

# The Effectiveness of Islamic Spirituality Training on Academic Well-Being, Achievement Motivation, and Academic Affect

Moslem. Bamari<sup>1</sup>, Zeynab. Rashidizadeh<sup>2</sup>, Mohammad. Elahi<sup>3\*</sup>

<sup>1</sup> Assistant Professor, Department of General and Islamic Studies, Faculty of Humanities, University of Saravan, Saravan, Iran

<sup>2</sup> Master of Educational Psychology, Payam Noor University, Yasuj, Iran

<sup>3</sup> Associate Professor, Department of Islamic Studies Yasuj University of Medical Sciences, Yasuj, Iran

\* Corresponding author email address: Mohammad.amirabad@yahoo.com

### Article Info

#### Article type:

Original Research

#### Section:

Rehabilitation Counseling

#### How to cite this article:

Bamari, M., Rashidizadeh, Z., & Elahi, M. (2026). The Effectiveness of Islamic Spirituality Training on Academic Well-Being, Achievement Motivation, and Academic Affect. *KMAN Counseling and Psychology Nexus*, 4, 1-11.

<http://doi.org/10.61838/kman.rc.psynexus.5365>



© 2026 the authors. Published by KMAN Publication Inc. (KMANPUB), Ontario, Canada. This is an open access article under the terms of the Creative Commons Attribution-NonCommercial 4.0 International (CC BY-NC 4.0) License.

### ABSTRACT

The present study aimed to investigate the effectiveness of Islamic spirituality training on academic well-being, achievement motivation, and academic affect among high school students in Tehran. This study employed a quasi-experimental design with pretest, posttest, and follow-up stages using a control group. The statistical population consisted of high school students in Tehran during the 2025–2026 academic year. A total of 48 students were selected through purposive sampling and randomly assigned into an experimental group ( $n = 24$ ) and a control group ( $n = 24$ ). The experimental group participated in eight weekly sessions of Islamic spirituality training, each lasting 90 minutes, while the control group received no intervention. Data collection instruments included the Academic Well-Being Questionnaire, the Hermans Achievement Motivation Questionnaire, and the Academic Affect Scale. Data were analyzed using repeated-measures analysis of variance and Bonferroni post-hoc tests in SPSS-27 software. The results of repeated-measures analysis of variance indicated that Islamic spirituality training had a significant effect on academic well-being ( $F = 60.41, p = 0.001, \eta^2 = 0.57$ ), achievement motivation ( $F = 55.92, p = 0.001, \eta^2 = 0.55$ ), and academic affect ( $F = 65.12, p = 0.001, \eta^2 = 0.60$ ). Bonferroni post-hoc comparisons demonstrated significant differences between pretest and posttest scores as well as between pretest and follow-up scores in the experimental group across all variables ( $p = 0.001$ ). The findings showed that students who participated in the Islamic spirituality training program experienced increased academic well-being, stronger achievement motivation, and more positive academic affect compared to the control group, and these improvements remained relatively stable during the follow-up stage. The findings suggest that Islamic spirituality training is an effective educational and psychological intervention for improving students' academic well-being, achievement motivation, and academic affect.

**Keywords:** Islamic spirituality training, academic well-being, achievement motivation, academic affect, adolescents, educational psychology

## 1. Introduction

Academic life during adolescence is associated with numerous developmental, emotional, social, and educational challenges that can substantially influence students' psychological adjustment and educational performance. In recent decades, educational researchers and psychologists have increasingly emphasized the importance of positive psychological variables such as academic well-being, achievement motivation, and academic affect in promoting successful learning experiences and adaptive educational outcomes. Academic well-being refers to students' positive functioning within educational environments and includes dimensions such as school satisfaction, academic engagement, emotional balance, sense of competence, and positive attitudes toward learning. Achievement motivation represents the internal drive that encourages students to pursue success, persist in challenging tasks, and achieve educational goals. Academic affect refers to emotional experiences associated with academic activities and learning situations, including positive emotions such as enjoyment and pride as well as negative emotions such as anxiety and hopelessness. These variables play a fundamental role in students' academic adjustment, psychological resilience, and long-term educational achievement (Seydooğulları, 2023; Zuhdi & Syarief, 2023). Contemporary educational systems increasingly recognize that academic success cannot be understood solely through cognitive performance or examination outcomes, but rather through a comprehensive understanding of students' emotional, motivational, and spiritual experiences within educational settings (Al-Thani, 2024; Moslimany et al., 2024).

The growing prevalence of psychological distress, emotional exhaustion, academic pressure, and motivational decline among adolescents has generated significant concern among educators, mental health professionals, and policymakers. Students today face multiple stressors related to academic competition, social expectations, uncertainty regarding future careers, and the influence of rapidly changing technological and social environments. These pressures may weaken students' emotional stability, reduce academic engagement, and contribute to lower levels of academic well-being and motivation. Research has shown that psychological vulnerability among adolescents is often associated with academic burnout, emotional dysregulation, and reduced educational performance (Aggarwal et al., 2023; Wahyuni, 2023). Furthermore, prolonged exposure to

stress and emotional tension can negatively affect students' attitudes toward school and diminish their capacity to maintain positive academic emotions. In response to these challenges, scholars have increasingly explored the role of spirituality and religion as protective psychological resources that may enhance resilience, emotional regulation, and educational adjustment among students (Nuzula, 2024; Saritoprak & Abu-Raiya, 2022).

Within Islamic educational philosophy, spirituality is considered an essential dimension of human development that contributes to emotional balance, moral growth, self-awareness, and psychological well-being. Islamic spirituality emphasizes the relationship between the individual and God through practices such as prayer, remembrance of God, contemplation, gratitude, patience, trust in divine wisdom, and ethical self-discipline. These spiritual practices are believed to foster inner peace, psychological resilience, and meaningful engagement with life experiences. Islamic teachings also emphasize the pursuit of knowledge, self-improvement, responsibility, and perseverance, all of which are closely connected to academic motivation and educational success. From this perspective, spirituality is not limited to ritual practices but represents a comprehensive framework for psychological and moral development that can positively influence students' emotional and academic functioning (Khayom et al., 2022; H. Sholihah et al., 2024).

Recent studies have highlighted the positive relationship between spirituality and psychological well-being across different populations and educational contexts. Research in the psychology of religion has demonstrated that individuals with stronger spiritual orientations often report greater emotional stability, optimism, resilience, and life satisfaction. Islamic spirituality in particular has been associated with psychological well-being, emotional regulation, and positive mental health outcomes among students and young adults (Hatami & Shekarchizadeh, 2022; Nuzula, 2024). In addition, religiosity and spirituality have been identified as protective factors against depression, anxiety, emotional exhaustion, and psychological distress among adolescents and university students (Aggarwal et al., 2023). Spiritual beliefs may help individuals interpret stressful experiences more positively, develop adaptive coping mechanisms, and maintain hope during challenging situations. Consequently, integrating spiritual principles into educational and counseling interventions may provide students with emotional resources that enhance their academic functioning and psychological adjustment.

Islamic educational approaches also emphasize the integration of moral, emotional, intellectual, and spiritual dimensions in the learning process. Holistic educational models within Islamic contexts seek to develop not only academic competence but also ethical awareness, emotional maturity, and spiritual consciousness. Researchers have argued that contemporary educational systems should move beyond purely cognitive instruction and incorporate values-based and spiritually oriented approaches to support students' comprehensive well-being (Hasanah et al., 2024; Moslimany et al., 2024). Educational leadership within Islamic schools similarly emphasizes character development, emotional support, and spiritual guidance as essential components of effective learning environments (Said et al., 2023; N. m. Sholihah et al., 2024). These perspectives suggest that Islamic spirituality training may positively influence students' attitudes toward learning, emotional experiences within school environments, and motivation for academic achievement.

Several empirical studies have examined the relationship between spirituality and educational well-being. Research conducted among students in Islamic universities demonstrated that spiritual well-being was positively associated with psychological adjustment, life satisfaction, and quality of life (Rozikan et al., 2024). Similarly, studies investigating the concept of student well-being within Islamic educational frameworks emphasized the importance of spiritual fulfillment, social connectedness, and moral values in promoting healthy educational experiences (Nordin et al., 2022; Zuhdi & Syarief, 2023). Findings from these studies indicate that students who experience stronger spiritual meaning and emotional connectedness are more likely to demonstrate positive attitudes toward school, greater emotional stability, and higher levels of academic engagement.

Academic motivation is another psychological construct that may be substantially influenced by spiritual and religious experiences. Islamic spirituality encourages perseverance, responsibility, self-discipline, and commitment to personal growth, all of which are closely related to achievement-oriented behaviors. Students with stronger spiritual beliefs may interpret academic efforts as meaningful and morally valuable activities, thereby strengthening their intrinsic motivation for learning and success. Previous studies have shown that spirituality and contemplative practices can enhance concentration, persistence, and emotional self-regulation among students and educators (Prasetya et al., 2022; Zahoor & Khan, 2023).

Moreover, educational interventions grounded in Islamic values have been associated with improvements in character development, discipline, and positive educational behaviors (Javeed & Othman, 2023; Tabroni et al., 2021). These findings suggest that Islamic spirituality training may contribute to higher achievement motivation through strengthening students' sense of purpose, self-efficacy, and emotional resilience.

Academic affect is also closely connected to students' spiritual and emotional experiences. Positive academic emotions such as enjoyment, hope, and pride contribute to greater engagement and academic persistence, whereas negative emotions such as anxiety and hopelessness may undermine learning and psychological well-being. Islamic spirituality may influence academic affect by fostering emotional balance, reducing stress, and encouraging adaptive interpretations of educational challenges. Studies examining Islamic perspectives on stress management and psycho-spiritual support have demonstrated that spiritual practices can reduce emotional distress and promote psychological calmness (Saidon et al., 2021; Wahyuni, 2023). Practices such as dhikr, prayer, and contemplation have been linked to enhanced emotional regulation, inner peace, and spiritual well-being (H. Sholihah et al., 2024). Similarly, listening to Islamic spiritual music and engaging in religious activities have been associated with reduced burnout and improved emotional well-being among individuals in educational settings (Shariff et al., 2022).

The social and communal dimensions of Islamic spirituality may further contribute to students' educational adjustment and emotional well-being. Islamic institutions such as mosques and religious educational environments often provide social support, moral guidance, and opportunities for interpersonal connection that strengthen psychological resilience and emotional security (Badi & Surajudeen, 2022; Yakubu, 2021). Educational activities integrating Qur'anic values and Islamic ethical principles may also encourage positive interpersonal relationships and foster supportive learning environments (Robiah et al., 2023). Such spiritually enriched educational contexts may improve students' sense of belonging, emotional comfort, and engagement with academic activities.

Technological and societal transformations in recent years have also increased interest in integrating spirituality and psychological support within contemporary educational systems. Scholars have emphasized the need to adapt spiritual and psychological interventions to modern educational contexts while preserving religious and ethical

values (Erwahyudin, 2024). Digital educational environments, changing social structures, and post-pandemic psychological challenges have intensified concerns regarding students' mental health and emotional well-being. Research conducted during and after the COVID-19 pandemic demonstrated that spiritual education and religious coping strategies played an important role in supporting adolescents' psychological adjustment and school well-being (Abdillah & Madjid, 2024; Seydooğulları, 2023). Consequently, there is increasing recognition of the importance of spiritually oriented educational interventions in promoting emotional resilience and academic adjustment among students.

Despite the growing body of research concerning spirituality and psychological well-being, relatively limited attention has been devoted to the direct effectiveness of Islamic spirituality training on academic well-being, achievement motivation, and academic affect among adolescents in school settings. Much of the existing literature has focused primarily on general mental health, religious identity, or spiritual quality of life, while fewer studies have specifically investigated educational and emotional outcomes associated with structured Islamic spirituality interventions. Furthermore, cultural and educational differences across societies highlight the importance of conducting context-specific research that examines the applicability and effectiveness of Islamic spirituality training within Iranian educational environments. Given the central role of spirituality in Islamic culture and the increasing psychological challenges experienced by adolescents, examining the potential educational benefits of Islamic spirituality training appears both theoretically and practically significant (Ghezloo et al., 2024; Hasanah et al., 2024).

The theoretical foundations of positive psychology also support the potential effectiveness of spiritually oriented interventions in educational contexts. Positive psychology emphasizes strengths, meaning, resilience, hope, and emotional flourishing as essential components of psychological health and educational success. Islamic spirituality similarly promotes optimism, gratitude, self-control, patience, and meaningful engagement with life experiences, thereby sharing several conceptual similarities with positive psychological approaches (Saritoprak & Abu-Raiya, 2022). By integrating spiritual principles with educational counseling strategies, Islamic spirituality training may strengthen students' emotional resilience,

academic engagement, and motivational orientation toward learning.

Accordingly, the present study aimed to investigate the effectiveness of Islamic spirituality training on academic well-being, achievement motivation, and academic affect among high school students in Tehran.

## 2. Methods and Materials

### 2.1. Study Design and Participants

This study was conducted using a quasi-experimental design with a pretest–posttest and follow-up design including a control group. The statistical population consisted of high school students in Tehran during the 2025–2026 academic year. After obtaining the necessary permissions from educational authorities and school administrators, participants were recruited through purposive sampling based on inclusion criteria including willingness to participate, regular school attendance, absence of severe psychological disorders according to school counseling records, and obtaining lower than average scores on academic well-being and achievement motivation measures. A total of 48 students were selected and randomly assigned into an experimental group ( $n = 24$ ) and a control group ( $n = 24$ ). The participants were between 15 and 18 years of age and were studying in public secondary schools in Tehran. The experimental group received Islamic spirituality training, whereas the control group received no psychological or educational intervention during the study period. Measurements were administered at pretest, posttest, and a two-month follow-up stage.

### 2.2. Measures

Academic well-being was assessed using the Academic Well-Being Questionnaire developed by Tuominen-Soini, Salmela-Aro, and Niemivirta (2012). This instrument is designed to evaluate students' positive psychological functioning in academic settings and consists of 31 items distributed across several dimensions including school value, school burnout, academic engagement, and satisfaction with school experiences. Responses are scored on a five-point Likert scale ranging from strongly disagree to strongly agree, with higher scores indicating greater academic well-being. Several items related to burnout are reverse scored before calculating the total score. Previous studies have reported satisfactory psychometric properties for this questionnaire, including acceptable internal

consistency coefficients and construct validity across adolescent student populations. The Persian version of the scale has also demonstrated appropriate reliability and validity in Iranian samples, and previous research has confirmed its applicability in educational and psychological studies involving students.

Achievement motivation was measured using the Achievement Motivation Questionnaire developed by Hermans (1970). This scale evaluates individuals' tendency toward success, persistence, goal orientation, and desire for academic accomplishment. The questionnaire consists of 29 items rated on a four-point Likert scale ranging from strongly disagree to strongly agree. Higher scores indicate stronger achievement motivation and greater inclination toward academic success and perseverance. The instrument includes dimensions related to responsibility, competitiveness, future orientation, and persistence in academic tasks. Prior research has demonstrated satisfactory reliability coefficients through Cronbach's alpha and test-retest methods. In addition, evidence supporting convergent and construct validity has been reported in different educational settings. The Persian adaptation of the questionnaire has also shown suitable psychometric characteristics among Iranian adolescents and university students.

Academic affect was evaluated using the Academic Affect Scale developed by Pekrun, Goetz, and Perry (2005) within the framework of the control-value theory of achievement emotions. This questionnaire assesses students' emotional experiences related to academic activities and outcomes and includes both positive and negative academic emotions. The scale contains 24 items measuring dimensions such as enjoyment, pride, anxiety, hopelessness, and boredom in educational situations. Items are rated on a five-point Likert scale from never to always. Higher scores in the positive affect dimensions indicate more adaptive emotional experiences, whereas higher scores in negative affect dimensions indicate maladaptive academic emotions. The questionnaire has demonstrated favorable reliability and validity indices in previous studies conducted with adolescents and students in different educational contexts. The Persian version of the scale has also shown adequate internal consistency and factorial validity, confirming its suitability for use in Iranian educational research.

### 2.3. Intervention

The Islamic spirituality training program was implemented for the experimental group in eight weekly sessions of 90 minutes each. The intervention was designed based on Islamic teachings, spiritual psychology principles, and educational counseling approaches emphasizing meaning in life, trust in God, self-awareness, patience, gratitude, moral virtues, and spiritual coping strategies. During the sessions, participants were introduced to concepts such as the role of spirituality in psychological adjustment, spiritual self-regulation, reflection on Qur'anic teachings, positive interpersonal relationships based on Islamic ethics, optimism and hope derived from religious beliefs, and the application of spiritual practices in academic life. Group discussions, guided reflection, recitation and interpretation of selected religious texts, experiential exercises, and homework assignments were used to facilitate learning and internalization of spiritual concepts. The intervention aimed to strengthen students' sense of purpose, emotional balance, academic resilience, and motivational orientation toward learning and achievement.

### 2.4. Data analysis

Data analysis was conducted using SPSS-27 software. Descriptive statistics including means and standard deviations were calculated for all study variables across the assessment stages. Prior to inferential analyses, assumptions of normality, homogeneity of variances, and sphericity were examined using the Shapiro-Wilk test, Levene's test, and Mauchly's test, respectively. Repeated-measures analysis of variance was employed to examine the effectiveness of Islamic spirituality training on academic well-being, achievement motivation, and academic affect across pretest, posttest, and follow-up stages. Bonferroni post-hoc tests were conducted to compare pairwise differences between measurement stages. Statistical significance was considered at the 0.05 level.

## 3. Findings and Results

The demographic characteristics of the participants indicated that the mean age of the students was 16.41 years ( $SD = 1.02$ ). Among the 48 participants, 25 students (52.08%) were female and 23 students (47.92%) were male. In the experimental group, 13 participants (54.17%) were female and 11 participants (45.83%) were male, whereas in the control group, 12 participants (50.00%) were female and

12 participants (50.00%) were male. Regarding educational level, 18 students (37.50%) were enrolled in the tenth grade, 16 students (33.33%) were in the eleventh grade, and 14 students (29.17%) were in the twelfth grade. The distribution of participants across educational grades was relatively

balanced between the experimental and control groups. No statistically significant differences were observed between the groups in terms of age, gender, or educational grade at baseline, indicating the equivalence of the two groups prior to the intervention.

**Table 1**

*Descriptive Statistics of Academic Well-Being, Achievement Motivation, and Academic Affect Across Measurement Stages in the Experimental and Control Groups*

Variable	Group	Pretest Mean ± SD	Posttest Mean ± SD	Follow-up Mean ± SD
Academic Well-Being	Experimental	72.48 ± 8.31	91.67 ± 7.42	88.94 ± 7.85
Academic Well-Being	Control	73.15 ± 7.96	74.02 ± 8.14	73.26 ± 7.88
Achievement Motivation	Experimental	68.37 ± 6.92	86.54 ± 7.11	84.71 ± 6.88
Achievement Motivation	Control	69.01 ± 7.08	69.84 ± 7.24	69.13 ± 7.02
Academic Affect	Experimental	58.92 ± 6.47	78.45 ± 6.83	75.86 ± 6.59
Academic Affect	Control	59.16 ± 6.31	60.02 ± 6.58	59.47 ± 6.40

The descriptive findings presented in Table 1 demonstrated noticeable changes in the mean scores of the experimental group across the three measurement stages. In the variable of academic well-being, the experimental group showed a substantial increase from the pretest stage (M = 72.48, SD = 8.31) to the posttest stage (M = 91.67, SD = 7.42), and this improvement remained relatively stable during the follow-up stage (M = 88.94, SD = 7.85). In contrast, the control group exhibited only minimal fluctuations across the three stages. Similar patterns were observed for achievement motivation, where the experimental group’s mean score increased from 68.37 (SD = 6.92) at pretest to 86.54 (SD = 7.11) at posttest and

remained high at follow-up (M = 84.71, SD = 6.88), whereas the control group demonstrated negligible changes. Regarding academic affect, the experimental group displayed a marked increase in positive academic emotional experiences following the intervention, with mean scores increasing from 58.92 (SD = 6.47) at pretest to 78.45 (SD = 6.83) at posttest and slightly decreasing to 75.86 (SD = 6.59) at follow-up while remaining considerably higher than baseline levels. Overall, the descriptive statistics suggested that Islamic spirituality training produced meaningful improvements in all three dependent variables in the experimental group compared to the control group.

**Table 2**

*Results of Repeated-Measures Analysis of Variance for Academic Well-Being, Achievement Motivation, and Academic Affect*

Variable	Source	SS	df	MS	F	p	η <sup>2</sup>
Academic Well-Being	Time	4287.56	2	2143.78	64.83	0.001	0.59
	Group	3519.44	1	3519.44	51.26	0.001	0.53
	Time × Group	4018.27	2	2009.14	60.41	0.001	0.57
Achievement Motivation	Time	3926.83	2	1963.41	58.74	0.001	0.56
	Group	3187.95	1	3187.95	47.18	0.001	0.51
	Time × Group	3779.64	2	1889.82	55.92	0.001	0.55
Academic Affect	Time	4461.21	2	2230.60	69.47	0.001	0.61
	Group	3694.52	1	3694.52	54.38	0.001	0.54
	Time × Group	4215.48	2	2107.74	65.12	0.001	0.60

The results of the repeated-measures analysis of variance presented in Table 2 indicated that the main effect of time was statistically significant for academic well-being (F = 64.83, p = 0.001, η<sup>2</sup> = 0.59), achievement motivation (F = 58.74, p = 0.001, η<sup>2</sup> = 0.56), and academic affect (F = 69.47,

p = 0.001, η<sup>2</sup> = 0.61). These findings demonstrated that the scores of participants changed significantly across the pretest, posttest, and follow-up stages. In addition, the main effect of group was statistically significant for all study variables, indicating significant differences between the

experimental and control groups regardless of measurement stage. More importantly, the interaction effect of time and group was significant for academic well-being ( $F = 60.41, p = 0.001, \eta^2 = 0.57$ ), achievement motivation ( $F = 55.92, p = 0.001, \eta^2 = 0.55$ ), and academic affect ( $F = 65.12, p = 0.001, \eta^2 = 0.60$ ). These interaction effects indicated that the changes observed over time differed significantly between

the experimental and control groups and confirmed the effectiveness of Islamic spirituality training in improving students' academic well-being, achievement motivation, and academic affect. The reported effect sizes were large, demonstrating that a considerable proportion of the variance in the dependent variables was attributable to the intervention.

**Table 3**

*Bonferroni Post-Hoc Comparisons Between Measurement Stages for the Experimental Group*

Variable	Comparison	Mean Difference	Standard Error	p
Academic Well-Being	Pretest–Posttest	-19.19	2.11	0.001
	Pretest–Follow-up	-16.46	2.24	0.001
	Posttest–Follow-up	2.73	1.38	0.087
Achievement Motivation	Pretest–Posttest	-18.17	2.04	0.001
	Pretest–Follow-up	-16.34	2.19	0.001
	Posttest–Follow-up	1.83	1.31	0.114
Academic Affect	Pretest–Posttest	-19.53	2.17	0.001
	Pretest–Follow-up	-16.94	2.26	0.001
	Posttest–Follow-up	2.59	1.42	0.093

The Bonferroni post-hoc comparisons presented in Table 3 revealed that there were statistically significant differences between the pretest and posttest stages as well as between the pretest and follow-up stages for all three variables in the experimental group. In academic well-being, the mean difference between pretest and posttest was 19.19 points ( $p = 0.001$ ), indicating a substantial increase in students' perceptions of academic satisfaction, engagement, and positive school-related functioning after participation in the Islamic spirituality training program. The difference between pretest and follow-up also remained statistically significant (Mean Difference = 16.46,  $p = 0.001$ ), suggesting that the positive effects of the intervention persisted over time. Similar findings were observed for achievement motivation and academic affect, where statistically significant improvements were maintained during the follow-up stage. However, the differences between posttest and follow-up stages were not statistically significant for any of the variables, indicating relative stability of treatment gains after completion of the intervention. Collectively, these findings demonstrated that Islamic spirituality training not only improved students' academic well-being, achievement motivation, and academic affect immediately after the intervention but also maintained its beneficial effects during the follow-up period.

#### 4. Discussion

The present study aimed to investigate the effectiveness of Islamic spirituality training on academic well-being, achievement motivation, and academic affect among high school students in Tehran. The findings demonstrated that Islamic spirituality training significantly improved all three variables in the experimental group compared to the control group, and these positive effects remained relatively stable during the follow-up stage. The results indicated that participation in spirituality-based educational sessions contributed to higher levels of academic well-being, stronger achievement motivation, and more positive academic emotional experiences among students. These findings suggest that Islamic spirituality training can serve as an effective psycho-educational intervention for promoting emotional adjustment and academic functioning in adolescents.

One of the central findings of the study was the significant improvement in academic well-being among students who participated in the Islamic spirituality training program. Students in the experimental group demonstrated higher levels of school satisfaction, emotional engagement, academic balance, and positive attitudes toward educational experiences after the intervention. This finding can be interpreted through the theoretical foundations of Islamic spirituality, which emphasize inner peace, meaning in life, emotional balance, patience, gratitude, and trust in God.

These spiritual principles may help students reinterpret academic stressors in more adaptive ways and develop stronger psychological resilience when facing educational challenges. Spirituality can create a sense of coherence and purpose that allows students to experience school environments more positively and meaningfully.

The improvement in academic well-being observed in this study is consistent with previous research highlighting the relationship between spirituality and psychological adjustment. Research conducted by (Nuzula, 2024) demonstrated that Islamic spirituality is positively associated with psychological well-being and emotional stability. Similarly, (Rozikan et al., 2024) emphasized that students with stronger spiritual well-being experience higher levels of psychological adjustment and educational satisfaction within Islamic university settings. The findings are also supported by the conceptualization of student well-being proposed by (Zuhdi & Syarief, 2023), who argued that educational well-being in Islamic educational systems is strongly connected to moral values, spiritual fulfillment, and meaningful interpersonal relationships. Furthermore, studies examining educational environments during the COVID-19 pandemic showed that spiritual and religious educational practices played an important role in maintaining adolescents' emotional stability and school well-being during periods of uncertainty and stress (Abdillah & Madjid, 2024; Seydoogullari, 2023).

The findings may also be explained through the emotional regulation functions of spirituality. Islamic spirituality encourages practices such as prayer, contemplation, remembrance of God, and self-reflection, which may reduce emotional tension and enhance psychological calmness. These practices likely contributed to students' improved emotional adaptation to school-related stress and academic demands. Research concerning stress management from Islamic perspectives has similarly emphasized the beneficial effects of spirituality on emotional balance and coping abilities (Wahyuni, 2023). In addition, psycho-spiritual support models rooted in Islamic teachings have been shown to improve resilience and emotional adjustment among individuals facing stressful circumstances (Saidon et al., 2021). Consequently, the present findings reinforce the notion that spirituality-based educational interventions can function as protective psychological resources for adolescents.

Another important finding of the study was the significant increase in achievement motivation among students who received Islamic spirituality training. Students in the

experimental group demonstrated stronger perseverance, goal orientation, educational commitment, and desire for academic success following the intervention. This result can be understood in light of the motivational dimensions embedded within Islamic teachings. Islamic spirituality emphasizes effort, responsibility, self-discipline, perseverance, and continuous self-improvement, all of which are directly related to achievement-oriented behaviors. Students who perceive educational efforts as meaningful and morally valuable may become more intrinsically motivated to engage in learning activities and pursue academic goals.

This finding is consistent with previous literature suggesting that spirituality contributes positively to motivation and self-development. Studies examining contemplative and spiritual educational practices have reported improvements in concentration, emotional regulation, and persistence among students and educators (Zahoor & Khan, 2023). Similarly, (Javeed & Othman, 2023) found that Islamic educational initiatives emphasizing character development and moral growth positively influenced students' discipline and educational engagement. Educational approaches grounded in Islamic values have also been associated with improved behavioral adjustment and stronger educational commitment (Tabroni et al., 2021). Furthermore, research on holistic Islamic curricula has highlighted the importance of integrating spiritual and moral dimensions into educational systems in order to strengthen students' sense of purpose and internal motivation (Moslimany et al., 2024).

The increase in achievement motivation may additionally be interpreted through the lens of positive psychology. Islamic spirituality shares several principles with positive psychological approaches, including optimism, hope, meaning, gratitude, and resilience. Students who internalize these values may develop stronger confidence in their abilities and greater persistence when encountering educational difficulties. According to (Saritoprak & Abu-Raiya, 2022), Islamic perspectives on positive psychology emphasize human flourishing through spiritual balance and purposeful living. Such perspectives may help students view academic achievement not merely as external success but as part of personal and moral development. Consequently, spirituality training may strengthen both intrinsic motivation and long-term educational perseverance.

The findings of the present study also demonstrated that Islamic spirituality training significantly improved students' academic affect. Participants who received the intervention

reported more positive emotional experiences related to school and learning activities, including greater enjoyment, hopefulness, and emotional engagement. At the same time, they appeared to experience lower levels of negative academic emotions such as anxiety, frustration, and emotional exhaustion. This finding is particularly important because emotional experiences strongly influence students' academic engagement, cognitive functioning, and educational performance.

The improvement in academic affect can be explained by the calming and emotionally supportive nature of spiritual practices. Islamic spirituality encourages emotional moderation, patience, trust in divine wisdom, gratitude, and hope, all of which may reduce emotional instability and increase positive emotional experiences. Students who engage in spiritual reflection may become better able to manage stress and maintain emotional equilibrium during academic challenges. Research examining the relationship between religiosity and mental health has similarly shown that spirituality can reduce depression, anxiety, and emotional distress among young people (Aggarwal et al., 2023). Additionally, mindfulness-oriented and contemplative interventions rooted in spiritual traditions have demonstrated positive effects on emotional regulation and anxiety reduction among students (Prasetya et al., 2022).

The findings are further aligned with studies emphasizing the emotional benefits of Islamic spiritual practices. Research conducted by (H. Sholihah et al., 2024) demonstrated that dhikr practices contribute significantly to human well-being and emotional tranquility. Likewise, (Shariff et al., 2022) reported that Islamic music listening and spiritual engagement were associated with reduced burnout and improved emotional well-being in educational contexts. Such findings support the idea that spiritual activities may positively influence emotional experiences by reducing psychological tension and enhancing feelings of peace and connectedness. The emotional support derived from spirituality may therefore explain the observed improvements in students' academic affect following the intervention.

Another important aspect of the findings concerns the sustainability of the intervention effects during the follow-up stage. Although slight decreases were observed between posttest and follow-up scores, the gains remained statistically significant and substantially higher than baseline levels. This indicates that the positive effects of Islamic spirituality training were not merely temporary emotional reactions but represented relatively stable psychological

changes. The maintenance of treatment effects may be related to the internalization of spiritual values and coping strategies during the intervention process. Students may have continued to apply spiritual concepts such as gratitude, reflection, patience, and self-regulation in their daily academic experiences even after the completion of the training sessions.

The social and relational dimensions of Islamic spirituality may also have contributed to the effectiveness of the intervention. Islamic educational environments often emphasize empathy, cooperation, ethical relationships, and communal support. These elements can strengthen students' sense of belonging and emotional security within educational contexts. Research concerning Islamic educational leadership and school culture has emphasized the importance of supportive and spiritually oriented educational environments in promoting students' emotional adjustment and well-being (Said et al., 2023; N. m. Sholihah et al., 2024). Furthermore, studies exploring community-based and religious educational activities have highlighted the role of spiritual institutions in strengthening social support and psychological resilience (Badi & Surajudeen, 2022; Yakubu, 2021). Therefore, the group-based nature of the spirituality training may have enhanced students' interpersonal connectedness in addition to its individual psychological benefits.

The findings of this study also support the broader movement toward integrating spirituality and psychological support within contemporary educational systems. Modern educational environments increasingly recognize that students' emotional and motivational needs cannot be separated from their moral, spiritual, and psychological experiences. Researchers have argued that spiritually sensitive educational approaches may help address many contemporary challenges facing adolescents, including stress, emotional instability, identity confusion, and motivational decline (Erwahyudin, 2024; Hasanah et al., 2024). The present findings provide empirical support for these perspectives and demonstrate that spirituality-based interventions can meaningfully contribute to students' educational and psychological development.

## 5. Conclusion

Overall, the results of the present study indicate that Islamic spirituality training is an effective intervention for enhancing academic well-being, achievement motivation, and academic affect among adolescents. The findings

emphasize the importance of integrating spiritual and emotional dimensions into educational counseling and psychological interventions. By fostering meaning, emotional balance, hope, self-awareness, and resilience, Islamic spirituality training appears capable of improving students' academic experiences and psychological functioning in meaningful and sustainable ways.

One of the limitations of the present study was the relatively small sample size and the restriction of participants to high school students in Tehran, which may limit the generalizability of the findings to students from other cultural, geographical, or educational contexts. Another limitation was the reliance on self-report questionnaires, which may have been influenced by social desirability or response bias. Additionally, the follow-up period was relatively short, and therefore the long-term stability of the intervention effects remains uncertain. The study also did not examine potential moderating variables such as family religiosity, socioeconomic status, personality traits, or prior spiritual orientation, which may influence the effectiveness of spirituality-based interventions.

Future research is recommended to examine the effectiveness of Islamic spirituality training among different age groups, educational levels, and cultural populations in order to enhance the generalizability of findings. Researchers may also compare Islamic spirituality interventions with other psychological or educational interventions to determine their relative effectiveness. Longitudinal studies with longer follow-up periods are needed to investigate the durability of intervention outcomes over time. In addition, future studies could explore mediating variables such as resilience, emotional regulation, self-efficacy, or sense of meaning in order to better understand the psychological mechanisms through which spirituality influences academic functioning and emotional adjustment.

The findings of the present study have important practical implications for educational counselors, psychologists, teachers, and school administrators. Educational institutions may benefit from integrating spirituality-based programs into counseling and student support services in order to strengthen students' emotional well-being and academic motivation. Training workshops emphasizing spiritual coping skills, emotional self-regulation, gratitude, and meaning-centered learning may help students manage academic stress more effectively. Teachers and school counselors can also incorporate ethical and spiritual discussions into educational activities to create more

supportive and emotionally enriching learning environments. Moreover, policymakers in educational systems may consider developing culturally sensitive mental health programs that integrate psychological and spiritual dimensions in order to promote holistic student development.

### Authors' Contributions

Authors equally contributed to this article.

### Declaration

In order to correct and improve the academic writing of our paper, we have used the language model ChatGPT.

### Transparency Statement

Data are available for research purposes upon reasonable request to the corresponding author.

### Acknowledgments

We would like to express our gratitude to all individuals helped us to do the project.

### Declaration of Interest

The authors report no conflict of interest.

### Funding

According to the authors, this article has no financial support.

### Ethical Considerations

The study protocol adhered to the principles outlined in the Helsinki Declaration, which provides guidelines for ethical research involving human participants.

### References

- Abdillah, H. Z., & Madjid, A. (2024). Islamic Education and School Well-Being for Adolescents During the Covid-19 Pandemic. *Jurnal Riset Pendidikan Dan Pengajaran*, 3(1), 45-55. <https://doi.org/10.55047/jrpp.v3i1.614>
- Aggarwal, S., Wright, J., Morgan, A. J., Patton, G., & Reavley, N. (2023). Religiosity and Spirituality in the Prevention and Management of Depression and Anxiety in Young People: A Systematic Review and Meta-Analysis. *BMC psychiatry*, 23(1). <https://doi.org/10.1186/s12888-023-05091-2>
- Al-Thani, H. (2024). Exploring the Challenges and Prospects for Sustainable Wellbeing in Qatar: Stakeholder Perspectives. <https://doi.org/10.20944/preprints202405.1273.v1>

- Badi, J. A., & Surajudeen, A. T. (2022). The Roles of Masjid in Enhancing Networking Opportunities Among the Muslims in the Era of Globalization. *Al Hikmah International Journal of Islamic Studies and Human Sciences*, 5(4), 71-88. <https://doi.org/10.46722/hikmah.v5i4.291>
- Erwahyudin, D. D. (2024). Adapting Technology in Islamic Psychology: Exploring Digital Pathways to Spiritual and Psychological Wellbeing. 745-754. [https://doi.org/10.2991/978-2-38476-273-6\\_78](https://doi.org/10.2991/978-2-38476-273-6_78)
- Ghezloo, S., Bayatiani, M. R., & Karimi, M. (2024). Ishāq Bin Ali Al-Ruhawi, a Pioneer in Medical Professionalism in the 9th Century AD. *Journal of Medical Biography*, 33(4), 310-316. <https://doi.org/10.1177/09677720241286589>
- Hasanah, U., Khoiruttobib, S., Hasanah, I. F., Alhafiz, F., Apriyani, H., & Hakim, I. U. (2024). Promoting Sustainable Development Goals in Islamic University of Raden Intan Lampung. *E3s Web of Conferences*, 482, 04018. <https://doi.org/10.1051/e3sconf/202448204018>
- Hatami, S., & Shekarchizadeh, H. (2022). Relationship Between Spiritual Health, Resilience, and Happiness Among a Group of Dental Students: A Cross-Sectional Study With Structural Equation Modeling Method. *BMC Medical Education*, 22(1). <https://doi.org/10.1186/s12909-022-03243-8>
- Javeed, N. M., & Othman, A. (2023). In-Service Training and Character Development in Relation to Islamization Initiatives in Selected Islamic Integrated Schools in Selangor. *IIUM Journal of Educational Studies*, 11(2), 85-114. <https://doi.org/10.31436/ijes.v11i2.480>
- Khaiyom, J. H. A., Ariffin, A. H. T., & Rosli, A. N. (2022). Islam, Iman, and Ihsan: The Role of Religiosity on Quality of Life and Mental Health of Muslim Undergraduate Students in Islamic University. *Iium Medical Journal Malaysia*, 21(3). <https://doi.org/10.31436/imjm.v21i3.2047>
- Moslimany, R., Otaibi, A., & Shaikh, F. (2024). Designing a Holistic Curriculum: Challenges and Opportunities in Islamic Education. *Jois*, 1(1), 52-73. <https://doi.org/10.35335/beztg009>
- Nordin, M. S., Hussien, S., Hamid, H. A., & Hashim, K. S. H. (2022). Prevalence and Underlying Structure of Students' Sejahtera Living Vis-À-Vis Maqāsid Al-Sharī'ah. *IIUM Journal of Educational Studies*, 10(2), 150-173. <https://doi.org/10.31436/ijes.v10i2.458>
- Nuzula, F. F. (2024). Psychology of Religion: The Relationship Between Islamic Spirituality and Psychological Well-Being. *G-Couns Jurnal Bimbingan Dan Konseling*, 8(2), 1157-1167. <https://doi.org/10.31316/gcouns.v8i2.5898>
- Prasetya, R. L., Dwidiyanti, M., & Dewi, N. S. (2022). The Kind of Mindfulness Intervention for Anxiety in Undergraduate Nursing Students: A Literature Review. *Nurse and Health Jurnal Keperawatan*, 11(1), 111-123. <https://doi.org/10.36720/nhjk.v11i1.352>
- Robiah, S., Elfis, E., Hamzah, H. A., & Triyeni, A. (2023). Workshop on Integrating Biology Instructional Strategies With Al-Quran and as-Sunnah Value for Prospective Biology Teachers. *Journal of Community Service and Empowerment*, 4(3), 436-441. <https://doi.org/10.22219/jcse.v4i3.24841>
- Rozikan, M., Wibowo, M. E., Purwanto, E., Mulawarman, M., & Saputra, N. (2024). Students' Spiritual Well-Being Landscape: Insights From Indonesian Islamic Universities. *International Journal of Religion*, 5(10), 1752-1769. <https://doi.org/10.61707/jvs37m46>
- Said, S. M., Sharif, S., & Abdullah, M. K. J. (2023). Unveiling the Excellent Leadership Qualities and Practices of Principals in Islamic Schools: A Systematic Literature Review. *International Journal of Learning Teaching and Educational Research*, 22(9), 43-61. <https://doi.org/10.26803/ijlter.22.9.3>
- Saidon, R., Manan, S. K. A., Sueb, R., & Rahman, F. N. A. (2021). Islamic Psycho-Spiritual Support Model for Disaster Victims. *Environment-Behaviour Proceedings Journal*, 6(S15), 71-76. <https://doi.org/10.21834/ebpj.v6isi5.2932>
- Saritoprak, S. N., & Abu-Raiya, H. (2022). Living the Good Life: An Islamic Perspective on Positive Psychology. 179-193. [https://doi.org/10.1007/978-3-031-10274-5\\_12](https://doi.org/10.1007/978-3-031-10274-5_12)
- Seydooğulları, S. Ü. (2023). University Students' Wellbeing and Mental Health During COVID-19: An Online Photovoice Approach. *Journal of Happiness and Health*, 3(2), 139-156. <https://doi.org/10.47602/johah.v3i2.60>
- Shariff, N. M., Azhar, N. A., Bakar, S. N. A., Ahmad, A., Kaderi, M. A., & Saidi, S. (2022). Islamic Music Listening, Spiritual Well-Being and Burnout of Employees in Islamic University. *Al-Irsyad Journal of Islamic and Contemporary Issues*, 7(2), 915-923. <https://doi.org/10.53840/alirsyad.v7i2.320>
- Sholihah, H., Syukur, F., Ismail, I., Rosyid, A., & Amantai, K. (2024). The Roles, Opportunities, and Challenges of PAI Teacher's Leadership in Senior High Schools. *Cendekia Jurnal Pendidikan Dan Kemasyarakatan*, 22(1). <https://doi.org/10.21154/cendekia.v22i1.8185>
- Sholihah, N. m., Kusaeri, K., Kholis, N., Muntafi'ah, U., & Huriyah, L. (2024). Istighātha Dhikr Practices Toward Human Well-Being: An Implication for Islamic Education. *Munaddhomah Jurnal Manajemen Pendidikan Islam*, 5(3), 338-352. <https://doi.org/10.31538/munaddhomah.v5i3.1402>
- Tabroni, I., Mubarak, Z., & Sari, R. P. (2021). Teacher's Strategy in Educating Student Character in the Coronavirus Disease (COVID-19). *Jurnal Ilmu Pendidikan Muhammadiyah Kramat Jati*, 2(1), 1-7. <https://doi.org/10.55943/jipmukjt.v2i1.13>
- Wahyuni, S. (2023). Stress Management Islamic Perspective: Systematic Literature Review. 341-350. [https://doi.org/10.2991/978-2-38476-032-9\\_35](https://doi.org/10.2991/978-2-38476-032-9_35)
- Yakubu, A. (2021). Pondok, Tsangaya, and Old Age Spiritual Wellbeing. *Tafkir Interdisciplinary Journal of Islamic Education*, 2(2), 122-138. <https://doi.org/10.31538/tjije.v2i2.44>
- Zahoor, I., & Khan, S. (2023). Contemplative Practices of Higher Education Faculty of Pakistan: Applications and Propositions. *International Journal of Innovation in Teaching and Learning (Ijtit)*, 8(2), 20-38. <https://doi.org/10.35993/ijtit.v8i2.2461>
- Zuhdi, M., & Syarief, K. (2023). Constructing the Concept of Student Well-Being Within Indonesian Islamic Higher Education. *Religions*, 14(9), 1140. <https://doi.org/10.3390/rel14091140>