

The Influence of mindfulness to flourishing: The mediating effect of Islamic personality in college students

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Abstract: This research aims to explore the psychological mechanism through which mindfulness contributes to student well-being. The sample for this study is 214 students, selected using the simple random sampling method. Three measurement instruments are used in this study, each constructed based on the grand theory of its respective variable. A quantitative approach with structural equation modeling (SEM) was employed to test the proposed model. Key indicators are evaluated using factor loadings, reliability, and convergent validity for each construct included in the study. All constructs demonstrate composite reliability values above 0.70 and average variance extracted values exceeding 0.50. The results indicate that mindfulness has a positive and significant direct effect on flourishing ($\beta = 0.437$, $p < 0.001$) and on Islamic personality ($\beta = 0.321$, $p < 0.001$). Islamic personality also significantly predicts flourishing ($\beta = 0.231$, $p = 0.001$). Furthermore, bootstrapping analysis confirms a significant indirect effect of mindfulness on flourishing through Islamic personality ($\beta = 0.074$, $p = 0.013$), indicating complementary partial mediation. These findings suggest that mindfulness enhances flourishing not only directly but also indirectly by strengthening the internalization of Islamic values within personality structure. The model explains a moderate proportion of variance in flourishing, highlighting mindfulness as the strongest predictor. The study contributes theoretically by integrating positive psychology and Islamic personality constructs within a structural framework, and empirically by providing evidence among Indonesian Muslim college students. Practically, the findings offer a foundation for developing value-based interventions aimed at enhancing student flourishing in Islamic higher education settings.

Keywords: mindfulness; flourishing; Islamic personality; mediation model; muslim college students



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Introduction

College students are susceptible to mental health issues as they undergo a developmental stage in which they must deal with demanding academic and psychosocial demands. A survey conducted by (Ekawati et al., 2025) on student well-being showed that 74.7% experienced mild to severe depression. Furthermore, 56.6% experienced anxiety, and 79% were reluctant to seek help due to stigma and low self-esteem. Previous research has consistently identified mindfulness as an important predictor of psychological well-being and flourishing among university students. A study by (Sivaraman et al. (2025) found that mindfulness and flourishing are closely related in enhancing students' well-being and functioning, while González-Martín et al. (2023) found that mindfulness-based interventions effectively improve students' mental health and help reduce psychological stress levels. In addition, other psychological factors such as self-compassion and resilience have also been reported to contribute positively to flourishing among students. Chan et al. (2022) showed that self-compassion is positively associated with flourishing and meaning in life, while Abdullah and Saleh (2025) found that higher levels of self-compassion are significantly associated with higher levels of flourishing among first-year students. These findings indicate that flourishing is influenced by various internal factors that support individuals' adaptive functioning and psychological adjustment.

From the perspective of Islamic psychology, awareness is not limited to attention toward present experience but also encompasses spiritual awareness of the individual's relationship with God. Islamic teachings emphasize the development of self-awareness through practices such as *muraqabah* (awareness of being watched by Allah), *tafakkur* (deep contemplation), and *khushu'* (devotional concentration in worship), which aim to strengthen cognitive, emotional, and moral awareness (Kamila & Tasaufi, 2023; Mokhtar & Noor, 2021). This form of awareness is expected not only to regulate emotional experience but also to shape personal values and moral orientations that guide individual behavior (Farmawati & Hidayati, 2019; Khoirunisa et al., 2025). Therefore, from an Islamic perspective, awareness is understood not merely as a psychological state but also as a process that contributes to the formation of value-based personality characteristics. This perspective provides a theoretical foundation for proposing Islamic personality as a mediating mechanism between mindfulness and flourishing. Mindfulness can enhance individuals' awareness and self-regulatory capacity; however, awareness alone does not necessarily lead automatically to optimal psychological functioning and a state of flourishing. This process likely requires the internalization of awareness into relatively stable values and behavioral patterns that can direct individuals' actions and social interactions (Mujib, 2006). Islamic personality reflects the integration of cognitive processes, personal drives, and moral values derived from the Qur'an and Sunnah, which can be manifested through characteristics such as *sabr* (patience), *syukur* (gratitude), and *tawakkal* (reliance on Allah). Thus, mindfulness is expected to contribute to the development of Islamic personality characteristics, which may in turn facilitate the attainment of a flourishing state.

Nevertheless, empirical literature examining the underlying mechanisms of this relationship remains limited. Existing research has largely focused on the direct relationship between mindfulness and flourishing, or has examined Islamic values separately as predictors of mental well-being (Carles et al., 2023; Raudatussalamah et al., 2022). Previous studies have also rarely investigated how mindfulness might influence flourishing through value-based psychological processes grounded in Islamic principles. Furthermore, although Indonesian Muslim students represent a demographically large population, this group remains underrepresented in cross-cultural psychological research (Faizah et al., 2024; Roy et al.,

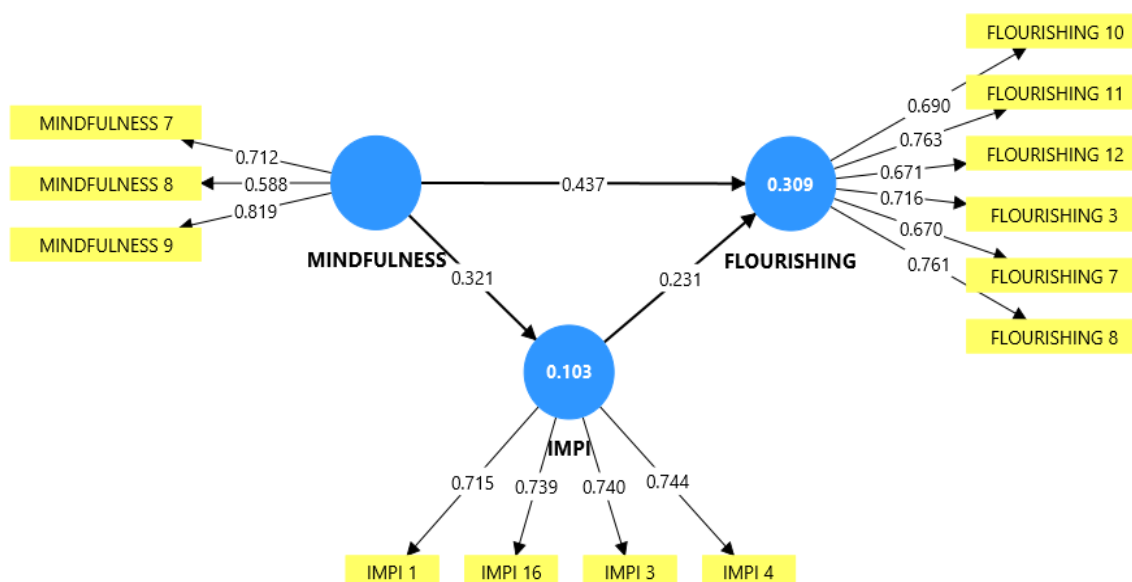
2025). Therefore, the mechanisms underlying the relationship between mindfulness and flourishing within an Islamic context remain insufficiently understood. The novelty of this study lies in integrating positive psychology and Islamic psychology perspectives into a single explanatory framework for student well-being. Unlike previous studies that have predominantly focused on the direct relationship between mindfulness and flourishing, this study proposes Islamic personality as an underlying mechanism through which mindful awareness can be transformed into value-based personal characteristics that support flourishing. Theoretically, this study extends mindfulness theory, which has thus far been dominated by general psychological perspectives, by incorporating Islamic personality as a culturally and spiritually relevant construct. Practically, the findings of this study are expected to contribute to the development of more contextual, faith-based, and value-oriented well-being interventions to enhance student well-being within Islamic higher education settings.

Method

The data analysis used in this study is SEM PLS (Structural Equation Modeling Partial Least Square) using the Smart PLS 4 program. More specifically, the analysis used to test the hypothesis is path analysis. This path analysis method is appropriate for testing causal relationships between two or more variables.

The relationship between the exogenous variable (mindfulness), the intermediate variable (Islamic personality), and the endogenous variable (flourishing) can be seen in this path analysis. PLS-SEM analysis proceeds in two stages: first, evaluation of the measurement model linking the latent variables to the observed indicators. Second, the evaluation of the structural model to test the hypothesis between the latent variables.

Figure 1 Measurement Evaluation Model



Participant

This study samples 214 students from UIN Raden Mas Said Surakarta. The characteristics of the participants are shown in Table 1. The majority of the sample were female (84.6%), 20 years old (46.5%), and came from families with a strong Islamic background (75.8%).

Table 1
Participant Characteristics

Participant characteristics	Category	N	%
Sex	Female	181	84,6
	Male	33	15,4
Age	19	63	29,3
	20	99	46,5
	21	39	18,1
	22	12	5,6
Islamic family background	Weak	52	24,2
	Strong	163	75,8

Instrument

Three measurement instruments are used in this study, each constructed based on the grand theory of its respective variable. The mindfulness variable uses a Likert scale based on the aspects of mindfulness according to Baer, R.A., Smith, G. T., Hopkins, J., Krietemeyer, J., & Toney, L. (2008). The flourishing variable uses a Likert scale based on Ed Diener's theory (Diener, Wirtz, Tov, Prieto, K., Choi, Oishi, & Biswas Diener, 2019). The Islamic personality variable uses the Islamic Muslim Personality Inventory (IMPI) developed by Hapsari, M.T.B., Deslinda, G., Muhadiyatiningsih, S.N., and Badriyah, N.

In evaluating the measurement model, it is essential to consider the extent to which the indicators meaningfully represent the constructs under investigation. Reflective measurement models are typically assessed through several established criteria, including factor loadings, reliability, convergent validity, and discriminant validity. While a factor loading of 0.70 or above is generally regarded as desirable, a lower threshold of 0.50 may be accepted provided that the model continues to meet the requirements for reliability and convergent validity, as outlined by Hair et al. (2022). Reliability is commonly examined through composite reliability (CR), with a value of 0.70 serving as the benchmark. Convergent validity is determined by the average variance extracted (AVE), which should exceed 0.50. Discriminant validity, meanwhile, is evaluated using the Fornell-Larcker criterion, which requires that the square root of the AVE for each construct surpasses its correlations with other constructs.

To meet the criteria for evaluating the measurement model, seven items from the mindfulness variable were dropped: 5 ($\lambda = 0.378$), 6 ($\lambda = 0.116$), 10 ($\lambda = -0.135$), 4 ($\lambda = 0.449$), 2 ($\lambda = 0.586$), 1 ($\lambda = 0.615$), and 3 ($\lambda = 0.632$). Thirteen items from the Islamic personality variable were dropped: 9 ($\lambda = 0.390$), 11 ($\lambda = 0.316$), 13 ($\lambda = 0.263$), 14 ($\lambda = 0.303$) ($\lambda = \text{AVE } 0.305$), 5 ($\lambda = -0.470$), 8 ($\lambda = 0.484$), 12 ($\lambda = -0.528$), 2 ($\lambda = 0.503$), 15 ($\lambda = -0.634$), 7 ($\lambda = 0.606$), 6 ($\lambda = 0.440$), and 10 ($\lambda = -0.699$). Fifteen items from the flourishing variable were dropped: 2 ($\lambda = 0.292$), 6 ($\lambda = 0.237$), 9 ($\lambda = 0.395$), 14 ($\lambda = 0.335$), 17 ($\lambda = 0.249$), 1 ($\lambda = 0.402$), 13 ($\lambda = 0.375$), 21 ($\lambda = 0.393$), 4 ($\lambda = 0.444$), 16 ($\lambda = 0.449$), 18 ($\lambda = 0.489$), 19 ($\lambda = 0.563$), 15 ($\lambda = 0.515$), 5 ($\lambda = 0.572$), and 20 ($\lambda = 0.621$).

Table 1 details the factor loadings, reliability, and convergent validity for each construct included in the study. Following the removal of items that did not meet the established thresholds, three items were retained for the unidimensional mindfulness construct, with factor loadings between 0.588 and 0.819. The Islamic personality construct was represented by four items, with loadings from 0.715 to 0.744, while six items were retained for the flourishing construct, with loadings ranging from 0.670 to 0.763. These results

indicate that the retained items continue to satisfy the requirements for factor loadings, thereby supporting the validity of the measurement model.

As indicated in Table 2, all constructs demonstrate composite reliability values above 0.70 and average variance extracted values exceeding 0.50, thereby meeting the established benchmarks for reliability and convergent validity. Furthermore, the Fornell-Larcker criterion, as presented in Table 5, is satisfied, providing evidence for discriminant validity. The HTMT ratios reported in Table 3 are below the recommended threshold of 0.85, offering additional support for discriminant validity. With these measurement evaluation criteria fulfilled, the analysis proceeds to the structural model.

Table 2
Factor Weights, Reliability, Convergent Validity, and VIF

Construct	Weight	VIF	CR	AVE
Mindfulness			0,752	0,508
Mindfulness 7	0,712	1,196		
Mindfulness 8	0,588	1,153		
Mindfulness 9	0,819	1,108		
<i>Islamic Personality</i>			0,824	0,540
IMPI 1	0,715	1,166		
IMPI 3	0,740	1,546		
IMPI 4	0,744	1,396		
IMPI 16	0,739	1,626		
Flourishing			0,861	0,508
Flourishing 3	0,716	1,439		
Flourishing 7	0,670	1,615		
Flourishing 8	0,761	1,521		
Flourishing 10	0,690	1,427		
Flourishing 11	0,763	1,720		
Flourishing 12	0,671	1,693		

Tabel 3
Correlation Matrix and Fornell-Larcker Criterion

	Flourishing	<i>Islamic Personality</i>	Mindfulness
Flourishing	0,713		
<i>Islamic Personality</i>	0,371	0,735	
Mindfulness	0,511	0,321	0,712

Tabel 4
HTMT Ratio between Variables

	Flourishing	<i>Islamic Personality</i>	Mindfulness
Flourishing			
<i>Islamic Personality</i>	0,482		
Mindfulness	0,665	0,460	

Structural Model Evaluation (Inner Model)

Before conducting structural model analysis, the research must first ensure that there are no multicollinearity problems. The VIF values, as shown in Table 1, are all less than 3, indicating no multicollinearity issues. The criteria for evaluating the structural model consist of explanatory power,

predictive relevance, and predictive strength (Hair et al., 2019). Explanatory power is measured by the coefficient of determination of the endogenous variable (R^2), with values ≤ 0.10 considered weak, 0.11 to 0.30 considered low, 0.30 to 0.50 considered moderate, and > 0.50 considered strong (Hair Jr. & Alamer, 2022). Table 4 shows that mindfulness and Islamic Personality explain 30.9% of the variance in thriving, a considerable amount. At the same time, mindfulness accounts for only 10.3% of the variance in Islamic Personality, which is not particularly significant.

Table 4
Coefficient of Determination and Predictive Relevance

	R^2	R^2 Adjusted	Q^2
Flourishing	0,309	0,302	0,239
<i>Islamic Personality</i>	0,103	0,099	0,089

Predictive relevance is assessed using Q^2 , which must be greater than 0 to be considered relevant. The categorization of Q^2 values is as follows: less than 0.25 indicates low predictive relevance, 0.25–0.50 indicates moderate predictive relevance, and greater than 0.5 indicates high predictive relevance (Russo & Stol, 2022). Table 4 shows that the regression on flourishing obtains a Q^2 value of 0.239, which falls into the low predictive relevance category. Meanwhile, the regression on the Islamic personality construct yields a Q^2 value of 0.089, indicating low predictive relevance. The next evaluation is predictive strength by comparing the Root Mean Square Error (RMSE) values between PLS and LM using PLS-Predict analysis. The criteria follow the guidelines from Shmueli et al. (2019). Table 5 shows that all indicators have RMSE values for PLS comparable to those for LM, which means the predictive strength is moderate in representing the population from the sample.

Table 5
RMSE Value Comparison

Indikator	PLS		LM
Flourishing 3	0,611	>	0,605
Flourishing 7	0,645	>	0,633
Flourishing 8	0,663	<	0,655
Flourishing 10	0,665	<	0,673
Flourishing 11	0,715	<	0,718
Flourishing 12	0,717	>	0,712
<i>Islamic personality 1</i>	0,742	>	0,741
<i>Islamic personality 3</i>	0,819	<	0,820
<i>Islamic personality 4</i>	0,772	<	0,779
<i>Islamic personality 16</i>	0,754	<	0,755

Results

The bootstrapping procedure is conducted to test the significance of the estimated relationships in the hypotheses proposed in the structural model. Bootstrapping analysis was performed with 5,000 subsamples and a significance level of 0.05. In addition to assessing significance, effect size is also evaluated to determine whether an exogenous construct has a substantive influence on an endogenous construct. Effect size values can be observed in the f-square values. According to Russo and Stol (2021), effect size categories are: 0.02 indicates a small effect, 0.15 indicates a medium effect, and 0.35 indicates a large effect, while < 0.02 indicates no effect. The structural analysis conducted on the initial model, as shown in Figure 2, produced path estimates and their significance, presented in Table 6.

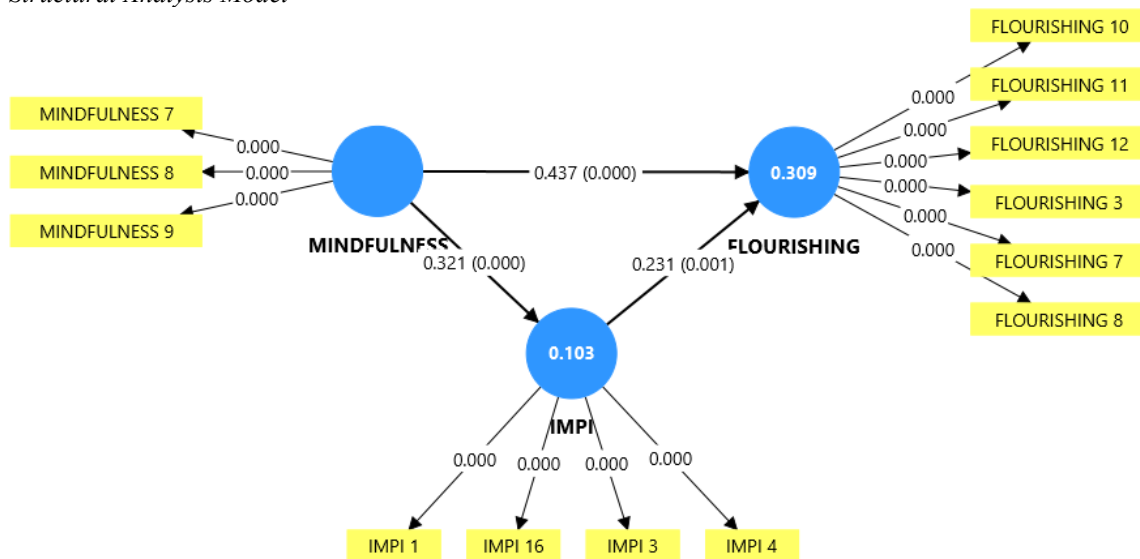
First, the direct effect of mindfulness on flourishing is proven to be significantly positive (0.437, $p < 0.001$); therefore, H1 is confirmed. The effect of mindfulness on flourishing falls into the medium category ($F^2 = 0.247$). Similarly, the positive effect of mindfulness on Islamic personality is also significantly positive (0.321, $p < 0.001$), confirming H2. The effect of mindfulness on Islamic personality falls into the small category ($F^2 = 0.115$). Furthermore, hypothesis 3 is also supported, namely that Islamic personality has a positive effect on flourishing (0.231, $p < 0.001$). The effect of Islamic personality on flourishing is categorized as small ($F^2 = 0.069$).

Mediation Analysis

The two steps of mediation analysis are: (1) assessing the magnitude and significance of the indirect effect, and (2) determining the type of mediation. Mediation analysis was conducted using bootstrapping with 5,000 subsamples and a significance level of 0.05. The results presented in Table 6 show that the indirect effect of mindfulness on flourishing through Islamic personality is significant (0.074, $p < 0.013$). After confirming the indirect effect, the type of mediation can be determined. Since both the direct and indirect effects are significant and in the same direction, the mediation effect is classified as complementary partial mediation.

Figure 2

Structural Analysis Model



Mindfulness was found to be positively and significantly associated with Islamic personality ($\beta = 0.321$; $p < 0.001$), with a small-to-medium effect size ($f^2 = 0.115$). This finding indicates that students reporting higher levels of mindfulness also tended to report higher levels of Islamic personality characteristics. Furthermore, Islamic personality was positively and significantly associated with flourishing ($\beta = 0.231$; $p = 0.001$), although the effect size was relatively small ($f^2 = 0.069$). Compared with mindfulness, the magnitude of the association between Islamic personality and flourishing was smaller, suggesting differences in the strength of associations among variables within the proposed model.

Table 6*Path Coefficients, Significance, and Effect Size*

	β (<i>p</i>)	95% CI [LB, UB]	<i>f</i> ²
<i>Direct Effect</i>			
Mindfulness -> Flourishing	0,437 (0,000)	[0,318, 0,358]	0,247
Mindfulness -> Islamic personality	0,321 (0,000)	[0,187, 0,533]	0,115
Islamic Personality -> Flourishing	0,231 (0,001)	[0,187, 0,425]	0,069
<i>Indirect Effect</i>			
Mindfulness -> Islamic personality -> Flourishing	0,074 (0,013)	[0,025, 0,138]	
<i>Total Effect</i>			
Mindfulness -> Flourishing	0,074 (0,013)	[0,025, 0,138]	

Bootstrapping analysis showed a statistically significant indirect association involving mindfulness, Islamic personality, and flourishing ($\beta = 0.074$; $p = 0.013$; 95% CI [0.025; 0.138]). The direct association between mindfulness and flourishing also remained significant after Islamic personality was included in the model, which statistically corresponded to a complementary partial mediation pattern. However, given the cross-sectional design of this study, these findings should be interpreted as statistical associations among variables rather than as evidence of causal relationships or temporal processes.

Overall, the findings suggest that Islamic personality may represent a relevant theoretical construct associated with the relationship between mindfulness and flourishing among Muslim university students. Nevertheless, the direct association between mindfulness and flourishing remained stronger than the observed indirect association involving Islamic personality within the proposed model.

Discussion

The findings of this study provide additional understanding of the relationship between mindfulness, Islamic personality, and flourishing, not merely demonstrating a statistical association between variables. Although previous research has consistently linked mindfulness to various positive psychological outcomes, the findings of this study indicate that among Muslim student populations, this relationship may also involve value-based characteristics related to religious identity and personal orientation (Ali et al., 2026; Essa, 2020). This interpretation extends previous literature by showing that the relationship between mindfulness and flourishing likely involves not only attentional and emotion-regulation processes, but also psychological factors embedded within a specific cultural context.

One possible explanation for the observed relationship involving Islamic personality is that the concept of awareness in Islamic psychology is understood differently from that in general psychology. In general psychology, mindfulness is primarily understood as present-moment awareness and emotion regulation, whereas Islamic psychology also emphasizes spiritual and moral awareness (Farmawati & Hidayati, 2019; Mujib, 2006). Therefore, mindful awareness among Muslim students may also be linked to the internalization of religious values into relatively stable characteristics, such as *sabr* (patience), *syukur* (gratitude), and *tawakkal* (reliance on Allah). Previous research has shown that religious values and spiritual self-regulation are associated with psychological adjustment and well-being among young adults (Khoirunisa et al., 2025; Mokhtar & Noor, 2021). From this perspective, Islamic personality can be regarded as a theoretically relevant construct in the relationship between mindfulness and flourishing.

The findings of this study also underscore the importance of the Muslim context's contribution to understanding student well-being. Most of the literature on mindfulness and flourishing has been developed within the framework of general psychology and has largely been studied in non-Islamic contexts (Kusci & Yurt, 2026; Pan et al., 2024). However, among Muslim students, psychological well-being may also be linked to religious values and spiritual identity that shape how individuals understand and make meaning of their life experiences (Mokhtar & Noor, 2021; Paz & Davidovitch, 2025). Therefore, the findings of this study contribute to the literature by showing that psychological models of well-being can achieve a more comprehensive understanding when cultural and religious dimensions are taken into account. These findings also support the integration of positive psychology and Islamic psychology perspectives in understanding student well-being.

The results of this study, which indicate that mindfulness positively influences flourishing, align with psychological well-being, life satisfaction, and optimal individual functioning. Recent experimental and meta-analytic research has increasingly demonstrated that mindfulness-based interventions play a significant role in flourishing attainment among university students and young adults. This particular type of intervention has been demonstrated to support improvements in emotional regulation, self-awareness, and the acceptance of experiences, findings which are significant in informing ongoing debates concerning the efficacy of mindfulness within this demographic (Jiwani et al., 2026). It is also important to note that the study's findings indicate a significant influence of Islamic personality on thriving, highlighting how religiosity and the internalization of Islamic ideals may enhance both subjective and psychological well-being. In line with this, research focusing on Muslim students suggests that religion and self-acceptance, when grounded in Islamic beliefs, play a substantial role in supporting flourishing (Aini et al., 2024). Other studies also emphasize that religious commitment and Islamic spiritual well-being are positively correlated with well-being and meaning in life (Bagis et al., 2024; Rakhmawati & Atmaja, 2024). This strengthens the argument that Islamic personality is not merely a normative identity but a psychological structure that shapes individual well-being and functioning.

The partial mediation findings in this study are corroborated by prior research showing that psychological mechanisms often mediate the relationship between internal variables and well-being. Recent studies show that mindfulness can serve as a mediator in the relationship between self-compassion and flourishing (Mariyati et al., 2024; Muslimin et al., 2025). Thus, Islamic personality mediates the relationship between mindfulness and flourishing, expanding the mediation literature in positive psychology by including this. This strengthens the argument that Islamic personality is not merely a normative identity but a psychological structure that shapes individual well-being and functioning. The dimension of Islamic values as a relevant psychological mechanism.

Overall, the results of this study can be understood through the flourishing approach. The integration of mindfulness with Islamic personality in this structural model shows that adaptive self-awareness can strengthen the internalization of religious values, ultimately encouraging students to achieve a more comprehensive state of flourishing. Thus, this research not only reinforces previous empirical findings but also broadens the discourse on the integration of positive psychology and Islamic psychology among Muslim students.

Conclusions

The results of the study show that mindfulness has a positive and significant effect on flourishing, both directly and indirectly through Islamic personality. Mindfulness is also proven to have a positive effect on Islamic personality, and Islamic personality significantly increases flourishing. These findings confirm that Islamic personality serves as a partial complementary mediator, so mindfulness not only has a direct impact on well-being but also strengthens the internalization of Islamic values, which, in turn, supports the achievement of flourishing. Thus, this study strengthens the integration of positive psychology and Islamic psychology in explaining the mechanisms underlying the well-being of Muslim students.

Nevertheless, this study still has limitations, especially the cross-sectional design, which cannot yet establish causal relationships longitudinally. The use of a cross-sectional measurement design renders participant assessments susceptible to common method bias, as responses may be influenced by the participants' temporary psychological states at the time the survey was administered. Therefore, future research is recommended to use longitudinal or experimental designs to more deeply test the stability and direction of relationships between variables. Future studies may also consider other mediating or moderating variables, such as spiritual well-being, meaning in life, or emotion regulation, to enrich the theoretical model. In addition, the sample of this study is still limited to students of Islamic universities, therefore expanding sample characteristics and conducting cross-cultural context testing will increase the generalizability of the findings and strengthen the development of an Islamic values-based well-being model in the future

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