



Applying Hamka's Psychospiritual Therapy Among University's Students: Case of Universitas Darussalam Gontor

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Article Info	Abstract
<p>Article History</p> <p>Received: 10 November 2024</p> <p>Revised: 22 February 2025</p> <p>Accepted: 25 May 2025</p> <p>Published: 18 June 2025</p> <p>Keyword: Counseling; HAMKA; Islamic Boarding School; Psychospiritual; Soul</p> <p>Copyright (c) 2025 M. Shohibul Mujtaba, Imroatul Istiqomah, Fitri Setyo Rini</p> 	<p>This study explores the application and effectiveness of Hamka's psychospiritual therapy model among university students at Universitas Darussalam Gontor (UNIDA), a leading Islamic boarding school university in East Java, Indonesia. The research seeks to evaluate how this therapy model grounded in Islamic values and integrating both psychological and spiritual dimensions can address mental health challenges in a holistic and culturally relevant manner. Drawing on Hamka's conception of well-being, the study defines psychological health through indicators such as <i>sakinah</i> (inner peace), emotional balance, spiritual resilience, and moral clarity. These dimensions reflect the integration of Islamic ethics with modern psychological insights. Employing a quasi-experimental method with an untreated control group design and dependent pre-test and post-test samples, 12 students were divided into experimental and control groups. The results demonstrate a significant improvement in the psychological well-being of students who underwent Hamka's psychospiritual therapy, supporting its efficacy in enhancing mental and emotional stability. The findings suggest that this model offers a viable framework for counseling practices within Islamic educational institutions and could serve as a foundation for broader implementation in similar university contexts that emphasize both academic excellence and spiritual development.</p>
<p>How to Cite:</p> <p>Mujtaba, M. S., Istiqomah, I., & Rini, F. S. (2025). Applying Hamka's Psychospiritual Therapy Among University's Students: Case of Universitas Darussalam Gontor . <i>Progresiva : Jurnal Pemikiran Dan Pendidikan Islam</i>, 14(01), 37–48. https://doi.org/10.22219/progresiva.v14i01.37453</p>	

Introduction

As a distinctive Islamic boarding school university, Universitas Darussalam Gontor (UNIDA) in East Java, Indonesia, emphasizes a comprehensive education approach that integrates academic learning with religious development and character formation (Ulufah et al., 2024, p. 231). Within this framework, UNIDA's commitment to cultivating students' intellectual, spiritual, and emotional growth sets it apart as an institution devoted to holistic development (Ika et al., 2024, p. 363). However, despite this integrative model, students at UNIDA—similar to those in other academic institutions—experience psychological and mental health challenges such as academic stress, performance anxiety, feelings of isolation, and emotional fatigue (Aloysius & Salvia, 2021, p. 88). What distinguishes these issues at UNIDA is their intersection with the pesantren's unique cultural and spiritual environment, where high moral discipline, limited personal space, and constant communal living can intensify inner pressures. Preliminary observations and reports from student mentoring programs at UNIDA suggest rising cases of internal conflict, burnout, and identity-related struggles—especially among students adapting to the pesantren's strict lifestyle during their early academic years. Unlike general mental health issues in other universities or pesantren, these problems tend to manifest subtly through declining motivation, withdrawal from group activities, or spiritual guilt. Thus, addressing such challenges requires a culturally contextualized therapeutic model that aligns with students' Islamic values, supports emotional resilience, and complements existing spiritual practices.

The current study seeks to evaluate the effectiveness of the Hamka Psychospiritual Therapy Model, a therapeutic framework rooted in Islamic values and designed to integrate psychological and spiritual dimensions in treating mental health issues (Istiqomah et al., 2024, pp. 402–403). Named after the renowned Indonesian scholar Buya Hamka, this model presents a potentially transformative approach for students at UNIDA. The therapy draws on classical Islamic teachings and contemporary psychological methods, aiming to foster emotional resilience and inner peace through techniques that emphasize self-awareness, mindfulness, and spiritual insight (Yulianto & Zain, 2018). By conducting this study, the researchers intend to address the gap in UNIDA's counseling services and provide a framework to help students manage psychological stressors more effectively within the university's Islamic boarding school environment. Specifically, the research assesses how the Hamka Psychospiritual Therapy Model can serve as an effective resource for the counseling body at UNIDA, which may use these findings to refine its existing therapeutic practices.

The urgency of this study is underscored by the increasing awareness of the critical role mental health plays in academic success and personal growth. Although psychological counseling is available at UNIDA, there has yet to be a formal evaluation of the effectiveness of the therapy models utilized (Mujtaba, 2024). Therefore, this research not only addresses an immediate need within the institution but also contributes to the broader field of mental health care in Islamic educational contexts. The Hamka Psychospiritual Therapy Model, in particular, is relevant as it integrates psychological support with spiritual practices, reflecting a holistic approach well-suited to UNIDA's academic and spiritual ethos (Ainul, 2016, p. 237). Moreover, the model's Islamic foundation aligns with the institution's values, making it a potentially optimal framework for addressing the psychological and spiritual needs of UNIDA's student body. By evaluating the Hamka therapy model, this study contributes significantly to UNIDA's counseling services, potentially serving as a benchmark for other Islamic universities seeking to integrate similar psychospiritual therapies.

Supporting evidence from previous studies underscores the importance of integrating psychological and spiritual elements in mental health care, especially in contexts where religious values are central. While Hamka himself did not design a formal clinical therapy model, recent scholarly efforts have interpreted and systematized his thoughts into an applied framework. For instance, Istiqomah et al. (2024), in "*HAMKA Psychospiritual Therapy Model: Implementation of Tazkiyatun Nafs Values to Treat Mental Illness*", compiled a psychospiritual therapy module based on core Islamic values emphasized by Hamka, such as *tazkiyatun nafs* (self-purification), *muhasabah* (self-reflection), and *ikhlas* (sincerity). Similarly, Arroisi (2018), in "*Spiritual Healing in the Sufi Tradition*", highlights that therapeutic failure often stems from misunderstanding the holistic nature of the human being, a critique that resonates with Hamka's integrative view of the soul and psyche. Novitasari and Nugrohadi (2021), through "*Psychospiritual Dynamics of Healing Inner Wounds*", further support this by showing how spiritual healing practices promote psychological renewal among youth. Despite these contributions, most existing research focuses on general Islamic or Sufi approaches rather than a specific model derived from Hamka's philosophy. This study, therefore, fills a critical gap by examining the unique application of the Hamka Psychospiritual Therapy Model interpreted through key descriptors such as *tazkiyatun nafs*, conscience, *taubat* (repentance), and inner peace in addressing mental health challenges among UNIDA Gontor students.

In examining this gap, it becomes evident that although various Islamic-based counseling models have been proposed, few—if any—have undergone rigorous empirical testing within the structured environment of Islamic boarding school universities. While Hamka himself did not explicitly formulate a therapeutic model, recent scholarly efforts, particularly by Istiqomah et al. (2024), have reconstructed his philosophical and religious insights into a structured psychospiritual therapy framework. However, despite the formulation of such a model, existing studies have largely focused on conceptual development rather than outcome-based evaluation. This research status highlights the novel contribution of the current study, which not only applies and tests the effectiveness of the reconstructed Hamka Psychospiritual Therapy Model, but also evaluates its contextual suitability within the immersive 24-hour development system at UNIDA Gontor. Given UNIDA's unique educational setting—where students are continuously engaged in both academic and spiritual formation—the effectiveness of any therapeutic intervention hinges on its integration with students' lived religious experiences and its practical psychological relevance. By situating the study within this distinct *pesantren*-based university context, the research aims to move beyond theory by providing empirical evidence on how Hamka-inspired psychospiritual therapy can be implemented and adapted for similar Islamic educational institutions.

The novelty of this research lies in its empirical application and evaluation of a psychospiritual therapy model conceptually derived from the writings and worldview of Buya Hamka, specifically within the context of an Islamic university with a boarding school structure, such as UNIDA. While Hamka did not formally design a clinical therapeutic model, contemporary scholars, such as Istiqomah et al. (2024), have reconstructed his ideas into a structured intervention known as the Hamka Psychospiritual Therapy Model. This model emphasizes the integration of Islamic intellectual traditions with modern psychological principles, offering a culturally grounded and spiritually aligned framework that differs from general Islamic counseling approaches (Aljunied, 2021, p. 107). The model not only addresses students' immediate psychological challenges but also fosters long-term spiritual and emotional development through practices such as self-reflection (*muhasabah*), mindfulness

(*murāqabah*), and the pursuit of inner peace (*sakinah*)—concepts rooted in Hamka's understanding of the soul (*nafs*), faith (*iman*), and moral purification (*tazkiyah*). By evaluating the effectiveness and contextual suitability of this reconstructed model within UNIDA's 24-hour Islamic education system, this study provides both theoretical and practical contributions to the field of psychospiritual therapy, particularly in culturally embedded educational settings.

The primary objective of this research is to evaluate the effectiveness of a reconstructed Hamka Psychospiritual Therapy Model in addressing psychological issues among students at UNIDA. Rather than assuming the absence of psychological resilience within the *pesantren* environment, this study builds upon the firm foundation of character education and spiritual development already embedded in UNIDA's system. While many students have indeed succeeded within this environment, the research acknowledges that structured psychological interventions—particularly those that are both culturally and spiritually aligned—can further enhance students' emotional stability, stress management, and mental well-being. Specifically, the study examines how this model enhances coping mechanisms, reduces anxiety, and improves academic focus. By situating this therapy within the existing values and practices of the *pesantren* tradition, the research does not negate prior successes but instead offers a complementary and systematic approach that may refine and support UNIDA's existing counseling strategies, ultimately providing practical insights for similar Islamic boarding school universities.

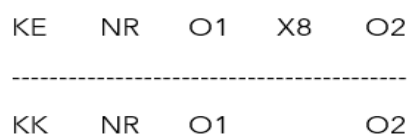
This study presents an exploratory attempt to apply a culturally and spiritually grounded therapeutic approach in response to the psychological dynamics observed among students in an Islamic boarding school university setting. Rather than assuming the existence of a pervasive mental health crisis, this research is built on preliminary observations and literature indicating that students in *pesantren*-based higher education institutions like Universitas Darussalam Gontor (UNIDA) often experience emotional pressures—such as stress, self-doubt, and academic fatigue—due to the dual demands of intensive academic and spiritual formation. By introducing a structured application of Hamka's Psychospiritual Therapy Model as a complementary approach alongside general student support services, this study contributes to the emerging discourse on faith-integrated counseling. The findings, while limited in scope, offer insight into how spiritually rooted therapeutic concepts—particularly *tazkiyatun nafs*—can be adapted to support students' emotional resilience and moral development. Rather than positioning this model as a replacement for conventional psychological interventions, the research suggests its potential as an adjunct method within Islamic educational institutions. Ultimately, this study lays the groundwork for more comprehensive models of psychospiritual care that align with institutional missions like UNIDA's—developing students who are not only intellectually capable but also emotionally balanced and spiritually grounded. It also opens future avenues for research into the practical synergy between psychology, spirituality, and education within contemporary Islamic contexts.

Research Method

This study employs a quantitative research approach, utilizing a quasi-experimental design, to evaluate the effectiveness of Hamka's Psychospiritual Therapy Model in addressing psychological issues among students at Universitas Darussalam Gontor (Sugiyono, 2021, p. 73). Specifically, the design employed is an untreated control group design with dependent pretest and posttest samples, wherein the research subjects are divided into an experimental

group and a control group (Hastjarjo, 2019, p. 196). The experimental group receives treatment in the form of eight sessions of group counseling using Hamka's Psychospiritual Therapy Model, which integrates Islamic spiritual principles within a counseling framework to address psychological well-being. Meanwhile, the control group does not receive any treatment, allowing for a clear comparison of therapeutic effects. The presence of researchers in each session ensured that all treatments were administered consistently and according to the defined model, enhancing the reliability of the intervention's application and facilitating in-depth observation of participants' responses (Kawulich, 2005).

The design in this study is as follows:



KE : Kelompok Eksperimen

KK : Kelompok Kontrol

O1 : Pre-test

O2 : Post-test

X : Treatment/ perlakuan sebanyak 8 sesi

Picture 1. Research Stage Details

Data collection was conducted using pretest and posttest assessments for both the control and experimental groups to quantitatively measure changes in psychological well-being before and after the treatment (Sugiyono, 2021, p. 77). This approach provided baseline data, as well as outcome data after the counseling sessions. Statistical analysis techniques were applied to assess the effectiveness of the psychospiritual therapy model, particularly through comparison of pretest and posttest results between the experimental and control groups. Analysis of variance (ANOVA) was used to determine significant differences in psychological outcomes, thus allowing researchers to evaluate the model's impact quantitatively (Creswell, 2009). This method enabled the researchers to draw empirical conclusions on the model's effectiveness, contributing valuable evidence regarding the integration of psychospiritual approaches within student counseling services at Universitas Darussalam Gontor.

Result and Discussion

The researcher collected personal data through a research tool in the form of a test consisting of 46 questions covering aspects of hidden symbolic elements with indicators such as life attitudes, emotions, and motivations that contribute to delinquency, as well as external aspects with indicators of verbal and non-verbal expressions. The study involved 12 students at Universitas Darussalam Gontor in East Java. The participants were then divided into two groups: 6 students in the experimental group and 6 in the control group. The subjects were selected non-randomly, based on predetermined characteristics. The researcher obtained all results for the independent variable (x) using the HAMKA psychospiritual therapy model, and for the dependent variable (y) through illocutionary analysis for both the experimental and control groups, as presented in the following table:

Table 1. Pre-test results for experimental and control classes

	Class Group	N	Mean Rank	Sum of Ranks
Pre Value	Experimental Class	6	5.08	30.50
	Control Class	6	7.92	47.50

From the above data, it is evident that the score for the experimental class reached 30.50, while the score for the control class was 47.50, indicating a notable difference of around 17 points between the two groups. This variation reflects the impact of implementing the HAMKA psychospiritual therapy model in the experimental class, as compared to the control group, which did not undergo the therapy intervention. The results suggest that the students in the experimental class exhibited significant improvement, supporting the effectiveness of this psychospiritual approach in addressing psychological issues. These findings underscore the potential of the HAMKA model in enhancing students' mental well-being, particularly when contrasted with the control group's scores, which indicate relatively higher psychological distress.

After conducting the pre-test, the researcher applied the Hamka Psychospiritual Therapy Model to students at Universitas Darussalam Gontor, based on the division into experimental and control groups. Upon completion of the application, the researcher conducted a pre- and post-experiment assessment on the experimental group, with the results shown in the following table:

Table 2. Pre- and Post-Experiment Analysis on the Experimental Group

		N	Mean Rank	Sum of Ranks
Post Eks – Pre Eks	Negative Ranks	0	.00	.00
	Positive Ranks	6	3.50	21.00
	Ties	0	-	-
	Total	6	-	-

The data above provides a detailed breakdown of the impact of implementing the HAMKA Psychospiritual Therapy Model based on pre- and post-analysis in the experimental group. In this case, the total number of participants in the experimental group, denoted as "N," is six. The "Negative Ranks" value, representing participants whose post-experiment scores were lower than their pre-experiment scores, is zero. This indicates that none of the participants experienced a decline in scores following the intervention. In contrast, the "Positive Ranks" value shows that six participants, or the entire group, exhibited higher scores post-experiment, demonstrating an improvement across all participants after the therapy. The "Ties" value, which indicates the number of participants whose scores remained unchanged before and after the intervention, is also zero, meaning no participant's score stayed the same.

The data also reflects the effectiveness of the therapy model in quantitative terms. The "Mean Rank" value of 3.50 indicates that, on average, participants experienced an increase of 3.50 ranks in their scores following the intervention. Furthermore, the "Sum of Ranks," totaling 21.00, represents the cumulative improvement across all participants, providing evidence of a collective positive shift in scores after undergoing the HAMKA Psychospiritual Therapy Model. This analysis underscores the positive influence of the psychospiritual model, as demonstrated by the consistent increase in post-intervention scores among the experimental group.

After conducting the pre- and post-experiment analysis on the experimental group, the researcher applied the HAMKA Psychospiritual Therapy Model to students at Universitas Darussalam Gontor, dividing participants into experimental and control groups. Once the application was completed, the researcher performed a pre- and post-control analysis on the control group, with the results displayed in the following table:

Table 3. Pre- and Post-Experiment Analysis on the Control Group

		N	Mean Rank	Sum of Ranks
Post Eks – Pre Eks	Negative Ranks	4	3.00	12.00
	Positive Ranks	1	3.00	3.00
	Ties	1	-	-
	Total	6	-	-

Based on the application of the HAMKA Psychospiritual Therapy Model and its analysis of the pre- and post-intervention phases within the control group, the data offer important insight into shifts observed among the six participants. The therapy in this study was applied in the form of structured group sessions involving guided *muhasabah* (self-reflection), spiritual journaling, scriptural contemplation (e.g., tafsir on themes of *sabr* and *tawakkul*), and emotionally focused discussions grounded in Hamka's concepts of *tazkiyatun nafs* and inner peace (*sakinah*). The psychological issues addressed in this context primarily centered on emotional distress related to academic pressure, social anxiety, and feelings of inadequacy during exam periods—issues commonly reported by students in *pesantren*-based universities, as identified in related studies (see e.g., Khazanov & Ruscio, 2011; Domhardt et al., 2021). Observable symptoms included difficulty concentrating, sleep disturbances, persistent self-doubt, emotional withdrawal, and excessive worry about academic performance, which were assessed through pre- and post-session screening tools. In the control group, four participants showed a decrease in their post-experiment scores, indicating a worsening or persistence of symptoms, with a total negative rank sum of 12.00 and an average rank of 3.00. Only one participant recorded a positive change (positive rank sum of 3.00), and one participant remained unchanged. These results suggest minimal spontaneous improvement in the absence of intervention and reinforce the importance of tailored psychospiritual therapy in addressing exam-related psychological stress and internalized emotional struggles within this educational context.

After conducting the pre- and post-experiment analysis on the control group, the researcher continued to apply the HAMKA Psychospiritual Therapy Model to students at

Universitas Darussalam Gontor, dividing participants into experimental and control groups. Upon completion of the intervention, the researcher conducted a pre- and post-analysis for both the experimental and control groups, with the results displayed in the following table:

Table 4. Pre- and Post-Experimental and Control Analysis

	Class Group	N	Mean Rank	Sum of Ranks
Pre Value	Experimental Class	6	8.67	52.00
	Control Class	6	4.33	26.00
	Total	12	-	-

The data analysis from the pre- and post-experimental and control groups, following the implementation of the HAMKA Psychospiritual Therapy Model, highlights a significant difference in outcomes between the two groups. In the experimental group, where the mean rank is 8.67 and the total rank sum reaches 52.00, participants demonstrated a marked increase in scores after the intervention. This relatively high mean rank suggests that most individuals in the experimental group benefited substantially from the therapy, showing notable improvements. Conversely, the control group, with a mean rank of only 4.33 and a total rank sum of 26.00, displayed less change, as indicated by their lower scores. This contrast underscores the effectiveness of the HAMKA Psychospiritual Therapy Model, as it produced substantial improvements in the experimental group compared to the control, reflecting the therapy's impactful role in addressing psychological challenges.

The discussion of the "Hamka's Psychospiritual Therapy Model in Addressing Various Psychological Issues Among Students at Universitas Darussalam Gontor" centers on analyzing how this therapeutic approach impacted participants in the study, as well as aligning the results with previous research and relevant theories. The data revealed a significant distinction between the experimental and control groups, indicating that the students who underwent HAMKA's Psychospiritual Therapy demonstrated meaningful improvements. Specifically, the experimental group achieved a mean rank of 8.67 with a total rank sum of 52.00, suggesting that these students benefited considerably from the therapy. This outcome contrasts starkly with the control group, which had a lower mean rank of 4.33 and a total rank sum of only 26.00, suggesting that the control group experienced minimal change. This notable difference underscores the value of HAMKA's therapeutic model in fostering psychological growth, as evidenced by the clear advantages for students who received the therapy.

HAMKA's Psychospiritual Therapy Model is rooted in the Islamic concept of *tazkiyatun nafs*, which emphasizes the purification and education of the soul as a means to achieve emotional balance and moral integrity (Rizka et al., 2023, p. 125). According to HAMKA, this process encompasses five core objectives: cleansing the soul, suppressing destructive desires, developing moral character, fostering social harmony, and attaining noble behavior (Nufus, 2021, p. 224). In this study, the selection of participants for the experimental group was based on preliminary psychological assessments and interviews that identified students experiencing symptoms such as academic burnout, emotional instability, persistent anxiety, and internal conflicts, particularly those triggered by the intense academic-spiritual

demands of the *pesantren* environment. These students were found to exhibit excessive self-criticism, spiritual guilt, mood swings, and difficulties in managing interpersonal relationships. The application of HAMKA's model—through guided reflection, value-based discussion, and spiritual reinforcement—was designed to target these specific emotional and behavioral concerns. Post-intervention, the students demonstrated increased emotional resilience, enhanced self-regulation, and a greater sense of spiritual purpose, reflecting the therapeutic aims of *tazkiyatun nafs* not merely as abstract ideals but as practical mechanisms for transforming negative internal states into constructive psychological strength. These outcomes support HAMKA's vision of personal growth through inner purification and align with broader psychospiritual goals of helping individuals overcome harmful impulses and cultivate moral clarity (Yunan et al., 2023, p. 566).

The results also align with earlier research, underscoring HAMKA's model as a powerful tool for addressing psychological challenges. Imroatul Istiqomah, Muhammad Shohibul Mujtaba, and Aan Anwarudin, in their study on HAMKA's Psychospiritual Therapy, demonstrated the effectiveness of these therapeutic practices in overcoming mental disturbances by compiling HAMKA's *tazkiyatun nafs* modules into a structured approach. (Istiqomah et al., 2024, p. 403). Their findings support the notion that HAMKA's model is not just theoretically sound but practically beneficial, echoing the results seen at Universitas Darussalam Gontor. Istiqomah et al. found that HAMKA's concept of *tazkiyatun nafs* provides individuals with a clear pathway to manage their emotions and elevate their moral understanding, a process also evident in the improved psychological states of the experimental group.

Similarly, while Jarman Arroisi's research on spiritual healing in Sufi traditions offers a valuable theoretical foundation, it primarily explores conceptual frameworks and does not extend into applied psychotherapy or practical intervention strategies (Arroisi, 2018, p. 331). Arroisi highlights that limitations in conventional psychological healing often arise not from flawed techniques, but from a reductionist view of the human person—one that neglects the interconnectedness of body, mind, and spirit. Building on this theoretical insight, HAMKA's psychospiritual therapy model views the individual as a holistic being, with the soul (*nafs*) functioning as the central force that governs behavior, emotions, and moral reasoning (Qadri, 2024, p. 59; Hafiz, 2019, p. 46). Unlike general psychological models, HAMKA's approach prioritizes inner purification and spiritual orientation as essential to emotional healing. This study, therefore, moves beyond the conceptual level by applying this model to a real-world context—specifically, students at Universitas Darussalam Gontor who were experiencing exam-related anxiety, emotional fatigue, spiritual confusion, and internalized pressure to meet both academic and moral expectations. Through a series of structured therapy sessions, the intervention aimed not merely to address surface-level symptoms such as restlessness or poor focus, but to confront the deeper psychological and spiritual dissonance experienced by the students. In doing so, the study contributes a much-needed empirical dimension to the otherwise largely theoretical discourse on Islamic psychospiritual healing.

Another study that aligns with the findings at Universitas Darussalam Gontor is by Katharina Anggun Dwi Novitasari and Gratianus Edwi Nugrohadi, who explored the dynamics of psychospiritual healing in addressing past traumas among young people. Their research shows that individuals who pursue peace with their past often experience freedom from emotional wounds and adopt healthier behaviors and thoughts (Novitasari & Nugrohadi, 2021, p. 18). This theme is highly relevant in the context of HAMKA's therapy, as it illustrates that spiritual healing provides individuals with a new perspective on their lives, allowing them to break free from negative patterns (Chozin, 2023, p. 4). The experimental

group's increase in positive psychological outcomes can be understood in this light, as students likely developed fresh insights into their lives and were empowered to move past negative influences, aligning with HAMKA's objective of nurturing a purified soul.

Furthermore, HAMKA's approach to *tazkiyatun nafs* is conceptually grounded in several core practices drawn from classical Islamic ethics and spirituality, such as seeking guidance from a qualified teacher, associating with wise individuals, cultivating deep reflection (*tafakkur*), restraining destructive impulses (*hawā nafs*), and engaging in consistent self-evaluation (*muhāsabah*) (Yunan et al., 2023, p. 560). While Hamka himself did not outline a formal step-by-step psychotherapy model in his writings, scholars and practitioners have reconstructed his spiritual philosophy into applicable therapeutic elements based on recurring themes across his works, such as *Tasawuf Modern* and *Falsafah Hidup*. In this study, the application of those principles was operationalized through structured sessions involving guided reflection, group discussions, value-based journaling, and spiritual mentoring. Students in the experimental group at Universitas Darussalam Gontor were mentored by facilitators trained in interpreting Hamka's thought, and they engaged in exercises aligned with the five practical pillars of inner purification: learning through mentorship, building moral companionship, practicing introspection, controlling impulsive behavior, and recognizing one's own weaknesses. The impact was evident as participants reported increased emotional regulation, greater spiritual awareness, and improved decision-making in everyday academic and social contexts. Thus, although Hamka did not coin a formal psychotherapy methodology, this research builds upon a hermeneutic reconstruction of his thought to offer a contextualized model of psychospiritual therapy relevant for Islamic educational settings.

Associating with wise individuals, another key aspect of HAMKA's theory, also proved beneficial for the experimental group. This principle aligns with HAMKA's belief that one's environment plays a crucial role in shaping character and managing psychological well-being. In the therapeutic setting, students were surrounded by supportive peers and mentors who reinforced positive values and perspectives, helping them develop a more balanced outlook. The therapy's structured environment likely enhanced students' sense of stability and resilience, further contributing to the notable difference between the experimental and control groups.

Deep thinking and self-reflection, as advocated by HAMKA, also became apparent in the experimental group's outcomes. The therapy encouraged students to look beyond superficial distractions and focus on their internal states, fostering a level of introspection that likely contributed to their psychological progress. By encouraging students to think deeply and to question their emotions and impulses, HAMKA's model helps individuals understand the underlying causes of their psychological challenges. The students in the experimental group displayed greater insight into their emotional patterns, suggesting that the therapy's focus on reflection helped them gain a clearer understanding of themselves and their behaviors.

The ability to manage impulses and desires, another core principle in HAMKA's *tazkiyatun nafs*, also contributed to the experimental group's progress. Through the therapy, students learned to moderate their emotional responses and to prioritize values that contributed to their personal and social well-being. This is especially important in a university setting, where students encounter numerous stressors and challenges that require self-regulation. The experimental group's increased control over their emotions and behaviors suggests that HAMKA's model equipped them with the skills to navigate complex situations more effectively, reducing the impact of psychological issues on their academic and social lives.

The principle of self-scrutiny, or examining one's own flaws, was also instrumental in the students' progress. By encouraging students to confront their own weaknesses, HAMKA's therapy model promotes a form of self-compassion and honesty that is essential for genuine psychological growth (Ilham et al., 2020, p. 174). The students in the experimental group likely benefited from this aspect of the therapy, as it helped them recognize areas for improvement without resorting to harsh self-criticism. This balanced approach to self-reflection supports individuals in managing their psychological health with kindness and patience, promoting long-term resilience and well-being.

In sum, the data from the experimental and control groups at Universitas Darussalam Gontor clearly illustrates the positive effects of HAMKA's Psychospiritual Therapy Model. The significant improvements in the experimental group, as compared to the limited changes in the control group, highlight the therapy's effectiveness in addressing psychological challenges. By integrating spiritual principles with practical psychological tools, HAMKA's model provides students with a comprehensive approach to self-improvement, addressing both surface behaviors and deeper emotional conflicts (Rafiola et al., 2023, p. 110). The alignment of these findings with prior research further validates HAMKA's model, demonstrating its relevance in the context of modern psychological and spiritual needs.

The broader implications of this therapy model extend beyond the immediate effects observed in the study, suggesting a valuable role for HAMKA's psychospiritual approach in educational institutions. By nurturing a deeper understanding of one's spiritual and psychological identity, this model equips students with the resilience and clarity needed to navigate complex emotional landscapes. The success observed in the experimental group underscores the potential for HAMKA's therapy to serve as a transformative force for young people, helping them cultivate the mental and spiritual tools necessary for both academic success and personal fulfillment.

Conclusion

In conclusion, this study offers a preliminary exploration into the development of a psychospiritual therapy model inspired by the thoughts of Buya HAMKA, particularly his concept of *tazkiyatun nafs* (soul purification). Although HAMKA did not formulate a psychotherapy model in the clinical sense, his works—when systematically interpreted—offer foundational values for a spiritually grounded approach to psychological healing. Through the structured application of reconstructed therapeutic components such as guided self-reflection, mentorship, and moral contemplation, this study demonstrated observable improvements in emotional resilience and self-awareness among participants in the experimental group at Universitas Darussalam Gontor. The data revealed that while the control group showed little change, the experimental group experienced more consistent psychological gains, suggesting that the integration of spiritual dimensions with psychological support holds promise for addressing student distress in pesantren-based universities.

However, this research also acknowledges its position as an early-stage investigation rather than a definitive validation of an established therapeutic model. First, the mental health issues addressed—primarily stress, anxiety, and emotional fatigue in academic-spiritual settings—require further specification and categorization. Second, the model itself is still interpretive in nature, built upon thematic analysis of HAMKA's works rather than on direct clinical formulations. Third, the limited number of participants constrains generalizability, and the outcomes largely reflect the potential of this therapy rather than its comprehensive impact. Therefore, this study fills a significant gap by initiating a structured approach to

conceptualizing HAMKA's spiritual insights as therapeutic tools, but it simultaneously opens new questions regarding standardization, scalability, and long-term impact.

Moving forward, further research is needed to (1) deepen the analysis of HAMKA's texts for more systematic therapeutic principles, (2) refine the model into clear stages and measurable techniques, and (3) test its application with larger, more diverse participant groups across multiple institutions. Developing a digital platform—such as an interactive app with modules on *tazkiyatun nafs* and self-assessment tools—could support broader access, while training programs for educators and counselors would ensure more consistent implementation. In this way, HAMKA's rich spiritual legacy can be transformed into a meaningful psychospiritual framework for youth mental health that resonates with Islamic values and contemporary psychological needs.

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