Positive Psychology Online Training Based on Islamic Value to Improve Student Resilience

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Abstract. *University students are vulnerable to psychological problems, including Muslim university students. One of the reasons is the low resilience level. Therefore, an intervention is needed to develop the resilience of Muslim students so that it is expected to face difficulties and at the same time encourage self-development to protect students from psychological problems. The intervention will be better if it is adjusted to the values held by students, one of which is religious values. However, psychological interventions based on religious values to increase student resilience have not been developed much. This study aims to examine the effect of Islamic-based positive psychology online training on the improvement of university students' resilience. The training modules were prepared based on the positive psychology intervention techniques and integrated with Islamic values. The training consists of six sessions and was delivered via Zoom meeting. This study employed a quasi-experiment with a one-group design pretest-posttest. The target participants of this study were Muslims' students of the Universitas Muhammadiyah Surakarta. Participants who took part in this study received information that was announced through several social medias. The study participants were 10 Universitas Muhammadiyah Surakarta students. The Connor-Davidson Resilience Scale (CD-RISC) was used to measure the resilience in Universitas Muhammadiyah Surakarta's students. The data were analyzed using repeated-measures ANOVA and the results showed the scores of p = 0.005 (p < 0.05). This result showed that online positive psychological training with Islamic values improves the university students' resilience. Online positive psychology training based on Islamic can be used for promotive programs to improve Muslim students' mental health in Indonesia.*

Keywords: Islamic values; online training; positive psychology; resilience; university students

INTRODUCTION

Student life is closely linked to various changes that are significant from the previous period so that instability frequently occurs. The changes encountered can be a source of psychological distress that may trigger symptoms of depression, loneliness, identity crisis, pressure to become successful, and job competition (Sugiarti et al., 2018). This circumstance situates students as a group with a high vulnerability to experiencing distress, which can stimulate suicidal behavior (Curtis, 2010). Therefore, it is important for students to possess resilience to be able to manage stress in an effort to prevent psychopathological conditions (Kaloeti et al., 2019).

In this regard, the researchers conducted a preliminary survey involving 56 students

aged 18-25 years. The results of the survey discovered several problems experienced by students, including themselves, education, family, interpersonal relationships, and occupation. In facing, student responses may serve as an indicator to predict resilience, such as despair (Karatas & Cakar, 2011). Based on the preliminary survey conducted on students, the causes of despair were fear of failure and wasted efforts, insecurity, and unsuportive environment.

Moreover, researchers found the impact of student self-management when encountering problems through in the preliminary survey. Those who can manage themselves well when experiencing problems indicate resilience. Utami & Helmi (2017) assert that the development of effective coping skills to deal with change and challenges is a positive result of resilience. Preliminary survey data show that 63% of the 56 students participating in the survey experienced negative impacts such as distorted focus in doing activities; mood swings, anxiety, and depression; as well as physical symptoms such as pain and insomnia. Such conditions signify that self-management is inadequate so efforts to increase resilience needs are required. Increasing resilience can be achieved using a positive psychological approach. Positive psychology was selected as an intervention in this study as it corresponds to efforts to change students' perspectives to become more positive in order to improve their mental state (Seligman et al., 2006). The positive psychology approach will be integrated with the Islamic approach since it adapts to the Indonesian people who are predominantly Muslim. Contemporary psychology, which is heavily influenced by western culture, inclines to be secular and liberal, so that it may lead to bias if it is applied among Indonesian people (Hairina & Mubarak, 2020).

Resilience is an essential thing to possess, especially for a Muslim, as Allah has said in the Quran Surah Al Baqarah verses 155-156. These verses explain that Allah will test every human being. For those who are patient and leave their affairs to Allah, they will reap pleasure from Allah, such as a reward for their success to face challenges (Wahidah, 2018). Resilience is a source of positive strength that makes a person can survive and strive when he is tested with difficulties. In addition, resilience helps one to develop himself for he can function as an individual.

Resilience is an individual's ability to manage stress or pressure as well as deal with anxiety and depression (Connor & Davidson, 2003). In Islam perception, resilience is manifested through patience, fortitude, optimism, and adamant attitude of a servant in the face of calamities or trials. Trial is the test of faith and piety from Allah so that those who are able to face them will be loved by Allah. Human beings are not only ordered to strive but also to pray and depend on Allah's guidance, as He says in the Quran Surah Al Baqarah verses 155-156 (Wahidah, 2018).

Resilience plays an important role in the difficulties of various groups, including students that make them vulnerable to experiencing psychological problems. Promotive efforts attempted on students are required to improve psychological conditions to protect students from mental health problems. Promotion includes developing individual potential and improving positive mental health conditions to reduce the prevalence of psychological problems (Baños et al., 2017; World Health Organization, 2004). Those who view their life using a positive perspective appear to make proactive movements, take advantage of their potential and use it to adapt through difficult times (Sagone & Caroli, 2015)

The promotive efforts in this study were carried out in online positive psychology training based on Islamic values. Seligman et al., (2006) explain that positive psychology facilitates individuals to shift focus, from negative to positive, without neglecting the negative experiences. Positive psychology training help to improve the ability to overcome the problems as well as prepare necessities to face them in the future. Positive psychology does not nullify the impact of negative events which are usually shown through emotion, thought, or behavior but also develop potential.

Negative feelings and experiences are accepted and welcomed, which are then correlated with things that can build people up from problems (Rashid & Howes, 2016). Combining personal strengths and problems can assist people to find techniques to deal with unpleasant situations in the future with a more positive and adaptive perspective (Rashid, 2015).

Positive psychology training is an attempt to increase positive emotions, personal strength, and the meaning of life to improve happiness, optimism, and hope. Positive psychology training in this study applied Islamic values contained in the Quran and Hadith to establish individuals who have noble character and are close to Allah. The addition of Islamic values encourages the construction of noble character (*akhlak karimah*) and fosters human beings to be closer to Allah (Zubaedi, 2015). Religion has a pivotal role in endorsing positive beliefs and optimism to prevent any mental and physical disorders (Saeedi et al., 2015). Six sessions of Seligman's positive psychology intervention were then modified to be 'use your strength', three blessings, enjoying peace, gratitude, effective communication etiquette, and biography.

The first session is 'use your strength'. Finding personal strength is essential so individuals feel capable, empowered, and simultaneously it reminds them that human beings are the most perfect creatures according to Quran surah At-Tin verse 4. Human beings are gifted with the ability to adapt to changes in life and practice the rules (Faqih, 2018). These sessions help to increase flexibility in dealing with adversity. Sagone and Caroli (2015) conclude that by understanding personal strengths, an individual can solve problems and has effective coping strategies. The seeking self-strength combines various experiences and finds the positive side based on the experiences that have been gone through (Rashid, 2015).

The second session is the 'three blessings'. This technique fosters a person to broaden the perspective on the positive things in life so that one does not focus only on negative events. This session helps people to accept life more positively and be more aware of the forces outside of their capability that control their life thereby increasing the influence of spirituality (Rashid, 2015). Spirituality makes one's life more meaningful. This session presents awareness about Allah's blessings in daily life as explained in Quran surah Ibrahim verse 7 that Allah will give more blessings for those who are grateful (Hude, 2020).

The third session is 'gratitude', which directs individuals to feel gratitude from remembering life events that have been experienced. Duckworth et al., (2005) state that a resilient person feels more positive emotions such as love, gratitude, joy, and others. Awareness about the role of other people is trying to be presented in this session so it encourages gratitude for the presence of other people who support them through difficult times. Gratitude can also improve spirituality (Rashid, 2015). Islam commands human beings to repay the kindness of others with gratitude. Reluctance to thank other fellow humans simply indicates a reluctance to thank God (Madany, 2015). This is in line with the Prophet's saying how to thank fellow human beings as stated in the hadith of Sunan Abu Daud no. 4179.

The next session is 'enjoying peace'. Parks (2009) suggests that this session helps individuals to increase awareness so they can filter events that support or interfere with their activities. This session aims to make people more capable of controlling themselves so that each action is oriented towards achieving realistic goals. Being fully conscious during activities will slow down and calm people. Focusing on positive things also allows individual to reduce negative feelings such as anxiety (Sholihah, 2016). This situation will improve appreciation for beauty and good events as well as positive emotions, including gratitude (Rashid, 2015). The gratitude arising can be a reminder for a person to the entire universe created by Allah as expressed in Quran surah Ali Imran verses 190-191.

The fifth session is 'effective communication etiquette'. Understanding the importance of healthy relationships with others is essential for building resilience. Healthy and positive relationships can be a source of strength for people when experiencing difficulties so that they can rise and strive. Close and warm relationships will also create a more meaningful life. Sahih Bukhari Hadith No. 5996 narrates a warning for human beings to avoid bad words, which is unnecessary to listen to and verbal that can hurt others. Healthy relationships constructed from positive communication with others provide an opportunity for people to explore more experiences so that they are open to various changes (Rashid, 2015).

The last session is 'biography'. This session aims to foster participants' interest in contributing to their surroundings and doing good deeds sincerely. This session indirectly integrates the strengths and impacts of unpleasant experiences to form a more positive mindset. Human beings were created by God with a great purpose and an important mission, to worship Him as stated in Quran Surah Adz-Dzariyat verse 56. The meaning of worship in Islam covers all aspects of life and includes all activities that can improve the quality of life or human welfare.

Positive psychology training based on Islamic values in this study was conducted online. The use of the internet as a medium to provide psychological intervention or treatment is the definition of online intervention (Andersson et al., 2019). All intervention programs can be delivered via text, audio, or video. Online interventions have been shown to be effective as both preventive and promotive programs to improve mental health conditions (Kass et al., 2014; Koydemir & Sun-selışık, 2016). In this study, online training employed video conferencing using Zoom Meeting application. Andersson (2018) suggests that online interventions yield almost corresponding results as face-to-face interventions. However, online media is often perceived as an obstacle in intervention as it is insufficient in conveying nonverbal messages, making it unable to capture the patient's psychological picture. Conversely, the use of video conferencing can be a resource by assuming that video conferencing media serves an active function in building communication during the intervention process, not only as a means of delivering information (Cataldo et al., 2020). In other words, the communication means is deemed a third party with a dynamic role in the relationship between the psychologists and patient. Therefore, psychologists are expected to understand technology so that they can overcome technical obstacles that may occur. Virtual settings also require psychology to have better cognitive and emotional effort so that psychologists have a mental picture of patients during virtual sessions. The implementation of online training provides easier and broader access to mental health service users (Muñoz, 2010).

Various problems encountered by students make them prone to psychological issues. Therefore, promotive efforts are required to help students to have optimal resilience so they can be equipped to face future challenges. Promotional efforts were conducted using Islamic-based positive psychology online training. The hypothesis proposed in this study is that online positive psychology training based on Islamic values is effective in increasing student resilience

METHOD

This study used a quasi-experimental research design. The quasi-experimental design model in this study is the one group design pretest and posttest. The treatment in this study was applied to one group of subjects. The subject group was given a pretest before receiving treatment. The subject group was then provided with a posttest after the treatment. The subject group was treated with a follow-up test two weeks after the treatment. Initially, post and follow-up tests were administered using identical test instruments. The results of the three measurements were then tested using

repeated measures parametric statistical analysis ANOVA.

The participants involved in this study comprised 10 active students of Universitas Muhammadiyah Surakarta who were Muslim and agreed to be involved as training participants. Participants were obtained through training information distributed through social media such as WhatsApp, Telegram, Twitter, and Instagram messages from 7th January 2021 to 13th January 2021. Participants who filled out the registration form and informed consent consisted of 32 participants from several faculties. There are 10 participants who agreed to take part in the entire training process. Participants were reduced due to university events, collided schedule between training and exam, and some of the participants did not respond when contacted. The following is the demographic data of 10 participants.

Table 1.
Demographic Data of Training Participants

No	Gender	Age	Faculty	Domicile	Marriage Status
1	Female	26	Psychology	Demak	Married
2	Female	23	Psychology	East Kalimantan	Single
3	Female	21	Economic and Business	Boyolali	Single
4	Female	19	Teaching Training and Education	Bengkulu	Single
5	Female	25	Psychology	Solo	Single
6	Male	24	Psychology	Solo	Single
7	Female	20	Engineering	Indramayu	Single
8	Female	20	Medical	Solo	Single
9	Female	20	Engineering	Kebumen	Single
10	Female	21	Economic and Business	Solo	Single

The data collection method in this study applied the Conor-Davidson Resilience Scale (CD-RISC) which has been translated into Indonesian and adapted to the research needs of Indranata et al., (2018). The CD-RISC scale that has been tested for validity and reliability contains 24 items. The validity coefficient was obtained from the expert judgment assessment using Aiken's V formula which shifted from 0.89 to 0.75. The reliability value acquired 0.908 after being tested out on 321 students. The pretest measurement utilized the CD-RISC scale which was disseminated via Google Form. Posttest measurements used a randomized CD-RISC scale. In addition, participants were given a self-report sheet to add data regarding their environmental conditions during the intervention. The follow-up test implemented the CD-RISC scale accompanied by an open questionnaire to describe participant condition after involving in interventions.

The implementation of online positive psychology training interventions based on Islamic values began by administering a pretest to the participants. The first meeting was conducted through the Zoom Meeting application for 120 minutes and was divided into three sessions. Participants were offered a two-day break to do the tasks recorded in the Worksheet. After that, a second meeting was conducted with the same duration and number of sessions as the previous meeting through the Zoom Meeting application. Participants worked on different tasks for two days and recorded them in the Worksheet. Following that, participants were given a posttest and asked to collect worksheets and self-report sheets. The study ended with a follow-up test on participants two weeks after the posttest was administered.

The module used in this study is based on the six basic techniques of positive psychology

intervention from Seligman et al. (2006) combined with Islamic values from the Quran and Hadith.

Table 2.
Positive Psychology Online Training Session based on Islamic Value

No	Session Section	Activity Description
1	Use your strength	The facilitator delivers material on the importance of realizing personal strength from an Islamic perspective. Finding personal strength makes individuals feel capable and empowered, as well as reminds them that humans are the most perfect creatures created by Allah (Surah At-Tin verse 4). Personal strength is a blessing from Allah so that human should not be arrogant (takabur). Human beings who realize personal strength is a blessing from Allah will increase the quality of their faith. Assignment: Participants write down five personal strengths on a worksheet and then determine activities that apply those strengths.
2	Three blessings	The facilitator delivers material about awareness of the blessings from Allah and the benefits of appreciating every simple event that makes individual happy (Surah Ibrahim verse 7). Blessings obtained should be used for good purposes according to Allah's commands. Assignment: Write down three good things in a day as well as their meaning. This activity is done before going to sleep at night.
3	Enjoying peace	The facilitator provides material on awareness of positive events through activities with full attention and calm. The source of peace of mind and heart is attained by remembering that the entire universe was created by Allah (Surah Ali Imran verses 190-191). Remembering Allah can be done by praying, dhikr, or other worship activities. The facilitator then guides the participants to do activities to appreciate the peace. Task: Take 5-10 minutes to appreciate one of the positive events in everyday life. Then comprehend the feelings arising and practice worship to Allah (e.g. dhikr, praying, or others)
4	Gratitude	The facilitator provides material that human beings have a valuable life with people who care and love them and watch videos related to the material. Gratitude for life is not only shown to Allah but also fellow human beings (Hadith Sunan Abu Daud No. 4179). Task: Remember someone who has contributed in life but has never been thanked for. Participants are asked to write a thank you letter to the person by clearly describing something that the person had done and the meaning of his/her actions.
5	Effective Communication Etiquette	The facilitator delivers material on effective communication and Islamic perspective. Allah reminds human beings to avoid bad words, which are unnecessary to listen to, and verbal which can hurt others (Hadith Sahih Bukhari No. 5996). The facilitator then guides the participants to do a role play. Task: Practice effective communication in everyday life to those around you and then interpret the practice.
6	Biography	The facilitator provides material on the purpose of life and is associated with Islamic perspective. Human beings were created by Allah with a great purpose and an important mission; to worship Allah (Surah Adz-Dzariyat verse 56). Participants then watch a video about the example of the Prophet who always carried out activities only to please Allah. Assignment: Write an autobiography of personal character, accomplishments, and the impression you want to leave on the reader. Then write down the plans to achieve the goals.

The training material was delivered by a facilitator who has a Bachelor's Degree in Psychology and an understanding of Islam. The preparation of the module was adjusted to the training material delivery online via the Zoom Meeting application. The first meeting encompassed three sessions, namely 'use your strength', 'three blessings' and 'gratitude'. Similarly, the second meeting consisted of three sessions, namely 'enjoying peace', 'effective communication etiquette' and 'biography'.

RESULTS AND DISCUSSION

Data from pretest, posttest, and follow-up results showed that the mean value of all participants had increased from the pretest, posttest to follow-up stages. Hypothesis testing was carried out by conducting the Shapiro-Wilk normality test. As a result, all data were normally distributed ($p > 0.05$) so that hypothesis testing was carried out using repeated measures parametric statistical analysis ANOVA. Based on the results of the repeated measures ANOVA test, it was discovered that the data satisfied the assumption of homogeneity of variance with a significance value of 0.167 (sig > 0.05). The results of the repeated measures ANOVA test were determined by the Sphericity Assumed value as presented in Table 3.

Table 3.
Table of Repeated Measures ANOVA Test Results

	Source	Type III Sum of Squares	df	Mean Square	F	Sig.
Time	Sphericity Assumed	1146.600	2	573.300	7.081	.005
	Greenhouse-Geisser	1146.600	1.469	780.353	7.081	.012
	Huynh-Feldt	1146.600	1.686	680.250	7.081	.009
	Lower-bound	1146.600	1.000	1146.600	7.081	.026

Table 3 displays that the significance value of the Sphericity Assumed attained 0.005 ($p < 0.05$) so that the hypothesis is accepted. The results of the study prove that online positive psychology training based on Islamic values is effective in increasing student resilience. This is consistent with the research of (Masselink, 2013) which probed that online self-help interventions based on positive psychological techniques increased resilience as measured by improving well-being and decreasing depressive symptoms among adults. Another study investigating the effectiveness of positive psychological interventions was also conducted by Pamungkas et al. (2017) which found that positive psychological interventions improved subjective well-being in early adult and single women.

Positive psychological intervention by incorporating worship as an Islamic value increases resilience through the establishment of positive mindsets and behaviors. Positive psychological interventions enhance coping ability by eliciting positive emotions. Positive emotions can form new meanings to protect individuals from psychological issues and expand psychological well-being and happiness (Mohammadi et al., 2018). The new meaning allows the construction of thinking plans and individual behavior when one is tested with difficulties. This ongoing process can build physical, psychological, social, and intellectual resources (Fredrickson et al., 2003).

The addition of the Islamic teachings originating from the Quran and Hadith in this study strengthens the intensification of resilience. Religious beliefs can protect a person from stressful conditions because it helps to determine appropriate and effective coping strategies (Saeedi et al., 2015). Participants are encouraged to produce positive thoughts and feelings through worship activities such as performing obligatory and sunnah prayers; dhikr (remembering God); praying; Salawat; charity; gratitude; and reciting the Quran. Some participants reported that prayer was a solution for seeking peace when they had problems. Furthermore, some participants revealed that they were more grateful for their abilities and more patient in dealing with problems. Positive thoughts and feelings arising after performing worship as done by the participants are following Allah's words in Quran Surah Ar Ra'd verse 28 that "those who have believed and whose hearts are assured by the remembrance of Allah. Unquestionably, by the remembrance of Allah hearts are

assured" (Ministry of Religion of the Republic of Indonesia, 2020).

The training in this research was designed online and delivered by the facilitator. Interventions guided by a facilitator have proven to be more effective than without a facilitator as long as the use of online media is an inseparable part of the material (Baumeister et al., 2014). The entire training process was delivered through online media so that the training rules were designed according to training needs. The advantage of using online media in training is that it is more affordable and accessible to many people (Herrero et al., 2019).

This training consisted of six sessions. The first session is the 'Use Your Strength' session. This exercise provides a new perspective on doing activities more effectively so that individuals become more involved and produce positive emotions (Seligman et al., 2006). This session increases resilience through the dimensions of flexibility to overcome change as well challenges and live a purposeful life. Participants became more confident and enthusiastic about life and were more involved in performing activities. Based on Quran Surah At Tin verse 4, Allah created humans as the most perfect creatures who have *jismiah* (physic), *nafsiah* (psychic), and *rohaniah* (spiritual) (Hude, 2020). Allah bestows human beings the ability to adapt to changes in life and can practice Allah's commands (Faqih & Mujiburrahman, 2018). Understanding personal strength will allow human to realize that Allah has given the best quality to every human being so that they can take advantage of it optimally. Some of the activities that exploit the potential of the participants include making daily schedules, helping others, and trying new things by delivering material obtained in class to other people.

The second session was the 'Three Blessings' which required participants to end the day by remembering positive events more than problems they experienced (Seligman et al., 2006). This exercise radiates positive emotions by broadening perspective through a deep focus on positive experiences. Participants not only wrote positive events but also interpreted them. The activities written by the participants, such as waking up in the morning without an alarm are interpreted as being grateful to Allah for the opportunity to enjoy time in the world and starting activities early. Paying attention to good events can increase faith, being more conscious of all the blessings that Allah has bestowed. Although, one may experience problems that increase the dimension of spiritual influence. It can increase the gratitude value to Allah so it motivates humans to become a better person than before. As Allah says in Quran Surah Ibrahim verse 7 that Allah will give more favors to His grateful servants.

The third session is 'Enjoying Peace'. This session increases resilience through spiritual influence and purposeful life dimensions. Participants were encouraged to perform worship as an activity to enjoy peace. The activities in this session are similar to meditation, namely enjoying silence while contemplating, thinking, appreciating, and learning lessons from every event that exists and occurs in the universe while remembering Allah. Allah commands human beings to meditate as written in Quran Surah Ali Imran verses 190-191. Focusing on positive events also helps to reduce negative feelings such as anxiety (Sholihah, 2016). Participants were asked to appreciate a moment as an effort to be closer to Allah, the source of inner peace.

The fourth session is the 'Gratitude' which trains participants to shift their attention from bad relationships with other people to realizing and appreciating good things as a consequence of good relationships with friends and family (Seligman et al., 2006). This practice encourages the creation of healthy relationships and reminds a person to be closer to Allah through a realization that Allah will always help. The gratitude value built in this session emphasizes the presence of surrounding people who provide support. It is explained in the Hadith of Sunan Tirmidhi No. 1877 and Sunan Abu Daud No. 4179. Appreciating relationships with others will lead someone

to maintain a good relationship. Keeping positive relationships with fellow human beings is one of Allah's commands.

The fifth session is 'Effective Communicating Etiquette'. Effective communication fosters individuals to contribute to those around them (Rashid, 2015). Participants were tasked to write snippets of daily conversations using effective communication. For example, participants encouraged and gave appreciation to younger siblings who faced difficulty in memorizing the Quran. Ibn Fajar explains that Allah orders human beings to avoid bad words, which are unnecessary to be listened to and uttered and can hurt others. Someone who always restrains his words will always be in the truth or falsehood (Shareefa et al., 2019). It is in line with Imam Bukhari in the hadith Sahih Bukhari No. 5996.

The last session of this training is the 'Biography'. People are promoted to set goals in life using their power. Furthermore, they also learn to find the strengths of others and design ideas that involve other people (Rashid et al., 2017). Setting goals and life plans will allow one to focus on and be able to live a more meaningful life. A meaningful life from an Islamic perspective is a life in accordance with Allah's commands. Allah created human beings to worship Him as mentioned in Quran surah Adz Zariyat verse 56. Worship is any activity carried out to manifest obedience to Allah. Human beings are mandated by Allah as caliph (leader) on earth (Bafadhol, 2017). The purpose of this role is to perform His commands and prosper the earth and utilize anything He provides (tafsir Quran Surah Al Baqarah verse 30) (Ministry of Religious Affairs of the Republic of Indonesia, 2020)

Positive psychology online training based on Islamic values in this study was evidenced to increase student resilience. Commitment and consistency of participants in implementing techniques taught during the training are necessary to obtain lasting results. Those who practice exercises earnestly and continuously in daily life, even after the intervention is complete, can increase the effectiveness of the intervention (Sin & Lyubomirsky, 2009). Some of the exercises that participants continued to apply after the intervention was complete were three blessings, effective communication etiquette, enjoying peace by performing sunnah prayers and making a daily schedule. Task implementation in the training daily independently can help participants to form positive habits.(Baños et al., 2017)

The limitation of this study lies in the experimental design used. The quasi-experimental one group pretest-posttest design has several limitations, including the effects of history and instrument decay (Cozby, 2009). History effects are events beyond the control of researchers experienced by the participants during the tests and may affect the results of the study. Instrument decay effects are associated with test instruments. Participants may study the test instrument used, get bored, or forget to record assignments on the provided sheet. The results of the experimental design used in this study also led to the inability to confirm that the main factor of change came from the intervention. Another limitation of this study is that the researcher controlled the intervention situation, such as unstable internet connection and insufficient participant environment. These problems were anticipated through rules distributed before the intervention. For example, recommending participants to use additional audio devices such as headsets, recommending participants to be in a comfortable and quiet place, ensuring a stable internet connection to carry out activities for 120 minutes.

CONCLUSION

Based on the explanation of the research results, all things considered, online positive

psychology training based on Islamic values was effective in increasing student resilience. The effort and consistency of the participants in applying the techniques taught contributed to the success of the training which was shown through increasing resilience scores. This implies that positive psychology online training can be a preventive and promotive mental health effort for students. The advice given to students from the results of this study is that students are expected to apply the exercises taught in positive psychology training sessions based on Islamic values independently and consistently to increase resilience. The university, as a concerned institution, can use online positive psychology training based on Islamic values as a preventive and promotive mental health program. Future researchers are expected to develop this training by using different experimental designs and to make more robust intervention control efforts to reduce obstacles during the training process.

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