The Effectiveness of Islamic Gratitude Psychoeducation Groups in Improving Student Resilience

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ABSTRACT: University students face various academic, social, and personal challenges that can negatively affect their psychological well-being and adaptive capacities. In the context of Islamic higher education, value-based interventions that integrate psychological approaches with Islamic values are considered important for strengthening student resilience. This study aims to examine the effectiveness of Islamic Gratitude psychoeducation groups in improving student resilience. The study used a quasi-experimental with pre-test–multiple and post-test control group design. The experimental group received the Islamic Gratitude psychoeducation group intervention, while the control group received a placebo intervention. The resilience instrument used was the Taormina Resilience Scale (APRS). Resilience was measured through pre-test, post-test, and follow-up stages. The data were analyzed using Repeated Measures ANOVA after fulfilling the assumptions of normality and homogeneity of variance. The results of the analysis showed a significant increase in resilience in the experimental group compared to the control group, with a significant time × group interaction. Repeated Measures ANOVA indicated a significant effect of time, $F(1.247, 17.461) = 574.195$, $p < .001$, $\eta^2 = .329$, and a significant group difference, $F(1, 14) = 22.272$, $p < .001$, $\eta^2 = .301$. These findings indicate that the Islamic Gratitude psychoeducation group is an effective and relevant intervention for Islamic value-based guidance and counseling services in higher education, while also providing empirical support for the systematic integration of Islamic values into evidence-based counseling practices.

INTRODUCTION

Academic pressures and environmental expectations can have a negative impact on psychological well-being if students do not have adequate adaptive coping mechanisms. In this context, resilience is an important ability that enables students to persevere and bounce back from difficulties and adapt optimally during the higher education process (Daulay, 2024).

Based on empirical findings, gratitude has a positive and significant relationship with resilience in both student and adolescent populations. For example, quantitative studies on students show that gratitude is strongly correlated with students' ability to maintain psychological well-being and resilience in facing academic challenges (Zainoodin et al., 2021). Similarly, research at Islamic universities in Indonesia found that students' levels of gratitude were very high and that gratitude

had a significant positive effect on students' levels of resilience in the environment of State Islamic Higher Education Institutions (PTKIN) (Umriana et al., 2025).

Gratitude is also seen as one of the main psychological factors contributing to the development of an individual's internal strength, especially in a religious context. Research in Yogyakarta shows that gratitude, together with forgiveness, positively predicts resilience in the Muslim population, indicating that positive Islamic values can strengthen psychological capacity in facing life's challenges (Wahyudi et al., 2025).

Gratitude interventions have developed as one approach in positive psychology that aims to strengthen individuals' psychological resources in coping with life's pressures. Empirically, gratitude interventions have been shown to increase positive emotions, life meaning, and adaptive coping abilities, which are important components of psychological resilience. An experimental study conducted by Klibert et al. (2019) showed that integrated gratitude interventions significantly increased coping resources and positive affect in college students, which directly contributed to individuals' ability to endure and recover from stressful situations. These findings confirm that gratitude interventions not only impact emotional well-being but also strengthen resilience capacity as a long-term psychological adaptation mechanism. Bohlmeijer's research shows that a six-session gratitude intervention has a significant positive effect with moderate strength on psychological well-being, characterized by increased resilience and positive emotions and a decrease in depressive symptoms compared to the control group. The effects of the intervention also persisted at follow-up, demonstrating the stability of the changes and the practical effectiveness of the gratitude intervention as an evidence-based positive psychology approach (Bohlmeijer et al., 2021).

Furthermore, meta-analytic evidence and systematic reviews show that gratitude interventions have a consistent positive effect on various mental health indicators closely related to resilience, such as optimism, emotional regulation, and reduced psychological stress. Dickens (2017) found in his meta-analysis that gratitude interventions resulted in significant improvements in psychological well-being and the strengthening of individuals' internal resources, which are theoretically and empirically related to increased resilience. In line with this, Wood et al. (2010) emphasized that gratitude functions as a life orientation that helps individuals make more adaptive sense of difficult experiences, thereby enabling more resilient responses to life pressures. Thus, gratitude interventions can be understood as an effective strategy for building resilience through strengthening meaning, positive emotions, and adaptive coping.

Although the relationship between gratitude and elements of psychological well-being has been increasingly researched, most of the literature is still correlational or observational in nature. Intervention studies that develop practical gratitude-based models to enhance resilience, especially those that explicitly incorporate an Islamic perspective, remain relatively limited. This represents an important theoretical and practical gap that needs to be addressed, particularly in Islamic higher education settings with a strong religious context.

Intervention approaches to building gratitude within religious or spiritual contexts have been shown to improve students' psychological well-being under certain conditions, such as during the pandemic (Rahman & Nafisah, 2022), indicating the potential benefits of structured gratitude programs even when the focus is not directly on resilience as the primary outcome.

However, although the relationship between gratitude and resilience has been extensively researched, there are still limitations in the evidence of interventions using a specific Islamic Gratitude-based psychoeducation model with a strong quasi-experimental research design such as pre-test–multiple and post-test control group. This study was designed to fill this gap by empirically and comprehensively testing the effectiveness of Islamic Gratitude psychoeducation groups in the context of developing student resilience.

Study Aim and Hypothesis

The purpose of this study is to examine the effectiveness of Islamic gratitude psychoeducation groups in increasing student resilience. The hypothesis of this study is that there is a significant difference in the level of resilience among students before and after participating in the Islamic Gratitude psychoeducation group. The results of this study are expected to enrich scientific studies on Islamic value-based interventions and provide practical contributions to guidance and counseling services in Islamic religious universities.

METHODS

Design

This study used a quasi-experimental design with a pre-test–multiple and post-test control group design, which aimed to test the effectiveness of the Islamic Gratitude psychoeducation group in increasing student resilience. This design involved two groups, namely the experimental group that received the intervention and the control group that was given a placebo intervention, with measurements taken before the intervention (pre-test) and several times after the intervention (multiple post-tests). The use of multiple post-tests allows researchers to observe patterns of change in resilience more comprehensively and continuously over time, as well as to control threats to internal validity such as maturation and history (Shadish et.al., 2002). The quasi-experimental design was chosen due to limitations in fully randomizing subjects, but it still provides adequate inferential power in educational and applied psychology research (Creswell & Creswell, 2018). The experimental design is shown in Figure 1.

| O1 | → | X | → | O2 | → | O3 |
| O1 | → | C | → | O2 | → | O3 |
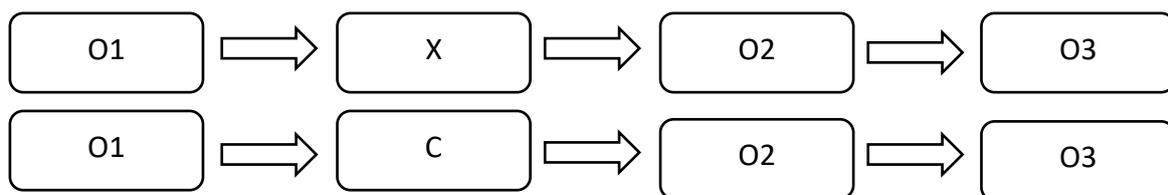
O1 = pre-test; O2= post-test; O3= follow-up;
X = Islamic Gratitude psychoeducation group intervention;
C = Control
Figure 1. A quasi-experimental design with a pre-test, multiple, and post-test control group design

Participants and Procedure

The participants in this study were students at UIN Walisongo Semarang. There were 16 students participating in this study, divided into two groups: the experimental group and the control group, each consisting of 8 subjects. The experimental group participated in the Islamic Gratitude psychoeducation group, while the control group did not receive any placebo intervention. Participants were selected using purposive sampling, with selection criteria aligned with the research objectives.

The inclusion criteria for participants were: (1) active students at Islamic religious universities, (2) having low to moderate levels of resilience based on initial measurements, and (3) willing to participate in the entire research process. All participants were given an explanation of the research objectives and procedures, and voluntarily agreed to participate. This research was conducted in accordance with research ethics principles, including data confidentiality and the right of participants to withdraw at any time during the research process.

Instruments

The instrument used in this study was the Adult Personal Resilience Scale (APRS) developed Taormina (2015) to measure the level of resilience in adults. This scale consists of 20 items representing four main aspects of personal resilience, namely determination, endurance,

adaptability, and recuperability. These four aspects describe an individual's capacity to maintain commitment to goals, endure pressure, adapt to change, and recover after experiencing difficulties or failures.

Before being used in research, APRS underwent content validity testing through assessment by two experts in psychology and counseling to ensure the suitability of the items with the resilience construct and the clarity of the wording. Furthermore, the construct validity of the instrument was tested using Confirmatory Factor Analysis (CFA) to confirm the suitability of the four-factor APRS measurement model with empirical data. The goodness of fit test results showed that the APRS measurement model met the eligibility criteria, so the instrument was declared construct valid.

The CFA results show that all indicators have standardized factor loadings above 0.50 and are significant at $p < .001$, with the highest value in the Recovery aspect (R3 = 0.737) and the lowest in the Adaptability aspect (A5 = 0.533), so all items are deemed feasible to retain. The four resilience factors are strongly correlated (r = 0.71–0.99), with the highest correlation between Resilience and Recovery (r = 0.99). The goodness of fit test showed an adequate model, $\chi^2(164) = 597$, p < .001; CFI = 0.910; TLI = 0.896; RMSEA = 0.068; SRMR = 0.046, which met most of the model fit criteria (Hu & Bentler, 1999). In addition, the reliability of the instrument was good to very good with Composite Reliability (CR) = 0.85–0.88, AVE = 0.43–0.45, and Cronbach's Alpha estimate ≈ 0.83, so that the APRS was declared reliable and consistent for measuring student resilience in this study.

Data Analysis

Data analysis in this study began with statistical prerequisite tests, including normality and variance homogeneity tests, to ensure the feasibility of using parametric statistics. The normality test was conducted to determine whether the distribution of resilience scores at each measurement point followed a normal distribution, while the homogeneity test aimed to ensure the similarity of variances between the experimental and control groups. If the assumptions of normality and homogeneity were met, the analysis was continued using a parametric statistical approach. All analyses were conducted at a significance level of 0.05 to minimize statistical decision-making errors.

To test the effectiveness of the Islamic Gratitude psychoeducation group, data were analyzed using Repeated Measures ANOVA or Mixed ANOVA, with measurement time (pre-test, multiple, and post-tests) as a within-subject factor and group (experimental and control) as a between-subject factor. This analysis was used to identify differences in changes in student resilience levels between measurement times as well as differences in change patterns between the experimental and control groups. The interaction between time and group was the main indicator of the effectiveness of the intervention. In addition, the effect size was calculated to determine the strength of the influence of the Islamic Gratitude psychoeducation group intervention on increasing student resilience in practical terms.

RESULTS AND DISCUSSION
Results

The intervention in the experimental group used the Islamic Gratitude psychoeducation group model to increase resilience, developed by Umriana, et al. (2025). This model integrates the positive psychology-based gratitude intervention proposed by Bohlmeijer et al. (2021) which includes six sessions, such as gratitude diary, take another perspective, express gratitude, grateful memory, gratitude and misfortune, and gratitude attitude in life, with the concept of gratitude in Islam according to Al-Ghazali, which includes *syukur bil qalb* (awareness and recognition in the heart), *syukur bil lisan* (verbal expression of gratitude), and syukur bil jawarih (manifestation of gratitude through behavior). Each session is systematically designed to facilitate cognitive understanding, affective appreciation, and behavioral practice of gratitude in the context of student life, so that the

group process not only increases awareness of blessings but also strengthens the ability to endure, adapt, and recover from stress, which ultimately contributes to increasing student resilience.

Descriptive results show that on the pre-test, the average resilience score of the experimental group (M = 48.25; SD = 5.37) was relatively balanced with that of the control group (M = 49.00; SD = 3.89). After receiving the Islamic Gratitude psychoeducation intervention, the experimental group experienced a significant increase in resilience scores on the post-test (M = 68.88; SD = 4.64) and remained at a higher level on the follow-up (M = 65.88; SD = 4.85). In contrast, the control group showed only a relatively small increase on the post-test (M = 53.13; SD = 3.52) and tended to decline again at follow-up (M = 50.50; SD = 3.70). These findings indicate that a meaningful increase in resilience occurred mainly in the group that received the intervention. Complete descriptive data are presented in Table 1.

The results of the residual normality test using Q–Q Plot show that most of the residual points follow the diagonal line of the normal distribution, although there are slight deviations at the lower and upper tails. This pattern indicates that the residual data are normally distributed or close to normal, thus fulfilling the normality assumption. Therefore, Repeated Measures ANOVA analysis can be continued because it meets the requirements of parametric statistics (Field, 2012; Ghasemi & Zahediasl, 2012).

The homogeneity of variance test shows that the significance values at the pre-test stage (p = 0.552), post-test stage (p = 0.563), and follow-up stage (p = 0.538) are all greater than 0.05, so there is no significant difference in variance between the experimental and control groups at each measurement time. Thus, the assumption of homogeneity of variance is satisfied, and the data are eligible for analysis using Repeated Measures ANOVA.

Table 1. Descriptive Statistic

Measurement	Group	Mean	SD	SE	Description
Pre-test	Experimental	48,25	5,36	1,90	Relatively equal initial scores
	Control	49,00	3,89	1,38	
Post-test	Experimental	68,88	4,64	1,64	Significant improvement in the experimental group
	Control	53,13	3,52	1,25	Slight improvement
Follow-up	Experimental	65,88	4,85	1,72	Intervention effect still persists
	Control	50,50	3,70	1,31	Almost no change

The results of the Repeated Measures ANOVA showed a significant change in resilience scores between measurement times (pre-test, post-test, and follow-up), $F_{(1,247, 17,461)}$ = 574.195, $p < 0.001$, with a large effect size (η^2 = 0.329). These findings indicate that, in general, there was an increase in student resilience after the intervention period. In addition, the between-subjects test results showed a significant difference in resilience between groups, $F_{(1,14)}$ = 22.272, $p < 0.001$, η^2 = 0.301, where the experimental group had a higher level of resilience than the control group.

Furthermore, a significant interaction was found between measurement time and group, $F_{(1,247, 17,461)}$ = 302.688, $p < 0.001$, with a moderate to large effect size (η^2 = 0.173). This interaction indicates that the pattern of resilience change over time differed significantly between the experimental and control groups. In other words, the increase in resilience was influenced not only by the time factor but also by the participants' involvement in the Islamic Gratitude psychoeducation group intervention. These results can be seen in Tables 2 and 3.

Table 2. Within-Subjects Effects Test Results

Source of Variation	Sphericity correction	Sum of Squares	df	Mean Square	F	p	η²
Measurement	Greenhouse – Geisser	1346,625	1,247	1079,709	574,195	< 0,001	0,329
Measurement × Group	Greenhouse – Geisser	709,875	1,247	569,170	302,688	< 0,001	0,173
Residual	Greenhouse – Geisser	32,833	17,461	1,880			

Table 3. Between-Subjects Effects Test Results

Source of Variation	Sum of Squares	df	Mean Square	F	p	η²
Group	1230,188	1	1230,188	22,272	< 0,001	0,301
Residual	773,292	14	55,235			

Post-hoc results showed that the experimental group experienced a significant increase in resilience across all time comparisons (pre-test–post-test, pre-test–follow-up, and post-test–follow-up; p < 0.001), indicating that the impact of the intervention was strong and relatively sustained until the follow-up stage. In contrast, the control group showed only inconsistent and insignificant changes in the pre-test–follow-up comparison (p = 0.165). Overall, these findings provide empirical evidence that the Islamic Gratitude psychoeducation group is effective in increasing student resilience, both in the short term and after the intervention ends. These results can be seen in Table 4.

Table 4. Post-hoc Test Results for Time Interaction

Comparison	Mean Difference	SE	df	t	p
Experiment Pre-test - Experiment Post-test	-20.625	0.603	14	-34.193	< .001
Experiment Pre-test - Experiment Follow up	-17.625	0.667	14	-26.412	< .001
Experiment Post-test - Experiment Follow up	3.000	0.265	14	11.314	< .001
Control Pre-test - Control Post-test	-4.125	0.603	14	-6.839	< .001
Control Pre-test - Control Follow up	-1.500	0.667	14	-2.248	.165
Control Post-test - Control Follow up	2.625	0.265	14	9.899	< .001

The results also showed differences in the patterns of change in resilience scores between the experimental group and the control group. The experimental group experienced a very significant increase in resilience scores from the pre-test (M = 48.25) to the post-test (M = 68.88) and remained at a high level at follow-up (M = 65.87). These findings indicate that the Islamic Gratitude psychoeducation group intervention had a strong and relatively sustained positive impact on increasing student resilience. In contrast, the control group showed only a limited increase from the pre-test (M = 49.00) to the post-test (M = 53.13) and tended to decline again at follow-up (M = 50.50), as shown in Figure 2. The increasingly clear divergence pattern between the two groups from the post-test to the follow-up confirms that the developed program is effective not only in increasing but also in maintaining student resilience.
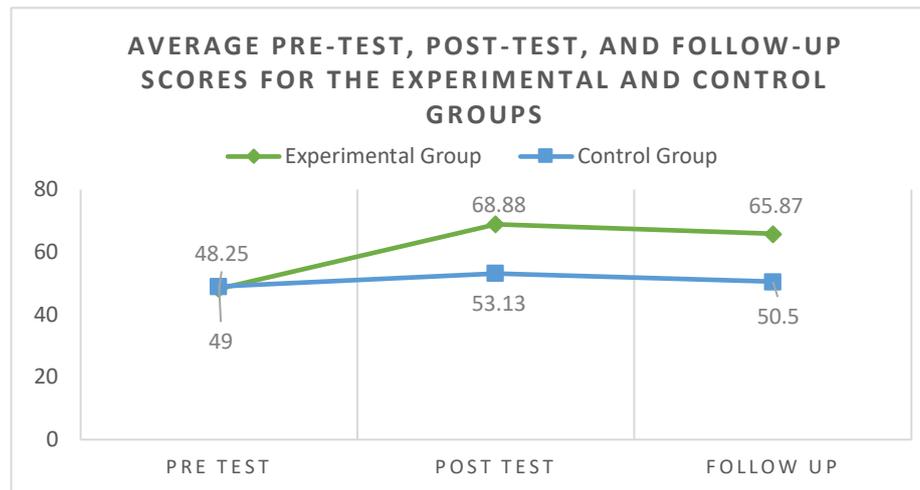
Figure 2. Average pre-test, post-test, and follow-up scores for the experimental and control groups

Discussion

The results showed an increase in resilience scores among students after participating in the Islamic gratitude psychoeducation intervention, but these scores declined slightly at the follow-up measurement. The decline in the effectiveness of the intervention from the post-test to the follow-up is a phenomenon that has been widely reported in psychological research. A number of meta-analyses show that behavioral or psychological changes achieved immediately after intervention tend to weaken over time, especially when participants return to environments and routines that do not support these new achievements.

In addition, the literature on change mechanisms emphasizes that interventions will be fragile if participants do not understand and internalize the core mechanisms underlying the change. Kazdin and Nock (2003), in their authoritative review, emphasize that behavioral change tends to be unstable if it is not supported by environmental reinforcement, repeated practice, or opportunities to apply skills in real life. Without maintenance strategies (e.g., booster sessions, follow-up journals, or ongoing social support), participants will revert to old patterns, so that effects that appear strong on the post-test may decay on follow-up.

Overall, the decline in resilience scores during the follow-up phase does not mean that the Islamic gratitude intervention was ineffective, but rather indicates that its positive effects are dynamic and require ongoing maintenance. Therefore, spiritually-based psychoeducation programs should be accompanied by follow-up sessions (booster sessions) or ongoing religious community support so that the effects of increased resilience can be maintained in the long term.

On the other hand, theoretically, the increase in resilience can be explained through the mechanisms of adaptive cognition and positive emotion regulation as described by Reivich & Shatte (2002). Participants who took part in KPIG-RM experienced an increase in their ability to assess negative events realistically, control emotional impulses, and maintain positive expectations for the future. In this context, the practice of gratitude functions as a form of cognitive reappraisal, which is changing the assessment of stressful situations into meaningful and constructive experiences (Wood at al., 2010).

From an affective perspective, gratitude interventions foster feelings of calmness, optimism, and self-confidence that directly contribute to increased psychological hardiness. These findings are consistent with the meta-analysis by Diniz et al. (2023) which reported that gratitude interventions have a moderate positive effect on mental health and resilience, especially when conducted repeatedly and purposefully. The KPIG-RM model fulfils these characteristics because it uses a systematic approach with six sessions and consistent inter-session tasks.

The effectiveness of the intervention can also be understood from Bandura's (1986) perspective of self-efficacy. In each session, participants are given the opportunity to practice new behaviors such as writing a gratitude journal, expressing appreciation to others, and reflecting on difficult experiences. Success in these practices fosters a mastery experience that strengthens self-confidence in managing difficult situations. These findings explain the significant improvement in the aspects of determination and adaptability as measured by the resilience scale.

In addition to cognitive and affective factors, the success of the intervention is also supported by social and spiritual elements. Peer support and spiritual reflection in a group setting can strengthen and prolong the effects of psychological interventions because groups provide social connectivity, opportunities for joint practice (skill rehearsal), and collective meaning that facilitates the internalization of spiritual practices, all of which increase participant engagement and maintenance of new behaviors after the intervention ends. Group therapy practices highlight that group processes (e.g., cohesion, vicarious learning, and interpersonal support) are the primary mechanisms driving more lasting change in participants. Furthermore, recent controlled trials of "spiritual connectivity" interventions show that group interventions emphasizing spiritual connectivity and reflection not only reduce psychological symptoms but also increase hope, meaning in life, and social support at follow-up several months later, indicating the durability of long-term effects when spiritual elements and peer support are integrated (Leung & Li, 2024; Marmarosh at al., 2022).

The control group that received placebo group counseling showed minimal change. The improvements that occurred were more cognitive in nature namely, an increased awareness of the importance of resilience without any accompanying real behavioral changes. This supports the argument of Seligman et al. (2005) that explicit and structured positive psychology interventions have a greater impact than general discussions without targeted exercises.

The findings of this study are also consistent with Dickens (2017) meta-analysis, which states that the effectiveness of gratitude interventions depends on the level of participant engagement and depth of reflection. In the KPIG-RM model, participants are not only encouraged to understand the concept of gratitude, but also to practice it through concrete actions, which strengthens the internalization of this value.

Based on the overall results of the experiment, it can be concluded that the Islamic gratitude psychoeducational group model works effectively because it combines three main mechanisms of change: (1) Cognitive change, through gratitude-based reframing; (2) Affective reinforcement, through positive emotions and religious meaning; and (3) Social-spiritual support, through supportive group interactions. These three mechanisms are in line with the multidimensional resilience process model described in Chapter II and show that the formation of resilience cannot be separated from the spiritual and socio-cultural context of the participants.

The results of this study show that the six-session Islamic Gratitude intervention significantly increased student resilience, in line with the findings of various empirical studies in Indonesia that emphasize the importance of gratitude and religious values as the foundation of psychological adaptation. Specifically, a quasi-experimental study Rahman & Nafisah (2022) showed that gratitude reflection exercises during the COVID-19 pandemic significantly improved students' mental well-being, reinforcing that structured gratitude practices whether through journaling, group discussions, or spiritual reflection are therapeutic in the context of Indonesian students. This finding is reinforced by Razak et al. (2022), whose research shows that Quran-based counseling effectively improves academic resilience, indicating that integrating Islamic values into psychological interventions is not only culturally relevant but also empirically effective.

This harmony is also evident in other national studies. Cholili's (2023) study reports that gratitude in the Islamic perspective contributes significantly to students' psychological well-being, confirming that gratitude functions as an internal resource that strengthens psychological resilience.

Kasyfillah et al. (2024) also found that gratitude directly improves students' subjective well-being, supporting the relevance of gratitude-based interventions in higher education populations. Anabella (2022) further shows that gratitude is an important predictor of Muslim students' happiness after the pandemic, confirming the role of gratitude as a mechanism for emotional recovery after academic or situational stress.

Qualitative data from Indonesian research also shows a consistent pattern. Hidayat et al. (2023) found that gratitude was used as the main coping strategy by working students in facing the dual pressures of study and work, reinforcing the concept that gratitude plays an adaptive role in the context of complex life realities. Similarly, research by Zuanny et al. (2025) proves that gratitude training improves the emotional regulation of social institution caregivers through spiritual reflection and appreciation of blessings, demonstrating a mechanism similar to that of the Islamic Gratitude module in increasing adaptive capacity.

Theoretically, the results of this dissertation enrich the literature on religious-based interventions by showing that Islamic Gratitude not only brings about short-term affective changes, but also strengthens students' adaptive capacity through the internalization of spiritual values, increased self-meaning, and reflective experiences in a group context. These findings are consistent with the broaden-and-build theory (Fredrickson, 2004), which explains that positive emotions including gratitude broaden the mindset and build long-term psychological resources. With consistent support from other valid Indonesian studies, this intervention has been proven worthy of further development through maintenance strategies such as booster sessions, religious reflection modules, and peer support to maintain long-term adaptive effects.

In this study, the mechanism of increasing resilience through the practice of gratitude can be explained by the broaden-and-build theory (Fredrickson, 2004), in which positive emotions broaden thinking and strengthen long-term psychological resources. The KPIG-RM model practically implements this theory through spiritual reflection and Islamic gratitude journaling activities, so that students learn to find positive meaning even in difficult situations.

In the context of Islamic group counseling in Indonesia, the effectiveness of this model is also supported by research by Khusumadewi et al. (2024), which shows that prophetic values-based group counseling significantly improves psychological well-being through the internalization of spiritual values and the strengthening of group dynamics. This consistency reinforces the argument that interventions based on Islamic values, including Islamic Gratitude, have similar mechanisms of action, namely strengthening self-meaning, positive emotions, and peer support as the foundation for increasing student resilience. The fundamental similarity with KPIG-RM lies in the role of the facilitator, who not only functions as a counselor but also as a spiritual role model who guides participants to find wisdom behind trials.

The success of the KPIG-RM model can also be explained through the theory of culture-based resilience (Ungar, 2012), which emphasizes the importance of social context and local values in shaping individual resilience. Islamic gratitude is an integral part of the religious culture of Indonesian society, which emphasizes a balance between effort (ikhtiar) and acceptance (tawakal). Therefore, the integration of these values into the psychoeducational model not only improves individuals' ability to cope with stress but also strengthens students' spiritual identity.

These findings are in line with the research by Dzikra et al. (2025) which shows that spiritual practices such as dzikir, prayer, and tawakal can reduce stress and improve self-regulation in students. These results support the argument that interventions based on Islamic values, including Islamic Gratitude, strengthen students' adaptive capacity and self-control through spiritual internalization and self-reflection. This is consistent with the KPIG-RM results, where participants showed improvement in impulse control and optimism after the intervention. Both results confirm that spiritual practices internalized through group activities can be an effective strategy in increasing student resilience.

These findings also demonstrate consistency with the national policy context in strengthening student character in Indonesia, such as the Independent Campus and Religious Moderation programs. The KPIG-RM program directly supports the implementation of these two policies by fostering spiritual awareness, social empathy, and personal responsibility as components of student resilience. Thus, the effectiveness of this model is not only statistically proven but also relevant to national higher education policy.

From the overall results, it can be concluded that the effectiveness of the KPIG-RM model is a concrete form of contextual and locally-based psychospiritual intervention. The integration of modern resilience theory and Islamic gratitude values makes this model unique compared to conventional approaches. With consistent significant results, this model can be recommended as a preventive psychoeducational service in Islamic higher education institutions in Indonesia.

Implications

The findings imply that Islamic values such as gratitude, patience, trust in God, and positive thinking can be effectively operationalized within group psychoeducational interventions to strengthen student resilience. Positioning gratitude as a spiritual value system supports adaptive cognition, emotion, and behavior, while the group-based approach enhances emotional engagement, collective learning, and self-regulation. These results suggest that Islamic Gratitude psychoeducation is a practical and contextually relevant approach for promoting psychological well-being and spiritual resilience among students in Islamic higher education settings.

Limitations and Recommendations for Further Research

This study has several limitations that should be considered when interpreting the findings. First, the small sample size limits the generalizability of the results to broader student populations. Second, the use of a quasi-experimental design without full randomization may increase the risk of selection bias, despite efforts to control internal validity through a placebo group and repeated measurements. Third, resilience was measured solely using self-report instruments, which may be influenced by social desirability and response bias. Finally, the follow-up period was relatively short, limiting the ability to examine the long-term sustainability of the intervention effects.

Future research is recommended to involve larger and more diverse samples across different universities to enhance external validity. Employing randomized controlled trial (RCT) designs and extending follow-up durations would strengthen causal inferences and allow for the assessment of long-term outcomes. Additionally, future studies could incorporate mixed-method approaches, including qualitative data or behavioral indicators, to provide a more comprehensive understanding of the mechanisms underlying Islamic Gratitude interventions. Further exploration of comparative or integrative models with other culturally grounded interventions is also suggested to refine and expand Islamic value-based counseling practices.

CONCLUSION

The effectiveness test results show that the Islamic Gratitude Psychoeducation Group is significantly effective in increasing student resilience. This is indicated by a meaningful difference in resilience scores between the experimental and control groups in the pre-test, post-test, and follow-up. The average resilience score of the experimental group increased, while the control group only experienced a small increase and then declined again at follow-up. Qualitatively, this intervention strengthened all aspects of resilience, namely determination, endurance, adaptability, and recovery, through a process of reflection on gratitude and spiritual-emotional strengthening. Compared to conventional services, this model produced more profound and sustainable changes in behavior and mindset. Thus, this intervention proved to be effective and relevant as a group guidance model for holistically improving student resilience.

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