



Effectiveness of Sufistic Counseling Implementation to Increase Student's Academic Hope

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Abstract

The problem of students' lack of motivation is an obstacle in designing their academic expectations. Hope in Charles Richard Snyder's view has three aspects, namely pathway, agency, and goal. This study aims to analyze the effectiveness of the application of Sufistic counseling in assisting students to develop their academic hopes. Experimental research with a true experimental design, namely Pre-test Post-test Control Group Design, was conducted on students of the Islamic Counseling Guidance Study Program, Faculty of Islamic Da'wah and Communication, IAIN Kudus with a sample of 80 respondents, divided into 40 respondents for the intervention group and 40 respondents for the control group. Data analysis using non-parametric t-test Wilcoxon Signed Rank Test. The results showed that the Z value obtained was -3.084 with a p value of 0.002 which was less than the critical research limit of 0.05 so that H1 was accepted. In the pathway aspect, the sign value was obtained. 0,003. The agency aspect gets a sign value of 0.007 and the goal aspect gets a sign value of 0.781. Based on these results, Sufistic counseling is effective for increasing students' overall academic expectations. Sufistic counseling is also effective in increasing students' academic hope in the pathway and agency aspects, but has no impact on the goal aspect.

Keywords: Sufistic counseling, academic hope, college students

Introduction

The theme of hope has received great attention from researchers, especially in the fields of psychology and psychotherapy. In several studies, hope has a correlation with several variables, including optimistic attitudes (Hirschi, 2014; Santilli et al., 2017)

life satisfaction, adaptability in pursuing a career (Santilli et al., 2017), psychological well-being (Rifayanti et al., 2021), and academic achievement (Feldman et al., 2015). Hope can also be a source of fostering self-awareness and self-directedness for the need for skills in career management (Hirschi, 2014). Some of these studies indicate the importance of hope for a person to mobilize psychological aspects that will play an important role for individual development and progress.

Hope is an affective cognitive ability that can awaken a person's positive potential. Hope is the basis of strength for individuals to overcome their problems (Synder, n.d.). A study, individuals who have hope are more able to overcome when facing psychological problems (Froh et al., 2008). Through hope, a person can avoid serious psychological problems because they are enlightened by their thinking ability to process and scheme coping strategy plans. This has an impact on good mental health (Prestin, 2013).

In academic problems, hope is one of the factors driving students to have academic achievement (Snyder et al., 2000, 2002; Snyder, C.R., Hal S. Shorey, Jennifer Cheavens & Virgil H. Adams III, 2002). Students who have hope show an optimistic attitude in learning, a drive for achievement and have resilience in facing learning obstacles. For students, the value of hope will also reduce psychological problems and help them achieve academic achievement (Vamplew, 2016). In the Islamic perspective, hope also intersects significantly with the attitude of *tawakkal*, to overcome academic stress in students (Husnar et al., 2017).

Some of the studies mentioned above position hope as part of the psychological energy that plays a major role and is interrelated with psychological aspects in humans to build motivation and self-awareness so as to make themselves to construct a clear and directed plan for achieving life goals. Including in the achievement of academic achievement, hope is a very influential factor in mobilizing the enthusiasm and optimism of students to achieve academic goals (Synder, n.d.).

But without realizing it, not a few expectations will also be one of the factors that trigger problems when students cannot manage between expectations and commitment to achieving a goal. The existence of academic expectations that are not always realized in the reality of achievement or achievement, can actually be a source of students experiencing stress (Tan & Yates, 2011). This is what is sometimes found by students

who undergo their academics only to follow without thinking about what will be done to achieve a goal.

The results of researchers' observations of the phenomenon of students, especially in the BKI Study Program at IAIN Kudus in the 2021-2022 period, not a few students have experienced problems, both personal, social, and academic. Through a survey by asking students to reflect on their problems, some students poured out what they were facing so that it affected their discomfort in college. Lectures are undertaken only as a routine and to get a passing grade in the subject. As a result, it appears that lectures do not have a sense of need and enthusiasm actively in moments of interactive discussion both between students and with lecturers.

In previous research, it was found that 60% to 80% of students have psychological problems and do not seek professional help to solve their problems (Mcdermott et al., 2015). Problems that cannot be resolved by students have an impact on the emergence of anxiety and weakening hope for a good life in the future (Hanim & Ahlas, 2020). The role of counseling will facilitate students to rebuild hopes that will encourage academic behavior through active academic activities.

Related to counseling efforts to facilitate student academic problems, a self-strength counseling model has been developed to develop academic hope. Through counseling, it will be possible to explore what is the background of low motivation to learn and motivation to continue studies in some students (Hartanto, 2016). The research considers that by reviving the potential of self-strength as the basis of counseling services, academic hope will contribute to students rebuilding their academic motivation. Strengthening self-strength will have the effect of raising students' awareness to maintain self-motivation to achieve academic achievement (Aminah & Saripah, 2020).

As a form of religious spiritual counseling development, Sufistic counseling is an interesting and much-needed approach to be applied in relation to the problem of increasing academic expectations in students. Especially for Islamic studies-based universities, Islamic counseling should be an identity in counseling service activities. In response to this, researchers consider it important to empirically know the effectiveness of providing Sufistic counseling to increase students' academic expectations. The interest in knowing the practice of Sufistic counseling is inseparable from the findings of previous research which states that there is a positive correlation between the role of

hope, the practice of spirituality and religiosity in realizing life satisfaction in adolescents (Marques et al., 2013).

Based on this background, this article aims to find out whether the application of Sufistic counseling is effective for increasing academic hope in students of the BKI study program at IAIN Kudus. Based on the findings in previous studies that mention the relationship between religious spiritual aspects, hope, and positive attitudes in individuals, the research formulates the hypothesis that the application of Sufistic counseling is effective for increasing academic hope. The results of this study will contribute to become data for lecturers, especially those who are engaged in counseling in the college environment to develop counseling services. Especially for the development of Sufism-based Islamic counseling in its relevance to increasing academic expectations for students.

Method

This quantitative research uses experimental methods. with a true experimental design, namely pre-test post-test control group design. The experimental group was given an intervention using Sufistic counseling, the control group was not given an intervention. Both were given a pre-test and post-test to measure the results.

Table 1. pre-test post-test control group design

	Pre-test	intervention	Post-test
E	O ₁	X	O ₂
K	O ₃		O ₄

This research was conducted on students of the Islamic Counseling Guidance study program, Faculty of Da'wah and Islamic Communication, Kudus State Islamic Institute, which was conducted in May-July 2023. Sampling using probability sampling technique with sampling technique using simple random sampling. The research was conducted on 80 students who were divided into 40 students into the intervention group and 40 students into the control group.

The research instrument refers to indicators of student academic expectations that are embodied in a Likert scale. The questions consisted of 18 favorable and non-favorable questions with three indicators of academic hope, namely pathway, agency, and goals. The validity of the instrument uses two ways, namely based on content and

based on the instrument test to a sample of respondents. To get valid data using the product moment correlation formula with validity that has a criterion of 0.600 - 1.00. Meanwhile, to determine reliability with criteria of 0.7 - 1.00.

The intervention implementation procedure is divided into three stages, namely the initial stage, the middle stage, and the final stage. The initial stage is by building relationships, starting conversations, building agreements on counseling goals and targets, and building awareness that counseling is part of self-understanding efforts and as a form of effort to solve problems. The middle stage is by conducting counseling interventions, counseling dynamics, self-exploration techniques, muhasabah techniques, and dialogue in providing the material needed by the counselee in the perspective of Sufism values and asking the counselee to provide feedback. In the final stage, process evaluation, result evaluation, and affirmation to the counselee regarding the importance of making learning from problems to achieve peace of mind, clarity of thinking so that it will be a means of better self-conditioning.

Data analysis using t-test. Before conducting the t-test, a normality test was carried out using the Liliefors method with the H_0 criterion rejected if $L_{count} < L_{table}$ at the $\alpha = 0.05$ level. Furthermore, the homogeneity test is carried out with the testing criteria if $F_{count} \geq F_{table}$, then it is not homogeneous and if $F_{count} \leq F_{table}$ then it is homogeneous. Hypothesis testing is done using non-parametric statistical t-test with H_0 criteria accepted if $-t_{1-1/2\alpha} < t < t_{1-1/2\alpha}$, where $t_{1-1/2\alpha}$ is obtained from the t distribution list with $dk = (n_1 + n_2\alpha)$. If $(t_{count} > t_{table})$ then H_0 is rejected and H_a is accepted.

Theory

Sufistic Counseling

According to the American Psychological Association, counseling is the activity of helping people with physical, emotional and mental health problems improve their sense of well-being, reduce feelings of distress and resolve crises." In another definition, counseling is a professional relationship that empowers diverse individuals, families and groups to achieve mental health, well-being, educational and career goals (Mcleod, 2013). The two definitions of counseling show that the existence of counseling is to help

someone in realizing mental health that is done professionally from someone with counseling expertise in an effort to empower individual potential.

Sufistic counseling is an Islamic religious spiritual-based counseling approach that refers to the values contained in the teachings of Sufism, values that follow the path of Sufis in their thoughts, attitudes, and actions. The path of Sufism is an individual or Muslim effort to sharpen the potential of the heart (*qalb*) in order to positively revive the reasoning power of the mind and the will power of the human soul to strengthen the sacred bond in its relationship with Allah SWT. The potential of the heart is the source of strength for the development of spiritual potential to control the potential of thinking, feeling, and willing in the human soul so that it is in harmony with the process of always binding itself to Allah in every thought, feeling, will, to reflect in its behavior (Samad, 2017).

Anwar Sutoyo defines Sufistic guidance and counseling as an effort to help individuals develop the "potential" granted by Allah SWT to them and or solve various problems they face based on Islamic teachings by emulating the lives of Sufis in getting closer to Allah, so that they can grow and develop into 'alim and pious individuals, and ultimately live happily in this world and the hereafter (Sutoyo, 2017).

Lubis (Lubis, 2011), revealed Sufistic counseling as a service to help clients to a). recognize, know, and understand the situation in accordance with their nature (*fitrah*); b). accept their condition because there are good and bad aspects, strengths and weaknesses as something that has been determined by Allah SWT and then make people aware to make efforts and put their trust in solving all their problems; c) understand the circumstances (situations and conditions) they face.

The concept of Sufistic counseling includes efforts to guide clients to do self-cleansing (*tazkiyatun nafs*), self-training (*riyadlah*), and process to get closer to Allah through worshiping properly in order to become an intermediary (*washilah*) to feel close to Allah. The methods and techniques of Sufistic counseling can be done both individually and in groups with interview techniques, discussions, modeling, story telling, and general techniques in counseling that can facilitate the communication process in Sufistic counseling between the counselor and the client.

From the definition above, there are several points that characterize Sufistic counseling. to be the scope of the rationale in conducting Sufistic counseling. First,

helping counselees understand themselves and their sacred relationship with Allah as the Creator. Second, awareness and understanding of self and its sacred relationship with Allah, helps the counselee to have an understanding of his relationship with others and the natural environment. Third, helping the counselee to realize self-improvement as a form of commitment to the need to get closer to Allah.

Sufistic counseling has a vision that every individual has the ability to change their own destiny based on the divine power inherent in them. From this vision, Sufistic counseling has goals that are contained in the counseling mission. First, to help individuals know, recognize, and understand themselves according to their nature, which will lead them to know the nature of God (*Man 'arafa nafsahu faqad 'arafa rabbahu*).

Second, the purpose of counseling is to help individuals to accept the state of self as it is, good and bad, strengths and weaknesses, as God's destiny for them (*Qanaah*). Third, counseling is to help individuals understand and accept the circumstances they face (*tawakkal*). Fourth, that counseling is to help individuals to find alternative solutions and anticipate the future, so that they are able to estimate the possible consequences that will occur based on current actions or actions (*khauf wa al-raja*).

The stages of counseling refer to the concept of universal counseling as developed by Gerald which includes the initial stage, the core stage, and the final stage (Corey, 2017). Its application in Sufistic counseling, at the initial stage is the counselor's task to start building a relationship with the counselee. At this stage a counselor thaws the atmosphere in starting to build a relationship, opening a conversation with the aim of the counselee/client preparing himself and understanding what will be done with the counselor for the purpose of achieving his counseling goals.

The second stage, is the core stage where the counselor and the counselee discuss the counselee's problems in an Islamic perspective which will help the counselee to realize that human life and its problems are inseparable from the relationship between self, environment, and God. There is a dialogue process where the counselor helps the counselee understand the problem from the point of view of the value principles of Sufism as exemplified in terms of attitudes, thoughts, and commitments of Sufism practitioners to achieve peace of life while still adjusting to the conditions and situation of the counselee.

Third, as the final stage, the counselor helps the counselee reflect on his self-understanding and problems, having a commitment to action to solve his problems with full awareness. All things that are dialogued within the scope of Sufistic value content, because the essence of the purpose of Sufistic counseling is to help the counselee realize his role and responsibility as a creature that is inseparable from the existence of a sacred relationship between self and God, self-relationship with the environment.

Academic Hope

Academic expectation is a person's expectations related to academic activities that arise from within and outside. A student who has high expectations of academic achievement can affect the results that will be achieved (Rumberger, 1995). Academic expectations come from both inside and outside the individual. Based on Ang and Huan's (Tan & Yates, 2011) research, there are two dimensions related to academic expectations, namely the expectations of parents and teachers and their own expectations.

Snyder in Bernando (Bernardo, 2010) defines hope as cognition about one's expectations and abilities to achieve important goals. Hope is a process of thinking about a goal, with motivation to get the goal (agency), and ways to achieve the goal (pathway) (Synder, n.d.).

Referring to the concept of hope, the components of academic hope include three (3) elements, namely the existence of a goal (goal), a strategy for achieving the goal (pathway), and the motivation for achieving the goal (agency). These three elements in the hope component are indicators for developing instruments to determine students' academic hope.

Discussion

The research data were obtained from the questionnaire method. The test data was obtained from the pre-test and post-test of the Likert scale of academic expectations from 3 categories totaling 18 questions. Taking post-test data is after students go through counseling sessions and feel there is an effect from the Sufistic counseling provided. Based on the data that has been taken, the minimum value is 50 and the maximum is 83 in the pre-test of the experimental group with an average value of 67.4. After the intervention, a post-test was taken with a minimum score of 54 and a

maximum of 84 with an average of 70.625. While in the control group, there was a minimum score of 42 and a maximum of 85 with an average of 62.775 during the pre-test. While there was a minimum score of 44 and a maximum of 84 with an average of 62.025 at the time of the post-test.

Table 2 Descriptive Statistics

	N	Minimum	Maximum	Mean	Std. Deviation
Pre-test experiment	40	50.00	83.00	67.4000	8.46047
Post-test experiment	40	54.00	84.00	70.6250	7.89900
Pre-test control	40	42.00	85.00	62.7750	10.24442
Post-test control	40	44.00	84.00	62.0250	10.01918
Valid N	40				

The results of the pre-test and post-test were then tested for normality based on the Liliefors test. If the significance value is > 0.05 then the data is normal, and if the significance value < 0.05 then the data is abnormal. In the normality test results, there is a significance value of the control group pre-test of $0.05 < 0.01$ which makes the data abnormal. Based on abnormal data, hypothesis testing was conducted using Wilcoxon non-parametric statistics.

Table 3. Test Statistics^a

	Post-test intervention – pre-test intervention	Post-Test Control – Pre-test Control
Z	-3.084 ^b	-617 ^c
Asymp. Sig. (2-tailed)	.002	.537

- a. Wilcoxon Signed Ranks Test
- b. Based on negative ranks.
- c. Based on positive ranks.

Based on the results of the Wilcoxon Signed Rank Test calculation, the Z value obtained is -3.084 with a p value (Asymp. Sig 2 tiled) of 0.002 which is less than the critical research limit of 0.05 so that the hypothesis decision is to accept H1 or which means there is a significant difference between the pretest and posttest groups.

In the academic expectations of students in the pathway aspect, the results of the pre-test and post-test data were analyzed using the Wilcoxon Signed Rank Test non-parametric statistical test.

Table 4. Test Statistics^a

	Post-test intervention – pre-test intervention	Post-Test Control – Pre-test Control
Z	-3.004 ^b	-065 ^c

Asymp. Sig. (2-tailed)	.003	.948
a.	Wilcoxon Signed Ranks Test	
b.	Based on negative ranks.	
c.	Based on positive ranks.	

Based on the Asyp.Sig (2tailed) output, the value is 0.003. Since the value of 0.003 is smaller than 0.05, it can be concluded that the hypothesis is accepted. That is, there is a difference between Sufistic counseling in increasing academic hope in the Pathway aspect for pre-test and post-test. So it can be concluded that Sufistic counseling is effective for increasing academic hope in the pathway aspect.

Students' academic expectations in the agency aspect get pre-test and post-test data results which are analyzed using the Wilcoxon Signed Rank Test non-parametric test. Based on the results of the test, it can be concluded that $0.007 < 0.05$, so the hypothesis is accepted, that Sufistic counseling has an influence on students' academic expectations in the agency aspect.

Table 5. Test Statistics^a

	Post-test intervention – pre- test intervention	Post-Test Control – Pre-test Control
Z	-2.715 ^b	-.921 ^c
Asymp. Sig. (2-tailed)	.007	.357
a.	Wilcoxon Signed Ranks Test	
b.	Based on negative ranks.	
c.	Based on positive ranks.	

Student academic expectations in the goal aspect get pre-test and post-test data results which are analyzed using the Wilcoxon Signed Rank Test non-parametric test. Based on these results, it can be analyzed that $0.781 > 0.05$ so that the hypothesis is rejected. That is, Sufistic counseling has no effect on students' academic expectations in the aspect of goals.

Table 6. Test Statistics^a

	Post-test intervention – pre- test intervention	Post-Test Control – Pre-test Control
Z	-2.77 ^b	-.321 ^c
Asymp. Sig. (2-tailed)	.781	.749
a.	Wilcoxon Signed Ranks Test	
b.	Based on negative ranks.	
c.	Based on positive ranks.	

The purpose of this study was to determine the effectiveness of Sufistic counseling in increasing students' academic expectations. This research is based on the phenomenon of the dynamics of student academic activities that are inseparable from

various obstacles that affect their academic performance in college, especially in the case at IAIN Kudus for students of the Islamic Guidance Counseling study program. Through the results of the pre-test and post-test, it can be seen that the average value of the academic expectation level of the experimental group respondents in the Islamic counseling guidance study program is in the category of having increased after getting Sufistic counseling, both in individual counseling and group counseling.

If you look at the data from the Pre-test results to determine the level of academic expectations of students, compared to the post-test results, the difference is not striking. This can see the background of respondents, all of whom are students of the Islamic counseling guidance study program, which is scientifically conditioned with learning that supports the formation of ways of thinking and understanding of the important role of the hope component to build self-awareness and motivation as the basis for positive self-understanding.

Through statistical data analysis, researchers found details on each component of the hope scale through the goal, pathway, and agency components. In the goal component, the presence of counseling intervention did not have a significant impact. Because from the pre-test and post-test results, the goal value tends to be stable. These findings can be analyzed that basically every individual including students already have an awareness of a goal or desire or target that they want to achieve. The academic goals of each student can be described in terms of good achievement in each lecture result at the end of the semester, being able to graduate immediately in a fast time, after graduation will immediately get useful activities. This has an impact on individual filling for the goal component points. The existence of desires which then become coveted goals (expected) is an instinctive or human nature to achieve happiness in life. So when it comes to academic activities, every student has been described in his future hopes in the form of good academic achievement. As a result, with or without counseling intervention, there is a high tendency for each student to fill in the column agreeing or strongly agreeing that they have hopes or goals that they want to achieve.

As for the pathway component, the Sufistic counseling intervention had an impact on increasing the number of post-test results. This shows that Sufistic counseling can help students to arrange the direction or pathway for them to process to achieve the goals they want to achieve. A person does not stop at the existence of his expected goals, but also knows what to do, and how to do it for the achievement of these goals. the

increase in post-test scores from the pre-test results shows that before the intervention, students were still at the level of desire as something that would become their academic goals. However, it has not yet reached the level of knowing or having clarity of the flow or method for achieving goals.

Likewise, the improvement in the agency component after being given Sufistic counseling intervention. After knowing the pathway to arrive at a goal, students need to move themselves to commit to what has been set academic goals and knowledge of how to achieve goals. Sufistic counseling helps students generate spirit or spiritual energy as the basis for their real movement to do what must be done to achieve their goals.

The statistical description related to the initial condition of the value of the pathway and agency components can be analyzed from the results of the counselor's direct observation during the counseling process, the respondent still has weaknesses in terms of his knowledge of the way or path of achieving his desired goals has not been clearly described, thus affecting his enthusiasm and strong will to commit.

The results of the counselor's direct observation during the counseling process, the respondent still has a weakness in terms of his knowledge of the way or path of achieving his desired goals has not been clearly described. Through the Sufistic counseling process, the counselor helped the respondent to construct her way of thinking to understand herself through a strategic framework for academic achievement. As a component of academic hope, in Sufistic counseling counselors help respondents construct themselves to have clarity of vision and life goals including in the academic field, how to achieve their goals, and generate self-belief to be followed up on action, so that academic hope does not stop at hope without action. But hope that builds attitudes, thoughts, and real actions to realize it.

On the one hand, academic hope that is built in students will have a positive potential to generate motivation and confidence to achieve and undergo academic activities with seriousness. On the other hand, the existence of academic expectations that do not rule out the possibility of not being realized as desired by students, has the potential to become one of the factors that trigger stress. This could be because students fall on expectations as a demand that becomes an academic burden that must be met, so students will experience mental stress when the demands of their expectations are not met.

The role of religious counseling through a Sufistic approach fills the religious spiritual space in terms of managing academic expectations based on religious values. As found in the results of Utami's research that religion can be a source of spiritual strength to neutralize a person's mentality from stressful conditions (Utami, 2012).

The role of Sufistic counseling is an answer to the contradictory between the findings that see the positive side of the contribution of hope to the achievement of academic achievement, with the other side of hope that becomes one of the factors that trigger student stress when they have to face the reality of their achievements. In the results of Synder's research, it is stated that the higher the expectations of students, the greater the chance of high achievement in academic achievement (Synder, C.R., Hal S. Shorey, Jennifer Cheavens & Virgil H. Adams III, 2002). Corroborated by the research findings of Gallagher et al, that there is a need to strengthen hope in students to increase student motivation in the process of achieving academic achievement (Gallagher et al., 2017).

Conversely, the existence of academic expectations will be one of the factors that trigger stress. It is important for every student to cultivate hope in their academic process which will make them enthusiastic and spur themselves to be serious in learning and undergoing academic activities to gain understanding and have an effect on achieving grades. However, when the reality is that academic results or achievements are not as desired or expected, this will have an impact on stress conditions. Especially when there are expectations from outside factors, such as parents and teachers.

The effectiveness of Sufistic counseling on increasing students' academic expectations is based on the relationship between spiritual and religious aspects with expectations as one of the components in positive psychology. Sufistic counseling strengthens the spiritual and religious side of students in building hope not limited to aspects of the mind but increasing their spirit in the form of belief and submission to God that what they do is in the process of achieving goals.

Conclusion

The scope of research on Sufistic counseling is still broad and can be used using different variables. For example, not only focusing on the academic expectations of students, but the life expectancy of clients or patients who are in a sick condition. In

future research, Sufistic counseling can be applied with different methods, such as individual counseling and group counseling.

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