The Nabawi Psychospiritual Model for Stress Management and Emotional Balance among Matriculation College Students: A Conceptual Article

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ABSTRACT

This conceptual article proposes the Nabawi Psychospiritual Model as a potentially holistic framework for supporting stress management and emotional balance among pre-university students. Students in matriculation colleges face substantial academic and psychosocial pressures, creating a need for interventions that are both evidence-informed and grounded in their religious and cultural values. Drawing on classical Islamic scholarship, contemporary psychological theories, and literature on emotional well-being, the article synthesises five interrelated components: tawhid and tawakkul (belief in divine oneness and trust in God); dhikr and supplication; patience and gratitude; self-examination and contemplation; and Prophetic ethics. The conceptual synthesis suggests that these components may operate together as a spiritual and emotional coping framework. Tawhid and tawakkul may provide a sense of meaning and trust when facing uncertainty; dhikr and supplication may support emotional calming; patience and gratitude may encourage balanced appraisals of stressful experiences; self-examination and contemplation may foster self-awareness and self-regulation; and Prophetic ethics may support constructive interpersonal relationships. These components bring cognitive, affective, spiritual, and social dimensions into a single framework. Existing literature indicates promising associations between Islamic psychospiritual practices, resilience, coping, and psychological well-being across several settings, although direct empirical evidence concerning pre-university and matriculation students remains limited. As this article is conceptual, it does not claim that the proposed model has been empirically validated. Instead, it presents a preliminary framework to inform the future development of educational and counselling interventions and to guide systematic field evaluation. The model may be useful in designing lecturer and counsellor training, student well-being programmes, and future empirical studies examining its feasibility and effectiveness.

Keywords: Nabawi Psychospiritual Model; emotional well-being; stress management; pre-university students; matriculation education; Islamic psychological intervention; resilience; conceptual framework.

1. INTRODUCTION

Students in pre-university institutions commonly experience considerable academic stress because they are expected to master extensive learning content within a relatively short period. The need to revise numerous topics for quizzes, tests, and examinations, together with pressure to achieve a high cumulative grade point average (CGPA) for admission to degree programmes or improved career opportunities, can be major sources of stress (Ahmad Fuad et al., 2024). Social expectations from peers, families, and the wider community to excel academically may intensify this pressure (Ramli et al., 2018). In Malaysian higher education, concerns about career prospects, competition in the labour market, and uncertainty about the future have also been identified as sources of anxiety and emotional strain (Sundarasen et al., 2020).

The literature indicates that academic stress can have substantial implications for students' psychological well-being. High stress levels are associated with an increased risk of mental health difficulties, including anxiety,

depression, sleep disturbance, and suicidal ideation (Mohamad et al., 2021). Physiologically, prolonged stress may affect bodily functioning and manifest as headaches, loss of appetite, persistent fatigue, and reduced energy (Othman et al., 2018). Research has also found that students adjusting to a new academic environment may face particular challenges, and that female students tend to report higher stress levels than some other student groups (Mohamad et al., 2021).

The fast-paced and high-pressure academic environment has been associated with notable levels of stress, anxiety, and depression among Malaysian matriculation and university students (Meng Chuan et al., 2022). High academic stress may impair concentration, encourage procrastination, and consequently undermine academic performance (Idaris et al., 2022). Students experiencing stress may avoid tasks, lose motivation, and show declining academic achievement (Ahmad Fuad et al., 2024). Nevertheless, social and psychological support, lecturer support, institutional assistance, and self-management skills may help mitigate the adverse effects of academic stress (Noman et al., 2021). For Muslim students in Malaysia, Western psychological models can offer useful cognitive and emotional strategies but may not always account adequately for spirituality, which is an important dimension of many students' lives and identities (Syafii & Azhari, 2025). Some studies argue that approaches framed primarily in secular terms may give insufficient attention to spiritual concerns, including awareness of God (taqwa), purification of the self (tazkiyat al-nafs), and religious practice (Badrudin et al., 2021). Accordingly, psychological approaches may require thoughtful adaptation to Muslim students' values and spiritual frameworks rather than wholesale rejection of Western theories.

Integrating Islamic spiritual values and practices into psychological interventions may be particularly relevant to the well-being of Muslim students in contexts where religion and culture are important. Research in Malaysia and other Muslim-majority contexts suggests that spiritual development is associated with psychological well-being, emotional resilience, and academic outcomes (Abas et al., 2025). Islamic counselling approaches, including the KiTA therapeutic consultation module, incorporate elements such as intention, dhikr, self-reflection, and spiritual goal-setting and have been proposed as ways to support holistic psychological well-being (Ab Ghani et al., 2024).

Studies suggest that Islamic practices such as prayer, supplication, dhikr, and Qur'anic recitation, together with the values of tawakkul, patience, and gratitude, can provide internal coping resources for students (Muhammadu Ibrahim Nasrin, 2025). Meta-analyses and systematic reviews also indicate that psychological interventions incorporating religious or spiritual elements can improve mental well-being and reduce stress, anxiety, and depression in some populations (Captari et al., 2018).

Islamic spiritual interventions may therefore offer more than symptom-focused support: they may also help cultivate inner resilience and emotional stability. Against this background, this article examines the potential of the Nabawi Psychospiritual Model, grounded in the teachings and practices of Prophet Muhammad (peace be upon him), as a conceptual framework for stress management and emotional balance among matriculation students.

Overall, the intensive and competitive learning environment in Malaysia can affect students' emotional well-being, mental health, and academic performance. Comprehensive psychological support and stress-management strategies are therefore needed to help students sustain their well-being and realise their academic potential.

2. LITERATURE REVIEW

In Ihya' 'Ulum al-Din, al-Ghazali discusses tazkiyat al-nafs (purification of the soul), tawakkul, patience, gratitude, and self-examination as important concepts in the cultivation of emotional balance and mental well-being. He describes tazkiyat al-nafs as a gradual process involving takhalli (removing blameworthy traits), tahalli (cultivating praiseworthy qualities such as patience and gratitude), and tajalli (attaining spiritual closeness to God) (Ma'muroh et al., 2024). This process has been discussed in relation to emotional regulation, mental stability, and inner contentment (Hasyim, 2024). Tawakkul—reliance upon God after making appropriate efforts—together with patience and gratitude, is presented as a basis for inner tranquillity and

coping with stress (Siregar & Wantini, 2024). These qualities may strengthen psychological resilience, reduce anxiety, and support emotional balance (Muhammadu Ibrahim Nasrin, 2025). Self-examination (muhasabah) and vigilant awareness of God (muraqabah) are also emphasised as forms of self-regulation relevant to emotional and mental well-being (Siregar & Wantini, 2024). Overall, these concepts offer a classical Islamic account of spiritual and character development that remains relevant to contemporary Muslim well-being.

Al-Ghazali also discusses dhikr and supplication as means of attaining tranquillity and inner contentment, consistent with Qur'an 13:28: "Surely, in the remembrance of Allah do hearts find comfort." Dhikr is presented as a spiritual practice that purifies the heart, calms the self, and draws a person closer to God (Sari & Marhaban, 2023). Practised consistently and attentively, dhikr may foster tranquillity and ease feelings of unease (Hisamatsu, 2024). Al-Ghazali describes different levels of remembrance, from verbal recitation to deeper remembrance of the heart (Sari & Marhaban, 2023). Supplication is likewise understood as a means of seeking divine help and mercy. Together, dhikr and supplication are associated in this literature with sakinah (inner tranquillity) and spiritual contentment (Hisamatsu, 2024).

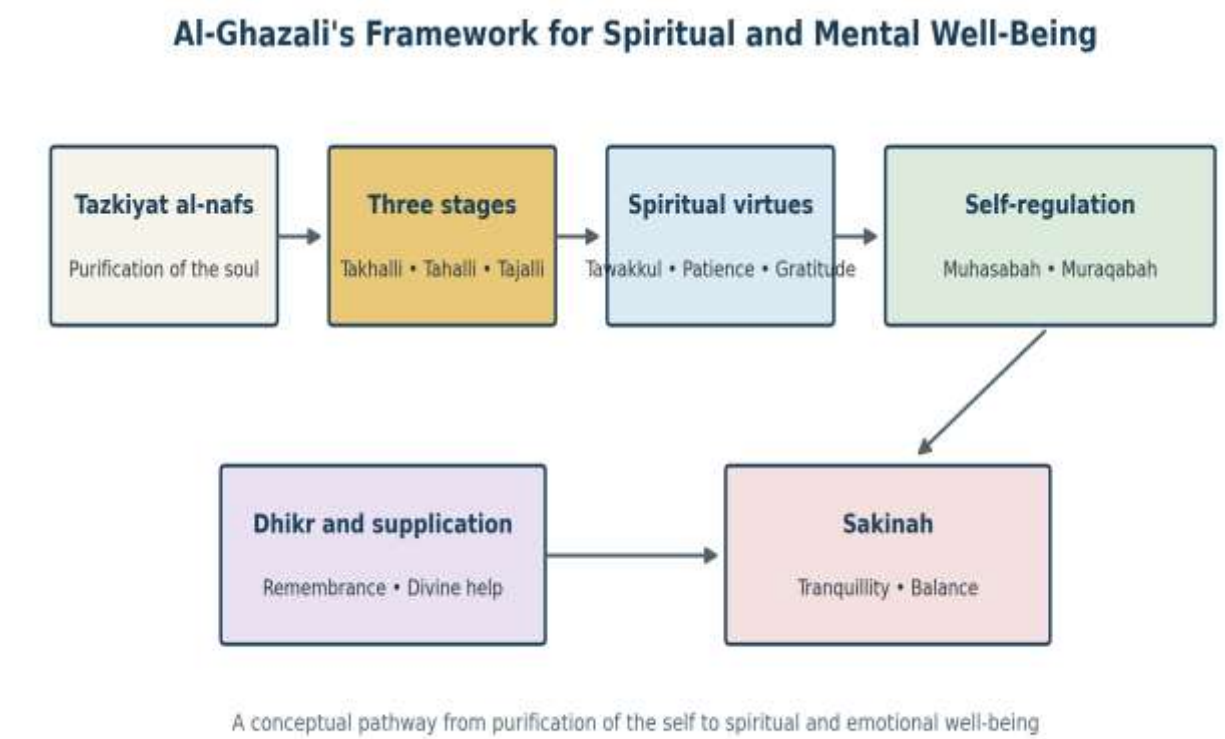


Figure 1. A conceptual process for developing emotional balance and mental well-being in al-Ghazali's Ihya' 'Ulum al-Din.

Ibn al-Qayyim's Madarij al-Salikin also places emphasis on tazkiyat al-nafs, tawakkul, patience, gratitude, and muhasabah as foundations for Muslim spirituality and character. He presents purification of the self as a gradual process involving takhalli, tahalli, and tajalli (Anwar & Murtadho, 2025). Practices such as dhikr, self-examination, contemplation (tafakkur), and spiritual striving (mujahadah) are described as important to cultivating a purified soul and virtuous character (Azhar et al., 2024). Tawakkul, patience, and gratitude are discussed as foundations for inner tranquillity, emotional resilience, and spiritual well-being (Huda et al., 2019). These values may help individuals cope with life's pressures and strengthen character (Thamer & Hussein, 2024). Muhasabah is also regarded as a continuing process of self-evaluation central to spiritual education (Fernando et al., 2025). Overall, Madarij al-Salikin highlights the continuing relevance of these concepts to Muslim spirituality and character development. Ibn al-Qayyim further discusses dhikr and supplication as means of attaining tranquillity of the soul (al-nafs al-mutma'innah) and spiritual balance. Dhikr is described as helping to address confusion and harmful desires while cultivating a tranquil soul and virtuous

conduct (Azhar et al., 2024). Dhikr, supplication, and worship may thus function as spiritual resources for responding to emotional strain, anger, and worldly temptations, and for nurturing faith. These practices are also discussed as part of a broader approach to spiritual well-being and the relationship between physical and spiritual health (Luqman, 2022).

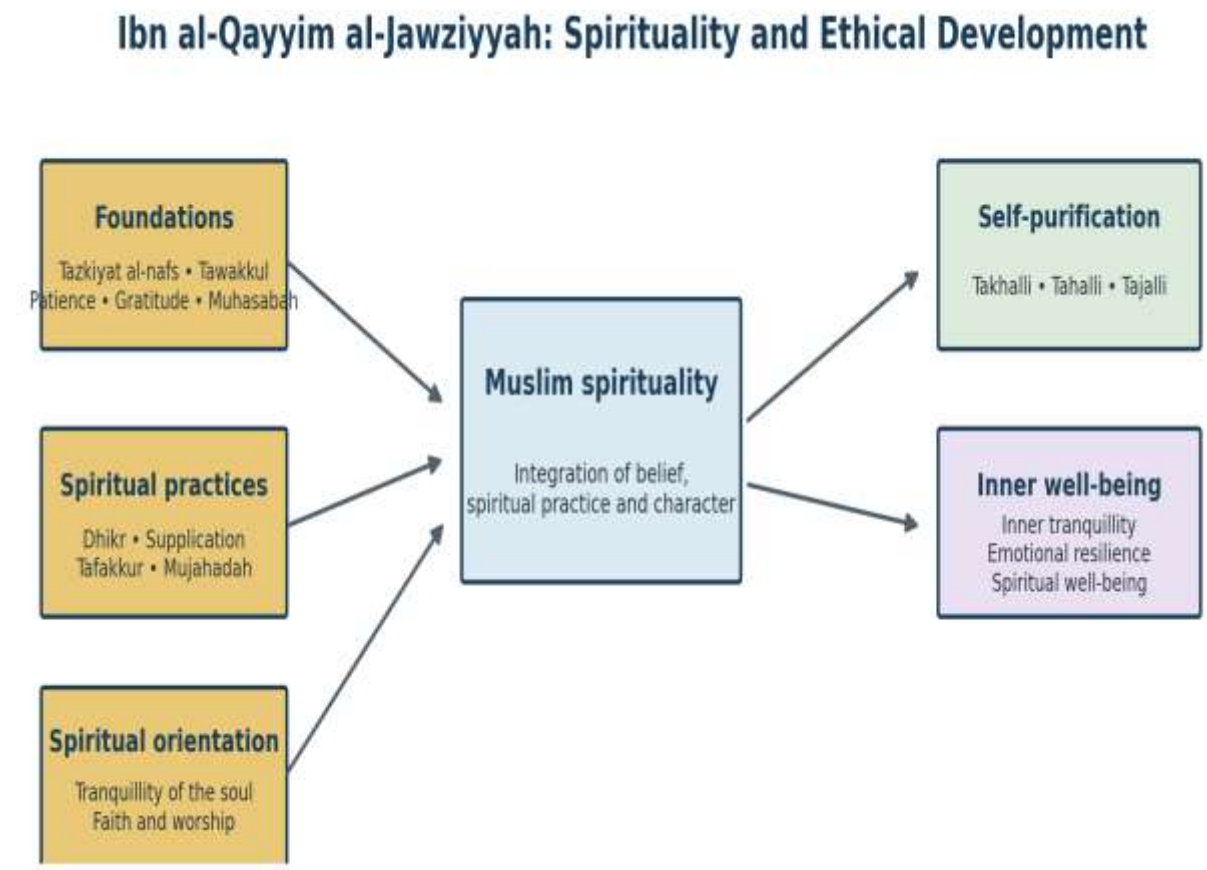


Figure 2. A conceptual process of Muslim spiritual and ethical development according to Ibn al-Qayyim al-Jawziyyah.

Contemporary psychological research has consistently reported positive associations between spirituality and emotional and psychological well-being. Spirituality, spiritual well-being, and spiritual intelligence have been linked to emotional well-being, life satisfaction, psychological resilience, and lower levels of depressive, anxiety, and stress symptoms. In Malaysia, spiritual intelligence has been found to be significantly associated with psychological well-being and to mediate the relationship between emotional intelligence and well-being (Ibrahim et al., 2022). Spirituality may help individuals develop a sense of meaning, strengthen resilience, and access emotional support when facing stress (Bożek et al., 2020). Spirituality-based interventions, including spiritual-intelligence training and spiritual well-being programmes, have also been associated with improved emotional well-being and reduced negative psychological symptoms (Pinto et al., 2024). Taken together, this literature suggests that spirituality may be a relevant resource in the development of mental-health interventions, although the strength and nature of effects depend on the intervention and population studied.

Lazarus and Folkman's (1984) transactional theory distinguishes two forms of cognitive appraisal: primary appraisal, which concerns the significance or threat posed by a stressor, and secondary appraisal, which concerns the resources and capabilities available to manage it. The coping strategies people use depend partly on how they appraise a situation. When a situation is interpreted as a challenge that can be addressed, individuals may favour problem-focused coping; when it is perceived as difficult to control or emotionally distressing, they may rely more on emotion-focused coping (Bityutskaya & Korneev, 2021). The Nabawi Psychospiritual Model may align with secondary appraisal by foregrounding spiritual resources such as dhikr, supplication, and tawakkul. Internal resources, including faith and reliance upon God, together with community support, may strengthen an individual's capacity to cope (Obbarius et al., 2021). Coping appraisal

therefore offers a useful theoretical lens for considering how internal and spiritual resources may contribute to psychological adaptation within the proposed model.

Integrating Lazarus and Folkman's (1984) transactional theory of stress and coping with Gross's (2015) process model of emotion regulation provides a further theoretical basis for the proposed Nabawi Psychospiritual Model (Lazarus & Folkman, 1984; Gross, 2015). Cognitive reappraisal involves changing how an emotion-eliciting situation is interpreted in order to alter its emotional impact (Ioannidis & Siegling, 2015). Research has associated this strategy with reduced stress, improved well-being, and fewer symptoms of psychological distress (Compas et al., 2017). Reappraisal-based interventions have also been linked to increases in positive affect and performance and reductions in negative affect (Zhu et al., 2025). Coping appraisal and cognitive reappraisal are complementary: the former concerns the perceived availability of coping resources, whereas the latter concerns changing the meaning assigned to an experience (Compas et al., 2017). The proposed model could bring these processes together by treating spiritual resources as part of coping appraisal and by using tawakkul, patience, and contemplation to support the reconsideration of stressful experiences (Wang & Yin, 2023). A meta-analysis has reported associations between emotion-regulation strategies, resilience-related outcomes, and psychological symptoms (Boemo et al., 2022). These theories therefore offer a plausible framework for exploring stress and emotional regulation through an approach that brings psychological concepts into dialogue with Islamic spirituality.

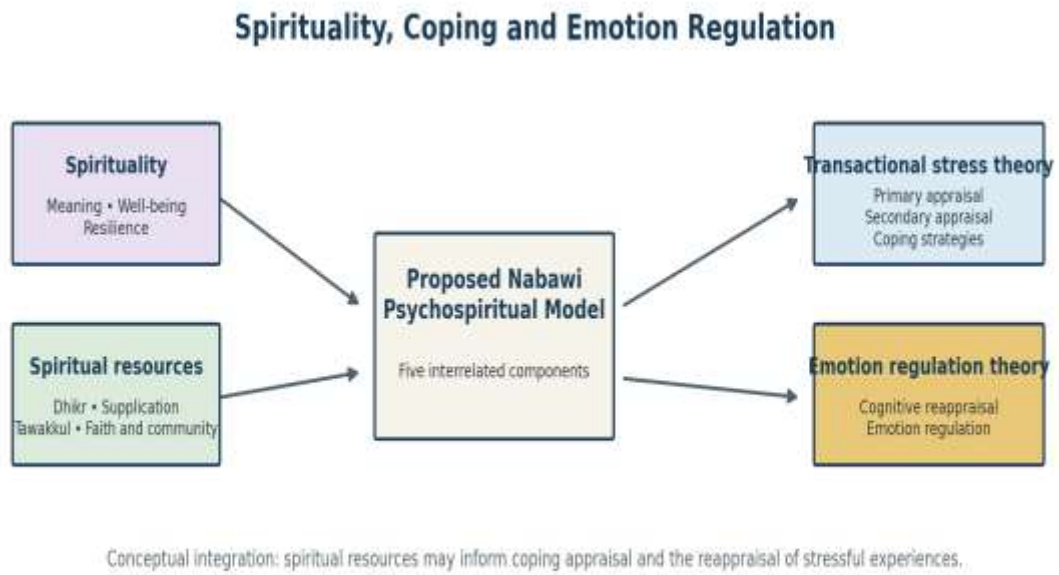


Figure 3. Transactional stress and coping processes and their relationship to emotion regulation.

3. METHODOLOGY

This article adopts a conceptual research design using interpretive content analysis, theoretical synthesis, and comparison between classical Islamic literature and contemporary psychological theories. The purpose is to formulate a preliminary framework, not to test an intervention or estimate its effectiveness. The analysis brings together concepts discussed in the cited Islamic scholarship and psychological literature, then considers their potential relevance to stress appraisal, coping, emotional regulation, and social functioning among Muslim matriculation students. The five components are presented as a reasoned conceptual synthesis of the literature discussed in this article; they should not be interpreted as empirically derived factors or as a validated scale. Because this is a conceptual article, no primary data were collected from students, counsellors, or other stakeholders. The article also does not claim to be a systematic review with an exhaustive database search or formal screening process.

Comparative scholarship has examined classical Islamic psychological thought, including works associated with al-Ghazali and al-Balkhi, alongside Western psychological theories, addressing issues such as ontology, learning, and mental health (Elzamzamy et al., 2024).

The literature discussed in this article includes classical Islamic scholarship and primary religious sources where cited, alongside secondary scholarship on contemporary psychological theories and empirical studies relevant to spirituality, stress, and emotional well-being. Sources were used to clarify the meaning of the proposed concepts and to consider their possible connections with stress and emotion-regulation processes. The present article does not report a reproducible systematic search, a predefined screening protocol, or a quantitative synthesis; its conclusions are therefore limited by the scope and quality of the literature discussed.

The review reflects a wider scholarly interest in integrating contemporary psychological theory with Islamic traditions, particularly in education and psychological intervention (Haque et al., 2016).

Accordingly, the article uses conceptual synthesis rather than primary fieldwork. The five components presented below are organised by their proposed roles in spiritual grounding, appraisal of stressful circumstances, emotional reflection, and interpersonal conduct. Their inclusion reflects the conceptual connections developed in the discussion, not a claim that the components are exhaustive, mutually independent, or already validated. Future work should examine the clarity of their definitions, possible overlap between components, and relevance to the experiences of Muslim matriculation students.

4. FINDINGS: PROPOSED MODEL COMPONENTS

The conceptual synthesis identifies five interrelated components of the proposed Nabawi Psychospiritual Model. Together, these components may support students in coping with academic pressure and promoting emotional, psychological, and spiritual well-being.

1. Tawhid and Tawakkul: Supporting Inner Tranquillity and Reframing Negative Thoughts Tawhid (belief in the oneness of God) and tawakkul (reliance upon God) form the central foundation of the proposed model. Tawhid may provide a coherent framework of belief and emotional grounding, helping individuals interpret life more holistically, face trials with greater acceptance, and respond to negative thoughts and anxiety (Huda et al., 2019; Rauf, 2025). Tawakkul emphasises a balance between taking action and entrusting outcomes to God. Studies have associated tawakkul with lower levels of depression and anxiety and with psychological resilience and inner tranquillity (Adil et al., 2022; Muhammad Usama Gondal, 2023). These concepts have also been discussed in Islamic psychological therapy and education as resources for positive character and holistic well-being (Zulkipli et al., 2025).

2. Dhikr and Supplication: Grounding and Emotional Calming Dhikr (remembrance of God) and supplication may serve as spiritual grounding practices that support emotional calming.

- Dhikr as an emotion-regulation practice: Attentive remembrance may help individuals settle their attention and experience calm. Claims concerning specific physiological mechanisms, such as changes in alpha brain waves or endorphin levels, require careful interpretation and should be verified against the original empirical evidence (Nawawi, 2021).

- Supplication as a source of spiritual strength and optimism: Supplication can strengthen a person's spiritual connection, nurture hope, and support a more constructive response to life's pressures (Leniwati et al., 2020).

- Qur'anic foundation: Qur'an 13:28 states that hearts find comfort in the remembrance of God. The literature discussed here presents dhikr and supplication as practices that may ease anxiety, fear, and unease and foster inner tranquillity (Nawawi, 2021).

3. Patience and Gratitude: Supporting Cognitive Reappraisal and Emotional Balance

Patience (sabr) and gratitude (shukr) may help individuals respond to stress, reconsider life's challenges, and maintain psychological well-being. Patience can support impulse control and the management of negative

emotions, thereby strengthening resilience when facing difficulties (Pranajaya, 2023). Gratitude may foster positive affect and appreciation, and has been associated with lower stress and depressive symptoms and with greater happiness and psychological well-being (Maihula, 2025; Wijaya et al., 2024). Integrating these values into education, therapeutic practice, and everyday life may support emotional maturity and resilience; these propositions should be evaluated in the specific educational context in which they are applied.

4. Muhasabah and Tafakkur: Developing Self-Awareness and Emotional Reflection

Muhasabah (self-examination) and tafakkur (contemplation) may help individuals recognise personal limitations, reconsider their behaviour, and strengthen confidence and empathy (Cahyadi, 2024). Muhasabah has been discussed as a practice that supports self-awareness, emotional regulation, and psychological well-being, particularly among young people and students (Haniyah Al-'Abidah et al., 2025). Tafakkur encourages reflection on creation and human experience, potentially fostering inner tranquillity, emotional intelligence, and the capacity to face challenges (Dzulraidi et al., 2025; Nufus et al., 2023). These practices may be relevant to education, counselling, and everyday efforts to promote emotional, spiritual, and character development.

5. Prophetic Ethics: Strengthening Social Relationships and Reducing Interpersonal Conflict

Prophetic ethics (akhlaq Nabawi) emphasise virtues such as honesty, tolerance, generosity, respect, and courtesy as foundations for harmonious social relationships. Practising these values may foster trust, solidarity, and respectful communication. In educational settings, these values can encourage students to cooperate and avoid unnecessary conflict (Asri et al., 2023; Prayitno et al., 2022). Prophetic guidance, including private advice and open dialogue, may help reduce misunderstandings, build mutual understanding, and support psychosocial well-being.

Taken together, the five proposed components may work synergistically to help students manage academic pressure, regulate emotions, strengthen psychological resilience, and support spiritual and social well-being.

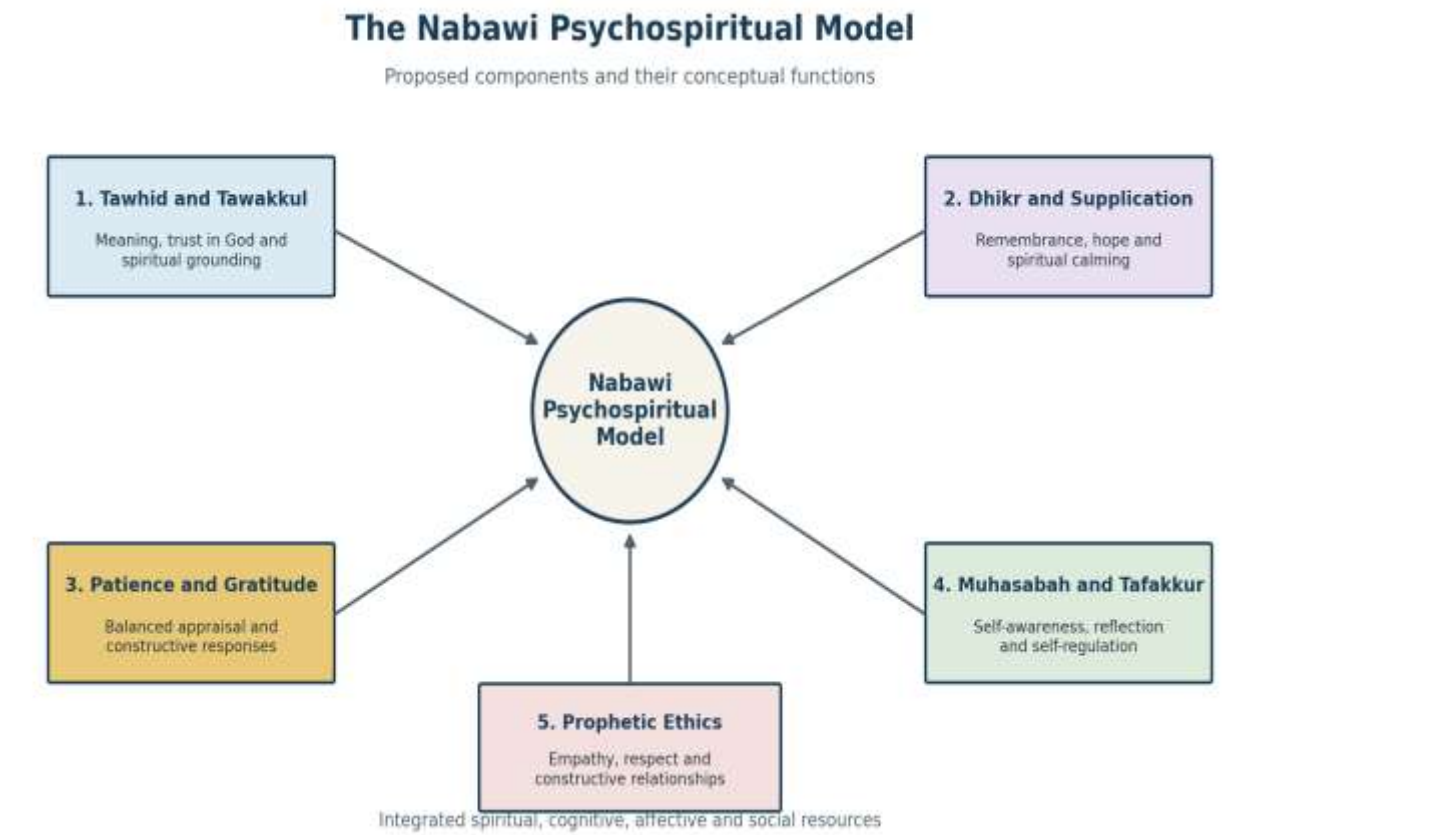


Figure 4. The proposed Nabawi Psychospiritual Model: Five Components and Their Conceptual Functions.

5. DISCUSSION

Recent empirical studies suggest that spirituality may be associated with lower stress and greater emotional stability. A study of secondary-school students found that those who engaged actively in spiritual practices reported lower stress and greater emotional stability. Symptoms such as somatisation, loneliness, and interpersonal sensitivity were also lower, while emotional resilience and social support were higher (Davorka et al., 2024). Cross-cultural research has likewise linked spirituality and belief in a loving God with lower stress, anxiety, and depression, as well as greater life satisfaction and psychological resilience (Ahmad, 2025). These associations should not, however, be taken as proof that every spiritual practice will produce the same outcomes in every student group.

Spirituality-based interventions—including spiritual care, dhikr, and Qur'anic recitation—have been associated with reduced stress, anxiety, and depression and improved emotional well-being in a range of populations, including students, people with chronic illness, and community samples (Mousavizadeh & Jandaghian-Bidgoli, 2024; Pinto et al., 2024). Some experimental studies suggest that spirituality may buffer the effects of stress and support emotion regulation and psychological well-being. The intervention type, study design, and characteristics of participants need to be considered when interpreting these findings.

Tawhid and tawakkul are conceptualised in the proposed model as resources for confidence and calm, potentially helping individuals respond to uncertainty without excessive fear of worldly outcomes. Tawakkul involves making a sincere effort and then entrusting the outcome to God; this orientation may help ease anxiety and excessive preoccupation with results (Faizah et al., 2025). In educational and everyday contexts, these values may encourage a more balanced outlook and strengthen spiritual connection (Rahmawati et al., 2025).

Research on dhikr has explored possible associations with physiological indicators, including heart-rate variability (HRV). Some studies have reported changes following particular dhikr protocols (Senik et al., 2014; Nubli Abdul Wahab & Atta, 2015). These findings should be interpreted in relation to each study's sample, protocol, measurement procedures, and design. They do not establish that the present conceptual model produces physiological change, nor do they confirm a single mechanism linking dhikr to emotional calming. Further appropriately designed research would be required before making specific causal or mechanistic claims
.
Other work has examined possible effects on emotional and behavioural regulation and stress-related indicators (Mohd Rozali & Muhammad Nubli, 2013). Findings concerning academic performance and disciplinary outcomes have also been reported (Nubli Abdul Wahab & Atta, 2015), although study designs and the strength of evidence should be examined before drawing broad causal conclusions.

Patience and gratitude have been associated with subjective well-being and emotional stability. Studies involving students, teachers, and adolescents report positive relationships between patience and gratitude and life satisfaction, positive emotions, and happiness (Majdi et al., 2024; Rahmania et al., 2019; Le Pargneux & Zeitoun, 2023). A gratitude-based group intervention has also reported improvements in participants' subjective well-being (Sumari et al., 2025). These findings suggest that patience and gratitude may be useful components to examine in programmes designed to support emotional resilience and psychological well-being (Mohiuddin & Radhilutfi, 2025).

Muhasabah has been discussed as a practice that can strengthen self-awareness and emotional regulation by helping individuals identify strengths and weaknesses, evaluate their actions, and pursue ongoing self-improvement (Cahyadi, 2024; Haniyah Al-'Abidah et al., 2025). It may also help individuals interrupt repetitive thinking, develop emotional maturity, and support psychological well-being through behavioural self-regulation and character development (Abdel Hadi & Gharaibeh, 2023; Khoirul Umam Addzaky et al., 2025; Sholihah et al., 2024). Further research is needed to establish how these practices operate among matriculation students.

Prophetic ethics provide an important social dimension that complements individual spiritual and psychological well-being.

These ethical principles may therefore be considered potential elements in a psychospiritual intervention that requires further development and evaluation to foster balanced personal and social development. Overall, the literature reviewed suggests that tawhid, tawakkul, dhikr, supplication, patience, gratitude, muhasabah, and Prophetic ethics could be integrated into a coherent framework for psychological well-being, emotional regulation, resilience, and social balance. The proposed model is therefore a candidate framework for educational and counselling interventions, rather than an intervention whose effectiveness has already been established.

6. LIMITATIONS AND FUTURE RESEARCH

6.1 Limitations of the Conceptual Model

Several limitations should be acknowledged. First, the proposed Nabawi Psychospiritual Model is conceptual and has not been empirically tested or validated among matriculation students. Its feasibility, acceptability, and potential effects on perceived stress or emotional well-being are therefore unknown. Second, the article relies on conceptual interpretation of the literature discussed and does not include primary data from students, counsellors, lecturers, or Islamic studies experts. The model's components and their proposed relationships consequently remain propositions for further examination rather than established intervention mechanisms.

Third, the model is grounded in Islamic theological and spiritual concepts and is most directly intended for Muslim students who are willing to engage with a faith-informed approach. Its use in multi-faith settings would require voluntary participation and sensitivity to individual beliefs, preferences, and circumstances. Fourth, the article does not provide a standardised step-by-step counselling protocol, validated measurement instrument, or facilitator training manual. The examples and applications discussed should therefore be understood as conceptual possibilities, not as a ready-to-deploy or validated programme. The model should complement, not replace, appropriate institutional counselling, psychological care, or other professional mental-health support.

Finally, evidence concerning spiritual practices and psychological or physiological outcomes varies in population, intervention, and research design. Associations reported in previous studies cannot automatically be generalised to the proposed model or to matriculation students. In particular, physiological explanations involving HRV or other biological indicators should remain tentative unless supported by directly relevant and methodologically robust evidence.

6.2 Recommendations for Future Research and Operationalisation

Future development should proceed in stages. First, relevant Islamic studies scholars, counselling professionals, educational researchers, and student-support practitioners could review the definitions, relevance, and conceptual boundaries of the five components. Feedback from Muslim matriculation students could then help assess comprehensibility, cultural fit, and acceptability. These consultations are proposed as future work and should not be represented as having already occurred.

Second, the conceptual framework could be translated into a draft facilitator guide or student workbook. The guide should specify the purpose of each component, suggested activities, facilitator boundaries, voluntary participation, safeguarding considerations, and referral pathways. Before any wider implementation, the materials should be reviewed and usability-tested. A feasibility study could then examine recruitment, participation, acceptability, implementation demands, and the suitability of outcome measures.

Third, an outcome evaluation could be designed after feasibility has been established. Depending on the research question, available resources, and ethical considerations, a mixed-methods study or controlled comparison could examine perceived stress, emotional well-being, coping, and acceptability. A randomised controlled trial may be appropriate at a later stage, but it is not a prerequisite for a conceptual article. Any

study involving students should receive appropriate ethical approval and ensure that students who need additional support can access professional services.

Physiological outcomes such as HRV should be included only if justified by a specific research question, suitable measurement procedures, and relevant expertise. Researchers should distinguish self-reported calm or spiritual experience from physiological change and avoid attributing causal mechanisms without adequate evidence. Longer-term research may also explore whether, and under what conditions, the framework can complement existing orientation, counselling, peer-support, and student well-being services.

Table 1 presents illustrative links between the five proposed components and possible activities for future development. These examples are not a validated protocol and should be refined with experts and students before use.

Proposed component	Possible conceptual function	Illustrative activity for future testing
Tawhid and tawakkul	Meaning-making, trust in God, and reflection on what can reasonably be acted upon.	Guided reflection distinguishing controllable actions from outcomes outside the student's control.
Dhikr and supplication	Spiritual grounding and a possible source of subjective calm or hope for students who welcome the practice.	Voluntary, culturally appropriate reflection or devotional practice, with no pressure to participate.
Patience and gratitude	Reflective response to difficulty while identifying available supports and valued experiences.	Brief reflective exercise that acknowledges real difficulties and identifies constructive next steps.
Muhasabah and tafakkur	Self-awareness, reflection on responses, and consideration of alternative actions.	Structured reflection on a situation, interpretation, emotions, available choices, and next steps.
Prophetic ethics	Respectful communication, empathy, prosocial conduct, and supportive relationships.	Discussion of interpersonal scenarios and respectful ways to address conflict.

7. CONCLUSION

Academic stress among matriculation students warrants attention because intensive curricula, academic competition, performance expectations, and environmental pressures may affect students' psychological well-being, concentration, motivation, and academic performance. This article has proposed the Nabawi Psychospiritual Model as a preliminary conceptual framework that brings Islamic spiritual values—including tawhid, tawakkul, dhikr, supplication, patience, gratitude, muhasabah, tafakkur, and Prophetic ethics—into dialogue with psychological perspectives on coping and emotional regulation.

The literature discussed suggests that these resources may support inner tranquillity, resilience, optimism, and adaptation to academic and social pressures (Dzikra et al., 2025). Prophetic guidance and values may also contribute to coping and adjustment in new environments (Hared, K., Goje, K., & Haq, 2025).

Support from the Muslim community may further help create a social environment conducive to students' emotional and spiritual well-being (Dzikra et al., 2025). The proposed model may therefore offer a foundation for developing interventions that address students' stress and emotional balance while supporting academic engagement and broader well-being (Hared et al., 2025).

Because this article is conceptual and relies on a synthesis of existing literature, the model's effectiveness cannot yet be claimed. Future research should operationalise and validate its components, consult relevant experts and students, and evaluate feasibility and outcomes through appropriately designed field studies. Such

work could clarify whether and how the model can contribute to comprehensive, culturally responsive student support in matriculation colleges and other higher-education settings.

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