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EXPLORING PSYCHOSUFISM: SPIRITUAL PRACTICES AND THEIR IMPACT ON MENTAL HEALTH AND PSYCHOLOGICAL RESILIENCE

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Abstract

This study aims to explore the concept of *psychosufism* as an integrative approach that combines spiritual practices within the Sufi tradition with perspectives from modern psychology, and to examine its potential impact on mental health and psychological resilience. In recent decades, growing attention to mental health has encouraged the development of holistic approaches that address not only cognitive and behavioral dimensions but also the spiritual aspects of human experience. Psychosufism offers a conceptual framework that emphasizes spiritual practices such as *dhikr* (remembrance), *tafakkur* (contemplation), *muhasabah* (self-reflection), and *tazkiyat al-nafs* (purification of the soul) as pathways for enhancing self-awareness, emotional regulation, and the development of meaningful life perspectives. This research employs a qualitative approach drawing on a literature review and conceptual analysis of key sources in the fields of Sufism and psychology. The findings suggest that spiritual practices rooted in the Sufi tradition contribute to psychological well-being through several mechanisms, including strengthening control, cultivating gratitude, and constructing positive life meaning. Furthermore, the spiritual values embedded in psychosufism demonstrate significant potential in enhancing individuals' psychological resilience when facing crises, and life challenges. In conclusion, psychosufism can be considered a complementary framework for the development of spiritually integrated mental health interventions. The integration of psychological and spiritual dimensions offers a promising direction for the

advancement of more holistic therapeutic and counseling approaches, particularly in societies where religious and spiritual values play a central role. This study also highlights the need for further empirical research to examine the effectiveness of Sufi-based spiritual practices in promoting mental health and psychological resilience.
Keywords: *Psychosufism; Sufi Spiritual Practices; Mental Health; Psychological Resilience.*

Abstrak

Penelitian ini bertujuan untuk mengeksplorasi konsep *psychosufism* sebagai pendekatan integratif yang menggabungkan praktik spiritual dalam tradisi tasawuf dengan perspektif psikologi modern, serta dampaknya terhadap kesehatan mental dan ketahanan psikologis (*psychological resilience*). Dalam beberapa dekade terakhir, meningkatnya perhatian terhadap kesehatan mental mendorong pencarian pendekatan holistik yang tidak hanya berfokus pada aspek kognitif dan perilaku, tetapi juga dimensi spiritual individu. *Psychosufism* menawarkan kerangka yang menekankan praktik-praktik spiritual seperti *dzikir, tafakkur, muhasabah*, dan *tazkiyatun nafs* sebagai sarana pengembangan kesadaran diri, regulasi emosi, serta pembentukan makna hidup yang lebih mendalam. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi literatur dan analisis konseptual terhadap berbagai sumber dalam bidang tasawuf dan psikologi. Hasil kajian menunjukkan bahwa praktik spiritual dalam tradisi sufistik berkontribusi pada peningkatan kesejahteraan psikologis melalui mekanisme seperti penguatan kontrol diri, stres, peningkatan rasa syukur, serta pembentukan makna hidup yang positif. Selain itu, nilai-nilai spiritual yang terkandung dalam psychosufism terbukti berpotensi memperkuat ketahanan psikologis individu dalam menghadapi tekanan, krisis, dan tantangan kehidupan. Dengan demikian, psychosufism dapat dipandang sebagai pendekatan komplementer yang relevan dalam pengembangan model intervensi kesehatan mental berbasis spiritualitas. Integrasi antara dimensi psikologis dan spiritual ini diharapkan dapat memberikan kontribusi terhadap pengembangan pendekatan terapi dan konseling yang lebih holistik, khususnya dalam konteks masyarakat yang memiliki latar belakang religius yang kuat. Penelitian ini juga membuka peluang bagi kajian empiris lebih lanjut mengenai efektivitas praktik-praktik spiritual sufistik dalam meningkatkan kesehatan mental dan ketahanan psikologis individu.
Kata Kunci: *Psikosufistik, Praktek Spiritual Sufi, Kesehatan Mental, Ketahanan Psikologis*

Introduction

Al-Ghazali said that the essence of a human being is the heart (*al Qalb*). As a philosopher, Ghazali emphasizes that the soul is very important to understand. Some Sufi experts choose only to practice personal discipline in harmony with themselves to achieve that happiness. Therefore, al-Ghazali argues that an individual must be able to discover their own nature (Mudatsir, in Rahardjo, 1985: 83). Human beings have long been understood in many philosophical and spiritual traditions as entities composed of both material and immaterial dimensions. In Islamic metaphysical thought, humans are often described as spiritual beings embodied in physical forms, where the *ruh* (spirit) represents the essential nature of human existence, while the body functions as a vehicle through which the spirit manifests and interacts with the material world. This

dualistic understanding highlights the integration between the spiritual and physical aspects of human life (Mahmudi, 2022).

Lately, discussions about the nature of the soul have gained increasing attention in philosophical, psychological, and spiritual studies. Besides, the nature of human body also described by experts. In contemporary discourse, the relationship between these two dimensions can be analogically compared to the integration between software and hardware in computer systems. Just as software requires hardware to operate and manifest its functions, the human spirit requires the physical body as a medium through which consciousness, cognition, and behavior are expressed. Without the body, the spirit cannot interact with the empirical world; conversely, without the spirit, the body lacks vitality and meaningful existence (Aqib, 2012).

Life has long inspired scholars to question the existence and nature of the soul. Within the Islamic spiritual tradition, particularly in Sufi thought, the human spirit is understood as originating from the divine command, reflecting certain attributes associated with the Divine names such as life (*Al-Hayy*), self-subsistence (*Al-Qayyum*), and strength (*Al-Qawiyy*). These attributes symbolically represent the divine source of vitality that animates human existence. Through the presence of the spirit, biological processes within the human organism—such as growth, movement, and cognitive activity—become possible, provided that the physical structure of the body is capable of supporting these functions.

A psychosophical perspective suggests that the interaction between the spiritual essence and the biological body constitutes a complex and multidimensional system in which metaphysical principles intersect with physiological processes. This relationship reflects a dynamic integration between immaterial consciousness and material structures, highlighting the intricate mechanisms through which spiritual dimensions may influence human cognition, behavior, and overall existence.. The manifestation of life within biological organisms depends not only on the structural integrity of the body but also on subtle elements that sustain life processes. For instance, oxygen plays a fundamental role in sustaining biological life by enabling metabolic processes that support cellular activity. Without such essential elements, the organism cannot maintain vitality, illustrating the dependency of life processes on both physical and subtle dimensions.

However, the growing interest in integrating spirituality with modern psychology, discussions on the psychosufistic understanding of the relationship between spirit, body, and psychological functioning remain relatively limited in contemporary academic literature. Most psychological frameworks tend to emphasize biological and cognitive dimensions while overlooking the deeper spiritual aspects emphasized in Islamic mystical thought. This gap highlights the need for an

interdisciplinary exploration that bridges Sufi spirituality and modern psychological perspectives.

Therefore, exploring psychosufism as an integrative framework becomes important for understanding how spiritual concepts within Sufism contribute to broader discussions of human consciousness, psychological well-being, and the holistic nature of human existence. Such an approach may offer new insights into the relationship between spirituality, mental processes, and the lived human experience in both philosophical and psychological contexts.

The Research Method

This study is qualitative research focusing on psychosufism. The researcher utilises Robert Frager's theoretical framework, which emphasises the inner or spiritual aspects of humanity in understanding the nature of human beings. (Frager, 2014).

There are four key terms that are operationalised in the analysis. Firstly, a tranquil soul, a contented soul, a soul that is pleasing to God, and a pure soul. The reason for this selection is that these terms are particularly suited to explaining the human spiritual journey. Meanwhile, the focus of the study is on various works of literature that explore the inner aspects of humanity.

Result and Discussion

The terms "morality," "personality," and "character" are expressions or concepts that refer to the totality of a human being as an integrated self. This integration reflects the unity of consciousness, namely the combination of physical consciousness and spiritual consciousness. In essence, these dimensions represent the meaningful and essential reality of a human being. Spirit is also human existence (Abdalla, 2019).

The human organism is generally understood through the lens of three fundamental organs: the head, the body, and the hands and feet. These three organs also constitute the primary objects of Islamic education, as they represent the manifestation of three fundamental human potentials: cognitive (knowledge), affective (internalization and appreciation), and psychomotor (action and practice).

Consequently, Islamic education is tasked with cultivating not only a foundation of knowledge but also fostering a harmonious and balanced personality that integrates the cognitive, affective, and psychomotor dimensions. The realization of this objective entails the provision of balanced learning experiences, integrating knowledge, internalization, and practical application. This approach mirrors the developmental sequence of the head, body, hands, and feet, which are expected to grow proportionally and harmoniously.

Ideally, a person's knowledge should not surpass their level of internalization and appreciation of that knowledge. Likewise, its practical implementation must be skillful and effective. This balance can be achieved through the integration of instructional techniques, habituation, and practical guidance, particularly in the field of religious moral education.

Beyond these three dimensions, the human soul—as the essential source of morality, personality, and character—contains three fundamental impulses or tendencies: desire (*shahwah*), emotion or anger (*ghadhab*), and knowledge (*ʿilm*). These elements function as a form of software (subtle faculties or *lathifah*) embedded within the human biological system, which can be understood as the hardware of the body. This system is closely associated with the functions of the right brain, left brain, and frontal brain. Meanwhile, the cerebellum (hindbrain) regulates bodily balance and coordination of movement, while the midbrain (mesencephalon) coordinates the activity of all parts of the brain, enabling integrated and meaningful consciousness that may lead to what is often referred to as spiritual intelligence.

In addition to these aspects, the human soul fundamentally possesses four innate dispositions that manifest in a person's mental attitudes and behavior. These are:

1. *Bahimiyah* (the tame-animalistic disposition),
2. *Sabu'iyah* (the predatory or aggressive-animalistic disposition),
3. *Shaytaniyah* (the satanic disposition), and
4. *Malaikatiyah* (the angelic disposition).

All four dispositions potentially exist within every human being, although one of them may become dominant. The dominant disposition within a person ultimately shapes their morality, personality, and character, which represent the deeper meaning of their inner being.

The *bahimiyah* disposition reflects tendencies similar to domesticated animals, such as excessive indulgence in eating and drinking, laziness, excessive sleep, and uncontrolled sexual desire.

The *sabu'iyah* disposition reflects aggressive tendencies similar to wild animals, such as a desire to fight, harm others, dominate, or create conflict and disorder.

The *shaytaniyah* disposition resembles satanic traits, including envy, provocation, jealousy, arrogance, and deceitful behavior.

In contrast, the *malaikatiyah* disposition reflects angelic qualities, such as the inclination to obey God, seek closeness to Allah, and avoid sinful behavior.

Consequently, when one of these dispositions dominates a person's inner life, their morality, personality, and character may become bahimic, predatory, satanic, or angelic in nature. In spiritual metaphysical interpretations, these inner qualities may even symbolically correspond to different existential forms within the metaphysical or

astral realm—ranging from domesticated animals, wild beasts, demonic entities, to luminous angelic forms.

One aspect that is particularly important to implement in Sufi teachings within the modern educational system is the philosophy of knowledge. The Sufi perspective on knowledge is far more profound than that of the secular world in general. In the Sufi view, knowledge is a sacred light, for knowledge is an attribute of the Most Holy God Himself.

Education is a process for acquiring this sacred knowledge. Therefore, a prerequisite for anyone who wishes to attain the essence of knowledge (of any kind) is to maintain the purity of the affective aspect of their being. That is, the aspect serving as the vessel for the secret (spirit) of knowledge. In Islam, knowledge has two aspects: the material aspect of knowledge and the spiritual aspect of knowledge. Seekers of knowledge must purify themselves from the impulses of materialistic desires and hedonism that defile the soul or heart—the vessel of the *sirr* (essence) of knowledge.

Therefore, the actualization and socialization of Sufi teachings—such as asceticism, prayer, diligent worship, and fasting—are essential in the modern educational world, which tends toward hedonism and materialism. This trend has clearly produced many scholars who do not contribute to the betterment of Islamic civilization; rather, they tend to be the cause of its destruction, as we are currently witnessing.

Therefore, while maintaining and developing spiritual, emotional, intellectual, and kinesthetic intelligence, Islamic education ultimately aims to transform the character of learners—from negative dispositions (*bahimiyah, sabu'iyah, and shaytaniyah*) into the positive *malaikatiyah* disposition. Such transformation represents the realization of the true human being, known in Islamic teachings as the Muttaqin—those who possess genuine piety and whose character reflects angelic qualities.

Humans are spiritual beings with physical bodies, in the sense that the essence of humans is their spirit, while their physical bodies are merely vessels, vehicles, or garments for the spirit to manifest and exist in this world. It is like what we know in a computer system, where there are two substances that are well integrated, namely: software and hardware.

The spirit of creatures (including humans) originates from the spirit of Allah, so it carries the divine attributes of *Al hayyu* (the living), *Al qayyum* (the self-subsisting), *Al qawiy* (the powerful), etc. from the asma2 (characteristics) of Allah. Thus, with the entry of God's spirit, the cells in the organism become alive (grow, develop, move, and also think) in accordance with the readiness and completeness of the hardware (body) of the living creature.

The divine element attaches itself to the material element through the softest part of an element. Specifically for biological living beings, the divine element (Al

hayyu = life) attaches itself to oxygen in the compound H2O (water). Therefore, it is almost certain that an organism will die if it does not receive oxygen, because there is no medium for the spirit to manifest itself there.

Therefore, there is a very strong correlation between the physical and spiritual in a form of consciousness called the soul (*nafs* or soul), which in turn forms a personality or character. The personality and actions of every organism, including humans, are controlled through a control center (a biological anatomy). This anatomy is called the brain in higher life forms. Thus, behavior, character, and even unconscious movements are programmed and controlled by this organ, including the biological functioning of the human heart.

The human spirit originates from a breath of God's spirit. It is very soft (lathiif or soft), so it can penetrate the smallest parts of everything. Thus, it can connect and attach itself to material elements, such as the essence (taste, color, or smell) of objects. Like the fragrance of flowers, or the heat of fire, etc. Spirituality in religion is also urgent to understand (Bagir, 2017).

The spirit within humans (the soul) also acts as a mediator between Allah and His creatures. Through the soul, Allah gives life, moves, shows, misleads, etc. Humans have a perfect connection with Allah, both through positive intuition (inspiration of piety) and negative intuition (inspiration of wickedness). Therefore, blessed are those who purify their souls, and truly wretched are those who defile them (QS: as-Shams: 7-10).

So when Allah takes away a person's soul, all activity within that person ceases, or conversely, when the soul spreads throughout an organism, that organism also dies. For it is with His soul that Allah gives life, and it is also with His soul that He causes death. By putting His soul into a person (giving life) and taking His soul out of a person (causing death).

Meanwhile, a person who directs himself only to fulfill the demands of his soul, then uses his day for fasting and his night for standing (prayer), throughout his life to reflect solely while denying the things of worldly life, then does not dress except in rough clothes, does not eat except dry things with the aim of making his spiritual life potential become weak and in his opinion so that his spiritual potential becomes great, he is a person who is ignorant about the nature of life, preparing for one of the two aspects of his life. That was enough for him as a loss and a denial of Allah's command. That is the essence of the teachings described by the Prophet Muhammad. Concerning a correct and healthy attitude to life, excess is reprehensible even regarding the attitude of a servant in the life of his spirit

Therefore, the actualization and socialization of Sufism teachings, such as asceticism, prayer, diligent worship, and fasting, are very necessary in the modern educational world that tends to be hedonistic and materialistic, which has clearly

produced many scientists who do not contribute to the improvement of Islamic civilization, and even tend to be the cause of the destruction of civilization as we are currently witnessing. In this regard, the Prophet once stated: "Whoever increases in knowledge, but does not increase in guidance, will not increase except further from Allah."

Based on this thinking, adab (manners/ethics between teachers and students) is crucial to re-actualize in the modern world of education. These include: respect (humbling oneself before the teacher), *ta'dhim* (upholding the teacher's dignity), and *khidmah* (serving the teacher's interests) from students toward the teacher. Likewise, the motivation and spirit of transferring knowledge from teacher to student, with sincere intentions and good prayers, must always flow to the students. With genuine affection for students, the teacher's knowledge will be well-received by the students' affection.

Sufi spirituality emphasizes several spiritual practices that contribute to psychological transformation and emotional stability. These practices include dhikr (remembrance of God), muraqabah (spiritual awareness), *muhasabah* (self-reflection), and ascetic discipline.

First, *dhikr* functions as a form of contemplative practice that centers the mind and regulates emotional states. Contemporary psychological studies suggest that repetitive spiritual practices can reduce stress, enhance concentration, and promote emotional calmness.

Second, *muhasabah* encourages individuals to engage in continuous self-reflection and moral evaluation. This process helps individuals become aware of their emotional patterns, motivations, and behavioral tendencies, thereby fostering greater self-regulation.

Third, *muraqabah* involves cultivating awareness of the presence of God in every aspect of life. This spiritual consciousness strengthens a sense of purpose and meaning, which is widely recognized in psychological literature as a crucial factor in resilience and mental well-being.

The main pillars of the psychosufistic therapeutic method are firmly rooted in the purification of the soul *(tazkiyatun nafs*), self-awareness (*muraqabah*), self-discipline (*mujahadah*), and reflection on the meaning of life (*tafakur*). Together, these pillars form a self-contained framework that functions as a system independent of Western psychological approaches. It harnesses the internal strength of the human being, rather than merely relying on external technical tools. Within this framework, there is space for the individual to experience a spiritual transformation that flows in a holistic and comprehensive manner. In other words, the entire process possesses a theoretical and practical structure capable of standing on its own (Wijaya, 2024).

Judging from the perspective of Islamic spirituality, human beings cannot be defined solely by their physical existence. If human reality were limited to bodily form, humans would not differ fundamentally from animals or other living beings. Islamic philosophical and spiritual traditions emphasize that the essence of humanity lies within its inner dimension, namely the soul (*nafs* or *ruh*). This inner dimension constitutes the distinguishing characteristic that elevates human beings above other creatures.

In classical Islamic philosophy, Ibn Sina (Avicenna) argued that the human soul possesses a dynamic nature that requires continuous development and refinement. Within the Islamic intellectual tradition, spiritual cultivation therefore becomes essential for the realization of human potential. Islam provides a comprehensive framework for nurturing the soul, while Sufism (*tasawwuf*) represents the inner and spiritual dimension of Islamic teachings that focuses specifically on the purification and transformation of the self.

Building upon this perspective, Sufi ethics emphasizes several essential inner practices necessary for spiritual development. These include self-reflection (*muhasabah*), remembrance of God (*dhikr*), patience (*sabr*), and compassion (*rahmah*). Such practices function as spiritual disciplines that cultivate moral awareness and inner balance. Through consistent engagement with these practices, individuals gradually develop resilience and moral strength, enabling them to confront the challenges and uncertainties of life with spiritual stability.

Reflective practice, particularly through *muhasabah*, plays a crucial role in the ethical self-regulation of the believer. It involves an ongoing process of introspection through which individuals evaluate their moral conduct and assess the extent of their shortcomings or sins. By critically reflecting on their inner state, individuals can strive toward moral improvement and spiritual growth. According to Robert Frager, a tranquil or contented soul is one that maintains inner peace regardless of external circumstances. Even when confronted with adversity or suffering, such a soul remains steadfast and grounded in the remembrance of God (Frager, 2014).

In Sufi metaphysical thought, the soul that attains divine pleasure is often described metaphorically as a traveler journeying through the vast ocean of inner reality. Through spiritual discipline and purification, the seeker gradually moves closer to the Divine presence. Islamic theology maintains that the *ruh* originates from God and remains one of the profound mysteries of divine creation. The renowned Sufi mystic Jalal al-Din Rumi, in his work *Fihi Ma Fihi*, illustrates that the annihilation of the ego is a necessary step toward spiritual realization. Through the purification of the heart, the seeker transcends egocentric desires and becomes oriented entirely toward the Divine will. (Rumi, 2016).

Living a spiritually conscious life therefore requires the continuous integration of inner awareness and practical devotion. In the Sufi understanding, the spirit of the human being is not merely a metaphysical concept but a living reality that must be nurtured through disciplined spiritual practices such as remembrance, contemplation, and ethical self-control. These practices gradually illuminate the inner heart, allowing the human spirit to align with higher moral and divine purposes. Through such sustained spiritual engagement, the individual develops a deeper sense of meaning, humility, and closeness to God, which ultimately forms the foundation of authentic spiritual maturity.

Morality, personality, and character can be understood as integrated manifestations of the human self emerging from the interaction between physical and spiritual consciousness. The findings of this study indicate that morality, personality, and character represent an integrated manifestation of the human self, emerging from the interaction between physical consciousness and spiritual consciousness. This perspective resonates with the theoretical framework proposed by Robert Frager, who conceptualizes the human being as a multidimensional entity consisting of physical, psychological, and spiritual layers. According to Frager, the human soul (nafs) is not merely a psychological construct but a dynamic system that mediates the relationship between bodily functions, emotional impulses, and higher spiritual awareness.

Under the framework of Islamic education, the human organism—symbolically represented by the head, body, and limbs—corresponds to the domains of cognitive, affective, and psychomotor development. This triadic structure reflects a holistic model of human development, in which intellectual knowledge must be accompanied by emotional internalization and practical embodiment. Frager's approach to the psychology of the soul similarly emphasizes the necessity of integrating intellectual understanding with spiritual transformation. Knowledge without inner transformation may lead to intellectual arrogance, while spiritual aspiration without intellectual grounding may lead to imbalance or misinterpretation.

Human inner life is further shaped by three fundamental impulses embedded within the soul: desire (*shahwah*), anger (*ghadhab*), and knowledge (*ʿilm*). These impulses correspond to internal psychological forces that shape human behavior and moral orientation. Within Frager's Sufi psychological framework, these internal drives are interpreted as manifestations of the nafs at different developmental stages. The nafs contains tendencies that can either lead a person toward lower instincts or toward higher spiritual awareness, depending on how these impulses are regulated and refined through spiritual discipline.

Another aspect of that is that the classification of human dispositions into *bahimiyah, sabu'iyah, shaytaniyah, and malaikatiyah* further illustrates the moral spectrum within the human soul. These dispositions reflect varying degrees of dominance

among instinctual drives, emotional impulses, and spiritual awareness. From Frager's perspective, such tendencies represent different expressions of the nafs before it reaches a purified state. When instinctual drives dominate, the human being may exhibit behaviors associated with animalistic or destructive tendencies. Conversely, when spiritual awareness becomes dominant, the individual may demonstrate qualities that reflect higher ethical and spiritual values.

Moreover, this transformation process aligns with the Sufi psychological concept of spiritual purification *(tazkiyat al-nafs),* which involves regulating instinctual desires, disciplining emotional impulses, and cultivating spiritual consciousness. In educational practice, this process can be facilitated through balanced learning experiences that integrate intellectual instruction, moral internalization, and practical application. Such an approach ensures that knowledge does not remain merely theoretical but becomes embodied in ethical behavior and spiritual awareness.

Metaphorically, the analogy between the human organism and a computer system, consisting of hardware and software, also provides a useful conceptual framework for understanding the relationship between the body and the soul. In this model, the body functions as the biological infrastructure that enables the manifestation of spiritual faculties. The soul, on the other hand, represents the subtle dimension that animates and directs physical processes. Frager's interpretation of Sufi psychology similarly emphasizes the role of subtle spiritual faculties (lataif) that interact with physiological processes and psychological states.

Additionally, the findings suggest that the integration of physical and spiritual dimensions is mediated through consciousness, which is often referred to as the soul (*nafs*). This consciousness influences not only moral attitudes but also neurological and physiological processes, including brain functions that regulate cognition, emotion, and behavior. Such an integrative view supports contemporary interdisciplinary discussions in psychology and spirituality that seek to bridge biological processes with metaphysical dimensions of human existence.

Despite the rapid development of modern science and technology, the cultivation of spiritual awareness remains a crucial component of human development. In this regard, Islamic education plays a critical role in guiding the transformation of human character. The ultimate objective is not merely intellectual mastery but the development of a balanced personality that reflects the *malaikatiyah* disposition—characterized by obedience to God, moral integrity, and spiritual awareness. This transformation represents the realization of the ideal human being in Islamic teachings, namely the *Muttaqin*, whose character embodies both intellectual excellence and spiritual purity.

Finally, the relevance of spiritual disciplines such as ascetic restraint, prayer, remembrance, and fasting becomes increasingly significant in contemporary

educational contexts that are often dominated by materialistic and hedonistic values. The prophetic statement that knowledge without guidance may lead a person further away from God highlights the importance of integrating spiritual ethics within educational development. From the perspective of Frager's Sufi psychology, true knowledge is transformative; it refines the nafs, elevates consciousness, and ultimately guides individuals toward spiritual maturity.

Conclusion

As a whole, this study demonstrates that psychosufism provides an integrative framework for understanding the relationship between spirituality, mental health, and psychological resilience. By combining insights from Sufi spiritual teachings with perspectives from modern psychology, psychosufism emphasizes the importance of inner purification, self-awareness, and spiritual discipline in shaping human character and psychological stability. The findings suggest that spiritual practices such as *dhikr*, *muhasabah*, and *muraqabah* contribute significantly to emotional regulation, stress management, and the development of meaningful life perspectives, which are essential components of psychological resilience in the contemporary era.

Likewise, the analysis highlights that the human soul plays a central role in forming morality, personality, and character through the dynamic interaction between physical and spiritual dimensions. Within this framework, the transformation of the *nafs*—from instinctual tendencies toward a more purified and spiritually oriented state—becomes a crucial process in cultivating balanced individuals. The integration of cognitive, affective, and psychomotor aspects within Islamic educational practices further reinforces the role of Sufi spiritual values in promoting holistic human development and strengthening individuals' capacity to cope with life challenges.

Moreover, the relevance of Sufi spirituality becomes increasingly significant in the context of modern societies that often prioritize material progress while neglecting spiritual well-being. The integration of psychosufistic principles into educational, therapeutic, and counseling approaches may therefore offer a meaningful contribution to the development of spiritually grounded mental health frameworks. Future research is encouraged to conduct empirical studies examining the effectiveness of Sufi-based spiritual practices in enhancing psychological resilience and mental well-being across diverse social and cultural contexts.

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