

# Cognitive Reappraisal as a Mediator of the Relationship between Self-Compassion and Flourishing: In the Perspective of Islamic Psychology

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## KEYWORDS

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## ABSTRACT

This paper has analyzed the mediating role of cognitive reappraisal in the association between self-compassion and flourishing in young adults which can provide valuable insights into how Islamic psychological principles play an important role in emotional well-being and help young adults to face the challenges of today's world. The goal of this study is also to explore the determinants of flourishing among young adults. For this study, a correlational research design was used. A purposive sampling strategy was employed with the age span of 18-26 years ( $M = 22.3$ ,  $SD = 2.3$ ). Demographic form, Self-compassion Scale (Raes et al., 2011), Emotional Regulation Scale (Preece et al, 2020) and Flourishing (Diener, 2009) assessment measures were used for data collection from university students ( $N = 240$ ). The findings suggested that self-compassion and cognitive reappraisal had a significant positive relationship with flourishing, and both of them were significant predictor of flourishing. Moreover, cognitive reappraisal was significantly mediated by self-compassion and flourishing among young adults. The outcomes of the study are vital for mental health workers, educators, and youth counselors in their interactions with young adults. This paper emphasizes the importance of using Islamic psychology in mental health programs to enhance the mental health of young adults in modern societies, especially in Muslim societies. All of this is focused on the enhancement of quality of life and building resilience for young adults.

## I. INTRODUCTION

Socio-emotional stressors and stressors related to academic, economic, and digital media pressures have increased for young adults in recent years which is impacting their psychological well-being and relationships. The two important positive psychological factors that can help to address these challenges are self-compassion and cognitive reappraisal. Positive Psychology is based on empirical methods, in contrast with Islamic Psychology, which is based on the teachings of Islam, their believers, and their ethics. There are a number of concepts that are both similar and distinct across both fields (such as human potential, virtues and a meaningful life) that reveal gratitude, hope, patience, resilience, purpose and more. The overlapping areas suggest that there may be opportunities for positive dialogue and dialogue integration, particularly in educational settings (Fahmi & Aswirna, 2026). Thus, studying the mechanism of mediation of cognitive reappraisal of the relationship between self-compassion and flourishing within the paradigm of Islamic psychology may give a culturally and spiritually applicable insight into the positive mental health of young adults. In terms of financial independence, in the years between 18 and 26, young adults are traditionally expected to be able to afford their own necessities, get married,

have a partner and children, volunteering and holding down jobs and be responsible in the community (Stroud & Breinier, 2015). The description of the young adults has mentioned that one in three people living in Pakistan is between the ages of 15-29, while two out of three of the country's population is below 30 years old (Ahmed, 2018).

Self-compassion roots from the Latin word “com”, meaning “together”, and passion is a term which comes from Latin and means “suffering” (Neff, 2025). Self-compassion can be understood as a blending of compassion and a lack of negative thoughts toward oneself during failure and bad times. When facing a challenge, the concept of self-compassion can be a protective factor and a psychological distress coping mechanism. It helps the person recognize negative emotions and come to terms with them instead of ignoring them (Asayesh et al, 2024). Self-compassion has been linked to overall psychological benefits like interpersonal relatedness, life satisfaction, and emotional competence and enjoyment (Galway et al., 2025). The concept of self-compassion and the theoretical model were first developed by Dr. Kristin Neff in 2003. The various components of self-compassion, she explained are the practice of kindness, the more positive and less negative approach towards oneself (Braehler & Neff, 2020). The three components of self-compassion are kindness toward self, which involves the attitude of being sympathetic and kind to oneself, versus being self-critical and negative. The second part of common humanity is that every person who suffers from the pain is facing different problems because it's just a very important aspect of being human," Neff says. The final one is mindfulness that faces challenges in the present moment without making harsh judgments about oneself (Hoffmann et al., 2025). The model of self-compassion may be culturally biased and missed elements of spiritual, moral and communal aspects are important in other cultures. By contrast, the Islamic perspective provides a more comprehensive description, encompassing the concepts of Mercifulness (Rahmah), Forgiveness (Magfirah), Thankfulness (Shukur), Moderation (Wasatiyyah) and reliance on God (Tawakkul). It is based on the Qur'an and Sunnah and takes into account the issue of self awareness, humility and the human relationship with God. Mercy (Rahmah) is one of the Islamic values that helps us be kinder towards ourselves. The Quran reminds us of Allah's immense mercy: “And My Mercy embraces all things” (The Qur'an 7:156) (Areej, 2025).

Cognitive reappraisal is the process of changing one's evaluation or perception of a situation. For emotions of anger and thoughts of anger, taking a step back to evaluate a triggering event from a more neutral third-party perspective is cognitive reappraisal (Denson & Tan, 2023). Primary and secondary appraisal are the two types of cognitive reappraisal (Campbell et al., 2013). James Gross introduced the process model of emotion regulation in the year of 1998. This model proposes five ways of regulating emotions at various points during the emotional process: Attention deployment, Cognition change, Response modulation, Choice of situation and Modification of situation (Gross, 2007). According to Islamic psychology, the development of cognition relates to the purification of the soul which is a precondition for spiritual development called ‘Tazkiyah’. In Turkish psychology, Dr. Kazim Karabekir, a psychologist who proposed a four-stage model of cognitive development using the Qur'an and Hadith, considers that there are four stages in the cognitive development of a person: the pre-Islamic stage of ignorance; the Islamic stage of basic knowledge of God and externalities; the stage of spiritual awakening where knowledge is refined; and the stage of spiritual realization where one attains full knowledge and unity with God (Haruna, 2023). Islamic psychology derives from the orientations of the East and attaches a holistic view of man, which goes beyond physical, spiritual, moral, and mental components. While, positive psychology is a more modern Western approach that emphasizes strengths, well-being and flourishing (Fahmi & Aswirna, 2026).

The word "flourishing" comes from the Latin “floreo” meaning “to bloom”. The words "bloom" and "flourish" are traditionally synonymous and are used to describe a condition of abundance, health and success. Flourishing can be characterized in terms of relative success in achieving positive outcomes in all areas of a person's life and their different domains in which they live. (Logan et al., 2023). Abraham Maslow was among the pioneers in psychology to define “well-being,” describing the traits of an individual who is self-actualized. His definition of self-actualization comes before the PERMA model of the attributes of a flourishing person, and the Wellbeing Theory. Seligman stated that people are looking for five aspects in life for intrinsic value which will improve their life; in order to find a solution to this problem, he developed a theory on what these five elements are (Madeson & Neuhaus, 2017). As a way to enhance and assess well-being, Martin Seligman presented the PERMA model in 2011 (Kun et al., 2017). In the Islamic context, the ethics of human flourishing comes across as “virtue ethics. The notion of human flourishing is not so new and this notion was a very popular one for the theologians and philosophers to

think about for a long time. The four dimensions of flourishing included positive emotion, engagement, positive relationships, meaning and accomplishment all come together in human flourishing (Afatin et al., 2023). This model is especially applicable within Muslim communities where community and relational elements are emphasized as both a part of, and closely connected with the individual person and their overall health and wellbeing (Anli, 2025). The present study aims to fill the gap in the existing literature by examining the relationship between self-compassion and flourishing through the cognitive reappraisal who act as a mediator because these positive psychology interventions are well known internationally, their implementation and effectiveness in non-Western societies have not yet been widely studied, particularly in Muslim communities.

### Hypotheses

1. There would likely to be a significant positive relationship between self-compassion and flourishing among young adults.
2. There would likely to be a significant positive relationship between cognitive reappraisal and flourishing among young adults.
3. Self-compassion and cognitive reappraisal were likely to be a significant predictor of flourishing among young adults.
4. Cognitive reappraisal was likely to mediate the relationship between self-compassion and flourishing among young adults.

## II. METHOD

### Participants

A correlational research design was used. In this study, researchers used a purposive sampling strategy. The total sample was 240, which comprised on men (N= 85) and women (N= 155) with aged of 18-26 years (M= 22.3, SD= 2.3). A total of four universities, namely two public universities (Punjab University & Government College University Lahore), and two private universities (Ripha International University & Superior University) were chosen for data collection. The majority 178, were from public universities, with 62 from private universities. The age of the participants ranged from 18 to 26. 94 were middle-born, 69 were first-born and 72 were last-born. Many of them (145) were studying for a Bachelor's degree and 95 for an advanced degree (Master). Interestingly, 75% of the respondents were from the joint family systems and 165 respondents were from nuclear family systems. The age range of young adults was taken as 18- 26, according to the age guidelines of the National Health Institute, (NIH, 2018). Graduate and post-graduate students who registered in the university were included. Students with any physical illnesses that severely impair in their daily functioning (e.g., neurological disorders, severe chronic illnesses) were not taken. Students with a history or present diagnosis of any mental health conditions such as bipolar disorder or depression were excluded.

### Measures

Following measures were used for data collection. **[1]** Demographic Form. A self-developed questionnaire related to age, gender, socioeconomic status, education level, birth order, marital status, family structure, any psychological issues, living background, any physical disease, and any physical disability etc. **[2]** Self- Compassion Scale (SCS). Self-Compassion Scale Short Form (SCS-SF) was designed by Raes et al., in 2011. It consists of 12 items. It has six subscales included self kindness, self-judgment, common humanity, mindfulness, isolation and over-identification. A 5-point Likert scale, with 1 representing "Almost Never" and 5 representing "Almost Always," is used to record responses. Items on the negative subscales 1, 4, 8, 9, 11, and 12 are required for reverse scoring. Cronbach's alpha is reported.86 (Raes et al., 2011). **[3]** Emotional Regulation Scale (ERS). It was designed by Gross and John in 2003. This scale has ten items, which are divided into two subscales: expressive suppression and cognitive reappraisal. It is a 7-point Likert scale, with 1 denoting (strongly disagree) to 7 (strongly agree) used for responses. 1, 3, 5, 7, 8, and 10 items are related to cognitive reappraisal, whereas items 2, 4, 6, and 9 are related to expressive suppression. Cronbach's alpha for cognitive reappraisal is .89 to.90 and for expressive suppression is a range of.76 to .80 (Preece et al., 2020). **[4]** Flourishing Scale (FS). It was developed by Diener et al., in 2009. The flourishing scale consists of 8 items that measure the individual's assessment of their own success in different

aspects such as purpose, relationships, self-worth and optimism. This scale represents an overall score of psychological well-being. Participants respond on a 7-point Likert scale (1 = Strongly Disagree to 7 = Strongly Agree). The value for Cronbach's alpha is .87 (Diener et al., 2009).

### Procedure

The present study began by getting approval from the ethics board at the Department of Applied Psychology at Lahore College for Women University. The researchers received permission from the developers of the measures. Ethical considerations were considered. Permission was granted by the principal of these institutions, where the researcher chose to collect data from young adults. Data were collected from men and women students, representing both public and private universities of Lahore. The data collection took time to completed lasted about one and a half months. For the analysis of the collected data, the researchers used a software program called IBM SPSS Version 26.0. Informed consent was obtained, before the study was conducted. Participants were informed about the purpose, procedures, risks and benefits of the research study. It was explained that participation in the study was entirely voluntary and participants might leave at any time. Participants were assured that the study did not cause any harm or distress as well as to provide a safe and supportive environment to the participants. They were informed about the goal of the data collection, before filled out the questionnaire. The confidentiality and anonymity were maintained about the data provided by them. Different statistical analyses were executed on the data to evaluate the hypotheses. Descriptive statistics were run to examine the demographic characteristics of the sample (N=240). To evaluate the reliability of the measurement scales, Cronbach's alpha was used. A Pearson product-moment correlation analysis was performed to assess the relationship between self-compassion, cognitive reappraisal and flourishing among young adults. Multiple regression analysis was run to explore the predictors of flourishing among young adults. Mediation analysis was undertaken to investigate both the direct and indirect link of cognitive reappraisal on the independent and dependent variables.

## III. RESULTS

**Table 1: Psychometric Properties for Self- Compassion, Social Connectedness, Cognitive Reappraisal and Flourishing**

| Scales                | <i>M</i> | <i>SD</i> | Range  | $\alpha$ |
|-----------------------|----------|-----------|--------|----------|
| Self- Compassion      | 37.11    | 26.16     | 12- 60 | .61      |
| Cognitive Reappraisal | 27.56    | 6.4       | 10- 70 | .76      |
| Flourishing           | 42.0     | 8.4       | 8- 56  | .85      |

Note. M= Mean, SD= standard Deviation,  $\alpha$ = Cronbach's alpha

The result in table 1 shows that the number of items per assessment measure. According to Raes et al. (2011) the internal consistency of Self-Compassion Short Form Scale is good, with a Cronbach's alpha coefficient of .86. The Cronbach's alphas coefficient for the present study was .61. Researchers Preece and Gross (2003) assessed the part of Emotional Regulation that deals with Cognitive Reappraisal is very reliable, showing a high consistency in its measurements. They reported that it has a Cronbach's alpha, which a statistic is used to measure reliability, of between .89 and .90. In the present study we obtained a reliability coefficient of .76. According to Diener (2009) the internal consistency of the Flourishing scale is excellent, with a Cronbach's alpha coefficient of .87. The alpha coefficient for the present study was 0.85.

**Table 2: Pearson Product Moment Correlation between Measures of Self- Compassion, Social Connectedness, Cognitive Reappraisal and Flourishing among Young Adults**

| Variables                      | M    | SD  | 1  | 2    | 3      | 4      | 5      | 6      | 7      | 8      | 9      |
|--------------------------------|------|-----|----|------|--------|--------|--------|--------|--------|--------|--------|
| 1. Self- Kindness              | 3.38 | .73 | -- | .012 | .271** | -.032  | .461** | -.035  | .492** | .315** | .393** |
| 2. Self-Judgment               | 2.9  | .84 |    | --   | -.021  | .390** | .088   | .168** | .548** | -.092  | .042   |
| 3. Common Humanity             | 3.1  | .70 |    |      | 1      | .060   | .285** | -.061  | .442** | .334** | .336** |
| 4. Isolation                   | 2.7  | .93 |    |      | --     | 1      | .144*  | .237*  | .618** | -.063  | .038   |
| 5. Mindfulness                 | 3.5  | .81 |    |      |        | --     | 1      | .043   | .626** | .365** | .270** |
| 6. Over- Identification        | 2.7  | .77 |    |      |        |        | --     | 1      | .431** | -.019  | -.118  |
| 7. Total Self- Compassion      | 3.0  | .42 |    |      |        |        |        | --     | 1      | .241** | .285** |
| 8. Total Cognitive Reappraisal | 27.5 | 6.4 |    |      |        |        |        |        | --     | 1      | .453** |
| 9. Total Flourishing           | 42.0 | 8.4 |    |      |        |        |        |        |        | --     | 1      |

\*\* $p < .01$

Table 2 reported that self-kindness was positively correlated with self-judgment ( $r = .012$ ,  $p < .85$ , common humanity ( $r = .271^{**}$ ,  $p < .000$ ), mindfulness ( $r = .461^{**}$ ,  $p < .000$ ), cognitive reappraisal ( $r = .315^{**}$ ,  $p < .000$ ) and flourishing ( $r = .393^{**}$ ,  $p < .000$ ), but negatively associated with isolation ( $r = -.032$ ,  $p < .62$ ), and over-identification ( $r = -.035$ ,  $p < .59$ ). The second subscale of self-compassion is self-judgment, which showed a negative relationship with common humanity ( $r = -.012$ ,  $p < .74$ ), and cognitive reappraisal ( $r = -.092$ ,  $p < .15$ ) but was positively associated with flourishing ( $r = .042$ ,  $p < .51$ ), and the other components of self-compassion. Common humanity was positively linked with cognitive reappraisal ( $r = .334^{**}$ ,  $p < .00$ ), flourishing ( $r = .336^{**}$ ,  $p < .00$ ), and mindfulness ( $r = .285^{**}$ ,  $p < .00$ ) while negatively correlated with over-identification ( $r = -.061$ ,  $p < .34$ ). Moreover, mindfulness ( $r = .144^{*}$ ,  $p < .02$ ), over-identification ( $r = .237^{**}$ ,  $p < .00$ ), and flourishing ( $r = .038$ ,  $p < .56$ ) were positively associated with isolation but not with cognitive reappraisal ( $r = -.066$ ,  $p < .33$ ). Mindfulness indicated a positive relationship with over-identification ( $r = .043$ ,  $p < .51$ ), cognitive reappraisal ( $r = .364^{**}$ ,  $p < .00$ ), and flourishing ( $r = .27^{**}$ ,  $p < .00$ ). The last subscale of self-compassion is over-identification, which had a negative relationship with flourishing ( $r = -.118$ ,  $p < .69$ ). Additionally, overall self-compassion is positively related to cognitive reappraisal ( $r = .241^{**}$ ,  $p < .00$ ), and flourishing ( $r = .285^{**}$ ,  $p < .00$ ). Lastly, a positive correlation existed between cognitive reappraisals and flourishing ( $r = .453^{**}$ ,  $p < .00$ ).

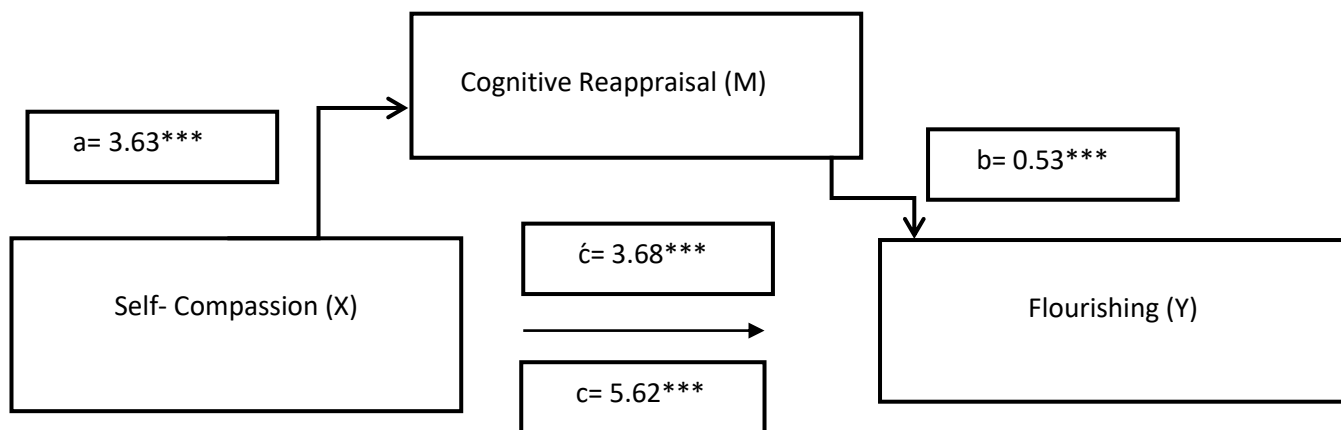
**Table 3: Regression Coefficients of Flourishing**

| Variables             | B     | SE  | $\beta$ | t       | 95%CI |      | $R^2$  |
|-----------------------|-------|-----|---------|---------|-------|------|--------|
|                       |       |     |         |         | LL    | UL   |        |
| (Constant)            |       |     |         |         |       |      | .44*** |
| Self- Kindness        | 2.45  | .65 | .21     | 3.75*** | 1.16  | 3.74 |        |
| Self- Judgment        | .10   | .54 | .01     | .18     | -.97  | 1.17 |        |
| Common- Humanity      | 1.41  | .64 | .11     | 2.19*   | .14   | 2.68 |        |
| Isolation             | -.18  | .50 | -.02    | -.36    | -1.18 | .82  |        |
| Mindfulness           | -.07  | .60 | -.08    | -.13    | -1.27 | 1.11 |        |
| Over- identification  | -1.22 | .55 | -.11    | -2.20*  | -2.31 | -.13 |        |
| Cognitive Reappraisal | .36   | .07 | .27     | 4.93*** | .21   | .51  |        |

\* $p < .05$ , \*\*\* $p < .000$ , B= Unstandardized, SE= Standard Error,  $\beta$ = Standardize

Table 3 reported the influence of subscales of self-compassion such as self-kindness, self-judgment, common humanity, isolation, mindfulness, over-identification, and cognitive reappraisal on flourishing. The model demonstrated that 44% of the variation,  $F(8, 231) = 22.98$ ,  $p < .000$ . Self-kindness, common humanity, and cognitive reappraisal were a statistically significant indicator of flourishing but self-judgment was non-significant. Meanwhile, isolation and mindfulness had a non-significant negative influence on flourishing. Moreover, over-identification was significant negative impact on flourishing. Lastly, cognitive reappraisal was a significant predictor of flourishing.

**Figure I: Mediation Model of Cognitive Reappraisal (M) on the association between Self- Compassion (X) and Flourishing (Y),  $p < .001^{***}$**



**Table 4: Regression co-efficients, Model Summary for the Self- Compassion, Cognitive Reappraisal and Flourishing among Young Adults**

|            |   | Consequent                       |       |         |                                 |         |       |         |
|------------|---|----------------------------------|-------|---------|---------------------------------|---------|-------|---------|
|            |   | M (CR)                           |       |         | Y (F)                           |         |       |         |
| Antecedent |   | B                                | SE    | P       |                                 | $\beta$ | SE    | P       |
| SCM (X)    | a | 3.63                             | 0.949 | .002*** | $\hat{c}$                       | 3.68    | 1.15  | .001*** |
| CR (M)     |   | -                                | -     | -       | b                               | 0.533   | 0.076 | .000*** |
| Constant   | i | 16.31                            | 2.96  | .000*** | i                               | 15.89   | 3.71  | .000*** |
|            |   | $R^2=0.058$                      |       |         | $R^2=0.237$                     |         |       |         |
|            |   | $F(1, 238) = 14.65, p < .002***$ |       |         | $F(2, 237) = 36.9, p < .000***$ |         |       |         |

*Note.* SCM= Self- Compassion Mean, CR= Cognitive Reappraisal, F= Flourishing, X= Independent Variable, Y= Dependent Variable

The analysis of Table 4 explained that increases in self-compassion led to greater flourishing because self-compassion was a positive predictor ( $\beta = 5.62, p < .000$ ) and significantly impact on flourishing. Self-compassion showed 5% of the variance in cognitive reappraisal ( $F(1, 238) = 14.65, p < .002$ ). More, self-compassion had a positive effect on cognitive reappraisal ( $\beta = 3.63, p < .002$ ), which also led to a positive impact on flourishing ( $\beta = 0.533, p < .000$ ). A 23% of the variance in flourishing ( $F(2, 237) = 36.91, p < .000$ ) was explained by self-compassion and cognitive reappraisal. Cognitive reappraisal partially mediates the relationship between self-compassion and flourishing according to the results. The direct effect of self-compassion on flourishing was low ( $\beta = 3.68, SE = 1.15, p < .001$ ) but remained significant after controlling for cognitive reappraisal. Additionally, the indirect effect of self-compassion on flourishing through cognitive reappraisal was also significant ( $\beta = 1.93, SE = 0.63, LL = 0.86, UL = 3.29$ ).

## IV.DISCUSSION

The goal of this paper was to investigate the relationship between self-compassion and flourishing through the mediating role of cognitive reappraisal in the Islamic psychology domain. This study also finds out the predictors of flourishing among young adults. The hypothesis "There would likely to be a positive relationship between self-compassion and flourishing among young adults" was confirmed by many research studies. The findings suggested that positive components of self-compassion such as self-kindness, mindfulness and common humanity showed a positive and significant correlation with flourishing. More, the negative aspects of self-compassion such as over-identification, loneliness and self-judgment were negatively related to flourishing (Abdullah & Saleh, 2025). The analysis reported that a positive association was found between self-compassion and flourishing (Liu et al., 2024). The outcomes demonstrated that a positive association existed between self-compassion and flourishing (Yildirim et al., 2022). The correlation analysis indicated that self-kindness, common humanity and mindfulness within self-

compassion showed a positive relationship with flourishing but self-judgment, isolation and over-identification were negatively correlated with flourishing (Satici et al., 2013).

The hypothesis “There would likely to be a positive relationship between cognitive reappraisal and flourishing among young adults” was supported. The findings reported that cognitive reappraisal had a significant positive correlation with flourishing (Kim & Shin, 2024). The findings of this research suggested that flourishing was positively associated with cognitive reappraisal (Sephton et al., 2024). The outcomes indicated that a positive significant relationship was found between cognitive reappraisal and flourishing (Basson & Rothman, 2018). The hypothesis “Self-compassion and Cognitive Reappraisal were likely to be a significant predictor of flourishing among young adults” was confirmed by different studies. The outcomes reported that self-compassion was a positive significant predictor of flourishing (Allam et al., 2025). Results indicated that self-compassion was a positive predictor of flourishing (Akinwale & Ojkorotu, 2024). The regression analysis demonstrated that cognitive reappraisal was found to be a positive predictor of flourishing (Ecer, 2022). The hypothesis “Cognitive Reappraisal was likely to mediate self-compassion and flourishing among young adults” was supported through many studies. The Mediation analysis was run through the process by Heyes. The research findings showed that self-compassion had a significant direct and indirect effect on cognitive reappraisal (Pilarik & Nabelkova, 2025). The mediation analysis reported that self-compassion had a significant direct impact on cognitive reappraisal (Rehman et al., 2024). The study’s result indicated that self-compassion was significantly direct and indirect mediate by cognitive reappraisal (Keel & Pidgeon, 2022). According to the outcomes, cognitive reappraisal was significantly mediated by flourishing (Valdez & Datu, 2021). The mediation analysis showed that cognitive reappraisal had a direct significant effect on flourishing (Mahmoodi et al., 2020).

### Implications

This paper has practical significance in the domains of Positive and Islamic Psychology, Education and the advancement of Mental Health, especially among young adults of the nation. This specific research sheds light on the need for the integration of Islamic psychological principles into our understanding of well-being for young adults within contemporary societies; there should be a pressure for the development and implementation of mental health intervention frameworks that are suited explicitly for these contexts. For Muslim populations especially, there was a real, tangible chance to optimize mental health interventions by incorporating Islamic principles in a sensitive yet explicit manner. The spiritual concepts such as Rahmah (mercy) and Sabr (patience) could provide a valuable wellspring of psychological content, giving practitioners the chance to create faith-informed models of well-being that truly spoke to the clients’ beliefs. The study is also conducted in a culturally relevant population that helped the development of psychological models that are inclusive and culturally relevant. Moreover, the present study findings can be used by higher education institutions and youth groups to design well-being courses focused on improving the student’s resiliency and mental health. The workshops about emotional regulation and self-compassion and the positive internal dialogue are very essential for students. In education field, there is a need for the students to begin with acquiring basic skills such as mindfulness, empathy, self-compassion and perspective-taking before moving towards acquiring more advanced skills in the delivery of more effective and preventative interventions. Instruction to academic advisors and educators about the value of psychological skills like resilience and self-efficacy will help prepare them to assist students. However, promoting empathy and social support can positively influence learning outcomes and mental health, ensuring that the academic environment is welcoming and supportive for all students and enabling them to develop to their full capacity.

### Limitations and Suggestions

The study lacks qualitative contributions that could provide context and experience of young adults' perceptions and practices of self-compassion or emotion regulation particular to explore in the Islamic psychology domain. For future research, incorporate the use of qualitative methods, including semi-structured interviews, focus group interviews, and narrative reflections to explore questions related with Islamic perspective, lived experiences, social interactions, and emotional responses to these encounters. Moreover, without an experimental design, it is unclear how a change in self-compassion or a change in cognitive reappraisal might impact flourishing in the long run. Develop intervention programs that high impact for teaching emotion regulation and self-compassion skills for well-being in universities or colleges for young adult clients for further research.

## V. Conclusion

The end of the research study demonstrated the crucial importance of positive and Islamic psychological and social aspects in contributing to wellbeing and flourishing in young adults. The study suggests that being kind toward oneself, and renegotiating experiences increase the likelihood of flourishing and psychological well-being in young adults.

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