



## **Sufi Psychospiritual Practices as Islamic Counseling Approach for Enhancing Student Spiritual Well-being in *Pesantren***

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### **Abstract**

This research investigates how Sufi psychospiritual practices function as an Islamic counseling approach to improve the spiritual well-being of students in *Pesantren*. Focused on three *Pesantren* in Salatiga, Central Java, where students are deeply involved with Islamic teachings, this research aims to understand the contribution of these practices in shaping students' spiritual well-being across four domains, namely personal, communal, environmental, and transcendental, as outlined by Fisher's theory. Sufi Psychospiritual Therapy aims to assist individuals in achieving spiritual growth, emphasizing repentance, asceticism, patience, and trust (*redha*). Utilizing qualitative research methods, including observation, interviews, and documentation, data were collected and analyzed following the model of Miles et al. Research findings reveal the significant impact of Sufi psychospiritual therapy on the spiritual well-being of students in selected *Pesantren*. Students report feeling calmer, gaining clarity about life goals, and outlining steps to achieve them. This underscores the effectiveness of integrating Sufi practices into counseling to encourage holistic student development in *Pesantren*. In essence, this research emphasizes the importance of recognizing and utilizing the spiritual aspects of student well-being in *Pesantren* and demonstrates how Sufi psychospiritual practices can positively influence students' overall growth in this context. Further research is recommended with a larger and more diverse sample, incorporating quantitative methods to offer a more comprehensive understanding of how Sufi psychospiritual practices impact the spiritual well-being of students in *Pesantren*.

Keywords: sufi psychospiritual, Islamic counseling, spiritual well-being, pesantren

## Introduction

*Pesantren* or Islamic boarding schools in Indonesia are known for teaching morals and shaping character effectively. They provide a well-rounded education, including religious studies, personal growth, and academic excellence (Jallow, 2023). Students, known as *Santri*, learn religious principles and develop traits like independence, discipline, and a deep understanding of Islamic teachings. *Pesantren* maintain tradition in the face of globalization and technological changes, offering stability against modern challenges (Novianto et al., 2021). They provide a structured environment for students to navigate societal changes while upholding Islamic values.

The educational curriculum in *Pesantren* goes beyond religious studies to cover various aspects of student life, fostering academic excellence, moral integrity, social responsibility, and spiritual growth (Legistia, 2019; Sofirah et al., 2022). The environment of Islamic boarding schools plays a significant role in shaping students' personality and behavior, influencing their learning process and personality development. Despite their traditional roots, *pesantren* address various dimensions such as psychological, physiological, philosophical, religious, economic, and political aspects (Novianto et al., 2021). They contribute to preserving religious traditions and cultural heritage, but still face contemporary challenges, especially related to students' welfare and behavior. Recognizing this, *Pesantren* should provide Islamic counseling services to support students' spiritual well-being (Setyawan, 2022).

Many students in *Pesantren* face challenges related to spiritual well-being. Intense religious study and separation from family and familiar environments can cause mental burdens, leading to feelings of depression or stress (Syarifah, 2023). Additionally, the decision-making process and understanding of religious concepts may cause internal conflicts. Lack of support or guidance from teachers can worsen these challenges. Therefore, it is crucial for *Pesantren* to focus on students' spiritual well-being and provide a supportive environment (Hasanah & Haris, 2023). A preliminary study in Salatiga, Central Java, found that only three out of eight *Pesantren* offered Islamic counseling services based on Sufi psychospiritualism. This approach encourages students to understand themselves better through reflection on their identity, strengths, weaknesses, and life goals (Asror et al., 2023). This research aims to describe how these

schools implement Sufi psychospiritual counseling to enhance students' spiritual well-being.

Several prior studies have investigated the implementation of Sufi psychospiritualism in *Pesantren*. Research indicates that character education based on Sufism in Indonesian Islamic boarding schools holds significant importance in nurturing students to become devout Muslim scholars who are devoted to Allah (Anwar et al., 2021). In addition, research also demonstrates that employing Sufi psychospiritual therapy strategies can enhance students' self-adaptability (Ainul Aziz, 2023). Moreover, a study Muali et al., (2021) showed that Sufism-based Kiai leadership plays a crucial role in fostering the development of Santri. Additionally, this study found that factors contributing to low morale among Santri include a limited understanding of recent technological advancements. Research indicates that the growth of young religious individuals is influenced by both physical and mental development. Therefore, Sufi counseling serves as an endeavor to provide guidance to individuals or groups in need (Nurfadila, 2023). In conclusion, the synthesis of these studies underscores the fundamental significance of Sufi psychospiritualism and counseling within the realm of Islamic educational institutions. These interventions play a crucial role in shaping students into devout scholars and facilitating their holistic development, particularly within the context of *Pesantren*.

Conversely, certain investigations have identified limitations associated with psychospiritual Sufi therapy. These limitations encompass challenges in implementing practices entrenched within intricate Sufi traditions, which may pose comprehension difficulties for both practitioners and clients (Istikhari, 2016). Moreover, owing to the profound spiritual essence inherent in this approach, it is plausible that not all individuals or groups will exhibit favorable responses or find solace in its application (Nur, 2015). Furthermore, psychospiritual Sufi therapy may prove less applicable for individuals with divergent beliefs or cultural backgrounds, given its close alignment with Islamic and Sufi traditions (Rusydi, 2015). The investigation highlights a gap in the research. Some studies show the benefits of Sufi psychospiritual therapy, but others point out obstacles to its success. Therefore, this study aims to understand how Sufi psychospiritual therapy is used in Islamic counseling in Salatiga's Islamic boarding schools and how it affects students' spiritual well-being.

The novelty of this research lies in its exploration of how Sufi psychospiritual practices can be integrated into Islamic counseling to enhance the spiritual well-being of students specifically in *Pesantren*. While there is existing literature on both Sufi practices and Islamic counseling, this study focuses on their combined application within the unique context of *Pesantren*, where students deeply engage with Islamic teachings. By investigating the effectiveness of Sufi psychospiritual therapy in nurturing holistic student development within *Pesantren* settings, this research contributes to the understanding of spiritually-focused counseling approaches tailored to the needs of students in *Pesantren*.

### *Methods*

This study employs a qualitative descriptive approach, utilizing a case study methodology in three Islamic boarding schools situated in Salatiga. Case studies involve in-depth investigations of ongoing events or phenomena, as outlined by Creswell (2018), with a focus on understanding the depth of a specific case or system. The qualitative approach involves generating data through written documents, verbal accounts, and observable behaviors (Myers, 1997). Data collection methods include interviews and observations, with a focus on understanding the implementation of Sufi psychospiritual therapy to enhance student spiritual well-being. The primary data sources consist of verbal interviews and movement activities of respondents within the *pesantren* environment, while secondary data sources include documentation studies. The study involved 21 informants, including kyais, *pesantren* caretakers, and students. Data collection techniques, such as interviews, observations, and documentation, were employed, following established procedures outlined by experts. The data were analyzed descriptively and qualitatively, utilizing a three-stage process of data reduction, presentation, and conclusion drawing. Data validity was ensured through triangulation techniques, and the research outcomes were supported by primary literature. The research was conducted at the Pesantren Salafiyah, Pesantren Nurul Asna, and Pesantren Ar-Rois in Salatiga, with data analysis following an interactive model proposed by (Miles et al., 2013). These systematic procedures collectively contribute to the reliability and validity of the research findings.

### *Theoretical Review*

### *Sufi Psychospiritual*

Sufi psychospiritual therapy encompasses a variety of methods that aim to foster inner growth, emotional resilience, and a closer connection with God (Muhammad, 2017). These practices have their roots in the mystical traditions of Sufism within Islam and are focused on purifying the soul and promoting positive virtues. Central to Sufi psychospiritual teachings is the notion of inner purification and transformation (Razzaq, 2023). Sufis believe in purging the heart of negative traits like pride and anger, while nurturing virtues such as humility and compassion (Safavi, 2018). Through practices like dhikr (remembrance of God), meditation, and introspection, individuals embark on a journey of self-discovery and spiritual refinement.

In psychospiritual therapy, clients are encouraged to find meaning in their life goals, a meaning closely tied to spiritual and divine relationships (Alton, 2020). In Islam, understanding spirituality and divinity is approached through a Sufistic or Sufism lens. Attaining a sense of spiritual tranquility in fostering a strong relationship with God leads to inner calmness, which manifests as spiritual energy in one's everyday life. There are four key pathways to achieving mental well-being through Sufistic psychospiritualism. Repentance plays a central role in Sufi psychospiritual therapy, as individuals acknowledge and seek forgiveness for their mistakes in order to align themselves with divine guidance (Uyun et al., 2019). Asceticism encourages detachment from worldly distractions, allowing individuals to focus on spiritual pursuits (Al-Kaisi, 2021). Patience is highly valued in Sufism, emphasizing resilience and perseverance in navigating life's challenges (Tajab et al., 2019). Trust (redha) or contentment with God's will, involves surrendering to divine guidance and trusting in God's care (Aljunied, 2016).

Sufi psychospiritual therapy guides individuals through a transformative journey of self-discovery and spiritual growth. Beginning with introspection and repentance, individuals engage in practices such as dhikr and seek guidance from spiritual mentors to cultivate mindfulness, resilience, and a deeper connection with the divine. Central to this process is the purification of the heart from negative qualities and surrender to the divine will, fostering inner peace and contentment. As individuals integrate spiritual insights into their daily lives, they embody virtues such as humility and compassion, aligning their actions with their spiritual values.

Through these practices, Sufis strive for spiritual growth, enlightenment, and a closer union with God. They believe that by purifying the heart and cultivating virtue, individuals can attain inner peace, contentment, and a deeper connection with the Divine. In short, Sufi psychospiritual therapy practices offer a comprehensive approach to spiritual and psychological well-being, blending Islamic teachings with insights from psychology and mysticism. By nurturing the soul and fostering a deeper connection with God, these practices guide individuals toward inner transformation and spiritual fulfillment.

### *Islamic Counseling*

Islamic counseling is a therapeutic approach that integrates Islamic principles and teachings with psychological theories and techniques to treat mental health problems, emotional distress, and spiritual problems. Grounded in Islamic spirituality, ethics, and values, Islamic counseling offers a unique perspective on psychological well-being that resonates with individuals who adhere to Islamic beliefs and practices (Mashurin, M. N., Wangid, M. N., & Fadkhurosi, 2022). Furthermore, Islamic guidance and counseling is an effort to provide assistance to someone (individual) who is experiencing spiritual difficulties, both mental and spiritual, so that the person concerned is able to overcome them with their own abilities through encouragement from the strength of faith and devotion to Allah SWT. An Islamic counselor uses a variety of therapeutic methods, including cognitive-behavioral therapy, mindfulness, and psychoeducation, while incorporating Islamic principles into the therapeutic process (Cucchi, 2022). This may involve referencing the Qur'an, Hadith, and religious teachings to provide spiritual guidance, support, and perspective to the client.

One of the main principles of Islamic counseling is the belief in the holistic nature of humans, which includes physical, emotional, mental and spiritual aspects of life. Islamic counselors are aware of the interconnectedness of these dimensions and strive to address them comprehensively in therapy. Islamic counseling can address various problems, including but not limited to marital problems, family conflict, grief and loss, anxiety, depression, trauma, addiction, and identity crisis (Kadafi et al., 2021). Counselors work collaboratively with clients to explore their beliefs, values, and worldviews in an Islamic context, helping them navigate challenges and find meaning and purpose in their lives.

In addition, Islamic counseling also emphasizes the importance of cultivating spiritual well-being and inner peace through practices such as prayer, meditation, self-reflection, and seeking forgiveness (Mursidin, 2023). Counselors can encourage clients to strengthen their relationship with God, cultivate gratitude, practice patience, and trust in divine wisdom as ways to overcome difficulties and find solace in difficult times. Therefore, Islamic counseling provides a culturally sensitive and spiritually enriching therapeutic approach that recognizes the unique needs and perspectives of Muslim individuals and communities (Tamwif, 2022). By integrating Islamic teachings with psychological principles, Islamic counselors aim to promote holistic well-being and facilitate personal growth, resilience, and spiritual fulfillment.

### *Spiritual Well-being*

Fisher's theory of spiritual well-being sheds light on how mental health relates to spiritual well-being across four key areas: personal, communal, environmental, and transcendental (Gomez & Fisher, 2003). People with strong spiritual well-being often feel a strong sense of purpose, which can benefit their mental health positively (Hamka et al., 2020). The personal domain focuses on inner connections and values, which help people bounce back from tough times (Gamage et al., 2021). Additionally, the communal and environmental domains highlight the importance of social connections and a positive atmosphere, which support mental health (Heng et al., 2022). Furthermore, the transcendental domain, which involves feeling connected to something greater, helps people deal with challenges and reduce stress (Himawanti et al., 2021). Therefore, imbalances in these areas may lead to vulnerabilities in mental health. Recognizing this, it is important to take a holistic approach. Fisher's framework offers insights into fostering spiritual well-being for positive mental health outcomes (Fisher, 2000), providing a comprehensive perspective for both theoretical exploration and practical applications in mental health interventions.

Another significant framework in the field of spiritual well-being is the Spiritual Well-Being Theory, developed by psychologists like David B. Larson and his team. This theory, associated with the initiatives of the National Institute for Healthcare Research, focuses on two core dimensions. Firstly, Religious Well-Being examines an individual's sense of connection with a higher power, the meaning derived from religious beliefs, and the satisfaction with their relationship to a transcendent force (Mcbane, 2019).



Secondly, Existential Well-Being centers on an individual's understanding of life purpose, meaning, and satisfaction from a broader existential standpoint, whether or not explicitly linked to a religious context (Binder, 2022). Larson's theory suggests that individuals with heightened spiritual well-being typically experience improved mental and physical health outcomes. This framework has been widely used and adapted across various fields such as psychology, medicine, and counseling, significantly contributing to a deeper understanding of the complex relationship between spirituality and overall well-being.

### *Pesantren*

*Pesantren*, commonly referred to as Islamic boarding schools, are educational institutions deeply entrenched in Islamic teachings, where students reside in dormitories under the guidance of religious leaders known as *kyais*, with the mosque serving as the hub of activities (Rahmawati, 2022). These institutions play a pivotal role in instilling moral values and religious understanding in students, equipping them to confront worldly challenges with unwavering faith. The core of the *Pesantren* ethos is the cultivation of moral integrity and adherence to Islamic principles (Hafidz, 2021). Students are instructed in the virtues of humility, patience, and responsibility, alongside a comprehensive curriculum encompassing theological studies, jurisprudence, Hadith, and Islamic history, aimed at fostering a devout Muslim lifestyle.

*Pesantren* are mostly located in rural areas, offering a tranquil environment conducive to focused learning and spiritual reflection, protected from the distractions of urban life (Zaki et al., 2022). This calm atmosphere is essential amidst the widespread problem of gadget addiction among students, allowing them to uphold the positive values instilled in them. With structured schedules comprising academic pursuits, Quranic memorization, and religious studies, students experience holistic growth, both intellectually and spiritually. The communal living arrangement facilitates the development of strong bonds among students, enhancing mutual respect and accountability. Additionally, extracurricular activities such as the study of hadith literature, crafts, and participation in sports serve to broaden students' horizons and foster their personal development. Therefore, attending a *Pesantren* offers invaluable life experiences, instilling values of independence, responsibility, and Islamic ethics, while fostering enduring friendships (Jahidin, 2023). For parents seeking a comprehensive



education for their children, *Pesantren* provide an enriching environment conducive to character formation and academic excellence.

Implementing sufi psychospiritual practices in Islamic counseling is a different way to help students in *Pesantren* feel spiritually good. By mixing counseling with Islamic teachings, students can start a journey to grow spiritually and become better people. Learning Sufi beliefs like repentance, asceticism, patience, and trust (*redha*) can help students handle tough times while feeling closer to their religion (Hamdi, 2023). This study looks at how Sufi practices are used in three *Pesantren* in Salatiga to make students kinder, humbler, and stronger. It shows why it is important to include Sufi practices in Islamic counseling at *Pesantren* to help students feel spiritually well.

## Discussion

Based on observations conducted at *Pesantren Salafiyah*, a student who was experiencing problems participated in a Sufi psychospiritual counseling session guided by the *kyai*. During these sessions, students engage in meditation and *dhikr* (remembrance of Allah) to calm their minds and delve into Sufi teachings on life, love, and spirituality. The *kyai* emphasizes the virtues of patience, steadfastness, and trust in Allah. Throughout counseling, students are encouraged to express their feelings without fear of judgment. The *kyai* provides moral and spiritual support, offering wise counsel based on personal experience and religious knowledge. Students also reflect on relevant verses from the Quran and Hadith, learning about the significance of adhering to Islamic teachings and deepening their relationship with Allah. After several sessions, students develop a better understanding of life's purpose and experience increased peace, as evidenced by their reflections on the counseling experience. The findings indicate that Sufi psychospiritual counseling facilitates inner peace and enhances spiritual well-being among students.

The result of observations showed: (a) Reduced Anxiety. The student's anxiety levels decreased after multiple counseling sessions. Initially overwhelmed by confusion and worry, he became calmer and more resilient with guidance from the *kyai* and practices like meditation; (b) Increased Inner Peace. Counseling sessions helped the student experience inner peace that had eluded him before. He learned to calm his mind and absorb spiritual teachings, highlighting the effectiveness of Sufi counseling in promoting internal serenity; (c) Change in Perspective: The student underwent a

mindset shift, moving from despair to recognizing life's significance. Through discussions led by the kyai, he understood the importance of aligning his life with Islamic values; and (d) Stronger Relationship with Allah: Sufi counseling deepened the student's connection with Allah. By engaging in practices like meditation and reflecting on religious texts, he felt closer to Allah in his daily life. In conclusion, the observations confirm the positive impact of psychospiritual Sufi counseling in helping students overcome challenges and enhance their inner peace and spiritual well-being.

Moreover, in conjunction with these observations, Fisher's theory of spiritual well-being can be applied across four domains (Gomez & Fisher, 2003), as follows: (a) Personal Domain: This domain pertains to an individual's internal relationships and values, encompassing a sense of purpose and meaning in life essential for mental and emotional equilibrium. Through practices like meditation and self-reflection, student nurtures a deeper comprehension of themselves and their life aspirations. (b) Communal Domain: Spiritual well-being is also influenced by social connections and relationships. Positive interactions within familial, friendship, and community settings foster a sense of belonging and solidarity. In a counseling context, group sessions or dialogues can engender a communal atmosphere conducive to shared spiritual development. (c) Environmental Domain: The environment plays a pivotal role in shaping spiritual well-being. A tranquil and nurturing environment, such as that cultivated within *Pesantren*, facilitates spiritual maturation and introspection. Elements like nature, architectural design, and sacred spaces contribute to a sense of connection with the Divine and inner tranquility. (d) Transcendental Domain: This domain encompasses a profound sense of connection to entities beyond the self, whether it be a higher power, universal truths, or divine presence. Practices such as prayer, meditation, and contemplation enable individuals to transcend immediate concerns and forge connections with transcendent dimensions of spirituality. Serving as the spiritual essence of human existence, this domain imparts meaning and purpose transcending the confines of material existence.

The results of interviews conducted with 21 respondents from students in *Pesantren* indicate that Sufi psychospiritual counseling plays a significant role in enhancing self-awareness, empowering individuals to align their actions with their values and beliefs, and fostering positive changes in their lives. A student from *Pesantren Salafiyah* expressed

*"Sufi psychospiritual counseling is amazing because it helps us find peace within ourselves. We do things like meditation and remembering Allah, which makes us feel closer to Him. When we feel calm inside, it helps us stay strong, even when life gets tough."*

Similarly, students from Pesantren Nurul Asna affirmed

*"Sufi psychospiritual counseling is all about learning to love, be kind, and have patience. It makes our faith stronger because we trust in Allah and stay patient, no matter what happens. This helps us deal with anything life throws at us with grace and strength."*

Furthermore, a student from Pesantren Ar-Rois exposed

*"Sufi psychospiritual counseling teaches us important qualities like empathy, forgiveness, and kindness. When we treat others with compassion, it improves our relationships and brings more harmony into our lives. It helps us understand and get along with people better".*

In conclusion, the interviews conducted with students from various Pesantren highlight the significant impact of Sufi psychospiritual counseling in promoting self-awareness, reinforcing adherence to values and beliefs, and fostering positive personal development. Through practices such as meditation, remembrance of Allah, and instilling qualities like love, patience, and empathy, students reported experiencing inner peace, strengthening their faith, and improving their relationships, ultimately leading to a more harmonious and resilient approach to life's challenges.

To strengthen the results of the interview, the researcher conducted additional interviews with counselors from three distinct pesantren. The findings unveiled distinct perspectives regarding the efficacy and challenges of Sufi psychospiritual counseling. The counselor from Pesantren Salafiyah stated that

*"Through Sufi psychospiritual counseling, students at our Pesantren experience profound inner peace and self-awareness. Practices like meditation and dhikr allow them to connect with their inner selves, fostering mental and emotional stability. This enhances their personal well-being by providing clarity of purpose and a sense of inner harmony".*

Conversely, the counselor from Pesantren Nurul Asna highlighted

*“However, we've observed that not all students may fully embrace Sufi practices within the communal setting. While these practices promote empathy and understanding, some students may struggle with communal acceptance, hindering their ability to fully engage with the counseling process. Building a supportive community environment where diverse beliefs are respected remains a challenge”.*

Finally, the counselor from Pesantren Ar-Rois stated

*“Overall, Sufi psychospiritual counseling offers invaluable benefits in fostering personal growth and spiritual development among students. By addressing individual needs and promoting communal harmony, it contributes to holistic well-being. Yet, creating an inclusive environment that accommodates diverse beliefs is essential to maximizing its effectiveness in nurturing spiritual wellness.”*

The interviews with counselors from different pesantren showed that Sufi psychospiritual counseling has positive effects on students' spiritual well-being. While practices like meditation and dhikr help students feel more peaceful and self-aware, there are some challenges in how these practices are accepted in the community. Some students may find it hard to fully join in with others. However, overall, Sufi counseling helps students connect with a higher power and promotes harmony in the community. It's important to address these challenges and make sure everyone feels included in order to help students grow spiritually.

The integration of Sufi psychospiritual therapy within the framework of Islamic counseling represents a significant advancement in addressing the spiritual well-being of students within the context of Pesantren. Through a synthesis of prior studies, it becomes evident that Pesantren play a pivotal role in shaping the moral and religious character of students, providing them with a comprehensive education that encompasses both academic excellence and spiritual growth. However, in the face of contemporary challenges posed by globalization and technological advancements, it is imperative for Pesantren to evolve their approaches to address the changing needs of students.

Sufi psychospiritual therapy offers a promising pathway for nurturing students' spiritual well-being (Fisher, 2000) within Pesantren. Rooted in centuries-old Sufi traditions, this therapeutic approach emphasizes inner purification, self-discovery, and spiritual growth. By integrating Sufi practices such as repentance, asceticism, patience,

and trust within the framework of Islamic counseling, Pesantren can offer students a holistic approach to addressing their spiritual needs. Through guided introspection and mentorship, students can embark on a transformative journey towards inner peace and spiritual fulfillment.

Despite the potential benefits of Sufi psychospiritual therapy, it is essential to acknowledge the challenges associated with its implementation in Pesantren settings. Some studies have highlighted difficulties in understanding and applying Sufi practices, which may hinder the effectiveness of therapy sessions. Moreover, the deeply spiritual nature of Sufi psychospiritual therapy may not resonate with all students, particularly those from diverse cultural or religious backgrounds. Therefore, counselors must tailor their approach to accommodate the individual needs and preferences of students while remaining true to the core principles of Sufi teachings.

Furthermore, the integration of Sufi psychospiritual therapy within Pesantren necessitates careful consideration of contextual factors such as cultural norms and institutional dynamics. Counselors must navigate these complexities to ensure the successful implementation of therapy sessions and optimize outcomes for students. Additionally, ongoing research is essential to evaluate the effectiveness of Sufi psychospiritual therapy in Pesantren settings and identify areas for improvement.

In conclusion, the integration of Sufi psychospiritual therapy within Islamic counseling represents a significant step towards enhancing students' spiritual well-being in Pesantren. By combining ancient Sufi practices with modern counseling techniques, Pesantren can provide students with a comprehensive approach to addressing their spiritual needs and fostering holistic development. However, addressing the challenges associated with implementing Sufi psychospiritual therapy requires a nuanced understanding of the unique context of Pesantren and a commitment to ongoing research and practice. Through collaborative efforts, Pesantren can continue to serve as nurturing environments for students' spiritual growth and fulfillment.

## **Conclusion**

In conclusion, this research illuminates the practice of implementing Sufi psychospirituality to enhance students' spiritual well-being within the context of Islamic boarding schools. Focused on three specific institutions in Salatiga, Central Java, where Islamic teachings wield significant influence, this study meticulously examines how

these practices contribute to various dimensions of students' spiritual well-being across four main domains: personal, communal, environmental, and transcendental. Through qualitative research methods including observation, interviews, and documentation analysis, this study uncovers compelling evidence regarding the profound impact of Sufi psychospiritual therapy on students' spiritual well-being at Islamic boarding schools. The findings from observations and interviews with 21 respondents revealed that students experienced heightened spiritual well-being, characterized by inner peace, clarity regarding life goals, and the development of practical strategies to achieve them. These findings underscore the critical role of integrating Sufi practices into the counseling framework to foster holistic student development in Islamic boarding schools. However, given the limitations of the research, it is recommended that future studies involve a broader and more diverse sample. Furthermore, future research endeavors should incorporate quantitative methodologies to provide a deeper and more comprehensive understanding of how Sufi psychospiritual practices influence students' spiritual well-being in Islamic boarding schools.

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