

Self-Compassion Psychoeducation to Enhance the Adjustment of New Students in Islamic Boarding Schools

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Abstract

The transition to Islamic boarding school life often presents substantial adjustment challenges for new students. Self-compassion may serve as a protective psychological resource during this transition. This study examined the effectiveness of self-compassion psychoeducation in improving self-compassion and adjustment among new students at an Islamic boarding school within an Islamic educational psychology framework. The intervention comprised three structured 90-minute sessions delivered over two weeks and addressed self-kindness, common humanity, and mindfulness. A quasi-experimental pretest-posttest control-group design was employed with 82 first-year female students, comprising an intervention group ($n = 41$) and a control group ($n = 41$). Data were collected using the Self-Compassion Scale-Short Form (SCS-SF) and the Student Adjustment Scale (SAS). Gain scores, calculated as posttest minus pretest scores, were compared using independent-samples t tests. The intervention group showed significantly greater improvements in self-compassion, $t(80) = 7.651$, $p < .001$, $d = 1.69$, and adjustment, $t(80) = 5.069$, $p < .001$, $d = 1.12$, than the control group. These findings indicate that self-compassion psychoeducation can strengthen self-compassion and improve adjustment among new students in Islamic boarding schools.

Keywords: *Adjustment; Islamic Boarding School; Psychoeducation; Islamic Educational Psychology; Self-Compassion*

INTRODUCTION

The transition to becoming a new student in an Islamic boarding school represents a developmental phase that requires optimal adjustment across social, emotional, academic, and spiritual domains. At the same time, it is a psychologically challenging period because of major environmental changes, strict residential rules, and separation from family¹. Research involving boarding-school students has shown that perceived stress is negatively associated with school adjustment; teacher support partially mediates this relationship, while self-esteem moderates its initial pathway². Adolescents with limited psychological resilience may be particularly vulnerable to adjustment-related stress³, and persistent adjustment difficulties may increase psychological distress and undermine well-being⁴. These findings demonstrate that adjustment is a complex process influenced by multiple psychological factors. Students in Islamic boarding schools must respond not only to academic demands but also to changes in daily routines, new social relationships, and a twenty-four-hour educational and supervisory system. This situation underscores the need to identify psychological resources that can help students respond to adjustment demands more effectively.

One psychological factor that may support this adjustment process is self-compassion, defined as the capacity to treat oneself with kindness when facing difficulty, to recognize that painful experiences are part of shared human experience (common humanity), and to maintain balanced awareness of those experiences without excessive self-judgment (mindfulness). Together with self-kindness, common humanity and mindfulness constitute the three core positive components of the construct. In the context of adjustment to Islamic boarding-school life, self-compassion may help students accept their limitations without becoming trapped in self-criticism that can intensify adjustment-related stress⁵. Accordingly, self-compassion is proposed as a key psychological variable that may improve new students' adjustment through a psychoeducational intervention.

Empirical evidence indicates that self-compassion is associated with greater psychological well-being, resilience, and more adaptive coping strategies, as well as lower psychological distress among adolescents and young adults⁶. Self-compassion-based interventions have also consistently been reported to reduce stress, anxiety, and depressive symptoms⁷. These findings support the assumption that self-compassion may function as a

¹ Jacquelynne S. Eccles and Robert W. Roeser, "Schools as Developmental Contexts During Adolescence," *Journal of Research on Adolescence* 21, no. 1 (2011): 225–41, <https://doi.org/10.1111/j.1532-7795.2010.00725.x>.

² Yuqin Jiang et al., "The Impact of Perceived Stress on School Adjustment among Chinese Boarding Students in Rural Junior High School: A Moderated Mediation Model of Teacher Support and Self-Esteem," *Educational Studies* 52, no. 2 (2026): 209–29, <https://doi.org/10.1080/03055698.2025.2479590>.

³ Kristin D. Neff and Pittman McGehee, "Self-Compassion and Psychological Resilience Among Adolescents and Young Adults," *Self and Identity* 9, no. 3 (2010): 225–40, <https://doi.org/10.1080/15298860902979307>.

⁴ Ulli Zessin, Oliver Dickhäuser, and Sven Garbade, "The Relationship Between Self-Compassion and Well-Being: A Meta-Analysis," *Applied Psychology: Health and Well-Being* 7, no. 3 (2015): 340–64, <https://doi.org/10.1111/aphw.12051>.

⁵ Kristin Neff, "Self-Compassion: An Alternative Conceptualization of a Healthy Attitude Toward Oneself," *Self and Identity* 2, no. 2 (2003): 85–101, <https://doi.org/10.1080/15298860309032>; Kristin D. Neff, "Self-Compassion, Self-Esteem, and Well-Being," *Social and Personality Psychology Compass* 5, no. 1 (2011): 1–12, <https://doi.org/10.1111/j.1751-9004.2010.00330.x>; Kristin D. Neff, "Self-Compassion: Theory, Method, Research, and Intervention," *Annual Review of Psychology* 74, no. 1 (2023): 193–218, <https://doi.org/10.1146/annurev-psych-032420-031047>.

⁶ Neff and McGehee, "Self-Compassion and Psychological Resilience"; Zessin, Dickhäuser, and Garbade, "Relationship Between Self-Compassion and Well-Being."

⁷ Madeleine Ferrari et al., "Self-Compassion Interventions and Psychosocial Outcomes: A Meta-Analysis of RCTs," *Mindfulness* 10, no. 8 (2019): 1455–73, <https://doi.org/10.1007/s12671-019-01134-6>; Areum Han and Tae Hui Kim, "Effects of Self-Compassion Interventions on Reducing Depressive Symptoms, Anxiety, and Stress: A Meta-Analysis," *Mindfulness* 14, no. 7 (2023): 1553–81, <https://doi.org/10.1007/s12671-023-02148-x>; Xi Luo, Xianwei Che, and Yi Lei, "Characterizing

protective factor that warrants experimental examination in the context of new students' adjustment to Islamic boarding-school life.

Nevertheless, research on the relationship between self-compassion and adjustment still contains several gaps. First, most previous studies have used correlational designs and therefore do not provide causal evidence regarding the effectiveness of self-compassion in improving adjustment. Second, available intervention studies generally employ relatively intensive therapeutic approaches that may be difficult to implement in residential educational settings with limited time and resources, although brief self-compassion interventions can still produce positive changes in emotion regulation and psychological well-being⁸. Third, studies of self-compassion among students in Islamic boarding schools remain limited, despite the distinctive social, cultural, and religious characteristics of this setting. These gaps indicate the need for experimental research that examines a brief and practical self-compassion-based intervention among Islamic boarding-school students and situates it within an Islamic educational framework.

The novelty and scientific contribution of this study lie in three areas. First, it provides experimental, rather than merely correlational, evidence regarding the effectiveness of self-compassion psychoeducation among new students in Islamic boarding schools, a population that has received limited research attention. Second, the intervention is brief and practical, making it more feasible for implementation within activity-intensive residential educational systems than the intensive therapeutic approaches commonly used in earlier studies. Third, the study integrates self-compassion with values drawn from Islamic educational psychology, thereby developing an intervention framework that is conceptually and culturally appropriate for the Islamic boarding-school context.

This study is situated within Islamic educational psychology, which integrates psychological principles and Islamic values to understand student development holistically. From the outset of the theoretical formulation, self-compassion was viewed as conceptually compatible with several core values of Islamic education. Self-kindness corresponds with rahmah (compassion), understood as treating oneself gently and without harsh judgment, as encouraged in Islamic teachings. Recognizing difficulty as part of the human condition (common humanity) intersects with sabr and tawakkul, namely perseverance in adversity and trust in Allah after making an earnest effort. Mindfulness is conceptually related to muhasabah, or conscious self-reflection used to evaluate one's thoughts, emotions, and behavior as a foundation for tazkiyat al-nafs (purification of the self) and moral improvement⁹. From this perspective, student development encompasses not only cognitive, affective, and behavioral

the Effects of Self-Compassion Interventions on Anxiety: Meta-Analytic Evidence from Randomized Controlled Studies,” *Journal of Contextual Behavioral Science* 30 (October 2023): 132–41, <https://doi.org/10.1016/j.jcbs.2023.10.004>; L. A. Millard et al., “The Effectiveness of Compassion Focused Therapy with Clinical Populations: A Systematic Review and Meta-Analysis,” *Journal of Affective Disorders* 326 (April 2023): 168–92, <https://doi.org/10.1016/j.jad.2023.01.010>.

⁸ Elke Smeets, Kristin Neff, Hugo Alberts, and Madelon Peters, “Meeting Suffering with Kindness: Effects of a Brief Self-Compassion Intervention for Female College Students: Self-Compassion Intervention for Students,” *Journal of Clinical Psychology* 70, no. 9 (2014): 794–807, <https://doi.org/10.1002/jclp.22076>.

⁹ Raikhan Raikhan, “Pendekatan Muhasabah: Solusi Atasi Degradasi Moral Siswa Madrasah melalui Penilaian Sikap Sosial [The Muhasabah Approach: Addressing Moral Degradation among Madrasah Students through Social-Attitude Assessment],” *Edudeena: Journal of Islamic Religious Education* 8, no. 1 (2024): 29–39, <https://doi.org/10.30762/ed.v8i1.2069>.

dimensions but also spiritual formation and moral education as central aims of Islamic education¹⁰.

Accordingly, the study of self-compassion among Islamic boarding-school students is relevant not only to developmental and educational psychology but also to the contextual development of Islamic educational psychology.

Based on these research gaps, this study aimed to examine the effectiveness of self-compassion-based psychoeducation in improving the adjustment of new students in an Islamic boarding school by using a quasi-experimental design with a control group. Intervention effectiveness was evaluated by comparing changes in adjustment scores between the intervention and control groups using gain scores, calculated as posttest minus pretest scores. This study provides preliminary evidence regarding a brief intervention that is feasible and practical for implementation in Islamic boarding-school settings. The research hypothesis stated that students who participated in self-compassion psychoeducation would demonstrate greater improvement in adjustment than those in the control group. Thus, the study focused on testing self-compassion psychoeducation as an Islamic educational psychology strategy within the context of Islamic boarding-school education.

METHOD

This study employed a quantitative approach using a quasi-experimental pretest-posttest control-group design to examine the effectiveness of self-compassion psychoeducation in improving self-compassion and student adjustment. The study involved 82 first-year female students at Pondok Modern Darussalam Gontor Putri 4, Kediri, East Java, who were experiencing the initial transition to residential educational life. Participants were selected purposively based on their willingness to complete all stages of the study and were assigned non-randomly according to their existing classes. Classes 1B and 1C constituted the experimental group ($n = 41$), whereas Classes 1D and 1E constituted the control group ($n = 41$). Individual randomization was not conducted because the study was implemented within an established school setting where maintaining existing class structures was necessary. The experimental group received a structured self-compassion psychoeducation program, while the control group continued their regular educational and residential activities.

Data were collected using two instruments: the 12-item Self-Compassion Scale-Short Form (SCS-SF) and the 27-item Student Adjustment Scale (SAS). Both instruments were administered at pretest and posttest using a five-point Likert scale. The SCS-SF measured six dimensions of self-compassion: self-kindness, self-judgment, common humanity, isolation, mindfulness, and over-identification, whereas the SAS assessed academic, social, personal-emotional, and institutional adjustment. The instruments were adapted into Indonesian through forward-backward translation, expert review, and contextualization to the Islamic boarding-school environment. Content validity and internal consistency were examined prior to analysis. All items demonstrated corrected item-total correlations of $\geq .30$. The SCS-SF obtained a Cronbach's alpha of .600, while the SAS obtained .880, indicating acceptable and good internal consistency, respectively, for the purposes of the present study.¹¹

¹⁰ J. Mark Halstead, "An Islamic Concept of Education," *Comparative Education* 40, no. 4 (2004): 517–29, <https://doi.org/10.1080/0305006042000284510>.

¹¹ Robert W. Baker and Bohdan Siryk, "Measuring Adjustment to College," *Journal of Counseling Psychology* 31, no. 2 (1984): 179–89, <https://doi.org/10.1037/0022-0167.31.2.179>.

The intervention consisted of three 90-minute self-compassion psychoeducation sessions delivered over two weeks in small groups of 10–15 students. Each session was facilitated by the researcher with assistance from a female dormitory mentor or counselor who had received prior briefing regarding the intervention procedures. The first session, *Self-Kindness and Rahmah*, introduced self-kindness and the Islamic value of *rahmah* through group discussion, reflective writing, and simulations aimed at replacing self-critical responses with compassionate self-responses. The second session, *Common Humanity and Fitrah*, addressed adjustment difficulties as part of the shared human condition and *fitrah* through experience sharing and small-group discussion. The third session, *Mindfulness and Muhasabah*, introduced mindful awareness of thoughts and emotions and integrated it with *muhasabah* as a form of conscious self-reflection. The session concluded with an action plan for applying self-compassion in daily boarding-school life. Intervention fidelity was maintained through a standardized module and facilitator guide, session checklists, and facilitator briefings conducted before implementation.¹²

The research procedure began with the administration of the pretest to both groups. The experimental group subsequently received the self-compassion psychoeducation intervention, whereas the control group continued its routine activities without additional intervention. Following completion of the program, both groups completed the same instruments as a posttest.¹³ Individual gain scores were calculated by subtracting pretest scores from posttest scores for both self-compassion and adjustment. Intervention effectiveness was examined by comparing the mean gain scores of the experimental and control groups using independent-samples t-tests.¹⁴ Prior to hypothesis testing, the normality of gain scores was assessed using the Shapiro-Wilk test, while homogeneity of variance was examined using Levene's test. Baseline equivalence between the two groups was also evaluated by comparing pretest scores. Statistical significance was determined at an alpha level of .05, and Cohen's d was calculated to determine the magnitude of the intervention effect. All statistical analyses were conducted using IBM SPSS Statistics version 27.¹⁵

RESULTS AND DISCUSSION

This section presents the analysis of the effectiveness of self-compassion psychoeducation in improving self-compassion and adjustment among new students. The analysis begins with assumption testing, followed by descriptive analysis and hypothesis testing using independent-samples t tests on gain scores.

Assumption Tests

Normality Test

¹² Robert F. DeVellis and Carolyn T. Thorpe, *Scale Development: Theory and Applications*, 4th ed. (Thousand Oaks, CA: SAGE, 2021).

¹³ Gonzalo Salazar De Pablo et al., "Universal and Selective Interventions to Promote Good Mental Health in Young People: Systematic Review and Meta-Analysis," *European Neuropsychopharmacology* 41 (2020): 28–39, <https://doi.org/10.1016/j.euroneuro.2020.10.007>.

¹⁴ Andy Field, *Discovering Statistics Using IBM SPSS Statistics*, 6th ed. (London: SAGE, 2024).

¹⁵ Nornadiah Mohd Razali and Yap Bee Wah, "Power Comparisons of Shapiro-Wilk, Kolmogorov-Smirnov, Lilliefors and Anderson-Darling Tests," *Journal of Statistical Modeling and Analytics* 2, no. 1 (2011): 21–33.

The Shapiro-Wilk results indicated that all gain-score distributions for self-compassion and adjustment were normal. For self-compassion, the experimental group obtained $W = .958$ ($p = .140$), and the control group obtained $W = .958$ ($p = .137$). For adjustment, the experimental group obtained $W = .976$ ($p = .535$), and the control group obtained $W = .975$ ($p = .490$). All p values exceeded .05; therefore, the normality assumption was satisfied.

Variable	Group	W	p
Self-Compassion	Experimental	.958	.140
Self-Compassion	Control	.958	.137
Adjustment	Experimental	.976	.535
Adjustment	Control	.975	.490

Table 1. Shapiro-Wilk Normality Test Results

Homogeneity of Variance Test

Levene's test indicated homogeneous gain-score variances between the experimental and control groups for self-compassion, $F = 1.180$, $p = .281$, and adjustment, $F = .273$, $p = .603$. Because both p values exceeded .05, the homogeneity-of-variance assumption was satisfied.

Variable	F	p
Self-Compassion	1.180	.281
Adjustment	.273	.603

Table 2. Homogeneity of Variance Test Results

Thus, all assumptions required for the independent-samples t tests were satisfied.

Descriptive Analysis

Self-Compassion

Group	Gain (M $\pm$ SD)
Control	.37 $\pm$ 4.15
Experimental	8.10 $\pm$ 4.96

Table 3. Descriptive Statistics for Self-Compassion

The descriptive results showed that the experimental group experienced a substantially greater increase in self-compassion than the control group. The mean self-compassion gain score was 8.10 ($SD = 4.96$) in the experimental group and .37 ($SD = 4.15$) in the control group.

Adjustment

Group	Pretest	Posttest	Gain
Control	85.34	86.85	1.51
Experimental	85.51	90.97	5.46

Table 4. Descriptive Statistics for Adjustment

Descriptively, the experimental group demonstrated a greater improvement in adjustment than the control group. The mean adjustment gain score was 5.46 in the experimental group and 1.51 in the control group.

Table.4. Independent-Samples t-Test Results for Gain Scores

Variable	Control Mean Gain (SD)	Experimental Mean Gain (SD)	t	df	p	Cohen's d
Self-Compassion	.37 (4.15)	8.10 (4.96)	7.651	80	< .001	1.69
Adjustment	1.51 (3.36)	5.46 (3.69)	5.069	80	< .001	1.12

Table 5. Independent-Samples t-Test Results for Gain Scores

The independent-samples t test showed a significant difference in self-compassion improvement between the experimental and control groups, $t(80) = 7.651$, $p < .001$, with a very large effect size ($d = 1.69$). Students who received self-compassion psychoeducation showed significantly greater improvement in self-compassion than those in the control group. This result indicates that the psychoeducational program helped participants respond to difficulties during the transition with greater kindness and less excessive self-judgment.

For adjustment, the analysis also showed a significant difference in improvement between the experimental and control groups, $t(80) = 5.069$, $p < .001$, with a large effect size ($d = 1.12$). These results indicate that self-compassion psychoeducation effectively improved new students' adjustment. Participants who received the intervention demonstrated greater improvement in adapting to academic, social, and residential demands than those who did not receive the intervention.

Taken together, the two findings are complementary: the statistically meaningful increase in self-compassion in the experimental group was accompanied by a substantial improvement in adjustment. The pattern is consistent with the possibility that self-compassion contributes to successful adaptation among new students, although the present study did not formally test mediation. The potential psychological processes underlying these findings are considered in the discussion.

Discussion

The findings showed that self-compassion psychoeducation effectively increased self-compassion among new students. The experimental group demonstrated a significantly greater improvement than the control group, $t(80) = 7.651$, $p < .001$, $d = 1.69$, representing a very large effect. This result indicates that a brief psychoeducational intervention can produce meaningful psychological change within a relatively limited period, particularly during the initial adjustment to residential education.

The increase in self-compassion may be explained by cognitive and emotional regulation processes activated during psychoeducation. The intervention encouraged students to reduce self-critical patterns and replace them with more adaptive interpretations of difficulty. Self-compassion is associated with reduced self-judgment and more adaptive emotion regulation, including cognitive reappraisal¹⁶. When students interpret failure or adjustment difficulties as part of shared human experience, the intensity of negative emotions such as anxiety and perceived inadequacy may become more manageable¹⁷. This perspective can reduce reactive emotional responses and support more objective and constructive self-evaluation.

¹⁶ Neff, "Self-Compassion: An Alternative Conceptualization"; Neff, "Self-Compassion, Self-Esteem, and Well-Being."

¹⁷ Neff and McGehee, "Self-Compassion and Psychological Resilience."

The mindfulness component of self-compassion may also strengthen metacognitive awareness of internal experiences without over-identification with negative emotions. This interpretation is consistent with evidence that mindfulness can reduce avoidant coping and support psychological flexibility¹⁸. Self-compassion therefore functions not only as a positive emotional stance toward the self but also as a psychological process that may facilitate cognitive flexibility and behavioral adaptation in response to a new environment.

The findings further showed that increased self-compassion was accompanied by improved adjustment in the experimental group, $t(80) = 5.069$, $p < .001$, $d = 1.12$. This result supports the view that self-compassion may operate as a protective factor during adaptation, particularly in early adolescence within residential educational settings. Individuals with higher self-compassion tend to show more stable emotion regulation, greater acceptance of new circumstances, and more adaptive social and academic functioning¹⁹.

Within Islamic boarding schools, new students face multidimensional adjustment demands involving social, emotional, academic, and spiritual domains²⁰. Self-compassion psychoeducation may help students interpret adjustment difficulties not as personal failure but as a normal part of development. This perspective can reduce self-blame and strengthen self-acceptance, enabling students to persist and adjust more adaptively within a new and highly structured environment.

From an Islamic educational psychology perspective, the findings also suggest that self-compassion is conceptually relevant to Islamic values practiced in Islamic boarding schools. Self-kindness is compatible with *rahmah*, or compassion, understood as gentleness toward oneself within balanced moral conduct²¹. Common humanity is consistent with an awareness of human limitation, whereby difficulty is understood as part of the *fitrah* of life. Mindfulness is also conceptually related to *muhasabah*, a conscious process of reflecting honestly on thoughts, emotions, and behavior as a foundation for continuing self-improvement²².

This integration makes the intervention psychologically meaningful and religiously contextual for students. Adjustment difficulties may be understood not only as psychological pressures but also as opportunities for *tazkiyat al-nafs*, character formation, self-regulation, and personal resilience within Islamic education²³. In this sense, self-compassion may serve as a conceptual bridge between self-regulation in contemporary psychology and moral formation in Islamic education.

Overall, the findings indicate that self-compassion psychoeducation is an effective, brief, and practical intervention for supporting new students' adjustment in Islamic boarding

¹⁸ Jon Kabat-Zinn, "Mindfulness-Based Interventions in Context: Past, Present, and Future," *Clinical Psychology: Science and Practice* 10, no. 2 (2003): 144–56, <https://doi.org/10.1093/clipsy.bpg016>; Kristin D. Neff and Christopher K. Germer, "A Pilot Study and Randomized Controlled Trial of the Mindful Self-Compassion Program," *Journal of Clinical Psychology* 69, no. 1 (2013): 28–44, <https://doi.org/10.1002/jclp.21923>.

¹⁹ Zessin, Dickhäuser, and Garbade, "Relationship Between Self-Compassion and Well-Being."

²⁰ Eccles and Roeser, "Schools as Developmental Contexts During Adolescence."

²¹ Azam Syukur Rahmatullah, "Konsep Pendidikan Kasih Sayang dan Kontribusinya terhadap Bangunan Psikologi Pendidikan Islam [The Concept of Compassionate Education and Its Contribution to the Development of Islamic Educational Psychology]," *LITERASI (Jurnal Ilmu Pendidikan)* 5, no. 1 (2014): 29–52, [https://doi.org/10.21927/literasi.2014.5\(1\).29-52](https://doi.org/10.21927/literasi.2014.5(1).29-52).

²² Raikhan, "Pendekatan Muhasabah."

²³ Halstead, "An Islamic Concept of Education"; Raikhan, "Pendekatan Muhasabah."

schools. Its effects may be associated with stronger emotion regulation, reduced self-criticism, and greater cognitive flexibility, which in turn support more adaptive adjustment²⁴.

The practical implications suggest that self-compassion psychoeducation can be integrated into guidance and counseling services in Islamic boarding schools, particularly during new-student orientation. Guidance counselors and female dormitory mentors may use this approach as a preventive intervention to strengthen students' social-emotional capacities. The program may also be developed as part of a residential character-education curriculum through brief, structured, and continuing sessions that fit the intensive schedule of Islamic boarding-school education.

Study Limitations

Several limitations should be considered when interpreting the findings. First, the quasi-experimental design used nonrandom allocation based on pre-existing classes: Classes 1B and 1C formed the experimental group, and Classes 1D and 1E formed the control group. This arrangement allows possible class effects and uncontrolled confounding variables; therefore, causal generalization should be made cautiously. Second, intervention effectiveness was measured only immediately after the program, without follow-up assessment, so the durability of the effects remains unknown. Third, participants were limited to first-year female students at one Islamic boarding school; the findings may not generalize to male students or institutions with different educational and residential systems. Fourth, the SCS-SF reliability coefficient in this study (Cronbach's $\alpha = .600$) reflected modest internal consistency and was lower than values reported in some previous studies. Self-compassion scores should therefore be interpreted cautiously, and further psychometric evaluation of the scale among Islamic boarding-school students is needed.

CONCLUSION

This study demonstrated that self-compassion psychoeducation effectively improved self-compassion and adjustment among new students in an Islamic boarding school. Independent-samples *t* tests of gain scores showed that the intervention group experienced significantly greater improvements in both self-compassion and adjustment than the control group. Strengthening self-compassion may therefore help students respond more positively and adaptively to the challenges of the initial transition to residential education.

From an Islamic educational psychology perspective, self-compassion psychoeducation may serve as a promotive and preventive strategy for supporting students' psychological well-being and adjustment. Similar programs may therefore be integrated into guidance, residential mentoring, and new-student support services in Islamic boarding schools.

Future studies should employ stronger individual-level randomization when field conditions permit, include follow-up measurements to assess the durability of intervention effects, and recruit male students and participants from Islamic boarding schools with different educational characteristics to strengthen generalizability. Further research should also examine mediators or moderators, such as emotion regulation and social support, to clarify the

²⁴ Ferrari et al., "Self-Compassion Interventions and Psychosocial Outcomes"; Han and Kim, "Effects of Self-Compassion Interventions."

psychological processes associated with intervention effectiveness. For educational practitioners, particularly guidance counselors and dormitory mentors, the three-session psychoeducation module developed in this study may be used as a reference for new-student orientation, provided that facilitators receive appropriate training and treatment integrity is maintained.

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