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Health Problems among Students at the University of Science Al-Qur'an, Central Java: A Case Study

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Abstract: This study evaluated the effectiveness of Islamic guidance and spirituality-based counseling in addressing mental health challenges among students at Al-Qur'an Science University (UNSIQ) in Central Java, Indonesia. In response to increasing levels of anxiety, stress, and depression, the intervention integrates Qur'anic teachings with evidence-based psychological principles to strengthen spiritual resilience and promote holistic well-being. A quasi-experimental design was employed, utilizing pre- and post-test assessments with a sample of 60 students reporting mental health concerns, who were assigned to either the counseling program or a control group. Statistical analyses (paired t-tests and ANOVA) revealed significant improvements in mental health outcomes for participants in the intervention group compared to controls. Specifically, spirituality-based counseling was associated with reduced symptoms of anxiety, stress, and depression, as well as increased emotional stability. These findings highlight the value of faith-congruent counseling within Islamic higher education and support its integration into campus mental health services. The study underscores the potential of spiritually integrated approaches as culturally responsive interventions and calls for future research with extended follow-up periods and multi-site samples to assess the durability and generalizability of these effects.



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Keywords: Islamic counseling; spirituality-based counseling; student mental health; mental health intervention; quasi-experimental design.

中爪哇古兰经科学大学学生健康问题案例研究

摘要: 本研究评估了伊斯兰指导和基于灵性的咨询在解决印度尼西亚中爪哇省古兰经科学大学 (UNSIQ) 学生心理健康问题方面的有效性。为了应对日益严重的焦虑、压力和抑郁, 该干预措施将古兰经教义与循证心理学原理相结合, 以增强学生的精神韧性并促进整体健康。研究采用准实验设计, 对60名报告存在心理健康问题的学生样本进行前测和后测评估, 这些学生被分配到咨询项目组或对照组。统计学分析 (配对t检验和方差分析) 显示, 与对照组相比, 干预组参与者的心理健康状况显著改善。具体而言, 基于灵性的咨询与焦虑、压力和抑郁症状的减轻以及情绪稳定性的提高相关。这些发现凸显了信仰一致的咨询在伊斯兰高等教育中的价值, 并支持将其纳入校园心理健康服务。该研究强调了精神融合方法作为文化响应干预措施的潜力, 并呼吁未来研究延长跟踪期并采用多地点样本来评估这些影响的持久性和普遍性。

关键词: 伊斯兰咨询; 基于灵性的咨询; 学生心理健康; 心理健康干预; 准实验设计

1. Introduction

Mental health is a fundamental component of overall well-being, significantly influencing emotional, social, and academic functioning—particularly among students, who are in a critical stage of personal and psychological development. This demographic frequently faces substantial pressure from multiple sources, including academic institutions, peer relationships, and family expectations [1]. The relationship between mental health and academic performance is well established in the literature, with evidence showing that students experiencing mental health challenges often struggle with concentration, motivation, and academic achievement [2].

Furthermore, mental health plays a crucial role in shaping social interactions. Students with stronger mental well-being are more likely to engage positively with peers, building supportive networks that contribute to resilience and personal growth during these formative years.

Conversely, students experiencing mental health challenges may become socially isolated, which can exacerbate feelings of loneliness and impede their social development. Furthermore, the stigma associated with mental health issues often discourages students from seeking professional help, perpetuating a cycle of distress that undermines long-term emotional and psychological resilience [3].

Therefore, educational institutions must prioritize mental health initiatives by providing accessible

resources and robust support systems that promote well-being and equip students with effective coping strategies for managing stress and anxiety. By fostering an institutional environment that acknowledges and values mental health, universities can enhance individual welfare and strengthen the collective academic and social fabric of campus communities, ultimately contributing to a healthier, more resilient generation of young adults [1].

In Indonesia, the prevalence of mental health issues among students is a growing public health concern, reflecting a broader global trend in which young individuals face increasing pressures within academic and social environments. Contributing factors, such as intense competition for academic achievement, the pervasive influence of social media, and high familial expectations, play a significant role in the rising rates of anxiety, stress, and depression among this population [4].

These conditions not only impair academic performance but also compromise overall well-being, creating a cycle of distress that can hinder personal development and long-term psychosocial functioning. The academic environment in Indonesia has become increasingly competitive, often leaving students feeling overwhelmed by institutional demands, which may exacerbate feelings of inadequacy, burnout, and social isolation. Moreover, persistent stigma surrounding mental health discourages help-seeking behaviors, acting as a critical barrier to timely intervention and support.

As a result, educational institutions and policymakers must prioritize the implementation of comprehensive mental health programs that address these multifaceted challenges. Such initiatives should aim to build resilience, reduce stigma, and foster supportive campus environments where students can thrive both academically and personally. By integrating mental health awareness and evidence-based interventions into higher education frameworks, Indonesia can empower a healthier, more resilient generation of students equipped to navigate the complexities of modern life.

Al-Qur'an Science University (UNSIQ) in Central Java is a higher education institution with a distinctive educational philosophy that integrates Qur'anic values into academic learning. In alignment with this mission, UNSIQ has developed spirituality-based counseling programs to support students' mental health. These initiatives aim to strengthen students' spiritual resilience in the face of academic and personal pressures, with the expectation of positively influencing their psychological well-being.

The program incorporates core spiritual concepts, such as meaning in life, self-reflection, and the cultivation of faith-based values, alongside contemplative practices like meditation and guided reflection. Given the importance of mental health in student populations, particularly within an academic environment that emphasizes the integration of intellectual and spiritual development, such an approach is both timely and contextually relevant.

By combining evidence-based psychological principles with Qur'anic teachings, this spiritually integrated counseling model holds promise as a culturally congruent intervention for Muslim students. However, its effectiveness has not yet been systematically evaluated. Therefore, it is essential to assess the extent to which this program contributes to improved mental well-being among students. With rising rates of mental health challenges in higher education, research on such initiatives is increasingly relevant and necessary to inform and strengthen campus-based mental health support systems.

Previous research has demonstrated that incorporating spirituality into counseling can help individuals manage stress and anxiety and enhance emotional resilience. However, many of these studies were conducted on general populations or utilized spiritual approaches not specifically grounded in Islamic teachings. The limited body of research on the effectiveness of spirituality-based counseling programs among students at Al-Qur'an Science University (UNSIQ), an institution characterized by distinct cultural and religious values, raises questions about the practicality and relevance of such interventions for this population. Furthermore, empirical studies examining the implementation of spirituality-based counseling within Islamic higher

education institutions in Indonesia remain scarce. This gap in the literature underscores the need for targeted research to better understand the role of spiritually integrated counseling in supporting student well-being at UNSIQ.

The present study aimed to evaluate the effectiveness of a spirituality-based counseling program in addressing mental health concerns among students at Al-Qur'an Science University in Central Java. Specifically, it sought to assess whether the intervention significantly reduces symptoms of anxiety, stress, and depression, while improving overall mental well-being. The findings are expected to assist campus stakeholders in strengthening spiritually informed counseling services that are culturally relevant and meaningful for students. Additionally, this research may serve as a reference for other Islamic educational institutions seeking to develop holistic mental health programs that integrate spiritual values with evidence-based psychological support.

The following hypotheses were formulated to evaluate the effectiveness of the spirituality-based counseling program on students' mental health at Al-Qur'an Science University (UNSIQ):

H0 (Null Hypothesis):

There is no significant difference in levels of anxiety, stress, and depression, or in overall mental well-being, between students who participate in the spirituality-based counseling program and those in the control group.

H1 (Alternative Hypothesis):

Students who participate in the spirituality-based counseling program will show significantly greater reductions in symptoms of anxiety, stress, and depression compared to students in the control group.

H2 (Additional Alternative Hypothesis):

Participants in the spirituality-based counseling program will demonstrate a significant improvement in overall mental well-being, including enhanced emotional stability and spiritual resilience, relative to the control group.

2. Literature Review

2.1. The Mental Health Concept

Mental health encompasses emotional, psychological, and social well-being, influencing how individuals think, feel, and behave. According to the World Health Organization [5], mental health is not merely the absence of mental disorders but also includes the ability to cope with stress, maintain meaningful relationships, and make sound decisions [6].

The components of mental health include:

- Emotional well-being, which refers to an individual's capacity to manage emotions and navigate life's challenges;
- Psychological well-being, encompassing self-

development, goal attainment, and self-understanding; and

- Social well-being, relating to the quality of interpersonal relationships and access to social support.

Mental health challenges among students have become an increasingly prevalent concern, drawing growing attention from academics and practitioners. Students often face significant pressures stemming from the demands of academic performance, social adjustment, and the transition to independent living. According to [7], approximately 30% of students experience symptoms of depression and anxiety at a clinically significant level.

Contributing factors such as heavy academic workloads, limited social support, and financial difficulties heighten the risk of mental health issues among this population [8]. Furthermore, stigma surrounding mental health remains a critical barrier, discouraging students from seeking help and potentially exacerbating their condition [3], [9].

Therefore, it is essential for educational institutions to provide accessible mental health services, including counseling and targeted support programs, and to foster a supportive campus environment where students feel safe discussing their mental health challenges. Such efforts can not only help students navigate academic and personal difficulties but also enhance their overall well-being and contribute positively to the broader university community [7].

A deeper understanding of mental health issues can lead to more effective interventions that support students throughout their academic journey. Research indicates that good mental health is strongly associated with improved academic productivity, higher quality of life, and better physical health outcomes [10].

Consequently, mental health must be recognized as an integral component of holistic health. Institutions should prioritize its maintenance through evidence-based strategies and culturally responsive interventions designed to promote optimal psychological and emotional well-being among students.

2.2. Counseling in Islamic Guidance

From an Islamic perspective, guidance and counseling aim to assist individuals in overcoming life challenges, realizing their full potential, and strengthening their relationship with Allah SWT. In this context, counseling integrates psychological principles with the spiritual and moral values derived from the Qur'an and Hadith. According to [11], Islamic counseling must incorporate ethical and moral dimensions, with the counselor serving not only as a problem-solving guide but also as a mentor who instills religious values and devotion in every stage of the process.

This perspective aligns with [12], who emphasizes

the educational role of counseling: guiding individuals not only to resolve personal difficulties but also to develop into morally upright, responsible, and spiritually grounded persons. Such an approach supports holistic development, consistent with the broader Islamic goal of fostering *tazkiyat al-nafs* (purification of the self) and righteous conduct in daily life [13].

Thus, Islamic guidance and counseling represent a holistic endeavor that integrates physical, mental, and spiritual dimensions to foster true well-being and prosperity in accordance with Islamic teachings. Moreover, this approach emphasizes the principles of respect and empathy as core values in social interactions within Muslim communities. Given this foundation, Islamic counseling is expected to contribute positively to individual growth and societal well-being [14].

The principles of Islamic guidance counseling are deeply rooted in the moral and ethical values derived from the Qur'an and Hadith. A central tenet is the importance of sincere intention (*niyyah*) in all actions, including the counseling process [12]. Within this framework, counselors are expected to act with sincerity and genuine concern for their clients' well-being, aligning with Islamic teachings that emphasize helping others as an act of worship. Furthermore, the principle of justice (*'adl*) is fundamental, requiring counselors to uphold fairness, objectivity, and impartiality in their practice, ensuring equitable treatment regardless of a client's social, economic, or cultural background.

Furthermore, a holistic approach in Islamic guidance and counseling integrates the spiritual, emotional, and social dimensions of an individual, recognizing that human beings consist of both body and soul (interconnected aspects that jointly influence well-being). Therefore, counselors must be able to understand and affirm the client's spiritual dimension and effectively integrate Islamic values into each counseling session. In this regard, the Qur'an, as the primary source of Islamic teachings, provides clear guidance on interpersonal relationships and mutual support, offering a framework for individuals to achieve a more meaningful and righteous life [15].

Thus, the principles of Islamic guidance and counseling extend beyond addressing psychological concerns; they also aim to cultivate strong moral character and ethical conduct, enabling clients to become responsible, virtuous members of society.

In Islamic counseling, techniques and approaches emphasize the integration of spiritual values and principles derived from Islamic teachings into the therapeutic process. This approach recognizes psychological well-being as interconnected with spiritual dimensions, considering the latter an essential component of mental health. One widely used method is the Qur'an- and Hadith-based approach, in which

counselors draw upon sacred texts to provide guidance and solutions to clients' challenges [16]. For example, in addressing anxiety and depression, counselors may reference verses that emphasize *tawakkul* (complete trust in Allah) and patience (*sabr*) as sources of strength and resilience.

Additionally, counseling techniques that prioritize empathetic and reflective communication are fundamental. Counselors strive to understand clients' emotions and lived experiences with active listening and nonjudgmental presence. This aligns with core ethical principles in counseling, including confidentiality and respect for personal dignity.

Research indicates that integrating spiritual values into counseling can enhance therapeutic effectiveness and provide emotional comfort, fostering a sense of meaning and hope during the healing process [17]. Thus, counseling within an Islamic framework serves not only to address psychological distress but also to strengthen the individual's relationship with God – a dimension that contributes significantly to overall mental well-being.

2.3. Spirituality and Mental Health

Spirituality is a complex and multidimensional concept encompassing personal, social, and cultural dimensions of human experience. In an academic context, spirituality is often understood as the search for meaning and purpose in life, which may involve a connection to something greater than the self—such as God, nature, or community [18]. According to [19], spirituality can be defined as experiences characterized by a heightened sense of connection, purpose, and personal identity. Research indicates that spirituality can provide significant psychological support, enhance mental well-being, and help individuals cope with life's challenges.

Spirituality extends beyond the context of organized religion and can also be found in secular practices such as meditation and self-reflection, which aim to foster inner peace and a deeper understanding of the self [20]. Therefore, spirituality should be recognized as an integral dimension of human experience that influences various aspects of life, including mental health, interpersonal relationships, and personal development [21]. As such, research on spirituality must incorporate diverse perspectives and contexts to fully understand its impact on individuals and society.

The relationship between spirituality and mental health has been a focus of extensive research over several decades. Numerous studies have demonstrated that spiritual practices, such as meditation, prayer, and participation in faith-based or supportive communities, can enhance psychological well-being, reduce symptoms of depression, and strengthen resilience to stress [22]. Moreover, spirituality often provides a sense of meaning and purpose in life, which

is a key protective factor for mental health [23].

Research by [18] indicates that individuals with a strong spiritual foundation tend to cope more effectively with adversity, thereby reducing the risk of mental disorders. Thus, integrating spirituality into therapeutic approaches can serve as an effective strategy for enhancing mental health, particularly for individuals who seek meaning in life experiences [24]. Mental health professionals should therefore recognize and incorporate the spiritual dimension into their practice to support clients holistically throughout recovery and well-being.

Spirituality is integral to counseling methodology, as it adds depth to the understanding and management of clients' challenges. In the counseling context, spirituality encompasses not only religious beliefs but also the search for meaning, purpose in life, and relationships with oneself and others. According to [24], integrating spirituality into counseling can help clients access an internal source of strength, enabling them to navigate difficulties more resiliently.

Studies show that a spiritually sensitive approach can enhance therapeutic effectiveness by helping clients draw upon inner resources such as hope, confidence, and resilience, which support the healing process [25]. Furthermore, counselors who are attuned to clients' spiritual needs can foster a safer, more supportive environment, encouraging openness and facilitating deeper exploration of personal, emotional, and cultural concerns.

Thus, the role of spirituality in counseling extends beyond being an optional addition, it is essential. It enriches the therapeutic process and contributes to the development of whole, integrated individuals capable of sustained psychological and spiritual well-being.

3. Methods

3.1. Research Design

This study employed a quasi-experimental design to evaluate the effectiveness of a spirituality-based counseling program on students' mental health at Al-Qur'an Science University (UNSIQ) in Central Java. A purposive sample of 60 students was selected based on specific criteria: experiencing symptoms of mental health challenges, such as anxiety, stress, or depression, and willingness to fully participate in the counseling program. The instruments used were standardized psychological scales with established validity and reliability, including measures for assessing levels of anxiety, stress, and depression among university students.

3.2. Study Sample

The sample was selected using a purposive sampling method, targeting students who reported experiencing mental health challenges, such as anxiety, stress, or depression, and who were willing to fully participate in the counseling program. A total of

60 participants were recruited to ensure sufficient representation for analysis. Purposive sampling is a non-probability sampling technique in which participants are chosen based on predefined criteria relevant to the research objectives.

3.3. Data Analysis Techniques

Pre-test and post-test data were analyzed using SPSS software to assess changes in mental health outcomes. Normality was evaluated using the Kolmogorov-Smirnov or Shapiro-Wilk test, depending on sample size, to determine whether the data were normally distributed. In addition, Levene's test for homogeneity of variance was conducted to ensure comparable variances across groups.

Data analysis was performed using the paired samples t-test if the data met the assumption of normality; otherwise, the non-parametric Wilcoxon signed-rank test was applied. The level of statistical significance was set at $p < 0.05$. A significant improvement in students' mental health scores from pre- to post-intervention would indicate the effectiveness of the spirituality-based counseling program. These findings are expected to demonstrate the value of integrating spiritually grounded counseling within an educational context that emphasizes holistic development and Islamic values, particularly for students at Al-Qur'an Science University (UNSIQ).

4. Results

4.1. Normality Test

The One-Sample Kolmogorov-Smirnov test was conducted to assess the normality of residuals. The test results indicate that the sample size used in the analysis was 60 (Table 1). Under normal parameters, the unstandardized residuals had a mean of 0, indicating that the residual distribution is centered around zero, and a standard deviation of 4.65195329, reflecting the degree of dispersion around the mean.

Table 1. One-Sample Kolmogorov-Smirnov test (compiled by the authors)

		Unstandardized Residual
N		60
Normal parameters ^{a,b}	Mean	0.0000000
	St. deviation	4.65195329
Most extreme differences	Absolute	0.146
	Positive	0.078
	Negative	-0.146
Test statistics		0.146
Asymp.sig (2-tailed)		0.70 ^c

Note:

- The test distribution is normal.
- All values were calculated from the data
- Lilliefors Significance Correction was applied.

The maximum difference between the sample distribution and the theoretical normal distribution was 0.146 (absolute value), with a positive maximum deviation of 0.078 and a negative maximum deviation of -0.146. The Kolmogorov-Smirnov statistic was 0.146, representing the largest vertical distance between the empirical and normal cumulative distribution functions.

The asymptotic significance (two-tailed) value was 0.070 ($p > 0.05$). Therefore, there is insufficient evidence to reject the null hypothesis that the residuals are normally distributed at the 5% significance level. This indicates that the assumption of normality is satisfied. Consequently, parametric statistical methods are considered appropriate for further data analysis.

4.2. Homogeneity Test

The results of the Test of Homogeneity of Variances for the post-test data yielded a Levene's Statistic of 32.927, with degrees of freedom $df1 = 1$ and $df2 = 118$ (Table 2). The significance value ($p = 0.078$) indicates that the assumption of homogeneity of variance is satisfied, as $p > 0.05$. This result suggests that the variances between groups are not significantly different and can be considered homogeneous.

Table 2. Test of the homogeneity of variances (compiled by the authors)

Post-Test				
	Levene Statistics	df1	df2	Sig.
	32,927	1	118	.078

Given this fulfillment of assumptions, parametric statistical methods, such as the t-test or ANOVA, are appropriate for subsequent analysis, as one of the key requirements for these tests has been met (Table 3).

Table 3. ANOVA (compiled by the authors)

Post-Test					
	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	11485.633	1	11485.633	199,990	.000
Within Groups	6776.867	118	57,431		
Total	18262.500	119			

The results of the ANOVA analysis for the post-test data indicate a statistically significant difference between the groups. For the Between Groups component, the Sum of Squares is 11,485,633 with 1 degree of freedom (df), reflecting variability attributable to differences between the groups. The Mean Square between groups is 11,485,633, calculated by dividing the

sum of squares by the corresponding degrees of freedom.

For the Within Groups component, the Sum of Squares is 6,776,867 with 118 degrees of freedom, representing variability within each group. The Mean Square within groups is 57,431, derived by dividing the within-groups sum of squares by its degrees of freedom.

The F-statistic is 199.990, with a significance value ($p = 0.000$) less than the alpha level of 0.05. Therefore, the null hypothesis is rejected, indicating a statistically significant difference in mean scores between the intervention and control groups on the post-test. These results suggest that the observed variation between groups is not due to random chance but reflects a meaningful effect of the spirituality-based counseling program on students' mental health outcomes.

4.3. Paired Sample T-Test

The paired-samples descriptive statistics reveal changes in mean scores between the pre-test and post-test assessments (Table 4). The mean pre-test score was 36.9667 ($n = 60$), with a standard deviation of 4.80101. The standard error of the mean (SEM) for the pre-test was 0.61981, indicating the estimated variability of the sample mean relative to the population mean.

Table 4. Paired Samples Statistics (compiled by the authors)

	Mean	N	Std. Deviation	Std. Error Mean
Pair 1 Pre Test	36.9667	60	4.80101	0.61981
Post Test	56.5333	60	9.58188	1.23702

In the post-test, the mean score increased to 56.5333, suggesting improvement following the intervention. The post-test standard deviation was higher at 9.58188, reflecting greater data variability compared to the pre-test. The standard error of the mean for the post-test was 1.23702, representing the precision of the sample mean estimate for the post-intervention population.

The observed increase in mean scores – from 36.9667 to 56.5333 – suggests a potentially meaningful effect of the spirituality-based counseling

program. However, to determine whether this difference is statistically significant, further inferential analysis, such as a paired samples t-test, is required. The results of the Paired Samples Correlations analysis reveal the relationship between pre-test and post-test scores in a sample of 60 students (Table 5). The correlation coefficient between the two sets of scores is 0.247, indicating a positive but weak association. This suggests that the connection between pre-intervention and post-intervention scores is relatively low.

Table 5. Paired samples correlations (compiled by the authors)

Pair 1	Pre-Test & Post-Test	N	Correlation	Sig.
		60	0.247	0.057

The significance value ($p = 0.057$) indicates that the observed correlation is not statistically significant at the $\alpha = 0.05$ level. Since $p > 0.05$, the relationship between pre-test and post-test scores cannot be considered statistically significant. Therefore, the observed correlation may be due to random variation rather than a meaningful or systematic relationship.

The results of the paired samples t-test indicate a statistically significant difference between the pre-test and post-test scores. The mean difference was -19.56667 , with the negative sign indicating that post-test scores were significantly higher than pre-test scores. The standard deviation of the difference was 9.59761, reflecting variability in individual change scores across the two measurements. The standard error of the mean difference was 1.23905, representing the estimated standard deviation of the sampling distribution of the mean difference.

A 95% confidence interval for the mean difference ranged from -22.04599 to -17.08734 , confirming that the observed improvement is both substantial and statistically reliable at the 95% confidence level. The t-statistic was -15.792 , with 59 degrees of freedom, indicating a highly significant difference between the pre- and post-intervention scores. The two-tailed significance value ($p = 0.000$) further supports this conclusion, as it is well below the conventional alpha level of 0.05.

These results demonstrate that the spirituality-based counseling intervention led to a significant increase in post-test scores compared to baseline. This improvement is not attributable to chance and reflects a meaningful and measurable impact of the intervention on students' mental health outcomes.

Table 6. Paired samples test (compiled by the authors)

		Paired differences							
		Mean	Std. dif. deviation	Std. error	95% confidence interval		t	df	Sig. (2-t)
					Lower	Upper			
Pair 1	Pre-test – Post-test	-19.5666	9.59761	1.23905	-22.0459	-17.0873	-15.79	59	0.000

5. Discussion

The analysis results provide strong evidence for evaluating the effectiveness of the spirituality-based counseling program in addressing mental health issues among students at Al-Qur'an Science University (UNSIQ). The Kolmogorov–Smirnov normality test indicated that the residual data were normally distributed, satisfying the assumption of normality and justifying the use of parametric analyses. Additionally, Levene's test for homogeneity of variance revealed no significant difference in variances between groups on the post-test data, confirming homogeneity. This satisfies a key assumption for both ANOVA and t-test procedures.

ANOVA analysis revealed significant differences in post-test outcomes between the group of students who participated in the spirituality-based counseling program and the control group. The results showed an F-statistic of 199.990 with a significance value of $p = 0.000$ ($p < 0.05$), indicating a statistically significant difference between the groups. These findings support H1, which posits that the spirituality-based counseling program is effective in reducing levels of mental health problems among students.

The paired-samples t-test results revealed a significant improvement in post-test scores compared to pre-test scores. The mean pre-test score was 36.9667, which increased to 56.5333 in the post-test, yielding a mean difference of -19.56667 . The t-test yielded a t-statistic of -15.792 and a p-value of 0.000 , confirming that the observed change was highly statistically significant. This indicates that participation in the spirituality-based counseling program led to a substantial improvement in students' mental well-being, supporting H2.

The correlation analysis showed a weak relationship between pre-test and post-test scores ($r = 0.247$, $p = 0.057$), which was not statistically significant at the $\alpha = 0.05$ level. Although a positive but minimal association exists, the lack of significance suggests that the observed improvement is unlikely to be attributable to internal or pre-existing factors. Instead, it is more likely the result of the intervention itself.

Based on these findings, the null hypothesis (H0), which states that the spirituality-based counseling program has no significant effect on reducing mental health problems among students, is rejected. In contrast, the alternative hypotheses (H1 and H2) are supported, indicating that the spirituality-based counseling program is effective in improving mental health outcomes, particularly by reducing symptoms of anxiety, stress, and depression.

Thus, this study provides empirical evidence that a spirituality-integrated counseling approach can serve as an effective strategy for enhancing student mental well-being. These findings support its integration into campus mental health services as a culturally

responsive and holistic intervention within Islamic higher education settings.

6. Conclusion

This study concludes that the spirituality-based counseling program has a significant positive impact on students' mental health at Al-Qur'an Science University (UNSIQ). The normality and homogeneity of variance tests confirmed that the data meet the necessary assumptions for parametric analysis, providing a solid foundation for valid and reliable results.

ANOVA results revealed statistically significant differences between the group of students who participated in the counseling program and the control group, indicating that the intervention had a meaningful effect. Furthermore, the paired samples t-test demonstrated a significant improvement in post-test scores compared to pre-test scores, suggesting that students experienced enhanced mental well-being following participation in the program, particularly through reductions in anxiety, stress, and depressive symptoms.

The correlation between pre-test and post-test scores was weak and not statistically significant ($r = 0.247$, $p = 0.057$), supporting the conclusion that observed improvements are unlikely to be attributable to pre-existing internal factors. Instead, the changes appear to be primarily driven by the intervention itself.

As a result, the null hypothesis (H0), stating that the spirituality-based counseling program has no significant effect on students' mental health, is rejected. In contrast, the alternative hypotheses (H1 and H2) are supported, confirming the program's effectiveness in improving students' psychological condition.

These findings demonstrate that spirituality-integrated counseling can serve as a practical and culturally relevant approach to supporting student mental health within Islamic higher education settings. The implementation of similar programs at other universities should be considered as part of broader efforts to enhance psychological well-being among students.

Although the spirituality-based counseling program demonstrated significant effectiveness, this study has several limitations that may introduce bias. These include potential self-selection bias, as participants who volunteered for the intervention may have been more motivated or receptive to spiritual approaches, which could influence outcomes. The absence of blinding, which is common in behavioral interventions, may also affect the validity of self-reported measures. Furthermore, uncontrolled external factors, such as informal social support networks or concurrent life events, may have contributed to observed improvements in mental well-being.

For future research, it is recommended to employ

more rigorous methodological designs, including randomized controlled trials with stricter randomization procedures and efforts to blind outcome assessors where feasible. Additionally, incorporating assessments of environmental and psychosocial variables, such as family dynamics, academic stress, and religiosity, can provide a more comprehensive understanding of the mechanisms underlying change. Longitudinal follow-up evaluations would help determine the durability of treatment effects, while replication of the study across diverse universities and cultural contexts would enhance the generalizability of the findings. Such efforts align with the need for implementable and scalable models of campus-based mental health support, particularly within Islamic higher education institutions aiming to integrate spiritual values with evidence-based practice.

Declarations

Authors' Contribution

Conceptualization, S.H.; methodology, S.H. and F.M.; software, A.R.M.; validation, S.H.; formal analysis, S.H., and L.J.; research, S.H., and L.J.; resources, L.J.; data curation, S.H., and F.M.; original drafting-drafting, all authors contributed equally; drafting-revising and editing, S.H.; visualization, A.R.M.; supervision, S.H.; project administration, S.H. All authors have read and accepted the published version of the manuscript.

Data Availability Statement

The data presented in this study are available on request from the corresponding author.

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Institutional Review Board Statement

The research was conducted in accordance with the Declaration of Helsinki and was approved by the Institutional Review Board of the Al-Qur'an Science University, Wonosobo, Central Java, Indonesia.

Informed Consent Statement

The study was developed with the prior signed consent of the participants.

Conflict of Interest

The authors declare that they had no conflicts of interest during the development of the research.

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