

Increasing Students' Psychological Well-Being and Academic Resilience Through Cognitive-Behavioral Intervention and Mindfulness Relaxation Integrated with Islamic Values

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ABSTRACT

Psychological well-being and academic resilience are crucial factors for students' success in higher education, contributing to both academic achievement and mental health. Therefore, it is essential to implement strategies aimed at enhancing students' psychological well-being and academic resilience. This study aimed to evaluate the effectiveness of a cognitive-behavioral intervention and mindfulness relaxation integrated with Islamic values in improving students' psychological well-being and academic resilience. The research employed a mixed-methods approach. The quantitative component utilized an experimental design, specifically a non-equivalent control group design. The research subjects were divided into four groups, with a total of 70 participants. The instruments used for measurement including the Psychological Well-being Scale ($\alpha = 0.897$) and the Academic Resilience Scale ($\alpha = 0.884$). Data analysis was conducted using multivariate analysis of variance. In addition to the quantitative analysis, the qualitative method explored participants' feelings before and after the intervention. The study found no significant effect of the cognitive-behavioral intervention and mindfulness relaxation integrated with Islamic values on increasing psychological well-being and academic resilience across all experimental groups. However, qualitative data revealed that the intervention had a positive impact on students' psychological well-being and academic resilience. Overall, while the quantitative results did not show significant improvements, the qualitative feedback suggests that the intervention may still hold value in supporting students' mental health and resilience.

INTRODUCTION

Studying at a university is an important period of life for students to develop the right values, outlook on life, worldview, and resilience to the pressures of life. Students' mindsets not only influence their academic achievement in higher education but also predict their ability to adapt to the workforce and society in the future (Liu et al., 2019). A heterogeneous student population is the population that best represents the wider community, especially about mental health (Topham & Moller, 2011)

The previous research found that there was a decrease in the level of psychological well-being of students when they entered higher education which occurred in all majors (Gall, 2000; Liu et al.,



2019). Psychological well-being is a person's ability to make decisions about their life independently. It is the ability to control their environment well, being able to interact positively socially with other people, have a direction and purpose in life, have positive self-acceptance, and being able to develop their potential (Ryff, 1989). At the beginning of college, students face a transition period that requires adaptation skills from high school and college which results in stress for students. The pressure felt by students continues even though they are at the final stage of study (Bewick et al., 2010). As students reach the final stage of their studies, they are often required to complete a final assignment or thesis, which can lead to increased feelings of depression. Additionally, after graduating from college, many students experience anxiety and depression as they face the pressure of finding a job (Bewick et al., 2010).

Research on the psychological well-being of students has also been conducted in Indonesia. Kurniasari (2019) found that more than 30 percent of the students studied exhibited low psychological well-being, which was characterized by a lack of independence, self-confidence, social interaction, openness to new information, and a sense of purpose in life. This low level of psychological well-being is associated with high levels of loneliness among students (Halim & Dariyo, 2017). Meanwhile, students with high levels of psychological well-being tend to have a strong attachment to the learning process on campus (Anugerahnu & Arianti, 2021). Psychological well-being in students has a significant correlation with academic achievement (Tus et al., 2021). Specifically, factors such as self-acceptance, positive relationships with others, independence, mastery of the environment, having a purpose in life, and personal growth are all associated with academic success (Paloma et al., 2020). Furthermore, low psychological well-being is linked to high levels of depression and anxiety among college students (Liu et al., 2009). Conversely, high levels of depression are associated with low levels of psychological well-being (Tiwari & Tripathi, 2015).

Besides psychological well-being, student academic resilience is also a very important thing to study. Academic resilience is one of the factors that influences the effective teaching and learning process. With this academic resilience, students will be able to motivate themselves to study, understand and manage the stress they experience, and face other bad situations (Nimisha & Deepak, 2018). Resilience is defined as the ability to overcome difficulties in achieving goals, whether personal, academic, or work goals (Coronado-Hijón, 2017). Resilience is really needed by students because resilience is related to academic achievement (Galizty & Sutarni, 2021). Specifically, academic resilience is students' resilience and ability to adapt to pressure, challenges, and problems related to their education (Cassidy, 2016).

Previous research results found that there is a positive relationship between academic resilience and student academic achievement, meaning that high academic resilience will influence high academic achievement (Iviemu & Sunny, 2021). Furthermore, the academic resilience possessed by students has a role in reducing the levels of anxiety, stress, and depression experienced by students while studying in college (Ahmed & Julius, 2015). Therefore, it is important to make efforts to improve the psychological well-being and academic resilience of students. Some researchers studied, modified, or created interventions to improve academic resilience. Suud, Uyun, Na'imah (2023) explored the development of achievement motivation training modules to improve Islamic student academic resilience in disaster. Based on problem identification, this module consisted of self-understanding with SWOT analysis, psycho-education about efforts to achieve academic resilience, understanding academic resilience, and goal setting.

Another attempt to improve psychological well-being and academic resilience in students is a cognitive-behavioral intervention based on religion. Boolaghi et al. (2015) found that cognitive-

behavioral interventions based on religiosity were effective in improving students' psychological well-being. Apart from increasing psychological well-being, this cognitive-behavioral intervention can also reduce academic stress and increase student academic achievement (Shahrokhian et al., 2022). Students who experience academic stress and low psychological well-being sometimes experience physical problems, for example, stomach aches, because one of the factors that causes stomach aches is uncomfortable feelings such as anxiety, stress, and depression. Kusprayogi et al. (2021) found that cognitive-behavioral interventions that are integrated with Islamic values influence increasing the subjective well-being of students who experience gastric disorders. The integration of cognitive-behavioral interventions with Islamic values is considered more effective for Muslims because belief in religious values influences the speed of recovery, increases compliance with the treatment process, lowers relapse rates, and reduces gaps in treatment (Husain & Hodge, 2016).

Cognitive-behavioral intervention aims to improve incorrect cognitive and behavioral reactions when individuals face problems in their lives (Bui et al., 2018). Furthermore, Cully et al. (2021) also revealed that this cognitive-behavioral intervention teaches individuals to identify how a situation influences thoughts and behavior; realize and understand that there is a relationship between thoughts, emotions, and behavior; and increase positive emotional states in order to change the way you think and behave. There are several methods used in the cognitive-behavioral intervention, namely self-assessment, restructuring the way of thinking (cognitive), problem-solving exercises, and exercises to improve social skills (Westbrook et al., 2011). Self-assessment is carrying out self-evaluation of reactions of thoughts, emotions, and behavior when responding to daily events and experiences. Restructuring the way of thinking (cognitive) is carried out by training individuals to understand that maladapted cognitive functions result in negative effects, and training individuals to instill adaptive ways of thinking in dealing with life's problems (Larsson et al., 2015). Problem-solving exercises aim to transform maladaptive cognitive functions, enabling individuals to effectively identify problems, explore potential improvements, evaluate impacts, develop action plans, and assess actions and results (Ascienzo et al., 2020). Exercises to improve social skills are carried out by individuals learning to understand events in the environment and changing negative ways of thinking to positive ones so that individuals can react positively (González-Valero et al., 2019).

Apart from cognitive-behavioral interventions, relaxation techniques can also improve students' psychological well-being and reduce the level of stress felt (Vijayaraghavan & Chandran, 2019). Relaxation using the mindfulness method can also enable students to be resilient to the academic burdens they face so that their psychological well-being is maintained (Sampath et al., 2019). Furthermore, Yosep, Mardhiyah, and Sriati (2023) have examined 2194 articles. They found 10 articles related to mindfulness interventions carried out to improve students' psychological well-being. The practice of mindfulness intervention involves focusing attention entirely during meditation to enhance psychological well-being.

Mindfulness relaxation intervention is an exercise that teaches individuals to be aware of the conditions they are currently experiencing so that individuals can focus on solving problems and setting goals to be achieved (Kabat-Zinn, 2011). Furthermore, because of the large Muslim population, scientists have developed mindfulness interventions from an Islamic perspective, because mindfulness relaxation interventions are based on an Islamic perspective bridge between Western and Islamic theories, which will be more effectively to apply in Muslim communities (Thomas et al., 2018). The spiritual awareness of Muslims is that the problems a person experiences are the will of Allah SWT and Allah is Almighty to overcome them. This is expected to be able to teach individuals

to surrender, accept, do self-introspection, and ask Allah SWT for help (Munif et al., 2019). The relaxation method integrated with dhikr was found to be effective in augmenting teenagers' subjective well-being, where individuals will feel more positive feelings than negative feelings, and be satisfied with their lives (Martin et al., 2018). The mindfulness relaxation techniques that can be used are arousing the desire to develop spiritual energy and a spirit of worship, analyzing problems for introspection, developing full awareness of mistakes, feeling how emotions respond, dhikr, acceptance, and relaxation (Munif et al., 2019).

Students in the research location indicated some issues in psychological well-being and academic resilience. The researcher asked the students about their feelings related to their study over the past two months. Concerns about psychological well-being were evident in their responses, which included perceptions of being unable to manage themselves, feelings of pessimism, and difficulties in developing their skills. Furthermore, issues related to academic resilience were highlighted by feelings of fear, anxiety, depression, and overwhelming stress. These circumstances were caused by the students' perceptions of being burdened by numerous assignments from their lecturers, which they felt unable to complete. Cognitive behavior intervention is one of the solutions to change students' mindset that they can handle the task and mindfulness relaxation is an effort to release the stress that is caused by college burden. Although many researchers used this method before. In this study, the researcher considered Islamic values held by these Islamic college students to integrate this intervention with Islamic values to become the particular of this study.

This research has both long-term and short-term objectives. The long-term goal of the study is to develop an intervention module designed to enhance students' psychological well-being and academic resilience, enabling them to attend lectures more effectively. Meanwhile, the short-term objective is to evaluate the effectiveness of cognitive behavioral and relaxation interventions, integrated with Islamic values, in improving students' psychological well-being and academic resilience. The difference between this research and previous research is that cognitive-behavioral intervention and mindfulness relaxation were carried out simultaneously or as a series of interventions. This is because researchers consider that intervention will be more effective if it combines cognitive, emotional, behavioral, and relaxation modifications. Students not only learn to change their way of thinking in a positive direction so that their emotions and behavior become adaptive, but they also learn how to relax and be sincere and patient in accepting events in life. The cognitive-behavioral and mindfulness relaxation interventions used are integrated with Islamic values, according to the researchers this will be effective because most of the study population is Muslim.

Based on the explanation above, the researcher proposed a research hypothesis: *firstly*, cognitive behavioral intervention and mindfulness relaxation integrated with Islamic values are effective in increasing students' psychological well-being and academic resilience. *Secondly*, cognitive behavioral intervention is effective in increasing students' psychological well-being and academic resilience. *Thirdly*, mindfulness relaxation integrated with Islamic values is effective in increasing students' psychological well-being and academic resilience.

METHODS

This research employed a mixed-methods approach. The quantitative component utilized a quasi-experimental design, which involves assigning subjects to experimental and control groups without randomization for specific reasons. The subjects of this study were students identified as

experiencing issues related to psychological well-being and academic resilience through screening. Additionally, participants were required to provide informed consent, agreeing to be involved in the research until its completion. As a result, random sampling was not feasible.

This quasi-experiment employed a non-equivalent control group design to test the hypotheses. According to Ariel, Bland, and Sutherland (2021), the characteristics of a non-equivalent control group design include nonrandom sampling, the presence of both experimental and control groups, and the administration of pretests and post-tests. Content validity for both the scale and the module was ensured by consulting three psychologists with experience in experimental research, as well as a psychology lecturer. To enhance internal validity, the treatment stages outlined in the module were followed, with pretests and post-tests conducted in close proximity to the treatment implementation, and extraneous variables minimized by creating a control group. The researcher designed the module in straightforward language to ensure it could be utilized by a wide range of researchers, particularly those with at least a bachelor's degree in psychology.

Group A.	O1	X	O2
Group B.	O3	X	O4
Group C.	O5	X	O6
Group D.	O7	X	O8

Figure 1. Non-equivalent control group design

O1, O3, O5, O7 : The experimental group and control group were given a pre-test (measurement using the psychological well-being and academic resilience scales)
 X : Treatment for Group A (Cognitive-Behavioral Intervention and Mindfulness Relaxation integrated with Islamic values) Group B (Cognitive-Behavioral Intervention integrated with Islamic values), Group C (Mindfulness Relaxation integrated with Islamic values)
 O2, O4, O6 and O8 : The experimental group and control group were given a post-test (measurement using the psychological well-being and academic resilience scales)

Figure 1 showed that this experiment divided the participants into four groups. Group A was the experimental group that received both interventions: cognitive-behavioral therapy and mindfulness relaxation, integrated with Islamic values, in a single four-hour session. Group B was an experimental group that received only cognitive-behavioral intervention integrated with Islamic values, in a two-hour session. Group C was an experimental group that received only mindfulness relaxation integrated with Islamic values, in a two-hour session. Group D served as the control group, comprising participants who did not receive any treatment. Each group was given a pretest and a post-test. The pretest was given a week before intervention and the post-test was given a week after intervention.

Researchers recognized that quantitative data alone would not sufficiently capture participants' feelings about their recent study and the treatment they received. Therefore, they explored participants' emotions before and after the experiment, which produced qualitative data on this matter. The question posed before the experiment asked participants to share their thoughts and feelings related to their education or college experience over the past two months. After the experiment, participants were asked to reflect on the lessons they learned from the intervention in which they had participated.

Participants in this research were students from the Faculty of Psychology at Islamic State University of Sultan Syarif Kasim Riau, Indonesia, who expressed interest in participating. The researchers assumed that these students had a sufficient understanding of their psychological conditions, problems, and needs. Theoretically, an intervention is more likely to be effective when the client possesses internal motivation to engage in the process, rather than being driven by external encouragement or coercion. To facilitate participation, the researchers made an announcement and conducted a recruitment process. The research team selected participants for this study using a questionnaire that assessed their feelings about their university experience over the past two months.

Students who indicated psychological well-being issues, such as difficulty managing themselves and feelings of demotivation or pessimism regarding their goals, were included. Additionally, students who reported a lack of academic resilience, or experiencing stress, anxiety, depression, or panic, were also invited to participate. The research team sought their consent to remain involved in the study until its completion.

The number of participants was 70 for all groups with 63 females and 7 males. The research subjects were divided into four groups: Group A was the experimental group that received both cognitive-behavioral intervention and mindfulness relaxation integrated with Islamic values (20 participants). Group B was another experimental group that received only the cognitive-behavioral intervention integrated with Islamic values (17 participants). Group C was the experimental group that received only mindfulness relaxation integrated with Islamic values (13 participants), and Group D served as the control group, consisting of participants who did not receive any treatment (20 participants).

RESULTS AND DISCUSSION

Subject Description

Participants distribution is described in the table below:

Table 1. Number of Subjects per Group

Group	Type of Intervention	Amount
A	Cognitive-behavior Intervention and Mindfulness Relaxations Integrated with Islamic Values.	20
B	Cognitive-behavior Intervention Integrated with Islamic Values	17
C	Mindfulness Relaxations Integrated with Islamic Values.	13
D	No Intervention (Control Group)	20
Total		70

The determination of subjects was not based on random techniques because they were selected based on class and the willingness and completeness of the pre-test and post-test data filled in by the research subjects. The instruments used in this research were the Psychological Well-Being Scale and the Academic Resilience Scale. The Psychological Well-Being Scale, adapted from Ryff & Keyes, (1995) and Ryff & Singer (1996), consists of six dimensions: self-acceptance, positive relationships, environmental mastery, personal growth, autonomy, and purpose in life, totaling 49 items with six response alternatives ranging from "Strongly Disagree" to "Strongly Agree." Following an item discrimination test, the number of items was reduced to 41. The item discrimination power ranged from 0.34 to 0.70. The reliability of this scale was shown by Cronbach's alpha value of 0.897.

The Academic Resilience Scale, adopted from Cassidy (2016), includes the dimensions of perseverance, reflection and adaptive help-seeking, and low negative affect and emotional response. This scale originally comprised 30 items with five response alternatives, ranging from "Strongly Disagree" to "Strongly Agree." After conducting an item discrimination test, 9 items were eliminated, resulting in a final total of 26 items. The item discrimination power ranged from 0.31 to 0.78, and the reliability of the scale was confirmed with a Cronbach's alpha value of 0.884.

This research tested the assumptions of normality and homogeneity as a condition for conducting hypothesis testing. The normality test results for Psychological Well-being were 0.04 ($P > 0.05$) and the normality value for Academic Resilience was 0.20 ($P > 0.05$), so it can be concluded that the data was normally distributed for academic resilience and it was not for Psychological Well-

being. The homogeneity test for Psychological Well-Being yielded a p-value of 0.65 ($p > 0.05$), indicating that this data was homogeneous. However, for Academic Resilience, the p-value was 0.10 ($p < 0.05$), suggesting that this data was not homogeneous.

The hypothesis in this research is that cognitive behavioral and mindfulness relaxation interventions integrated with Islamic values are effective in increasing students' psychological well-being and academic resilience. Data analysis was conducted by using the Manova technique (Multivariate analysis of Variance) because of the two dependent variables. The Manova test showed that the value was not significant ($P > 0.05$), leading to the rejection of the hypothesis. This suggests that cognitive-behavioral interventions and mindfulness relaxation when integrated with Islamic values, did not have a quantitative effect on psychological well-being and academic resilience. The results of the MANOVA test can be found in Table 2.

Table 2. Manova Results

Effect	F	Significant	Conclusion
Pillai's Trace	0.444	0.848	Not Significant
Wilks' Lambda	0.441	0.850	Not Significant
Hotelling's Trace	0.437	0.853	Not Significant
Roy's Largest Root	0.838	0.478	Not Significant

However, the descriptive data showed that two interventions, namely cognitive behavioral intervention and mindfulness relaxation, which are integrated with Islamic values, had a higher effect on academic resilience compared to just one treatment, but not significantly different. This can be seen in Table 3.

Table 3. Statistic Descriptive

Dependent Variable	Independent Variable (Groups)	Mean	N
<i>Psychological well-being</i>	Group A	168.80	20
	Group B	171.47	17
	Group C	168.15	13
	Group D	173.30	20
Total		170.61	70
<i>Academic Resilience</i>	Group A	106.95	20
	Group B	104.59	17
	Group C	104.38	13
	Group D	104.55	20
Total		105.21	70

Table 4. Statistic Descriptive Pre-test and Post-test

Dependent Variable	Independent Variable (Groups)	Test	Mean	N
<i>Psychological well-being</i>	Group A	Pre	167.25	20
		Post	168.80	
	Group B	Pre	171.29	17
		Post	171.47	
	Group C	Pre	162.38	13
		Post	168.15	
	Group D	Pre	178.30	20
		Post	173.30	
Total		Pre	170.49	70
		Post	170.61	
<i>Academic Resilience</i>	Group A	Pre	107.25	20
		Post	106.95	
	Group B	Pre	107.06	17
		Post	104.59	

Group C	Pre	101.54	13
	Post	104.38	
Group D	Pre	105.55	20
	Post	104.55	
Total	Pre	105.66	70
	Post	105.21	

Previous research showed that Cognitive Behavioral Intervention and mindfulness relaxation intervention integrated with Islamic values are ways to enhance Psychological Well-being (Booлагhi et al., 2015; Vijayaraghavan & Chandran, 2019). Although this study did not show significant results, the mean data of groups A, B, and C indicated an increase in the average pretest and post-test scores. In contrast, group D showed a decrease. This means that both interventions were necessary to improve students' Psychological Well-being. The average data for each group also showed that the lowest increase in average scores was in group B, where the intervention given was Cognitive Behavioral Intervention integrated with Islamic values. This indicates that mindfulness relaxation integrated with Islamic values had a greater impact on improving Psychological Well-being than Cognitive Behavioral Intervention integrated with Islamic values. This was because the provision of Cognitive Behavioral Intervention integrated with Islamic values seems to be insufficient when given only once and in a classical group setting, as was done in this study. The principle of Cognitive Behavioral Intervention is to reconstruct cognition, train problem-solving, improve social skills (Westbrook et al., 2011), correct cognitive errors and behavioral reactions (Bui et al., 2018), teach how to identify situations that affect thoughts and behaviors (Cully et al., 2021), which requires a longer and repetitive process. However, it is not enough to justify that this experiment impacted increasing psychological well-being and academic resilience.

Table 4 also showed that there was a decrease in the average pretest and post-test academic resilience in groups A and B. This means that in this study, Cognitive Behavioral Intervention could not improve academic resilience, and only if mindfulness relaxation interventions were given separately from Cognitive Behavioral Intervention could academic resilience be improved. Therefore, to be able to cope with academic pressure, students need mindfulness relaxation to endure and recover. The techniques of mindfulness relaxation that can be used are arousing the desire to develop spiritual energy and a spirit of worship, analyzing problems for introspection, developing full awareness of mistakes, feeling how emotions respond, dhikr, acceptance, and relaxation (Munif et al., 2019).

Qualitative analysis also found that most of the research subjects felt positive benefits, both in cognitive and affective aspects, from the intervention they participated in. This cognitive behavioral and mindfulness relaxation intervention which is based on Islamic values can change an individual's perception of the life problems they face and make them more relaxed when facing a problem. Based on this qualitative data, researchers concluded that cognitive-behavioral interventions and mindfulness relaxation based on Islamic values could provide a positive impact on the subject related to how individuals view their lives from a positive perspective, are more optimistic, and do not give up easily when facing problems.

All research subjects in group A who received material about cognitive behavioral intervention and mindfulness relaxation based on Islamic values said that the intervention they received was effective in influencing the way they thought about the life events they faced: they think more positively, their way of thinking is broad and flexible, and they do not overthink a problem. Apart from that, they also feel more able to accept their strengths and weaknesses and can be more

relaxed in carrying out daily activities. The Islamic values integrated in this intervention also increase the subject's understanding and awareness that religion is a guide in carrying out daily life. As expressed by the following subjects:

"I learned a lot during this training, especially about how to recognize myself, my characteristics, and most importantly how to control and calm my mind when my emotions are unstable. I am someone who is not able to control my emotions (especially anger). After I attended this training, I got a very effective method for dealing with all of this, and after completing the training, I applied the methods that I had received, and thank God, the method was successful." (S2_Klp A)

"Alhamdulillah, many new lessons and insights were gained from several of these training sessions. Of course, as a student, I understand more about psychological well-being and mindfulness in more depth. What's more, there are Islamic values integrated into it so I also focus on small things, such as how Islam has arranged in such a way that all our daily activities begin and end with prayer. Masha Allah, I hope that the knowledge gained can be applied well. Thank you to the researchers, may Allah reward you with all your kindness. Amen." (S12_Klp A)

Group B, which received material about cognitive behavioral interventions based on Islamic values, also said the same thing, 15 out of 17 research subjects felt the positive impact of this intervention. Most of the research subjects stated that the material in this intervention helped them change their negative way of thinking in a positive direction. The ability to think positively about the problems they face makes them more optimistic in looking at the future, confident, and unemotional. They think of finding solutions to the problems they face, compared to previously only struggling with negative emotions. Apart from that, subjects also learn to strengthen their relationship with Allah SWT so that they become better able to manage negative emotions into positive ones. Like some quotes from the following subject expressions:

"From the training, I feel that I should strengthen my soul's connection with the Almighty so that I can be more resilient to the obstacles that arise every day, both small and large." (S8_Klp B)

"There are many factors that can increase academic resilience. The role of religion really influences my perspective when faced with problems. If I look at the problem positively, I will gain many things and increase my academic resilience" (S4_Klp B)

Group C received material about mindfulness relaxation interventions based on Islamic values. Seven of the 13 subjects said this intervention was effective in making them more relaxed in carrying out daily activities, aware of and enjoying all the activities they carried out. As expressed by the following subjects:

"I started to understand more about enjoying every action we do, especially in worship. I began to understand this when I started learning about mindfulness and how it applies to everyday life." (S9_Klp C)

"I know that awareness is very necessary for us to do in everyday life, by being aware of whatever we are doing or want to do. Moreover, it is coupled with therapeutic practices that I can implement in my daily life when I feel bored, tired of the day I have passed and makes me feel more relaxed/relieved" (S13_Klp C)

The results of this qualitative study supported the findings by Boolaghi et al. (2015), which showed that using cognitive behavioral therapies associated with religious beliefs improved students' psychological well-being and happiness. This intervention allowed individuals to maintain hope, motivation, and positive thinking in their lives. And when they experience problems and pain, they will see it from the positive side. When religious values become important in an individual's life, then

all events that happen in life will be seen for their wisdom and these events have indeed become destiny for the individual so that the individual is not disappointed or even depressed when facing problems in life because everything comes from Allah SWT. This positive attitude possessed by individuals will increase happiness and psychological well-being.

This cognitive-behavioral intervention, based on Islamic values, teaches subjects to change their way of thinking and lifestyle (Husain & Hodge, 2016). A negative, narrow, and rigid way of thinking about events and problems faced in life causes individuals to become depressed (Vanderlind et al., 2020; Young et al., 2019). In this intervention, subjects learned how cognitive behavioral intervention techniques are integrated with Islamic values. Furthermore, subjects also learned to recognize the positive and negative emotions they experience when facing problems, recognized the triggers of problems, and learned to manage thoughts and feelings regarding problems that occurred. Subjects also learned how to express events that occur in life because thoughts influence emotions and behavior. Subjects learned to think positively about problems and solve the problems they face, and integrated religious values in viewing and solving problems. In the end, this intervention helped enhance independence in decision-making, the ability to interact positively with others, adaptability, direction and purpose in life, possess positive self-acceptance, experience positive emotions, and to develop one's potential (Dolcos et al., 2021).

Even though the quantitative analysis did not show significant effectiveness of the intervention, the subjects felt the positive impact of the mindfulness relaxation intervention they received. Keye & Pidgeon (2013) found that mindfulness was one of the predictors of academic resilience in subjects. Salsabila & Widyasari, (2021) also found a correlation between mindfulness and academic resilience when mediated by self-compassion. In this mindfulness intervention, students learned about mindfulness relaxation from an Islamic perspective, namely realizing and feeling the pleasures of life given by Allah SWT, for example, the pleasure of breathing and feeling the sensations of the body when breathing; learning to be mindful in daily activities followed by praying every time you want to start an activity; learning is more responsive than reacting impulsively in acting; and accepting every event with relaxation and full acceptance. Mindfulness relaxation is useful in helping students deal with stress in life and trains students to regulate their emotions and stress so they can focus on achieving their careers, so it can be said that mindfulness is beneficial for students' academic and personal development (Leland, 2015). This mindfulness relaxation helps students manage stress in responding to the challenges of studying on campus (Shearer et al., 2016).

Several analyses, including the first one on the complexity of psychological well-being and academic resilience, can explain the differences in findings between quantitative and qualitative analyses. Psychological well-being involves various dimensions, such as positive social relationships, a sense of purpose in life, and personal achievements. Interventions that only focus on stress reduction and increasing calmness may not be sufficient to significantly impact all these dimensions. Many factors influence academic resilience, such as learning skills, social support, motivation, and coping strategies for academic failure. Although cognitive-behavioral interventions and mindfulness can help in some aspects, many elements that support academic resilience may not be fully covered by these interventions.

Second, the intervention focuses on reducing symptoms rather than enhancing positive aspects. Cognitive-behavioral interventions and mindfulness are generally focused on reducing negative symptoms such as stress, anxiety, and depression. Although reducing these symptoms is important, it does not always correlate directly with the enhancement of positive aspects of psychological well-being, such as happiness, life satisfaction, or academic motivation, which are

critical for academic resilience. And while mindfulness relaxation and Islamic values can provide a sense of calm and peace, they may not be sufficient to improve the positive aspects of well-being and resilience without additional interventions that focus on developing internal strengths and academic skills. This intervention is more suitable for groups of subjects who exhibit symptoms of psychological disorders, such as stress, anxiety, and depression (Weiss et al., 2016).

Thirdly, the research highlights the limitations of measuring instruments and their intangible impacts. This research's measuring instrument appears to fall short of capturing all the positive changes the subjects undergo, particularly those associated with spiritual experiences and heightened self-awareness. For instance, psychological well-being or academic resilience assessment tools may not accurately measure feelings of greater peace or alignment with religious values. Measurement tools with closed questions tend to limit individuals in expressing their ideas and feelings, while open-ended questions (essays) provide more opportunities for subjects to explain the complexities of the psychological dynamics they experience (Morgado et al., 2017). Thus, this research found that although there was no statistically significant increase in psychological well-being and academic resilience, in the responses to open-ended questions, the research subjects expressed an improvement in positive aspects of thinking and becoming calmer.

The fourth aspect is the individual's subjective perception of favorable outcomes. Although interventions do not always significantly enhance psychological well-being or academic resilience, subjects may experience benefits such as an increased sense of peace, closeness to God, and a better ability to manage stress. These benefits, although not formally measurable, contribute positively to the psychological well-being of the subjects. Even though formal measurements of resilience or well-being may not always reflect these benefits, the practice of mindfulness and the application of Islamic values can help individuals feel more in control of their emotions and more aware of their thoughts and feelings, which can assist in coping with academic stress. Da Silva et al. (2023) also discovered that there was no difference in psychological well-being scores between the mindfulness relaxation group and the control group, despite experiencing positive benefits from this practice.

Fifth, the integration of Islamic values with cognitive-behavioral interventions and mindfulness relaxation is emphasized. In the context of culture and religion, although Islamic values can provide moral and spiritual support, the effectiveness of this integration can vary depending on how individuals respond to a combination of religious teachings with modern psychological techniques such as mindfulness and relaxation. Insufficient subject connection to the approach can limit the intervention's positive impact. The integration of Islamic values with cognitive behavioral interventions and mindfulness relaxation requires careful adaptation to ensure that all elements work together synergistically. The difficulty in adapting and aligning these values can limit the effectiveness of interventions.

The sixth factor is the length and intensity of the intervention. As with many intervention programs, the duration and intensity of cognitive-behavioral interventions combined with mindfulness and Islamic values are often limited. More time and more intervention sessions are typically required to achieve significant changes in psychological well-being and academic resilience. Long-term changes in mindset, behavior, and skills are often necessary to enhance psychological well-being and academic resilience, and relatively short intervention programs may not fully achieve these changes (Peixoto et al., 2022). Some benefits of integrating cognitive and behavioral interventions, mindfulness relaxation, and Islamic values demonstrate long-term effects, which may take longer to manifest and not immediately reflect in the outcomes measured right after one intervention. Mill (2017) also explains that an experiment should fulfill necessity condition and

sufficient condition. The researcher analyzed that this experiment achieved the necessity condition because the subjects were determined by screening the students' psychological well-being and academic resilience. However, the sufficient condition was not met due to limitations in duration and repetition. So, this treatment did not have an effect on the students' psychological well-being and academic resilience.

The seventh factor is the expertise that provides this treatment. The researcher acted as a treatment provider. The difference in ability, education, and experience of both providers could be a factor that influences the provision of treatment even though we create a module to manage the consistency. In addition, this research also has limitations, which may influence the research results so that quantitatively the intervention is not effective. This might happen because the post-test scale was given immediately after the pre-test so that the subject's understanding of the items on the scale was still the same.

CONCLUSION

The explanation of the research results above leads to the conclusion that integrating Islamic values with cognitive-behavioral intervention and mindfulness relaxation did not statistically improve students' psychological well-being and academic resilience. However, the researchers stated that they still believe this intervention is beneficial. The participants reported increases in self-awareness, stress management, and problem-solving abilities, despite no discernible changes in psychological traits or academic resilience. This suggests that individuals nevertheless had positive life consequences from the training experience, despite the fact that the intervention did not directly improve these two characteristics quantitatively.

Researchers in the future should consider several improvements when implementing cognitive-behavioral and mindfulness interventions to promote psychological health and academic resilience, including 1). prolonging the intervention's duration. It is recommended that future researchers repeat the intervention over a longer period or expand its duration, given the lack of significant improvement in academic resilience and psychological wellness. This seeks to provide participants adequate time to fully experience and assimilate the advantages of mindfulness and cognitive-behavioral approaches, which might take longer to yield noticeable results; and 2). Taking into account additional affecting factors. Researchers can think about looking at additional variables that could affect the results of the interventions, like personality characteristics that could mediate or modify the efficacy of mindfulness and cognitive-behavioral intervention.

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