

# Holistic Spiritual Qur'anic (HSQ) Method in Da'wah: Irshad's Perspectives on Religious Studies and Contemporary Issues

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## Abstract:

The increasing psychological stress, spiritual fragmentation, and career confusion among Generation Z are significant contemporary issues in the global education world, including in Islamic boarding schools (pesantren). This study aims to examine the effectiveness of the Holistic Spiritual Qur'ani (HSQ) Method as an irshad da'wah model that integrates the symbolism of the Qur'an with a spiritual-psychological approach to guide students in shaping their identity, life direction, and career readiness. The study used a qualitative phenomenological design, with data collection through in-depth interviews, participant observation, and documentation of counselors, HSQ founders, and students at the Integritas Qur'ani Islamic Boarding School in Bandung. Data analysis shows that HSQ provides a multidimensional approach that includes PQ (Physical Quotient), IQ (Intellectual Quotient), EQ (Emotional Quotient), and SQ (Spiritual Quotient) through the interpretation of Qur'anic symbolism and the understanding of the structure of the Ottoman Mushaf. The research findings reveal that HSQ is effective in strengthening spiritual resilience, reducing existential confusion, and supporting students' career planning aligned with Quranic values. Furthermore, HSQ has proven to be an innovative and relevant model of irshad da'wah in addressing contemporary challenges facing the younger generation, while also significantly contributing to the development of religious studies and the practice of Islamic guidance and counseling. These findings confirm that integrating spiritual and psychological approaches grounded in the Quran can be an effective educational strategy for shaping a generation that is emotionally, intellectually, physically, and spiritually empowered.

**Keywords:** healing method; irshad da'wah; Qur'anic Psychology; Religious Studies.

## INTRODUCTION

Contemporary religious studies emphasize that social dynamics and technological developments have drastically changed how young people interpret their spirituality, identity, and future (Ammerman, 2020). While Generation Z is known as the most digitally connected generation, it is also prone to anxiety, identity

confusion, and a crisis of meaning in life (Arnett, 2015; Twenge, 2017). In Indonesia, more than 9.9 million Gen Zers fall into the NEET (Not in Education, Employment, or Training) category, indicating weak career orientation and psychological readiness. In the context of Islamic education, particularly Islamic boarding schools (*pesantren*), this phenomenon poses a significant challenge. *Pesantren* are not only educational institutions but also centres for preaching, character building, and spiritual guidance.

International and national reports indicate that there is increasing prevalence of mental health complaints in the adolescent and young adult age groups, especially after a number of collective crisis events, such as a global pandemic. Some important indicators relevant to the introduction of this article include: the increasing percentage of Generation Z who reported symptoms of anxiety and depression, the surge in demand for mental health services in primary care for adolescents and young adults, and the fact that confusion regarding career and identity is one of the dominant triggers of psychological stress. This finding reinforces the urgency of this study by highlighting the role of Islamic boarding schools as spaces for education and spiritual development that must be more responsive to the mental health needs of the younger generation. Thus, the development, preaching, and mentoring model holistically integrated approach, including psychological, spiritual, and social aspects, is an important strategy to support resilience, identity formation, and career readiness for Gen Z in the contemporary era.

*Irshad da'wah* is *da'wah* based on guidance, direction, and spiritual healing. *Irshad da'wah* is needed to address the psychological and spiritual crises students experience. The HSQ method is presented as an approach to *irshad da'wah* based on the Qur'an that combines Qur'anic psychology, symbolism of the *mushaf*, and multidimensional guidance techniques (Mirza, 2007). This method provides a framework for self-understanding based on verses, letters, numbers, and patterns of the *mushaf*, believed to explore the potential of human nature. This study positions HSQ from the perspective of religious studies and contemporary issues, while also testing its effectiveness as an *irshad da'wah* method for students of modern Islamic boarding schools.

Contemporary religious studies positions religion not only as a normative belief system, but also as a social practice that interacts with historical realities, culture, and humanitarian problems. In the context of modern and late modern societies, individuals face a crisis of meaning in life, psychological stress, and confusion in determining future directions, including the choice of interests and talents. In Islamic boarding schools, these problems are often latent and not always openly articulated. *Irshad da'wah*, as a form of guidance, plays a strategic role, but is often trapped in a moralistic and generalistic approach. As a result, the psychospiritual dimension of students is not fully optimally served. The Holistic Spiritual Qur'anic (HSQ) method presents an approach that attempts to address these needs by integrating the sacred text of the Qur'an, understanding individual character, and psychological and social approaches. From a Religious Studies perspective, HSQ can be understood as a form of contextual and transformative religious praxis.

Islamic boarding schools, as Islamic educational institutions, not only serve as centres for the transmission of religious knowledge but also as spaces for the development of the students' personalities, mental health, and life direction. In contemporary reality, students face increasingly complex challenges, such as academic pressure, confusion in determining interests and talents, and psychological problems that are often not expressed verbally. *Irshad da'wah* in Islamic boarding schools is generally still oriented towards a normative advice approach and collective moral development. This approach has not fully addressed students' individual psychospiritual needs. In fact, contemporary Religious Studies emphasizes the importance of a holistic and contextual approach in religious practice. The Holistic Spiritual Qur'anic (HSQ) method presents itself as an alternative approach that integrates Qur'anic values with an understanding of character, interests, talents, and individual psychological resilience. However, empirical studies based on Islamic boarding school case studies that examine the implementation of HSQ in depth are still limited. Therefore, this research seeks to fill this gap through a case study at the Integritas Qur'ani Islamic Boarding School (PPIQ) in Bandung. The Holistic Spiritual Qur'anic (HSQ) method believes that the Qur'an is a 'Manual Book' for humans; the Qur'an is believed to be a mercy (medicine for mental illness) and a cure for physical illness. As Allah SWT says, "And We send down from the Qur'an (something) that is a cure (medicine) and a mercy for the believers, while for the wrongdoers (the Qur'an) it only increases in loss." (QS: Al-Isra verse 82).

## LITERATURE REVIEW

In contemporary religious studies, there is a strong need to develop a spiritual approach that is not only normative but also contextual and responsive to the challenges of modernity. The Holistic Spiritual Qur'anic

(HSQ) method emerged as a methodological effort to bridge the Qur'an's text with the psychosocial realities of today's community, especially in Islamic boarding schools (*pesantren*), such as the Integritas Qur'ani (PPIQ) Islamic Boarding School in Bandung. This approach is rooted in the tradition of lived religion, namely the practice of religion that is lived in everyday reality and not merely doctrinal assumptions. The context of Islamic boarding schools provides a strategic space to examine the implementation of HSQ as a functional and holistic form of *irsyād da'wah*.

Contemporary religious studies emphasize that religion must be understood holistically, including spiritual, social, and psychological dimensions, not merely as a normative system governing rituals and dogma. As argued in the literature on Islamic spirituality, a holistic understanding of religion has the potential to improve the mental well-being and social functioning of individuals and communities, especially in the face of contemporary challenges such as stress, anxiety, and digital disruption. Studies of Islamic spiritual approaches show that the integration of Qur'anic values into mental health can provide significant psychological support across various social contexts (Asih et al., 2025). HSQ as a method is built on the awareness that the *da'wah* approach must be able to respond not only to the normative aspects of religion but also to the complex psychospiritual needs of humans. Thus, HSQ positions the Qur'an as a living basis of values, not limited to textual interpretation but directed toward the formation of meaning in life (sense of purpose), emotional regulation, and resilience of individuals and communities.

Various studies have shown that Islamic spirituality plays a protective role in individual mental health. Spiritual practices such as *dhikr* (remembrance of God), *tafakur* (remembrance of God), *tawakkul* (religious devotion), and integrating Quranic values into daily practice can help build emotional control, reduce anxiety, and strengthen psychological resilience. Interdisciplinary studies in religious education and clinical psychology have found that Islamic spirituality can function as a protective factor for mental health, providing a framework for understanding in dealing with psychological stress and the problems of modern life. In the context of Islamic boarding schools, a lived spiritual approach (lived religion) is highly relevant, as students' daily lives are filled with religious practices, both in rituals and social interactions. The study focuses on the integration of spiritual practices and Social-Emotional Learning (SEL). Research in Islamic boarding schools shows that spiritual activities contribute to the mental well-being of students, particularly in helping them cope with stress, anxiety, and the social dynamics of Islamic boarding schools (Nasution et al., 2025). The HSQ is even broader because it combines ritual (worship), cognitive (understanding of texts), and symbolic (interpreting meaning) dimensions within a holistic and functional spiritual framework. Thus, the Qur'an is understood not only as a normative text but also as a basis for psychosocial empowerment, personal transformation, and meaningful social change.

The Islamic boarding school environment is an ideal space for the practice of Qur'anic-based *irsyād da'wah*, including HSQ. Islamic boarding schools are not only traditional religious educational institutions but also social communities that shape the character and behavior of students through collective life. Research on Living Qur'an shows how the Al-Qur'an memorization program in Islamic boarding schools can instill Qur'anic values in daily practice so that religious values are alive in the actions of students (Rohmah, 2025). In addition, research on religious guidance in Islamic boarding schools shows that the practice of spiritual guidance and strengthening can increase spiritual intelligence (Spiritual Quotient/SQ) in students and help them find a more meaningful life within the context of Islamic boarding schools (Putri, 2022). The link between religiosity and students' psychological well-being is also supported by findings showing that students with high levels of religiosity tend to report greater happiness and well-being. This is relevant to the HSQ because one of its primary goals is to establish a balance between the spiritual and emotional dimensions of Islamic boarding school life (Fitriyah et al., 2023).

In contemporary *da'wah* studies, the HSQ method has become relevant as a response to criticisms of *da'wah* practices, which are often seen as overly textual and unresponsive to the needs of modern life. *Irsyād da'wah* with HSQ emphasizes the interpretation of the Qur'an that is inseparable from the lived experiences of students and the community. In this way, HSQ not only transmits religious values but also facilitates the process of spiritual healing (spiritual healing) and psychosocial empowerment. This approach is crucial in the era of digital disruption and modern social pressures, where many young people experience a crisis of meaning, career confusion, and psychological problems. HSQ attempts to address this by integrating spiritual experiences with reflection and practice of Qur'anic values, thereby enhancing an individual's capacity to holistically address life's challenges. Epistemologically, HSQ faces challenges because it positions sacred texts as both a source of values and a psychospiritual interpretative tool. This requires in-depth textual study

(Maudhu'i or contextual interpretation) as well as the involvement of aspects of religious psychology grounded in experience (empirical spirituality). However, this approach opens up a dialogue between religious science and the social sciences and humanities so that da'wah is no longer defined as a mere ritual activity but also as a living and relevant social intervention. The Holistic Spiritual Qur'anic (HSQ) method makes a new contribution to the study of religion and da'wah practices in Islamic boarding schools by integrating ritual, cognitive, and symbolic dimensions into a living, functional spiritual framework. HSQ responds to the contemporary need to connect the Qur'an's text with students' and the wider community's psychosocial realities. Studies related to Islamic spirituality, Islamic boarding school practices, and the integration of Qur'anic values in a psychosocial context show that a holistic religious approach has great potential to shape mental well-being, emotional resilience, and social transformation in the modern era.

## METHOD

This research uses a qualitative phenomenological approach with a case study design, which allows researchers to deeply explore participants' subjective experiences and understand the meanings they give to the practice of Holistic Spiritual Qur'ani (HSQ) in the context of Islamic boarding schools. The phenomenological approach was chosen because the focus of this research is to explore the experiences of students, counselors, and the founder of the HSQ method regarding identity formation, psychospiritual recovery, and career planning through Qur'an-based *Irshad da'wah*. The case study was applied to highlight the Qur'ani Integrity Islamic Boarding School (PPIQ) Bandung as a representative research unit, because this boarding school actively implements the HSQ method in its spiritual guidance and counseling activities for students (Creswell, 2016). The research subjects consist of three groups: first, the founder of the HSQ method, who provides a conceptual and philosophical perspective regarding the development of the method; second, HSQ counselors who are responsible for the implementation and mentoring of the practice in the Islamic boarding school; and third, students participating in HSQ guidance and counseling services, who served as the primary source of data on direct experiences, psychospiritual effects, and learning dynamics of the HSQ method. Subjects were selected using purposive sampling, with consideration given to direct involvement in HSQ practices and significant experience in receiving or managing guidance.

The data collection techniques included in-depth interviews, participant observation, and document analysis. The in-depth interviews focused on counseling experiences, understanding the Qur'anic text through symbolism, and personal reflections on managing psychological distress and identity formation. Participatory observations were conducted during *Irshad* guidance sessions and da'wah activities, including interactions between counselors and students, *Juz* therapy techniques, and the implementation of the HSQ module. The documentation study included analysis of the HSQ training module, therapy calendar, *Juz* character map guide, counselee mentoring reports, and practitioners' reflective notes on the implementation of the method in the Islamic boarding school. The documentation focused on cases of confusion about students' interests, talents, and psychological vulnerabilities, to capture patterns of interaction between the HSQ method, *Juz* therapy, and the development of students' resilience (Sugiyono, 2013).

Data analysis was conducted using Miles & Huberman's stages, which include three main processes. First, data reduction, in which raw data from interviews, observations, and documents are simplified, focused, and categorized so that significant patterns emerge. Second, data presentation, in the form of tables, diagrams, and descriptive narratives, helps visualize the relationship between HSQ practices, *Juz* therapy techniques, and their impact on client resilience. Third, data verification through in-depth interpretation, which aims to identify patterns of relationships among categories, connecting students' subjective experiences with *Irshad da'wah* practices and the multidimensional principles of HSQ. This process is strengthened by data triangulation across subjects, sources, and collection methods to increase the validity of the findings (Miles & Huberman, 1994). The final step is drawing conclusions, which involves linking empirical patterns and findings to the theoretical framework of HSQ and contemporary religious studies. The conclusion not only highlights the effectiveness of the HSQ method in improving students' psychospiritual resilience and career readiness but also emphasizes the relevance of a multidimensional approach to the Qur'an for the development of *Irshad da'wah* and pesantren-based counseling practices (Sugiyono, 2020). With this methodological design, the study provides a holistic understanding of how the integration of Qur'anic values, psychological approaches, and spiritual guidance profoundly shapes students' experiences and transformations.



## RESULTS

Global and national data show that Gen Z's mental health is a serious public health issue and has been rapidly increasing in recent years. A 2025 survey report stated that approximately 40% of Gen Zers worldwide reported needing help with their mental health, reflecting the high need for psychological support among this generation. Other data also shows that the prevalence of mental disorders such as anxiety, depression, and ADHD is high among Gen Zers, with nearly half of Gen Zers in some countries reporting having been diagnosed with these conditions, and a large proportion requiring medication or therapy to manage their symptoms. At the national level, findings from the Katadata Insight Center noted that 1 in 4 Gen Zers in urban Indonesia have experienced symptoms of depression or anxiety, indicating the need for broader access to mental health services and adequate professional support. However, the availability of professionals such as psychiatrists remains low, making it difficult for many Gen Zers to get the help they need. According to contemporary studies, Gen Zers are also more open about discussing mental health issues than previous generations, but still face barriers to accessing care, including cost, stigma, and a lack of accessible services.

### The Influence of Religion on Behavior and Society

Religion has historically been one of the main pillars in human social structure, influencing not only belief systems but also societal behaviour in various cultural contexts and eras. Religion can be understood as a set of values, norms, and rituals that connect individuals with transcendent reality, which then becomes the basis for moral and ethical behavior in society. First, in the context of religion and spirituality, studies have examined how spiritual elements within religion shape a person's subjective experiences and influence their lifestyle and social attitudes. Faith-based spirituality typically involves a more personal and reflective religious experience, which can provide a source of calm and behavioral consistency in the face of life's stresses. Several studies have found that engaging in spiritual activities is associated with perceived social security and decreased antisocial behavior, due to increased self-control and prosocial attitudes among spiritually active individuals (Z. Abdullah & Jubba, 2020). Other research suggests that Islamic spirituality, strengthening religious activities in Muslim adolescents, can improve self-esteem and Islamic moral behavior, positively influencing social interactions and ethical awareness in daily life (Wajdi, 2022). This demonstrates the link between spirituality, a component of religion, and individual behavior and social functioning.

Second, in terms of dimensions of religion and religiosity, Studies show that a person's level of religiosity is closely correlated with social behavioural norms and moral values held in society. Religiosity, which encompasses beliefs, religious practices, and the internalization of religious teachings, provides a framework for orientation in determining behavioral choices and social responses. For example, research on the relationship between religiosity and the behavior of young people shows a positive relationship between religiosity and prosocial behavior such as helping each other, sharing, and collaborating within the community (Safitri et al., 2024). Furthermore, another study on the influence of religiosity on religious moderation revealed that high levels of religiosity can influence an individual's ability to tolerate differences in beliefs in a pluralistic environment, which is essential for the sustainability of a multicultural society (Priliyanti & Al-Fath, 2024). These findings support the idea that religiosity is not merely a matter of religious rituals but also has implications for social behavior, cooperation, tolerance, and conflict management within society.

There is evidence that religion broadly influences social behaviour, including the establishment of social control and mutually agreed-upon moral norms. A literature review of societal behavior in the modern era, such as Society 5.0, found that religion continues to play a significant role in controlling social behavior, providing transformational values, and strengthening solidarity amidst the challenges of individualism and consumerism (Saingo, 2025). Similarly, qualitative research on the influence of religion on social behavior confirms that religion, as a belief system, influences social norms, which then guide interactions between individuals. Religion is able to internalize moral values that serve as the basis for social decision-making and conflict resolution in society.

The concept of living religion as it is embedded in everyday community practices is also important to understand in this context, as religion is not merely a theoretical object but a lived reality manifested in the actions and culture of the community. Living religion means that religious values are continuously applied in every aspect of life, from interpersonal relationships to broader social structures. This concept demonstrates that religion not only influences individual behavior but also strengthens social structures through communal networks based on values of piety and social solidarity. In the reality of living religion, concrete religious behavior encompasses how individuals interact with their surroundings, use religious moral principles to make decisions, and use religious teachings as an interpretive framework for social events. This is often seen in various ritual ceremonies,

community activities, and shared life patterns that strengthen social cohesion and community identity. Furthermore, research on religiosity in academic life shows that religiosity also contributes to an individual's emotional development and interpersonal intelligence, which in turn influences social behavior in broader contexts, such as educational settings or professional communities (Miftahudin, 2023). Another important dimension is how Living Quranic, or the understanding and practice of Quranic values in everyday life, influences behavior and society, especially in Muslim communities. Living Quranic emphasizes the connection between the sacred text of the Quran and ethical practices and social life, so that the teachings of the Quran serve as guidelines for action, interaction, and conflict resolution. In theoretical research and the practice of religious thought, Quranic studies are also used to analyze religiosity and fanaticism, demonstrating how the sacred text can serve as a source for the formation of moral values and a guide to social ethics.

Quranic thought often serves as a foundation for communities in defining concepts of morality and social responsibility, including in building reconciliation and peace in pluralistic societies. This demonstrates that religious texts serve not only as doctrines of faith but also as sources of values that govern social relations. Contemporary studies demonstrate that contextually understood Quranic practices can guide individual behavior toward greater appreciation for social life, tolerance, and community empowerment. From a psychological perspective, religion and religiosity play a crucial role in shaping individuals' coping mechanisms. Religious practices, such as prayer or meditation, help individuals manage stress and enhance personal resilience, which in turn positively impacts social relationships and community stability. In many cases, involvement in religious practices provides a framework of meaning that helps individuals navigate crisis situations and enhance social resilience.

Religion also contributes to the development of social control in society through its normative functions, where religion establishes mutually accepted moral standards, so that deviant behavior can be suppressed through social pressures stemming from shared religious values. This shows that religion is not only related to the spiritual dimension but also functions as a mechanism for regulating social behavior within the wider community. Thus, the influence of religion on behavior and society is multidimensional and complex, encompassing spiritual dimensions, religiosity, social values, and moral norms that form the framework for individual and group orientation. Religion provides a strong moral foundation for social behavior, strengthens community solidarity, and contributes to social cohesion and general well-being. Empirical and theoretical studies indicate that involvement in religious practices and the internalization of religious values have positive effects on productive, tolerant, and supportive social behavior, and serve as an important foundation in forming an ethical and harmonious society.

### **Irshad's Da'wah in Modern Religious Studies**

Irshad da'wah is understood as mentoring-based spiritual guidance (Ramadhani & Halwati, 2014). From a religious studies perspective, Irshad is not merely the transfer of religious knowledge, but a process of inner transformation through a dialogical relationship between *da'i* and *mad'u*. This approach aligns with the pastoral counseling model in the Western tradition (Doehring, 2015), which emphasizes the integration of spirituality and psychology in addressing identity crises. Irshad da'wah is a form of Islamic da'wah oriented toward ongoing spiritual guidance, mentoring, and direction. Terminologically, Irshad implies the process of guiding individuals toward mature religious awareness through a persuasive and empathetic approach. In classical da'wah studies, *irsyād* is positioned as a *fardiyah* da'wah that emphasises the development of the Muslim personality. (Munir & Ilaihi, 2006).

In the context of modern religious studies, *irsyād* da'wah is understood not only as a normative-theological activity, but also as a socio-religious phenomenon that can be analyzed interdisciplinary. The religious studies paradigm positions religious practice as part of the construction of meaning (meaning-making) that responds to the social, psychological, and cultural dynamics of modern society (Berger, 1967; Smart, 1998). Therefore, *irsyād* da'wah has strong relevance in responding to the crisis of meaning that has emerged in advanced modernity (late modernity), especially for individuals experiencing identity and spiritual disorientation. Methodologically, *irsyād* da'wah intersects with religious counseling and religious psychology approaches. This approach emphasizes dialogical relationships, empathy, and understanding of the subjective experiences of *mad'ū*. The integration of Qur'anic values with a humanistic counseling approach indicates a shift in da'wah from an instructive-doctrinal pattern to a transformative approach (M. A. Abdullah, 2012; Rogers, 1961). Nevertheless, *irsyād* da'wah retains its epistemological distinctiveness, namely relying on revelation and prophetic ethics. From a contemporary perspective, *irsyād* da'wah functions as a means of spiritual and social empowerment. It aims not only to shape individual piety but also ethical awareness and social responsibility. Thus, *irsyād* da'wah can be positioned as an

adaptive and contextual religious praxis in responding to the challenges of modernity without losing the normative foundations of Islam.

### **Qur'anic Psychology and Adolescent Spirituality**

Qur'anic psychology as formulated by Yusuf emphasizes that the human spiritual structure is oriented towards the values of fitrah, cosmic order, and the guidance of revelation (Yusuf, 2019). International studies show that spirituality increases adolescents' emotional resilience. Qur'anic psychology is a psychological approach based on the values of the Qur'an and Islamic scientific traditions in understanding the dynamics of the human soul (*nafs*). In contrast to Western psychology which tends to depart from an empirical-positivistic paradigm, Qur'anic psychology combines the rational, emotional, and spiritual dimensions as a unified whole. Key concepts such as *fitrah*, *qalb*, *nafs*, and *ruh* become the epistemological foundation in understanding the development of personality and individual mental health (Al-Ghazali, 2004; Najati, 2005).

In the context of adolescent development, Qur'anic psychology is highly relevant. Adolescents are in a psychosocial transition phase characterized by a search for identity, emotional instability, and increased sensitivity to the influence of the social and digital environment. Erikson referred to this phase as an identity crisis versus role confusion, which, if not managed properly, can trigger existential anxiety and risky behavior. Qur'anic psychology offers a spiritual framework that affirms adolescents' identity as monotheistic beings and caliphs on earth, thus providing direction, meaning, and purpose in life. Adolescent spirituality, from a Qur'anic perspective, is not understood merely as formal ritual practices, but as a relational awareness with God internalized in attitudes and behavior. The Qur'an emphasizes the importance of *tazkiyatun nafs* (purification of the soul) as a process of character formation and psychospiritual health (QS. Asy-Syams: 9–10).

Spiritual practices such as *dhikr* (remembrance of God), Quranic recitation, and self-reflection play a crucial role in emotional regulation and in strengthening adolescents' psychological resilience. These activities enable adolescents to manage stress, increase self-awareness, and internalize moral and ethical values that lead to psychological balance. In contemporary studies of religion and psychology, the concept of Quranic psychology has emerged as an integrative approach that simultaneously connects adolescents' psychological and spiritual needs. This approach is relevant in the context of modernity, where adolescents face various challenges such as digital disruption, the crisis of meaning in life, social pressures, and the complexity of rapidly changing social interactions. Quranic psychology not only provides spiritually based coping strategies but also supports the development of mature self-esteem, including strengthening mental resilience, impulse control, and the ability for in-depth self-reflection. Thus, these spiritual practices serve a dual function: preventively helping adolescents face psychological problems and transformatively shaping a spirituality that is empowering and resilient, and capable of serving as a foundation for positive behavior and ethical decision-making in everyday life. Implementing this approach in educational settings or youth communities can improve mental well-being and strengthen their spiritual identity.

### **Contemporary Issues for Gen Z: Digitalization, Anxiety, and the Crisis of Meaning**

Global research has found that digital teens tend to experience: hyperconnectivity but loneliness (Twenge, 2017), anxiety about the future (American Psychological Association, 2020), and a crisis of life orientation (Arnett, 2015). In Indonesia, career confusion is one of the biggest causes of stress among Gen Z. Generation Z (Gen Z) is generally defined as individuals born between the mid-1990s and early 2010s, the first generation to grow up intensely in the digital ecosystem. Digitalization not only shapes Gen Z's communication and learning patterns but also influences their identity construction, emotional regulation, and existential experiences. Social media, algorithms, and an always-connected culture create a fast-paced, fragmented, and competitive interaction space, which has an impact on increasing psychosocial stress (Twenge, 2017). From a contemporary psychological perspective, digitalization is correlated with increased levels of anxiety and mental vulnerability in Gen Z. Excessive exposure to digital media is associated with the phenomenon of social comparison, fear of missing out (FOMO), and attention disorders, which weaken psychological well-being. Studies show that intense social media use is associated with increased symptoms of anxiety, depression, and loneliness in adolescents and young adults (American Psychiatric Association, 2023; Odgers & Jensen, 2020). Gen Z's anxiety is not only clinical but also existential, fueled by future uncertainty, the climate crisis, and socioeconomic instability.

Career confusion has emerged as a significant stressor among Gen Z. Global surveys indicate that job and career prospects are a major cause of stress, with approximately 50% of Gen Z respondents reporting concerns about job/career prospects, a higher rate than previous generations. Factors such as an uncertain job market,

career information overload, and a lack of practical guidance trigger decision paralysis and a fear of making the “wrong” career choice. Furthermore, independent surveys have found high levels of anxiety about the future. Approximately 85% of Gen Z respondents reported worrying about the future in general, including careers and jobs. This confusion is integrated with a crisis of meaning, in which Gen Z seeks work that provides not only financial security but also purpose or meaning in life. Unclear career identities, social media pressure for “instant success,” and shifting work values cause Gen Z to experience dissonance between personal expectations and economic realities. Within the sociology of religion framework, this crisis of meaning reflects the weakening of traditional transcendental narratives that provide life orientation.

Within the sociology of religion, the crisis of meaning is understood as the weakening of the transcendental narrative that provides life orientation. Berger called this phenomenon the erosion of the sacred canopy in modern society (Berger, 1967). Gen Z tends to develop a spirituality that is personal, fluid, and not bound by institutions, which also reflects the search for new meaning amidst the collapse of traditional authority (Taylor, 2007). Thus, the issues of digitalization, anxiety, and the crisis of meaning in Gen Z are multidimensional phenomena that require an interdisciplinary approach. The study of religion, psychology, and sociology needs to collaborate to formulate transformative responses that are not only curative, but also preventative and empowering for the meaning of life for this generation. Overall, digitalization, career confusion, and the crisis of meaning in Gen Z are not mere statistics, but complex phenomena that interact to influence the identity, mental well-being, and life orientation of this generation in an era of modern complexity.

### **The Holistic Spiritual Qur'anic Method (HSQ) in the Perspective of Religious Studies and Contemporary Issues**

The HSQ (Human Spiritual Quotient) method is an innovative approach developed to read the character of human nature through the symbolism of the Qur'an, using the structure of the 18-line mushaf as the basis for analysis and interpretation. Within this framework, HSQ maps human psychospiritual components such as PQ (Physical Quotient) which reflects genetic structure and physical aspects, IQ (Intellectual Quotient) which refers to thought patterns and cognitive abilities, EQ (Emotional Quotient) which relates to emotional regulation, and SQ (Spiritual Quotient) which indicates the quality of an individual's relationship with Allah SWT. The symbolic basis of the 18-line mushaf is then used as a tool to map a person's character, potential, and career tendencies, with techniques that include interpreting verse symbology and activating juz for spiritual reconstruction. In contemporary studies of religion and spiritual psychology, an integrative approach between sacred texts and social reality is recognized as an important methodological strategy for understanding humans holistically. HSQ utilizes the principles of *ulumul Qur'an*, particularly the study of *munasabah* (the relationship between verses) and *tafsir ishari* (symbolic interpretation), so that the Qur'an is not only positioned as a normative text but also as a source of contextual and functional human psychospiritual mapping in modern life. The HSQ concept shows that a deep and symbolic understanding of the Qur'an can provide insight into building a narrative of human character, which includes an understanding of the intellectual, emotional, and spiritual aspects that are interrelated in personal development.

Furthermore, academic literature on spiritual intelligence and the integration of IQ-EQ-SQ within an Islamic perspective demonstrates that a holistic approach is crucial in religious education to create a balance between intellectual, emotional, and spiritual abilities, enabling individuals to face the complex challenges of contemporary life with inner balance and a strong transcendent connection. The concept of SQ as the pinnacle of intelligence is also confirmed in research showing that spiritual intelligence plays a crucial role in finding the meaning of life and connecting cognitive and emotional dimensions with moral values (Zohar & Marshall, 2004). Thus, HSQ not only broadens the insights of traditional hermeneutic methods but also provides a contextual approach to reading the Qur'an as a holistic source of psychospiritual mapping of human character, which is relevant in contemporary religious studies and character development practices in modern society.

### **DISCUSSION**

Contemporary studies clearly distinguish between spirituality and formal religious institutions, with spirituality understood as the subjective experience of searching for meaning, connectedness, and transcendence that directly influences individual behavior and daily social interactions. In the context of Islamic boarding school education, the internalization of spirituality has the potential to be a source of emotional regulation and support the psychological resilience of adolescents, enabling them to face social pressures and the challenges of



modernity. Meanwhile, religiosity refers to the degree of internalization of religious teachings, encompassing beliefs, ritual practices, and ethical values that have implications for prosocial behavior, self-control, and moral orientation. Studies in the psychology of religion show that healthy religiosity correlates with mental well-being, but if practiced dogmatically, it can lead to cognitive rigidity and identity conflict (Semerci et al., 2024). The concept of living religion emphasizes the importance of living religious practices in everyday life, not merely normative doctrines, while living Qur'anic emphasizes the concrete application of the Qur'an in the socio-cultural context of the community. The HSQ is a concrete example of living Qur'anic, as it translates the sacred text into contextual psychospiritual interventions. The HSQ method combines several theoretical aspects, including the paradigm of religion as lived experience, religious coping theory that explains how faith-based strategies help individuals cope with stress, and an integrative approach to the psychology of religion that emphasizes the function of tazkiyatun nafs (purification of the soul) as a therapeutic process. Epistemologically, the HSQ should be formulated as a complementary method, avoiding claims of being a substitute for clinical therapy, and accompanied by a professional referral protocol when psychological cases exceed the capacity of spiritual interventions.

From an epistemological perspective, the HSQ faces challenges in its scientific validity due to its reliance on interpretive and subjective symbolization of sacred texts. Theoretical analysis suggests that while the HSQ is effective for spiritual strengthening and emotional regulation, it requires academic scrutiny and integration with empirical psychological findings to avoid becoming pseudoscientific claims. Therefore, the HSQ should be positioned as a bridge between sacred textual traditions and modern psychospiritual practices, with an evidence-based evaluation framework that integrates lived religious experiences with contemporary research in the psychology of religion. This approach allows the HSQ to serve as a complementary reflective and therapeutic tool, while maintaining its functional limitations within the context of Islamic boarding school education and adolescent character development (Mahamid & Bdier, 2021).

### **The Holistic Spiritual Qur'anic Method (HSQ) as a Model of Qur'anic-Based Irshad Da'wah**

Field data shows that the HSQ is applied not only as a character identification tool but also as a spiritual mentoring process. The HSQ helps students understand their natural instincts, find the meaning of life, overcome anxiety, and determine career paths. This approach aligns with the principle that the Qur'an is the source of tathbiq, tazkiyah, and irshad for humans (Yusuf, 2019). The application of the Holistic Spiritual Qur'anic (HSQ) method as a Qur'anic-based irshad guidance model has shown a positive impact on the psychospiritual development of participants. The HSQ is designed as an integrative approach that combines Qur'anic values, Islamic principles, and Islamic teachings, tazkiyatun nafs, and a spiritual psychology approach within the framework of dialogical and empathetic irsyād da'wah. The stages of HSQ implementation include initial psychospiritual assessment, internalization of Qur'anic values, self-reflection (reflection), and ongoing mentoring. The results of the mentoring showed increased religious awareness, emotional stability, and participants' ability to interpret life experiences constructively. Participants experienced a decrease in existential anxiety, especially related to identity confusion and future direction. Furthermore, there was an increase in religious optimism, self-acceptance, and commitment to Islamic ethical values in daily decision-making. These findings align with research in the psychology of religion showing that internalization of spiritual values contributes to an individual's psychological well-being and resilience (Pargament, 2007). From the perspective of the mentoring relationship, the HSQ strengthens the participatory irsyādiyah relationship. The mentoring subject is not positioned as an object of da'wah, but rather as a reflective subject active in the process of meaning-making. This pattern increases engagement and the sustainability of the mentoring process, as emphasized in humanistic counseling approaches and contemporary religious counseling (Rogers, 1961).

The findings of this study confirm that the HSQ is a relevant model of Qur'anic irsyād guidance in a modern context. Theoretically, the HSQ aligns with the transformative da'wah paradigm, which emphasizes internal change as the foundation for social behavioral change (Munir & Ilaihi, 2006). The integration of Qur'anic concepts such as qalb, nafs, and tawakkul enables HSQ to function as an effective religious meaning-making mechanism in responding to the crisis of meaning and anxiety of the contemporary generation. From the perspective of modern religious studies, HSQ reflects an integrative-interconnective approach between the normativity of revelation and the empirical needs of modern humans (M. A. Abdullah, 2012).

This model emphasizes that Qur'anic-based Irshad da'wah has a dual function, not only as a means of transmitting religious values, but also as a space for spiritual healing and psychosocial empowerment. This approach utilizes the principle of living Qur'anic, where the Qur'an serves as a practical guide for addressing

psychological problems, improving emotional well-being, and strengthening individual mental resilience amidst the challenges of contemporary life. By integrating elements of Qur'anic psychology, HSQ can interpret an individual's character and potential holistically, encompassing intellectual, emotional, and spiritual aspects. Implementing this model in Islamic boarding schools or religious educational institutions allows the *Irshad* process to be more contextual, relevant, and adaptive to the needs of adolescents and community members facing digital disruption, social pressures, or a crisis of the meaning of life. Furthermore, the HSQ can also serve as a medium for psychosocial empowerment by guiding individuals in ethical decision-making, emotional regulation, and mature spiritual development. Thus, the Qur'anic-based HSQ model not only strengthens traditional *da'wah* practices but also opens up innovative space for psychospiritual interventions relevant to modern challenges, while facilitating the growth of balanced and resilient character and religious identity.

### **Holistic Spiritual Qur'anic Method (HSQ) in the Perspective of Religious Studies**

Within the framework of contemporary Religious Studies, the Holistic Spiritual Qur'anic (HSQ) method can be understood as a form of repositioning religion from merely a normative system to a source of social and personal transformation that is contextual to the challenges of modern life. This approach is in line with the interconnective integrative paradigm that emphasizes dialogue between religious sciences and the social sciences and humanities as a methodological foundation for understanding religion comprehensively in social reality. HSQ addresses criticisms of traditional *da'wah* practices that tend to be ahistorical and less contextual because they only focus on texts without considering the dimensions of personal religious experience and individual psychospiritual needs. By integrating issues of mental health, career confusion, and the challenges of digital disruption within the framework of *Irshad da'wah*, HSQ demonstrates that Qur'anic *da'wah* is relevant to the realities of modern life and is able to provide meaningful solutions to the real problems of the community (Shobir, 2020).

Furthermore, the HSQ reflects a trend toward a lived religion approach that emphasizes the lived and experienced practice of religion in everyday life, not merely as a doctrinal idea but as an experience that shapes an individual's religious identity, sense of purpose, and moral orientation, as explained in empirical and theoretical studies of lived religion and everyday spiritual practices. The concept of lived religion seeks to examine how religion is practiced by individuals in the context of real life, not merely within the discourse of formal religious institutions. This approach is also in line with efforts to integrate spirituality and mental health in the Islamic context, which demonstrates the relationship between religious practice and psychological well-being in various social settings (Hasanah et al., 2025).

The HSQ method integrates ritual, cognitive, and symbolic dimensions into a living and functional spiritual framework, so that understanding the Qur'an is not limited to a merely normative text, but serves as a source of applicable values in real life. This approach emphasizes that religious practices must be translated into everyday experiences that shape an individual's character, emotional regulation, and moral orientation. The ritual dimension in HSQ provides a consistent structure for worship and spiritual practice, the cognitive dimension strengthens intellectual understanding of the Qur'an's teachings, while the symbolic dimension allows for contextual interpretations relevant to modern social and psychological challenges. In this way, the Qur'an serves as a foundation for psychosocial empowerment, helping individuals manage stress, increase resilience, and strengthen pro-social capacities in community interactions (Rofiqoh et al., 2025). This approach also aligns with the lived religion paradigm, where religion is practiced personally, emotionally, and contextually, thus providing practical meaning in everyday life. Through HSQ, the Quran becomes a transformative medium that unites spiritual experience, critical thinking, and ethical values, so that individuals not only understand religious teachings theoretically but are also able to apply them functionally for social change and the development of psychospiritual well-being in contemporary society.

### **HSQ as a Response to Gen Z's Contemporary Issues in Career Confusion and Mental Health**

Interview results showed that students reported positive changes after participating in the HSQ, including reduced anxiety, increased motivation, better self-understanding, and clearer career beliefs. This effectiveness aligns with international findings that spirituality improves adolescents' psychological well-being (King & Boyatzis, 2015). Data analysis also showed that the HSQ method significantly assisted counselees experiencing career confusion. Through a Qur'anic spiritual reflection approach, counselees were encouraged to understand their potential (*fitrah*), life values, and existential goals, so that career decisions were not solely based on material factors. In the context of mental health, the HSQ contributed to building psychospiritual resilience. The Qur'anic

values of hope, patience, and trust in God (Tawakal) were combined with an empathetic counseling approach, so that counselees felt heard, understood, and strengthened internally. Thus, *Irshad* preaching not only serves as a medium for conveying religious messages, but also as a space for healing and restoring the meaning of life.

### **HSQ Stages as a Psycho-Spiritual Intervention**

The HSQ stages include Identification, namely recognizing the initial emotional and spiritual conditions through filling out a questionnaire (initial assessment), Mapping, namely mapping character potential based on PK (Character Map), Evaluation, namely matching characters with the client, Re-Code, namely determining character based on Juz Al-Qur'an, Re-Charge, namely activating juz according to the results of character mapping, Re-Cover, namely the application or practice of juz therapy based on the Therapy calendar. These stages make HSQ comparable to modern holistic counseling, but based on the Qur'an. The results of the study show that the HSQ method at PPIQ Bandung is able to identify the characteristics of clients more comprehensively. This approach views clients as spiritual subjects who have different character tendencies, which are reflected through their interactions with the verses of the Qur'an. Character mapping based on the Qur'an juz is an important instrument in this process. Each juz is understood to have a specific theme of values and psychospiritual tendencies, which helps *Irshad* da'wah companions read the dynamics of the client's personality more deeply and contextually.

Furthermore, the HSQ method in PPIQ does not stop at identifying problems but also focuses on exploring potential. Through Qur'anic reflection and *Irshad* dialogue, clients are helped to identify their interests and talents as part of their natural mandate. This approach has proven effective in helping clients experiencing career and future confusion. The process of understanding interests and talents is not instructive, but rather reflective, enabling clients to make decisions that align with their spiritual values and their own reality. The main finding of this study is the effectiveness of juz therapy in building client resilience. This therapy is carried out by reading and reflecting on the character map of the Qur'an juz tailored to the client's physical and psychological condition, using a therapy calendar developed in HSQ training. The therapy calendar serves as a systematic and ongoing guide, so that the mentoring process is not sporadic. Clients show an increased ability to cope with stress, anxiety, and emotional pressure, and have greater resilience in facing life's challenges. From a Religious Studies perspective, this practice demonstrates how sacred texts function not only as normative sources but also as a medium for healing and self-transformation.

### **HSQ Method and Qur'anic Counseling Method**

The HSQ method and the Qur'anic counseling method have several similarities, namely both place the Qur'an as a source of values, meaning, and ethical guidelines in the counseling process and aim to improve the individual's psycho-spiritual condition, increase resilience, and facilitate the meaning of life. While the key difference lies in the methodological basis, namely classical Qur'anic counseling generally focuses on the interpretation of thematic verses, advice, and the application of moral principles; HSQ adds systematic methods in the form of symbolization of the mushaf, character mapping based on juz, and a structured therapy calendar. In the Assessment and Intervention aspect, HSQ includes an initial assessment, character mapping (PQ/IQ/EQ/SQ), and the re-code/re-charge/re-cover stages; classical Qur'anic counseling often relies more on the ability of the companion's evidence. In terms of training needs, HSQ requires special training and symbolic literacy of the mushaf for counselors, while Qur'anic counseling is easier to implement by practitioners with a general da'wah background. In terms of scope of effectiveness, Qur'anic counseling is easier to replicate in various Islamic boarding schools because it is simple, but its effectiveness tends to be limited to normative issues; HSQ has the potential to provide more holistic results but requires resources and quality control of implementation. Furthermore, in terms of practical implications, it requires determining method selection criteria according to the Islamic boarding school context, namely HSQ is suitable for Islamic boarding schools with training capacity and long-term program commitment; classical Qur'anic counseling remains relevant for mass coaching approaches and basic interventions.

### **CONCLUSION**

The HSQ method is an effective and relevant model of *irsyād* da'wah to address contemporary challenges. HSQ integrates the Qur'anic spirit, modern psychology, and adolescent development issues within a single pedagogical and therapeutic framework. In the context of religious studies, HSQ contributes to the spiritual lived experience paradigm and Islamic integrative counseling. This study confirms that HSQ can be an innovation in

Islamic boarding school education in guiding Generation Z to have a strong religious identity, psychological resilience, and a clear career path. Based on the results of a case study at the Integritas Qur'ani Islamic Boarding School (PPIQ) in Bandung, this study concludes that the Holistic Spiritual Qur'anic method has proven effective in Irshad da'wah. This method can holistically understand clients' characteristics, help them identify their interests and talents, and build resilience in dealing with physical and psychological problems through juz therapy based on the HSQ therapy calendar. These findings confirm that HSQ-based Irshad da'wah is a transformative da'wah model that is relevant to the needs of Islamic boarding schools and contemporary Muslim society. The HSQ method needs to be strengthened within a theoretical framework by explicitly linking it to the paradigm of religion as lived experience and religious coping theory, so that this method is not understood as a merely normative spiritual approach, but as an academically valid religious practice. As a case study research at PPIQ Bandung, the results of this research are contextual and not intended for broad generalization. Relevant academic criticism is that the effectiveness of HSQ is strongly influenced by the culture of the Islamic boarding school, the intensity of mentoring, and the capacity of mentors who have participated in HSQ training. Contemporary literature on spirituality and mental health warns of the risk of spiritual reductionism, namely the tendency to simplify complex psychological problems as purely spiritual issues. In the context of HSQ, juz therapy has the potential to be misunderstood as a single solution to all psychological problems. The HSQ method needs to be emphasized as a complementary approach, not a substitute for professional psychological services. In the practice of Irshad da'wah, referral indicators need to be formulated when clients require assistance from a psychologist or psychiatrist.

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