Spiritual Well Being to Prevent the Quarter Life Crisis over Students in Muhammadiyah Association of Thailand

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ABSTRAK

Quarter Life Crisis (QLC) adalah fenomena psikologis yang dialami oleh banyak individu berusia 20–30 tahun, yang ditandai dengan kecemasan, ketidakpastian, dan kebingungan dalam menentukan arah hidup. Program pengabdian masyarakat ini bertujuan untuk memberikan pelatihan tentang Kesejahteraan Spiritual sebagai langkah preventif terhadap QLC di kalangan mahasiswa Asosiasi Mahasiswa Muhammadiyah di Thailand.Program ini mengintegrasikan nilai-nilai Islam untuk membantu mahasiswa memahami spiritualitas secara lebih mendalam, mengelola stres, dan memperkuat ketangguhan dalam menghadapi tantangan hidup. Dengan menggunakan pendekatan deskriptif kualitatif, data dikumpulkan melalui observasi, wawancara mendalam, dan dokumentasi.Hasil menunjukkan bahwa pelatihan ini secara signifikan meningkatkan kesejahteraan spiritual mahasiswa, mengurangi stres dan kecemasan, serta menumbuhkan rasa tujuan dalam hidup. Selain itu, program ini juga berkontribusi pada pengembangan lingkungan belajar yang mendukung pertumbuhan pribadi dan akademik. Penelitian ini menunjukkan bahwa kesejahteraan spiritual memiliki peran penting dalam membantu mahasiswa menghadapi QLC, dengan memberikan fondasi bagi ketahanan mental dan keseimbangan emosional. Temuan ini menyoroti pentingnya integrasi aspek spiritual dalam sistem dukungan pendidikan dan psikologis guna mempersiapkan mahasiswa menghadapi masa dewasa dengan lebih baik. Nilai N-Gain pada kategori sedang ($0,3 \leq g < 0,7$), sementara sebagian siswa berada pada kategori tinggi ($g \geq 0,7$), dan hanya sebagian kecil yang berada pada kategori rendah ($g < 0,3$).

Kata kunci: Spritual well being, Quarter life crisis, Mahasiswa Muhammadiyah, Thailand

ABSTRACT

Quarter Life Crisis (QLC) is a psychological phenomenon experienced by many individuals aged 20-30, characterized by anxiety, uncertainty, and confusion in determining life direction. This community service program aims to provide training on Spiritual Well-Being as a preventive measure against QLC among students in the Muhammadiyah Association of Thailand. The program integrates Islamic values to help students develop a deeper understanding of spirituality, manage stress, and strengthen resilience in facing life challenges. Using a qualitative descriptive approach, data were collected through observations, in-depth interviews, and documentation. The results indicate that this training significantly enhances students' spiritual well-being, reduces stress and anxiety, and fosters a sense of purpose in life.

Moreover, it contributes to the development of a supportive learning environment that encourages personal and academic growth. This study suggests that spiritual well-being plays a crucial role in helping students navigate QLC, providing a foundation for mental resilience and emotional balance. The findings highlight the importance of integrating spirituality into educational and psychological support systems to better prepare students for adulthood. N-Gain values in the moderate category (0.3 ≤ g < 0.7), while some students were in the high category (g ≥ 0.7), and only a small portion were in the low category (g < 0.3).

Keywords: Spritual well being, Quarter life crisis, Muhammadiyah Students, Thailand

INTRODUCTION

The situational analysis in this community service project describes the state of confusion or turmoil that individuals have undergone in their twenties when it comes to determining life goals, direction, and life decisions, known as the Quarter Life Crisis (1). Typically, what causes this distress is the attempt to live independently, pursue a career, or education, find a partner, solve problems on one's own, and search for one's identity (2). This condition should not be taken lightly; if it is not dealt with wisely, a crisis in one's twenties can lead to the emergence of mental health disorders (3). Early adulthood carries greater responsibilities compared to adolescence, which can result in emotional crises during this period (4). Several concerns above contribute to the onset of the Quarter Life Crisis. In facing the Quarter Life Crisis, it is important to realize that this is a natural stage in a person's development toward adulthood (5). It should be noted that not everyone experiences a crisis in their twenties, but for those who do, it can be an opportunity for reflection and planning for the future with greater maturity. Many individuals successfully navigate their twenties with the help of social support, counseling, or seeking guidance to clarify life goals and address the confusion that arises. With the right understanding and effort, the Quarter Life Crisis can mark the beginning of positive personal growth toward a better adulthood (6).

The onset of this crisis is marked by the emergence of various negative emotions such as anxiety, frustration, and a sense of losing direction. This can lead individuals to experience stress, depression, or other psychological disorders. The Quarter Life Crisis is reported to affect 86% of millennials who often feel uncomfortable and lonely. Erikson refers to early adulthood as the psychosocial task of intimacy versus isolation (7). This means that individuals will engage in the subjective well-being (8). The evaluation of an individual's subjective well-being depends on the level of religious maturity. Religious maturity of an individual involves the actualization of one's understanding of religion and its guidance in life (9). The religious maturity of an individual in facing a crisis in early adulthood can be seen in how they internalize and understand religion, as well as apply it in their lives (10). Religious sentiment can be defined as a spiritual experience that senses the presence of God (11). One's religious maturity will influence their behavior in life (12). Not all final-year students are capable of overcoming the Quarter Life Crisis; some may feel confused but attempt to overcome it, and if successful, they will continue with their lives. Some individuals may face a tougher time and require assistance in dealing with it. Common feelings during this crisis include isolation, doubt, helplessness, and fear of failure.

Humans have a need to connect with their God. Heng et al. (13) refer to this need as spiritual health. Spiritual well-being is a multidimensional concept (14), that describes a state of health in a spiritual sense. Experts define spiritual well-being as an affirmation in life that is connected to God, oneself, the community, and the broader environment (15). This relationship can be developed in four domains: transcendental, personal, communal, and environmental.

According to Fisher (15), the transcendental domain of spiritual well-being is not limited to religious activities alone but also includes one's life vision, held values, and beliefs or convictions (16). Spiritual well-being has implications for many benefits, including the ability to face various challenges. Graham et al. (17) explain that the more important spirituality is to an individual, the more attention they will give to it, and in turn, they will be able to tackle various issues. According to Papalia, individuals in early adulthood fall within the age range of twenty to forty years old (18). This age range spans from eighteen to twenty-five years, and it is a period marked by exploration and experimentation (19). Adjusting to new lifestyles, discoveries, searches, consolidation, and developmental tasks centered on expectations from their environment occur during this period (20).

Mature religion is defined by how extensive one's knowledge, how strong one's convictions are, and how deep one's spiritual experience is in their practiced faith (21). This serves as the Islamic approach to addressing the Quarter Life Crisis (22). An individual's religiosity is reflected in their commitment and obedience to their faith (23). Previous studies, including Ellison (24), have explained the correlation between religiosity and crises in early adulthood. The research findings of Lovinger and Spero (3) indicate that religious commitment is associated with a positive psychological dimension. Argyle's viewpoint suggests that religiosity aids individuals in maintaining psychological well-being during challenging times. The development of mature religion can also involve enhancing one's knowledge of the teachings and values of their faith (25). The deeper one's understanding of their religion, the stronger the foundation of their beliefs becomes (26). This can be a crucial factor in helping individuals overcome crises of self-confidence or existential questions that often arise during the Quarter Life Crisis.

Furthermore, mature religion also involves a deeper spiritual experience (27). This means that an individual doesn't just mechanically follow religious rituals or traditions but truly feels and understands the meaning behind these actions. This deep spiritual experience can provide inner peace, a sense of purpose, and higher levels of happiness, all of which can help navigate emotional turmoil and confusion during the quarter life crisis (28). The importance of mature religion in addressing the Quarter Life Crisis also underscores the significance of promoting a healthy and positive understanding and experience of religion within society (29). This can involve better religious education, support from religious communities, and active roles of religious leaders in guiding young individuals in their spiritual journeys. Overall, mature religion is a relevant concept in the context of overcoming the quarter life crisis, as it can provide a strong foundation, firm beliefs, and inner peace needed by individuals to face the challenges of this crucial phase in their lives (30). Through the development of mature religion, individuals can find direction and meaning in their lives, ultimately helping them navigate this crisis with greater maturity.

METHODS

Listing the methods or techniques used, and the special tools needed in the service. The method explains the stages or steps in implementing the program: 1) solutions that are carried out to overcome problems, 2) at least 2 implementation dates (not time ranges), 3) number of students, and 4) partners involved. The stages should include preparation, implementation, and measurement of increasing partner empowerment.

The method of implementing this program uses a participatory approach, where partners are actively involved in every stage of activities ranging from planning, implementation, to evaluation. This approach refers to the principle of Participatory Action Research (PAR) which emphasizes close collaboration between program implementers, students, and partners to identify problems, design solutions, and carry out actions and evaluations repeatedly until the desired improvements are achieved (31) In addition, the Service Learning or *learning service*

model is also used to integrate the academic learning process with direct service to the community (32) With the combination of these two methods, activities not only produce outcomes that are beneficial to partners, but also provide meaningful learning experiences for students through the application of knowledge, the development of social skills, and the strengthening of spiritual values.

According to the solution offered in the previous section, the systematic steps need to be outlined through the implementation method, the expertise of the team, and the division of main tasks among the proposing team. The implementation method of the program to address the partner's issues in Table 1 is as follows:

Table 1. The Implementation Method of the Program

No	Programs	The Implementation and Expertise	The Partner Participation	Evaluation and Follow-up	Duration
1	Socialization over quarter life crisis	Dr. Wantini, S.Pd.I, M.Pd.I Expertise: Islamic Educational Psychology	Students of the Muhammadiyah Association of Thailand	Facilitator and students of Master of Islamic Education in UAD	100 minutes
2	Training of *spiritual well-being*	Dr. Suyatno, S.Pd.I, M.Pd.I Expertise: Educational Management (the research of *spiritual well-being*)	Participants of the training are paying attention on training of *spiritual well-being* material	Facilitator and students of Master of Islamic Education in UAD Distributing questionnaires of pretest and posttest about the understanding on *spiritual well-being*	100 minutes
3	Training of *spiritual well-being*	Dr.Abdul Hopid, M.Ag. Expertise: Islamic Studies (Al-Islam and Kemuhammadiyahan)	Participants of the training are paying attention on training of *spiritual well-being* material	Facilitator and students of Master of Islamic Education in UAD Distributing questionnaires of pretest and posttest about the understanding on *spiritual well-being*	100 minutes
5		• Dr. Wantini, S.Pd.I, M.Pd.I • Dr. Suyatno, S.Pd.I, M.Pd.I • Dr. Abdul Hopid, M.Ag.	The Partner of Muhammadiyah Association of Thailand consults on quarter life crisis	Ensuring the training implementation to enhance the comprehension and management of the impact of the quarte life crisis	100 minutes

The solution to prevent the occurrence of a Quarter Life Crisis in students involves providing training in Spiritual Well-Being. By enhancing the aspects of spirituality and emotional well-being in students, this training can assist in addressing the uncertainties, confusion, and dissatisfaction often associated with the transition into early adulthood.

Table 2. The Problem Solution

No.	Partner Issues	Solution	The Outcome of the Partner	The Output of Proposal Tim
1.	Numerous students of their twenties still do not understand the *Quarter Life Crisis* impacted on anxiety and mental health	Socialization on the impact of the *Quarter Life Crisis* by conducting a training to students under the Muhammadiyah Association of Thailand	• The increase of student knowledge of *Quarter Life Crisis* • The increase if student skills on managing the impact of the *Quarter Life Crisis*	Measuring instruments of pretest and posttest. Processing data using Excel and using it as primary data will be employed to create **a journal article on community empowerment** as a mandatory output.
2.	The limited skills in managing the impacts of a Quarter Life Crisis	Skills training for managing the impacts of the Quarter Life Crisis	The increase of managing the impact of the Quarter Life Crisis	Measuring instruments of pretest and posttest. Processing data using Excel and using it as primary data for creating an article. The 13rd National Seminar Proceeding URECOL of 2023 as additional output.
3.	The limited knowledge of *spiritual well-being* to prevent a Quarter Life Crisis	A training of *spiritual well-being* to prevent a Quarter Life Crisis	The increase of student knowledge of the *spiritual well-being*	The entire series of training and mentoring will be published in a mass media article as a mandatory output A video documenting the implementation of

				the training uploaded on YouTube as a mandatory output

The Quarter Life Crisis is a psychological phenomenon that is experienced by many students and young individuals in the age range of 20-30 years. This condition can lead to anxiety, uncertainty, and confusion in determining the direction of life. To overcome this problem, spiritual well-being training is one of the solutions that can help students face life challenges more calmly and with full self-awareness.The implementation of this program aims to improve the spiritual welfare of Muhammadiyah Association of Thailand students through an approach based on Islamic values. This activity was held at the Department of Islamic Education, Fatoni University, and was **attended by 42 students**.

Partners Contribution in this program provide full support in the implementation of activities, including the provision of facilities, dissemination of information to students, and the involvement of lecturers in discussion sessions. However, there are several obstacles such as: (1) Differences in the level of understanding among participants who need to adjust the method of delivering the material. (2) Limited time to delve deeper into relevant aspects of spirituality.

RESULTS, DISCUSSION DAN IMPACT

The Quarter Life Crisis is a psychological phenomenon that is experienced by many students and young individuals in the age range of 20-30 years. This condition can lead to anxiety, uncertainty, and confusion in determining the direction of life. To overcome this problem, spiritual well-being training is one of the solutions that can help students face life challenges more calmly and with full self-awareness.

1. Implementation of Activities

The implementation of this program aims to improve the spiritual welfare of Muhammadiyah Association of Thailand students through an approach based on Islamic values. This activity was held at the Department of Islamic Education, Fatoni University, and was attended by 42 students.

Figure 1. Students of the Department of Islamic Education, Fatoni University

This training program involves a series of sessions that include:

a. Quarter Life Crisis

Figure 2. Explanation of the quarter life crisis material

In this session, he explained the phenomenon of quarter life crisis that many students experience and how to deal with it with a spiritual and psychological approach, by highlighting various challenges that arise in this phase, such as confusion about life goals, social pressure, and career uncertainty. In addition, this session also discusses strategies to manage anxiety and stress through deeper self-understanding, strengthening spiritual values, and applying psychological techniques that can help students face this transition period more calmly and confidently.

b. Self-Management for Achieving Student Well Being

Figure 3. Explanation of the material Self-Management for Achieving Student Well Being

Emphasizing the importance of self-management in achieving student welfare, both from academic and personal aspects, is crucial in the world of education. Students who are able to manage their time, emotions, and responsibilities well tend to have better academic performance and more stable mental well-being. By implementing effective self-management strategies, such as structured study planning, stress management, and maintaining a balance between academic and personal life, students can more easily adapt to the various challenges they face. Therefore, strengthening self-management skills needs to be a concern in the educational process to help students achieve success and well-being holistically.

c. Spiritual and Learning Culture for Becoming Student Well Being

Figure 4. Explanation of the material on Spiritual and Learning Culture for Becoming a Student Well Being

A learning culture based on spirituality can be an important foundation for students in achieving academic and emotional well-being. By integrating spiritual values such as self-reflection, gratitude, and inner peace, students can develop a more positive and resilient mindset in facing academic challenges. Spiritual practices, such as meditation, prayer, or activities that reinforce the meaning of life, can help reduce stress, improve focus, and build a more harmonious relationship with the surrounding environment. In addition, a learning culture that emphasizes spirituality also encourages students to find deeper goals in their education, so that they not only pursue academic success, but also more holistic personal growth.

2. Results and Impact

This instrument uses a questionnaire with 20 statements selected according to the criteria for instrument test analysis. Data from this study were analyzed using descriptive statistics and normality tests. This is to determine the average score of the pretest and posttest and to determine whether the data is normally distributed or not. Then an inferential test was carried out using a paired sample t-test to determine the significant difference between the scores before and after spiritual welfare training.

Table 3. Instrument test analysis

No	Statement	Answer				
Knowledge Aspect						
1	I understand what Quarter Life Crisis means	1	2	3	4	5
2	I am aware of the factors that can cause QLC among university students	1	2	3	4	5
3	I know how to recognize the early signs of QLC in myself	1	2	3	4	5
4	I am aware of the negative impact that QLC can have on my mental health	1	2	3	4	5

5	I understand the difference between spiritual well-being and mental health)	1	2	3	4	5
Attitude Aspect						
6	I feel that I have a clear and meaningful life purpose	1	2	3	4	5
7	I often feel pressured by expectations and demands from my surroundings	1	2	3	4	5
8	I feel calm and at peace when facing life challenges	1	2	3	4	5
9	I feel anxious and worried about my future	1	2	3	4	5
10	I have a spiritual routine (such as prayer, fasting, or supplication) that helps me manage stress	1	2	3	4	5
11	I feel at peace with my spiritual routine (prayer, fasting, supplication), which helps me cope with stress	1	2	3	4	5
12	I have a supportive community or environment that contributes to my mental well-being	1	2	3	4	5
Skills Aspect						
13	I am able to recognize the early signs of Quarter Life Crisis in myself	1	2	3	4	5
14	I can distinguish between regular stress and Quarter Life Crisis)	1	2	3	4	5
15	I can identify the factors that contribute to my experience of Quarter Life Crisis	1	2	3	4	5
16	I can utilize spiritual practices (such as prayer, fasting, or supplication) to manage stress and anxiety	1	2	3	4	5
17	I am able to remain calm under academic or social pressure with the help of spiritual practices	1	2	3	4	5
18	I can identify life goals that align with my spiritual values (Islamic teachings/Al-Islam).	1	2	3	4	5
19	I am capable of making wiser decisions by considering spiritual aspects (Islamic teachings/Al-Islam).	1	2	3	4	5
20	I am able to motivate myself to achieve the life goals I believe in	1	2	3	4	5

This table is used to measure the levels of knowledge, attitudes, and skills of students related to QLC and the role of spirituality, using a 1–5 Likert scale assessment method. The data can be processed to determine the average score of each aspect, analyze trends, or examine the relationships between variables."

Descriptive Statistics

	N	Minimum	Maximum	Mean	Std. Deviation
PRETEST	41	57.00	91.00	77.2927	6.70911
POSTTEST	41	60.00	95.00	80.8293	8.63106
Valid N (listwise)	41				

Figure 5. Descriptive Statistics

Based on the table and figure 5, it is known that the minimum score in the pre-test is 57, while the maximum score is 91. The average score at the pre-test stage was 77.2927 with a standard deviation of 6.70911. After the treatment, the respondents underwent a post-test stage. The results of the post-test assessment showed a significant increase. The minimum score on the post-test is 60, while the maximum score is 95. The average score at the post-test stage has increased to 80.0566 with a standard deviation of 8.88909.

Tests of Normality

	Kolmogorov-Smirnov[a]			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	df	Sig.
PRETEST	.099	41	.200[*]	.969	41	.324

*. This is a lower bound of the true significance.

a. Lilliefors Significance Correction

Figure 6. Test of Normality Pre-test

The normality test conducted on the pre-test results using Shapiro Wilk showed a significance value of 0.324. Based on the basis of decision-making, the significance value (sig) is $0.324 > 0.05$, the pre-test data is declared to be normally distributed.

Tests of Normality

	Kolmogorov-Smirnov[a]			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	df	Sig.
POSTTEST	.079	41	.200[*]	.970	41	.337

*. This is a lower bound of the true significance.

a. Lilliefors Significance Correction

Figure 7. Test of Normality Post-test

The normality test conducted on the post-test results using Shapiro Wilk showed a significance value of 0.337. Based on the basis of decision-making, the significance value (sig) is $0.337 > 0.05$, the post-test data is declared to be normally distributed.

Paired Samples Test

		Paired Differences							
					95% Confidence Interval of the Difference				
		Mean	Std. Deviation	Std. Error Mean	Lower	Upper	t	df	Sig. (2-tailed)
Pair 1	PRETEST - POSTTEST	-3.53659	4.05646	.63351	-4.81696	-2.25621	-5.583	40	.000

Figure 8. Paired Samples Test

Based on the table, it can be analyzed that there is a difference between the average pre-test and post-test of -3.53659 which means that the average post-test is 3.53659 higher than the average pre-test. In the standard deviation, the difference between the pre-test and the post-test was 4.05646 which meant that there was a variation in the increase in student assessment. In addition, a value of 4.05646 indicates how far the sample average is from the expected population average and provides confidence that the results are not by chance, but rather a good representation of the population.

The amount of the confidence interval of 95% on the difference in values ranges from -4.81696 to -2.25621 which means that the difference between the pre-test and post-test scores is in this range with 95% confidence. In other words, the increase in pre-test is a real effect of the treatment of respondents. A t-value of -5.583 with a degree of freedom (df) of 40 shows a very significant difference between the pre-test and post-test results. The significance value (2-tailed) of 0.000 is less than 0.05. Because the significance value (2-tailed) < 0.05, Ho was rejected and Ha was accepted.

These results would suggest that the Spiritual Well-Being Training Program was successful in affecting the results of the participants. The increase in the average score from 77.29 on the pre-test to 80.06 on the post-test would reflect an overall improvement in the spiritual well-being of the students following the intervention. In addition, the rise in both the minimum (from 57 to 60) and maximum scores (from 91 to 95) is reflective of a general upward trend in all participants, and it indicates that not only did average performance increase, but also the spread of scores shifted in a positive direction. The standard deviation also increased from 6.70911 to 8.63106, indicating greater variability in post-test scores. This could imply that while most of the students were affected by the program, the size of the impact was varied for individual and it is possible due to differences in personal engagement, background, or initial spiritual status.
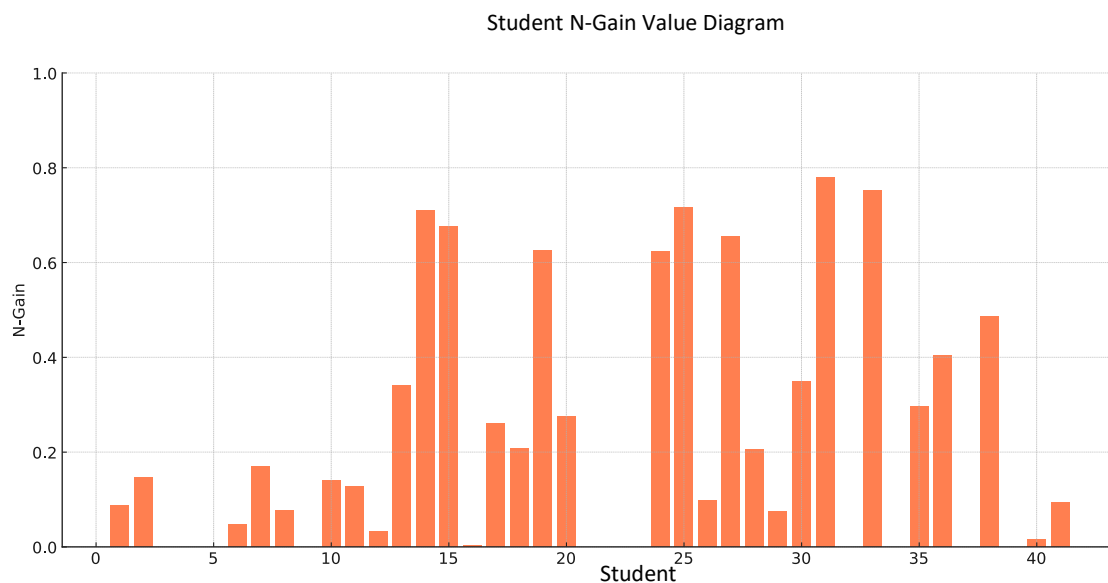

Figure 9. Student N-Gain Value Diagram

Based on the N-Gain diagram for each student obtained from the pre-test and post-test results, it can be seen that there was an increase in learning outcomes after students participated in this program. The N-Gain value was calculated using the formula developed by (33), namely (Post-test Value - Pre-test Value) / (Maximum Value - Pre-test Value). This value is used to measure the effectiveness of the intervention in improving students' understanding or cognitive abilities. Based on the calculation results, it is known that most students showed N-Gain values in the moderate category ($0.3 \leq g < 0.7$), while some students were in the high category ($g \geq 0.7$), and only a small portion were in the low category ($g < 0.3$).

In general, the distribution pattern of N-Gain values shows that the training program provided has succeeded in increasing students' understanding of spiritual well-being material,

with fairly even effectiveness. This indicates that the program is generally acceptable and has a positive impact on students' personal development, especially in the context of preventing quarter-life crises. However, the variation in N-Gain values between students also shows differences in the level of success in each individual. This can be caused by several internal and external factors, such as mental readiness, intrinsic motivation, learning style, or active involvement during the program. According to Vygotsky's constructivism theory in Widayanthi et al. (2024), the effectiveness of learning is greatly influenced by the active involvement of participants and social support from the environment.

These results suggest that the Spiritual Well-Being Training Program was effective in enhancing participants' overall well-being, as reflected by the increase in the average score from 77.2927 (pre-test) to 80.8293 (post-test), along with the upward shift in both minimum and maximum scores. However, beyond statistical improvements, it is important to understand how and why this intervention worked. The effectiveness of the program can be attributed to the integration of specific spiritual practices such as prayer (doa), remembrance (dzikir), and self-reflection (muhasabah) which play a vital role in influencing cognitive, emotional, and behavioral domains of the participants.

The training "A Training for Spiritual Well-Being to Prevent the Quarter Life Crisis over Students in Muhammadiyah Association of Thailand" has various benefits for students.

a. Improving spiritual well-being, so that students can find inner peace in facing various challenges in life.
b. The program reduces stress and anxiety, especially those related to the future, academics, and social pressures.
c. This training helps students find the meaning of life, so that they can live their lives more purposefully and purposefully.
d. The program also strengthens resilience and a positive mental attitude, helping them face failures and obstacles more resiliently.
e. Improve the quality of social relationships, both with friends, family, and the surrounding environment, through a deeper spiritual understanding.
f. Students can make wiser decisions in various aspects of life, including academics, careers, and social relationships.
g. It helps to instill Islamic values in daily life, so that students have strong guidelines in living life more optimistically and responsibly.

Spiritual Well-Being *Training* in Thailand and *Stress Management Training* research from UGM both aim to improve students' mental health, but the approach is different. The program in Thailand focuses on strengthening the spiritual dimension through the internalization of Islamic values, the search for the meaning of life, increasing mental resilience, and improving the quality of social relationships. The focus is holistic and religious, targeting various aspects of student life to prevent *quarter-life crises*. Meanwhile, UGM's research is more oriented towards cognitive *cognitive behavioral therapy* (CBT)-based psychological techniques, such as irrational thought management, relaxation, and increased social support, with the main goal of reducing academic stress and increasing self-efficacy, especially in students who have the double burden of studying and memorizing the Qur'an.

In terms of methodology, UGM's research has the advantage of using *a quasi-experimental* design with a control group, so that the results can be statistically proven with

large effect sizes (reduction in academic stress r ≈ 0.828 and increase in self-efficacy r ≈ 0.726). In contrast, the Thai program uses *a one-group pretest-posttest* design with no peer groups, so although the benefits are clearly felt by participants, the strength of the empirical evidence is weaker. In addition, the context of implementation is also different: training in Thailand is relevant for Muslim students in minority environments, while UGM's intervention focuses on Indonesian students in Islamic boarding schools. Overall, Thailand's program excels in the overall spiritual-religious dimension, while UGM's research is strong in empirical proof and measurable effectiveness, so the two have the potential to complement each other if combined (35).

CONCLUSION

Spiritual Well-Being Training Program was effective in enhancing participants' overall well-being, as reflected by the increase in the average score from 77.2927 (pre-test) to 80.8293 (post-test), along with the upward shift in both minimum and maximum scores. However, beyond statistical improvements, it is important to understand how and why this intervention worked. The effectiveness of the program can be attributed to the integration of specific spiritual practices such as prayer (doa), remembrance (dzikir), and self-reflection (muhasabah) which play a vital role in influencing cognitive, emotional, and behavioral domains of the participants.

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