self-satisfaction and result in a low self-efficacy. Adolescents who lack self-confidence show diffident behavior, not being able to do much, always hesitant in carrying out tasks, not daring to speak if they do not get support, withdrawing, tending to avoid communication situations as much as possible, withdrawing from the environment, little involvement in activities or groups, becoming aggressive, being defensive, and taking revenge for treatment that is considered unfair (Fitri, Zola, & Ifdil, 2018).

The current study focuses on adolescent girls living in an area with strong Javanese customs, but having low confidence levels in relation to public speaking. There can be multitude of reasons why girls lack confidence to speak in public, particularly if it starts as a student in high school, when they are not confident in speaking in front of people, or they are too scary speaking or not able to see in the eyes of the audience/ listeners. This affects their performance as well as psychosomatic impact, resulting in stress, anxiety and shaky body postures. Such students have a weak knowledge of vocabulary and grammar, their pronunciation is also faulty and lacking fluency. In other words, they are not confident with what they show, whether about the topic being discussed or understanding the material being delivered.

The role of guidance and counseling teachers in schools is very important in improving this psychological aspect, especially in increasing students' self-confidence. For students who live in boarding schools, guidance and counseling teachers play a central role in helping to increase students' self-confidence. so that guidance and counseling services are needed that are able to facilitate increasing this sense of self-confidence. In addition, adolescents can also gain confidence in public speaking through participation in stage-dramas on religious themes, particularly enacting prophetic stories. It is understood that if the content of speech practice or stage acts, pertains to stories of the prophets, the adolescents feel an internal inspiration. While they comfortably do the speech practice in narrating the stories of the prophets, they also understand the history and religious background of Islam, and set an example for living in contemporary life. While the story of the prophet becomes their internal inspiration, this will give them an opportunity to show gratitude towards God and seek His blessings. Gratitude in humans is a feeling that motivates them to do good things; it shapes their social behavior and influences their personality and psychological abilities including their self-confidence and self-efficacy.

Indonesia needs preachers who can fight and call for the truth to the population through social media movements to encourage da'wah to maintain a solid fortress of Islam. The current study, therefore, aimed to find means how to enhance female students' self-confidence and develop their oratory skills, so that they have the ability to disseminate Islamic thoughts and ideas to wider avenues. This study aimed to explore methods that can enhance the ability of students to deliver speeches and build a cadre of skilled preachers who can explain ideas and concepts, and also nurture values of spirituality and religiosity in their audiences. This article argues that direct training (experiential learning) can increase female students' self-efficacy and enhance their ability to speak in public.

It is premised in this study that through public speaking, or participating in stage acts and dramas, on Islamic themes or prophetic stories, the adolescents can show their gratitude for all the blessings given by God. Gratitude is a moral feeling that reflects an individual's moral level, motivating them to do good and help others. Gratitude also plays a significant role in shaping an individual's social behavior and influencing their life choices. Specifically, the study framed the research question: Does direct practice of prophetic stories in speeches and drama and showing their gratitude to the God increase confidence among female students? The primary objective of this study was therefore to examine whether a sense of gratitude can be developed by providing students with the tools to solve their own problems and make positive decisions for their future. This study provides useful insights about the manner in which female adolescents, particularly, can imitate the life style of the prophets by reading their stories and develop their self-confidence by practicing these stories through arts of drama and oratory.

Literature Review

Indonesia has the largest Muslim population in the world among which an inclusive Islamic community constitutes a majority. They spread Islam through a wide array of boarding schools and media. In addition to the boarding schools, one model of spreading Islamic ideas is through speech techniques. The figure of Sukarno is an example of a president who could make stunning orations while serving as president of the Republic of Indonesia. Famous orators who preach, such as Zainuddin MZ, are unique in conveying Islamic thoughts and concepts to thousands of people. In the current era, speeches are carried out on social media, such as Gus Baha, who has millions of followers for every recitation post through his YouTube channel. Young figures such as Gus Kausar, and Gus Iqdam have oratory skills to convey messages and ideas. There are female preachers as well who are represented by Ning Susi from Pondok Lirboyo, Ning Umi from UIN Surabaya, and Muslimat from Mrs. Khofifah Indar Parawansa. These female orators have a sense of success in conveying thoughts and ideas so that they have an attraction for the public to see and hear what is conveyed.

The use of technology has made students' verbal and written interactions increasingly minimal and difficult. In schools, specifically at junior high school levels, students' interaction is very minimal because of mobile phones and addiction to tablets. Even though they are in the same room, communication and interaction are very rare. However, a few children have low interaction but not because of mobile phone use, but due to social and psychological inhibitions. They lack the confidence to speak to others. The teachers seem powerless to initiate any remedial action because of students' low tolerance for rules and their teachers. In some cases of personal and social nature, peer counselors talk about their social and psychological problems. Measures are taken to set competency standards for students in middle and high schools, to provide them the opportunity to carry out self-reflection, identify mistakes, and evaluate what corrective measures can be taken to develop positive personal social abilities.

It is much easier to develop students' self-awareness and self-confidence through art of speech and oratorical qualities on topics that deal with social skills and personality. If students are made to speak on personal problems, it also becomes easier to tackle their social problems as well. What an individual does has an impact on their surrounding

environment. A positive personality will give birth to a positive aura in the environment and develop a positive personality. On the other hand, if someone is toxic, it will have an impact on the environment around them, creating a negative aura that prevents them from developing optimally. The direct practice of speeches and drama becomes a way to solve personal social problems to lead to positive mental health.

The art of public speaking allows students to apply knowledge in society and voice their thoughts and opinions. Through effective training in speak in public, students will increase their confidence, competence and sense of success. The tradition of practicing public speaking at school is given in direct practice, such as speech practice which is carried out once a week. Speech practice can be done through direct practice, giving examples or role models by speech experts, verbal encouragement, and physiological reactions (Bhatti, 2022; Martín, Vallejo, & González, 2022; Yesilyurt, Deniz, & Kaya, 2021). These sources reinforce a sense of accomplishment. The second source (Hayat et al., 2020) with modeling in conveying the content of speeches, ways of behaving, and skills in processing language and words in conveying ideas and ideas. This can be done by learning literacy in a blended way (Chung et al., 2022; El Habbasha et al., 2022).

In society, speech can be performed in public or via media platforms, and can attract significant attention and be disseminated via social media. Schools as a place to learn science are a channel for information that is in line with current developments. Students can be involved in building a more virtuous Indonesian civilization with public speaking performances that contain goodness and values that are currently developing (Islam et al., 2020). Changes in noble character will occur massively if students have the knowledge and public speaking skills to communicate various information to the public. The personality of students doing public speaking exercises needs to be built so that they dare to appear (Zhang & Renshaw, 2020).

Public speaking practice is carried out in groups and classically (Namaziandost & Çakmak, 2020). The ability to regulate oneself when standing in front is a habit that is continuously obtained with direct practice (Calaguas & Consunji, 2022). Communication skills can be trained (Hartley et al., 2020; Latu et al., 2019). The rise in understanding of radicalism needs to be countered with a moderate understanding. Showing a student's virtuous personality will provide success in communication. If students have the oratory skills, they will be more confident and have a greater self-efficacy. Self-efficacy is the belief that a person has to predict the future based on previous achievement experiences (Alhadabi & Karpinski, 2020; Li & Singh, 2021).

Speaking of gratitude in the current context, is a feeling or emotion that can be developed through speaking and writing practices, and expressed in speeches, letters and counting blessings. The amount of gratitude in a person is directly correlated with the value of gifts or support received from others. People tend to feel grateful when they realize that someone wants to help them and when they receive unexpected help or gifts without having to do anything in return. Gratitude can be described as a general tendency to respond with feelings of gratitude and appreciation to other people who have helped (McCullough et al., 2001). Some intervention research has shown that experiencing gratitude, through practices such as writing letters and counting blessings, can increase gratitude over time (Bhatti & Alnehabi, 2023; Hawash et al., 2022; Toepfer & Walker, 2009).

In addition, three approaches to life can increase the experience of gratitude and the amount of gratitude. The first is to appreciate the kindness received from other people. It is a known fact that the amount of gratitude in a person is directly correlated with the value of gifts or support received from others. If someone considers receiving a gift from someone as kindness, they tend to keep the gift. The second is that the person who helps others is aware of the fact that the person he wants to help wants his help. The fact that a person knows that another person wants his help is a reason for him to feel grateful for the situation and the person in need. Third is the high level of human satisfaction in humans when receiving unexpected help or gifts or not doing something in return. After defining the development of gratitude in individuals, it will be very useful to discuss the training process on how to develop individual gratitude (De Coninck & d'Haenens, 2023; Do Phuong, 2022; Haslam et al., 2009).

Gratitude can also be trained through the art of public speaking. Gratitude is felt strongly and consistently by individuals who receive help without giving anything in return to the person who has helped them. In other words, gratitude is a positive, social, and moral feeling felt by people who have received help without providing rewards (Basuki, 2022; McCullough, Emmons, & Tsang, 2002). Gratitude is a moral feeling that reflects an individual's moral level, motivating them to do good and help others. It is a general tendency to respond with feelings of gratitude and appreciation to those who have helped without expecting anything in return. Overall, gratitude plays a significant role in shaping an individual's social behavior and influencing their life choices. By fostering a sense of gratitude, individuals can lead more fulfilling and satisfying lives.

Research Methods

Research Design

A qualitative research design was adopted to conduct this study with experimental phenomenology techniques. Since the study involved finding out methods of enhancing female adolescents' self-confidence, this study probed into their psychological and emotional attributes, to determine how feelings of gratitude, self-confidence and psychological resilience can be developed through narrating stories of the prophets. The study was designed as a pilot study by using a very small sample size, and with the objective to identify factors that can successfully enhance female students' self-confidence levels. It also investigated the use of experiential learning during the study of inclusive religion in the school setting to increase adolescent girls' confidence to speak in public.

Sampling

The research subjects comprised 9 female students, aged 13-18 years, who were equally divided into 3 groups. These students studied in middle and high boarding schools. A purposive sampling technique was adopted to identify the participants of the study. Informed consent was taken from all the participants prior to the commencement of the experiment.

Research Instruments and Data Collection

The data was primarily collected through observations and interviews for three months during January-March 2024. Speech and drama practice was carried out every week for two hours during this period. The research was conducted in one of the Islamic boarding schools of East Java through collaboration with the Guidance and Counseling teachers teaching in these schools. The study took the shape of a training or a pilot study, in which all researchers were involved as a team to train students.

Data Analysis

The data were analyzed through content analysis of the interview scripts. The semi-structured interviews used the following questions: What is the meaning of gratitude in your opinion? Can speech and drama practice make you grateful? What preparations do you make before giving a speech? How many days does it take to prepare a speech manuscript? How long do you practice before giving a speech? How is the successful experience in speech practice and drama practice about the stories of the Prophet? What obstacles do you experience in performing speeches and drama? What lessons can be gained from studying the stories of the prophet through drama and speeches? Does direct practice in speeches and dramas increase confidence in success in speeches? After the completion of interviews, the recordings were transcribed verbatim. The responses of participants were analyzed to determine their level of self confidence in public speaking activities.

Results

This experiment started with direct speech practices of the sample of the study to enhance their feeling of gratitude, and eventually their self-confidence. Direct speech practice sessions were held every Sunday for 2 hours from 06.00-08.00 am. Each group consisted of 3 participants and was tasked with speech practice once a week in turns. Other participants watched and rated the group's performance. The public speaking sessions were carried out through direct practice but they were assessed by peers and counselors. The counselor also prepared the speech script, trained students before performing, and exemplified the appropriate voice and style required in the speech. During direct practice, the counselor also became the judge who assessed students' speech practice with observation guidelines covering 10 aspects, namely: 1. Introduction; 2. Content; 3. Closing; 4. Mastery of memorization of material; 5. Polite attitude or manners; 6. Argument; 7. Style; 8. Voice; 9. Humor; and 10. Time. The assessment score for each aspect was 0 to 100.

Student activities before public speaking practice included preparing material, memorizing material, practicing independent speeches three times, under the direct supervision of the counselor. Each practice was divided into one group with a specific task, such as a master of ceremony, reading the Qur'an and *solawat*, practicing speeches, enactment of drama of prophet stories, and prayers. Other students watched the performance of students and helped in the practice as well as judged the participant whose performance was their most favorite, which helped on announcing the results and awarding the score by the counselor.

The data was also collected through direct interviews with the sample of the study. The questions mainly dealt with gratitude and method how they showed their gratitude to the Almighty God and how they benefited from this noble feeling. They were also asked how enactment of stories from the prophet's life helped them develop their self-confidence. Table 1 presents summary of the responses of the participants.

Table 1

Summary of Interview Questions

Question	Responses
What do you think about gratitude?	Gratitude is saying "alhamdulillah" Thank you, O Allah SWT, for all the blessings and gifts that have been given to health and His mercy accompanies the universe. (R1) Gratitude is expressing gratitude to Allah SWT, by protecting oneself from immoral actions and trying to be pleased with Allah SWT. (R2)
Is gratitude possible with speech and drama practice?	Gratitude is giving thanks to God who has given life and breath. (R4) Yes, you can express gratitude to Allah SWT first, then thank friends and teachers. (R3)
What preparations do you make before giving a speech?	Preparation Before giving a speech, look for the speech script via Google when it is sent by the parents at the school dormitory. (R1) Preparation by rewriting speech books on paper and then memorizing them (R2) Practice directly 3 times to memorize the script so that you remember every word and sentence. (R3) Preparation for rewriting the text in speech books. (R4)
How many days does it take to prepare a speech manuscript?	Preparation by asking the teacher for material at school, then writing it on paper to memorize. (R6) To prepare a manuscript it takes a day to two days to rewrite the manuscript on paper (R1)
How long do you practice before giving a speech?	I practice speeches from Saturday and Sunday before appearing in public (R2) Training is held on Fridays. Exercise for an hour before going to bed at night. (R5) Rehearsals are carried out the day before the performance. (R1) Training starts Friday and Saturday, (R3)
How is the successful experience in speech practice and drama practice about the stories of the Prophet?	Speech practice can be successful if you have strong memorization, so you will be able to convey the contents of the da'wah message smoothly. (R8) Speech practice fosters a sense of courage to appear. (R9) Practicing speeches can teach you to be grateful for the skills you have. (R6)
What obstacles do you experience in performing speeches and drama?	The obstacle that occurs is when the speech is not memorized, then the delivery time is halting, slow, and confusing in public. (R3) Barriers to embarrassment and trembling in public. (R1) I feel afraid of making a mistake when speaking in public. (R3)
Does direct practice in speeches and dramas increase confidence in success in speeches and dramas?	Yes, direct practice encouraged me to learn to prepare myself to memorize the contents of the text of the speech and practice continuously so that I can perform and be a champion in the speech. (R1) Practicing speeches made me more courageous in appearing in public calmly and able to resist the fear of memorizing the material. (R2) Direct practice encouraged me to learn to prepare speech material fluently and memorize it. (R3) I took part in speech training and learned to imitate friends who dared to appear confidently. (R4)

All participants were unanimous that direct training helped them enhance their confidence and prepare and perform with effort and perseverance. According to them, direct practice by standing in public to speak and express ideas for 10-15 minutes every week was not an easy thing.

The preparation of a speech involved many activities like preparing the costumes with the dormitory uniform, and mastering the material by rote memorization. Such speeches are accompanied by conveying the reasons and stories of the Prophet's life, which required repeated practice so that they can perform according to expectations. Practicing directly to give a speech with high self-awareness gave them the confidence to present the best performance. Efforts by memorizing, reading repeatedly, and efforts to remember memorization when appearing in public were successful if accompanied by persistence and repeated practice. Memories become firm and were not easily lost when standing in front of them. On the other hand, students who lacked practice and did not prepare were not able to use their speech practice time as expected. Memories were easily lost, and students appeared hesitant when conveying the content and message of the speech.

Interestingly, all participants agreed that their benefited from the enactment and drama performances on prophetic stories. According to them, it gave them the opportunity to learn from the stories of the prophets, and provided them examples that can be imitated by the prophets. Drama practice by looking for stories in the prophet's story books, then practicing in groups by sharing roles. Starting from reading the script, dividing roles to visualize the roles in the history of the book, conducting dialogue, and conveying messages and ideas through drama. All participants were very happy and enthusiastic about the themes and topics which manly dealt with various life events of the prophets. For instance,

1. Prophet Muhammad SAW had a history of being born as an orphan. His father died when he was 2 months in the womb, then his mother also died when he was still a child. The Prophet Muhammad SAW was famous for his qualities of Sidiq (honest), *fathonah* (intelligent), *tablig* (convey), and *Amanah* (trustworthy). The characteristics of the Prophet can be taken as an example for humans in living life. The Prophet Muhammad always worshiped Allah SWT as a sign of gratitude to Allah SWT.
2. Prophet Ibrahim AS and Prophet Ismail AS were the two prophets with a father-and-son bond. Both prophets were sincere prophets and succeeded in sacrificing themselves in the path of Allah SWT. Their life teaches us to be able to subdue our desires and dedicate our lives to Allah SWT. Prophet Ibrahim AS was ordered to sacrifice his son, Ismail AS; and Prophet Isma'il was willing to be slaughtered because it was an order from Allah SWT. Thus, both of them were willing to fulfill Allah SWT's command to carry out the sacrifice as an offering to Allah SWT. However, it only a test of their obedience of Allah's command, and Ismail AS was not slaughtered, and he was replaced with a goat. The teachings of Prophet Ibrahim AS are immortalized in the celebration of Eid al-Qur'ban or Eid al-Adha which means "celebrating sacrifice" or "celebrating slaughter". The recommendation to carry out sacrifice every year on Eid al-Adha is a noble teaching value to sacrifice property for Allah SWT which is given to the poor.
3. Prophet Yusuf AS was the son of the Prophet Daud AS. As a child, Prophet Yusuf AS was thrown away by his brother in the forest, but with the power of Allah SWT, Allah

SWT managed to save him from the evil intentions of his brother who wanted to kill him. Prophet Yusuf managed to survive because of his patience and persistence. Another story of the prophet Yusuf AS is the ability of the prophet Yusuf not to be tempted by the advances of Siti Zulaikha who wanted the prophet Yusuf AS. Prophet Yusuf was put in prison because of this ordeal, and was able to make the king's dream *ta'wil*. Eventually, Prophet Yusuf was released from prison and became a Minister to help the king overcome the famine in the city. He also became the leader of the nation and helped his citizens to live and survive the upcoming lean season by preparing barns for basic commodities. Prophet Yusuf AS also helped his siblings during the lean season by giving them food and money to survive. Prophet Yusuf was finally able to meet his father Prophet Daud AS with the help of brother Binyamin. Prophet Yusuf was always grateful for the gifts that Allah gave him.

In order to enact the prophetic stories, the female participants practiced drama in groups. They shared roles according to the topic to be presented. Each participant practiced and performed their respective roles on the stage. They used style and voice intonation to play and demonstrate the character they were playing. They were enthusiastic about acting the role because they were together with their friends. The enactment of the prophetic stories involved three steps: first, they would read the script scenario and familiarize themselves with the role; second, they would start playing the role by delivering dialogue according to the scenario; finally, they would close and conclude by reading the wisdom or the moral message of what had been played.

After the completion of the dramatic act, each group was required to recapitulate the lessons they had mentioned in the act. Each group member stated ideas that they had captured and experienced in the drama story. It was evidence of what ideas they had successfully explored and experienced through the roles they had played and spoken loudly and cheerfully. They also drew and wrote down the wisdom or lessons they had learnt from direct training in the form of poetry, short stories, cartoons, comics, rhymes, and pictures. In the end, these products were displayed on the dormitory wall which can be seen and read at any time. These products were changed every week according to the drama being acted out. The assignments were guided by counselors who accompanied speeches and drama events. Apart from that, counselors also provided classical services using discussion methods, presentations, and lectures as well as assignments related to the stories of the Prophet in the Koran and Hadith.

The participants were specifically asked the lessons that they had learnt from the stories of the prophet through drama and speeches. Some of the responses were as follows: "I came to know the stories of the Prophets and tried to emulate and take lessons from the stories of the prophets, such as the prophet's patience and steadfastness in fighting for the values of truth and justice and helping fellow humans (R1). "I learned to say *alhamdulillah* (all praise be to Allah SWT) for the blessings given (R2).

Discussion

The results of the training through direct speeches and drama showed positive results, as was reflected in students' responses and the self-confidence they exhibited. In fact, students who have high self-efficacy also have confidence in themselves, have good

psychological adjustment, and are able to face life's challenges (Almunahi, 2024). Through this study, it was shown that a religious-based training, in addition to trying to increase students' self-confidence, can also increase their gratitude. The increase in gratitude was reflected in students' responses after their enactment of prophetic stories on the stage. The selection of female students as the subject of this activity was due to the internalization of the stereotype, and reinforced by daily interactions with peers and educators, as well as by the media.

It is premised in past studies that females are considered less confident in oral communication, and therefore female students are less likely to attend networking events and value group work activities (Fischer & Luiz, 2024). Other studies show that females are more willing to do face-to-face presentations, they are less likely to give presentations in public (De Paola et al., 2021). This fact expressed in previous studies is in line with the experience felt in our current study that female students had low self-confidence. However, training given to the nine female participants of Islamic boarding schools showed a positive trend to increase female students' self-confidence through public speaking. The study revealed that the use of direct training techniques supported the strengthening to improve self-confidence and provided successful experiences. This is supported by previous research which stated that anxiety in public speaking can be overcome through training in stage and drama activities (Atas, 2015; Evans et al., 2021).

Speech training program also increases public speaking skills (Herbein et al., 2018). School counselors train students to carry out group guidance with direct practice with speech and dramatic arts. Hence, this study showed that drama and speech practice increased students' self-confidence and the courage to express themselves and plan self-change. It was also felt that the impact of this experiment increased students' ability to speak in public with confidence. Such experiments involving direct training in public speech and enactment of prophetic stories are thus useful for students in studying in class, conveying ideas and opinions, having the courage to express opinions, being confident in expressing opinions, being able to convey ideas and concepts accurately, and clearly, having the courage to appear to develop themselves with new experiences. In short, direct speech training and drama practice increased students' confidence in speaking and made students able to learn to have the courage to appear in public with confidence.

In this study, the role of the counselors was very significant as they acted as evaluators of students' good practices and reinforced the attitudes that emerged. Counselors need to train students directly with drama exercises to play roles from historical stories of prophets and heroes so that they can emulate the characteristics and attitudes and find self-knowledge to imitate noble morals (Prayitno et al., 2022). It is important to note that counselors in educational institutions have instilled values of prophetic leadership that have made a significant impact in developing the institutions, in terms of training of human capital and academic excellence (Atiqullah, 2024). Counselors have also provided guidance and counseling to show students how to be grateful for all the blessings that Allah SWT has given to all humans. It is necessary for students to learn that being grateful will make them feel mentally healthy and sincerely accept all the provisions of life with efforts and prayers. By practicing speeches, they can learn how to express gratitude to Allah SWT, teachers, parents, and friends who are present there in the audience to listen to messages from the life of the prophets.

Conclusion

This study resulted in several conclusions. First and foremost, students' responses revealed that gratitude can be developed and expressed by practicing directly with speech techniques and enacting prophetic stories on the stage. Second, practicing a speech can be successful if you prepare yourself with effort and perseverance to memorize the content and message of the speech. Direct practice is a technique for improving public speaking skills by encouraging students to prepare to create a script, memorize, and practice public speaking. Third, the students felt a sense of self-confidence in presenting their speech, and felt a successful personal performance in conveying ideas, sentence style and intonation, and manners. This feeling of success in giving a speech can increase students' motivation in studying in class, conveying ideas and thoughts, daring to express opinions, being confident in expressing opinions, being able to convey sentences accurately, and clearly, and daring to appear to develop themselves with new experiences.

It is strongly recommended that teachers and parents should encourage female students to have the courage to speak in public so that students can be grateful and confident that they have the opportunity to make a successful speech as long as they try and pray. The limitation of this study was that these female students studied in Islamic boarding schools, where there were restrictions for females to participate in events. The study recommends that more opportunities of direct training and application of religious practices and spirituality should be given to female students to increase their self-confidence and courage to speak in public. This will help them to formulate their ideas and thoughts, give them courage to express their opinions in public, and practice patience and gratitude. Counselors are also advised to use more drama and speech exercises in their curriculum to improve learning and personal and social competence.

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