

Positive Thinking as a Mediator in the Relationship Faith and Resilience in Students Who Are Working on a Thesis

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ABSTRACT

Students who are working on a thesis include individuals who are vulnerable to experiencing mental disorders due to the heavy burden and demands of the thesis. In facing these challenges, students need resilience skills to complete the thesis process successfully. This correlational study aims to determine the relationship between faith and resilience in students completing a thesis, with positive thinking as a mediator. The subjects of this research were undergraduate students at universities in the Special Region of Yogyakarta who were preparing a thesis with a study period of more than 7 semesters, totaling 99 respondents. In this study, three scales were used: the scale of faith, whose aspects were taken from Al Banna, with a reliability coefficient of 0.927; the positive thinking scale, which refers to the aspects of Albrecht's opinion, with a reliability coefficient of 0.949, and the resilience scale, which refers to the aspects of Grotberg, with a reliability coefficient of 0.944. Hypothesis testing was conducted using mediation regression analysis with the Jamovi program (version 2.3). The results showed that *aqeedah* (faith) positively affected positive thinking in students completing their thesis. Positive thinking had a significant positive effect on resilience. Directly, *aqeedah* positively affected resilience, indicating that positive thinking could partially mediate the relationship between faith and resilience.

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INTRODUCTION

According to [Hariaty et al. \(2023\)](#), final-year students will face a situation where they must simultaneously meet many assignments, various reports, and theses. Problems often faced by students working on their theses include difficulty identifying concepts or topics, difficulty determining samples, using measuring instruments, short research time, repeated revisions, lack of supervisor availability, and the length of the supervisor's response. These problems can certainly cause students to experience stress and depression if they cannot deal with the pressure and cope.

Stress and depression experienced by students who are completing their theses, combined with the inability to deal with pressure, can push students to decide to commit suicide. Similarly, [Perdana and Wijaya \(2021\)](#) mentioned that not all individuals can face problems and complete their responsibilities; some are even willing to commit suicide when they cannot cope with the challenges of life that befall them. Suicide seems to be increasingly rampant in Indonesia. In recent years, there have been many incidents of students attempting suicide, triggered by the psychological problems they face. This phenomenon does not only occur in Indonesia but has become a global issue. [Matel-Anderson et al. \(2019\)](#) stated that suicide has become the second leading cause of death for those aged 18 to 24 in the United States since 2011.

The thesis completion process requires not only academic abilities and skills but also mental resilience face various pressures and difficulties that arise. [Muslimin \(2021\)](#) showed that resilient students can manage emotions and stress better, which greatly helps them face major challenges in completing their theses. The word "resilience" is derived from the Latin "*resilire*," which means to jump back or can be interpreted as the ability to survive or recover quickly from a difficult condition. One of the pioneers of resilience theory is Richardson ([Fletcher & Sarkar, 2013](#)), who argued that the resilience process begins with homeostasis, or the tendency of individuals to maintain stability when the surrounding environment changes. [Hobfoll et al., \(2015\)](#) defined resilience as an individual's ability to cope with stressors and return to their original state when the stressor is over. Meanwhile, according to [Taherkhani et al. \(2023\)](#), resilience is an individual's character and ability that empowers them to develop in the face of difficulties or challenges.

Several studies have shown that students with low levels of resilience often experience various negative impacts: (a) Increased stress and psychological distress: Low resilience can increase vulnerability to stress. Less resilient students tend to experience higher psychological distress, such as anxiety and depression, especially when facing academic pressures such as completing a thesis ([Azzahra, 2017](#)); (b) Facing academic difficulties: Students with low resilience find it difficult to adapt to academic challenges and often feel hopeless when facing difficulties ([Kirana et al., 2022](#)); (c) Impact on mental health: Low resilience can lead to further mental health problems, including excessive anxiety and

depression, which can ultimately affect their academic motivation and productivity (Efendi et al., 2023); and (d) Decreased academic quality: Less resilient students tend to feel depressed or unable to overcome obstacles more easily, hurting their academic task completion (Rohmah & Annatagia, 2024).

Resilience is influenced by positive thinking (Suud et al., 2024). Taherkhani et al. (2023) found that positive thinking was positively correlated with resilience. Positive thinking is a cognitive process that creates promising images, develops optimistic ideas, finds solutions to problems, makes positive decisions, and generally provides a clear vision of life. However, positive thinking does not ignore the need for realistic assessment. Instead, it accepts the positive and negative aspects of problems, events, and circumstances, moves towards positive focus and interpretation, and promotes well-being (Wahyuni et al., 2024). In addition to being influenced by positive thinking, resilience is also influenced by religiosity factors. Nadhifah and Karimulloh (2021), Hasanah (2019), Parinsi and Huwae (2022), and Yustifah et al. (2022) found a relationship between religiosity and resilience. Meanwhile, Mousavi et al. (2015) and Zuhdi and Zuwirda (2019) found that religiosity influences positive thinking. Religiosity influences positive thinking and resilience, and positive thinking also influences resilience. With the relationships between the variables as described above, the positive thinking variable can be positioned as a mediator in the relationship between faith (which is part of religiosity) and resilience.

Stark and Glock (1968) stated that religion or religiosity has five dimensions. One is religious belief, or the dimension of belief, which is the extent to which a person accepts the dogmatic aspects of their religion. Subandi (2016) referred to the dimension of belief in Islam as *aqeedah*. Ilyas (2004) stated that *aqeedah* is a belief firmly embedded in the heart, binding and containing an agreement. The main teachings in this aspect of *aqeedah* are related to the arkanul iman, or belief in Allah SWT, in Angels, in the Books of Allah, in the Prophets and Apostles, in the last day, and in *qada'* and *qadar*. In this study, the researcher focuses more on one dimension of religiosity, namely religious belief or *aqeedah* (Zulfatmi, 2023). Thus, in the following discussion, the researcher will focus more on the relationship between *aqeedah*, positive thinking, and resilience.

Referring to the relationship between the variables of faith, positive thinking, and resilience, in this correlational study, the researcher aims to understand the role of the positive thinking variable as a mediator in the relationship between faith and resilience in students who are completing their thesis. By understanding this dynamic, strategies can be developed to help students face the challenges of their thesis more effectively and in a focused manner. This study also aims to provide practical advice for parents, thesis supervisors, and educational institutions to support students in their academic process with a more holistic approach, namely one based on psychology and religion.

METHODS

Research Design

The research design used in this study was a correlational survey, which is part of quantitative research. In correlational survey research, researchers collect data by providing a research scale to research subjects to produce primary data. Data analysis was then conducted to answer the hypothesis based on the collected data. The data analysis used in this study is path analysis, specifically mediation regression analysis. [Creswell \(2016\)](#) stated that quantitative research tests certain theories by examining the relationships between variables. These variables are measured, and the collected data, which consist of numbers, can be analyzed based on statistical procedures.

Research Variable

There are 3 variables involved in this study: resilience as a dependent variable, faith as an independent variable, and positive thinking as a mediator variable. The faith variable is measured using a faith scale that is arranged based on the faith aspects of [Al-Banna \(1979\)](#), which consist of four aspects: *Ilahiyat*, *Nubuwwat*, *Ruhaniyat*, and *Sam'iyat*. The positive thinking variable is measured using a positive thinking scale that is arranged based on the positive thinking aspects of [Albrecht \(1980\)](#), which consist of four aspects: positive expectations, self-affirmation, non-judgmental statements, and adjustment to reality. Meanwhile, the resilience variable is measured using a resilience scale that is arranged based on aspects of [Grotberg \(2003\)](#), which are divided into three parts: external support (I have), inner strengths (I am), and interpersonal and problem-solving skills (I can).

Research Subjects

The population of this study consisted of undergraduate students studying at universities in the Special Region of Yogyakarta who had been writing theses for more than 7 semesters. Thus, students who could be involved as research subjects had completed their thesis for at least 1 semester. Sampling was conducted using the quota sampling technique, which is part of non-probability sampling. The researcher utilized this technique considering its advantages in terms of efficiency regarding time and cost. From the sampling, 99 samples were obtained from various universities in the Special Region of Yogyakarta, such as Universitas Islam Negeri Sunan Kalijaga Yogyakarta, Universitas Ahmad Dahlan, Universitas Gadjah Mada, Universitas Negeri Yogyakarta, Universitas Muhammadiyah Yogyakarta, Universitas Mercu Buana Yogyakarta, and Universitas Islam Indonesia.

Data Collection Method

Faith is measured using a faith scale compiled by researchers based on aspects of faith proposed by [Al Banna \(1979\)](#), consisting of *illahiyat*, *nubuwwat*, *ruhaniyyat*, and *sam'iyat*. From the trial results, 40 items were obtained with a discrimination

index above 0.3 and a reliability coefficient value of 0.927. The detailed distribution of items on the *aqeedah* (faith) scale can be seen in [Table 1](#).

Resilience is measured by a resilience scale compiled by researchers based on [Grotberg's \(2003\)](#) theory, whose aspects are divided into three parts: (a) External support (I have), (b) Inner strengths (I am), and (c) Interpersonal and problem-solving skills (I can). The Resilience Scale consists of 45 items with a discrimination index above 0.3, and a reliability coefficient of 0.944 is obtained from all items. The detailed distribution of resilience scale items is presented in [Table 2](#).

Meanwhile, positive thinking is measured by a positive thinking scale developed by researchers based on the aspects of positive thinking proposed by [Albrecht \(1980\)](#): (a) Positive expectations, (b) Self-affirmation, (c) Non-judgmental statements, (d) Adjustment to reality. The Positive Thinking Scale consists of 48 items, with a discrimination index above 0.3 and a reliability coefficient of 0.949. The detailed distribution of positive thinking scale items is presented in [Table 3](#).

[Table 4](#) illustrates that the three research scales used have very high reliability coefficients, as [Azwar \(2011\)](#) stated. An instrument (scale) is considered to have very high reliability if it has a coefficient above 0.9. Thus, the three research scales are suitable for use as research instruments.

Table 1. Distribution of items on the *aqeedah* (faith) scale

No.	Aspects	Indicators	Item Numbers		Total
			Favorable	Unfavorable	
1.	<i>Ilahiyyat</i>	– Believing in Allah	24	-	15
		– Believing in the oneness of Allah	16, 29, 37	14	
		– Believing in the attributes of Allah	25, 27, 32	1	
		– Believing in the names of Allah	38	17	
		– Believing in the destiny of Allah	4, 13, 26	33	
2.	<i>Nubuwwat</i>	– Believing that the Messenger is the closest person to Allah	6, 18, 39	-	10
		– Believing in the truth of the teachings brought by the Messengers	3	34	
		– Believing in the truth of the teachings contained in the Qur'an	7, 19, 35	-	
		– Believing in the Qur'an as a revelation of Allah and not a fabrication	35, 53	-	
3.	<i>Ruhaniyyat</i>	– Muhammad	19, 20, 30	-	7
		– Believing that angels are messengers of Allah	14	-	
		– Believing that there are angels who always watch over us	21, 36	9	
4.	<i>Sam'iyyat</i>	– Believing in jinn, demons and spirits	-	9	8
		– Believing in the doomsday	10, 22	-	
		– Believing in the day of judgment	4, 28	-	
		– Imitating heaven and hell	11, 23, 31	-	
Total					40

Table 2. Distribution of resilience scale items

No.	Aspect	Indicators	Item Numbers		Total
			Favorable	Unfavorable	
1.	External Support (I have)	– Having someone to trust	1	14, 31	15
		– Having people who encourage you to be independent	10	27, 37	
		– Having good role models	21	3, 42	
		– Having access to services	33	11, 28	
		– Having good relationships with family and community	9	19, 36	
2.	Inner Strength (I am)	– Being a person who is like everyone else	35	4, 49	15
		– Respecting yourself and others	43	6, 44	
		– Empathy and caring for others	39, 46	2	
		– Taking responsibility and accepting the consequences for your behavior	35, 51	12	
		– Confident, optimistic, hopeful and confident	7	20, 41	
3.	Interpersonal and Problem Solving Skill (I can)	– Having problem-solving skills	13, 18	45	21
		– Generating new ideas	2	8, 47	
		– Being able to see the funny side of life	16	17, 34	
		– Having communication skills	50	23, 38	
		– Being able to control your behavior	29	15, 30	
		– Having the ability to reach out for help	24	26, 32	
		– Having someone to trust	5	22, 40	
Total					51

Table 3. Distribution of positive thinking scale items

No.	Aspects	Indicators	Item Numbers		Total
			Favorable	Unfavorable	
1.	Positive expectations	– Optimistic about resolving problems	1, 17	2, 33	12
		– Focusing on success	18, 34	3, 19	
		Self-affirmation – Keeping away fear or failure	4, 20, 35	36	
2.	Non-judgmental	– Believing in oneself	5, 21, 37	6, 22	12
		– Optimizing self advantages	7, 23, 38, 39	8, 24, 40	
3.	Talking	– Thinking objectively and rationally	9, 25	10, 41	12
		– Being able to describe the situation	26, 44	11, 42	
		– Not judging in terms which is unpleasant	27, 43	12, 28	
4.	Positive expectations	– Acknowledging the reality and problem	13, 29, 45	14, 30	12
		– Not blaming oneself	15, 46	31	
		– Adapting to problems encountered	16, 47	32, 48	
Total					48

Table 4. Research scale try-out results

Scale names	Item Number	Discrimination power index	Reliability coefficient
<i>Aqeedah</i>	40	> 0.3	0.927
Positive Thinking	48	> 0.3	0.949
Resilience	51	> 0.3	0.944

Data Collection Procedures

Data collection was conducted by meeting the subjects who met the sample criteria. The researcher was assisted by two research assistants, final-year students who were also completing their theses. Data was collected by providing three scales to the Universitas Islam Negeri Sunan Kalijaga Yogyakarta psychology students completing their theses. This took place on campus, either in the faculty or at the UIN Sunan Kalijaga central library.

Data Analysis Technique

Path analysis is the data analysis technique used to determine the role of positive thinking in mediating the relationship between faith and resilience, specifically mediation regression analysis, which was carried out using the Jamovi program (Version 2.3).

RESULT AND DISCUSSION

Result

Table 5 shows no research subjects in the low or very low category. A total of 30 subjects (40%) are in the very high category of faith strength, and 45 subjects (60%) are in the high category. Regarding the ability to think positively, 10 subjects (13.3%) have positive thinking in the very high category, 58 subjects (77.3%) of the 75 samples have positive thinking in the high category, and 10 subjects (13.3%) are in the moderate category. For resilience data, 6 subjects (8%) are in the very high resilience category, 55 subjects (73.3%) are in the high resilience category, and 14 subjects (18.7%) are in the moderate resilience category.

Table 5. Results of categorization of research variable data

Categorization	<i>Aqeedah</i>		Thinking Positively		Resilience	
	N	%	N	%	N	%
Very high	30	40%	10	13.3%	6	8%
High	45	60%	58	77.3%	55	73.3%
Average	0	0%	7	9.4%	14	18.7%
Low	0	0%	0	0	0	0%
Very low	0	0%	0	0	0	0%

Based on the mediation analysis using the Robust Bootstrap Test, parameter estimates and significance values for direct, indirect, and total effects were obtained, as presented in Table 6. The analysis aimed to examine the mediating role of positive thinking in the relationship between faith and resilience among thesis-writing students.

Table 6. Mediation Results

Effect	Label	Estimate	SE	95% Confidence Interval		Z	p	% Mediation
				Lower	Upper			
Indirect	$a \times b$	0.233	0.0692	0.0972	0.368	3.37	<.001	45.0
Direct	c	0.284	0.0822	0.1234	0.446	3.46	<.001	55.0
Total	$c + a \times b$	0.517	0.0995	0.3222	0.712	5.20	<.001	100.0

The indirect effect results from the independent variable (faith) on the dependent variable (resilience) through the mediator variable (positive thinking). Based on this indirect effect, faith's significant influence on resilience is mediated by positive thinking, with an estimate of $\beta = 0.233$, $p < .001$. This indirect effect's 95% confidence interval was [0.0972–0.368]. This finding indicates that positive thinking significantly mediates the relationship between faith and resilience, explaining 45.0% of the total effect.

After accounting for the mediator, the direct effect results from the independent variable (faith) on the dependent variable (resilience). Based on these results, faith significantly directly affects resilience, with an estimate of $\beta = 0.284$, $p < .001$. This direct effect's 95% confidence interval was [0.1234–0.446]. This indicates that a substantial portion of faith's influence on resilience is direct, accounting for 55.0% of the total effect.

The total effect is the combined effect of the independent variable (faith) on the dependent variable (resilience) through both direct and indirect pathways. Based on these results, faith significantly affects resilience, with an estimate of $\beta = 0.517$, $p < .001$. This total effect's 95% confidence interval was [0.3222–0.712]. This signifies that, overall, faith strongly predicts resilience in students.

The findings indicate that the mediation analysis reveals that positive thinking partially mediates the relationship between faith and resilience. Both the direct effect of faith on resilience and the indirect effect through positive thinking were statistically significant, indicating that faith influences resilience through multiple pathways. Figure 1 illustrates the relationship between faith (X), positive thinking (M), and resilience (Y). The analysis of the relationship among the three variables is shown in Table 7.

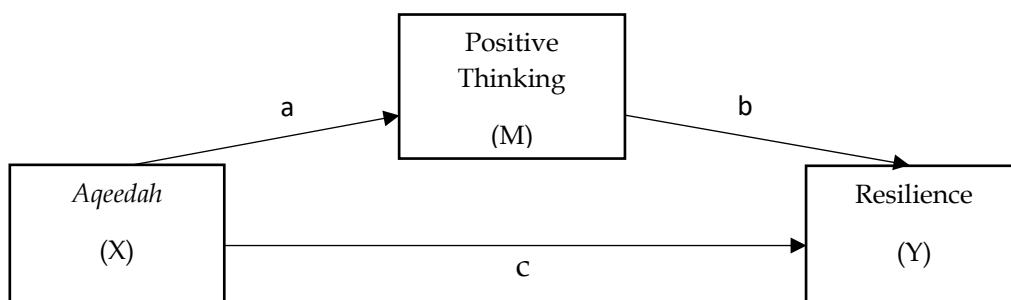


Figure 1. A regression model with the mediator

Table 7. Estimation Path Results

		Label	Estimate	SE	95% Confidence Interval		Z	p
					Lower	Upper		
A	→ B	a	0.321	0.0869	0.151	0.492	3.70	< .001
B	→ C	b	0.724	0.0890	0.550	0.899	8.13	< .001
A	→ C	c	0.284	0.0822	0.123	0.446	3.46	< .001

Aqeedah has a positive and significant effect on positive thinking. With every one-unit increase in faith, positive thinking increases by 0.321 units. This effect is significant because the p-value is <0.001 , and the confidence interval does not include zero. This finding suggests that faith, or a person's strong belief in the core tenets of Islam—which include beliefs about the attributes of Allah, who possesses the attribute of being omnipotent in everything, the truth of the contents of the Qur'an, *qada'* and *qadar* (destiny), and the Day of Judgment—can influence a Muslim's positive perspective and thinking when facing life's problems. Similarly, Siregar (2020) mentioned that correctly understanding the Islamic faith will affect one's attitude toward life's challenges. Of course, attitudes toward life cannot be separated from a person's patterns and ways of thinking.

Positive thinking has a strong and significant effect on resilience. The higher the level of positive thinking in students, the higher their level of resilience. This effect is also statistically significant. A person's thinking greatly influences how they deal with life's problems. People can always think positively when they encounter challenges, allowing them to navigate these difficulties while maintaining their psychological well-being. Conversely, when someone views a problem from a negative perspective, they may feel depressed, stressed, and anxious. For example, when a student faces difficulties in completing a thesis, they may believe that these challenges will prolong their study period, leading to stress and embarrassment over the delay. On the other hand, when students view the challenges they face as Allah's way of providing them with opportunities to earn rewards—by learning more deeply and practicing patience—they will approach these difficulties with optimism, without feeling stressed. Aulia et al. (2022) and Werdani (2024) found a positive effect of positive thinking on resilience.

Faith directly and significantly affects resilience, although the value is smaller than the indirect effect (path $A \rightarrow B \rightarrow C$). Faith can also increase resilience directly, not only through positive thinking. Yustifah et al. (2022) and Salianto et al. (2025) revealed a causal relationship between religiosity and resilience. As we know, faith is one aspect or dimension of religiosity. It can be concluded that there is a significant mediation effect. Since both paths a (*Aqeedah* \rightarrow Positive Thinking) and b (Positive Thinking \rightarrow Resilience) are significant, this indicates that positive thinking mediates the influence of faith on resilience.

There is also a significant direct effect. The direct path from faith to resilience (c) is also significant, meaning that this mediation is partial, not full. Faith still contributes directly to resilience in addition to positive thinking. Psychological or Practical Implications: students with strong faith tend to have a highly positive mindset, which increases their resilience in dealing with academic pressure (such as a thesis). However, even without positive thinking, faith itself still strengthens resilience. These results indicate that faith contributes to developing positive mindsets, and positive thinking is important in increasing resilience.

Discussion

Based on the analysis using Mediation Regression Analysis, which is part of path analysis, there was a positive influence of faith on positive thinking, positive thinking on resilience, and a direct positive influence of faith on resilience. Positive thinking can produce resilience, which is important for students, especially in completing studies (Suud & Salsabillah, 2024; Suryati et al., 2025).

The results above indicate that positive thinking, as a mediator variable, affects the relationship between faith and resilience. In addition, positive thinking can act as a partial mediator. Shrout and Bolger (Widhiarso, 2010) stated that if the relationship between X and M is significant, the relationship between M and Y is significant, and the relationship between X and Y is significant, then the mediator plays a partial role.

The results showed a positive correlation between faith and positive thinking. The stronger the faith the better the positive thinking. Syaf et al. (2017) implied that individuals who can manage their positive thoughts can respond to existing problems, both good and bad, wisely and try to be sincere because they have embedded the faith (belief) that whatever happens is His will. Zuhdi and Zuwirda (2019) found a positive relationship between religiosity and positive thinking. According to Stark and Glock (1968), one dimension of religiosity is ideology or belief, which is known as faith in Islam.

A person's strong belief or faith in the main tenets of Islam, which includes belief in the attributes of Allah—who is omnipotent in everything—the truth of the contents of the Qur'an, *qada* and *qadar* (destiny), and the existence of the Day of Judgment, can influence a Muslim's positive perspective and thinking when facing life's problems. Siregar (2020) stated that understanding Islamic beliefs correctly affects attitudes toward life's challenges. Of course, attitudes toward life cannot be separated from a person's patterns and ways of thinking. Additionally, the results also showed a positive influence of positive thinking on resilience.

The higher the ability to think positively, the higher the resilience. When facing various challenges and difficulties in completing a thesis, students can think positively and are trained to think critically (Jima'ain et al., 2022). In their minds, they believe that various challenges and difficulties are part of the learning process and maturation, which will provide benefits for their future (Suud & Na'imah, 2023). Such beliefs prevent them from complaining, stressing, or escaping problems (withdrawing).

Hertinjung et al. (2022) found that optimism or having positive expectations (an aspect of positive thinking) positively influences resilience. Likewise, the results of research conducted by Muslimin (2021), Abdellatif (2021), Modi and Singh (2021), Aulia et al. (2022), Taherkhani et al. (2023), Werdani and Sari (2024), Seran & Widiana (2024) found a positive correlation between positive thinking and resilience.

In an experimental study to determine the effect of positive thinking skills training on resilience, conducted by [Abd Allah & Abd Allah \(2021\)](#), [Mirzapour et al. \(2022\)](#), and [Karimi et al. \(2023\)](#), positive thinking training could increase resilience. Increasing positive thinking skills will impact increasing resilience.

Another finding of this study is that faith positively influences resilience. [Lucia and Kurniawan \(2017\)](#), [Hasanah \(2019\)](#), [Nihayati et al. \(2020\)](#), [Eid et al. \(2020\)](#), [Schwalm et al. \(2021\)](#), and [Parinsi & Huwae \(2022\)](#) also found a positive relationship between religiosity and resilience. People with strong faith tend to have good resilience because faith provides meaning in life, hope, and important social support in facing challenges.

[Schwalm et al. \(2021\)](#) showed that religious beliefs and spirituality positively relate to psychological resilience. A meta-analysis of 34 observational studies found a moderate positive correlation between religiosity/spirituality and resilience ($r = 0.40$; $p < 0.01$). Thus, strong faith can serve as an important psychological resource, providing individuals with the meaning, hope, and social support needed to develop and maintain resilience in life's challenges.

With the above findings, faith is essential in increasing resilience because strong faith will affect positive thinking patterns. Positive thinking patterns, in turn, positively affect a person's resilience. In addition, strong faith can directly affect a person's resilience.

Thus, one way for students to grow resilience is to strengthen their faith. Of course, the responsibility for strengthening students' faith cannot only be placed on students' shoulders but also becomes the responsibility of parents, teachers in educational institutions, and the community. The method for strengthening faith can be implemented in various ways. [FM et al. \(2023\)](#) mentioned that strengthening Islamic faith in children can be achieved by applying the method of exemplary behavior, *ta'wîdiyyah* (habits), *mau'izhah* (good advice/lessons), *qashash* (stories/tales), *amtsâl* (parables), *tsawâb* (rewards/reinforcements), and *'iqâb* (punishments). Meanwhile, according to [Ngulwiyah et al. \(2021\)](#), parents can use various methods such as understanding, habituation, exemplary behavior, and conducive parenting patterns so that the goals of faith education can be achieved according to expectations.

CONCLUSION

Based on the mediation regression analysis, positive thinking partially mediated the relationship between faith and resilience in students completing their theses. The results can serve as a basis for students, parents, teachers, and lecturers to increase resilience by strengthening their faith. Strong faith will affect the ability to think positively, which will positively impact students. Strong faith can also directly affect a person's resilience. Future researchers can hopefully develop various effective methods or strategies to strengthen faith so that it will be useful for parents, teachers, and lecturers in guiding children or students to develop strong faith. This study has limitations because it used a limited approach with

few respondents. Therefore, further research can expand this study with more respondents and other approaches. In addition, further research is recommended to examine the difference in correlation between variables with the control variable of gender. In the analysis section, the author has not yet explained the differences among respondents based on university origin.

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