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Spiritual Group Counseling Education: A Mindful Self-Compassion Model in Improving Students' Achievement Emotions

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Abstract. A mindful self-compassion-based spiritual group counseling education is a potential model for improving achievement emotions among senior high school students. Nonetheless, this context remains underexplored in academic discussions. This study addresses gaps identified in previous studies by employing a qualitative descriptive approach. The findings suggest that the model integrates core values of spirituality, mindfulness, and self-compassion, thereby constructing a psycho-educational counseling framework that is emotionally transformative. This approach increases students' self-awareness, strengthens emotional control skills, and improves empathy and social relationships in a group setting. Furthermore, it has significant impacts on increasing achievement emotions, such as self-confidence, learning enthusiasm, and resilience in dealing with academic pressures. The significance of this study serves as a reference for teachers and counselors in designing counseling programs that are more holistic, relevant, and adaptable to students' emotional and spiritual needs.

Keywords: Education, Counseling, Mindful Self-Compassion, Achievement Emotions, Senior High School

INTRODUCTION

Spiritual group counseling education based on the mindful self-compassion model is a potentially effective approach in improving achievement emotions among senior high school students. This model integrates spiritual practices with mindfulness training and self-compassion, both of which have empirically been proven to help students manage emotions associated with academic achievement. In line with this, Gutiérrez-Carmona et al. (2024s) claimed that mindful self-compassion–based counseling can result in positive effects on students' emotional well-being, particularly in the context of academic pressures, disappointment with learning outcomes, and exam anxiety. Mindful self-compassion is an important psychological trait, particularly for adolescents under academic and social pressures (Block et al., 2025). Therefore, understanding and critically reflecting on a mindful self-compassion–based spiritual group counseling model is indispensable to ensure its optimal implementation in addressing students' emotional issues, which may affect academic achievement.

Mindful self-compassion is derived from two principal psychological constructs—mindfulness and self-compassion (Asensio-Martínez et al., 2019). Originally developed by Kristin Neff dan Christopher Germer (2018), this approach aims to improve emotional well-being by encouraging self-acceptance and understanding. Mindfulness encourages individuals to recognize

negative emotions and thoughts without over-identifying with them, whereas self-compassion stresses treating oneself with kindness and support (K. Neff & Germer, 2022). These dual constructs help reduce self-criticism, increase psychological resilience, and strengthen emotional control. It is particularly important in fostering a healthy mindset when dealing with academic pressures, failures, or feelings of incompetence. Through mindful self-compassion practices, students can build a more positive self-perception, strengthen their motivation to learn, and improve social relationships (Germer & Neff, 2019).

Spiritual group counseling plays a strategic role in improving students' emotional quality in facing academic, social, and personal pressures commonly experienced during adolescence (Banat et al., 2020). Negative emotions such as stress, anxiety, frustration, and helplessness can impede academic achievement and psychological well-being. Group counselling provides students with a safe platform to share experiences, listen to different perspectives, and foster empathy and social support (Marvin et al., 2017; Nazula et al., 2024; Verisa et al., 2024). Group interactions also help students develop emotional control, improve communication skills, and enhance collective self-management. The significance of addressing this issue stems from the need to design an educational approach that goes beyond cognitive development to embrace students' emotional growth. Therefore, spiritual group counseling education requires specific attention in order to make a meaningful contribution to the development of emotionally healthy students.

Studies discussing the spiritual group counseling model for senior high school students have so far focused on three main contexts: *first*, studies focusing on the implementation of such a model in a formal curriculum context (Akhtar, 2025; Henriksen et al., 2015; Lyimo et al., 2025). *Second*, studies focusing on teachers' roles as part of counseling strategies to support students' emotional and spiritual growth (Razak et al., 2024; Tumanggor, 2020; Wangid et al., 2025), and *third*, studies on school infrastructure context, such as counseling facilities or resources for spiritual activities, that support the effectiveness of spiritual group counseling (E. Hull et al., 2016; Niles & Gutierrez, 2024; Purnomo & Azhar, 2023). In summary, these studies have mostly emphasized structural aspects of education, leaving room for further studies exploring psychological dimensions and students' subjective experiences thoroughly.

Spiritual group counseling in the school setting remains a critical issue that requires comprehensive explanation. Pathak & Mamta (2025) It is argued that counseling education, particularly in a spiritual approach, is a central phenomenon requiring serious attention in addressing students' emotional issues. However, previous studies have not thoroughly explored this topic yet. Many studies either discuss or insufficiently examine spiritual group counseling models as a means of improving students' achievement emotions. Therefore, addressing this gap requires reflective, contextual, and needs-based studies. The present study aims not only to address this gap, but also to offer new insights into the effectiveness of spiritual group counseling in improving students' positive emotions and resilience in facing academic challenges.

The educational model of spiritual group counseling in improving students' achievement emotions is an important issue that requires a thorough explanation and critical evaluation. This study is guided by three main research questions: (1) How is the mindful self-compassion–based spiritual group counseling model developed and implemented in schools? (2) What are the strengths of this model in supporting students' emotional and spiritual development? (3) To what extent does the mindful self-compassion–based spiritual group counseling model significantly improve students' achievement emotions? These questions serve as the analytical basis for this study, which seeks to investigate the possibilities in integrating spirituality with self-awareness and self-compassion. This study is based on the notion that spiritual group counseling helps students develop not only emotional control abilities, but also positive attitudes, intrinsic motivation, and resilience in managing academic challenges.

METHOD

This study's unit of analysis focuses on senior high school students, as this group is in a critical developmental phase in which academic pressures, identity formation, and social demands increase significantly. Students at this level are susceptible to various emotional dynamics that might undermine their motivation to learn, academic achievement, and psychological well-being. Therefore, this study employed students as the primary subjects for evaluating the effectiveness of a mindful self-compassion–based spiritual group counseling model. The main analytical emphasis lies in examining how students respond to, experience, and derive benefits from the model in fostering achievement emotions.

This study employed a qualitative descriptive research design. This approach was selected since it allows the researcher to depict, understand, and thoroughly analyze the phenomenon of mindful self-compassion–based spiritual group counseling in a senior high school setting. Qualitative descriptive research focuses on exploring meaning, subjective experiences, and students' perspectives on the improvement of achievement emotions. The data were gathered through in-depth interviews, observation, and documentation, followed by thematic analysis to identify recurring patterns. This approach provides not only factual description, but also reflective insights into students' emotional and spiritual dynamics.

The subjects of this study were senior high school students who had engaged in the mindful self-compassion–based spiritual group counseling program. They were selected through a purposive sampling technique based on various characteristics, such as their level of participation in counseling sessions, capability to reflect on emotional experiences, and various academic and social backgrounds. This selection ensured the collection of rich, in-depth, and representative qualitative data regarding students' subjective experiences in managing academic pressures and developing achievement emotions through spiritual awareness and self-compassion. The participants ranged from Grade X to Grade XII and showed openness, effective communication skills, and willingness to share their experiences honestly. These characteristics were important in ensuring the validity of qualitative data gathered from in-depth interviews, allowing the researcher to gain a comprehensive understanding of the processes, perceptions, and impacts of spiritual group counseling on students' emotions and well-being.

The data analysis employed Miles & Huberman (1994)'s model, which consists of three major stages: data reduction, data display, and conclusion drawing/verification. In the first stage—data reduction—interview, observation, and documentation data were sorted, simplified, and organized to focus on information relevant to the research objectives. In the second stage—data display—information was presented in narrative, tabular, or matrix forms to facilitate recognition of emerging patterns. In the third stage—conclusion drawing/verification—data were interpreted to answer the research questions logically and systematically. These three stages were carried out iteratively and interdependently, allowing the researcher to achieve deep, valid, and reflective insights dealing with the effectiveness of spiritual group counseling in improving students' achievement emotions.

RESULT AND DISCUSSION

The implementation of the spiritual group counseling model in a senior high school context is not limited merely to the development of emotional control skills. Instead, it is reflected in students' broader psychological transformation, including the development of positive attitudes toward learning, the increasing intrinsic motivation, and the consolidation of resilience in facing academic pressures. These three main aspects show how deep the internalization of spiritual values provides students with a solid foundation for emotional balance and struggle in a formal educational setting. These dimensions can be comprehensively observed through the results and discussion presented in this study.

The Construct of Mindful Self-Compassion Model

The construct of the Mindful Self-Compassion Model in the context of spiritual group counseling reveals that the reinforcement of students' achievement emotions is not determined solely by learning strategies, but also by spiritual reframing of self-perception. This process reflects an integration of mindfulness, compassion, and acceptance of personal limitations. The model is formed from students' concrete experiences in facing both academic and emotional issues. The key elements constituting this construct are outlined in detail in Table 1.

Table 1. The Construct of Mindful Self-Compassion Model

Coding	Statement	Sources
Post-Exam Failure Self-Reflection	"There was a session where we encouraged students to engage in both individual and group discussions. We started with a five-minute mindful breathing exercise to help students relax, then asked them to write a letter to themselves as a form of emotional reflection and self-compassion. The session ended with a collective prayer. These three phases, relaxation, reflection, and spiritual engagement, are our main approaches."	Informant A, Counselor
'Being Grateful' Practice during the Learning Process	"I normally started the session by asking students to write down three things they were grateful for during the past week in class. After that, they shared experiences in small groups, discussing what they have learnt from those experiences, and finally we expressed gratitude together according to each individual's beliefs, ensuring a calm, non-judgmental atmosphere."	Informant B, Psychologist
Academic Goal Adjustment with Self-Compassion	"We started with a casual talk about the academic pressures they felt. Then, I encouraged them to think about what they really expected from themselves. After that, they restructured their learning goals, but this time with a gentler, more accepting mindset, for example, providing relaxation times or reducing the need for perfection."	Informant C, Counselor
Mutual Sharing to Foster Solidarity	"I divided them into small groups and asked each student to share their toughest academic experience. Others simply listened, with no interruptions or judgments. After that, they offered prayers or heartfelt support for one another. The atmosphere was warm and sometimes deeply heart-touching. Most importantly, they felt connected both emotionally and spiritually"	Informant D, Facilitator
Exploring the Spiritual Meaning of Learning	"In this session, I led them to calmly do contemplative reflection by asking, 'Why do I study?' We started imagining the future, and I asked them to write down their motivations, which could be based on beliefs, worship intention, or a will to benefit others. I prepared spiritual quotes from various religions so everyone felt respected. The atmosphere was quiet, calm, and touching."	Informant E, Facilitator
Pre-Exam Anxiety Management	"A week before major exams, I usually tell them to relax their bodies and breathe slowly, then say simple affirmations, such as 'I have tried my best, and I leave the rest to God.' Then I	Informant C, Counselor

	guide them through imagining themselves to face the exam confidently. We carefully set up the room to minimize distractions."	
Daily Compassion and Prayer Journal	"Each student is given a personal journal with simple yet meaningful guiding questions, such as 'What was the most difficult part of your day?' or 'If you could speak to yourself with compassion, what would you say?' or 'What is your prayer or hope for today?' They write it every day for two weeks, but there's no obligation to submit it. It's for themselves, so they can be more honest and have a safe space for reflection."	Informant G, Counseling Teacher

Source: Interviews

Table 1 shows various elements that construct the mindful self-compassion model in the context of spiritual group counseling in schools. The model is designed through systematic activities to help students comprehend academic experiences from both emotional and spiritual perspectives. In practice, the stages are mindful breathing exercises, reflective writing, open group discussions, and collective prayer. These activities are not merely relaxation techniques, but structured psychological interventions aimed at fostering self-compassion, social empathy, and meaningful learning engagement. The program involves counselors, counseling teachers, and facilitators who integrate spiritual values in an inclusive manner, ensuring that students from different backgrounds feel respected and accepted. Furthermore, the model provides a safe space for students to reflect on academic pressures in a calm, empathetic, and supportive environment. Therefore, this construct serves as the foundation for a more humane and meaningful approach to emotional learning.

Table 1 also reveals three important trends emerging from this model construct. *First*, emotional self-awareness is nurtured through reflective activities following academic failures. For instance, as described by Informant A, students are encouraged to calm themselves through mindful breathing, write self-compassionate letters, and close the session with collective prayer, thus instilling the courage to acknowledge imperfections. *Second*, the spiritual dimension is reinforced through reflective discussions to figure out the learning purposes. Informant E describes how students explore their learning motivations, along with interfaith spiritual quotes to ensure inclusivity and emotional resonance. This process sees learning as both an act of devotion and contribution. *Third*, the social dimension is developed through mutual sharing in small groups, as explained by Informant D, where students recall academic difficulties without judgment, followed by mutual prayers of support. From these three aspects, it is clear that the model fosters the growth of positive emotions anchored in self-understanding, spirituality, and interpersonal connectedness.

The mindful self-compassion model offers a holistic counseling experience that engages students' emotional, cognitive, and spiritual dimensions in an integrated way. It treats academic pressures not only with technical coping strategies, but also by providing a space for self-reflection, emotional control, and the search for meaning. This makes the counselling experiences more deeply meaningful, personal, and long-term psychologically beneficial to students. One of the counselling sessions is the integration of mindful breathing exercises, emotional reflection through self-letters, and collective prayers, thus creating patterned tranquillity (Seekis et al., 2023). Gratitude practices and group sharing sessions strengthen mutual support without any academic grade pressures (Adeko et al., 2025). Academic goal adjustment with the self-compassion concept allows students to create reasonable expectations while staying motivated (Singha, 2024). Furthermore, exploring the spiritual significance of learning leads to a stronger connection between life goals and academic activities (Ashshidieqy, 2018). By putting self-awareness and spirituality at the core of the learning process, this model allows students to not only persist intellectually, but also grow as well-rounded individuals.

The mindful self-compassion model outlined in Table 1 reflects a counseling approach that comprehensively addresses students' psychological needs, particularly in the context of increasing academic pressures among adolescents. This approach not only provides temporary emotional relief, but also builds reflective capacity through spiritual practices, journaling, and empathetic dialogues. These sessions suggest that inner peace and self-acceptance can be achieved without sacrificing academic ambition. However, without a thorough understanding, this model may be misinterpreted as being unduly 'soft' or achievement-disoriented. In fact, as noted by Guo et al. (2023), this model promotes resilience based on internal strength, rather than external pressure. In an education system that often prioritizes performance, this model provides an important alternative to prevent emotional fatigue and student isolation. Therefore, integrating this model into educational policy should be recommended as a promotive–preventive strategy to protect students' mental health.

The Strengths of the Mindful Self-Compassion Model

The strengths of the mindful self-compassion model in the context of spiritual group counseling are obvious in its comprehensive impact on students' psychological well-being. The model is not only holistically integrated, but also provides students with actual advantages, particularly in strengthening emotional resilience and reducing anxiety levels. Furthermore, it fosters empathy, social support, and positive habits relevant to diverse student backgrounds. These strengths are systematically outlined in Table 2.

Table 2. The Strengths of the mindful self-compassion model

Coding	Statements	Sources
Holistically Integrated	"In my opinion, the strongest point of this model is in its ability to address three dimensions-emotion, cognition, and spirituality-simultaneously. In reality, many students are not only mentally weary from academic tasks, but also confused and disoriented. Here, they are not merely taught effective learning strategies, but are also asked to engage more deeply in reflecting on the meaning of learning itself and the values that might serve as guiding principles."	Informant A, Counselor
Directly Experienced by Students	"During the session, I felt like … as if someone really understood my feelings. I often felt like failing myself simply because my grades were not as good as others'. However, in that session, I realized that I already took my courage with my effort, and I felt a little bit calmer knowing that not everything has to be perfect.	Informant H, Student
Strengthening Emotional Resilience	"I feel that this model is ideal for adolescents since they are in a phase of developing their identities and tend to base their self-esteem based on academic achievement. Self-compassion serves as a kind of inner shield—an emotional safeguard that preserves their mental health—and when associated with spiritual values, its effects become deeper and longer-lasting, rather than a temporary boost in motivation."	Informant B, Psychologist
Effectively Reducing Anxiety	"According to my observation, students who participated in mindfulness and spirituality-based sessions before exams appeared much calmer. This was completely different from last year, when many panicked, and some even avoided attending.	Informant G, Counseling Teacher

	This year, they were more prepared—some even said, 'I see this as a challenge, Ma'am."	
Improving Social Support and Empathy	"What impressed me most about this model was the increase in empathy among students. I personally saw students who used to be quiet dared to share their stories and even encouraged their peers who were feeling down. During the sharing session, which ended with a collective prayer, the atmosphere felt natural and unforced—like a heartfelt connection had been formed."	Informant, Facilitator
Fostering Positive Habits	"After engaging in the journal and personal prayer program, I found that students become calmer and disciplined. The habit of writing and reflecting carried over outside the sessions—so when faced with enormous tasks or stress, they no longer panic easily, but are better able to manage themselves and think rationally."	Informant I, Homeroom Teacher
Relevant to diverse Backgrounds	"What I appreciate most about this model is its inclusivity. The spiritual values here are not only limited to religion, but also emphasizing universal meanings such as gratitude, hope, and inner connection. This way, students from any backgrounds can participate and feel comfortable without being compelled to follow specific religious teachings."	Informant D, Facilitator

Source: Interviews

Table 2 shows that this counseling model effectively engages three key dimensions simultaneously: emotional, cognitive, and spiritual. According to both counselors and facilitators, students are not only guided to develop effective learning strategies, but also given the opportunity to reflect on personal meaning from the learning process they have been engaged in. The data also reveal that students feel more understood and respected, even in times of academic failure. When combined with reflective and inclusive spiritual practices, this approach improves students' emotional resilience against academic pressures. Teachers have observed students' decreasing pre-exam anxiety, as well as increased solidarity and empathy in their social interactions. Furthermore, positive habits, such as reflective journal writing, engaging in individual prayer, and sharing experiences in a safe setting, have developed into long-term routines beyond formal sessions. The model's inclusion is further proven to be relevant despite students' various backgrounds.

Table 2 also shows three main trends derived from this model implementation. *Firs*t, this approach promotes emotional recovery and positive self-esteem. As Informant H claimed, he feels appreciated for his genuine effort regardless of imperfect academic results. *Second*, this model reinforces resilience and psychological balance through the integration of spiritual values and self-compassion. Informant B emphasized that adolescents require psychological protection that goes beyond academic motivation, and that spirituality adds depth and durability to such protection. *Third*, it contributes to behavioural changes in social and self-control contexts. For example, Informant G reported less worry during exams, whereas Informant I, a homeroom teacher, reported that students grow calmer and more contemplative after engaging in a journal writing habit. These findings suggest that the mindful self-compassion model has an impact not only on individual emotions, but also on a healthy social environment and the development of sustainable positive habits.

The mindful self-compassion model, as displayed in Table 2, points out its position as a transformative process that reshapes students' perceptions and emotional experiences, rather than just a counseling technique. Unlike traditional counseling, which typically focuses solely on stress management, this approach encourages students to develop brand new perspectives on themselves and their learning experiences. Counseling sessions have facilitated internal improvements such as

increased self-acceptance, emotional stability, and deeper personal meaning in learning (Zhang et al., 2022). Students are encouraged to see losses as acceptable learning opportunities rather than definitive failures (Van der Gucht et al., 2018). Not only do teachers and counselors, but also students indicate visible results, such as calm, relief, and a rejuvenated feeling of life goals (Colaianne et al., 2020). In other words, the main strength of this modellies in its ability to recover and reshape students' self-narratives in facing academic failures and adolescent identity at the same time.

The mindful self-compassion model is not only conceptually solid, but also psychologically effective in strengthening students' emotional resilience and clarity of life-orientation. Its strength lies in its capacity to address the most fundamental parts of adolescent experience—feelings of failure, anxiety, need for acceptance, and search for meaning. Students not only feel calmer when faced with examinations, but also begin to build positive self-narratives (Carsley et al., 2017). These changes arise not because of external pressure, but through the growth of self-awareness and self-kindness, framed within inclusive spiritual values (Nguyen et al., 2025). Thus, the model successfully shifts the focus from mere academic achievement to sustainable psychological well-being. This presents a compelling argument that the counseling approach based on self-compassion and spirituality is relevant to formal educational settings, serving as a preventive measure against mental fatigue and learning demotivation.

The Significance of the Mindful Self-Compassion Model

The significance of the mindful self-compassion model is reflected in the observable changes in students' emotional and social experiences throughout the learning process. This model not only helps reduce pre-exam anxiety but also fosters a deeper sense of pride and self-acceptance. It has wide-ranging impacts, such as feelings of joy in learning, stronger future hopes, and more consistent emotional stability. Furthermore, students' positive social relationships and self-awareness of life goals have also improved. These significant impacts are summarized in Table 3.

Table 3. The significance of the *mindful self-compassion model*

Coding	Statements	Sources
Reducing Pre-Exam Anxiety	"In the past, whenever an exam was approaching, I felt like crying and panicking, especially after seeing the questions. Now, I try to sit calmly, take a deep breath, and silently tell myself, 'Come on, I've done my best, I surrender the rest to God'. This makes me feel more relaxed and less nervous than it used to be."	Informant H, Student
Feeling of Pride and Self-Acceptance	"So many failures made me feel like … unworthy. But, during the session, it felt like there was a space where I could be honest, and not be ashamed to admit I had made mistakes. What brought relief was that I realized … I could rise again. Now, I see myself not by my grades but by the effort I put in."	Informant J, Student
Feeling of Joy in Learning	"I noticed that some students who used to be indifferent or unmotivated turned to be more active in class. When I asked why, they said that learning feels different by now … more meaningful. One even said, 'I feel that learning is not just to please my parents or teachers, but for my own future.' To me, that was an amazing answer."	Informant I, Homeroom teacher
Stronger Hopes	"Now, I feel my goals become so clear. I've started writing weekly targets and making a simple study schedule. I used to feel like I was walking nowhere, not knowing where to go, but now I know	Informant H, Student

	for sure I want to be a teacher, and I'm ready to start learning right now."		
More Stable Emotion	"My son now seems to be more patient. When assignments pile up, he no longer gets angry or locks himself in his room as he used to. Instead, he diligently writes in his journal every day and reads it aloud in front of the mirror, saying it's to motivate him. I was truly touched to see it."	Informant K, Parent	
More positive Social Relationships	"I've felt more confident talking to my friends lately … less awkward than before. I realized that I'm not the only one who struggles with learning. So, when I see a friend who seems down, I greet them or offer a little encouragement. It feels like we are all in this struggle together."	Informant J, Student	
Improving Awareness of Life Goals	"After attending several sessions, I am sure about my life goals. Now, I see learning not just as an obligation or something to do because I'm in my final year, but as a way to make a significant contribution. I want to succeed not just for myself, but also to benefit others."	Informant I, Student	

Sources: Interviews

Table 3 shows that this approach has various significant and positive impacts on students' emotional states, behaviors, and perspectives toward their learning process and life. Several students claimed to be more relaxed when facing exams, more self-accepting, and starting to build more concrete future goals. Teachers and parents also noticed changes, such as better emotional stability, improved learning attitudes, and restored enthusiasm in setting life goals. Furthermore, peer interactions become more positive, with students displaying better confidence, openness, and willingness to support one another. These findings suggest that the model's impact is not limited to personal and internal domains, but also includes societal dimensions that improve collective mental well-being. Overall, the model is proven to be effective in promoting sustainable and meaningful psychological and spiritual transformation.

Table 3 also shows three main trends arising from these findings. *First,* there is a significant gain in emotional stability and decreased anxiety. For instance, Student H pointed out that they now calm themselves and engage in positive self-talk before exams, resulting in a more relaxed state than previously. *Second*, the model promotes self-acceptance and deepens the meaning of learning. Student J reported no longer being ashamed of previous failures and instead taking pleasure in their tenacity, whereas Student L saw studying as a form of service rather than an obligation. *Third*, there is an improvement in social relationships and life awareness. A parent remarked that their child became more patient and disciplined in self-encouragement, while other students noticed a rise in initiative to greet and support peers. These findings suggest that the mindful self-compassion model functions not merely as a psychological strategy but as an educational intervention that nurtures personal resilience, social connectedness, and a more grounded life orientation.

The mindful self-compassion model shows substantial significance in supporting psychological recovery and personal growth of students under academic pressures. Unlike conventional counseling approaches, which often focus on immediate practical solutions, this model strengthens emotional and meaning-making dimensions, leading to long-term effects on self-awareness, emotional stability, and life orientation. For example, students who used to experience excessive pre-exam anxiety now manage their nervousness through affirmation and self-acceptance (Yang et al., 2019). Furthermore, feelings of pride and acceptance of failure, which used to be shameful, have helped students become more open and resilient (K. D. Neff & Dahm, 2015). Learning has also become more enjoyable for students as they see it as a bridge to their own

envisioned futures, rather than just achieving others' expectations (Lestari et al., 2024). This indicates that the model's effectiveness stems from restoring learning's significance as a value-driven process rather than a solely result-oriented endeavour.

As shown in Table 3, the significance of this model suggests that this intervention is not merely a response to academic issues, but a transformational approach that reshapes how students perceive themselves and their learning experiences. Its effects extend from emotional domains, such as reducing anxiety and increasing emotional stability, to social context, such as building empathy and positive peer connections (Singha, 2024). Students have even begun to construct more conscious and realistic future visions, selecting life paths through reflective decision-making rather than passive conformity (Klawonn et al., 2019). This proves that self-compassion is not passive tenderness, but an internal strength, allowing students to rise, grow, and face challenges with awareness. Therefore, the significance of this model supports the integration of educational strategies based on mindfulness, compassion, and spirituality as innovative means of building psychologically healthy and humane school ecosystems.

CONCLUSION

The spiritual group counseling model based on mindful self-compassion has a significant contribution to improving achievement emotions among senior high school students. The findings of this study reveal three main contexts that explain the model's roles in fostering positive student emotions. *First,* in a constructive context, the model integrates spirituality, mindfulness, and self-compassion into a counseling framework that is not only psychoeducational but also emotionally transformative. *Second*, the strength of the model lies in its ability to build self-awareness, improve emotional control, and strengthen empathy and social relationships in group dynamics. *Third*, the significance of this model is reflected in its capacity to improve achievement emotions, such as self-confidence, learning enthusiasm, and resilience in facing academic pressures. Lastly, these findings suggest that the model is not only theoretically accepted but also practically relevant in assisting students to manage their emotions effectively.

This study provides a substantial contribution to the development of educational science, particularly in the field of guidance and counseling that emphasizes the reinforcement of students' emotional and spiritual dimensions. It offers new insights into the importance of holistic approaches in supporting students, especially those at the senior high school level, who are in complex emotional developmental stages. The model states that the integration of self-awareness, self-compassion, and spiritual values is a foundational element in the group counseling process. Its principal contribution lies in presenting a conceptual and practical framework that teachers, counselors, and schools can adapt to design more responsive counseling services that address students' emotional needs. Furthermore, this study enriches educational literature by expanding perspectives on how achievement emotions can be improved through interventions based on spirituality and positive psychology.

The scope and methodology of this study are limited because it only includes senior high school students and uses a qualitative approach with in-depth interviews. While this focus provides a rich, contextualized understanding of students' subjective experiences with the mindful self-compassion-based spiritual group counseling model, the findings cannot yet be applied to other educational levels, such as junior high schools or higher education institutions, where emotional characteristics and counseling needs may differ. Therefore, future studies should broaden the scope to include different educational levels in order to have a more comprehensive understanding. In addition, quantitative approaches should be used to test the model's effectiveness using statistical analysis. Future studies may reinforce the current findings and give empirical proof to help shape educational and counseling policies.

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