



The Effectiveness of Islamic Integrative Cognitive Restructuring Group Counseling Techniques in Improving Students' Academic Resilience

Willya Zahara¹, Masril^{2*}, Rafsel Tas'adi³, Silvianetri⁴, Dasril⁵

^{1,2,3,4,5} Universitas Islam Negeri Mahmud Yunus, Batusangkar, Indonesia

¹willyazaharabk@gmail.com, ²masril@uinmybatusangkar.ac.id,

³rafset.t@uinmybatusangkar.ac.id, ⁴silvianetri@uinmybatusangkar.ac.id,

⁵dasril@uinmybatusangkar.ac.id

*Correspondence

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Abstract

This research is motivated by the low academic resilience of students at MAN 3 Padang Panjang, characterized by low self-confidence in facing academic difficulties, weak self-control, high academic anxiety, and low persistence in completing assignments. This study aims to test the effectiveness of group counseling with Islamic integrative cognitive restructuring techniques in improving students' academic resilience. The study used a quasi-experimental method with a pretest-posttest control group design. The research sample consisted of 30 students selected through a purposive sampling technique and divided by random assignment into experimental and control groups. Data were collected using an academic resilience scale whose validity and reliability have been tested. Data analysis was carried out using the Independent Samples t-test and N-gain analysis. The results showed a significant difference between the experimental and control groups ($t = 6.916$; $p < 0.05$). The N-gain value of 0.22 indicates an increase in the low category, but remains practically meaningful. The increase occurred in the aspects of confidence, control, composure, and commitment. On the other hand, the control group showed a trend toward decreased academic resilience scores. This finding indicates that the intervention not only contributes to increased resilience but also has the potential to act as a psychological buffer against the declining tendency of students' academic resilience. These findings suggest that group counseling using Islamic integrative cognitive restructuring techniques can be an alternative guidance and counseling service for improving students' academic resilience, particularly in Islamic educational settings.

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INTRODUCTION

Academic resilience is a student's ability to persevere, recover, and adapt positively when faced with pressure, difficulties, failure, and demands in an educational context (Martin & Marsh, 2006); (Cassidy, 2016). Academic resilience plays a crucial role in students' learning success and emotional well-being because it enables individuals to manage academic stress, maintain motivation, and persist in achieving academic goals despite obstacles (Muryono, 2022); (Rahmawati & Armiati, 2023). Conversely, low academic resilience is often associated with academic anxiety, low self-confidence, weak self-control, and a tendency to give up easily on tasks (Pangestu & Mamahit, 2024).

Various studies indicate that students' academic resilience levels are still relatively low. (Magdalena & Durrotunnisa, 2022) found that students' academic resilience was in the low category, while (Cahyani et al., 2024) reported that most students' academic resilience was suboptimal. Low academic resilience is associated with increased academic stress, as found by Septiani and Fitria in (Meiranti & Sutoyo, 2021), who demonstrated a negative relationship between resilience and stress. These findings demonstrate the need for effective interventions to improve students' academic resilience.

Academic resilience is influenced by various internal and external factors. Internal factors include emotional regulation, optimism, self-confidence, and self-esteem (Missasi & Izzati, 2019), while external factors include social support from family, peers, teachers, and a conducive academic environment (Kusnadi, 2023). Furthermore, spiritual aspects also play a role in shaping individual resilience. From an Islamic perspective, the belief that every difficulty is a meaningful test and does not exceed human capabilities is an important source of cognitive and emotional strengthening (Nadhifah & Karimulloh, 2021). Religiously interpreting difficulties is believed to reduce anxiety and strengthen resilience in the face of academic pressure.

One effective counseling approach to increasing psychological resilience is cognitive restructuring techniques. This technique helps individuals identify and transform irrational or negative thought patterns into more rational and adaptive ones, enabling them to respond to problems more constructively (Erford, 2015). Aaron Beck's cognitive theory, as cited in (Ermayulis et al., 2019), states that the way a person views a situation influences their emotional and behavioral responses. By applying cognitive restructuring, negative thoughts can be transformed into more adaptive thought patterns, thereby increasing mental toughness, including academic resilience. The application of cognitive restructuring techniques in group counseling provides opportunities for students to share experiences, gain social support, and develop more positive mindsets in facing academic challenges (Corey, 2022; Saputri & Nursalim, 2025). According to Silvianetri in (Harahap & Silvianetri, 2024), Group counseling is a type of service provided to group members or students with the aim of helping them overcome problems faced by the group members, enabling them to resolve them and optimize their potential development. Furthermore, another goal is for group members to learn from the experiences and problems faced by fellow group members.

Previous research has shown that group counseling using cognitive restructuring

techniques is effective in improving students' academic resilience (Anggraini et al., 2024; Fitri & Kushendar, 2019; Masdelina et al., 2023). However, research specifically integrating cognitive restructuring techniques with Islamic values in group counseling services is still limited. However, the integration of spiritual values has the potential to strengthen the effectiveness of interventions by helping students interpret academic stress more positively and adaptively (Ramadhanty & Nurjannah, 2023).

Based on this description, this study aims to test the effectiveness of group counseling using cognitive restructuring techniques integrating Islamic values in improving students' academic resilience, specifically at MAN 3 Padang Panjang. Although Cognitive Behavioral Therapy (CBT) has been empirically proven effective in various contexts, this approach was primarily developed within a Western epistemological framework that emphasizes empirical rationality and individual experience as the primary sources of cognitive change (Cucchi, 2022). In the context of Islamic education, this approach has the potential to align poorly with students' worldviews, which view reality not only as rational-empirical but also as transcendental and based on revelation (Ariff, 2025). For students with high levels of religiosity, belief in destiny, tests from God, and the values of patience and trust (*Tawakkal*) are integral to understanding academic difficulties (Sujadi, 2022). When cognitive interventions fail to accommodate these spiritual dimensions, the cognitive restructuring process risks becoming less personally meaningful, thus suboptimally effective (Ariff, 2025). Therefore, the integration of Islamic values into cognitive restructuring techniques is not simply a variation of the approach but a conceptual necessity to ensure the intervention's alignment with students' belief systems in Islamic educational environments. This research is expected to provide theoretical contributions to the development of an integrative counseling approach and practical contributions to guidance and counseling services in improving students' academic resilience.

METHOD

This study employed a quantitative approach with a quasi-experimental pretest–posttest control group design (Heppner et al., 2008). The study was conducted at MAN 3 Padang Panjang, West Sumatra, from November to December 2025. The study population was all 61 tenth-grade students (Phase E) of MAN 3 Padang Panjang. Purposive sampling was used, with specific considerations in line with the research objectives, resulting in a sample size of 30 students. Random assignment was used to divide the students into two groups: an experimental group ($n = 15$) and a control group ($n = 15$).

Before treatment was administered, both groups were given a pretest to measure academic resilience. The experimental group then received eight sessions of group counseling using Islamic integrative cognitive restructuring techniques. The control group received no treatment and served solely as a comparison group (Heppner et al., 2008). Group counseling services are implemented by utilizing group dynamics to help participants identify and reconstruct negative or irrational thoughts into more rational and adaptive ones, integrating Islamic values. After the entire treatment series was completed,

both groups were given a posttest to determine changes in students' academic resilience levels.

The research instrument used to measure academic resilience was an academic resilience scale developed based on four aspects of academic resilience: confidence, control, composure, and commitment (Marsh & Martin, 2003). The initial instrument consisted of 48 positive and negative statements. Construct and content validity of the instrument were determined through expert judgment involving three experts in the field of guidance and counseling. Furthermore, item validity was tested using Confirmatory Factor Analysis (CFA) with LISREL software version 8.80. Items were considered valid if they had a standardized loading factor value of ≥ 0.30 (Azwar, 2018). The analysis results indicated that 40 items were valid and were used in the study. The instrument's reliability was tested using the Cronbach's Alpha technique with SPSS version 25 software. The reliability test results showed a coefficient value of 0.888, indicating that the instrument has a high level of reliability and is suitable for use as a data collection tool.

Data analysis was conducted using SPSS version 25. Prior to hypothesis testing, prerequisite analysis tests, including normality and homogeneity tests, were conducted to ensure the data met parametric statistical assumptions. Hypothesis testing was conducted using an independent samples t-test to determine differences in academic resilience levels between the experimental and control groups. Furthermore, the effectiveness of the Islamic integrative cognitive restructuring group counseling technique was analyzed using the N-gain test to determine the magnitude of the increase in academic resilience before and after treatment. The N-gain effectiveness criteria were classified into high ($g > 0.70$), medium ($0.30 \leq g \leq 0.70$), and low ($g < 0.30$).

This study has several methodological limitations. The use of a passive control group that received no treatment limits the study's ability to fully isolate the effects of the intervention. The decrease in scores in the control group may have been influenced by other factors such as academic stress, students' psychological state, or the dynamics of the learning environment during the study. Therefore, future research is recommended to use a more robust design, such as a waitlist control group or an active control group (e.g., standard counseling services), so that a more accurate and comprehensive comparison of intervention effects can be made.

RESULTS AND DISCUSSION

The descriptive analysis results showed that group counseling using Islamic integrative cognitive restructuring techniques had a positive impact on improving students' academic resilience. The average academic resilience score in the experimental group increased significantly compared to the control group. A comparison of pretest and posttest scores for the two groups is presented in Table 1.

Table 1. Average Score of Students' Academic Resilience Ability

Group	N	Pretest (M ± SD)	Posttest (M ± SD)
Exsperiment	15	127,40 ± 11,03	143,13 ± 11,44
Control	15	131,80 ± 11,40	125,07 ± 10,07

Table 1 shows that the experimental group experienced an increase in their average academic resilience score from 127.40 ± 11.03 in the pretest to 143.13 ± 11.44 in the posttest, indicating a substantial increase in scores after receiving group counseling with Islamic integrative cognitive restructuring techniques. Conversely, the control group showed a decrease in their average academic resilience score, from 131.80 ± 11.40 in the pretest to 125.07 ± 10.07 in the posttest, despite receiving no special treatment. The difference in the direction of score changes between the two groups indicates that the intervention played a role in maintaining and improving students' academic resilience, while without the intervention, academic resilience tended to develop less optimally.

This difference in the pattern of score changes between the experimental and control groups was further confirmed using an Independent Samples t-test and N-gain analysis, presented in Table 2, to ensure that the differences were statistically significant and not due to chance.

Table 2. Results of Difference Test and Treatment Effectiveness

Analysis	Comprative
$t_{count} = 6,916$	$t_{table} = 1,701$
Sig. (p) = 0,000	0,05
N-gain = 0,22	Low

Based on Table 2, the results of the Independent Samples t-test showed a t-value of 6.916 with a significance value (p) of 0.000, which is less than the 0.05 threshold. This finding indicates a statistically significant difference between the academic resilience scores of students in the experimental and control groups after the treatment was administered. Therefore, the hypothesis that group counseling using Islamic integrative cognitive restructuring techniques is effective in improving students' academic resilience is accepted.

Furthermore, the N-gain analysis of 0.22 indicates that the effectiveness of improving academic resilience is low. This value indicates that although the intervention had a statistically significant impact, the magnitude of the improvement achieved was still relatively limited. This is understandable given that the intervention was conducted over a relatively short period of time and involved a limited number of counseling sessions, so the changes were more initial in nature.

However, when compared to the control group that did not receive treatment and actually showed a downward trend in academic resilience scores, the improvement in the experimental group still has practical significance. This indicates that group counseling using Islamic integrative cognitive restructuring techniques plays a role in maintaining

and enhancing students' academic resilience, particularly in dealing with academic pressure and demands.

This pattern of differences is further reinforced by the visualization of the comparison of pretest and posttest scores presented in Figure 1. The figure shows that the increase in academic resilience scores in the experimental group was more pronounced and consistent, while the control group showed relatively small changes. This visualization supports the results of the statistical analysis that the counseling intervention had a stronger impact than the routine learning process without special treatment.

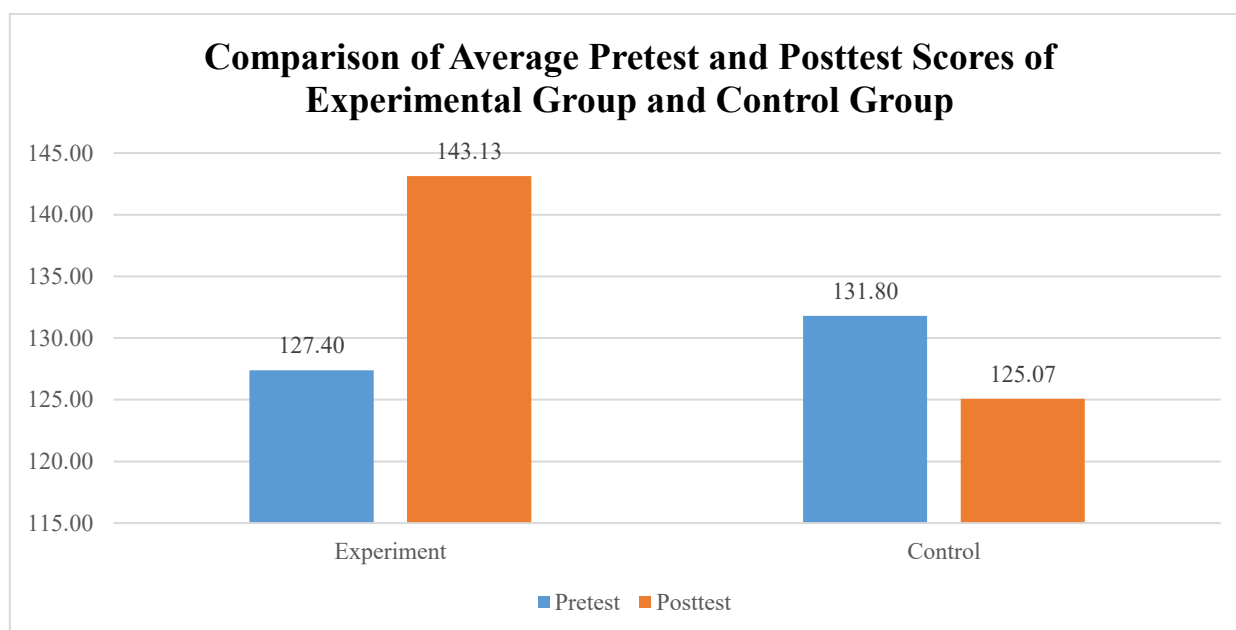


Figure 1. Comparison Diagram of Average Pretest and Posttest Scores for Academic Resilience Ability

The effectiveness of group counseling in this study can be explained through an Islamic counseling perspective. (Rassool, 2016) asserts that the cognitive-behavioral approach aligns with Islamic teachings because Islam recognizes the role of reason (aq) in shaping individual emotions and behavior. Cognitive restructuring techniques help students identify and challenge debilitating, irrational thoughts and replace them with more rational and spiritually meaningful thought patterns. In this context, academic problems are not viewed as personal failures, but rather as tests that can be overcome through effort and strengthening faith.

This view aligns with (Ardimen et al., 2024), who state that the Quran views changes in human behavior as the result of a process of cognitive reflection (tafakkur). The integration of Islamic values in cognitive restructuring provides a Qur'anic foundation that strengthens the process of changing students' mindsets. This is reinforced by (Sabarrudin et al., 2022), who assert that Islamic guidance and counseling aims to maintain and develop human nature by strengthening faith, reason, and behavior in accordance with Islamic teachings.

When viewed from the academic resilience perspective, the increased scores in the experimental group reflect positive changes in confidence, control, composure, and commitment. In the confidence aspect, students demonstrated increased self-confidence in facing academic tasks. (Rassool, 2016) explains that low self-confidence is related to the dominance of negative thoughts that obscure one's potential. Through cognitive restructuring aligned with human nature, students are able to rebuild confidence in their academic abilities (Ardimen et al., 2024).

In the control aspect, students become more self-controlled and responsible for the learning process. This aligns with the views of (Sabarrudin et al., 2022), who emphasize the importance of self-responsibility in Islamic counseling, as well as the balance between *ikhtiar* (effort) and *tawakkal* (trust in God) (Rassool, 2016). The cognitive restructuring process helps students challenge irrational thoughts that blame circumstances, thus developing a more adaptive self-control.

In the composure aspect, increased academic resilience is reflected in decreased academic anxiety and increased emotional regulation abilities. (Rassool, 2016) states that how an individual interprets events significantly influences their emotional state. The integration of spiritual values into cognitive restructuring helps students interpret academic pressure more calmly and rationally. This aligns with (Ardimen et al., 2025), who assert that religious meaning plays a crucial role in maintaining emotional stability and mental health.

In terms of commitment, students demonstrated increased perseverance and consistency in completing academic assignments. The Islamic values of patience (*sabr*) and steadfastness encourage students to persist despite facing obstacles (Rassool, 2016). (Mahmuda et al., 2025) also emphasized that Quranic-based religious mentoring can strengthen individuals' sense of purpose, hope, and resilience in the face of academic pressure.

Various previous studies have shown that cognitive restructuring techniques are effective in increasing academic resilience and reducing students' cognitive distortions (Anggraini et al., 2024; Dari et al., 2022; Fitri & Kushendar, 2019; Masdelina et al., 2023). This approach is rooted in Cognitive Behavioral Therapy (CBT), which emphasizes identifying irrational thoughts, cognitive disputation, and replacing them with more rational and adaptive thoughts. Research conducted by Masdelina et al. (2023) demonstrated that the application of cognitive restructuring techniques significantly improved students' academic resilience by transforming negative thought patterns into more rational ones. Similarly, previous research has shown that cognitive restructuring is effective in helping students manage academic stress and increase psychological resilience by strengthening realistic thinking and self-control. However, the general cognitive restructuring approach tends to focus on empirical rationality and psychological logic without incorporating the spiritual dimension as part of the cognitive change process. The rationality constructed in this approach relies on logical argumentation and individual subjective experiences. Meanwhile, in the context of Islamic education, the

spiritual dimension plays a crucial role in shaping how students interpret academic difficulties and challenges.

Unlike these studies, the Islamic integrative cognitive restructuring approach in this study not only emphasizes transforming irrational thoughts into rational ones but also links them to Islamic spiritual values. The cognitive disputation process is reinforced by reflection on Quranic verses and the concepts of patience (*sabr*), *tawakkal* (trust), and *husnuzan* (belief in God), so that students develop not only more logical thinking but also more spiritually meaningful ones. This approach aligns with the view that integrating religious values into counseling can strengthen the internalization of change because it touches on the dimensions of faith and the meaning of an individual's life. Conceptually, the main difference between these two approaches lies in the source of legitimacy for cognitive change. In general cognitive restructuring, legitimacy for change is derived from empirical rationality and psychological logic. In the Islamic integrative approach, this legitimacy is reinforced by transcendental values and religious beliefs, so that cognitive change has both a psychological and spiritual foundation. This may explain why, despite the low N-gain value in this study, the intervention still demonstrated statistical significance and practical significance in preventing a decline in academic resilience.

Thus, it can be concluded that general cognitive restructuring is effective in developing students' rational thinking, while Islamic integrative cognitive restructuring offers a more holistic approach because it combines cognitive, emotional, and spiritual dimensions.

In addition to the quantitative findings, qualitative data obtained from systematic observations and field notes during the eight counseling sessions provide deeper insight into the cognitive restructuring process experienced by the students. These qualitative findings serve as supporting evidence to explain the mechanisms of change that are not fully captured by statistical analysis. Based on initial observations and interviews, students demonstrated low levels of academic resilience. This is reflected in the statement of student RSW, who reported difficulties in understanding learning materials, reluctance to ask questions, and high pressure when academic performance did not meet expectations, leading to anxiety before examinations. Student FA exhibited weak control and commitment in learning, as indicated by procrastination behaviors that resulted in task accumulation, increased anxiety, and self-doubt. Meanwhile, student MASN showed low confidence and composure, particularly in collaborative academic settings, characterized by fear of being underestimated and a tendency to withdraw. These findings indicate that students' difficulties are not merely academic, but are strongly related to maladaptive and debilitating thought patterns.

In line with the intervention phase of the research methodology, in the initial session (problem formulation and identification), students were guided to express the negative automatic thoughts underlying their experiences. This process identified irrational thoughts such as "*I can't understand the lesson,*" "*If my grades are bad, I'm a failure,*" "*I'm undisciplined and therefore won't succeed,*" and "*I'll be looked down upon*

by my friends if I don't contribute." These thoughts reflect cognitive distortions in the form of overgeneralization, negative self-labeling, and catastrophizing, which reinforce academic anxiety.

In the working stage (cognitive disputation), counselors guide students to examine these thoughts through reflective questions, such as *"Is it true that you always fail?"* *"Does one bad grade determine your future?"*, and *"Have you not made any effort?"* This process helps students recognize that their thoughts are irrational and draw extreme conclusions from limited experience. For example, FA's thoughts of feeling "undisciplined and incapable" were challenged by identifying situations in which he was actually capable of completing assignments, leading to more realistic alternative thoughts.

Next, in the Islamic values integration stage, the cognitive restructuring process is reinforced by the use of verses from the Quran. For example, RSW's experience of feeling incapable of understanding a lesson was reconstructed through reflection on Surah Al-Baqarah verse 286, fostering the belief that each individual has the capacity to achieve their full potential. In FA's case, the anxiety caused by the accumulation of assignments was linked to the importance of effort and trust in God, leading the student to view delays as not the end of one's abilities, but rather as part of the process of self-improvement. Meanwhile, in MASN, the fear of being underestimated in groups was restructured through the reinforcement of the concept of husnuzan (good character) and the value of self-confidence as part of a trustworthy attitude, so that students gradually began to participate with confidence. Furthermore, Surah Al-Insyirah was used to help students understand that every difficulty is accompanied by ease, thus transforming catastrophic thoughts into more optimistic ones.

During the reinforcement and termination sessions, students demonstrated changes in more adaptive mindsets, such as *"I can understand the material if I try,"* *"a low grade is not the end of everything,"* and *"I still have a role in the group even though I'm not perfect."* These changes indicated improvements in confidence, control, composure, and commitment, which had previously been key weaknesses.

These qualitative findings corroborate the quantitative results by demonstrating that increased academic resilience occurred through a systematic process, starting with identifying negative thoughts based on students' real-life experiences, through cognitive disputation, and integrating spiritual values relevant to the context of Islamic education. Thus, the effectiveness of the intervention was not only evident in improved scores but also in changes in students' thinking patterns, leading to more rational, adaptive, and spiritually meaningful ones. This integrative approach is more contextual and relevant when applied in Islamic educational settings, where religious values are an integral part of character formation and student academic resilience.

CONCLUSION

The results of this study indicate that group counseling using Islamic integrative cognitive restructuring techniques is significantly effective in improving students' academic resilience. Although the level of improvement based on the N-gain analysis is

low, this intervention still shows statistical significance and practical significance, particularly in preventing the decline in academic resilience as experienced in the control group. The integration of Islamic values into the cognitive restructuring process helps students interpret academic difficulties more rationally and spiritually, thereby strengthening aspects of self-confidence, self-control, composure, and commitment. However, this study has limitations. Academic resilience in this study encompasses four main aspects: confidence, control, composure, and commitment. The limited number of counseling sessions conducted meant that discussion and in-depth study of each aspect could not be carried out optimally and proportionally. The intervention provided focused more on general cognitive changes, resulting in limited in-depth exploration of the dynamics of each aspect of academic resilience. Therefore, further research is recommended to increase the number of counseling sessions so that each aspect of academic resilience can be discussed in a more comprehensive and structured manner, thus maximizing the potential for improvement. These findings contribute to the development of an integrative counseling model that combines cognitive and spiritual aspects in improving students' academic resilience, particularly in the context of Islamic education. Practically, school counselors in Islamic educational settings are advised to systematically integrate Quranic reflection modules into group guidance services, particularly during periods of high academic pressure, such as exams. This integration can be achieved by reinforcing the values of patience, trust in God, and *husnuzan* (religious obedience) as part of students' cognitive restructuring process.

DECLARATION OF AI AND AI ASSISTED TECHNOLOGIES IN THE WRITING PROCESS

In preparing this manuscript, the authors used Consensus AI and Perplexity AI to assist with reference search, NotebookLM to assist with reviewing reference content, and ChatGPT to assist in developing paragraph content for the manuscript. All results were then reviewed and revised by the authors, who bear full responsibility for the final content of the publication.

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