

Husnuzhan-based Islamic positive psychology training to foster happiness among new *santriwati*

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ABSTRACT

This study examined the preliminary psychological impact of Husnuzhan-Based Islamic Positive Psychology Training on happiness among new female students (*santriwati*) at Darul Hijrah Islamic Boarding School, South Kalimantan. Grounded in the Islamic concept of *husnuzhan*—maintaining positive assumptions toward Allah, oneself, and others—the training was designed to support emotional regulation and positive cognitive-spiritual appraisal during the early adaptation period in a pesantren environment. Using a pilot quasi-experimental design with a one-group pretest-posttest approach, 17 new *santriwati* were purposively selected from 107 students who completed the PERMA-Profiler Scale, based on relatively lower happiness scores as well as their availability and willingness to participate. The intervention consisted of four sessions incorporating psychoeducation, reflective exercises, relaxation techniques, and Islamic positive self-talk practices. Quantitative data were analyzed using a paired-samples t-test, while qualitative data from reflective worksheets and interviews were examined through content analysis. The results indicated a strong correlation between pre-test and post-test scores ($r = 0.826$, $p < 0.001$), but the increase in happiness scores was not statistically significant, $t(16) = 0.81$, $p = 0.43$, with a small effect size (Cohen's $d = 0.20$). Qualitative findings revealed early psycho-spiritual changes, including increased emotional calmness, gratitude, optimism, and greater trust in Allah when interpreting daily challenges. Overall, the findings suggested that Husnuzhan-Based Islamic Positive Psychology Training is feasible as a foundational psycho-spiritual intervention for new *santriwati*, supporting emotional stabilization, adaptive religious coping, and spiritual character formation, although further studies with larger samples and longitudinal designs are needed to examine its long-term effectiveness.

INTRODUCTION

Adolescence is a period of development characterized by significant changes in physical, emotional, social, and cognitive aspects. At this stage, individuals begin to form their identity, independence, and ability to adapt to new environments (Branje et al., 2021; Main et al., 2025; Mastorci et al., 2024). For adolescents entering boarding school education, such as Islamic boarding schools, the challenges of adaptation become more complex because they must separate from their families and adjust to a structured lifestyle. This transition process often causes psychological stress such as anxiety, loneliness, and feelings of loss (Ghofar et al., 2022; Rahmi et al., 2023; Salmi &

Yasmin, 2023). Therefore, the early period of a santri's life in a pesantren is a phase that is vulnerable to stress and a decline in psychological well-being (Rahmah et al., 2023).

Pesantren are known as Islamic educational institutions that provide a comprehensive learning process 24 hours a day. This system requires students, who are referred to as santri, to live in dormitories, follow a busy schedule of activities, and obey strict rules (Saidah et al., 2025; Widiyanto & Tamami, 2023). Although the pesantren environment aims to instill moral values, discipline, and independence, the high demands of adaptation can cause emotional pressure for new students. Research by Rahmi et al. (2023) showed that most santri experience *homesickness* during the first three months of their education, characterized by feelings of longing for family, loneliness, and difficulty adjusting to pesantren rules. This indicates that the initial transition period is a critical phase in the santri's emotional adaptation. This condition has an impact on decreased learning motivation and subjective happiness (Suparno et al., 2022). Prolonged emotional pressure can hinder spiritual and academic development if not handled effectively (Prasetyaningrum et al., 2021).

Various studies have found that adaptation stress in Islamic boarding schools arises due to cultural differences, strict schedules, and demands for independence that adolescents are not yet ready to face (Asmarani & Mayasari, 2023; Sugiarto et al., 2023). Research by Hasanah (2024) also found that many new santri experience difficulties adjusting because the lifestyle is different from home. In the context of modern Islamic boarding schools, pressure comes not only from social adjustment but also from heavy academic workloads (Triyuliasari et al., 2025). A study by Ahmed et al. (2023) showed that santri develop religious coping strategies such as prayer and remembrance of God to overcome stress in the boarding school environment. However, most of these approaches are spontaneous and have not been formulated into systematic psychological intervention programs.

Beyond adaptation stress and homesickness, happiness represents an essential dimension of psychological well-being for santri entering the pesantren environment. Happiness includes not only positive affect but also comfort, belonging, and meaningful engagement in daily routines. Diener et al., (2023) emphasized that happiness is a central indicator of subjective well-being, comprising life satisfaction, meaning, and positive emotions that help adolescents navigate challenging transitions. In the pesantren context, santri often derive happiness from supportive peer relationships, encouraging teachers, and a sense of achievement in academic and religious learning. Empirical studies on adolescent well-being also highlight the importance of relational support; for instance, Fisher's (1989) foundational work on homesickness showed that emotional connections significantly reduce adaptation stress, while Stroebe et al., (2016) noted that structured routines and social support foster greater emotional stability. The withdrawal of 40 new students from Darul Hijrah Putri within three months underscored how psychological well-being—including happiness—plays a critical role in determining whether a santri successfully adapts to pesantren life.

From an Islamic perspective, happiness corresponds with the concept of *sa'ādah*, a holistic form of well-being that encompasses inner peace, spiritual closeness to Allah, and moral congruence. Abdel-Khalek (2019) found that among Muslim adolescents, religiosity strongly predicts happiness and emotional adjustment, indicating that spiritual life is a central component of well-being. Islamic psychology literature also emphasizes that *sa'ādah* integrates spiritual, emotional, and behavioral harmony (Hassan, 2018; Krauss et al., 2007). Within pesantren, practices such as prayer, dhikr, Qur'an recitation, and communal worship function as powerful spiritual coping mechanisms that strengthen resilience and regulate emotions, echoing findings by Abu-

Raiya and Pargament (2015) on the protective effects of religious coping. When pesantren cultivate an environment that is emotionally supportive and spiritually enriching, they enhance both the psychological well-being and the *sa'ādah* of santri, enabling them to navigate challenges with greater confidence and spiritual grounding.

Happiness is an important indicator of psychological well-being, characterized by feelings of satisfaction, meaning in life, and positive emotions (Seligman & Csikszentmihalyi, 2000). From an Islamic perspective, happiness or *sa'ādah* encompasses a balance between worldly well-being and spiritual closeness to Allah (Khoiriyah & Mufid, 2025). Research by Sophie et al. (2022) explains that subjective well-being is greatly influenced by two main factors, namely peace of mind and meaningfulness of life. In the Islamic context, happiness is not only understood as a positive emotional state but also as a form of submission and sincerity to Allah's decree. Santri who are able to find spiritual meaning in every experience of their lives tend to have higher levels of happiness.

Studies in Indonesia showed that adolescents with high levels of religiosity have better emotional resilience in dealing with stress (Dariyo & Tumanggor, 2023). Islamic values encourage believers to respond positively to all events as a manifestation of faith and patience (*ṣabr*). The Qur'an prohibits bad thoughts and commands us to always think positively (*husnuzhan*), as stated in QS. Al-Hujurat verse 12. *Husnuzhan* reflects trust and optimism in Allah's will, which in positive psychology is in line with the concept of cognitive reappraisal or cognitive reassessment of experiences (Rusydi, 2012). Thus, *husnuzhan* training has the potential to be a form of spiritual intervention to develop a positive mindset in santri.

Several empirical studies supported the role of *husnuzhan* in improving mental well-being. (Putri, 2024) found that *husnuzhan* was positively correlated with the mental health of Indonesian Muslim university students ($r = 0.641$, $p < 0.001$). Salsabila et al. (2024) also showed that Islamic positive thinking reduces future anxiety in final-year university students. Cahyani et al. (2025) added that strong self-efficacy and positive trust in Allah can reduce academic anxiety. These studies showed that practicing positive thinking within the framework of Islamic values has a significant effect on emotional stability and individual happiness.

The positive psychology approach, which has developed rapidly over the past two decades, emphasizes strengthening potential and positive emotions to achieve well-being (Seligman, 2018). Interventions such as gratitude exercises, self-affirmation, and positive dialogue have been proven effective in increasing happiness (Diniz et al., 2023). However, research by Ubaidillah and Afandi (2024) revealed that Islamic educational institutions such as Islamic boarding schools still minimally integrate the positive psychology approach into their educational systems. In modern Islamic boarding schools, coaching strategies focus more on discipline and external motivation, while the aspect of positive emotion management has not been developed systematically. In fact, for santri, the balance between spirituality and emotional well-being is an important factor in their learning continuity.

Within the framework of Islamic psychology, *husnuzhan* is not only interpreted as a positive mindset, but also as a spiritual practice that unites reason and faith (Fairuzzahra et al., 2018). Repeating positive affirmations and reflecting on verses from the Qur'an helps individuals instill optimism and self-acceptance. This approach is similar to cognitive-behavioral therapy (CBT) in modern psychology, which focuses on restructuring negative thoughts (Cucchi, 2022). Therefore, the development of *husnuzhan*-based training is relevant as a form of integrative intervention that combines scientific principles and Islamic spiritual values.

Self-development programs in Islamic boarding schools are generally still oriented towards moral aspects and general motivation without a structured psychological foundation (Adawiyah & Rahmasari, 2023). Research by Asmarani & Mayasari, (2023) confirmed that most efforts to manage stress among new santri still use conventional approaches without measurable scientific methods. Therefore, Islamic positive psychology training based on *husnuzhan* can be a solution to help santri manage stress, change negative perspectives, and find spiritual meaning in boarding school life.

In Islamic psychology, *Husnuzhan* functions as a positive cognitive–spiritual orientation that encourages individuals to interpret life events with optimism, trust in Allah, and constructive meaning-making (Arikhah & Sessiani, 2022). Within the PERMA framework, *Husnuzhan* directly fosters Positive Emotion (P) by reducing negative rumination and cultivating feelings of calmness, hope, and gratitude; strengthens Meaning (M) by framing daily challenges in the pesantren as spiritually purposeful experiences; and supports Accomplishment (A) by enhancing persistence, self-regulation, and confidence in overcoming academic and personal demands (Qadir & Ghauri, 2021; Ubaidillah & Afandi, 2024).

To date, studies on psychological well-being among santri in Islamic boarding schools have largely focused on descriptive or correlational approaches, with limited attention to the development and preliminary testing of structured intervention programs grounded in Islamic psychology. Although *husnuzhan* has been widely discussed in the literature as a positive spiritual attitude and moral value, it has rarely been operationalized into a systematic training program and examined empirically, particularly for new santri during the early adaptation period in pesantren settings. Moreover, empirical evidence regarding the feasibility and initial psychological impact of Islamic psychology–based interventions in pesantren remains scarce. To the best of the authors’ knowledge, no prior pilot study has developed and preliminarily evaluated a *Husnuzhan*-Based Islamic Positive Psychology Training package aimed at supporting happiness and psycho-spiritual readiness among new santri using a quasi-experimental approach.

Based on this description, this study aimed to develop and test Islamic Positive Psychology Training Based on *Husnuzhan* as an effort to increase happiness among new santri. This training emphasizes the habit of positive thinking through reflection on verses from the Qur'an, spiritual affirmations, and adaptive cognitive exercises. This study is expected to provide empirical contributions to the development of contextual Islamic psychological interventions. In addition, it can also strengthen efforts to improve the psychological well-being of Muslim adolescents in the pesantren environment and become a practical model of Islamic value-based psychological counseling. Accordingly, the hypothesis of this study is that *Husnuzhan*-Based Islamic Positive Psychology Training will significantly increase the level of happiness among new female santri, as indicated by higher post-test scores compared to pre-test scores.

METHODS

This study employed a pilot quasi-experimental design with a one-group pretest–posttest approach to examine the feasibility and preliminary psychological impact of *Husnuzhan*-Based Islamic Positive Psychology Training prior to large-scale implementation. This design was selected due to field constraints that did not permit the formation of a fully equivalent control group, while still allowing for a systematic examination of the intervention’s effects. Accordingly, the pilot

quasi-experimental approach was used to assess the potential impact of husnuzhan-based Islamic positive psychology training on happiness among new santri in an Islamic boarding school setting.

The research design used was *a one-group pre-test–post-test design*, in which the subjects' happiness levels were measured before and after being given the treatment in the form of husnuzhan training. This design allowed the researcher to identify changes in happiness scores after the intervention was carried out. The research design scheme can be explained as follows:

Table 1

Research Design Scheme

Symbol	Description
O ₁	Initial measurement of happiness levels before training (<i>pre-test</i>)
X	Treatment in the form of Islamic Positive Psychology Training Based on <i>Husnuzhan</i>
O ₂	Measurement of happiness levels after training (<i>post-test</i>)

Thus, the comparison between the O₁ and O₂ values is used to assess the effectiveness of the training in increasing the happiness of santri. The subjects in this study were 17 new female santri enrolled in the 2024/2025 academic year at Darul Hijrah Putri Islamic Boarding School, South Kalimantan. Participants were selected using purposive sampling from 107 screened respondents, with relatively low PERMA-Profilier scores as the primary selection criterion, while availability and willingness to participate were considered to ensure feasibility and ethical participation. The exclusive focus on female participants reflects the characteristics of the research setting, as Darul Hijrah Putri is an all-girls Islamic boarding school and the husnuzhan training program was specifically implemented for new female santri during that academic year. The inclusion criteria required participants to: (1) be new female santri who had lived in the dormitory for at least two months; (2) have completed the entire husnuzhan training program; and (3) voluntarily participate by signing an informed consent form. All eligible participants completed the happiness scale at three stages—screening, pre-test, and post-test—and took part in all training sessions, including the completion of reflective worksheets during the intervention.

The research was conducted in four main stages, namely (1) preliminary study, (2) pre-test, (3) provision of Islamic positive psychology training based on husnuzhan, and (4) post-test. The overall research procedure is presented in Figure 1.

Figure 1.

Research stages



The Islamic Positive Psychology Training Based on Husnuzhan was delivered in four structured sessions conducted in a single day. Each session was designed to sequentially address cognitive, emotional, and spiritual components of happiness among new santri, moving from awareness and reflection to emotional regulation and behavioral commitment.

Tabel 2

Structure and content of the training sessions

Session	Theme	Core Activities	Psychological Focus	Duration
1	Self-Observation and Psychoeducation	Introduction to the concept of happiness from positive psychology and Islamic perspectives; guided self-observation	Cognitive awareness of happiness	± 30–45 minutes
2	Reflection (Husnuzhan and Happiness)	Guided reflection on the meaning of husnuzhan and its application toward Allah, oneself, and others; reflective writing	Cognitive reappraisal and spiritual meaning-making	± 90 minutes
3	Relaxation	Relaxation exercises combined with positive affirmations and Qur'anic verse-based self-reflection	Emotional regulation and calmness	± 30–45 minutes
4	Islamic Positive Self-Talk Practices	Development of a personal action plan; guided Islamic positive self-talk practice	Behavioral commitment and self-regulation	± 90–120 minutes

During the training, participants completed structured reflective worksheets, engaged in guided group discussions, and practiced Islamic positive thinking exercises under the supervision of a trained facilitator. These activities were designed to support cognitive restructuring, emotional regulation, and the internalization of husnuzhan-based positive thinking strategies.

Happiness was measured using an adaptation of The PERMA-Profiler (Elfida et al., 2021) which assesses five main aspects of happiness: Positive Emotion, Engagement, Relationship, Meaning, and Accomplishment. The scale consists of 14 favorable items with high reliability (CR = 0.944; $\alpha = 0.929$).

Table 3*Blueprint of The PERMA-Profiler Scale*

No	Aspect	Item Number	Number of Items
1	Positive Emotion	3, 9, 14	3
2	Engagement	2, 8	2
3	Relationship	6, 11, 13	3
4	Meaning	5, 7, 12	3
5	Achievement	1, 4, 10	3
Total			14

Interviews were conducted during the preliminary study phase to obtain an initial overview of the psychological conditions and needs of new santri. Informants consisted of the person in charge of the boarding school, five santri, and two dormitory assistants. These interviews were also

used as qualitative data to support the quantitative results and strengthen the interpretation of the research findings. Observations were conducted during the training to assess the participants' participation, emotional expression, and involvement in each session. Additional data was obtained through individual reflection sheets filled out by participants after the training, containing their feelings, experiences, and interpretations of the Islamic positive thinking process.

Quantitative data were obtained from pre-test and post-test measurements and analyzed using SPSS version 26.0. Data normality was examined using the Shapiro–Wilk test, which indicated that both pre-test and post-test happiness scores were normally distributed ($p > 0.05$). Changes in happiness scores before and after the intervention were analyzed using a paired-samples t-test.

RESULTS AND DISCUSSION

This study aimed to examine the preliminary effect of Husnuzhan-Based Islamic Positive Psychology Training on happiness among new santri at Darul Hijrah Islamic Boarding School. Prior to the intervention, an initial screening was conducted to obtain an overview of the santri's happiness levels. Of the 170 new santri in the population, 107 completed the happiness screening using the PERMA-Profiler Scale adapted by Elfida et al. (2021).

The screening results indicated that 12.15% of participants were in the very high happiness category, 44.86% in the moderately high category, 28.37% in the moderately low category, and 14.02% in the very low category. Although the majority of new santri demonstrated relatively high levels of happiness, a substantial proportion were identified as experiencing lower levels of well-being, suggesting the need for targeted psychological support during the early adaptation period in the Islamic boarding school environment.

Based on these results, 46 santri in the moderately low and very low happiness categories were identified as potential candidates for intervention. From this group, 17 santri met the predefined inclusion criteria, including relatively low happiness scores as well as availability and willingness to participate, and completed all stages of the training. Descriptive analysis showed an increase in the mean happiness score following participation in the Husnuzhan-Based Islamic Positive Psychology Training. The average pre-test score was 73.35 ($SD = 27.20$), which increased to 76.47 ($SD = 26.36$) at post-test, reflecting a mean difference of 3.12 points.

Although this increase was modest in magnitude, it suggests a preliminary positive trend in the psychological well-being of new santri. This change may reflect early improvements in emotional awareness, acceptance of personal experiences, and initial cognitive–spiritual adjustment within the pesantren context, rather than immediate or substantial changes in overall happiness levels. Table 5. below presents the results of the descriptive analysis of happiness data before and after the training:

Table 5

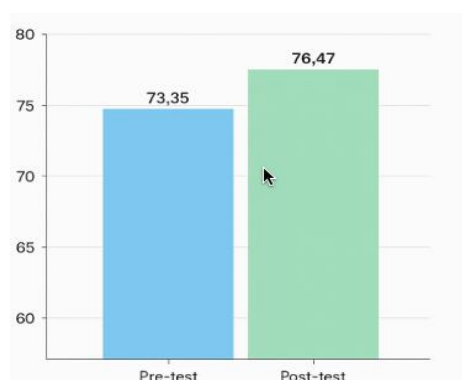
Comparison of Pre-test and Post-test Means

Variable	Min.	Max.	Mean	Standard Deviation
Pre-test	29	113	73.35	27.205
Post-test	30	114	76.47	26.361

The results in Table 5 showed that after being given the *husnuzhan-based* intervention, happiness scores tend to increase in most participants. Although the minimum and maximum value ranges were relatively the same, changes in the mean and standard deviation values showed that the variation in happiness between individuals decreased slightly, which can be interpreted as an indication of positive emotional stabilization after training. To clarify the visualization of the increase in the average happiness score between the pre-test and post-test, the following is a graph comparing the measurement results:

Figure 2

Comparison of Means



The analysis showed a strong and significant correlation between pre-test and post-test scores ($r = 0.826$, $p < 0.001$), indicating a high degree of consistency in participants' happiness levels across measurements. However, the paired-samples t -test based on individual difference scores revealed that the increase in happiness scores was not statistically significant, $t(16) = 0.81$, $p = 0.43$, with a small effect size (Cohen's $d = 0.20$).

Table 5

Paired-Samples Correlation and Mean Difference of Happiness Scores

Analysis Type	N	Statistic	Value	Sig. (p)	Interpretation
Pre-test–Post-test Correlation	17	Pearson's r	0.826	< 0.001	Strong and significant correlation
Mean Difference (Post–Pre)	17	Mean Difference	3.12	–	Small increase
Paired-Samples t -test	17	t (df = 16)	0.81	0.43	Not statistically significant
Effect Size	17	Cohen's d	0.20	–	Small effect

These findings suggested that, although participants' scores tend to change in the same direction over time, the magnitude of change following the intervention was limited. In line with the pilot nature of the study, this result indicated an early and preliminary effect rather than a robust quantitative improvement in overall happiness. Given the one-group pretest–posttest design without a control group, these findings should be interpreted with caution, as other contextual, developmental, or environmental factors may have contributed to the observed changes. Further

studies employing controlled and longitudinal designs are needed to more rigorously examine the effectiveness of husnuzhan-based interventions.

The qualitative findings indicated that Husnuzhan-Based Islamic Positive Psychology Training facilitated early-stage psychological changes among new female santri, particularly in the form of increased self-awareness, emotional calmness, and reflective meaning-making during the adaptation period in the pesantren. Through guided self-reflection, identification of negative thought patterns, formulation of positive statements, and relaxation exercises, participants began to recognize the interconnection between cognition, emotion, and behavior. Although happiness was still predominantly defined in relational terms and some participants required structured facilitation to engage in internal reflection, the targeted cognitive–spiritual processes showed initial development. These findings suggested that the intervention functioned as a foundational psychological support rather than an immediate enhancer of global happiness.

Table 6

Summary of Qualitative Findings

Aspect	Key Findings	Psychological Interpretation
Self-Reflection	Interpersonal & adjustment stress	Early adaptation awareness
Emotional Response	Negative emotions → calmness	Initial emotion regulation
Happiness Meaning	Relationally oriented	Affiliation needs
Cognitive Shift	Emerging positive appraisal	Early cognitive restructuring
Overall Meaning	Gradual early change	Foundational psychological readiness

This study examined the preliminary psychological impact of Husnuzhan-Based Islamic Positive Psychology Training on happiness among new female santri in an Islamic boarding school setting. Quantitative findings showed a modest increase in mean happiness scores following the intervention, accompanied by a small effect size and non-significant statistical results. As this study was designed as a pilot quasi-experimental investigation with a limited sample size, these findings should be interpreted as indicative of an early developmental trend rather than conclusive evidence of intervention effectiveness, which is consistent with methodological literature on pilot intervention studies (Button et al., 2013; Leon et al., 2011).

When interpreted alongside qualitative findings, the role of *husnuzhan* emerges more clearly as a foundational cognitive–spiritual mechanism rather than a direct enhancer of immediate happiness. Reflective worksheets and interviews revealed that participants gradually became aware of the interconnection between their thoughts, emotions, bodily reactions, and behaviors, particularly in response to interpersonal challenges and adjustment stress during the initial phase of pesantren life. Through husnuzhan-oriented cognitive–spiritual exercises, participants reported increased emotional calmness, self-awareness, and an emerging intention to reinterpret daily experiences with greater trust in Allah and positive expectancy, a process aligned with positive religious coping (Pargament, 1997).

From the perspective of Islamic psychology, *husnuzhan* toward Allah—defined as a positive presumption of divine wisdom—functions as a form of adaptive cognitive appraisal that transforms

stressors into meaningful spiritual experiences (Rusydi, 2012; Yucel, 2014). Rather than denying difficulty, husnuzhan encourages individuals to reinterpret hardship as part of divine purpose, thereby reducing emotional reactivity and fostering acceptance, gratitude, and hope. In this study, participants' positive self-statements—such as expressions of trust in Allah's help and confidence grounded in faith—reflect the operationalization of husnuzhan as positive religious self-talk, a mechanism conceptually aligned with cognitive theories of self-regulation and emotion management (Brinthaup et al., 2009; Hatzigeorgiadis et al., 2011).

Within the PERMA framework, these changes were more strongly associated with early developments in Meaning (M) and aspects of Positive Emotion (P) than with immediate changes in global happiness (Seligman, 2011). Husnuzhan facilitates meaning-making by anchoring personal experiences within a transcendent framework, allowing individuals to perceive challenges as spiritually purposeful rather than purely aversive. Such processes are inherently gradual and require sustained reflection and practice, particularly in religious contexts. This interpretation is consistent with previous findings showing that faith-based and positive psychology interventions often produce modest short-term quantitative effects while yielding meaningful qualitative changes in appraisal, emotional regulation, and perceived meaning (Koenig, 2012; Sin & Lyubomirsky, 2009).

Developmental considerations further clarify the pattern of findings. Participants in this study were predominantly in early adolescence, a developmental stage characterized by the ongoing maturation of abstract thinking, metacognitive awareness, and emotional regulation (Steinberg, 2014). At this stage, concepts such as husnuzhan and happiness tend to be understood in concrete and normative terms rather than as abstract cognitive orientations. Consequently, husnuzhan is initially experienced as a moral or religious instruction rather than an internalized cognitive habit. This developmental limitation explains why the training primarily fostered awareness, intention, and emotional stabilization, rather than producing rapid and substantial increases in happiness scores (Piaget, 2009).

The psychological condition of new santriwati also provides important contextual grounding. Entering a pesantren environment involves separation from family, exposure to strict discipline, and renegotiation of peer relationships—factors known to increase vulnerability to stress, homesickness, and emotional instability (Thurber & Walton, 2012). In such contexts, husnuzhan-based training appears to function primarily as an emotional grounding and stabilization intervention, helping participants regulate distress and cultivate trust in divine guidance before broader well-being outcomes can emerge.

Taken together, these findings suggested that Husnuzhan-Based Islamic Positive Psychology Training serves as a foundational psycho-spiritual intervention that enhances cognitive-spiritual readiness, emotional regulation, and meaning-oriented coping among new santri. The limited statistical effects observed should therefore be understood as developmentally constrained and contextually grounded, rather than as evidence of intervention ineffectiveness. Importantly, the qualitative data indicated that husnuzhan provides a psychological foundation for gratitude, acceptance, optimism, and trust—core components of resilience that may contribute to more sustained improvements in happiness with continued practice and longer-term implementation.

Although Husnuzhan-Based Islamic Positive Psychology Training resulted in an increase in santriwati's happiness, the observed improvement was modest, suggesting that the short-term intervention may primarily enhance emotional awareness and religious meaning-making rather than produce comprehensive changes in psychological well-being. The use of a one-group pretest-posttest design limits the ability to distinguish the effects of the training from natural adaptation

processes experienced by new santri in the pesantren environment. Participants' expressions of improvement, largely reflected in calmness, gratitude, and acceptance, may also be influenced by strong religious value internalization, potentially contributing to normative or socially desirable responses. Furthermore, reliance on a single happiness measure may not fully capture the multidimensional nature of spiritual well-being and adaptive behavior among santri. Future research is therefore encouraged to employ comparative designs, longer follow-up periods, and mixed-method approaches to provide a more comprehensive understanding of psychological and spiritual dynamics in pesantren settings.

CONCLUSION

This study concludes that Husnuzhan-Based Islamic Positive Psychology Training produces positive preliminary psychological effects among new female santri, although the observed increase in happiness scores was modest and not statistically significant. These findings indicate that the intervention does not function as an immediate enhancer of happiness, but rather as a foundational psycho-spiritual program that supports emotional stabilization and cognitive-spiritual readiness during the early adaptation phase in the pesantren environment. Qualitative evidence demonstrates that participants began to recognize the relationship between thoughts, emotions, and behaviors, and developed a more trusting and positive appraisal of daily experiences grounded in faith in Allah SWT. From a developmental perspective, the limited quantitative effects are understandable given the participants' early adolescent stage, in which abstract cognitive-spiritual concepts such as husnuzhan are still in the process of internalization. Therefore, husnuzhan-based training appears to initiate adaptive religious coping, meaning-oriented reflection, and emotional regulation rather than producing rapid changes in global happiness. Future studies employing larger samples, longitudinal designs, and sustained intervention formats are needed to examine the long-term effectiveness of husnuzhan-based programs in enhancing psychological well-being among santri.

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