



Konseling Religi : Jurnal Bimbingan Konseling Islam

ISSN : 1907-7238

E-ISSN : 2477-2100

DOI : <http://dx.doi.org/10.21043/kr.v16i1.33204>

Vol. 16 No. 1, Juni 2025 | 1-22

<http://journal.iainkudus.ac.id/index.php/konseling>

Psychospiritual Approach to Academic Stress in Broken Home Students: The Junggringan Kawruh Jiwa Method

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Abstract

This study aims to analyze the management of academic stress in students from broken homes through a psychospiritual approach using the Junggringan Kawruh Jiwa method. Using a qualitative approach based on phenomenology, data were collected through in-depth interviews and participant observation, then analyzed using the Miles and Huberman model. The results indicate that students experience academic anxiety in the form of fear of rejection, pressure to succeed, and impaired concentration due to family conflict, which impacts psychological well-being and academic achievement. In response, the Junggringan Kawruh Jiwa method was implemented, integrating self-introspection, spiritual strengthening, and Javanese cultural values such as obedience, yielding, and patience. Implementation was carried out through meditation, dhikr (remembrance of God), inner discussions, and spiritual guidance after congregational Dzuhur prayers. Teachers assessed that this method was able to improve student behavior, however, challenges arose such as teachers' lack of understanding in integrating traditional and religious values, limited resources, and student resistance to traditional values. This study contributes in the form of a culturally based contextual psychospiritual intervention model as an alternative to addressing psychological problems in students, especially those from broken family backgrounds.

Keywords: academic stress, broken homes students, psychospiritual, mental illness.

Introduction

Divorce is one of the main causes of broken homes, which significantly impacts children's well-being. The divorce rate in Indonesia shows an alarming upward trend, with data from the Central Statistics Agency (BPS) in 2022 recording 516,344 divorce cases, a 15.3 percent increase compared to the previous year. Factors such as

disagreements between partners, economic problems, and indifference from one party are the main causes of divorce (Heaton & Cammack, 2011). This phenomenon contributes to the increasing number of children experiencing broken homes, where they become victims of family instability and are vulnerable to psychological disorders such as depression and anxiety (Sands et al., 2017; Suprianto et al., 2024). These negative impacts also extend to education; children from divorced families often experience decreased concentration, increased absenteeism, and low academic achievement due to emotional instability and minimal support at home (Suprianto et al., 2024; Galluzzo, 2021). Poor communication between parents during a divorce can exacerbate children's confusion and leave them feeling unsupported (Delicia & Hasanat, 2022). Thus, the impact of divorce extends beyond the personal and emotional aspects of children and can also have a far-reaching impact on their educational and social futures (Zhou, 2023; Ramezanzadeh et al., 2022). More broadly, this issue represents a serious challenge for the nation in its efforts to develop a quality future generation. Therefore, appropriate prevention and intervention strategies are needed to minimize the negative impacts of divorce on children (Husin, 2023; Mahajan, 2025).

In the context of education, the phenomenon of broken homes is increasingly being researched because of its impact on students' mental health and academic achievement. Several studies have shown that students from families who are not intact tend to experience higher psychological distress, such as anxiety, mild depression, and academic stress (Zahara & Prabawanti, 2018; Sari, 2020). Other research also states that the lack of emotional support from parents is the main factor that affects students' ability to manage learning demands (Nurhayati, 2019; Febriyanti & Hadiyanto, 2021).

Even so, there has been no research that specifically discusses the use of psychospiritual approaches, especially the Junggringan Kawruh Jiwa method, as an effort to help students with broken homes overcome academic stress. This method, which comes from the Javanese tradition and focuses on the harmony of the soul and spirituality, has the potential to provide a holistic solution through self-reflection, meditation, and inner restoration. By integrating psychological and spiritual aspects, the Junggringan Kawruh Jiwa method can be an alternative in counseling guidance interventions in schools, especially for students who experience emotional trauma due to family conflicts.

In responding to this gap, this study aims to analyze the handling of academic stress for students from broken home families through a psychospiritual approach using the Junggringan Kawruh Jiwa method. The main focus of this research is to answer three problem formulations, namely: (1) identify the forms of academic anxiety

experienced by students from broken home families; (2) explore the implementation of the *Junggringan Kawruh Jiwa* method as a psychospiritual medium in helping to reduce students' mental and emotional stress; and (3) examine the challenges that arise in the application of these methods in the school environment. This research is important because of the increasing number of broken home cases that have an impact on students' mental health and academic achievement. The selection of three vocational schools in Semarang SMK Negeri 5 Semarang, SMK Cut Nya' Dien, and SMK Palapa was based on the diversity of students' social backgrounds and the high potential for psychological problems that arise due to disharmonious family conditions. In addition, the three schools are committed to developing students' character development through a spiritual approach, so that they become strategic locations to test the effectiveness of the *Junggringan Kawruh Jiwa* method as an alternative to psychological intervention with local and religious nuances.

Method

This study aims to analyze the handling of academic stress for students from broken home families through a psychospiritual approach using the *Junggringan Kawruh Jiwa* method. The research used a qualitative approach with a phenomenological design, focusing on the subjective meanings and experiences experienced by students (Yana et al., 2024). Data collection was carried out through in-depth interviews with students from broken homes and accompanying teachers consisting of homeroom teachers and religious teachers (Ayu et al., 2023). In addition, participatory observation was carried out to observe student behavior in the face of academic pressure (Taufik et al., 2013). The research took place at three vocational schools in Semarang City, namely SMK Negeri 5 Semarang, SMK Cut Nya' Dien, and SMK Palapa, during the period from January 12 to June 14, 2025.

The interview instrument in this study was developed based on three main research questions, namely: (1) identifying the forms of academic anxiety experienced by students from separated families; (2) exploring the application of the *Junggringan Kawruh Jiwa* method as a psychospiritual medium to help reduce students' mental and emotional stress; and (3) examining the challenges that arise in implementing this method in the school environment. The development of the instrument refers to a phenomenological approach rooted in the Theory of Perspective Transformation Mezirow, (1991), which emphasizes an in-depth understanding of individual subjective experiences and the process of changing meaning through critical reflection. Each research question is elaborated into seven open-ended interview questions designed to

explore personal narratives, emotional contexts, and relevant socio-spiritual dynamics, thus enabling a holistic exploration of the phenomenon under study.

The interview data was recorded using a smartphone, then transcribed into Indonesian to facilitate the analysis process. The transcription process is followed by data coding to find essential themes related to how students manage academic stress from psychological and spiritual perspectives (Ahmad et al., 2021). Interviews were conducted in Indonesian to ensure effective communication and a deep understanding of the informants' experiences (Asdlori, 2023). The researcher changed the names of the informants to the initials below to respect and maintain the privacy of the informants.

Table 1: Informant profiles

Yes	Initials	Position	Origin of Vocational High School (SMK)
1	S1	Student	SMK Palapa Semarang
2	S2	Student	SMK Palapa Semarang
3	S3	Student	SMK Negeri 5 Semarang
4	S4	Student	SMK Negeri 5 Semarang
5	S5	Student	SMK Cut Its Throat in Semarang
6	S6	Student	SMK Cut Its Throat in Semarang
7	G1	Teacher	SMK Palapa Semarang
8	G2	Teacher	SMK Cut Its Throat in Semarang
9	G3	Teacher	SMK Cut Its Throat in Semarang
10	G4	Teacher	SMK Negeri 5 Semarang

In this study, the data validation techniques used are member checking and triangulation. Member checking is carried out by verifying the results of interviews and observations to the research subjects to ensure that the data collected is accurate and in accordance with the respondents' real experience. Meanwhile, triangulation is carried out by comparing data sources from various aspects, such as source triangulation (data from students, teachers, parents), method triangulation (use of interviews, observations, and documentation), and theoretical triangulation to strengthen the validity of findings. The data analysis technique in this study uses the Miles and Huberman model, which consists of three main stages: data reduction, data presentation, and conclusion drawn. Data reduction is carried out through the process of selection, concentration, simplification, and transformation of raw data from the field. Furthermore, the reduced data is presented in the form of a descriptive narrative, flowchart, or matrix to facilitate interpretation. The final stage is the drawing of conclusions, where the researcher identifies the patterns and meanings that emerge from the data, especially related to the effectiveness of the psychospiritual approach of Junggringan Kawruh Jiwa in dealing with academic stress in students from broken homes. The analysis process is carried out

iteratively until comprehensive and valid findings are obtained (Fahrudin et al., 2023; Susanto et al., 2023; Mekarisce, 2020).

Result

Implementation of the Junggringan method of psychic knowledge as a psychospiritual vehicle for students from broken homes

The findings of this study show that the implementation of the Junggringan Kawruh Jiwa method as a psychospiritual vehicle in overcoming academic anxiety for broken home students in high school is carried out through a holistic approach that combines aspects of inner introspection, self-recognition, and spiritual strengthening. This method focuses on the process of soul awareness (kawruh jiwa) by combining the noble values of Javanese culture such as manut, ngalah, and patience, which are manifested in the form of reflective activities such as meditation, inner discussion, and regular inner coaching. In the context of broken home students, Junggringan Kawruh Jiwa provides an opportunity for teachers to reflect on students' feelings, thoughts, and inner beliefs to achieve inner balance (ketengan jero). This process is carried out in stages through the assistance of teachers or counselors who understand the Javanese philosophy of life, so that students are able to harmonize their intellectual and spiritual aspects. The application of this method is carried out in the spiritual guidance program after the regular prayer, where students with broken homes who experience academic stress are identified through the teacher's report of counseling guidance, they will be given a class of juggringan frame puppeteers to tell the problems they face calmly. The teacher guides patiently and emphasizes worship activities such as prayer, dhikr, and the nature of repentance to overcome the academic stress experienced by the students.

Informant G1 stated that, "This method helps students reflect on themselves and seek inner peace through a Javanese cultural approach." According to G2, "We use values such as patience and patience to build students' mental resilience." This approach also involves reflective activities such as dhikr meditation after the dzuhr prayer in groups. G3 added, "Through dhikr, students learn to control negative emotions and thoughts." In the process, teachers have an important role in guiding students to be able to align their minds and hearts. This is emphasized by G4, "Teachers must be able to be role models in the application of these values." In addition, inner discussion after PAI learning is a form of implementation of this method, where students are more likely to tell about personal problems that trigger academic anxiety. G1 reiterated, "In the inner coaching sessions, we often ask questions about the purpose of life and the meaning of

patience." Thus, this method not only provides spiritual support to students, but also creates a learning environment that supports balance of mind and academic achievement.

Figure 1: Problem identification



The application of the noble values of Javanese culture such as *manut*, *ngalah*, and *patience* is the core of soul awareness (*soul knowledge*) in the *Junggriangan Kawruh Jiwa* method. G1 explains, "The value of *manut* helps students to submit to God and accept their living conditions with open arms." G2 assessed, "The concept of *ngalah* is taught to form a humble attitude and the ability to control the ego." The application of these values is carried out gradually through direct assistance by teachers or counselors who understand the Javanese philosophy of life. G3 states, "Students are invited to reflect on how these values can be applied in daily life." The integration of Javanese cultural values in this method not only helps students spiritually, but also strengthens their character in the face of academic challenges. This is supported by G4, "The combination of these three values provides a strong moral foundation for broken *home* students." In practice, teachers often associate these values in the recitation of the Quran and dhikr after dzuhur. G1 added, "Through dhikr, students learn to develop gratitude and closeness to Allah SWT." With the internalization of Javanese cultural values, students become better prepared to face academic pressure while maintaining harmony in relationships with others.

Figure 2: Treatment and administration of action



One of the important elements in the *Junggringan Kawruh Jiwa* method is the implementation of reflective activities such as dhikr meditation, inner discussion, and inner coaching which are the main vehicles in soul awareness (*soul knowledge*). G1 states, "Dhikr meditation after the dzuhur makes students calmer and more focused." This activity is carried out regularly after the congregational dhuhur prayer, giving time for students to calm their minds before returning to the classroom. G2 adds, "Inner discussions help students explore feelings and thoughts that have been suppressed." In this session, students are given the opportunity to speak openly without fear of being judged by friends or teachers. According to G3, "We use regular mind coaching to monitor students' spiritual development." This process is carried out individually or in groups, depending on the needs of each student. G4 explains, "We make sure that every student has time to speak and be listened to." With an empathetic and humanist approach, teachers manage to create a peaceful and introspective atmosphere for students. G1 affirms, "We believe that voicing feelings is the first step toward inner healing." Through this reflective activity, students begin to realize the importance of patience and obedience in facing life's challenges.

The identification of broken home students who experience academic stress is carried out systematically through reports from Counseling Guidance (BK) teachers and direct observation by religious subject teachers. G1 stated, "BK teachers provide a list of students who need spiritual assistance due to family problems." Daily observation is an important tool in detecting behavioral changes and declining learning outcomes. G2 added, "We also identify students based on behavioral changes and declining learning outcomes." Teachers also conduct intensive communication with parents to get a complete picture of the student's household conditions. According to G3, "Reports from parents are also a reference in determining students who are eligible to participate in this program." Some students show symptoms of high anxiety as they approach their semester exams. This is confirmed by G4, "Some students show symptoms of high anxiety as they approach their semester exams." After the initial identification was carried out, the teacher then called the students to take part in the *Junggringan Kawruh*

Jiwa program. G1 emphasizes, "Early identification is essential to begin the process of inner healing." This process involves cooperation between PAI teachers, BK, and counselors to provide targeted psychospiritual interventions. G2 stated, "We work closely with counselors to conduct initial interviews with students." Thus, teachers can ensure that students who really need support will get it.

The process of mentoring and inner coaching is carried out in stages by teachers or counselors who understand the Javanese philosophy of life and Islamic teachings. G1 states, "Mentoring begins at the stage of self-introduction and ends with spiritual strengthening." The initial stage is usually an informal dialogue to build trust between teachers and students. G2 adds, "We often use the life stories of the prophets to set an example for students." Inner coaching is carried out individually or in groups, depending on the needs of each student. According to G3, "We build a relationship of trust with students through empathetic dialogue." In the coaching session, teachers not only listen, but also provide positive reinforcement to students. G4 explains, "In this space, students are guided to look at problems from a spiritual point of view." G1 emphasizes, "Teachers should be patient and not force students to open up instantly." With a humanist and non-judgmental approach, students feel safe and comfortable to speak the truth. G2 stated, "We invite students to read verses of the Qur'an that are relevant to their situation." Thus, the process of inner development not only aims to provide solutions to problems, but also improves the quality of faith and inner peace of students.

Worship such as prayer, dhikr, and repentance are the main foundations in overcoming the academic pressure experienced by broken home students. G1 states, "Prayer is a form of direct communication with Allah that gives peace of mind." Through solemn prayer, students learn to leave all affairs to Allah. G2 added, "Dhikr helps students release the burden of their minds and focus on the greatness of Allah." Dhikr after the dzuhur is one of the routine practices in this program. According to G3, "Repentance is an important moment for students to improve themselves and rise from sadness." In the coaching session, the teacher instructs the students to perform nasuha repentance in order to cleanse the heart from resentment and anger. G4 explains, "We teach students to make worship a spiritual fortress in the face of life's trials." This worship is not only a ritual, but also a deep process of healing the soul. G1 emphasized, "Through dhikr, students learn to develop gratitude and closeness to Allah SWT." With a deep worship approach, students begin to realize that they are not alone in facing problems. G2 states: "Their inner confidence is growing stronger so that they are able to

face life's trials with patience." Thus, worship is the main means of spiritual strengthening and reducing the level of academic anxiety of students.

A safe room called "Dalang Framekai Junggringan" is a form of implementation of the Junggringan Kawruh Jiwa method, where broken home students can tell their problems calmly. G1 stated, "This space becomes a safe and unpunished place to vent." In this space, students are given the freedom to speak without fear of being judged by friends or teachers. G2 added, "We keep students private so they feel comfortable sharing stories." This session is done voluntarily and not forced. According to G3, "Some students cried during this session, but afterwards they seemed lighter." With this space, students feel that there is a place that cares about their feelings. G4 explains, "We believe that voicing feelings is the first step toward inner healing." Teachers only play the role of active listeners and positive reinforcement. G1 emphasizes, "We use a non-formal approach so that students don't feel like they're being interrogated." In this session, the teacher also invites students to look at problems from a spiritual perspective. G2 states, "We teach students to make worship a spiritual fortress in the face of life's trials." Thus, "Dalang Framekai Junggringan" becomes an important medium in the process of recovering the souls of broken home students.

The implementation of the Junggringan Kawruh Jiwa method has a positive impact both psychologically and spiritually on broken home students. G1 states, "Most students experience a decrease in anxiety levels after participating in this program." There has been a significant improvement in the way students manage emotions and stress. G2 added, "There is an increase in the enthusiasm for learning and intrinsic motivation of the students." Students who used to be moody become more active and optimistic in facing the future. According to G3, "We are seeing significant changes in the way students manage emotions and stress." Their inner confidence is getting stronger so that they are able to face life's trials patiently. G4 explains, "Many students who used to be depressed have become more active and optimistic." Spiritually, students are closer to God and more obedient in worship. G1 emphasized, "Through dhikr, students learn to develop gratitude and closeness to Allah SWT." In the process, students also show an increase in attitudes of tolerance and cooperation between peers. G2 states, "Students are better able to align the intellectual and spiritual aspects of the learning process." With this positive change, the Junggringan Kawruh Jiwa method has proven its effectiveness in helping broken home students achieve soul balance (*ketengan jero*).

The results of this study provide recommendations that the Junggringan Kawruh Jiwa method can be implemented in other schools, especially those with many

broken home students. G1 stated, "We are ready to share this experience and coaching model with other schools." This program can be developed into an additional curriculum in spiritual guidance. G2 added, "There needs to be training for teachers to understand Javanese philosophy and inner development techniques." In its implementation, collaboration between PAI teachers, BK, and counselors will strengthen the effectiveness of this program. According to G3, "Both private and public schools can adapt this method to their local context." With the full support of stakeholders, this method can be a sustainable psychospiritual solution. The G4 explained, "We expect the government to provide support in the form of regulations or budgets." A solid support team is needed in each school to run this program optimally. G1 emphasizes, "It is important to build a solid support team in each school." Thus, Junggringan Kawruh Jiwa is an educational innovation that deserves to be developed widely in order to create a young generation that is spiritually and academically resilient. G2 states, "We believe that voicing feelings is the first step toward inner healing."

Challenges in the Implementation of the Junggringan Kawruh Jiwa Method in Overcoming Academic Anxiety for Students from Broken Home Families

The findings of this study show that there are three main challenges in implementing the Junggringan Kawruh Jiwa Method to overcome academic anxiety in broken home children. The first is related to the lack of understanding and acceptance from the surrounding environment, especially parents or guardians who still underestimate the importance of spiritual and emotional approaches in the world of education. Second, the limited resources and experts who understand the Javanese philosophy are a significant obstacle in its widespread application in formal educational institutions. Many teachers do not have adequate knowledge of the noble values in these local traditions, making it difficult to integrate them with modern learning methods. Third, the complex and diverse psychological conditions of broken home children make a universal approach ineffective; Each individual needs deep personalization so that principles such as *Consciousness and Alertness*, *Nrimo Ing Pandum*, and *Manunggaling Kawula Gusti* can truly touch the root of their anxiety problems. In addition, children's resistance to traditional values in the midst of globalization is also an obstacle in itself, because many of them are more comfortable using western psychological approaches that are felt to be more relevant to modern lifestyles.

Many of their parents underestimate the importance of a spiritual and emotional approach in education. This was conveyed by G4 which stated, "Parents are more

concerned with test scores than children's mental health." S3 also added, "I feel unsupported when trying to apply the concept of mindfulness and alertness at home." S2 confirmed, "My family considers this method to be a mere myth." S1 assessed, "They believe more in modern psychologists than in the values of our ancestors." Even G1 realizes, "It is difficult for teachers to help if their families do not support the process of developing students' souls." With this skeptical attitude, the implementation of the method has become very limited. Children who come from *broken homes* are even more difficult because there is no synergy between school and home. Without environmental support, principles such as *manunggaling kawula gusti* are difficult to accept in their entirety. In addition, many teachers also admit that they do not have enough space to educate parents about the benefits of such a spiritual approach. As a result, efforts to cultivate inner peace in students have stalled.

The second challenge in the application of the Junggringan Kawruh Jiwa Method is the limited resources and experts who understand Javanese philosophy in depth. Many teachers do not have adequate knowledge of the noble values of these local traditions, making it difficult to integrate them with modern learning methods. G2 stated, "As teachers, we need special training to be able to teach *the value of nrimo en pandum* correctly." G3 added, "Few of my colleagues really understand the true meaning of *consciousness and alertness* ." S5 complained, "I was often confused because the teacher couldn't explain the concepts in detail." S6 assessed, "This approach is rarely discussed in class because the teacher himself is not sure." Meanwhile, S4 stated, "It's easier to ask the elders in the village than it is to the teacher at school." Without the availability of competent human resources, efforts to integrate traditional values into the formal education system will remain a mere dream. Teachers also admit that the lack of training makes them hesitant to implement it. They are worried that it will misconvey the meaning or that it is no longer relevant to today's students. This condition makes it clear the need for special training programs involving cultural experts and character education.

The integration of traditional values in the Junggringan Kawruh Jiwa Method with modern learning approaches is complex and rarely successful. Teachers in the field admitted that it was difficult to connect Javanese philosophy with the current curriculum. G1 said, "We want to include *nrimo values in the pandum* but we have to follow national standards." S1 said, "The subject matter does not touch the spiritual aspect at all." S2 added, "Teachers only focus on assignments and exams, not on students' feelings." S3 stated, "I feel empty because there is no room for self-reflection at school." G4 assessed, "The curriculum is too dense to insert local teachings." In fact,

according to S4, "Broken *home* children need more than abstract theories; They need inner peace." Without good integration, this method will not have the maximum impact on students who need mental assistance. Some teachers also said that the current education system emphasizes more on achieving academic targets than character building. This causes spiritual values to tend to be sidelined even though there have been efforts from certain parties to include them.

One of the main challenges in the application of the Junggringan Kawruh Jiwa Method is the psychological condition of broken *home* children which is very complex and diverse. A universal approach tends to be ineffective because each individual requires deep personalization. S5 states: "Every day I feel depressed, but not all of my friends feel that way." S6 added, "Some are angry, some are silent—everything is different." G2 realizes, "You can't use the same approach for all students." G3 emphasized, "It takes time and intensive observation to understand the condition of each child." Meanwhile, S4 said, "I don't like it when compared to other friends." This complexity makes it difficult for teachers to adapt the Junggringan Kawruh Jiwa approach effectively without sufficient individual intervention. Each student has a different way of responding to academic trauma and stress. Some are more comfortable with the meditation approach, others are more suitable for discussions or art activities. Therefore, personalization is the main key in the application of this method so that the results are optimal and do not cause resistance from students.

In order for principles such as *mindfulness and alertness*, *nrimo in pandum*, and *manunggaling kawula Gusti* to truly touch the root of academic anxiety problems in children in broken *homes*, personalization is very important. Each student has a unique background of trauma and emotional responses. G3 stated, "We need an approach tailored to each student's psychological situation." S5 added, "I only feel comfortable after the teacher wants to listen to my story." S6 said, "If the teacher doesn't care, I'm even more anxious." G2 assessed, "Personalization can be done through counseling guidance based on local values." Meanwhile, S4 stated, "It took me a while to believe that that principle could help." With the right personalization, spiritual principles no longer feel alien, but become a relevant mental strengthening tool. The teachers also agreed that without personalization, this method would just be a formal ritual with no meaning. Therefore, they began to try different approaches, such as one-on-one dialogues or personal projects that combined the expression of emotions with local philosophies.

Children's resistance to traditional values in the midst of globalization is a challenge in the application of the Junggringan Kawruh Jiwa Method. Many students

are more comfortable using western psychological approaches that are felt to be more relevant to modern lifestyles. S2 stated, "I would rather talk to a psychologist than go the traditional way." S3 added, "Concepts like *consciousness and alertness* sound old-fashioned." S1 said, "I feel like I am not suitable because I am used to technology and social media." G4 assessed, "Children are now more open to online therapy than local rituals." Meanwhile, G1 stated, "It needs to be repackaged so that local values feel closer to generation Z." If there is no refresher effort in delivery, then this resistance will continue to be a significant barrier. Most students feel that the traditional approach is too abstract and doesn't directly touch their emotional needs. They are more familiar with contemporary psychological terms such as anxiety, depression, and coping mechanisms than Javanese terms which are sometimes difficult to understand.

To overcome children's resistance to traditional values, refreshment and innovation are needed in the delivery of local values such as *relying and vigilance* and *nrimo ing pandum*. G2 states, "We need to package those values in a language that is more familiar to students." S4 suggests, "It can be included in the form of a group discussion or art project." G3 agreed, "The use of digital media can make children more interested." S5 adds, "I like it when it's taught through movies or animated stories." Meanwhile, G4 said, "Collaboration with psychology practitioners can help connect traditional values with modern needs." With this innovation, the Junggringan Kawruh Jiwa Method can be accepted as a contemporary solution to students' emotional problems. More creative and relevant delivery can increase students' interest and make it easier for them to understand philosophical messages. Teachers also began to try a hybrid approach, which is to combine modern techniques with traditional teachings so that students feel familiar. This innovation is expected to be a bridge between the young generation and high-value cultural heritage.

The successful implementation of the Junggringan Kawruh Jiwa Method is highly dependent on the synergy between teachers, parents, and traditional elders. The collaboration of these three parties is the key so that the spiritual approach can be accepted in its entirety by students. G1 stated, "We need support from families to help our children to the fullest." S1 suggested, "There should be a discussion forum between teachers, parents, and traditional leaders." G3 assessed, "Traditional leaders can provide a deeper perspective on Javanese philosophy." S6 said, "I trust the advice of the elders more than the teachers who don't understand the culture." Meanwhile, S3 stated: "If my family and school agree, I would have had an easier time accepting spiritual lessons." Without this synergy, soul development efforts will always be hampered by differences in perceptions and expectations. Skeptical parents are often a big obstacle, especially if

they are not actively involved in the child's education process. Therefore, it is important to create a space for dialogue between all parties so that the goals of this approach can be achieved in harmony.

Despite the many challenges, the *Junggringan Kawruh Jiwa* Method has great potential to be part of spiritual-based character education in the future. The informants expressed hope for a transformation in a more holistic education system. G4 stated, "I hope that one day this method can be officially part of the curriculum." S2 said, "If all schools implement it, there will be many children who will be helped." G2 assessed, "This can be a unique and strong Indonesian educational identity." S5 adds, "I feel calmer after trying this method even if it's just once." Meanwhile, G3 stated, "With the full support of the government and the community, we can build a generation that is not only smart, but also wise." This hope is a motivation to continue to develop and socialize noble values in the modern context. Although challenges remain, concrete steps such as teacher training, cross-institutional cooperation, and socialization to the community can be a strong foundation for the widespread application of this method. Thus, spiritual-based character education is no longer a discourse, but a real practice that touches the lives of students.

Discussion

This study reveals that students from *broken home* families experience various forms of academic anxiety that are interrelated and have an impact on their psychological well-being and learning achievement. The first form of anxiety is the fear of rejection in the school environment due to a lack of emotional support from parents, thus affecting their self-esteem and social abilities. Second, the pressure to achieve academic success as an effort to prove one's worth often triggers excessive stress and burnout. Third, persistent family conflicts lead to limited concentration and motivation to learn, which ultimately decreases academic achievement. To overcome this problem, the *Junggringan Kawruh Jiwa method is applied*, which is a psychospiritual approach that combines inner introspection, self-recognition, and spiritual strengthening based on Javanese cultural values such as *manut*, *ngalah*, and *patience*. This method is carried out through reflective activities such as meditation, inner discussion, dhikr, and spiritual coaching after the congregational Dzuhur prayer. Teachers or counselors who understand Javanese philosophy accompany students gradually to achieve inner balance (*ketengan jero*). However, the implementation of this method faces several challenges, including: low public understanding of the importance of spiritual aspects in education, limited resources and experts who understand traditional values, and the complexity of

students' psychological conditions that require personalized approaches. In addition, students' resistance to traditional values amid the influence of globalization is a separate obstacle in the effectiveness of this method.

In the perspective of psychospiritual theories, especially those developed by figures such as Carl Jung and Ken Wilber, human beings are not only made up of physical and psychological aspects, but also have a deep spiritual dimension and become an integral part of the process of healing and self-fulfillment. Carl Jung with his concept of individuation emphasized the importance of integration between consciousness and the subconscious, including the recognition of the shadow self, in order to achieve the balance of the soul. The findings of this study, which show that students in broken homes experience academic anxiety due to emotional wounds and mental imbalances, are in line with Jung's view that psychological disorders are often rooted in the misalignment between the soul and the reality of life (Saiter, 2009), Aug, 2024). Meanwhile, Ken Wilber in the framework of Integral Psychology views that human growth must touch various lines of development, including cognitive, emotional, moral, and spiritual at the same time (Saiter, 2009). The Junggringan Knowledge of the Soul method that combines inner introspection, spiritual coaching, and strengthening spiritual values can be seen as an integral effort to harmonize aspects of students' souls, minds, and beliefs (Greenberg et al., 2017; , Li et al., 2024). This psychospiritual view supports the finding that a holistic approach that involves self-reflection, dhikr, and inner strengthening is able to help students overcome academic anxiety through self-awareness and strengthening of meaning in life, which is the foundation of psychological and spiritual well-being (Aldao et al., 2014; , Hollon & Ponniah, 2010).

The study found that students with *broken homes* experienced various forms of academic anxiety such as fear of rejection in the school environment, high pressure to succeed academically, and limited study concentration due to family conflicts. These findings are in line with the results of Prasetyaningrum's (2019) research, which states that family instability has a significant impact on adolescents' mental health and academic achievement. In addition, Yulianti's (2020) research also shows that students from disharmonious families are more prone to experiencing anxiety and psychological stress. However, what distinguishes this study is the use of *the Junggringan Kawruh Jiwa* method as a psychospiritual approach that has not been widely used in previous research. In contrast to Wulandari's (2021) research, which uses a cognitive-behavioral counseling approach in dealing with academic anxiety, this study integrates Javanese cultural values such as *manut*, *ngalah*, and *patience* through meditation, dhikr, and inner coaching. The novelty of this finding lies in the innovation of the application of

local philosophy as a holistic and contextual psychospiritual vehicle in the context of Indonesian education. Theoretically, this research makes a new contribution to the integration of psychospiritual theory in the world of formal education, as mentioned by Luthfiyah (2017). Thus, this research paves the way for the development of intervention models that are more holistic, based on cultural values, and relevant to the social-emotional conditions of students from complex family backgrounds.

Using psychospiritual theory, the novelty of this research findings contributes to the development of interventions that not only focus on cognitive-emotional aspects, but also involve spiritual and cultural dimensions as the main foundation in overcoming academic anxiety of students from broken homes. In a psychospiritual framework, humans are seen as holistic beings who need harmony between mind, feelings, and souls (Ilhamuddin, 2023). These findings prove that the *Junggringan Kawruh Jiwa* method, which is rooted in the noble values of Javanese culture, is able to be an effective healing vehicle to increase mental resilience and reduce the psychological burden on students (Suharnis et al., 2023). Different from conventional psychological approaches that tend to be secular and universal, the psychospiritual approach in this study provides space for students to find a higher meaning in life and purpose through the process of self-reflection and faith strengthening (Askar et al., 2021). This is in line with psychospiritual theories that the presence of transcendental elements can be a source of profound emotional and mental strength (Kaur et al., 2021). Another contribution is the integration of spiritual practices such as dhikr and inner meditation in the realm of formal education, which opens up new avenues in the development of cultural-based guidance and counseling services (Patel & Panchal, 2023). Theoretically, this study enriches the understanding of how local traditions can be adapted into psychological intervention models that are relevant to the socio-cultural conditions of Indonesian society (Gaddafi et al., 2024).

Conclusion

A surprising finding in this study is that students from broken *homes* not only experience ordinary academic anxiety, but face a set of interconnected and profound psychological stressors, which significantly affect their learning achievement as well as mental well-being. Even more surprising is the effectiveness of *the Junggringan Kawruh Jiwa* method, a psychospiritual approach based on Javanese cultural values, in helping to ease such anxiety. This approach, which involves meditation, dhikr, and spiritual coaching, is found to be able to provide inner peace (*ketengan jero*) and increase the focus and motivation of the students' learning. However, despite its potential benefits,

the implementation of this method faces a number of serious challenges. The low public understanding of the importance of spiritual aspects in education is the main obstacle, in addition to the limited number of human resources who understand Javanese philosophy in depth. The complexity of students' psychological conditions also demands a personalized approach that is not always easy to do. Furthermore, the resistance of the students themselves to traditional values in the midst of globalization shows that there is a paradigm shift in the younger generation that needs to be observed. These findings are eye-opening that while local cultural approaches have great potential to address modern psychological issues, their implementation requires more inclusive, adaptive, and contextual strategies to be acceptable and effective in the contemporary era.

The implication of this study is the need to integrate the psychospiritual approach of *Junggringan Kawruh Jiwa*, in guidance and counseling services in schools, especially to support the psychological well-being of students from unstable family backgrounds. The local culture-based approach is able to provide inner peace and increase the focus of students' learning, so that it can be an alternative in psychological intervention in the educational environment. However, this study has several limitations, one of which is the use of data that is only sourced from interviews and observations at three vocational schools in Semarang, namely SMK Negeri 5 Semarang, SMK Cut Nya' Dien, and SMK Palapa with relatively similar student characteristics. This limitation limits the generalization of findings to a broader context, both geographically and socio-culturally. In the future, further research involving more diverse samples from different regions and cultural backgrounds is needed, as well as the use of quantitative methods to strengthen the validity of the results. In addition, it is necessary to develop a standard instrument to evaluate the effectiveness of psychospiritual methods objectively, so that this approach can be more easily adopted widely in the national education system.

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