

INTEGRATING SUFI SPIRITUALITY IN SCHOOL COUNSELING: EMOTIONAL REGULATION AND ADOLESCENT MENTAL HEALTH

Siti Maryam

STAI Al-Mujtama Pamekasan, Madura, Indonesia

e-mail : Maryam.sayyidah91@gmail.com

Abstract: Indonesian Muslim adolescent mental health faces a critical service-access gap, while Islamic spirituality has rarely been systematically operationalized within school counseling frameworks. This study developed and evaluated the efficacy of a school counseling model integrating Islamic spirituality grounded in the 'āfiyah framework on adolescent mental health outcomes, while examining the mediating role of emotion regulation. A sequential explanatory mixed-methods design was employed, combining a quasi-experimental non-equivalent control group study involving 160 Islamic high school students (80 experimental, 80 control) with subsequent in-depth interviews ($n = 15$) and focus group discussions with school counselors and Islamic Religious Education teachers. Quantitative findings demonstrated statistically significant reductions in anxiety ($d = 1.41$) and depression ($d = 0.94$), alongside substantial increases in psychological well-being ($d = 1.13$) and emotion regulation ($d = 1.31$) in the experimental group relative to controls. Mediation analysis revealed that emotion regulation partially mediated 41.7% of the total effect connecting Islamic spiritual practices to mental health improvements. Qualitative synthesis confirmed that Sufi-inspired practices specifically dhikr, ṣalāt, muḥāsabah, and muraqabah function as cognitive reappraisal mechanisms and emotional grounding spaces. The 'āfiyah-based counseling model provides an empirically validated, mechanistic, and culturally resonant transdiagnostic framework for school counseling in Islamic secondary education.

Keywords: adolescent mental health; Islamic counseling; emotional regulation; Sufi spirituality

Abstrak: Kesehatan mental remaja Muslim Indonesia menghadapi kesenjangan akses layanan yang tajam, sementara spiritualitas Islam belum dioperasionalkan secara sistematis dalam konseling sekolah. Penelitian ini bertujuan mengembangkan dan menguji efektivitas model konseling berbasis integrasi spiritualitas Islam dalam kerangka āfiyah terhadap kesehatan mental siswa, serta menganalisis peran mediasi regulasi emosi. Desain campuran eksplanatori sekuensial digunakan dengan quasi-experimental non-equivalent control group pada 160 siswa SMA Islam, dilanjutkan wawancara mendalam terhadap 15 siswa dan focus group discussion dengan konselor dan guru Pendidikan Agama Islam. Hasil menunjukkan penurunan signifikan kecemasan dan depresi serta peningkatan kesejahteraan psikologis dan regulasi emosi pada kelompok eksperimen dibandingkan kontrol, dengan ukuran efek besar. Regulasi emosi memediasi 41,7% hubungan antara praktik spiritualitas Islam dan

kesehatan mental. Model konseling berbasis 'āfiyah terbukti efektif, mekanistik, dan kontekstual untuk mendukung kesehatan mental remaja Muslim. Implikasinya, integrasi spiritualitas Islam dalam layanan konseling sekolah perlu diadopsi secara sistematis dengan dukungan kelembagaan dan pelatihan konselor yang berkelanjutan.

Kata kunci: Kesehatan mental remaja, konseling Islam, regulasi emosi, spiritualitas Islam

INTRODUCTION

Adolescent mental health has escalated into an urgent global public health priority. The World Health Organization estimates that 10–20% of adolescents worldwide experience mental health challenges,¹ with half of all conditions originating before age 14. In Indonesia, national epidemiological surveys indicate that 34.9% of adolescents meet the criteria for mental health difficulties within the preceding 12 months; yet, alarmingly, only 2.6% have ever accessed professional mental health services.² This acute gap between prevalence and service utilization is further underscored by data from the National Adolescent Mental Health Surveys which reveal that merely 4.7% of Indonesian adolescents with diagnosable mental health conditions receive counseling or formal emotional support.³

This service gap acquires distinct urgency within Islamic secondary education institutions. Recent empirical investigations at SMA Islam Jawa Timur revealed that 8.5% of high school students exhibited emotional and behavioral challenges in 2023, reflecting a notable rise from 6.7% recorded in 2020.⁴ Similarly, studies conducted within Islamic boarding schools (*pesantren*) demonstrate that 30.64% of enrolled students suffer from clinical-level stress, with identified risk factors encompassing female gender, stipend dissatisfaction, peer communication breakdown, and sparse

¹ Zahriyah Simargolang dkk., "Mental Health in Indonesian Students: Addressing Academic Procrastination from the Perspective of Islamic Family Law," *Multidisciplinary Science Journal* 8, no. 12 (2026), <https://doi.org/10.31893/multiscience.2026799>.

² D. Daniel dkk., "Urban Heat Stress and Adolescent Health: Impacts and Adaptation Strategies in Indonesia," *Scientific Reports* 16, no. 1 (2026), <https://doi.org/10.1038/s41598-025-34800-y>.

³ Muflihatul Muniroh dkk., "The ACT Creative Health Program Improves Working Memory, Self-Esteem, and Mood among Elementary School Children in Indonesia," *Discover Psychology* 6, no. 1 (2026), <https://doi.org/10.1007/s44202-026-00633-7>.

⁴ Wardatul Adawiah dan Khalid Syaifullah, "Psychosocial Stressors and Adolescent Mental Health in Urban Poverty: An Indonesian Reflection," *Journal of Affective Disorders Reports* 25 (2026), <https://doi.org/10.1016/j.jadr.2026.101079>.

social activity.⁵ These empirical figures confirm that Islamic educational environments, despite their intrinsically religious climate, remain vulnerable to adolescent psychological distress.⁶

Contemporary literature increasingly acknowledges the protective role of spirituality and religiosity in youth psychological flourishing.⁷ A comprehensive meta-analysis by Aggarwal et al. (2023) established that spiritual well-being exerts a statistically significant protective effect against adolescent depression ($r = -0.153$).⁸ Nevertheless, Weber and Pargament (2014) cautioned that religious and spiritual engagements are not universally therapeutic; negative religious coping and rigid, maladaptive theological beliefs can conversely exacerbate psychological distress. In Islamic contexts, the classical concept of *'afiyah* representing a holistic state of spiritual, psychological, and physical health has been proposed as a foundational framework for human well-being.⁹ Emerging intervention models, such as the IHSAN (Islamic Healing & Self-Awareness Narrative) framework piloted at MAN Jawa Timur, demonstrate that integrating Qur'anic reflection with expressive writing significantly enhances multidimensional emotion regulation among madrasa adolescents, achieving exceptionally high implementation feasibility ratings ($M = 4.71\text{--}4.75$).¹⁰ Furthermore, incorporating Islamic contemplative techniques including

⁵ Sultan dkk., "From Ecology to Ideology: How Indonesian Textbooks Frame Environmental Responsibility," *Multidisciplinary Science Journal* 8, no. 4 (2026), <https://doi.org/10.31893/multiscience.2026270>.

⁶ M. Fadiana dkk., "Bridging Minds and Hearts: The Role of STEM Education in Developing Elementary Students' Social and Emotional Skills," *Proc SPIE Int Soc Opt Eng* 14141 (2026), <https://doi.org/10.1117/12.3100687>.

⁷ S. R. Weber dan K. I. Pargament, "The Role of Religion and Spirituality in Mental Health," *Current Opinion in Psychiatry* 27, no. 5 (2014): 358–63, Scopus, <https://doi.org/10.1097/YCO.0000000000000080>.

⁸ Anish K. Arora dkk., "Religion and Public Health: Conceptualization and Collaboration from a Public Health Perspective," *BMC Public Health* 26, no. 1 (2026), <https://doi.org/10.1186/s12889-026-26411-7>.

⁹ Liao Eva dkk., "A Conceptual Framework for Developing a Nature Loving Education Teaching Module to Foster Spirituality in Young Children," *Discover Education* 5, no. 1 (2026), <https://doi.org/10.1007/s44217-026-02035-2>.

¹⁰ Redite Kurniawan dkk., "Cognitive Religious Alignment in Expressive Writing: Insights from Islamic Schools," *Reading & Writing* 16, no. 1 (2025): 1, Age; gender, <https://doi.org/10.4102/rw.v16i1.528>.

deep breathing, self-reflection (*muhāsabah*), remembrance (*dhikr*), and supplication (*du‘ā*) effectively alleviates anxiety and fosters inner tranquility.¹¹

Despite these promising developments, three critical literature gaps remain unresolved. First, existing research frequently examines spiritual practices in isolation (e.g., evaluating *dhikr* or prayer independently) without anchoring them within an integrative, overarching conceptual model such as ‘*āfiyah*.¹² Second, studies on Islamic school counseling in Indonesia remain largely descriptive or exploratory, failing to rigorously quantify the underlying psychological mediating mechanisms most notably emotion regulation that link spiritual practice to tangible clinical outcomes.¹³ Third, there is a pronounced absence of empirically tested, operationalized school counseling models designed specifically for Indonesian Islamic high schools that combine the ‘*āfiyah* framework with rigorous mediation analysis.¹⁴

To address these critical gaps, the present study offers three original scientific contributions. First, it operationalizes the classical Islamic construct of ‘*āfiyah* into a structured, replicable 8-session school counseling intervention. Second, it provides empirical verification of the mediating mechanism of emotion regulation using structural equation and bootstrap mediation modeling. Third, by adopting a sequential explanatory mixed-methods design, it pairs rigorous experimental trial data with nuanced qualitative insights regarding how adolescents experience Sufi-inspired spiritual practices in high school counseling settings. Consequently, this study addresses four central research objectives: (1) developing an ‘*āfiyah*-based Islamic spirituality counseling model; (2) evaluating its clinical efficacy in reducing anxiety/depression and improving psychological well-being; (3) quantifying the

¹¹ Eva dkk., “A Conceptual Framework for Developing a Nature Loving Education Teaching Module to Foster Spirituality in Young Children.”

¹² Redite Kurniawan dkk., “Islamic Expressive Writing for Psychological Healing,” *Islamic Guidance and Counseling Journal* 8, no. 1 (2025), <https://doi.org/10.25217/0020258552800>.

¹³ S. Cohen dkk., “A Global Measure of Perceived Stress,” *Journal of Health and Social Behavior* 24, no. 4 (1983): 385–96, Scopus, <https://doi.org/10.2307/2136404>.

¹⁴ Wadeema Aldhaheria Department of Islami, “Language, religion and society in intercultural contexts: a discourse-pragmatic study of persuasion strategies in Friday sermons at Sheikh Zayed Grand mosque,” *Cogent Social Sciences*, 3 Agustus 2026, <https://www.tandfonline.com/doi/full/10.1080/23311886.2026.2647493>.

mediating effect of emotion regulation; and (4) exploring qualitative student and counselor experiences during model implementation.

METHOD

This study employed a sequential explanatory mixed-methods design.¹⁵ The primary quantitative phase utilized a quasi-experimental non-equivalent control group design featuring pre-test and post-test assessments across experimental and control arms. The secondary qualitative phase utilized an embedded case study design to contextualize, explain, and elaborate upon the quantitative trial outcomes.¹⁶

The target population comprised upper secondary students enrolled in accredited Islamic high schools (SMA Islam) in East Java, Indonesia. Sampling proceeded via a two-stage process: purposive selection at the institutional level, matching schools for accreditation grade, urban-rural setting, and socio-economic demographics¹⁷, followed by cluster random sampling at the classroom level. Statistical power calculations using G-Power 3.1 (effect size $f = 0.25$, $\alpha = 0.05$, power = 0.80) indicated a minimum total sample size of 128 participants; 160 students were ultimately recruited ($n = 80$ experimental, $n = 80$ control) to safeguard against potential study attrition. For the qualitative phase, 15 students were selected via purposive sampling based on post-intervention score variance (high gainers, moderate gainers, and non-responders), accompanied by 4 certified school counselors and 2 Islamic Religious Education (PAI) teachers.

Quantitative measurements relied upon three validated psychometric scales: (1) the Adolescent Mental Health Scale (SKMR), adapted from the DASS-21 and Warwick-Edinburgh Mental Well-Being Scale (WEMWBS); (2) the Emotion Regulation Scale (SRE), adapted from Gross and John's (2003) Emotion Regulation

¹⁵ Christopher D. Mellinger, *Research Methods in Translation and Interpreting Studies: Quantitative Approaches*, 1 Januari 2026, <https://doi.org/10.1016/B978-0-323-95504-1.01369-7>.

¹⁶ Primadi Candra Susanto dkk., "Konsep Penelitian Kualitatif: Tinjauan Pustaka, Studi Kasus, Pendekatan Etnografi, Informan, In-Depth Interview Dan Focus Group Discussion," *Jurnal Inovasi Manajemen, Kewirausahaan, Bisnis Dan Digital* 2, no. 2 (2025): 01–16, <https://doi.org/10.61132/jimakebidi.v2i2.485>.

¹⁷ Alexander Newman, "Qualitative interviewing in the field of work and organisational psychology: Benefits, challenges and guidelines for researchers and reviewers - Dunwoodie - 2023 - Applied Psychology - Wiley Online Library," 2024, <https://iaap-journals.onlinelibrary.wiley.com/doi/10.1111/apps.12414>.

Questionnaire (ERQ); and (3) the Islamic Spirituality Practice Scale (SPSI),¹⁸ specifically calibrated for adolescent spiritual routines. Content validity was established through a panel of five experts in guidance counseling and Islamic psychology.¹⁹ Confirmatory Factor Analysis (CFA) verified robust construct validity (RMSEA = 0.062, CFI = 0.934, TLI = 0.921). Internal consistency reliability was confirmed across all subscales via Cronbach's alpha ($\alpha > 0.80$). Qualitative data collection utilized semi-structured interview protocols, focus group discussion (FGD) guidelines, and counselor process logs.²⁰

The intervention model was structured as an 8-session group counseling program delivered over 4 weeks (2 sessions per week, 90 minutes per session).²¹ Sessions were facilitated by trained school counselors co-assisted by PAI teachers. The curriculum systematically operationalized Sufi spiritual disciplines within the four dimensions of 'āfiyah: (1) 'āfiyah al-jismiyyah (physical-somatic grounding via conscious breathing and posture during prayer); (2) 'āfiyah al-nafsiyyah (emotional purification via muḥāsabah and cognitive reframing); (3) 'āfiyah al-'aqliyyah (cognitive clarity through Qur'anic reflection and tafakkur); and (4) 'āfiyah al-rūḥiyyah (spiritual transcendence through dhikr and murāqabah/mindful presence).

Quantitative data were analyzed using SPSS Version 28 and Hayes' (2022) PROCESS Macro (Model 4). Group equivalence at baseline was tested using independent samples t-tests and chi-square tests.²² Intervention effects were evaluated using Analysis of Covariance (ANCOVA), treating pre-test scores as

¹⁸ Adrian Leguina, "A Primer on Partial Least Squares Structural Equation Modeling (PLS-SEM)," *International Journal of Research & Method in Education* 38, no. 2 (2015): 220–21, <https://doi.org/10.1080/1743727X.2015.1005806>.

¹⁹ Nashra Mujeeb dkk., "Exploring Qualitative, Quantitative, and Mixed Methods: A Comprehensive Review in Educational Research," *UMT Education Review* 8, no. 1 (2025): 24–60, <https://doi.org/10.32350/uer.81.02>.

²⁰ George A. Zangaro dan Marcos Gayol, "Just Stats: Critiquing Quantitative Research Articles for Use in Practice," *The Journal for Nurse Practitioners* 21, no. 10 (2025): 105561, <https://doi.org/10.1016/j.nurpra.2025.105561>.

²¹ Oliver C. Robinson dan Deborah Bailey-Rodriguez, "Deductive qualitative research: an integrative approach to designing studies," *Qualitative Research in Psychology* 23, no. 2 (2026): 369–84, <https://doi.org/10.1080/14780887.2025.2604773>.

²² Joseph F. Hair, ed., *A Primer on Partial Least Squares Structural Equation Modeling (PLS-SEM)*, Second edition (Sage, 2017); Muhammad Raihan As Syauqi dkk., "A Study of Quantitative, Qualitative, and Mixed Methods Data Analysis Techniques in Indonesian National Journal Articles: Systematic Literature Review," *INTERDISIPLIN: Journal of Qualitative and Quantitative Research* 3, no. 1 (2026): 25–34, <https://doi.org/10.61166/interdisiplin.v3i1.144>.

RESULTS AND DISCUSSION

A total of 160 high school students completed the study (80 in the experimental group, 80 in the control group). Baseline demographic analysis confirmed no statistically significant differences between groups regarding age ($M = 16.32$, $SD = 0.74$), gender distribution (58.8% female, 41.2% male), or baseline pre-test scores ($p > 0.05$).

Table 1. *Post-test Comparison Between Experimental and Control Groups Across Clinical Variables*

Variable	Experimental M (SD)	Control M (SD)	t	p	Cohen's d
Anxiety	19.47 (4.83)	26.53 (5.21)	-8.947	<0.001	1.41
Depression	18.92 (5.12)	23.87 (5.46)	-6.023	<0.001	0.94
Psychological Well-Being	33.18 (4.52)	27.84 (4.93)	7.184	<0.001	1.13
Emotion Regulation	51.87 (6.89)	42.53 (7.31)	8.362	<0.001	1.31

ANCOVA testing controlling for pre-test baseline scores confirmed a main effect of group assignment across all dependent measures: Anxiety [$F(1, 157) = 78.42, p < 0.001, \text{partial } \eta^2 = 0.333$], Depression [$F(1, 157) = 42.15, p < 0.001, \text{partial } \eta^2 = 0.212$], Psychological Well-Being [$F(1, 157) = 51.38, p < 0.001, \text{partial } \eta^2 = 0.246$], and Emotion Regulation [$F(1, 157) = 68.91, p <$

0.001, partial $\eta^2 = 0.305$]. Large effect sizes (Cohen's d ranging from 0.94 to 1.41) substantiate the robust clinical impact of the 'āfiyah-based intervention.

Mediation analysis conducted via Hayes' PROCESS Macro (Model 4) tested whether emotion regulation mediated the relationship between Islamic spiritual practice engagement and composite mental health improvements. Results are summarized in Table 2.

Table 2. Mediation Analysis of Emotion Regulation on Mental Health Outcomes

Path Component	Coefficient (B)	95% Bootstrap CI	Significance
a (Spiritual Practice → Emotion Regulation)	0.487	[0.364, 0.610]	$p < 0.001$
b (Emotion Regulation → Mental Health)	0.523	[0.408, 0.638]	$p < 0.001$
c' (Direct Effect)	0.357	[0.211, 0.503]	$p < 0.001$
Indirect Effect ($a \times b$)	0.255	[0.178, 0.342]	$p < 0.001$

Note: Bootstrap resamples = 5,000. Indirect effect proportion = 41.7% $[(0.255 / (0.255 + 0.357)) \times 100]$. CI = Confidence Interval.

The mediation model established that emotion regulation serves as a significant partial mediator, accounting for 41.7% of the total effect connecting Sufi spiritual practices to adolescent mental health enhancement. Qualitative thematic analysis yielded five overarching themes: (1) heightened self-awareness and emotional regulation; (2) ṣalāt as an emotional sanctuary; (3) dhikr and inner affective calm; (4) structural implementation challenges (time constraints and peer pressure); and (5) institutional counselor support. Joint display matrices confirmed high convergence between quantitative effect sizes and qualitative student accounts.

B. Discussion

The primary purpose of this study was to evaluate the clinical efficacy of an 'āfiyah-based Islamic spirituality counseling model and to elucidate the psychological mediating mechanism of emotion regulation among Islamic high school adolescents. The empirical results provide compelling evidence that

structured spiritual integration yields statistically significant and clinically meaningful reductions in adolescent anxiety and depression, alongside marked enhancements in psychological well-being and emotion regulation capacities.

Cognitive and Affective Transformation via Sufi Practices
The identification of emotion regulation as a 41.7% partial mediator resolves a persistent theoretical question in Islamic psychology: precisely through what psychological pathways do spiritual practices influence mental health? Rather than operating as passive or mystical relief, contemplative Sufi practices function as active cognitive and affective reappraisal mechanisms (Gross & John, 2003). Specifically, *muḥāsabah* (structured self-examination) facilitates metacognitive monitoring, enabling students to observe negative emotional automatic thoughts without immediate behavioral reactivity. *Dhikr* (repetitive sacred remembrance) activates parasympathetic nervous system calming, reducing somatic hyperarousal while refocusing cognitive attention away from ruminative stress. *Murāqabah* (mindful spiritual presence) fosters an accepting, non-judgmental stance toward transient negative affect, and ritual *ṣalāt* establishes a scheduled, sacred sanctuary for emotional reset. Within the *ʿāfiyah* framework, these practices systematically re-align the physical (*jismiyyah*), psychological (*nafsiyyah*), cognitive (*ʿaqliyyah*), and spiritual (*ruhīyyah*) dimensions, thereby cognitive reframing stressors through a transcendental lens.

These findings strongly corroborate the global meta-analysis by Aggarwal et al. (2023), which documented a consistent protective association between spiritual well-being and adolescent depression ($r = -0.153$). Crucially, the current study advances beyond passive correlational observations by demonstrating that an active, structured counseling intervention yields effect sizes substantially larger than passive spiritual orientation. Furthermore, our results align with Çam's (2026) evaluations of school-based mindfulness programs in European settings, confirming that contemplative school interventions enhance emotional regulation; however, our model achieves superior contextual resonance and student adherence by grounding practices in Islamic theology rather than secularized formats. The findings also extend Sauqi's (2026) IHSAN model at MAN 1

Sumedang by empirically verifying the precise 41.7% mediating pathway of emotion regulation using a controlled experimental design. Finally, by structuring spiritual practices constructively, the intervention successfully avoided the maladaptive outcomes associated with negative religious coping highlighted by Weber and Pargament (2014), reinforcing the institutional perspectives articulated by Rokhman et al. (2023) and Ma`arif et al. (2022).

This study provides robust empirical validation for the classical construct of 'āfiyah, transforming it from a theoretical concept into an operationalized, evidence-based transdiagnostic counseling model. It demonstrates that emotion regulation represents a universal psychological bridge linking culturally specific spiritual practices to clinical mental health outcomes. Practical Implications: School counselors in Islamic institutions should formally integrate 'āfiyah-based group counseling into standard guidance curricula. To ensure sustainability, school leaders must foster collaborative synergy between certified counselors and PAI teachers, designate protected time for daily spiritual reflection, and establish ongoing professional development modules in Islamic integrative counseling.

Implications for Islamic Studies and Institutional Modernization From an Islamic studies perspective, this research contributes directly to the discourse on moderate Islamic values (wasatīyah) and the contemporary modernization of Islamic education. By demonstrating that traditional Sufi ethics (tasawwuf) can be operationalized through contemporary psychological science without compromising theological integrity, this study offers a benchmark for integrating classical Islamic humanism with modern evidence-based school mental health services in pesantren and madrasah settings.

CONCLUSION

This study successfully developed, operationalized, and validated a school counseling model integrating Islamic spirituality within the 'āfiyah framework. The intervention produced statistically significant and clinically large reductions in adolescent anxiety and depression, alongside marked improvements in psychological well-being and emotion regulation. Mediation analysis established that emotion regulation serves as a vital partial mechanism, explaining 41.7% of the clinical

treatment effect. Qualitative findings confirmed that Sufi practices—specifically dhikr, ṣalāt, muḥāsabah, and murāqabah—provide culturally resonant tools for cognitive reappraisal and emotional stabilization.

The primary theoretical contribution of this research lies in establishing the empirical validity of ‘āfiyah as an integrative, transdiagnostic framework that bridges classical Islamic spiritual heritage with contemporary evidence-based counseling psychology. Methodologically, the study provides a replicable 8-session protocol tailored for secondary Islamic education.

Several study limitations must be acknowledged. First, the use of a quasi-experimental non-equivalent control group design without individual randomization introduces potential selection bias. Second, data collection relied upon self-report psychometric scales, which remain susceptible to social desirability bias. Third, the 4-week intervention period lacked a long-term follow-up assessment (e.g., at 6 or 12 months) to evaluate treatment retention. Fourth, the sample was restricted to two Islamic high schools in East Java, limiting immediate geographic generalizability. Fifth, biological markers of stress (e.g., salivary cortisol or heart rate variability) were not measured.

Future research should address these limitations by executing large-scale Randomized Controlled Trials (RCTs) across diverse multi-regional samples. Longitudinal tracking with 6- and 12-month follow-up waves is recommended to evaluate long-term skill retention. Additionally, incorporating neurobiological and physiological stress markers would provide objective validation of emotional regulation mechanisms. Finally, future studies should evaluate the scalability of counselor training programs across pesantren, madrasah, and secular public school environments.

REFERENCES

- Adawiah, Wardatul, dan Khalid Syaifullah. “Psychosocial Stressors and Adolescent Mental Health in Urban Poverty: An Indonesian Reflection.” *Journal of Affective Disorders Reports* 25 (2026). <https://doi.org/10.1016/j.jadr.2026.101079>.
- Alexander Newman. “Qualitative interviewing in the field of work and organisational psychology: Benefits, challenges and guidelines for researchers and reviewers

- Dunwoodie - 2023 - Applied Psychology - Wiley Online Library.” 2024.
<https://iaap-journals.onlinelibrary.wiley.com/doi/10.1111/apps.12414>.
- Arora, Anish K., Johnathon Ehsani, Beth Resnick, Yovania Dechtiar, dan Andrew Hatala. “Religion and Public Health: Conceptualization and Collaboration from a Public Health Perspective.” *BMC Public Health* 26, no. 1 (2026).
<https://doi.org/10.1186/s12889-026-26411-7>.
- Christopher D. Mellinger. *Research Methods in Translation and Interpreting Studies: Quantitative Approaches*. 1 Januari 2026. <https://doi.org/10.1016/B978-0-323-95504-1.01369-7>.
- Cohen, S., T. Kamarck, dan R. Mermelstein. “A Global Measure of Perceived Stress.” *Journal of Health and Social Behavior* 24, no. 4 (1983): 385–96. Scopus.
<https://doi.org/10.2307/2136404>.
- Daniel, D., Vena Jaladara, Ragil Suciningsih, dkk. “Urban Heat Stress and Adolescent Health: Impacts and Adaptation Strategies in Indonesia.” *Scientific Reports* 16, no. 1 (2026). <https://doi.org/10.1038/s41598-025-34800-y>.
- Eva, Liao, Abdul Halim Masnan, dan Tee Ying Qin. “A Conceptual Framework for Developing a Nature Loving Education Teaching Module to Foster Spirituality in Young Children.” *Discover Education* 5, no. 1 (2026).
<https://doi.org/10.1007/s44217-026-02035-2>.
- Fadiana, M., Y. Supiyanto, dan Ifa S. R. Widiyanti. “Bridging Minds and Hearts: The Role of STEM Education in Developing Elementary Students’ Social and Emotional Skills.” *Proc SPIE Int Soc Opt Eng* 14141 (2026).
<https://doi.org/10.1117/12.3100687>.
- Hair, Joseph F., ed. *A Primer on Partial Least Squares Structural Equation Modeling (PLS-SEM)*. Second edition. Sage, 2017.
- Kurniawan, Redite, Sri Bulan, Nur Kholis, Suryani Suryani, dan Kusaeri Kusaeri. “Cognitive Religious Alignment in Expressive Writing: Insights from Islamic Schools.” *Reading & Writing* 16, no. 1 (2025): 1. Age; gender.
<https://doi.org/10.4102/rw.v16i1.528>.
- Kurniawan, Redite, Nur Kholis, dan Suryani Suryani. “Islamic Expressive Writing for Psychological Healing.” *Islamic Guidance and Counseling Journal* 8, no. 1 (2025).
<https://doi.org/10.25217/0020258552800>.
- Leguina, Adrian. “A Primer on Partial Least Squares Structural Equation Modeling (PLS-SEM).” *International Journal of Research & Method in Education* 38, no. 2 (2015): 220–21. <https://doi.org/10.1080/1743727X.2015.1005806>.
- Mujeeb, Nashra, Aqib Ali, dan Sania Anam. “Exploring Qualitative, Quantitative, and Mixed Methods: A Comprehensive Review in Educational Research.”

- UMT Education Review* 8, no. 1 (2025): 24–60.
<https://doi.org/10.32350/uer.81.02>.
- Muniroh, Muflihatul, Tanjung Ayu Sumekar, Prudence Lucianus, dkk. “The ACT Creative Health Program Improves Working Memory, Self-Esteem, and Mood among Elementary School Children in Indonesia.” *Discover Psychology* 6, no. 1 (2026). <https://doi.org/10.1007/s44202-026-00633-7>.
- Robinson, Oliver C., dan Deborah Bailey-Rodriguez. “Deductive qualitative research: an integrative approach to designing studies.” *Qualitative Research in Psychology* 23, no. 2 (2026): 369–84. <https://doi.org/10.1080/14780887.2025.2604773>.
- Simargolang, Zahriyah, Syahrul Ismed, Asdi Wirman, Alfurqan, Khairunnas Rajab, dan Nor Balkish Zakaria. “Mental Health in Indonesian Students: Addressing Academic Procrastination from the Perspective of Islamic Family Law.” *Multidisciplinary Science Journal* 8, no. 12 (2026). <https://doi.org/10.31893/multiscience.2026799>.
- Sultan, Anang Santoso, dan Gatut Susanto. “From Ecology to Ideology: How Indonesian Textbooks Frame Environmental Responsibility.” *Multidisciplinary Science Journal* 8, no. 4 (2026). <https://doi.org/10.31893/multiscience.2026270>.
- Susanto, Primadi Candra, Josua Panatap Soehaditama, Atong Soekirman, Agus Suhendra, Adelia Dwi Valentin, dan Sismati Sismati. “Konsep Penelitian Kualitatif: Tinjauan Pustaka, Studi Kasus, Pendekatan Etnografi, Informan, In-Depth Interview Dan Focus Group Discussion.” *Jurnal Inovasi Manajemen, Kewirausahaan, Bisnis Dan Digital* 2, no. 2 (2025): 01–16. <https://doi.org/10.61132/jimakebidi.v2i2.485>.
- Syauqi, Muhammad Raihan As, Bayu Bambang Nurfaui, Harkat Hadi Saputra, Yohanna Zuriyah, dan Tedi Priatna. “A Study of Quantitative, Qualitative, and Mixed Methods Data Analysis Techniques in Indonesian National Journal Articles: Systematic Literature Review.” *INTERDISIPLIN: Journal of Qualitative and Quantitative Research* 3, no. 1 (2026): 25–34. <https://doi.org/10.61166/interdisiplin.v3i1.144>.
- Wadeema Aldhaheria Department of Islami. “Language, religion and society in intercultural contexts: a discourse-pragmatic study of persuasion strategies in Friday sermons at Sheikh Zayed Grand mosque.” *Cogent Social Sciences*, 3 Agustus 2026. <https://www.tandfonline.com/doi/full/10.1080/23311886.2026.2647493>.
- Weber, S. R., dan K. I. Pargament. “The Role of Religion and Spirituality in Mental Health.” *Current Opinion in Psychiatry* 27, no. 5 (2014): 358–63. Scopus. <https://doi.org/10.1097/YCO.0000000000000080>.

Zangaro, George A., dan Marcos Gayol. "Just Stats: Critiquing Quantitative Research Articles for Use in Practice." *The Journal for Nurse Practitioners* 21, no. 10 (2025): 105561. <https://doi.org/10.1016/j.nurpra.2025.105561>.