

Reconstructing University Student Mental Health Via *Dakwah* Psychology: A Phenomenological Analysis and *Tazkiyat An-Nafs* Intervention

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ABSTRACT

The escalating psychiatric morbidity among university students has necessitated a critical re-evaluation of existing therapeutic interventions. This study utilizes a qualitative phenomenological approach to explore the subjective stress experiences of 129 university students and proposes a holistic intervention framework based on *Dakwah* Psychology (*Psikologi Dakwah*). Through rigorous thematic analysis, the findings uncover nine critical stressors clustered into three crisis domains: Firstly: Risky Behavior & Physiological, specifically the functional abuse of synthetic drugs as a maladaptive survival mechanism for academic performance; Secondly: Psychosocial Dysfunction, characterized by family instability, toxic peer dynamics, and social isolation; and thirdly: Cognitive Pressure, stemming from academic overload, financial anxiety, and a lack of prioritization skills. The study diagnoses these external symptoms as manifestations of a deeper "Crisis of Meaning" rooted in a "Spiritual Void" and the dominance of the lower self (*Nafs al-Ammārah*). To address this, a comprehensive intervention model rooted in *Tazkiyat an-Nafs* (Soul Purification) is proposed. This framework integrates clinical approaches with spiritual mechanisms—including *Taubat Nasuha* for cognitive reframing, *Zikir* therapy for neuro-spiritual regulation, *Usrah* support systems for social healing, and the application of *Fiqh Awlawiyat* and *Tawakkul* for anxiety management. The study concludes that integrating this psychospiritual module into higher education is an urgent imperative to produce graduates who are not only intellectually competent but spiritually resilient, thereby safeguarding the future generation from total psychological collapse.

Keywords: Dakwah Psychology, Student Mental Health, Tazkiyat an-Nafs, Phenomenology, Spiritual Resilience.

INTRODUCTION

Institutions of higher learning, often idealized as intellectual ivory towers, are in reality intense psychological battlegrounds for young adults. The transition to university life exposes students to significant mental health vulnerabilities. Recent Malaysian research reveals alarmingly high prevalence rates: for instance, a nationwide study reported depression in up to 31% of students, anxiety in 60%, and stress in 26%. These figures further surged during the COVID-19 pandemic, underscoring the urgent need for effective interventions. Mental health disorders (MHDs) are increasingly recognized as a global burden among youth[1]. Contributing factors span demographics (age, gender, ethnicity), socio-economic status, family background, and lifestyle (e.g., substance use)[2]. Notably, religiosity has emerged as a protective factor; students actively engaged in religious communities demonstrate a lower risk of anxiety.

Secular psychological approaches typically address symptoms—such as prescribing sleep aids or cognitive-behavioral therapy for stress—without necessarily treating deeper causality. In contrast, *Psikologi Dakwah* (Islamic Persuasion Psychology) views humans as multidimensional beings, integrating the physical body (*jasad*), mind (*akal*), and soul (*roh/ruh*). This holistic perspective, rooted in classical Islamic scholarship, posits that spiritual health is inseparable from mental well-being.[3] Imam al-Ghazali's model, for example, describes four interrelated spiritual elements: *Roh* (spirit), *'Aql*(intellect), *Nafs* (lower soul/human self), and *Qalb* (heart)[4]. Inner harmony among these elements is considered essential for overall well-being. Conversely, neglecting spiritual aspects can create a "spiritual void" that manifests as psychological distress. Recent reviews confirm that *tazkiyah al-nafs* (soul purification) facilitates human development by enhancing faith, controlling behavior, and cultivating moral excellence[5]. Similarly, contemporary Islamic psychology emphasizes that strengthening *iman* (faith) and engaging in spiritual practices builds resilience against life's trials.

This article aims to synergize empirical perspectives with the framework of *Psikologi Dakwah*. Through a phenomenological analysis of student interviews, this study uncovers the "dark realities" of campus pressures. The qualitative data illuminates experiential dimensions often overlooked in quantitative studies. The objective is not merely to identify symptoms but to trace the root causes of these phenomena—specifically, the spiritual desiccation that debilitates both body and soul. Based on these findings and a review of Islamic literature, this article formulates *Tazkiyat an-Nafs* (Soul Purification) as a comprehensive intervention to build student resilience. This method is proposed to foster graduates who are not only intellectually distinguished (*'akl*) but also rich in spiritual fortitude (*nafs al-mutmainnah*).

METHODOLOGY

Research Design and Ethical Considerations This study adopts a qualitative phenomenological research design to deeply explore the subjective lived experiences of university students regarding mental stress. Rooted in the Husserlian tradition, the study applied the principle of *epoché* (bracketing) throughout the data collection and analysis phases. This involved the researchers consciously setting aside their pre-existing assumptions, theoretical knowledge, and personal biases about student stress to remain open to the participants' authentic narratives. Ethical approval was obtained from the Research Ethics Committee of the respective institutions prior to data collection. All participants provided written informed consent, and their anonymity was guaranteed through the use of pseudonyms.

Participants and Sampling Strategy The study utilized a purposive sampling strategy to recruit participants who could provide rich information regarding the phenomenon of mental stress. The sampling frame encompassed 129 undergraduate students from three distinct public universities in Malaysia: Universiti Sultan Zainal Abidin (UniSZA), Universiti Malaysia Terengganu (UMT), and Universiti Pertahanan Nasional Malaysia (UPNM). To ensure maximum variation and diversity, participants were selected across different year levels (Year 1 to Final Year) and a wide range of disciplines, including Islamic Studies, Marine Science, Defence

Studies, and Social Sciences. The sample comprised both male and female students from diverse socioeconomic backgrounds (B40, M40, and T20) to capture a holistic "ecosystem" of student stressors. Recruitment was conducted via institutional email blasts and faculty notice boards, inviting students who had self-perceived experiences of stress or anxiety to participate.

Data Collection Procedure Data were collected through semi-structured in-depth interviews using a guide developed based on literature regarding student mental health, yet it remained flexible to allow for probing. The interviews were conducted either face-to-face in a private setting or via a secure online platform (Google Meet), depending on the student's preference and availability. Each session lasted between 10 to 30 minutes and was conducted primarily in Malay, utilizing some code-switching to English to allow participants to express themselves naturally. The shared narratives, encompassing both personal experiences and those of their peers, were audio-recorded and documented in detail. All interviews were audio-recorded with permission. Data collection continued until thematic saturation was reached, defined as the point where no new codes or themes emerged from subsequent interviews. Although 129 interviews constitute a large sample for phenomenology, this extensive number was deemed necessary to capture the nuances across three different university cultures, such as the military-oriented environment of UPNM versus the Islamic-focused environment of UniSZA.

Data Analysis The audio recordings were transcribed verbatim, and the textual data were analyzed using Thematic Analysis following a systematic six-step framework. The process began with familiarization, where researchers read the transcripts multiple times to immerse themselves in the data. Subsequently, initial codes were generated; to enhance reliability, two independent coders were involved in this process. These codes were then collated into potential sub-themes and major themes. Following this, the coders met to review the themes against the dataset, where any disagreements in coding or thematic interpretation were resolved through consensus meetings and triangulation with the raw data. The themes were then defined and refined to ensure they accurately reflected the "essence" of the participants' experiences. Finally, the analysis culminated in the reporting phase, producing a comprehensive thematic map of the stress ecosystem experienced by the students.

Domain: Risky Behavior & Physiological

Sub-theme: Synthetic Drug Abuse as a Maladaptive Survival Mechanism

The most critical finding within the physiological domain is the prevalence of functional substance abuse, specifically involving Amphetamine-Type Stimulants (ATS) such as Methamphetamine (locally known as *Syabu* or *Pil Kuda*). Unlike recreational users driven by hedonistic pursuits, findings from this study indicate a rising trend of "Pharmacological Neuroenhancement" (PNE)—where students consume illicit substances solely to boost cognitive performance. This qualitative insight is corroborated by broader empirical evidence; global studies on student neuroenhancement suggest that a significant minority of undergraduates resort to prescription stimulants or illicit drugs to cope with academic demands. In the Malaysian context, the National Anti-Drugs Agency (AADK) and local researchers have consistently highlighted that peer pressure and academic stress are primary predictors for substance initiation among youth, with recent data suggesting a worrying infiltration of synthetic drugs into higher education institutions solely for the purpose of staying awake[6].

For the respondents in this study, drug consumption is conceptualized not as a lifestyle choice but as a calculated "survival tool." This maladaptive behavior is fundamentally driven by intense performance anxiety and the fear of academic failure. Students reported resorting to stimulants to artificially induce wakefulness, suppress fatigue, and maintain hyper-focus during critical assessment weeks. The highly competitive campus environment creates a psychological conviction that their natural cognitive endurance is insufficient, compelling them to rely on dangerous chemical stimulation to meet institutional expectations. Consequently, this reliance creates a debilitating cycle of dependency. While the immediate effect offers a temporary illusion of heightened productivity, the long-term impact is catastrophic. Respondents described experiencing severe "crashes" characterized by extreme lethargy, paranoia, and acute depressive symptoms once the drug's effects waned. This aligns with psychiatric literature linking stimulant abuse to a significantly higher risk of Major Depressive

Disorder (MDD), effectively trapping students in a downward spiral where the very substance used to ensure academic success ultimately destroys their cognitive and psychological capacity.

Domain: Psychosocial Dysfunction & Trauma

The second domain highlights the profound impact of psychosocial dysfunction, where the collapse of social support systems exacerbates the students' vulnerability to mental health disorders. This domain is characterized by a disintegration of the "social safety net," ranging from familial breakdown to toxic peer dynamics.

i. **Family Instability as a Destabilizing Force** The findings reveal that a significant portion of respondents carry unresolved domestic trauma into their university life. Issues such as parental divorce, constant marital conflict, and domestic violence serve to erode what Attachment Theory describes as the "secure base." For university students, who are in a transitional phase of emerging adulthood, the absence of this familial stability creates a profound emotional vacuum. Instead of having a "safe harbor" to return to during times of stress, these students face a "double burden": managing academic rigor while simultaneously navigating the anxiety stemming from a fractured home environment. This instability manifests as hyper-vigilance and chronic anxiety, disrupting their ability to focus on educational pursuits.



ii. **Emotional Support Deficit and Chronic Isolation** Compounding familial instability is a pervasive sense of "chronic isolation." Despite being surrounded by peers in a university setting, many respondents reported a severe deficit in *quality* emotional support. This phenomenon, often described as "loneliness amidst a crowd," occurs when students feel unable to express vulnerability due to a lack of empathetic listeners or understanding family members. Consequently, they resort to emotional suppression—internalizing their distress to avoid burdening others or facing judgment. This bottling-up mechanism acts as a precursor to depression, as the emotional load becomes psychologically unsustainable over time.

iii. **Toxic Peer Influence and Social Exclusion** The social ecosystem of the university is further complicated by maladaptive peer dynamics. Respondents highlighted the detrimental impact of "toxic friendships," characterized by interpersonal conflict, peer pressure, and conditional acceptance. In their desperate need for belonging (as situated in Maslow's Hierarchy of Needs), students often tolerate manipulative behaviors or engage in negative social circles that lack sensitivity.[7] The fear of social exclusion or "being left out" forces them to remain in these high-conflict relationships, which drains their mental energy and lowers their self-worth.

iv. **Victimization: Bullying and Sexual Trauma** Perhaps the most damaging factor within this domain is the experience of direct victimization, including physical bullying, cyberbullying, and sexual harassment. The data indicates that these are not isolated incidents but significant stressors that lead to deep psychological scarring.

Victims of sexual harassment and cyberbullying, in particular, reported symptoms consistent with Post-Traumatic Stress Disorder (PTSD), including intrusive thoughts, deep insecurity, and a shattered sense of self-esteem. The "culture of silence" often surrounding these issues means that many victims suffer in isolation, leading to severe depression and, in some cases, suicidal ideation.

Domain: Cognitive Pressure & Self-Management

The final domain addresses the internal cognitive struggles that impede students' functionality. This cluster reveals that stress is often self-perpetuated through poor self-management, cognitive distortions, and external systemic pressures that overwhelm the students' mental bandwidth.

i. Academic Overload and "Analysis Paralysis" The pressure to achieve academic excellence creates a phenomenon described by respondents as "mental paralysis." Students reported facing a dual burden: the sheer volume of assignments and the crushing weight of high expectations (both self-imposed and familial).

- (The Mechanism): This creates a paradox where the intense desire to succeed leads to chronic overthinking. Instead of taking action, students enter a state of "Analysis Paralysis," where the fear of producing imperfect work prevents them from starting tasks.
- (The Consequence): This leads to a maladaptive cycle of procrastination. Students delay tasks until the deadline is imminent, resulting in frantic, high-stress work periods. This cycle reinforces feelings of inadequacy and "Imposter Syndrome," where students feel they are not intelligent enough to cope, despite their actual capabilities.

ii. Financial Crisis and Cognitive Load Financial instability emerged as a significant stressor that disrupts cognitive function. Beyond the tangible lack of funds, the "future anxiety" regarding debt repayment (such as PTPTN loans) and post-graduation employment prospects creates a state of constant psychological unrest.

- (Cognitive Impact): Drawing from Cognitive Load Theory, financial scarcity consumes a significant portion of a student's "mental bandwidth." When the mind is preoccupied with survival concerns—such as paying for food or rent—the cognitive resources available for academic learning are drastically reduced. This "scarcity mindset" forces students to operate in survival mode, severely impairing their ability to focus during lectures or retain information.

iii. Failure of Prioritization (*Fiqh Awlawiyat*) A unique finding in this study is the spiritual-cognitive disconnect regarding time management, identified as a lack of "Fiqh Awlawiyat" (Jurisprudence of Priorities).

- (The Root Issue): Respondents struggled to distinguish between actions that are *Awla* (primary/obligatory) and those that are secondary. Many reported spending excessive time on low-value activities (e.g., social media, gaming, or excessive socializing) at the expense of critical academic and spiritual obligations.
- (The Result): This is not merely "poor time management" but a misalignment of life goals. By failing to prioritize *Fardhu Kifayah* (seeking knowledge) over *Mubah* (permissible leisure), students create their own crises. The realization of neglected tasks leads to sudden panic, guilt, and prolonged stress, creating a chaotic lifestyle devoid of *Barakah* (spiritual blessing).

Discussion: A Dakwah Psychology Diagnostic & Intervention Framework

The phenomenological explication of student stressors—ranging from substance dependence to cognitive paralysis—necessitates a diagnostic framework that transcends the conventional biopsychosocial model. Through the lens of **Dakwah Psychology** (*Psikologi Dakwah*), the external crises identified in the findings are interpreted as symptomatic manifestations of a deeper internal pathology.

Diagnostic Perspective: The "Dead Heart" and Spiritual Void

Centrally, *Psikologi Dakwah* diagnoses the root etiology of these mental health crises as "Spiritual Malnutrition" leading to the dominance of *Nafs al-Ammārah* (the Command-Self inclined to evil).

- The Mechanism of Pathology: In Islamic metaphysics, the *Qalb* (Heart) acts as the spiritual executive. When the *Qalb* is disconnected from its Creator (a state of *Ghaflah* or heedlessness), it loses its directive power. This creates a "spiritual void," allowing the primitive drives of *Nafs al-Ammārah* to hijack cognitive and behavioral functions.[4]
- Correlation with Findings: This dominance explains the impulsive behaviors observed in Section 3.0—such as drug abuse for immediate gratification (physiological), toxic social interactions (psychosocial), and the inability to prioritize duties (cognitive). The student is not merely "stressed"; they are operating in a state of spiritual disequilibrium.

Therapeutic Framework: *Tazkiyat an-Nafs* (Purification of the Soul) To counter this, the study proposes a reconstruction of the self through *Tazkiyat an-Nafs*. [5] This is not a superficial behavioral modification but a staged, holistic intervention aimed at restoring the *Fitrah* (innate purity). The proposed framework operates on the premise that mental resilience is a byproduct of spiritual health, achieved through a systematic process of:

1. *Takhliyyah* (Emptying/Purging negative traits),
2. *Tahliyyah* (Adorning with positive virtues), and
3. *Tajalliyyah* (Illumination/Self-Actualization).

Treating Addiction: From *Nafs al-Ammārah* to *Mujāhadah*

The initial phase of the intervention targets the physiological domain, specifically addressing the critical issue of substance dependence. Within the theoretical framework of *Psikologi Dakwah*, addiction is re-conceptualized not merely as a chemical dependency, but as the total subjugation of the self by *Nafs al-Ammārah* (the lower soul inclined to evil). In this state, the biological drive for stimulation overrides the spiritual faculty of reason (*'Aql*), effectively enslaving the student to their impulses.[8] To dismantle this pathology, the proposed intervention applies the principle of *Takhliyyah* (Purging or Emptying) through a tripartite mechanism comprising cognitive reframing, neuro-spiritual regulation, and behavioral modification.

First, the intervention employs Cognitive Reframing via *Taubat Nasuha* (Sincere Repentance). While acknowledging that chronic addiction necessitates clinical medical detoxification, the psychospiritual approach runs concurrently by facilitating a "cognitive pivot" rooted in *Taubat*. This process restructures the student's *Niat* (intention) by challenging their epistemological view of success. Students are counseled to internalize the concept that *Ilmu* (knowledge) is sacred, and its acquisition requires *Barakah* (divine blessing), which is fundamentally incompatible with illicit means (*Haram*). This cognitive restructuring aims to dismantle the maladaptive justification that drugs are a "necessary tool" for academic survival, replacing it with a heightened consciousness of accountability to the Creator. By shifting the locus of control from external chemical reliance to internal spiritual responsibility, the student begins to reclaim agency over their choices.

Second, the model addresses physiological craving through Neuro-Spiritual Regulation.[9] To mitigate withdrawal symptoms and the psychological urge for stimulation, the intervention proposes a form of "Spiritual Replacement Therapy." Practices such as *Zikir* (Remembrance of Allah) and *Qiyamullail* (Night Vigil) are introduced not merely as religious rituals, but as therapeutic tools for neuro-regulation. Drawing from the field of neurotheology, these deep spiritual states are posited to induce *Sakinah* (profound tranquility), acting as a form of "Spiritual Dopamine." This natural, sustainable internal reward system provides a wholesome alternative that rivals and eventually replaces the artificial, destructive highs induced by synthetic stimulants. This substitution helps stabilize the student's neuro-affective state, reducing the reliance on external substances to achieve emotional regulation.

Finally, the intervention incorporates Behavioral Modification through the concept of *Hijrah*. Recognizing that addiction is frequently context-dependent, the Islamic concept of *Hijrah* (Migration) is operationalized as a strategy for Environmental Modification or, in behavioral terms, "Stimulus Control." Students are encouraged to physically and socially dissociate from toxic environments—specifically peer groups or locations associated with drug use. Here, *Hijrah* symbolizes a decisive, strategic withdrawal from a "dark ecosystem" to a supportive

community, creating a safety buffer that allows the soul to heal without constant exposure to triggers. Collectively, these steps aim to transition the student from the passive slavery of *Nafs al-Ammārah* towards the active state of **Mujāhadah** (Spiritual Struggle), marking the genesis of resilience and the restoration of impulse control.

Healing Social Trauma: Re-engineering Social Bonds via *Ukhuwah* and *Adab*

The second phase of the intervention addresses the Psychosocial Dysfunction domain. From the perspective of *Psikologi Dakwah*, the prevalence of toxic relationships, bullying, and emotional isolation is symptomatic of a "Crisis of Adab" and the erosion of *Ukhuwah* (spiritual brotherhood). Therefore, the therapeutic strategy focuses on two dimensions: Internal Reconstruction for the victim and Systemic Reformation for the social environment.

i. Internal Reconstruction: Restoring *Karamah Insaniyyah* (Human Dignity) For victims of bullying and social exclusion, the primary psychological damage is the erosion of self-worth, often leading to depressive ideation.

The Psychospiritual Intervention: The treatment focuses on rebuilding the "Self-Concept" by anchoring it in *Karamah Insaniyyah* (Intrinsic Human Dignity). Students are counseled to understand that their value is divinely ordained (*God-given*), as stated in the Qur'an ("*We have honored the children of Adam*"), and is not contingent upon social validation or peer acceptance.

The Outcome: This creates a "Spiritual Cognitive Shield." When a student realizes that their dignity is anchored in the sight of Allah, the insults or rejection of peers lose their psychological sting. This shifts their mindset from seeking validation from creatures (*Makhluk*) to seeking validation from the Creator (*Khaliq*), effectively insulating their self-esteem from toxic social dynamics.

ii. Institutional Intervention: The *Usrah* as a "Surrogate Family" System To counter the phenomenon of "Chronic Isolation" and the deficit of family support, the study proposes the institutionalization of the *Usrah* (Islamic Study Circle) not merely as an educational tool, but as a Therapeutic Support Group.

The Mechanism: In the absence of a functional biological family, the *Usrah* functions as a "Psychospiritual Sanctuary." It provides a safe space for *Ventilation*—allowing students to express suppressed emotions without judgment.[9]

The Role: The *Naqib* (mentor) and group members act as empathetic listeners, replacing the "secure base" that is missing at home. This cultivates *Ukhuwah Fillah* (Brotherhood for Allah)—a bond deeper than casual friendship, based on mutual spiritual care. This support system acts as a buffer against depression, ensuring no student has to navigate their trauma alone.

iii. Cognitive & Behavioral Modulation: *Husn al-Zan* and the Ethics of *Muamalah* Finally, to detoxify the wider campus culture, the intervention promotes the re-education of *Adab* (Ethical Conduct) and *Husn al-Zan* (Positive Regard).

- Cognitive Reframing (*Husn al-Zan*): Students are trained to practice *Husn al-Zan*—giving others the benefit of the doubt. In psychology, this is akin to "Cognitive Restructuring" to reduce interpersonal paranoia and hostility. By viewing conflicts through a lens of mercy rather than malice, social friction is minimized.
- Behavioral Regulation (*Hifz al-Lisan*): The concept of *Muamalah* is operationalized through training in Emotional Intelligence and "Guarding the Tongue" (*Hifz al-Lisan*). Empathy is taught as a religious obligation (*Iman*), where restraining oneself from cyberbullying or verbal abuse is framed as a spiritual act. This aims to transform the campus ecosystem from one of competition and toxicity into one of *Rahmah* (Compassion) and mutual respect.

Managing Cognitive & Academic Pressure: *Fiqh Awlawiyat* and *Tawakkul*

The third phase of the intervention framework addresses the domain of "Cognitive Pressure & Self-

Management." From the vantage point of *Psikologi Dakwah*, the pervasive struggles regarding academic overload, procrastination, and financial anxiety are diagnosed not merely as logistical failures but as symptoms of "Cognitive Misalignment." This state represents a disruption in the student's epistemological hierarchy, where immediate worldly pressures obscure the ultimate focus on the Hereafter (*Akhirah*). Consequently, the intervention proposes two psychospiritual mechanisms designed to realign the student's cognitive processes.

The first mechanism involves Cognitive Restructuring via *Fiqh Awlawiyat* (The Jurisprudence of Priorities). Recognizing that stress often stems from an inability to distinguish between competing demands—such as thesis writing versus student association leadership—the intervention integrates *Fiqh Awlawiyat* not merely as a legal concept, but as a critical Cognitive-Behavioral Skill. Students are guided to undergo a "Hierarchical Re-calibration" by categorizing daily activities based on Islamic legal rulings (*Ahkam*). Crucially, they must cognitively acknowledge that academic pursuit (*Talab al-Ilm*) functions as a *Fardhu Kifayah* (Communal Obligation)—a high-priority religious duty—whereas extracurricular involvement or leisure falls under the categories of *Sunat* (Voluntary) or *Mubah* (Permissible).[10] By internalizing this hierarchy, the student effectively reduces decision fatigue and guilt. This framework functions as a "Spiritual Eisenhower Matrix," empowering students to decline secondary commitments without remorse, understanding that prioritizing their studies is, fundamentally, an act of obedience to Allah.

The second mechanism addresses "Future Anxiety"—specifically concerns regarding financial debt (e.g., PTPTN loans) and employment prospects—through Anxiety Regulation via *Tawakkul* (The Concept of Surrender). To mitigate chronic overthinking, the model utilizes Islamic Cognitive Therapy to correct the student's *Tasawwur* (Worldview) regarding the "Locus of Control." Students often suffer from the false belief that they must control every variable of their future. The intervention introduces *Tawakkul* (Active Reliance) as the antidote, teaching the delicate balance between *Kasb* (maximal effort) and *Taslim* (surrender of the outcome).[11] Therapeutically, students are educated that while effort is within their jurisdiction, the outcome—including *Rezeki* (sustenance) and success—is the exclusive domain of Allah. This cognitive shift relieves the "Burden of Absolute Control." Psychologically, anchoring trust in Allah as *Ar-Razzaq* (The Provider) diminishes the fear of poverty, replacing performance anxiety with emotional stability and a renewed focus on present efforts rather than future uncertainties.

Family Therapy: Re-attaching to the Divine as the *Wali Mutlak*

The final component of the intervention framework addresses the deep-seated emotional wounds resulting from family instability, particularly for students navigating the complexities of broken homes or conflict-ridden polygamous family structures. In conventional psychology, the collapse of the parental unit often results in "Attachment Disorders," where the student loses their primary sense of security. The *Psikologi Dakwah* approach intervenes by shifting the student's psychological attachment from the fallible human guardian to the *Wali Mutlak* (Absolute Guardian), which is Allah SWT. This process involves a profound spiritual re-education, teaching students that while human support systems may crumble, the Divine support is eternal and unbreakable. By strengthening this spiritual dependence (*Tawajjuh*), the intervention aims to fill the emotional void left by dysfunctional parenting with a sense of divine companionship (*Ma'iyah*).

Furthermore, the intervention employs a specific cognitive reframing strategy to manage the resentment and hatred often harbored by these students. The trauma of family conflict is re-interpreted not as a punitive measure or bad luck, but through the theological lens of *Bala'* (Tribulation for Spiritual Elevation).[9] Students are counseled to view their domestic struggles as a specific curriculum designed by God to test their patience (*Sabr*) and elevate their spiritual rank (*Darajat*). This radical shift in perspective is crucial for "Emotional Detoxification." Instead of viewing themselves as victims of their parents' mistakes—which breeds destructive bitterness—they are empowered to see themselves as chosen individuals undergoing a rigorous spiritual training. This reframing prevents the "hatred that consumes the self," allowing the student to move forward with forgiveness and emotional resilience, independent of their family's chaotic dynamics.

CONCLUSION

The phenomenological findings derived from the narratives of 129 students serve as a stark manifestation that

the university population is currently besieging a profound "Crisis of Meaning." The pervasive issues identified in this study—ranging from functional drug abuse and bullying to debilitating academic pressure—should not be viewed as isolated behavioral anomalies. Rather, they are merely external symptomatic manifestations of a fragile internal state and a deep-seated spiritual void. The data suggests that when the internal spiritual anchor is weak, students are left vulnerable to the "existential winds" of campus life, leading to the collapse of their psychological defense mechanisms.

Consequently, this article posits that higher education institutions must urgently move beyond secular coping mechanisms and integrate a comprehensive Psikologi Dakwah module centered on Tazkiyat an- Nafs (Purification of the Soul). The educational objective must undergo a paradigm shift; it is no longer sufficient to produce graduates who are merely "first-class" in their intellect (*Aql*) but "bankrupt" in their souls (*Ruh*). True excellence requires the harmonization of academic acuity with spiritual robustness.

Therefore, the proposed psychospiritual intervention is not merely an alternative option, but a critical educational imperative. It is the only sustainable pathway to reconstruct the fragmented identity of the modern student, saving the future generation from total psychological collapse and ensuring they emerge as balanced individuals capable of navigating both worldly challenges and spiritual obligations.

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