



## Internalization of spiritual teachings Sheikh Ahmad Mutamakkin in the formulation of integrative sufi counseling

Yuliyatun Yuliyatun<sup>1</sup>, Dwi Yuwono Puji Sugiharto<sup>2</sup>, Sugiyo Sugiyo<sup>3</sup>, Ashari Mahfud<sup>4</sup>

1. Faculty of Educational Sciences and Psychology , Universitas Negeri Semarang, Indonesia

2. Faculty of Educational Sciences and Psychology , Universitas Negeri Semarang, Indonesia

3. Faculty of Educational Sciences and Psychology , Universitas Negeri Semarang, Indonesia

4. Faculty of Educational Sciences and Psychology , Universitas Negeri Semarang, Indonesia

Corresponding Email: [yuliatajuddin@students.unnes.ac.id](mailto:yuliatajuddin@students.unnes.ac.id)

### Article Information:

Received : March 30, 2026

Revised : April 24, 2026

Published : June 1, 2026

### Keywords:

integrative sufi counseling,  
syekh ahmad mutamakkin,  
tasawuf, tazkiyat al-nafs

### Abstract

This study aims to develop an integrative Sufi counseling model grounded in the teachings of Shaykh Ahmad Mutamakkin as a conceptual contribution to contemporary Islamic counseling. The urgency of this research stems from the need to incorporate local spiritual dimensions into modern mental health practices in response to increasing dehumanization and spiritual crises in urban societies. Employing a qualitative library research design, this study utilizes content analysis and hermeneutic approaches to examine primary sources, including the manuscript *Arsyul Muwahhidin*, historiographical accounts of Shaykh Mutamakkin, and relevant scholarly works, which are subsequently synthesized with classical Sufi thought and Islamic counseling theories. The findings indicate that Mutamakkin's teachings are structured around seven core principles: the integration of shari'ah and haqiqah, tazkiyat al-nafs, mujahadah-muhasabah, moral development, social harmony, local wisdom, and transcendental orientation. These principles are formulated into an integrative counseling model comprising four key components: a tawhid-based philosophical foundation, spiritually oriented therapeutic goals, the counselor's role as a murshid, and intervention techniques emphasizing reflective practice and value internalization (riyadhah). This model offers a holistic counseling framework that not only addresses psychological distress but also facilitates enduring inner peace through spiritual closeness to God, thereby bridging the gap between Islamic psychology and contemporary clinical practice.

### Introduction

Advances in science and technology have left modern humanity in a state of distress. The crisis of spirituality in modern society today is at the center of increasingly complex psychological challenges, such as the crisis of meaning, spiritual alienation, and the fragmentation of identity all byproducts of a lifestyle steeped in materialism. The tendency to sideline the transcendental dimension in daily life often causes individuals to lose their existential anchor. In facing this reality, the dominant conventional psychotherapy approach, which is oriented solely toward the reduction of clinical symptoms, often reaches a dead end when it comes to addressing the deep needs of religious individuals. Globally, the urgency of integrating spirituality into mental health services has become a serious discourse, as

emphasized by Koenig (2012) and Uddin and Irshad (2022), who demonstrate that religiosity significantly contributes to human psychological well-being (Koenig 2012a; Uddin and Irshad 2022).

This urgency is further reinforced by a meta-analysis published in *Psychological Bulletin*, which confirms that psychological interventions that genuinely integrate religious values are proven to be more effective, particularly among Muslim populations. For Muslim communities, mental health is viewed as an entity inseparable from the quality of one's relationship or closeness to the Creator (Smith, T. B., Bartz, J., & Richards. 2017) In light of this development, epistemological challenges arise when Western psychological instruments are applied uncritically without considering the foundation of Tawhid (the Oneness of Allah Jalla Jalaluhu). There is a sharp ontological mismatch between the secular paradigm, which views humans as merely biological-social beings, and the Islamic paradigm, which views humans as servants of God endowed with a soul.

The decolonization of psychology through the Islamic intellectual tradition faces challenges that demand addressing this incompatibility; Rothman and Coyle emphasize the importance of developing an Islamic Psychology rooted in the Islamic intellectual tradition to make it more relevant and applicable (Rothman and Coyle. 2018). One of the main pillars of this tradition is Sufism, which provides a well-established framework for self-transformation through the process of tazkiyat al-nafs a systematic methodology for the purification of the soul (Al-Ghazālī, Abū Ḥāmid Muḥammad bin Muḥammad. 1997). From a Sufi perspective, the human being is a dynamic spiritual entity that moves between the poles of the nafs ammarah (the soul that urges evil), the lawwamah (the soul that regrets mistakes), and the muthmainnah (the tranquil soul) through a continuous process of mujahadah.

Sheikh Ahmad Mutamakkin of Kajen, Pati, Central Java, offers a unique and contextual perspective on the values of his teachings, as reflected in his religious attitudes and thought. Through the text *Arsyul Muwahhidin*, he presents a profound synthesis between sharia and Sufism (Al-Mutamakkin, n.d.). Sheikh Mutamakkin asserts that the purification of tawhid and consistency in practicing sharia are the primary prerequisites for achieving inner well-being and the perfection of human existence (Bizawie. 2014). Sheikh Mutamakkin's teachings are not merely isolated personal ascetic practices, but rather a method of character formation that integrates spiritual depth with social harmony in communal life.

Sheikh Mutamakkin's teachings are rich in transformative values that can be applied to the technical development of mental health services, such as within the scope of Islamic counseling. Previous studies have been dominated by historical aspects (Rosyid. 2021; 2019; Bizawie. 2014; Achmad and Tajuddin. 2014), textual hermeneutics (Gusmian. 2013; M. B. S. S. Wijaya. 2018) to architectural symbolism (Alnashr. 2020). No systematic patterns or efforts have yet been identified to transform these teachings into operational and measurable counseling intervention models. Most studies stop at descriptive- historical accounts without offering practical methodologies that can be used by counselors or mental health practitioners in the modern era to address the psychological problems of society.

This gap serves as the starting point for this study to formulate an integrative Sufi counseling approach based on the teachings of Sheikh Ahmad Mutamakkin. By integrating Sufi values from *Arsyul Muwahhidin*, contemporary Islamic counseling theory, and empirical findings in religious psychology, this study aims to provide a theoretical contribution to the development of guidance and counseling services grounded in indigenous psychology. This effort aims not only to enrich the body of knowledge but also to provide a methodological framework with strong scientific validity to address the spiritual crisis of modern society through an approach aligned with their cultural roots and beliefs.

## Methods

This study is designed as qualitative research with a primary focus on library research, following Creswell's methodological framework (Creswell. 2014). Fundamentally, this study seeks to explore classical texts to draw their relevance into the realm of modern counseling. Library research was chosen because the primary subject of study consists of texts on the thought of Nusantara Sufi figures, which require intensive, systematic, and comprehensive textual analysis to build a solid theoretical foundation for a new counseling model. The data in this study are classified into two main categories: primary and secondary. Primary data are sourced directly from the teachings of Sheikh Ahmad Mutamakkin, specifically the text *Arsyul Muwahhidin*, and are supported by previous interpretive research on his biography and religious thought. Meanwhile, secondary data encompasses a broad spectrum of literature, ranging from classical Sufi works by Al-Ghazali and Ibn Qayyim al-Jawziyyah to contemporary Islamic counseling theories and spiritually integrated psychotherapy referencing the work of Pargament and Rothman (Pargament and Exline. 2021; Rothman. 2021).

To process the collected data, the researcher applied Krippendorff's content analysis method to objectively identify core values within the texts (Krippendorff. 2026). This step was reinforced by Ricoeur's hermeneutic approach to understand the contextual meaning behind the Sufi teachings (Ricoeur. 2016). Through theoretical synthesis, Sheikh Mutamakkin's value constructs were compared with contemporary psychological theories to identify operationalizable common ground for use in guidance and counseling practice. The data analysis process was conducted in stages through three coding phases. The first stage was open coding, in which the researcher identified key concepts such as sharia, *tazkiyat al-nafs*, and local wisdom within the historical-biographical literature of the figure. Next, *axial coding* was performed to group these concepts into major themes, such as the concept of humanity and the balance between the outward and inward aspects. The final stage was selective coding, which involved formulating the core values of Sheikh Mutamakkin's teachings that have direct relevance to the principles of contemporary Islamic counseling.

To ensure the validity of the findings, the researcher applied source triangulation as a data validation technique. This step involved comparing various literary studies and was further deepened through peer discussions with the descendants (*dzuriyah*) of Sheikh Mutamakkin and the religious leaders (*Kiai*) of Islamic boarding schools strongly affiliated with his religious cultural tradition.

Table 1. The demographic data of the informants

No	Nama/Inisial	Usia	Status
1	Ub	53	Descendant
2	Is	55	Pengasuh Pesantren di Kajen and descendant
3	Um	45	Pengasuh Pesantren di Kajen and descendant
4	Zm	50	Santri

The six basic questions concerning the teachings of Sheikh Ahmad Mutamakkin and their implementation in guidance practices within the pesantren cultural community. The questions are: 1) The values of the teachings developed by Sheikh Ahmad Mutamakkin in his guidance of the community, which can also be applied today; 2) The distinctive aspects of Sheikh Ahmad Mutamakkin that enable the community to be adaptive to the Sufi mission in his guidance; 3) The messages of religious values and morals contained in the da'wah model that is characteristic of Sufi tradition; 4) Description of informants' experiences in guiding students and the community based on Sheikh Ahmad Mutamakkin's teachings; 5)

An overview of the Kajen community traditions, which represent the construction of Sheikh Ahmad Mutamakkin's traditions; 6) Informants' perspectives (descendants of the pesantren caretakers in Kajen) on the research findings regarding Sheikh Ahmad Mutamakkin's teachings.

By involving the stakeholders of this tradition, the results of this integrative Sufi counseling model are expected to possess not only academic validity but also originality and alignment with the cultural roots of the community.

## Results

The reconstruction of Sheikh Ahmad Mutamakkin's teachings offers a fresh perspective in the discourse on mental health by formulating seven core values capable of establishing a robust model of Islamic Sufi counseling.

### 1. The integrative principle of Sharia and reality

The integrative principle between Sharia and *Haqiqah*. From an Islamic perspective, Sharia refers to the system of divine norms and laws that govern the outward aspects of human life, while *Haqiqah* refers to the inner dimension related to spiritual reality and direct experience of God. Al-Ghazali asserts that Sharia serves as the foundation guiding humans in religious practice, while *Haqiqah* represents the ultimate goal of profound spiritual awareness (Al-Ghazālī, Abū Hāmid Muḥammad bin Muḥammad. 1997). The two are complementary; Sharia without *Haqiqah* tends to be formalistic, while *Haqiqah* without Sharia has the potential to deviate from Islamic teachings. Therefore, the integration of the two is key to establishing a balance between the outward and inward dimensions of human life, including in the practice of Islamic counseling.

In Sheikh Mutamakkin's view, an individual's mental health and spiritual maturity are inseparable; both can only be fully achieved if the counseling process is grounded simultaneously in the firmness of tawhid, adherence to sharia, and the purification of the inner self. This awareness rejects the dichotomy between the outward and inward aspects, for to him, Sharia without inner depth will only produce dry religious formalism, while truth without a foundation in Sharia risks leading to spiritual deviation (Gusmian. 2013).

This integrative principle then establishes the value of steadfastness in monotheism, which serves as the central axis for building life balance. Its implication for the field of counseling is that mental support for clients should not merely be viewed as a technical tool to help clients regulate their emotions for momentary comfort (Gross. 2014). Instead, counseling transforms into an effort to reorient one's life in a transcendental manner. Within this framework, every psychological intervention provided must align with Sharia values, where the ultimate goal is not merely the disappearance of clinical symptoms, but the realization of mental stability that is closely intertwined with the spiritual maturity of an individual as a servant of God.

This concept of counseling, which emphasizes the dimension of spirituality, finds a very interesting point of convergence with modern Western psychological approaches, particularly Logotherapy. As in Logotherapy, assistance for clients is focused on efforts to foster awareness of the importance of finding meaning in life to overcome suffering and existential emptiness (Barnes and Barnes. 2018). In line with the teachings of Sheikh Ahmad Mutamakkin, this approach views that a client's psychological recovery depends heavily on the extent to which they are able to actualize their transcendental potential. This underscores that the divine dimension within the human being is not merely an accessory or supporting factor, but a core component that determines the

success of the soul's healing process (Hamka, Suen MW, Ramadhan YA, Yusuf M. 2022).

The integration of these values helps clients transcend the narrow confines of the psychological realm toward a broader consciousness. Unleashing transcendental potential functions as an essential internal spiritual force for rebuilding emotional stability and mental clarity amidst a crisis (ÜNVERDİ 2022; BAYKAL 2021). In the context of the teachings outlined in *Arşyul Muwahhidin*, this spiritual strength stems from the depth of *dzauq* (spiritual taste) and a sound belief in tawhid. It is this strength that enables clients to remain resilient possessing high mental resilience by employing a mechanism of active surrender or *tawakkal* as a theocentric coping strategy (Rochman et al. 2024).

The reconstruction of the core values of Sheikh Ahmad Mutamakkin's teachings reveals a Nusantara Sufi tradition with theoretical and practical relevance for addressing the psychological needs of modern humans. The integration of structured Sharia disciplines with the reflective depth of spiritual truth creates a comprehensive and humane counseling model. By combining local wisdom rich in historical value with contemporary psychological findings, this integrative Sufi Islamic counseling emerges as an answer to society's anxiety regarding mental health services that are often devoid of spiritual touch.

## 2. *Tazkiyatun Nafs* as the Foundation of Mental Resilience

The principle of *Tazkiyatun Nafs* in Sufi teachings is a fundamental methodology for building human mental strength so that one can overcome personal challenges and adapt to various existential conditions. Sufi scholars agree that the root of an individual's problems stems from the condition of the inner self or heart (*qalb*), which serves as the center of the soul's consciousness (Al-Ghazālī, Abū Ḥāmid Muḥammad bin Muḥammad 1997; al-Jawziyyah, Qayyim 1998). A calm and pure soul, free from the "diseases of the heart," becomes a positive driving force that regulates emotions and thoughts in a healthy manner. Conversely, a polluted inner self triggers psychological instability; thus, the process of purifying the soul with a focus on strengthening tawhid becomes essential for transforming an individual's behavior toward a more positive direction.

This therapeutic process begins with the *Takhalli* stage, which is a systematic effort to purge oneself of undesirable traits such as envy, hypocrisy, greed, and uncontrolled anger. From a psychological perspective, these traits are triggers for destructive behavior that hinders personal growth and damages social relationships. In counseling sessions, *Takhalli* can be operationalized through cognitive restructuring and emotional regulation techniques (Beck. 1976; Gross. 2014). Clients are guided to regulate negative thoughts, stop the habit of overthinking, and control negative preconceptions about their environment to create space for new mental growth.

After the emptying process is completed, the next stage is *Tahalli*, which is the phase of cultivating and adorning oneself with constructive traits such as patience, gratitude, *tawakkal*, and empathy. In the context of counseling, *Tahalli* directly implies the strengthening of the client's character and positive potential. The trait of patience, for example, is closely correlated with resilience, enabling the client to endure under pressure, while gratitude fosters deep self-acceptance. Furthermore, the internalization of the value of *tawakkal* has proven effective in reducing anxiety levels due to a strong spiritual belief in God's decree, which provides a sense of psychological security.

The culmination of the *Tazkiyatun Nafs* process is *Tajalli*, a state in which the individual achieves inner peace, closeness to Allah SWT, and enlightenment regarding the meaning of life (Samad. 2016). Psychologically, this stage serves to foster deep self-awareness and existential peace. Spiritual counseling that reaches the *Tajalli* stage helps

clients rediscover the energy of life when facing situations of hopelessness or a loss of meaning in life. The noble values that emerge in this phase become a driving force for individuals to achieve optimal self-actualization amidst the challenges of the times.

The integration of the three stages of *Tazkiyatun Nafs Takhalli, Tahalli, and Tajalli* offers a comprehensive intervention model for contemporary Islamic counseling. This model does not merely address the surface-level psychological symptoms but delves into the ontological realm of the human being to effect healing from the deepest core of consciousness. By combining modern psychological techniques, such as emotion regulation, with transcendental Sufi values, practitioners can help clients achieve stable mental health as well as solid spiritual maturity. This approach ensures that the process of healing the soul proceeds in harmony with human nature as spiritual beings.

### 3. *Mujahadah* and *Muhasabah* as Psychospiritual Disciplines

Psychological maturity, from a Sufi perspective, does not emerge instantly but arises from inner discipline cultivated through self-striving (*mujahadah*) and continuous self-reflection (*muhasabah*). In the counseling context, this principle shifts the client's position from a passive subject to an active agent capable of self-transformation. *Mujahadah* provides a framework for clients to earnestly combat negative impulses, while *muhasabah* serves as a crucial instrument for self-evaluation. Relevant counseling techniques to operationalize this principle include therapeutic *muhasabah* applied through self-reflection journals and mindfulness practices rooted in *dhikr*.

Sheikh Ahmad Mutamakkin articulates this spiritual transformation through the integration of intention, *dhikr*, and righteous deeds. Intention is viewed as the deepest form of self-awareness to understand the essence and purpose of life oriented toward tawhid. *Dhikr* serves as a dynamic catalyst to enliven spirituality within the heart, while righteous deeds become empirical evidence of that awareness of tawhid. This concept positions sharia as a means of spiritual training (*riyadhah*) to attain the essence of faith, where tangible actions become a form of commitment to one's sincerity in religion.

Theoretically, the process of *muhasabah* can be understood as a form of *cognitive reappraisal* rooted in spirituality. This strategy enables individuals to alter how they interpret or make sense of an event, thereby making its emotional impact more adaptive. Through this mechanism, the intensity of negative emotions such as anger, anxiety, or sadness can be significantly reduced as clients learn to view every issue through the lens of wisdom. This cognitive restructuring is not only an effort to heal emotional wounds but also to strengthen the client's mental resilience in facing future pressures.

The integration of these values positions Sufism as a *virtue-based psychotherapy* framework within an Islamic perspective. This aligns with the principles of positive psychology, which state that the cultivation of virtues directly enhances psychological well-being or flourishing (Seligman, 2011). Rothman asserts that the concept of *the nafs* in Islamic psychology is capable of bridging spiritual and clinical approaches in an integrative manner, so that the healing process is no longer viewed merely as the restoration of psychological functions, but rather as the development of noble character that is deeply rooted within the individual (Rothman 2021).

The principle of *Mujahadah-Muhasabah* offers a highly effective mechanism for spiritual self-regulation for modern society, which often loses control over its internal dynamics. By combining sharia discipline and Sufi reflection, this counseling model fosters a whole human being one possessing both a sharp awareness of tawhid and robust emotional resilience. This approach demonstrates that the internalization of Sheikh Mutamakkin's spiritual values can provide a holistic solution for mental health, where inner peace is achieved through a balance between human effort and divine surrender.

#### 4. The Principle of Ethics as an Indicator of Mental-Spiritual Health

Mental health from a Sufi perspective is not merely measured by the absence of clinical disorders, but rather by the quality of one's character and the balance of social relationships radiating from the individual. A healthy soul is one that has transcended internal conflicts and achieved emotional stability through noble behavior (Koenig, 2012b). In this context, ethical principles serve as the primary indicator of mental spiritual health, where every human action is viewed as having a theological dimension of accountability (Badri, 2024). As implied in the teachings of Sheikh Mutamakkin, the essence of human actions is ultimately oriented toward seeking Allah's pleasure and attaining the maqam of *musyahadah* the inner capacity to "see" Allah through the eye of the heart.

The values bequeathed by Sheikh Mutamakkin encompass a comprehensive spectrum of ethics, ranging from *tawadhu'* (humility), courage, and patience to empathy and justice. These values are not merely abstract concepts but principles of life that demand moral responsibility in every application. His steadfastness in upholding these values is clearly evident in his choice of da'wah, which is rooted in Sufi values yet harmoniously integrates with local cultural wisdom. This demonstrates that a person's spiritual maturity is reflected in their ability to integrate the universal truths of religion into specific sociocultural realities.

One of the most notable historical moments in the life of Sheikh Mutamakkin was his humility in the face of controversy and pressure from the ruling authorities of his time. Instead of engaging in confrontational physical resistance, he chose the path of *humility* while consistently serving the community (Bizawie, 2014). This choice reflects the depth of self-control and inner calm reflected in his choice of attitude and actions in response to the social treatment he received. His focus was shifted to the agenda of enlightening and liberating society through cultural Sufi da'wah, proving that the power of ethics is far more effective in bringing about social transformation than violence.

In Integrative Sufi Counseling Sessions, these ethical principles are applied to guide clients toward improved interpersonal relationships and reduced social conflict. The counselor helps clients recognize that mental distress often stems from ethical dysfunction, such as arrogance or a lack of empathy. By adopting the values taught by Sheikh Mutamakkin, clients are encouraged to enhance their social awareness and moral responsibility. This process not only heals personal psychological wounds but also improves the quality of the client's interactions with their surroundings, which in turn creates a broader circle of mental well-being.

The ultimate goal of internalizing these moral values is the development of a strong sense of moral maturity within the client. This maturity is characterized by an individual's ability to act justly, remain patient under pressure, and possess the moral courage to do what is right. Within the framework of Sufi counseling, mental health is considered fully achieved when the client is able to transform their personal suffering into positive energy to serve others. This is what distinguishes Sufi counseling from secular approaches; the client's healing is validated through their return to the role of a person of noble character within society.

The ethical principles within the tradition of Sheikh Mutamakkin position ethical behavior as a bridge between psychological well-being and spiritual independence. The integration of Sufi values and local wisdom into daily behavior is tangible evidence of a soul that has attained inner peace. By making ethics a parameter of mental health, this counseling model offers a holistic framework for developing individuals who are not only emotionally stable but also possess high moral integrity. This approach ensures that the therapeutic process culminates in the strengthening of character, which serves as the foundation for well-being in this world and the hereafter.'

## 5. The Principle of Social Harmony

The purification of the soul within the Nusantara Sufi tradition is not an individualistic teaching but must have a tangible impact on the creation of social harmony. In the view of Sheikh Ahmad Mutamakkin, the purity of one's inner self is not merely measured by the intensity of ritual worship but is objectively reflected through courteous behavior in society. A person who has attained inner peace will tend to act justly in relationships, avoid destructive conflicts, and become a source of calm for their surroundings. This underscores that mental-spiritual health, from the perspective of Mutamakkin's spiritual path, possesses a strong horizontal dimension, wherein personal piety must lead to social piety (Rothman and Coyle. 2018; Koenig. 2012b).

This principle of harmony is rooted in the concept of *Hidayah* advocated by Sheikh Mutamakkin, which is understood as humanity's active effort to collaborate and foster connections with other beings (Bizawie. 2014). *Hidayah* is not viewed as a static gift but as a driving force to build bridges of communication and brotherhood, transcending the barriers of difference. Within the counseling framework, this concept serves as the foundation that a client's psychological recovery is often closely linked to their ability to reconnect harmoniously with their social system, end self-isolation, and cultivate care for others. The Qur'an affirms that a tranquil heart is the result of profound spiritual awareness (QS. Ar-Ra'd [13]: 28), which is further reflected in just behavior and a tendency to foster peace (QS. An- Nahl [16]: 90; QS. Al-Hujurat [49]: 10).

The relevance of this principle of social harmony is clearly evident in Sheikh Mutamakkin's choice of conduct when facing political pressure and controversial perceptions from the ruling authorities of his time. Instead of choosing a confrontational path that would fuel division, he demonstrated steadfastness in maintaining social peace (Bizawie. 2014.). Without resorting to destructive physical resistance, Sheikh Mutamakkin took steps to avoid conflict and continued to build constructive social relationships within the community. This attitude demonstrates that mature spiritual strength is manifested in the ability to maintain social stability amidst storms of slander and pressure.

In the practice of integrative Sufi counseling, the principle of social harmony provides a crucial foundation for facilitating clients in developing a reconciliatory attitude. Many psychological issues stem from fractured interpersonal relationships that cause deep emotional wounds. By adopting the value of *suluk* as exemplified by Mutamakkin, counselors can guide clients toward relational reconciliation, foster empathetic communication, and engage in conflict resolution grounded in spiritual values. This process helps clients not only heal personally but also reintegrate as productive and peaceful members of society.

This approach offers a method of conflict resolution that goes beyond secular communication techniques. By instilling the awareness that every human being is a manifestation of God's will, clients are encouraged to view conflict as a means of personal growth and an opportunity to practice forgiveness. When individuals are able to manage their egos through the mechanism of *tazkiyatun nafs*, social conflicts that previously felt overwhelming can be resolved with a calmer and wiser attitude. This is the essence of harmony-oriented counseling: transforming tension into tranquility through a profound spiritual understanding of every social interaction.

The principle of social harmony in the teachings of Sheikh Mutamakkin positions social peace as an indicator of the validity of one's spiritual progress. A counseling model that internalizes this value is capable of addressing the challenges of modern society, which is often trapped in individualism and horizontal conflicts. By

emphasizing the importance of social bonds and an attitude of avoiding confrontation, integrative Sufi counseling helps clients achieve holistic well-being a balance between inner peace and outer harmony. This approach ensures that the mental health clients attain directly contributes to the creation of a more stable and peaceful social order.

## 6. Principles of Local Cultural Wisdom (Javanese Sufism)

Sheikh Ahmad Mutamakkin is a leading representative of the Javanese Sufi tradition, which is contextual, moderate, and deeply rooted in local cultural values (Rosyid and Mutamakkin. 2014; Rosyid. 2021; Alnashr, Nisfa, and Linnas. 2025; M. B. S. Wijaya and Sariyatun. 2018). His mastery in indigenizing Islam allows heavenly teachings to engage directly with the earthly realities of the Nusantara without losing their theological essence. The reconstruction of local wisdom values he championed includes *andhap asor* (humility), *tepo seliro* (social empathy), *rukun agawe santosa* (collective harmony), and *sabar lan nrimo ing pandum* (adaptive acceptance). These values are not merely outdated philosophies but have become the lifeblood of the religious life of the Kajen community and its surroundings, making the figure of Syekh Mutamakkin an ideal model for behavior (Alnashr, Nisfa, and Linnas. 2025).

One manifestation of Syekh Mutamakkin's openness to local culture is his use of the Dewa Ruci legend as a medium for da'wah and the instillation of Sufi values. This story depicts Bima's epic journey in search of "Air Perwitasari," which symbolically represents humanity's spiritual journey to achieve self-identity awareness and awareness of God's existence within oneself (*manunggaling kawula gusti* within the context of sharia). The use of this popular folk tale makes it easier for the community to grasp the complex moral messages regarding tawhid, courage, and determination in pursuing the path of truth.

Bima's journey across the vast ocean and his confrontation with various major obstacles are interpreted by Sheikh Mutamakkin as a tangible manifestation of *mujahadah* a sincere inner struggle. The unwavering conviction that the path taken is the truth serves as the primary driving force in facing life's storms. In this context, Javanese local wisdom is not positioned as *bid'ah*, but rather as a container (*shell*) that encloses the content (*core*) consisting of universal Islamic values. This approach demonstrates that spiritual struggle can be understood more intimately through symbols familiar to the collective memory of society (AKGÜN. 2021; Jung. 1968).

The relevance of this principle of local wisdom in the world of counseling is highly urgent, particularly in the development of contextual therapeutic approaches that respect the human dimension of the client. Counselors are required to possess cultural sensitivity to avoid being trapped in the use of conventional psychological instruments that are often out of sync with the client's cognitive and social structures (Stingl and Hanewald. 2025). By referring to moral and religious principles, technical flexibility in counseling can be achieved through the use of local languages and respect for community norms, thereby creating a safe and inclusive therapeutic space.

Adapting to the client's cultural context does not mean disregarding professional standards, but rather a form of adaptation to ensure recovery messages are effectively conveyed. Ganieva emphasizes that avoiding an approach that feels "foreign" to the client's culture is key to the success of the intervention (Ganieva. 2022). In the integrative Sufi counseling model, values such as *nrimo* are not interpreted as blind resignation, but rather as a form of adaptive emotional regulation in response to fate. The use of local cultural metaphors in counseling sessions can serve as a bridge for clients to understand their issues through a more familiar and soothing perspective, while also enhancing the quality of the counseling itself (Lestasi et al. 2025).

The principle of local cultural wisdom in the teachings of Sheikh Mutamakkin demonstrates that Islamic spirituality can flourish on any cultural soil as long as it possesses the ability to adapt wisely. A counseling model that integrates Javanese Sufism offers a framework that not only provides psychological healing but also strengthens the client's cultural identity. By making local wisdom a pillar, integrative Sufi counseling emerges as a humane psychospiritual service that respects the roots of a tradition and is capable of addressing mental health challenges with an approach that is more grounded and dignified.

## 7. The Principle of Transcendental Hope (*Raja'*) as a Source of Resilience

In the discourse on Islamic mental health, true hope (*Raja'*) goes beyond mere conventional psychological optimism (Bahmani et al. 2018; فرهوش et al. 1397). It is a deep spiritual conviction in the help of Allah SWT, which provides a foundation for individuals to remain steadfast amidst the storms of life (Bahmani et al. 2018). Unlike secular hope, which often relies solely on material variables or one's own capabilities, transcendental hope positions God as the source of absolute strength. This creates emotional stability that is not easily shaken by fluctuations in external circumstances, as the anchor of this hope is firmly rooted in the Infinite Being.

In harmony with the noble Sufi tradition, Milal quotes the thoughts of Sheikh Ahmad Mutamakkin in *Arsyul Muwahhidin*, that the attitude of *raja'* (hope) is grounded in a deep awareness of Allah's attribute of *Jamal* (beauty) (Bizawie. 2014). This awareness radiates a positive conviction that every divine decree in the future contains beauty and wisdom, even if it currently appears as a severe trial. By viewing the future through the lens of divine beauty, humans are able to evoke inner motivation and an authentic optimistic attitude. This perspective transforms an individual's view of reality, from paralyzing pessimism toward empowering positive expectations.

The integration of psychology into this model involves an adaptation of Hope Theory developed by Snyder (Snyder. 2000), but expanded into faith-based hope (Bahmani et al. 2018). While Snyder emphasizes agency and pathways to achieving goals, in the Sufi perspective of Mutamakkin, these two elements are reinforced by a transcendental dimension. *Dhikr* and spiritual meaning serve as fuel for agency, while sharia and divine guidance become clear pathways. This creates a more robust resilience model because it simultaneously involves cognitive, emotional, and spiritual aspects (Hidayah. 2023).

Resilience psychology within this framework is significantly strengthened through consistent *dhikr* practice. *Dhikr* is not merely the repetition of words, but a mechanism for maintaining awareness of God's presence, which soothes the nerves of anxiety. When individuals face suffering, they do not view it as a dead end, but as a necessary process of self-transformation to achieve a higher spiritual level. A transcendental interpretation of pain transforms suffering into "fuel" for post-traumatic growth, which is the core of resilience (Rochman et al. 2024).

In the practice of integrative Sufi counseling, the counselor facilitates the client in managing chronic anxiety by planting the seeds of *raja'*. In this context, clients are guided to cultivate the courage to face life's difficulties with the conviction that they are not walking alone. The counselor helps clients deconstruct narratives of despair and replace them with narratives of hope rooted in revelation, such as: "*Do not despair of Allah's mercy...*" (QS. Az-Zumar: 53). This process is highly effective for clients experiencing an existential crisis or a loss of hope, as it offers a solution that touches upon the spiritual roots often overlooked in secular therapy.

The principle of transcendental hope in the teachings of Sheikh Mutamakkin demonstrates that spirituality is an extraordinarily vast psychological resource. By

integrating the concept of *raja'* into modern counseling techniques, practitioners can offer a roadmap toward a more comprehensive spiritual recovery. This hope not only enables individuals to survive but also to thrive through a more noble sense of life's meaning. This is the pinnacle of Sufi resilience: a state in which every life challenge is met with a spiritual smile, for behind it lies the conviction of the beauty promised by the Creator.

**Table 2.** A Synthesis of the Core Principles of Sheikh Mutamakkin's Teachings and Their Relevance to Psychological Aspects of Counseling

Sheikh Mutamakkin's Core Principles	Main Focus	Relevance to Counseling
1. Sharia- <i>Haqiqah</i>	Meaning Orientation	Framework of Counseling Goals
2. <i>Tazkiyyatun nafs</i>	Inner Transformation	Intervention Process
3. <i>Mujahadah-Muhasabah</i>	Self-regulation	Therapeutic techniques
4. Ethics	Character qualities	Indicators of success
5. Social harmony	Collective relations	Social impact of therapy
6. Local wisdom	Cultural contextualization	Client acceptance
7. Transcendental hope	Resilience	Coping strengths

### Explanation of the Mapping Table:

#### 1. Sharia-*Haqiqah*: The Framework of Counseling Goals

This principle positions a sense of meaning as the primary foundation. In counseling, this is not merely a technique, but rather a determinant of direction or the ultimate goal. While conventional counseling aims at social functionality or subjective happiness, counseling based on Sheikh Mutamakkin aims to achieve a balance between outward compliance (Sharia) and inner meaning (*Haqiqah*). Clients are guided to discover a meaning of life that is in harmony with divine values.

#### 2. *Tazkiyatun Nafs*: The Intervention Process

*Tazkiyatun Nafs* (purification of the soul) serves as the pathway or stages of intervention. It is a dynamic process that begins with *Takhalli* (cleansing of psychological barriers/diseases of the heart), *Tahalli* (filling with positive potential), and culminates in the stage of *Tajalli* (actualization of spiritual consciousness). This principle emphasizes that the healing process in Sufi counseling must follow this systematic path of inner transformation.

#### 3. *Mujahadah-Muhasabah*: Therapeutic Techniques

This aspect serves as a tool for self-regulation. *Mujahadah* (self-striving) and *Muhasabah* (self-reflection) are translated into practical techniques such as reflective journaling, mindful *dhikr*, and impulse control. Clients are taught to become active agents capable of disciplining their own minds through ongoing spiritual reflection.

#### 4. *Character: An Indicator of Success*

In this model, the success of counseling is measured not only by the disappearance of symptoms (such as anxiety or sadness), but by the quality of the client's character or *akhlak*. If the client becomes more patient, honest, humble (*tawadhu*), and responsible, then the therapeutic process is considered successful. Moral values are the outward manifestation of restored mental and spiritual health.

#### 5. *Social Harmony: The Social Impact of Therapy*

This counseling does not stop at individual comfort but emphasizes collective relationships. The effects of inner healing must be reflected in improved interpersonal relationships and positive contributions to the environment. This ensures that the client does not become spiritually exclusive but becomes an agent of peace in their community.

#### 6. *Local Wisdom: Client Acceptance*

This aspect serves as a tool for cultural contextualization. By using the Javanese Sufi approach (such as the value of *andhap asor* or the story of Dewa Ruci), cultural barriers between the counselor and the client can be minimized. This enhances good relations (*rapport*) and the client's acceptance of the counseling process because they feel their cultural identity is valued.

#### 7. *Transcendental Hope: Coping Strength*

This final point positions *Raja'* (hope in Allah) as a source of resilience. This is a high-level coping strategy. When clients face great suffering, transcendental hope provides the strength to endure due to the belief in God's *Jamal* (Beauty) and future wisdom—aspects not found in ordinary psychological optimism.

## Discussion

Current developments in counseling in Indonesia indicate a significant shift away from the dominance of Western psychology toward more contextual, religious, and cultural models. Several researchers emphasize that the effectiveness of counseling for Muslim communities is no longer sufficient if it relies solely on secular cognitive-behavioral or humanistic theories. A deep integration of Islamic spiritual dimensions is required to address the root of the client's consciousness (Rassoul 2025; Shah 2018). Within this framework, Islamic counseling is understood as a professional assistance process aimed at restoring an individual's psychological, spiritual, and social balance based on the foundation of revelation, which positions humanity as a whole being in service to God.

Within the spectrum of Islamic counseling, a Sufi-based approach has emerged that places *tazkiyat al-nafs* (self-purification) at the core of the therapeutic process. This Sufi term, rooted in the *Tasawuf* tradition, emphasizes the esoteric or inner aspects of Islamic teachings (Samad. 2017). *Tasawuf* views the existence of an integrated unity between sharia as the outward aspect and *haqiqah* as the inner aspect. This integration allows a person to experience the spirit of worship by bringing divine consciousness into every breath. Thus, Sufi counseling emerges as an inner therapy that targets the spirituality of the soul as the primary source of human mental health or psychological distress.

Referring to Al-Ghazali's perspective, the inner core of humanity lies in the condition of the heart (*qalb*), which serves as the primary root of all psychological disturbances. The phenomena of heart ailments (*amrād al-qulūb*) such as envy, ostentation, arrogance, and despair are viewed as pollutants that hinder healthy cognitive and emotional functions (Al-Ghazālī, Abū Ḥāmid Muḥammad bin Muḥammad 1997). Therefore, Sufi counseling interventions do not merely target outward behavioral changes as a reflection of psychological conditions, but rather aim for inner transformation. This process is achieved through the mechanisms of self-reflection (*muhasabah*), remembrance (*dhikr*), repentance (*tobat*), and the reconstruction of life's meaning to restore the heart to its pure, natural state.

Globally, Kenneth Pargament emphasizes the importance of spiritually integrated psychotherapy as a new clinical paradigm that acknowledges the power of religion in the healing process (Pargament and Exline. 2020). The integrative Sufi counseling model based on the teachings of Sheikh Mutamakkin can be positioned as indigenous spiritually integrated counseling within the context of the Muslim Nusantara. This model offers a

unique contribution to the global psychological discourse through the epistemology of tawhid as the foundation of psychotherapy. The integration of classical Sufism and modern psychology in this model creates a bridge between past spiritual traditions and current clinical needs.

The strength of the model based on Sheikh Mutamakkin lies in the contextualization of moderate and adaptive local wisdom. This model not only offers emotional healing but also focuses on character transformation or noble ethics. By utilizing cultural symbols familiar to the people of the Nusantara, such as *suluk* narratives and Javanese wisdom metaphors, the therapeutic process becomes more inclusive and easily accepted. This demonstrates that an approach rooted in local traditions can provide clients with a sense of psychological safety and belonging elements often lacking in Western approaches that feel alien.

Through seven reconstructed Sufi values derived from the teachings of Sheikh Mutamakkin, ranging from the integration of sharia and reality to transcendental hope, this counseling offers a robust roadmap to resilience. Each value serves as an instrument for self-regulation and a coping strength for individuals experiencing an existential crisis. The cognitive reappraisal strategy, framed within the context of *muhasabah*, enables clients to interpret suffering not as a curse, but as a process of spiritual maturation. This synthesis positions integrative Sufi counseling as a highly relevant model for addressing the challenges of dehumanization in the modern era.

This discussion underscores that the internalization of Sheikh Ahmad Mutamakkin's *suluk* values in Islamic counseling is not merely an exercise in historical romanticism, but rather an urgent necessity for the development of the field of counseling in Indonesia. This integrative model provides a theoretical and methodological framework that is compatible with professional standards while preserving its spiritual originality. In the future, it is hoped that this model can continue to be developed operationally to help individuals achieve stable mental health, sustained social harmony, and enlightened transcendental relationships.

### **Formulation of the Counseling Model**

The formulation of the integrative Sufi counseling model is rooted in a philosophical foundation that positions the Tawhid paradigm as the primary ontological and epistemological foundation. From an Islamic perspective, human beings are not viewed in isolation but as a unified whole comprising the physical body, intellect, and spirit, fully integrated within divine consciousness (Rassoul 2025). This tauhid paradigm rejects a sharp dualism between psychological and spiritual aspects; consequently, counseling interventions are not merely oriented toward reducing outward behavioral symptoms but also aim for profound inner transformation.

This philosophical foundation is reinforced by the teachings of Sheikh Ahmad Mutamakkin in the text *Arsyul Muwahhidin*, which asserts that sharia and reality are two inseparable dimensions. Sharia functions as a normative- formal framework, while reality constitutes the internalization of spiritual values within the inner self (Gusman 2013). This principle of integration aligns with modern psychotherapy concepts that position spirituality as a primary source of meaning and an effective instrument of self-regulation (Pargament, 2007). Thus, the central focus of change in this model is the return of human consciousness to the axis of tawhid.

The primary goal of the integrative Sufi counseling model is the achievement of spiritual transformation, which directly impacts emotional regulation and character formation. In the Sufi tradition, this process is known as *tazkiyat al-nafs* or the purification of the soul, namely a systematic effort to cleanse oneself of blameworthy traits (*mazmumah*) and fill oneself with praiseworthy traits (*mahmudah*) in order to bring about inner peace (Al-Ghazālī, Abū Ḥāmid Muḥammad bin Muḥammad 1997) . Psychologically, this goal

encompasses comprehensive self-development, ranging from emotional regulation to the attainment of stable psychological well-being.

The concept of *tazkiyat al-nafs* has strong relevance to various modern psychological theories, such as self-regulation and emotional intelligence. This model aims not merely to resolve clients' practical problems but rather to foster a spiritually robust personality. With a purified soul, individuals are expected to possess high mental resilience in responding to life's pressures. The focus is on transforming personality structures to become more adaptive, where emotional maturity is viewed as the fruit of spiritual clarity achieved through this purification process.

In the formulation of this model, the role of the counselor undergoes an expansion of meaning; they function not only as a problem solver but also as a *murabbi* or spiritual educator who guides the process of internalizing values. This concept draws from the Sufi tradition, which views the relationship between teacher and student as a sacred, transformational bond (Al-Ghazālī, Abū Ḥāmid Muḥammad bin Muḥammad. 1997). Although it shares similarities with the concept of the therapeutic alliance in modern psychotherapy, which emphasizes empathy and authenticity, in Sufi counseling, this relationship is deepened into an educational-spiritual bond aimed at guiding the client toward closeness with the Creator.

Given its strategic role, a counselor's competence in this model must encompass both professional aspects and moral and spiritual integrity. Counselors are required to understand the dimensions of the *nafs* and the dynamics of the client's spirituality in an integrative manner in order to provide appropriate interventions (Rothman and Coyle. 2018). This understanding is crucial because the counselor acts as a model (*uswah*) for the client on their spiritual journey. Therefore, the effectiveness of counseling depends heavily on the counselor's own inner quality, in addition to mastery of competent clinical techniques.

The intervention techniques in this model, although of a Sufi nature, possess high scientific therapeutic value. The first technique is structured *muhasabah*, which is a systematic self-reflection to identify maladaptive thought patterns and negative emotions. In cognitive psychology, this technique bears a resemblance to cognitive restructuring (Beck. 1976), where clients are guided to transform negative thought patterns into positive ones. Through *muhasabah*, clients are encouraged to recognize the root of their problems within their hearts and engage in honest self-evaluation in the presence of God.

The second technique is *tadabbur* on values, which involves deep reflection on the verses of the Qur'an and the value of tawhid as the primary source of life's meaning. This practice of spiritual reflection has been empirically proven to enhance psychological well-being (Pargament & Exline. 2020). Furthermore, the third technique is the cultivation of virtuous deeds or acts of kindness through the habituation of moral values. In positive psychology, virtue cultivation significantly influences the optimization of individual growth and flourishing, so that clients not only recover from illness but also develop optimally in accordance with their innate potential (Seligman. 2011).

The fourth technique is spiritual narrative reflection, which integrates the narrative therapy approach with a faith-based perspective. Through this technique, clients are helped to reconstruct their "life stories", which were originally filled with despair, into meaningful narratives within the framework of tawhid. Clients learn to view every life event as part of a divine scenario full of wisdom. The integration of these techniques demonstrates that the Sufi model offers a comprehensive solution that addresses the esoteric (*batiniyah*) aspects of humanity, which are often neglected in secular therapy.

The formulation of this integrative Sufi counseling model yields a holistic spiritual-psychological balance. Through the application of these techniques, clients are expected to experience increased hope (*raja'*), emotional stability, and more adaptive behavioral changes. This model demonstrates that the human dimension is not limited to mere external

psychological and social aspects. By addressing the inner self through the noble legacy of Sheikh Mutamakkin, Islamic counseling is able to provide mental health services that are more humane, dignified, and rooted in transcendental truth.

### Limitations and future directions

The findings of this study constitute a conceptual framework for an integrative Sufistic counseling model based on the values of Syekh Ahmad Mutamakkin's teachings. As such, further empirical investigation is necessary to establish its validity and clinical efficacy. Future research should adopt a practical approach to address various psychological issues compatible with the integrative Sufistic framework.

### Conclusion

The formulation of an integrative Sufi counseling model based on the teachings of Sheikh Mutamakkin offers a significant conceptual contribution to the development of contemporary Islamic counseling. This model successfully integrates the dimensions of tawhid, *tazkiyat al-nafs*, and transcendental hope into a cohesive structure, thereby enriching the discourse on spiritually integrated psychotherapy from an Islamic perspective. The presence of this model demonstrates that traditional Sufi values are not static but highly dynamic and theologically, psychologically, and contextually relevant for addressing the mental health challenges of modern society.

This research makes a significant contribution to strengthening the epistemology of Islamic counseling rooted in *the turats* (classical intellectual heritage). By offering an indigenous Islamic counseling approach, this model bridges the gap between Islamic psychology and modern clinical practice. Furthermore, the integration of Sheikh Mutamakkin's teachings successfully enriches Hope Theory by adding a transcendental dimension not found in secular psychology. This provides a new foundation for the development of counseling science that possesses both strong spiritual roots and recognized academic validity.

The practical implications of this integrative Sufi counseling model are extensive and adaptable to various psychosocial service settings. This model is highly relevant for application in student counseling services at universities, guidance systems in Islamic boarding schools, and spiritual-based mental rehabilitation programs. Furthermore, this framework holds significant potential in supporting religious character development programs within educational and general institutions. The model's flexibility, which respects local wisdom, makes it an intervention tool readily accepted by communities without eroding their cultural identities.

Through the application of techniques such as structured self-reflection and spiritual narrative reflection, this model aims not only to resolve immediate psychological issues but to foster sustainable self-transformation. Clients are no longer viewed as objects of treatment but as active subjects possessing transcendental coping strengths. The focus on moral improvement as an indicator of mental health ensures that the outcome of this counseling is an individual who is emotionally stable and spiritually resilient. This creates a long-term impact on individual well-being and social harmony within their environment.

As a follow-up, this study opens up a wide scope for empirical development in future research. Systematic efforts are needed to validate the constructs through the development of more specific measurement instruments based on the seven principles of Sheikh Mutamakkin's values. Additionally, testing effectiveness through a quasi-experimental approach is highly recommended to demonstrate the clinical impact of this model in a more measurable way. With continuous development, this integrative Sufi counseling model is expected to become the primary reference in providing holistic, dignified mental health solutions that align with humanity's transcendental nature.

## Acknowledgements

The author is grateful to the Study Program of Guidance and Counseling Education, Faculty of Education and Psychology, State University of Semarang for facilitating the author in obtaining knowledge, guidance, and enlightenment in the field of guidance and counseling science. Thanks also to Sunan Kudus University for providing support and permission during the author conducted research and learning activities at Unnes. Not to be forgotten, thanks also to all parties involved for their support in the form of research data information so that the researcher could complete the writing of this research article.

## Author Contribution Statement

This article was completed of all authors involved. The conceptual contributions to develop theories related the theme of this study. Y contributed as the main author and initiator in writing and completing this article. DS and S contributed as supervising lecturer who guided the research process and ensured its academic quality. AM contributed as a supervising lecturer who supported the completion of this article.

## References

- Achmad, Ubaidillah, and Yuliyatun Tajuddin. 2014. *Suluk kiai cebolek dalam konflik keberagaman dan kearifan lokal*. Jakarta: Prenadamedia Group.
- AKGÜN, Bahanur MALAK. 2021. 'Jung's Simurg Is on Freud's Iceberg'. *Spiritual Psychology and Counseling*. Association for Spiritual Psychology and Counseling. <https://doi.org/10.37898/spc.2021.6.3.144>.
- Al-Ghazālī, Abū Ḥāmid Muḥammad bin Muḥammad. 1997. *Ihyā' 'Ulūm Al-Dīn*. Kairo: Dār al- Ḥadīth.
- al-Jawziyyah, Qayyim, Ibn. 1998. *Madarij Al-Salikin*. Beirut: Dar al-Kutub al-'Ilmiyyah.
- Alnashr, M Sofyan. 2020. 'Ornamen Masjid Jami Kajen Serta Kontribusinya Dalam Penguatan Pendidikan Karakter Di Madrasah Ibtidaiyah'. *Elementary* 6 (1): 9–22.
- Alnashr, M Sofyan, Nia Lailin Nisfa, and Mohammad Ghoffarul Linnas. 2025. 'Living sufism of sheikh ahmad mutamakkin in tradition and culture of kajen muslim community'. *Islamic Review: Jurnal Riset Dan Kajian Keislaman* 14 (April): 119–30. <https://doi.org/10.35878>.
- Badri, Malik. 2024. *Contemplation an islamic psychospiritual study*. 6th ed. London, Washington: © the international institute of islamic thought. [https://iiit.org/wp-content/uploads/6th-Reprint-2024\\_Contemplation-NEW-ED.-RED.pdf](https://iiit.org/wp-content/uploads/6th-Reprint-2024_Contemplation-NEW-ED.-RED.pdf).
- Bahmani, Fatemeh, Mitra Amini, Seyed Ziaeddin Tabei, and Mohamad Bagher Abbasi. 2018. 'The concepts of hope and fear in the islamic thought: implications for spiritual health'. *Journal of Religion and Health* 57 (1): 57–71. <https://doi.org/10.1007/s10943-016-0336-2>.
- Barnes, Robert C, and Robert C Barnes. 2018. 'Viktor Frankl ' s Logotherapy : Spirituality and meaning in the new millennium'. *TCA Journal*, 4223 (1): 24–31. <https://doi.org/10.1080/15564223.2000.12034561>.
- BAYKAL, Elif. 2021. 'Understanding religion as a phenomenon in workplace spirituality: A durkheimian approach'. *Spiritual Psychology and Counseling*. Association for Spiritual Psychology and Counseling. <https://doi.org/10.37898/spc.2021.6.2.134>.
- Beck, Aaron T. 1976. *Cognitive therapy and the emotional disorders PDF*. New York: International Universities Press.
- Bizawie, Zainul Milal. 2014. *Syaikh Mutamakkin perlawanan kultural agama rakyat*. Tangerang: Kompas Pustaka.

- Creswell, J. W. 2014. *Research Design: Qualitative, quantitative and mixed methods approaches*. 4th ed. Thousand Oaks, CA: Sage. <https://doi.org/10.5539>.
- Ganieva, R Kh. 2022. 'Cultural and spiritual dimension in psychological counseling'. *Minbar. Islamic Studies*. Russian Islamic Institute. <https://doi.org/10.31162/2618-9569-2021-14-2-197-221>.
- Gross, James J. 2014. *Handbook of emotion regulation*. new York london: THE guilFoRd PRESS.
- Gusmian, Islah. 2013. 'Pemikiran Tasawuf Syekh Ahmad Mutamakkin : Kajian hermeneutik atas naskah ' arsy al-muwahhidin'. *Jurnal Lektur Keagamaan* 11 (1): 57–90.
- Hamka, Suen MW, Ramadhan YA, Yusuf M, Wang JH. 2022. 'Spiritual well-being, depression, anxiety, and stress in Indonesian muslim communities during COVID-19.' *Psychol Res Behav Manag*. <https://doi.org/10.2147/PRBM.S381926>. PMID: 36277311; PMCID: PMC9586701.
- Hidayah, U. 2023. 'Building spiritual resilience in the elderly through religious counseling programs: the case of muhammadiyah senior care ...'. *DEVELOPMENT: Journal of Community ....* <https://jurnal.staim-probolinggo.ac.id/DJCE/article/view/1422>.
- Jung, C.G. 1968. *The archetypes and the collective unconscious*. 2nd ed. Routledge. <https://doi.org/10.4324/9781315725642>.
- Koenig, Harold G. 2012a. 'Religion, Spirituality, and health : The research and clinical implications'. *International Scholarly Research Network ISRN Psychiatry* 2012. <https://doi.org/10.5402/2012/278730>.
- Koenig, Harold G. 2012b. 'Religion, Spirituality, and health : The research and clinical implications' 2012. <https://doi.org/10.5402/2012/278730>.
- Krippendorff, Klaus. 2026. *Content analysis : an introduction to its methodology*. Thousand Oaks. <https://methods.sagepub.com/book/mono/content-analysis-4e/toc> .
- Lestasi, Indah, Marwiyah Marwiyah, Santoso Santoso, Gudnanto Gudnanto, Arista Kiswanto, Siwi Villa, Intan Sari, et al. 2025. 'The impact of local cultural understanding on counseling quality: a mediation analysis of client'. *COUNSENEsia: Indonesia Journal of Guidance and Counseling*, 6 (1). <https://doi.org/10.36728/cijgc.v6i1.4751>.
- Pargament, Kenneth I. 2007. *Spiritually integrated psychotherapy*. New York - London: THE GUILFORD PRESS.
- Pargament, Kenneth I, and Julie J Exline. 2020. 'Religious and spiritual struggles'. *PsycEXTRA Dataset*. American Psychological Association (APA). <https://doi.org/10.1037/e510092020-001>.
- Pargament, Kenneth I, and Julie J Exline. 2021. 'Religious and spiritual struggles and mental health: implications for clinical practice'. *Spirituality and Mental Health Across Cultures*. Oxford University Press. <https://doi.org/10.1093/med/9780198846833.003.0024>.
- Rassoul, G. Hussein. 2025. *Islamic counselling and psychotherapy*. Taylor & Francis. 2nd ed. Vol. 2. London and New York: Routledge, Taylor and Francis Group.
- Ricoeur, Paul. 2016. *Hermeneutics and the human sciences* ©. Edited by JOHN B. and THOMPSON. Cambridge University Press & Assessment.
- Rochman, Fauzi, Wahyu Budi Nugroho, Sulistiono Shalladdin Albany, Hanif Ikhsani, Ikhsan Hakim, and Suryahadi Yulia Rachman. 2024. 'Concept of resilience in islamic perspective' 4 (1): 95–109. <https://doi.org/10.1037/0022-3514.70.5.1067.%0A>.
- Rosyid, Abdul. 2019. 'Tipologi pemikiran dan model tasawuf syaikh mutamakkin kaje ( kajian semiotik dalam buku pakem kaje )'. *Empirisma Jurnal Pemikiran Dan Kebudayaan Islam* 28 (2): 131–41.

- Rosyid, Abdul. 2021. 'Haji Mutamakkin Dan cerita dewa ruci dalam serat cebolek (relasi sosial-budaya dan keagamaan dalam kacamata fenomenologi Edmund Husserl) Abdul'. *Realita* 19 (1): 1–20.
- Rosyid, Abdul, and Syaikh Mutamakkin. 2014. 'Tipologi pemikiran dan model tasawuf Syaikh Mutamakkin Kajian ( kajian semiotik dalam buku pakem kajian )'. *Empirismo: Jurnal Pemikiran Dan Kebudayaan Islam* 28 (2): 131–41. <https://repository.iainkediri.ac.id/351/1/1649-4964-1-PB.pdf>.
- Rothman, Abdallah. 2021. *Accessibility symbol accessibility information book developing a model of islamic psychology and psychotherapy*. New York. <https://doi.org/10.4324/9781003104377>.
- Rothman, Abdallah, and Adrian Coyle. 2018. 'Toward a framework for islamic psychology and psychotherapy : an islamic model of the soul'. *Journal of Religion and Health*. <https://doi.org/10.1007/s10943-018-0651-x>.
- Samad, Duski. 2017. *Konseling sufistik*. Depok: Raja Grafindo Persada.
- Seligman, M. E. P. 2011. *Flourish: A visionary new understanding of happiness and well-being*. Free Press. <https://doi.org/2010-25554-000>.
- Shah, Nasreen. 2018. 'Counseling Muslims: Handbook of mental health issues and interventions'. *Journal of College Student Psychotherapy* 00 (00): 1–5. <https://doi.org/10.1080/87568225.2018.1510890>.
- Smith, T. B., Bartz, J., & Richards, P. S. 2017. 'Outcomes of religious and spiritual adaptations to psychotherapy: A meta-analytic review'. *Psychotherapy Research* 7. <https://doi.org/10.1080/10503300701250347>.
- Stingl, Markus, and Bernd Hanewald. 2025. 'Culturally sensitive psychotherapy — technique or attitude?' *Frontiers in Psychology*, no. October: 1–9. <https://doi.org/10.3389/fpsyg.2025.1599855>.
- Synder, C.R. 2000. *Handbo~ of hop, theory, measures, & application*. California: ACADEMIC PRESS.
- Uddin, Faheem, and Erum Irshad. 2022. 'Sufism, Religiosity, Life Satisfaction, Hope and Optimism: A comparative study of the disciples and non-disciples'. *International Journal of Psychological and Behavioural Research (Ijpbbr)* 2 (1): 1–18. <https://doi.org/10.37605/ijpbbr.v2i1.11>.
- ÜNVERDİ, Büşra. 2022. 'A review of the relationship between individual psychology and spirituality'. *Spiritual Psychology and Counseling*. Association for Spiritual Psychology and Counseling. <https://doi.org/10.37898/spc.2022.7.2.178>.
- Wijaya, Manggara Bagus Satriya, and Sariyatun. 2018. 'Pemikiran neo-sufisme Syaikh Ahmad Al-Mutamakkin'. *Theologia* 29 (2): 317–38. <https://doi.org/http://dx.doi.org/10.21580/teo.2018.29.2.2863> PEMIKIRAN.
- حافظی، مجتبی جمشیدی، محمد، محمدعلی جمشیدی، فرحوش، محمدحسین امینی. 1397. 'A Comparative Study of the hope construct in islamic psychology and classical psychology'. *اسلام و پژوهش های روان شناختی* 4 (1): 97–115. [http://journals.ueae.ir/article\\_29.html?lang=en](http://journals.ueae.ir/article_29.html?lang=en).

## Copyright Holder

© Yuliyatun, Y., Sugiharto, D., Y., P., Sugiyo, S., Mahfud, A.

## First Publication Right

COUNSENEsia: Indonesia Journal of Guidance and Counseling

## This Article is Licensed Under

