



Patience in the Perspective of Sufism: Spiritual Strategies for Students to Maintain Mental Health

Casmini Casmini^{1*}, Pihasniwati Pihasniwati², Nuristighfari Masri Khaerani², Aurora Kholiev Nabila²

¹ Department of Islamic Guidance and Counseling, Faculty of Da'wah and Communication, Universitas Islam Negeri Sunan Kalijaga Yogyakarta, Yogyakarta, Indonesia

² Department of Psychology, Faculty of Social Sciences and Humanities, Universitas Islam Negeri Sunan Kalijaga Yogyakarta, Yogyakarta, Indonesia

* Corresponding author: casmini@uin-suka.ac.id

Article History:

Received: 16 Feb 2025

Accepted: 9 June 2025

Published: 12 June 2025

How to cite this article:

Casmini, Pihasniwati, Nuristighfari Masri Khaerani, Aurora Kholiev Nabila "Patience in the Perspective of Sufism: Spiritual Strategies for Students to Maintain Mental Health" *Teosofia: Indonesian Journal of Islamic Mysticism* 14, no 1 (2025): 29-56
<https://doi.org/10.21580/tos.v14i1.27087>

Copyright © 2025 by Teosofia: Indonesian Journal of Islamic Mysticism. This publication is licensed under a CC BY-SA.

Abstract: The high prevalence of mental health issues among university students highlights the need for a holistic treatment approach that includes not only medical and psychological care but also spiritual support. This study examines the concept of patience in Sufism as a practical spiritual strategy for coping with mental pressure. Using a qualitative phenomenological method, it explores the subjective experiences of eight students through in-depth interviews and focus group discussions. The findings indicate that students who practice patience through Sufi practices achieve enhanced emotional regulation, inner calmness, and spiritual resilience. Rather than mere endurance, patience functions as a spiritual framework that helps students reframe academic stress as divine tests, fostering steadfastness and a deeper sense of purpose.

Contribution: This study contributes to the discourse on Islamic spirituality in psychology, offering an integrative, culturally rooted approach to student mental well-being. It also adds practical insight into applying Sufi teachings in modern contexts.

Keywords: Sufism; patience; spiritual strategies; mental health; Islamic psychotherapy

Introduction

Mental health issues among university students are a growing global concern,¹ with depression and anxiety affecting 33.6 per cent and 39.0 per cent of students, respectively.² These rates slightly increased during the COVID-19 pandemic, which exacerbated frustration, stress, depression,³ and contributed to higher risks of alcohol misuse, internet addiction,⁴ and suicidal behavior.⁵ According to the American College Health Association (2023), around 76 per cent of students experienced moderate to severe psychological distress,⁶ with anxiety disorders most commonly impairing academic performance.⁷

University students face a critical transitional period requiring significant intellectual, emotional, and social adjustment. Academic pressure, social expectations, and future uncertainty often lead to stress, anxiety, depression, and burnout.⁸ Mental well-being is also influenced by the quality of social relationships, feelings of inferiority, identity crises, and conflicts between

-
- ¹ Na Jiang et al., "Depression, Anxiety, and Stress during the COVID-19 Pandemic: Comparison among Higher Education Students in Four Countries in the Asia-Pacific Region," *Journal of Population and Social Studies* 29 (2021): 370–83, <https://doi.org/doi.org/10.25133/JPSSv292021.023>.
 - ² Wenzhen Li et al., "Prevalence and Associated Factors of Depression and Anxiety Symptoms among College Students: A Systematic Review and Meta-analysis," *Journal of Child Psychology and Psychiatry* 63, no. 11 (2022): 1222–30, <https://doi.org/https://doi.org/10.1111/jcpp.13606>.
 - ³ Fengxiao Li, "Impact of COVID-19 on the Lives and Mental Health of Children and Adolescents," *Frontiers in Public Health* 10 (2022): 925213, <https://doi.org/doi:10.3389/fpubh.2022.925213>.
 - ⁴ Nora E Charles et al., "Increased Mood Disorder Symptoms, Perceived Stress, and Alcohol Use among College Students during the COVID-19 Pandemic," *Psychiatry Research* 296 (2021): 113706, <https://doi.org/https://doi.org/10.1016/j.psychres.2021.113706>.
 - ⁵ Margaret McLafferty et al., "Depression, Anxiety and Suicidal Behaviour among College Students: Comparisons Pre-COVID-19 and during the Pandemic," *Psychiatry Research Communications* 1, no. 2 (2021): 100012, <https://doi.org/https://doi.org/10.1016/j.psycom.2021.100012>.
 - ⁶ American College Health Association (ACHA), "National College Health Assessment Spring 2023" (American College Health Association, 2023), https://www.acha.org/wp-content/uploads/2024/07/NCHA-III_SPRING_2023_UNDERGRAD_REFERENCE_GROUP_DATA_REPORT.pdf.
 - ⁷ A Duffy et al., "Predictors of Mental Health and Academic Outcomes in First-Year University Students: Identifying Prevention and Early-Intervention Targets," *BJPsych Open* 6, no. 3 (2020): e46, <https://doi.org/https://doi.org/10.1192/bjo.2020.24>.
 - ⁸ Eilidh Cage et al., "Student Mental Health and Transitions into, through and out of University: Student and Staff Perspectives," *Journal of Further and Higher Education* 45, no. 8 (2021): 1076–89, <https://doi.org/https://doi.org/10.1080/0309877X.2021.1875203>.

personal and external factors, including religious values.⁹ Therefore, it is beneficial to explore how religious practices, values, and beliefs can reduce risk and enhance protective factors for mental health. Religious coping may strengthen or weaken therapeutic outcomes,¹⁰ underscoring the need for approaches that integrate spiritual, psychological, and medical perspectives to support holistic mental well-being among university students.

Various universities have established counseling and mental health programs, though they often rely on conventional methods that overlook students' spiritual needs. Spirituality-based approaches in a religious society like Indonesia offer more culturally meaningful and contextually relevant solutions. One such spiritual teaching is patience (*ṣabr*) in Sufism, which frames patience not as a form of passive endurance but as an active force for emotional regulation, sincere acceptance of life's trials, and inner resilience.¹¹

Patience plays a vital role in coping with psychological stress. Sufi practices, particularly soul purification (*takhalful*), help individuals eliminate negative traits and cultivate virtues, including the ability to grow through adversity. Practicing patience helps students cultivate inner calm, manage impulsive reactions, and maintain mental stability amid academic, emotional, and social pressures.¹² Recent studies also link spirituality and patience in

⁹ Xiangliang Liu, "Effect of Teacher–Student Relationship on Academic Engagement: The Mediating Roles of Perceived Social Support and Academic Pressure," *Frontiers in Psychology* 15 (2024): 1331667, <https://doi.org/https://doi.org/10.3389/fpsyg.2024.1331667>; Sybren Slimmen et al., "How Stress-Related Factors Affect Mental Wellbeing of University Students A Cross-Sectional Study to Explore the Associations between Stressors, Perceived Stress, and Mental Wellbeing," *PLoS One*, 2022, 17, no. 11 (n.d.): e0275925, <https://doi.org/doi:10.1371/journal.pone.0275925>.

¹⁰ Pihasniwati Pihasniwati et al., "A Scoping Review: Religiosity/Religious Coping as An Approach for Non-Suicidal Self-Injury (NSSI)," in *Proceedings of the 5th International Graduate Conference in Islam and Interdisciplinary Studies, IGCIIS 2022, 19-20 October 2022, Mataram, Lombok, Indonesia* (EAI, 2023), <https://doi.org/http://dx.doi.org/10.4108/cai.19-10-2022.2332312>; Ahmad Rusdi, "Patience in Islamic Psychology and Its Measurement" (Paper submission for The 3rd Inter-Islamic University Conference on Psychology, 2016).

¹¹ Rusdi, "Patience in Islamic Psychology and Its Measurement."

¹² Ahmad Hidayat et al., "Predictors of Patience in Islamic Psychology: An Evidence from Indonesia," *Islamic Guidance and Counseling Journal* 7, no. 1 (2024): 1–23, <https://doi.org/DOI> <https://doi.org/10.25217/0020247447400>.

particular to improved psychological well-being, better stress management, and reduced anxiety.¹³

Previous research has highlighted the connection between spirituality and mental health, indicating that individuals with high levels of religious engagement tend to possess greater emotional resilience.¹⁴ In the Islamic context, concepts such as complete trust in God (*tawakkul*) and patience (*ṣabr*) are often referred to as transcendental mechanisms that assist individuals in navigating life's challenges.¹⁵ Classical Muslim scholars such as Abū Ḥāmid al-Ghazālī (d.1111) and Ibn Qayyim al-Jawzīyah (d.1350) emphasized the centrality of patience in purifying the soul and strengthening the heart.¹⁶ Patience, particularly from a Sufi perspective, is not merely a state of passive surrender but encompasses emotional regulation and steadfastness in adversity.¹⁷ This perspective is especially relevant for students facing intense academic pressures, as research shows that those who practice patience are more capable of managing stress and overcoming challenges. In line with al-Ghazālī's view, patience in enduring trials is seen as a means of nurturing the soul toward achieving happiness and mental equilibrium.¹⁸ The importance of *ṣabr* for emotional resilience in facing work and academic pressures in the industrial era 4.0 means that students can maintain their mental health while completing their degree courses. The development of a patient disposition through daily practice can thus

¹³ Zuraidah Lubis et al., "Examining Coping Strategies and Academic Resilience among Indonesian Students: The Role of Gender and Domicile," *Pegem Journal of Education and Instruction* 14, no. 3 (2024): 183–91, <https://doi.org/https://doi.org/10.47750/pegegog.14.03.17>.

¹⁴ Harold G Koenig, "Religion, Spirituality, and Health: The Research and Clinical Implications," *International Scholarly Research Notices* 2012, no. 1 (2012): 278730, <https://doi.org/https://doi.org/10.5402/2012/278730>.

¹⁵ Diana Martinez, "Patience, Its Role in Our Life – A Definition Academic Article," *Asia Pacific Journal of Religions and Cultures* 6, no. 1 (2022): 17–35, <https://so06.tei-thaijo.org/index.php/ajrc/article/view/256230>.

¹⁶ Hamza Yusuf, *Signs, Symptoms and Cures of the Spiritual Diseases of the Heart* (2022, 2025), <https://sufi.co.za/wp-content/uploads/2021/06/purification-of-the-heart-pdf>; Makmudi Makmudi, "Concept of Mental Education: A Perspective of Ibn Qayyim Al-Jawziyyah," *Jurnal Dirosah Islamiyah* 3, no. 3 (2021): 407–19, <https://doi.org/DOIhttps://doi.org/10.47467/jdi.v3i3.533>.

¹⁷ Rusdi, "Patience in Islamic Psychology and Its Measurement."

¹⁸ Ekhlās Alhaib and Ali Kadhem Alsandi, "The Concept of Morals and Education in Imam Al-Ghazali's Thought," *Science Frontiers* 3, no. 1 (2022): 48–55, <https://doi.org/doi:10.11648/j.sf.20220301.17>.

serve as a practical and applicable strategy for safeguarding students' mental health.¹⁹

The growing prevalence of mental health disorders among university students underscores the urgent need for holistic prevention and intervention strategies. Sufism-based mental health literacy offers a promising yet underexplored alternative, supported by evidence that patience and religious engagement can reduce stress, anxiety, and depression. In this context, psychoeducation that incorporates Sufi values can offer a culturally and religiously sensitive approach. However, limited research has examined how students apply the Sufi concept of patience as a coping mechanism, indicating a need for further exploration.

This study addresses this research gap by investigating *ṣabr* as a practical spiritual strategy for managing academic and emotional stress. Adopting a conceptual and contextual approach, it links classical Sufi teachings with students' contemporary psychological challenges. The study contributes theoretically to Islamic spirituality in psychology and education and contributes practically to the development of more integrative counseling models in academic environments. Ultimately, its findings aim to support the creation of sustainable Sufism-based programs that support student mental well-being.

Literature Review

Concept of *Ṣabr* in Sufism: Path to Mental Resilience and Spiritual Growth

The Sufi concept of *sabr* is not to be mistaken for passive endurance of suffering; rather, it is a fundamental and active spiritual virtue. This attitude involves full conscious acceptance and submission to God's will. Every life challenge is seen as a valuable opportunity for growth and self-mastery. This can be transformed into tools for strengthening and learning. In the Qur'an and Hadith, patience is described as a divine trait that helps balance emotions while controlling the desires and impulses of the ego, which can cause inner conflict and stress if not managed properly.²⁰ Patience serves as a solid foundation for

¹⁹ Suwito Suwito et al., "Sufism-Based Management for Improving Working Performance in the 4.0 Industrial Era: A Phenomenological Perspective," *Teosofia: Indonesian Journal of Islamic Mysticism* 12, no. 1 (2023): 1–20, <https://doi.org/10.21580/tos.v12i1.14323>.

²⁰ Atif Khalil, "On Patience (*Ṣabr*) in Sufi Virtue Ethics," in *Mysticism and Ethics in Islam* (AUB Press, 2022), 71–78, https://www.aub.edu.lb/aubpress/PDF_EMBED_FILES/Mysticism_and_Ethics_in_Islam/08_Atif_Khalil.pdf; Abroo Aman Andrabi, *Prophet Muhammad: (Peace and Blessings Be upon Him) The Man and the Message* (New Delhi:

maintaining the inner equilibrium and achieving mental stability amid life's diverse challenges.

Ṣabr in the Sufi context is not merely a mental attitude but a spiritual station or level (*maqām*) the spiritual seeker (*sālik*) must achieve in the process of attaining deep knowledge (*ma'rifa*) and awareness of God.²¹ At this level, patience encompasses a broad meaning, including humility in accepting one's weaknesses, the ability to forgive others' mistakes, and the process of purifying oneself from selfish desires and impulses. Psychologically, this is an important asset that enables a person to manage the pressures of life, whether academic, social, or emotional. Prominent Sufi figures such as al-Ghazālī highlighted three main aspects of patience: obeying God's commands, avoiding His prohibitions, and accepting His decrees without complaint. The Andalusian mystic and philosopher Ibn 'Arabī (d.1240) complemented this understanding by describing patience as a means of inner harmony that maintains mental and emotional balance.²² Therefore, patience is not merely the ability to endure but an active process of strengthening the soul, so it is strong enough to face and overcome life's trials.

Sufism offers various spiritual practices to develop more patience, including *dhikr* (reciting God's names or words of praise) and *tafakkur* (reflective meditation). *Dhikr* helps calm the mind and heart, alleviate feelings of anxiety, and shift focus from worldly pressures to spiritual peace. Through these practices, individuals learn to manage stress and negative emotions such as anxiety and anger more effectively.²³ Moreover, the process of purifying the soul

Milli Publications, 2010), https://www.researchgate.net/profile/Dr-Andrabi/publication/354707485_Prophet_Muhammad_pbuh_the_Man_and_the_Message/c/links/615fd4c90bf51d4817514188/Prophet-Muhammad-pbuh-the-Man-and-the-Message.pdf.

²¹ Muhammad Abidzan; Al-Ghifari, "Maqamat and Ahwal (Stations and States in Sufi Spirituality)," *International Journal of Islamic Studies and Social Sciences* 3, no. 1 (2025): 37–47, <https://jurnal.asrypersadaquality.com/index.php/ijiss/article/view/665>; Atika Ulfia Adlina et al., "Tazkiyat al-Nafs as Resilience Strategy to Deal with the Post-Pandemic Recession among Micro, Small, and Medium Enterprises (MSMEs) Actors," *Teosofia: Indonesian Journal of Islamic Mysticism* 12, no. 1 (2023): 41–60, <https://doi.org/10.21580/tos.v12i1.14437>.

²² Rusdi, "Patience in Islamic Psychology and Its Measurement"; Abu Hamid Al-Ghazali, *Ihya' 'Ulum al-Din: The Revival of the Religious Sciences* (Kuala Lumpur: Islamic Book Trust, 2015), 1-421; Muhammad bin Ismā'īl Al-Bukhārī, *Ṣaḥīḥ Bukhārī*, vol VIII (Beirut: Dār Ibn al-Kathir, 1987), 25.

²³ Casmini Casmini, Dwiga Aziz Himawan, and Hanis Kusuma Wardhani, "Maqamat Sufistic as a Solution for Coping Stress," *Enlighten: Jurnal Bimbingan Konseling Islam*

(*tazkiyat al-nafs*) constitutes a pivotal stage in the Sufi path, wherein the adept is guided in deliberately eradicating destructive personal traits such as envy, hatred, and unchecked desires, thus cultivating inner harmony and reinforcing the capacity for spiritual self-discipline. Through this spiritual transformation, *ṣabr* becomes a tool for maintaining inner peace amid trials and supports meaningful personal development that is spiritually and psychologically balanced.²⁴ Therefore, *ṣabr* is not merely a passive trait but an integral part of a holistic process that unites mental management and spiritual growth.²⁵

Health and Mental Well-Being: Foundation and Dimensions of Psychological Well-Being

Mental health refers to a state free from psychological disorders such as anxiety and depression, and reflects an individual's ability to function adaptively in the face of daily life demands. The World Health Organization (WHO) defines mental health as “a state of well-being in which every individual realizes his or her own potential, can cope with the normal stresses of life, can work productively and fruitfully, and is able to contribute to their community” (WHO, 2022).²⁶ This concept is functionally oriented, assessing to what extent an individual can maintain emotional stability, clarity of thought, and social capacity to live life effectively. This condition serves as the foundation for the development of broader aspects of psychological well-being.

Mental well-being refers to a more comprehensive positive state than mental health alone. This dimension not only highlights the absence of negative symptoms but also emphasizes the presence of psychological qualities that enrich life, such as stable emotional satisfaction, gratitude, healthy social connections, and meaningful life experiences. Research indicates that mental well-being also involves a balance between material, emotional, and spiritual needs, which

3, no. 2 (2020): 60–75, <https://doi.org/https://doi.org/10.32505/enlighten.v3i2.1895.>; Khalil, “On Patience (*Ṣabr*) in Sufi Virtue Ethics.”

²⁴ Saadatul Jannah, “Tafsir Tazkiyat Al-Nafs Perspektif Sa’id Ḥawwâ Dalam Al-Asâs Fî Tafsîr,” *Studia Quranika* 7, no. 1 (2022): 57–91, <https://doi.org/DOI: http://dx.doi.org/10.21111/studiquran.v7i1.6701>.

²⁵ Muhammad Hisyam Syafii and Husain Azhari, “Manifestation of Patience as a Coping Mechanism in Islamic Psychology: A Comparative Analysis of Sociocultural Contexts of Indonesian and Egyptian Students,” *Psikoislamika : Jurnal Psikologi Dan Psikologi Islam* 21, no. 2 (2024): 252–90, <https://doi.org/10.18860/psikoislamika.v21i2.29006>.

²⁶ World Health Organization, “Mental Health,” *World Health Organization*, 2022, <https://www.who.int/news-room/fact-sheets/detail/mental-health-strengthening-our-response>.

synergistically contribute to optimal quality of life.²⁷ Individuals with high mental well-being tend to interpret life events positively, demonstrate higher levels of life satisfaction, and are resilient in overcoming difficulties. Mental health stability serves as an important prerequisite, as individuals with a strong psychological foundation are more likely to develop these positive aspects, thereby achieving a state of flourishing.²⁸

A holistic approach to maintaining and improving mental health further emphasizes the close connection between mental health and mental well-being. Spiritual values such as patience, gratitude, and sincerity act as internal mechanisms that help individuals manage psychological stress while increasing the perceived meaningfulness of life. Additionally, community support functions as an external factor that provides a sense of safety, connection, and positive social identity. Community and spirituality-based interventions not only reduce psychological distress but also enhance emotional flexibility, foster supportive social connections, and promote personal growth.²⁹ This integration enables individuals not only to survive life's challenges but also to develop into resilient individuals who can maintain inner balance and find deep meaning amid life's complexities.

Method

This study uses a phenomenological approach to explore how students from seven faculties and one postgraduate program at UIN Sunan Kalijaga internalize patience (*ṣabr*) as a spiritual strategy for managing stress and academic pressure. The participants were drawn from a diverse range of academic backgrounds, including the Faculty of Social Sciences and Humanities (FISHUM), the Faculty of Sharia and Law (FSH), the Faculty of Adab and Cultural Sciences (FADIB), the Faculty of Science and Technology (FST), the Faculty of Islamic Economics and Business (FEBI), the Faculty of Da'wah and Communication (FDK), the Faculty of Ushuluddin and Islamic Thought (FUPI),

²⁷ Feny Nida Fitriyani et al., "Santri's Spiritual Resilience at Pesantren Mahasiswa of the Institut Daarul Qur'an Jakarta: Capturing Living Sufism amid Modern Society" 13, no. 2 (2024): 213–38, <https://doi.org/10.21580/tos.v13i2.23559>.

²⁸ Li et al., "Prevalence and Associated Factors of Depression and Anxiety Symptoms among College Students: A Systematic Review and Meta-analysis."

²⁹ Vivia Zahira Afiani and Muhammad Ruhayat Haririe, "Sufism and Mental Health: Application of Sufism Principles in Mental Well-Being," *JOUSIP Journal of Sufism and Psychotherapy* 4, no. 1 (2024): 103–18, <https://doi.org/DOI:https://doi.org/10.28918/jousip.v4i1.8716>.

as well as the Postgraduate Program. This academic diversity allowed the study to capture a rich and nuanced understanding of how *ṣabr* is interpreted, experienced, and practiced across different disciplines within an Islamic higher education context.³⁰ This qualitative method focuses on students' lived experiences and the integration of Sufi values, such as tranquility and self-control, into their daily life. Data were gathered through in-depth interviews and focus group discussions before being analyzed descriptively to uncover the core meaning of the reported experiences. This study follows the phenomenological approach based on the published guidelines that include clear procedures for participant selection, systematic data collection, and reductive analysis. These principles aim to uncover and present authentic human experiences as they are lived and felt by the participants.³¹

This approach is applied to synthesize between classical textual interpretations of the Sufi concept of *ṣabr* and the ways students internalize and practice patience in managing academic pressure and everyday emotional challenges. It aims to reveal the personal significance of patience and its practical role in managing stress and anxiety. The findings underscore the relevance of Sufi teachings as a spiritual framework that supports students' mental health and emotional resilience through a more holistic and integrated approach.

Four male and four female students were selected through purposive sampling based on the criteria. All of them had experienced mental health challenges and had actively used patience as a coping mechanism. The table below presents a brief overview of the interview participants:

³⁰ Magnus Englander and James Morley, "Phenomenological Psychology and Qualitative Research," *Phenomenology and the Cognitive Sciences* 22, no. 1 (2023): 25–53, <https://doi.org/10.1007/s11097-021-09781-8>.

³¹ Wiliam H Percy, Kim Kostere, and Sandra Kostere, "Generic Qualitative Research in Psychology," *The Qualitative Report* 20, no. 2 (2015): 76–85, <https://doi.org/https://doi.org/10.46743/2160-3715/2015.2097>; Darren Langdridge, "Phenomenology" (Palgrave Macmillan/Springer Nature., 2017), 165–83, https://doi.org/10.1057/978-1-137-51018-1_9.

Table 1. List of Student Informants

Informant	1	2	3	4	5	6	7	8
Faculty	FISHUM	FSH	FADIB	FST	FEBI	FDK	FUPI	Postgraduate
Initials	P1	P2	P3	P4	P5	P6	P7	P8
Age	18	19	20	23	23	24	24	25
Semester	1	3	3	5	5	7	7	3
Gender	F	F	M	F	M	F	M	M

The data were collected through in-depth interviews and focus group discussions (FGDs). In-depth interviews were used to explore individual perspectives and experiences in more detail, allowing participants to express how they interpret and practice patience in their daily life. In addition, FGDs offered participants an opportunity to engage in group interaction, enabling the researcher to explore collective dynamics regarding the role of *ṣabr* in managing mental health. This dual approach allowed for a more comprehensive understanding of how the students internalized Sufi values like patience as a spiritual strategy for coping with academic pressure and mental health challenges.

The collected data were analyzed using thematic analysis, where the researcher identified key themes from the participants' narratives. The analysis process involved coding, categorizing, and constructing themes to describe the relationship between patience and mental health. The findings offered deep insight into the importance of patience as a spiritual strategy that contributes to students' mental well-being, as reflected in the participants' testimonies about experiencing greater emotional stability, reduced stress, and a sense of inner peace through practices such as *dhikr* and *tafakkur*. Furthermore, the findings contributed to the broader understanding of the relevance of Sufi values in higher education and modern life.

Results and Discussion

Students' Personal Experiences in Facing Pressure

The findings from interviews and FGDs revealed that the students' practice of the Sufi concept of patience is a complex and profound internal process. Informant P1 described patience as a way to draw closer to God during periods of intense academic stress.³² By instilling a belief that all challenges are part of

³² P1 (student of FISHUM), interview by author, December 12, 2024.

the divine plan, they felt emotionally fortified to face their challenges. This sentiment was reinforced by P2, who emphasized that Sufi patience teaches acceptance (*riḍā*) and sincerity, rather than passive resignation.³³ They viewed life's pressures as being part of the process of spiritual purification, with patience being a subtle but impactful form of worship that calms inner turmoil.

Informant P3 added that framing patience within spirituality helped them avoid succumbing to anger during social conflict. They learned to reflect on the meaning behind each event and not to be triggered emotionally.³⁴ In the group discussion, it emerged that the students understood the Sufi concept of patience as an inner shield that protected them from impulsive reactions and steered them away from unnecessary confrontation and conflict. Informant P4 shared that in emotionally triggering situations, such as unfair treatment or hurtful comments by instructors or peers, they practiced *dhikr* and reminded themselves that managing emotions is a sign of spiritual maturity.³⁵

The participants agreed that the practice of patience, in line with Sufi teachings, not only reduces stress but also cultivates a calm and wise character. However, both P1 and P7 highlighted that patience alone is not sufficient to cope with severe pressures; social support, a supportive community, and professional assistance are also needed.³⁶ *Ṣabr* is an essential pillar in building students' emotional resilience; however, it must be integrated into a holistic approach to ensure comprehensive mental well-being.

Spiritual Practices that Support Patience

Interview and FGD findings revealed that Sufi practices played a vital role in shaping and sustaining students' patience amid life's pressures. The informants reported that *dhikr* is not merely a verbal ritual but a process of soul-deep internalization that fosters constant awareness of God's presence. Regular *dhikr* was seen to ease emotional turmoil, reduce anxiety, and nurture inner calmness. Informant P5 linked this practice to the ability to detach from worldly burdens and develop more resilience in managing academic and family challenges.³⁷ Meanwhile, the practice of *tafakkur* by deeply reflecting on life and

³³ P2 (student of FSH), interview by author, December 12, 2024.

³⁴ P3 (student of FADIB), interview by author, December 12, 2024.

³⁵ P4 (student of FST), interview by author, December 12, 2024.

³⁶ P1 (student of FISHUM) & P7 (student of FUPI), interview by author, December 12, 2024.

³⁷ P5 (student of FEBI), interview by author, December 12, 2024.

personal experiences helped the students to accept their situation with more openness. Informant P6 shared that *tafakkur* revealed spiritual lessons in every hardship, nurturing maturity and inner patience.³⁸

FGD findings also highlighted the importance of repentance (*tawba*) and voluntary night prayer (*tahajjud*) in maintaining emotional balance. Several informants understood *tawba* not as regretting past behavior but as a cleansing process that frees the soul from guilt and anxiety. *Tahajjud* was described by P7 as a source of mental resilience and divine support.³⁹ In addition, P8 emphasized that spirituality must be paired with real effort and that *ṣabr* is not passive surrender but an active attempt to strike a balance between striving hard and trusting in God.⁴⁰ Together, *dhikr*, *tafakkur*, *tawba*, and *tahajjud* form a spiritual system that not only calms the soul but also builds emotional endurance amid life's challenges.

Maintaining Emotional Balance amid Life's Pressures

The interviews and FGDs with the eight student informants found that the students' experiences are deeply intertwined with spiritual dimensions. The informants expressed that they understood *ṣabr* not merely as the ability to control negative emotions but as a total surrender to God's will (*tawakkul*) and a commitment to remain steadfast (*istiqāma*) in doing good, despite adversity (P2, P3, P5, P6).⁴¹ Students were more able to maintain inner calmness when facing various life pressures, such as academic demands, interpersonal conflicts, and economic challenges, if they embraced Sufi values and were committed to Sufi practices. Regular activities like *dhikr*, *qiyām al-layl*, and *tafakkur* supported this resilience and functioned as tools for spiritual purification and fortification, thus enabling them to face life's challenges with serenity.

During the FGD session, participants highlighted that the Sufi concept of patience cultivates a transcendental awareness that strengthens their resilience toward worldly pressures. They perceived life's challenges as spiritual tests designed to deepen their connection with God. Several informants explained that by internalizing values such as contentment (*riqā*), sincerity (*ikhlaṣ*), and gratitude (*shukr*), they developed a greater capacity to regulate negative emotions, including anger, disappointment, and frustration. For them, patience

³⁸ P6 (student of FDK), interview by author, December 12, 2024.

³⁹ P7 (student of FUPI), interview by author, December 12, 2024.

⁴⁰ P8 (Postgraduate student), interview by author, December 12, 2024.

⁴¹ P2 (student of FSH), P3 (student of FADIB), P5 (student of FEBI), & P6 (student of FDK), interview by author, December 12, 2024.

was not merely passive endurance but an active process of transformation, turning every hardship into an opportunity for spiritual growth. Consequently, participants experienced patience as a pathway not only to emotional stability but also to achieving genuine inner peace.

Spiritual Community Support in Cultivating Patience

Findings from interviews and FGDs revealed that spiritual communities significantly enhance their members' ability to respond meaningfully to life's pressures. Specific settings such as *dhikr* assemblies, Sufi study circles, and Islamic study groups function as meeting places as well as safe spaces where students can express their anxieties, receive spiritual guidance, and rebuild emotional resilience. Informant P5 shared that joining a Sufi discussion group provided emotional and spiritual support during periods of academic stress and personal conflict.⁴² Likewise, P6 stated that practices like group *dhikr*, self-reflection (*muḥāsaba*), and communal prayer fostered serenity and sincerity, although they also recognized the importance of professional counseling.⁴³ These findings suggest that spiritual communities can complement—but not replace—formal mental health support through enhancing emotional recovery and cultivating patience.

Besides emotional relief, these spiritual communities offer role models and foster discipline in Sufi practices that strengthen inner resilience. Informant P7 reported that regular engagement with peers leads to greater consistency in worship, especially in their commitment to observe supererogatory activities like night prayers, additional fasting, and contemplation, which helped stabilize their emotional state.⁴⁴ They noted that sharing the journey with like-minded peers made the practice of patience feel lighter and more purposeful. Similarly, P8 observed that community support transformed patience from mere endurance into a shared spiritual journey.⁴⁵ Spiritual communities also act as moral compasses, guiding students away from negative behaviors and reinforcing character development through shared spiritual and social bonds. Thus, these communities provide practical, emotional, and ethical support, which renders the Sufi concept of patience a dynamic and integral part of students' life.

⁴² P5 (student of FEBI), interview by author, December 12, 2024.

⁴³ P6 (student of FDK), interview by author, December 12, 2024.

⁴⁴ P7 (student of FUPI), interview by author, December 12, 2024.

⁴⁵ P8 (Postgraduate student), interview by author, December 12, 2024.

Discussion

This study shows that patience in the Sufi tradition helps students cope with mental stress effectively. *Ṣabr* not only helps them to live through difficult situations but also transforms them. Daily spiritual practices build up mental resilience, and the spiritual community supports and strengthens the role of patience. This highlights how spiritual, personal, and social aspects work together to shape students' inner strength.

Sufi Patience as a Spiritual Strategy for Managing Students' Mental Health

The results of this study showed that the Sufi concept of patience is practiced by students as a spiritual strategy to manage mental health. Patience and reliance on God (*tawakkul*) have been examined within the psychospiritual context as qualities that support inner peace when facing life's pressures.⁴⁶ Students understand *ṣabr* not merely as the ability to endure pressure but as a transformative process that fosters spiritual awareness and strengthens psychological resilience.⁴⁷ From the spiritual viewpoint, patience is an active dimension of a person's inner struggle that goes beyond passive acceptance and is directed toward cultivating divine awareness. Contemplative practices such as *dhikr* and *tafakkur* help students balance academic demands with deeper, inner needs, while the value of *ṣabr* operates flexibly depending on social context, gender, spiritual experience, and community support. Therefore, students from diverse backgrounds interpret and apply *ṣabr* uniquely.⁴⁸

⁴⁶ Syed Faheem Hasan Bukhari, "Healing the Mind and Soul an Islamic Approach to Mental Health and Resilience," *Al Khadim Research Journal of Islamic Culture and Civilization* VI, no. 1 (2025): 128–33, <https://arjicc.com/index.php/arjicc/article/view/393/342>; S Yucel, "Healing the Soul: An Islamic Approach to Psychology and Mental Health," *International Journal of Islamic Thought* 11, no. 1 (2017): 18–29, <https://doi.org/10.24035/ijit.11.2017.003>.

⁴⁷ Khalil, "On Patience (*Ṣabr*) in Sufi Virtue Ethics."

⁴⁸ Muhammadu Ibrahim Nasrin, "The Influence of Islamic Spiritual Values on Students' Mental Health: A Special Focus on Tawakkul (توكل), Sabr (صبر) and Shukr (شكر)," *LECTURES: Journal of Islamic and Education Studies* 4, no. 2 (2025): 260–72, <https://doi.org/10.58355/lectures.v4i2.150>; Dewi Hayati Nufus, Sururin Sururin, and Akhmad Sodik, "Tafakkur: A Contemplation of Students' Spiritual and Emotional Intelligence (in The Perspective of Sufism & Transpersonal Psychology)," *DAYAH: Journal of Islamic Education* 6, no. 2 (2023): 264, <https://doi.org/10.22373/jic.v6i2.18957>; Syafii and Azhari, "Manifestation of Patience as a Coping Mechanism in Islamic Psychology: A Comparative Analysis of Sociocultural Contexts of Indonesian and Egyptian Students."

The integration of Sufi principles of patience into students' daily lives plays a crucial role in fostering sustainable mental and spiritual resilience. However, awareness of the value of *ṣabr* must be accompanied by critical reflection, acknowledging that the Sufi approach is not a substitute for professional therapy, particularly in cases requiring clinical intervention; rather, it serves as a complementary dimension enriching recovery and personal growth.⁴⁹ *Ṣabr* teaches calmness in facing uncertainty and cultivates the courage to face difficulties, encouraging an active attitude to keep moving and growing inwardly while maintaining a spiritual connection with God.⁵⁰ The spiritual community functions as a collective support space where students experience value resonance, share spiritual experiences, and find inner meaning. The Sufi approach provides a holistic spiritual coping framework to reduce stress symptoms, enhance focus, and foster a sense of connection to higher life purposes.⁵¹

Inner Transformation through Patience

Exercising patience is vital for students facing academic and personal challenges, as university life often tests their mental and emotional endurance through heavy workloads, exams, and social conflicts that can cause stress. In the spiritual perspective, patience means not only controlling negative reactions but also accepting the divine will and interpreting trials as important waystations on one's life journey. The process of soul purification deepens this acceptance and acts as an important resilience strategy.⁵² This approach aligns with the Sufi concept of direct, intuitive, and incommunicable experience of the divine

⁴⁹ Shinta Nuriya Idatul Alfain, Achmad Khudori Soleh, and Muhammad Rafi Yamani, "The Role of Patience in Coping Mental Problems: A Quranic Perspective," *Tribakti: Jurnal Pemikiran Keislaman* 34, no. 2 (2023): 195–212, <https://doi.org/10.33367/tribakti.v34i2.3633>.

⁵⁰ Aamer Aldbyani, "Exploring Islamic Mindfulness: Cultural Practices and Their Impact on Public Health Outcomes," *Mindfulness* 16 (2025): 695–701, <https://doi.org/https://doi.org/10.1007/s12671-024-02485-5>.

⁵¹ Shahzad Hussain et al., "Spiritual Intelligence, Resilience, and Mental Health: A Comparative Study among University Students with Different Academic Degrees," *Clinical and Counselling Psychology Review* 5, no. 1 (2023): 17–34, <https://doi.org/10.32350/ccpr.51.02>; Syafii and Azhari, "Manifestation of Patience as a Coping Mechanism in Islamic Psychology: A Comparative Analysis of Sociocultural Contexts of Indonesian and Egyptian Students."

⁵² Adlina et al., "Tazkiyat Al-Nafs as Resilience Strategy to Deal with the Post-Pandemic Recession among Micro, Small, and Medium Enterprises (MSMEs) Actors."

(*dhawq*), emphasizing the role of experiential knowledge in faith.⁵³ Together, these elements create a holistic spiritual framework that supports emotional stability and personal growth, enabling students to recover from setbacks and build stronger character.⁵⁴

In the Sufi tradition, patience is considered a spiritual station or level (*maqām*) that requires self-discipline and ongoing soul cultivation.⁵⁵ For the student participants, patience goes beyond managing emotions under stress; it is a means to draw closer to God through reflection and spiritual awareness. Research demonstrates that students practicing Sufi-based patience experience spiritual maturity, calmness, and better stress management, with spiritual practices like *dhikr* and *tafakkur* playing key roles in sustaining patience during times of self-doubt and uncertainty.⁵⁶ Patience, therefore, is an active, intentional method to handle challenges, maintain focus on goals, and transform hardships into opportunities for personal growth through positive mindset development.⁵⁷

Spiritual Discipline and Daily Rituals as Inner Resilience Builders

This study highlights the role of spiritual discipline and daily rituals in shaping students' inner resilience. Practices such as *dhikr*, *tafakkur*, *tawba*, and *tahajjud* are not merely supplementary acts of worship but are internalized as consistent spiritual commitments that help maintain emotional stability and life purpose.⁵⁸ Students who incorporate these practices into their daily routines exhibit positive signs of spiritual self-regulation, defined as the ability to manage life's pressures by strengthening their relationship with God and engaging in

⁵³ Angga Arifka et al., "Mystical Experience in Sufism: The Study of Uniqueness of Sufism in Relation to Mysticism. At-Thullab Jurnal Mahasiswa Studi Islam," 2025, 52–69.

⁵⁴ Casmini Casmini et al., "From Trauma to Growth: A Mixed-Methods Analysis of Psychological Factors in Women's Experiences of Temporary Marriage," *Psikohumaniora: Jurnal Penelitian Psikologi* 9, no. 1 (2024): 59–82, <https://doi.org/https://doi.org/10.21580/pjpp.v9i1.20616>.

⁵⁵ Casmini, Himawan, and Wardhani, "Maqamat Sufistic as a Solution for Coping Stress."

⁵⁶ Mohamad Nur Kholis Setiawan, "Sufism and Pandemic: Lesson Learned from Sufi Teachings and Its Prominent Figures," *Teosofia: Indonesian Journal of Islamic Mysticism* 10, no. 2 (2021): 161–76, <https://doi.org/10.21580/tos.v10i2.10054>.

⁵⁷ Sevda Aktulga Gürbüz, "A Key to Excellence: Patience and Patient in the Early Sufis," *Journal for the Education of Gifted Young Scientists* 10, no. 1 (2022): 1–10, <https://doi.org/Journal for the Education of Gifted Young Scientists>.

⁵⁸ Casmini Casmini, Faiz Muaddibi, and Firda Amrina Fitri, "Menguatkan Psychological Well-Being Konselor Dengan Praktik Perilaku Sufi Amali," *Al-Tazkiah Jurnal Bimbingan Dan Konseling Islam* 9, no. 2 (2020): 135–54, <https://doi.org/https://doi.org/10.20414/altazkiah.v9i2.2378>.

deep self-reflection. In the Sufi tradition, *ṣabr* constitutes the core element of this process, building inner courage to endure, accept, and grow through adversity. This finding aligns with positive psychology and emotion regulation literature that describes how spiritual discipline contributes to emotional resilience through enhancing meaning-making capacity and psychological flexibility.⁵⁹

Implementing spiritual discipline within the context of a *pesantren* [Islamic boarding school] community creates a collective space for habituating values of *ṣabr*, perseverance, and transcendental awareness. Students develop not only personal spiritual habits but also benefit from a social environment that reinforces these practices through group prayers, self-evaluation (*muhāsaba*), and a culture of mutual reminders in piety. However, consistent ritual practice does not necessarily reflect deep spiritual understanding. Engagement in spiritual discipline may sometimes stem from conformity to social norms rather than existential awareness, risking spiritual over-conformity—appearing patient and calm outwardly without true emotional healing. Classical Sufism, as explained by al-Ghazali in his *Iḥyā’ Ulūm al-Dīn* [The Revival of Religion], stresses the integration of outward practice and heartfelt presence in worship as prerequisites for authentic inner transformation.⁶⁰

Conscious and purposeful spiritual discipline has great potential to build inner resilience independent of external factors. Students who understand the Sufi concept of *ṣabr* are able to interpret suffering as the soul’s training ground, rather than a burden. Daily spiritual practices not only mitigate stress but also enhance their capacity to face academic and social complexities with clear minds and calm hearts. The integration of *ṣabr* and reflective spiritual practice opens

⁵⁹ Jiying Han, Lei Jin, and Hongbiao Yin, “Supervisors’ Emotion Regulation in Research Supervision: Navigating Dilemmas in an Accountability-Based Context,” *Higher Education* 89, no. 3 (2025): 671–89, <https://doi.org/10.1007/s10734-024-01241-x>; Anna Prokopowicz, Bartłomiej Stańczykiewicz, and Izabella Uchmanowicz, “Health in the Context of Psychological Flexibility and Acceptance and Commitment Therapy,” *Medical Research Journal* 6, no. 3 (2021): 249–53, <https://doi.org/10.5603/mrj.a2021.0032>; Julie J. Pargament, Kenneth I. Exline, “Religious and Spiritual Struggles and Mental Health: Implications for Clinical Practice,” in *Spirituality and Mental Health across Cultures*, 2021, 395–412, [https://books.google.co.id/books?hl=id&lr=&id=Dhk5EAAAQBAJ&oi=fnd&pg=PT381&dq=Pargament,+K.+I.,+%26+Exline,+J.+J.+\(2021\).+Religious+and+spiritual+struggle+s+and+mental+health:+Implications+for+clinical+practice.+Spirituality+and+mental+h ealth+across+cultur.](https://books.google.co.id/books?hl=id&lr=&id=Dhk5EAAAQBAJ&oi=fnd&pg=PT381&dq=Pargament,+K.+I.,+%26+Exline,+J.+J.+(2021).+Religious+and+spiritual+struggle+s+and+mental+health:+Implications+for+clinical+practice.+Spirituality+and+mental+h ealth+across+cultur.)

⁶⁰ T. Kukkonen, “Iḥyā’ ‘Ulūm al-Dīn by Abū Ḥāmid al-Ghazālī,” in *Key Classical Works on Islamic Ethics*, 2024.

opportunities for developing a psychologically robust and spiritually mature character. Relevant recent studies highlight the benefits of *dhikr* in reducing anxiety and fostering happiness in college students.⁶¹ In this context, spiritual discipline is a path to emotional resilience as well as meaningful self-identity.⁶²

Transcendental Awareness as a Mechanism for Emotional Regulation

One key theme emerging from interviews and FGDs is how the Sufi concept of patience acts as a catalyst for cultivating transcendental awareness. This awareness encourages students to view every life event as aligned with the divine will, transforming challenges from burdens into spiritual tests that deepen their connection with God. Such a process is often described as ‘spiritual healing,’ where transcendental practices like *dhikr* and *tafakkur* help restore emotional balance during times of crisis.⁶³ Within this framework, patience extends beyond emotional restraint to include gratitude (*shukr*), absolute trust in God (*tawakkul*), and spiritual consistency (*istiqāma*),⁶⁴ thereby fostering emotional stability and reducing stress or despair.⁶⁵ Seeing difficulties as opportunities for spiritual growth facilitates psychological transformation that supports long-term well-being. The Sufi path emphasizes inner purification and introspection, helping individuals balance worldly responsibilities with spiritual aspirations. This process nurtures positive character traits essential for facing life’s challenges.⁶⁶

Transcendental awareness is crucial for emotional regulation within a Sufi framework, which invites students to perceive a higher purpose behind every life

⁶¹ Pihasniwati Pihasniwati et al., “Dzikr Relaxation to Decrease College Student’s Anxiety and Increase Happiness,” *PSIKIS-Jurnal Psikologi Islami* 10, no. 1 (2024): 156–66, <https://doi.org/https://doi.org/10.19109/psikis.v10i1.22135>; Casmini, Himawan, and Wardhani, “Maqamat Sufistic as a Solution for Coping Stress.”

⁶² Nufus, Sururin, and Sodiq, “Tafakkur: A Contemplation of Students’ Spiritual and Emotional Intelligence (in The Perspective of Sufism & Transpersonal Psychology).”

⁶³ M. Kharis Majid et al., “The Urgency of Spiritual Healing during the Coronavirus Outbreak,” *Teosofia: Indonesian Journal of Islamic Mysticism* 11, no. 1 (2022): 23–42, <https://doi.org/10.21580/tos.v11i1.9569>.

⁶⁴ Yoana Bela Pradityas, Imam Hanafi, and Esti Zaduqisti, “Maqamat Tasawuf Dan Terapi Kesehatan Mental (Studi Pemikiran Amin Syukur),” *Religia Jurnal Ilmu-Ilmu Keislaman* 18, no. 2 (2015): 187–206, <https://doi.org/DOI:https://doi.org/10.28918/religia.v18i2.627>.

⁶⁵ Lubis et al., “Examining Coping Strategies and Academic Resilience among Indonesian Students: The Role of Gender and Domicile.”

⁶⁶ Alhaib and Alsandi, “The Concept of Morals and Education in Imam Al-Ghazali’s Thought.”

experience.⁶⁷ Developing this awareness empowers students to approach adversity with wisdom, preventing them from becoming overwhelmed by anxiety, anger, or frustration. It provides a broader perspective, revealing that problems and challenges are not setbacks but essential components of a meaningful life journey. Through this understanding, students internalize spiritual values that promote inner peace and resilience, enabling them to manage stress with clarity, focus, and composure.

The process of developing transcendental awareness involves deep reflection on the meaning of life, one's relationship with God, and interactions with others, as emphasized in Sufi teachings. Through meditation, prayer, and introspection, students are able to attain inner peace even amid the constant pressure of academic life. These practices help to calm the mind, manage emotions, and approach challenges with clarity and determination. Given the frequent stresses encountered in academic settings, such awareness becomes essential for maintaining mental health and emotional well-being. Transcendental awareness also serves as a firm foundation for ongoing personal and spiritual growth, encouraging students to continue evolving throughout their academic and life journey.

Sacred Community Bonds in Cultivating Sufi Patience

The research findings describe that spiritual communities such as *dhikr* assemblies and Sufi *halaqahs* have been proven to serve as influential platforms in shaping students' attitudes and behaviors. Their involvement not only fulfills their religious obligations but also strengthens inner resilience through meaningful collective experiences. The emotional bonds among members create a safe environment for sharing life burdens, reducing loneliness, and fostering tranquility in facing academic and social pressures. The students develop higher patience levels through repeated social interactions, rather than on their own. When inner experiences are supported by consistent spiritual examples from fellow community members, students find it easier to absorb and internalize the value of *ṣabr*.⁶⁸

⁶⁷ Mary Egan and Jill Swedersky, "Spirituality as Experienced by Occupational Therapists in Practice," *Am J Occup Ther* 57, no. 5 (2003): 525–33, <https://doi.org/DOI:10.5014/ajot.57.5.525>.

⁶⁸ Afiani and Haririe, "Sufism and Mental Health: Application of Sufism Principles in Mental Well-Being."

Spiritual communities expand the function of social relations into emotional support networks and grounded religious dialogue spaces. Actively engaged students have the opportunity to listen to one another, share survival strategies, and rebuild hope through empowering narratives of spiritual experiences. This process forms solidarity networks that indirectly contribute to the reduction of anxiety, mental fatigue, and disorientation. With a stronger sense of community belonging, students are better prepared to face challenges without feeling alienated and left to their own devices. However, such involvement also exposes vulnerabilities if the community becomes too closed to differing spiritual experiences or limits individual ways of spiritual realization, as the diversity of spiritual growth paths is a necessary requirement.⁶⁹

Spiritual spaces such as *halaqahs* and retreats are not merely venues for strengthening social bonds but also places for deepening the practical values of Sufism. Collective spiritual practices invite students to undertake a transformative process that touches cognition, emotion, and action. When ritual performance is accompanied by reflective understanding and real-life contextualization, the patience that develops does not remain passive but transforms into resilience with ethical significance. Communities that consistently align teachings with empathy towards others tend to successfully cultivate a flexible and adaptive inner strength. This transformative and socially cohesive role of Sufism in addressing contemporary issues and fostering spiritual and social harmony indicates the importance of its enduring role in modern society.⁷⁰ Conversely, when rituals become mere ends without engaging the existential experiences of their members, the community risks losing its transformative power and drifting away from its true spiritual nurturing function.

Inner transformation through patience becomes a key resource for successfully navigating life and academic pressures, with spiritual practices serving as tools for mental fortification and emotional regulation. Transcendental awareness is developed through reflection, which aids in stress management, while spiritual communities provide emotional grounding and reinforce Sufi

⁶⁹ Niyaz Ahmad Lone, "The Role and Significance of Taşawwuf in Modern-Day Crisis," *Teosofia: Indonesian Journal of Islamic Mysticism* 11, no. 1 (2022): 83–102, <https://doi.org/10.21580/tos.v11i1.12030>.

⁷⁰ Zainal Abidin and Akhmad Sirojuddin, "Developing Spiritual Intelligence Through The Internalization of Sufistic Values: Learning From Pesantren Education," *Tafkir: Interdisciplinary Journal of Islamic Education* 5, no. 2 (2024): 331–43, <https://doi.org/10.31538/tijie.v5i2.783>.

values. Research confirms that religious or spiritual identity, especially when expressed through faith-based community engagement, fosters belonging, connectedness, and social support, which serve as protective factors against mental and psychosocial challenges.⁷¹ This study contributes to the discourse on Islamic spirituality in psychology and education, offering a practical basis for integrative, campus-based guidance and counseling. It supports the development of sustainable, contextually grounded spiritual programs that complement Western models with local Islamic wisdom.

Conclusion

This study emphasizes the importance of patience in Sufi teachings as a spiritual strategy that can be applied by students to manage academic and emotional pressures while maintaining mental health. The integration of spiritual practices such as *dhikr*, *tafakkur*, and *tahajjud*, along with the development of transcendental awareness and engagement in spiritual communities, enables students to cultivate stronger mental resilience and spiritually mature character. These findings contribute significantly to the development of integrative approaches that combine Sufi spirituality and psychology, especially in understanding emotional regulation and inner transformation mechanisms. It is recommended that future research further explore how Sufi psychological principles can be effectively incorporated into broader psychological interventions and examine the specific role of the Sufi concept of patience in addressing mental health challenges such as depression and anxiety. Additional studies are also needed to develop valid and reliable instruments for measuring Sufi psychological constructs, allowing for more comprehensive evaluations of the effectiveness of Sufism-based interventions.

Acknowledgment

The authors wish to express their sincere gratitude to the academic advisors and library staff for their invaluable support and assistance during the research process. We also extend our appreciation to the participants and spiritual practitioners who contributed their insights, which significantly enriched the study. Finally, we acknowledge the unwavering encouragement and

⁷¹ Pihasniwati et al., "A Scoping Review: Religiosity/Religious Coping as An Approach for Non-Suicidal Self-Injury (NSSI)."

understanding of our families and friends, which were essential to the successful completion of this work.

Funding

The authors declare that this research received no external funding and was supported by personal resources.

Author Contributions:

C. contributed to the conceptualization of the study, drafted the manuscript, and reviewed the content critically. P. was responsible for data collection, investigation, and editing of the manuscript. N.M.K. handled the analysis and acquisition of funding. A.K.N. provided resources, supervised the project, participated in review and writing, and performed data curation. All authors have read and approved the final version of the manuscript.

Bibliography

- (ACHA), American College Health Association. "National College Health Assessment Spring 2023." American College Health Association, 2023. https://www.acha.org/wp-content/uploads/2024/07/NCHA-III_SPRING_2023_UNDERGRAD_REFERENCE_GROUP_DATA_REPORT.pdf.
- Abidin, Zainal, and Akhmad Sirojuddin. "Developing Spiritual Intelligence Through The Internalization of Sufistic Values: Learning From Pesantren Education." *Tafkir: Interdisciplinary Journal of Islamic Education* 5, no. 2 (2024): 331–43. <https://doi.org/10.31538/tijie.v5i2.783>.
- Adlina, Atika Ulfia, Zaizul Abd Rahman, Muhammad Sakdullah, Dewi Aisyah, and Ferizka Rizky Al Amin. "Tazkiyat Al-Nafs as Resilience Strategy to Deal with the Post-Pandemic Recession among Micro, Small, and Medium Enterprises (MSMEs) Actors." *Teosofia: Indonesian Journal of Islamic Mysticism* 12, no. 1 (2023): 41–60. <https://doi.org/10.21580/tos.v12i1.14437>.
- Afiani, Vivia Zahira, and Muhammad Ruhiyat Haririe. "Sufism and Mental Health: Application of Sufism Principles in Mental Well-Being." *JOUSIP Journal of Sufism and Psychotherapy* 4, no. 1 (2024): 103–18. <https://doi.org/DOI:https://doi.org/10.28918/jousip.v4i1.8716>.

- Al-Bukhārī, Muhammad bin Ismāʿīl, *Ṣaḥīḥ Bukhārī*, vol. VIII. Beirut: Dar Ibnu al-Kathir, 1987.
- Al-Ghazali, Abu Hamid. *Ihyaʾ ʿulum Al-Din: The Revival of the Religious Sciences*. Kuala Lumpur: Islamic Book Trust, 2015.
- Al-Ghifari, Muhammad Abidzan; “Maqamat and Ahwal (Stations and States in Sufi Spirituality.” *International Journal of Islamic Studies and Social Sciences* 3, no. 1 (2025): 37–47.
<https://jurnal.asrypersadaquality.com/index.php/ijiss/article/view/665>.
- Aldbyani, Aamer. “Exploring Islamic Mindfulness: Cultural Practices and Their Impact on Public Health Outcomes.” *Mindfulness* 16 (2025): 695–701.
<https://doi.org/https://doi.org/10.1007/s12671-024-02485-5>.
- Alfain, Shinta Nuriya Idatul, Achmad Khudori Soleh, and Muhammad Rafi Yamani. “The Role of Patience in Coping with Mental Problems: A Quranic Perspective.” *Tribakti: Jurnal Pemikiran Keislaman* 34, no. 2 (2023): 195–212.
<https://doi.org/10.33367/tribakti.v34i2.3633>.
- Alhaib, Ekhlās, and Ali Kadhēm Alsandi. “The Concept of Morals and Education in Imam Al-Ghazali’s Thought.” *Science Frontiers* 3, no. 1 (2022): 48–55.
<https://doi.org/doi: 10.11648/j.sf.20220301.17>.
- Andrabi, Abroo Aman. *Prophet Muhammad: (Peace and Blessings Be upon Him) The Man and The Message*. New Delhi: Milli Publications, 2010.
https://www.researchgate.net/profile/Dr-Andrabi/publication/354707485_PROPHET_MUHAMMAD_PBUH_THE_MAN_AND_THE_MESSAGE/links/615fd4c90bf51d4817514188/PROPHET-MUHAMMAD-PBUH-THE-MAN-AND-THE-MESSAGE.pdf.
- Arifka, Angga, Info Artikel, Artike History, and E-mail Addres. “Mystical Experience in Sufism: The Study of Uniqueness of Sufism in Relation to Mysticism. At-Thullab Jurnal Mahasiswa Studi Islam,” 2025, 52–69.
- Bukhari, Syed Faheem Hasan. “Healing the Mind and Soul: An Islamic Approach to Mental Health and Resilience.” *Al Khadim Research Journal of Islamic Culture and Civilization* VI, no. 1 (2025): 128–33.
<https://arjicc.com/index.php/arjicc/article/view/393/342>.
- Cage, Eilidh, Emma Jones, Gemma Ryan, Gareth Hughes, and Leigh Spanner. “Student Mental Health and Transitions into, through and out of University: Student and Staff Perspectives.” *Journal of Further and Higher Education* 45, no. 8 (2021): 1076–89.
<https://doi.org/https://doi.org/10.1080/0309877X.2021.1875203>.
- Casmini, Casmini, Dwiga Aziz Himawan, and Hanis Kusuma Wardhani. “Maqamat Sufistic as a Solution for Coping with Stress.” *Enlighten: Jurnal Bimbingan Konseling Islam* 3, no. 2 (2020): 60–75.

<https://doi.org/https://doi.org/10.32505/enlighten.v3i2.1895>.

- Casmini, Casmini, Faiz Muaddibi, and Firda Amrina Fitri. "Menguatkan Psychological Well-Being Konselor Dengan Praktik Perilaku Sufi Amali." *Al-Tazkiah Jurnal Bimbingan Dan Konseling Islam* 9, no. 2 (2020): 135–54. <https://doi.org/https://doi.org/10.20414/altazkiah.v9i2.2378>.
- Casmini, Casmini, Musthofa Musthofa, Saptani Saptani, Moh Khoerul Anwar, and Laguzo Abubakar. "From Trauma to Growth: A Mixed-Methods Analysis of Psychological Factors in Women's Experiences of Temporary Marriage." *Psikohumaniora: Jurnal Penelitian Psikologi* 9, no. 1 (2024): 59–82. <https://doi.org/https://doi.org/10.21580/pjpp.v9i1.20616>.
- Charles, Nora E, Stephanie J Strong, Lauren C Burns, Margaret R Bullerjahn, and Katherine Serafine. "Increased Mood Disorder Symptoms, Perceived Stress, and Alcohol Use among College Students during the COVID-19 Pandemic." *Psychiatry Research* 296 (2021): 113706. <https://doi.org/https://doi.org/10.1016/j.psychres.2021.113706>.
- Duffy, A, C Keown-Stoneman, S Goodday, J Horrocks, M Lowe, N King, W Pickett, et al. "Predictors of Mental Health and Academic Outcomes in First-Year University Students: Identifying Prevention and Early-Intervention Targets." *BJPsych Open* 6, no. 3 (2020): e46. <https://doi.org/https://doi.org/10.1192/bjo.2020.24>.
- Egan, Mary, and Jill Swedersky. "Spirituality as Experienced by Occupational Therapists in Practice." *Am J Occup Ther* 57, no. 5 (2003): 525–33. <https://doi.org/DOI: 10.5014/ajot.57.5.525>.
- Englander, Magnus, and James Morley. "Phenomenological Psychology and Qualitative Research." *Phenomenology and the Cognitive Sciences* 22, no. 1 (2023): 25–53. <https://doi.org/10.1007/s11097-021-09781-8>.
- Fitriyani, Feny Nida, Syamsul Kurniawan, Bayu Suratman, and Egi Tanadi. "Santri's Spiritual Resilience at Pesantren Mahasiswa of the Institut Daarul Qur'an Jakarta: Capturing Living Sufism amid Modern Society" 13, no. 2 (2024): 213–38. <https://doi.org/10.21580/tos.v13i2.23559>.
- Gürbüz, Sevda Aktulga. "A Key to Excellence: Patience and Patient in the Early Sufis." *Journal for the Education of Gifted Young Scientists* 10, no. 1 (2022): 1–10. <https://doi.org/Journal for the Education of Gifted Young Scientists>.
- Han, Jiying, Lei Jin, and Hongbiao Yin. "Supervisors' Emotion Regulation in Research Supervision: Navigating Dilemmas in an Accountability-Based Context." *Higher Education* 89, no. 3 (2025): 671–89. <https://doi.org/10.1007/s10734-024-01241-x>.
- Hidayat, Ahmad, Muhammad Azhar, Halim Purnomo, Sigit Nugroho, Lisfarika Napitupulu, and Indah YUSDANIS. "Predictors of Patience in Islamic

- Psychology: Evidence from Indonesia.” *Islamic Guidance and Counseling Journal* 7, no. 1 (2024): 1–23. <https://doi.org/DOIhttps://doi.org/10.25217/0020247447400>.
- Hussain, Shahzad, Ziasma Hancef Khan, Rahila Amin, and Uzma Kanwal. “Spiritual Intelligence, Resilience, and Mental Health: A Comparative Study among University Students with Different Academic Degrees.” *Clinical and Counselling Psychology Review* 5, no. 1 (2023): 17–34. <https://doi.org/10.32350/ccpr.51.02>.
- Jannah, Saadatul. “Tafsir Tazkiyat Al-Nafs Perspektif Sa’id Hawwâ Dalam Al-Asâs Fî Tafsîr.” *Studia Quranika* 7, no. 1 (2022): 57–91. <https://doi.org/DOIhttp://dx.doi.org/10.21111/studiquan.v7i1.6701>.
- Jiang, Na, Siaw Yan-Li, Kanit Pamane, and Joko Sriyanto. “Depression, Anxiety, and Stress during the COVID-19 Pandemic: Comparison among Higher Education Students in Four Countries in the Asia-Pacific Region.” *Journal of Population and Social Studies* 29 (2021): 370–83. <https://doi.org/doi.org/10.25133/JPSSv292021.023>.
- Khalil, Atif. “On Patience (*Ṣabr*) in Sufi Virtue Ethics.” In *Mysticism and Ethics in Islam*, 71–78. AUB Press, 2022. <https://www.aub.edu.lb/aubpress/PDFEmbedFiles/MysticismandEthicsinIslam/08AtifKhalil.pdf>.
- Koenig, Harold G. “Religion, Spirituality, and Health: The Research and Clinical Implications.” *International Scholarly Research Notices* 2012, no. 1 (2012): 278730. <https://doi.org/https://doi.org/10.5402/2012/278730>.
- Kukkonen, T. “Iḥyā’ ‘Ulūm Al-Dīn by Abū Ḥāmid Al-Ghazālī.” In *Key Classical Works on Islamic Ethics*, 2024.
- Langdridge, Darren. “Phenomenology,” 165–83. Palgrave Macmillan/Springer Nature, 2017. https://doi.org/10.1057/978-1-137-51018-1_9.
- Li, Fengxiao. “Impact of COVID-19 on the Lives and Mental Health of Children and Adolescents.” *Frontiers in Public Health* 10 (2022): 925213. <https://doi.org/doi:10.3389/fpubh.2022.925213>.
- Li, Wenzhen, Zhiya Zhao, Dajie Chen, Ying Peng, and Zuxun Lu. “Prevalence and Associated Factors of Depression and Anxiety Symptoms among College Students: A Systematic Review and Meta-analysis.” *Journal of Child Psychology and Psychiatry* 63, no. 11 (2022): 1222–30. <https://doi.org/https://doi.org/10.1111/jcpp.13606>.
- Liu, Xiangliang. “Effect of Teacher–Student Relationship on Academic Engagement: The Mediating Roles of Perceived Social Support and Academic Pressure.” *Frontiers in Psychology* 15 (2024): 1331667. <https://doi.org/https://doi.org/10.3389/fpsyg.2024.1331667>.

- Lone, Niyaz Ahmad. "The Role and Significance of Taşawwuf in Modern-Day Crisis." *Teosofia: Indonesian Journal of Islamic Mysticism* 11, no. 1 (2022): 83–102. <https://doi.org/10.21580/tos.v11i1.12030>.
- Lubis, Zuraidah, Muhammad Bukhori Dalimunthe, Wildansyah Lubis, Reza Aditia, and Raudah Zaimah Dalimunthe. "Examining Coping Strategies and Academic Resilience among Indonesian Students: The Role of Gender and Domicile." *Pegem Journal of Education and Instruction* 14, no. 3 (2024): 183–91. <https://doi.org/https://doi.org/10.47750/pegegog.14.03.17>.
- Majid, M. Kharis, Winda Roini, Azmi Putri Ayu Wardani, and Maulida Hasyiah Sabrina. "The Urgency of Spiritual Healing during the Coronavirus Outbreak." *Teosofia: Indonesian Journal of Islamic Mysticism* 11, no. 1 (2022): 23–42. <https://doi.org/10.21580/tos.v11i1.9569>.
- Makmudi, Makmudi. "Concept of Mental Education: A Perspective of Ibn Qayyim Al-Jawziyyah." *Jurnal Dirosah Islamiyah* 3, no. 3 (2021): 407–19. <https://doi.org/DOI> <https://doi.org/10.47467/jdi.v3i3.533>.
- Martinez, Diana. "Patience, Its Role in Our Life – A Definition Academic Article." *Asia Pacific Journal of Religions and Cultures* 6, no. 1 (2022): 17–35. <https://so06.tci-thaijo.org/index.php/ajrc/article/view/256230>.
- McLafferty, Margaret, Natasha Brown, Rachel McHugh, Caoimhe Ward, Ailis Stevenson, Louise McBride, John Brady, et al. "Depression, Anxiety and Suicidal Behaviour among College Students: Comparisons Pre-COVID-19 and during the Pandemic." *Psychiatry Research Communications* 1, no. 2 (2021): 100012. <https://doi.org/https://doi.org/10.1016/j.psychom.2021.100012>.
- Muhammadu Ibrahim Nasrin. "The Influence of Islamic Spiritual Values on Students' Mental Health: A Special Focus on Tawakkul (توكل), Sabr (صبر) and Shukr (شكر)." *LECTURES: Journal of Islamic and Education Studies* 4, no. 2 (2025): 260–72. <https://doi.org/10.58355/lectures.v4i2.150>.
- Nufus, Dewi Hayati, Sururin Sururin, and Akhmad Sodiq. "Tafakkur: A Contemplation of Students' Spiritual and Emotional Intelligence (in The Perspective of Sufism & Transpersonal Psychology)." *DAYAH: Journal of Islamic Education* 6, no. 2 (2023): 264. <https://doi.org/10.22373/jie.v6i2.18957>.
- Pargament, Kenneth I; Exline, Julie J. "Religious and Spiritual Struggles and Mental Health: Implications for Clinical Practice." In *Spirituality and Mental Health across Cultures*, 395–412, 2021. [https://books.google.co.id/books?hl=id&lr=&id=Dhk5EAAAQBAJ&oi=fnd&pg=PT381&dq=Pargament,+K.+I.,+%26+Exline,+J.+J.+\(2021\).+Religious+and+spiritual+struggles+and+mental+health:+Implications+for+clinical+practice.+Spirituality+and+mental+health+across+cultur](https://books.google.co.id/books?hl=id&lr=&id=Dhk5EAAAQBAJ&oi=fnd&pg=PT381&dq=Pargament,+K.+I.,+%26+Exline,+J.+J.+(2021).+Religious+and+spiritual+struggles+and+mental+health:+Implications+for+clinical+practice.+Spirituality+and+mental+health+across+cultur).
- Percy, William H, Kim Kostere, and Sandra Kostere. "Generic Qualitative Research

- in Psychology.” *The Qualitative Report* 20, no. 2 (2015): 76–85. <https://doi.org/https://doi.org/10.46743/2160-3715/2015.2097>.
- Pihasniwati, Pihasniwati, Subandi Subandi, Abdul Mujib, Rofidah Qonitah Taqiyyah, Wiwi Siti Sajaroh, and Dewi Aprillia Ningrum. “A Scoping Review: Religiosity/Religious Coping as An Approach for Non-Suicidal Self-Injury (NSSI).” In *Proceedings of the 5th International Graduate Conference in Islam and Interdisciplinary Studies, IGCHS 2022, 19-20 October 2022, Mataram, Lombok, Indonesia*. EAI, 2023. <https://doi.org/http://dx.doi.org/10.4108/eai.19-10-2022.2332312>.
- Pihasniwati, Pihasniwati, Ratna Yunita Setiyani Subardjo, Rika Apriliyani, and Elisa Kurniadewi. “Dzikr Relaxation to Decrease College Student’s Anxiety and Increase Happiness.” *PSIKIS-Jurnal Psikologi Islami* 10, no. 1 (2024): 156–66. <https://doi.org/https://doi.org/10.19109/psikis.v10i1.22135>.
- Pradityas, Yoana Bela, Imam Hanafi, and Esti Zaduqisti. “Maqamat Tasawuf Dan Terapi Kesehatan Mental (Studi Pemikiran Amin Syukur).” *Religia Jurnal Ilmu-Ilmu Keislaman* 18, no. 2 (2015): 187–206. <https://doi.org/DOI:https://doi.org/10.28918/religia.v18i2.627>.
- Prokopowicz, Anna, Bartłomiej Stańczykiewicz, and Izabella Uchmanowicz. “Health in the Context of Psychological Flexibility and Acceptance and Commitment Therapy.” *Medical Research Journal* 6, no. 3 (2021): 249–53. <https://doi.org/10.5603/mrj.a2021.0032>.
- Rusdi, Ahmad. “Patience in Islamic Psychology and Its Measurement.” Paper submission for The 3rd Inter-Islamic University Conference on Psychology, 2016.
- Setiawan, Mohamad Nur Kholis. “Sufism and Pandemic: Lessons Learned from Sufi Teachings and Its Prominent Figures.” *Teosofia: Indonesian Journal of Islamic Mysticism* 10, no. 2 (2021): 161–76. <https://doi.org/10.21580/tos.v10i2.10054>.
- Slimmen, Sybren, Olaf Timmermans, Kalina Mikolajczak-Degrauwe, and Anke Oenema. “How Stress-Related Factors Affect Mental Wellbeing of University Students: A Cross-Sectional Study to Explore the Associations between Stressors, Perceived Stress, and Mental Wellbeing.” *PLoS One*, 2022, 17, no. 11 (n.d.): e0275925. <https://doi.org/doi:10.1371/journal.pone.0275925>.
- Suwito, Suwito, Ischak Suryo Nugroho, Maulana Mualim, and Eka Septiani Sarastuti. “Sufism-Based Management for Improving Working Performance in the 4.0 Industrial Era: A Phenomenological Perspective.” *Teosofia: Indonesian Journal of Islamic Mysticism* 12, no. 1 (2023): 1–20. <https://doi.org/10.21580/tos.v12i1.14323>.
- Syafii, Muhammad Hisyam, and Husain Azhari. “Manifestation of Patience as a

- Coping Mechanism in Islamic Psychology: A Comparative Analysis of Sociocultural Contexts of Indonesian and Egyptian Students.” *Psikoislamika: Jurnal Psikologi Dan Psikologi Islam* 21, no. 2 (2024): 252–90. <https://doi.org/10.18860/psikoislamika.v21i2.29006>.
- WHO, World Health Organization. “Mental Health.” *World Health Organization*, 2022. <https://www.who.int/news-room/fact-sheets/detail/mental-health-strengthening-our-response>.
- Yucel, S. “Healing the Soul: An Islamic Approach to Psychology and Mental Health.” *International Journal of Islamic Thought* 11, no. 1 (2017): 18–29. <https://doi.org/10.24035/ijit.11.2017.003>.
- Yusuf, Hamza. *Signs, Symptoms, and Cures of the Spiritual Diseases of the Heart*. 2022, 2025. <https://sufi.co.za/wp-content/uploads/2021/06/purification-of-the-heart-.pdf>.