

The Role of Sufistic Psychoeducation in the Adaptation Process of Post-Covid-19 Impact in Indonesian Society

Masrukhin¹, Erina Rahmajati², Najma Saqiba³

¹ Tarbiyah Faculty, Sunan Kudus State Islamic University, Indonesia

² Ushuluddin Faculty, Sunan Kudus State Islamic University, Indonesia

³ Faculty of Islamic Economics and Business, Sunan Kudus State Islamic University, Kudus, Indonesia

Article Info

Article history:

Received: 19/08/2025

Accepted: 24/08/2025

Published: 26/08/2025

Keywords:

Sufistic Psychoeducation, Adaptation, Post Covid-19

ABSTRACT

The Covid-19 pandemic has ended and replaced with the New Normal period. However, the impact caused in the post-pandemic period has not yet ended in all aspects of life, especially the economic aspect. The process of adapting to the impact of the post-Covid-19 pandemic is not easy, requiring a variety of complex scientific disciplinary perspectives to be able to restore normal community life, especially in mental health. In this context, Sufistic psychoeducation is one of the relevant approaches to help people adapt to the conditions after the Covid-19 pandemic. This research aims to find out how the application of Sufistic psychoeducation is related to its principles, their ability to deal with stress and trauma, mental resilience, the effectiveness of the programme, and the role of religious communities in helping Indonesians overcome the psychological impact of the Covid-19 pandemic.

This research method uses a qualitative approach with a case study design. This research involved the participation of people from various backgrounds, including vulnerable groups such as the elderly, people with disabilities, and people who have been economically affected by the pandemic. Data collection techniques included in-depth interviews, focus group discussions, and participatory observation. The research sample consisted of 100 purposively selected respondents. Data analysis techniques were carried out using thematic analysis techniques. The results of this study have found several findings, namely: (1). The application of Sufistic psychoeducation can help Indonesian people in overcoming the psychological impact of post-Covid-19 with a more holistic and spiritual approach, (2). Sufistic principles integrated into psychoeducation can help Indonesians adapt socially and mentally after the Covid-19 pandemic, (3). The understanding and application of Sufistic psychoeducation was found to vary between individuals and community groups influenced by factors such as education level, cultural background, and personal experience that can affect how individuals accept and internalise Sufistic values, (4). Overall, Sufistic psychoeducation methods with psychological and spiritual approaches focussing on increasing calmness, self-acceptance and connection with God showed significant potential in improving the mental and emotional resilience of Indonesians affected by the Covid-19 pandemic, (5). Several challenges were found in integrating Sufistic psychoeducation into post-Covid-19 adaptation programmes in Indonesian communities, (6). Religious communities have a significant role and are effective partners in supporting the Sufistic psychoeducation process for the psychological recovery of post-Covid-19 communities.

Corresponding Author:

Masrukhin

Tarbiyah Faculty, Sunan Kudus State Islamic University, Indonesia

INTRODUCTION

The COVID-19 pandemic has had a significant impact on various aspects of people's lives that have been felt for the past few years. Although the government has lifted the lockdown policy based on the reported cases of increased stress (Guessoum et al., 2020; Singh et al., 2020), some countries have begun to relax their policies, such as curfews, allowing recreational activities or opening shops that sell basic necessities (CNBC, 2020). This is carried out as a way to reduce the psychosocial impact of the lockdown.

The impacts of the post-Covid-19 pandemic include physical, mental, social and economic health around the world, including Indonesia. Several studies have shown that various psychological disorders such as stress and anxiety have also emerged in Indonesia

during the implementation of activity restrictions during the Covid 19 pandemic (Paradia & Setyawan, 2021; Putri, 2020; Supriyanto et al., 2024). According to data in 2020, Indonesia's economic growth contracted by 2.07% due to the pandemic (Badan Pusat Statistik (BPS), 2021). In this context, Sufistic psychoeducation is one of the relevant approaches to help people adapt to post-Covid-19 pandemic conditions. Sufistic psychoeducation combines psychological principles with Sufism values, which emphasise the importance of self-development and emotional balance.

However, in reality, people who are experiencing the process of adapting to the impact of post-Covid-19 have not made maximum use of spiritual values in overcoming anxiety and depression in their daily lives. This can be seen from a study by Wang et al.

(2020: p. 1) shows increased levels of anxiety and depression in society due to social isolation. However, these studies tend not to explore how spiritual values can play a role in helping individuals overcome these feelings. Research by Park et al. (2021: p. 1) highlighted the importance of resilience in the face of crisis. While some individuals find strength in religion and spiritual practices, this study did not specifically analyse how spiritual values can be an effective coping mechanism. Our research highlights how religion plays a role in fighting the Covid-19 pandemic in public health (Sisti et al., 2023, p. 1). However, this study focuses more on the ritual, cultural and organisational aspects, rather than on how these changes affect the spiritual values of individuals in everyday life. Borragini-Abuchaim et al., (2021: p. 1) didactic-pedagogic in medical education relating to the spiritual dimension of patients. However, these studies have mostly dealt with perceptions of patients' spirituality and medical therapy, and have not investigated how post-Covid-19 experiences can affect individuals' spiritual values.

Review of Literature

Sufistic psychoeducation can play an important role in helping Indonesians adapt to the post-Covid-19 impact.

A. Definition of Psychoeducation and Sufistic Psychotherapy

Psychoeducation is a measure that integrates psychotherapy and educational interventions, aiming to strengthen individual and family coping strategies in dealing with the difficulties of mental change (Akbar & Issom, 2022, p. 213; Kusristanti & Arum, 2022a, p. 52). In psychoeducation, there is a process of socialisation and exchange of opinions between patients and professionals, thus contributing to removing the stigma of psychological disorders that risks hindering treatment.

Psychoeducation itself is defined as an action that includes certain basic information components, which will be delivered to patients and their family members regarding certain mental disorders. It can be said that this step helps the client/patient recognise the condition that he/she is currently experiencing (Lukens & McFarlane, 2004). The purpose of psychoeducation itself is to ensure basic knowledge and competence of patients and their families about their illness, provide insight into their illness, promote relapse prevention and engage in crisis management and suicide prevention (Sarkhel et al., 2020). Sufistic psychotherapy is a spiritual treatment that uses Sufism to treat psychiatric or mental problems. (Febriyanti, 2024, p. 567; Rahmadhanty et al., 2023a, pp. 82–83). This method aims to help clients overcome emotional or psychological disorders through changes in thinking, feeling and behaviour. In Sufistic psychotherapy, there is the method of intuition or inspiration based on revelation from Allah SWT., which is used by Sufis for self-purification and spiritual evolution.

Sufistic psychoeducation is an activity that involves Sufistic elements in its approach, especially in terms of communication. Sufistic communication is not only limited to interactions between humans, but can also be applied to elements such as water, plants, and the entire universe (Octaviani, 2022). In addition to verbal communication, Sufistic communication also involves non-verbal aspects, understanding in communication, and awareness that exists when interacting (Rahmajati et al., 2021). Research shows that Sufistic psychoeducation can be used as a method to address mental issues during the pandemic, especially for Muslim communities in Indonesia. The key element in Sufistic psychoeducation is to place the principles of communication rooted in the aspects of *ma'rifat*, *shariat*, *hakikat*, and *tarekat* (Rahmajati et al., 2021). So the hypothesis is that this aspect of Ilm intervention will be more effective using Sufistic psychoeducation.

B. Psychosufistic Approach

The psychosufistic approach uses psychological and spiritual methods to build self-composure, which can help increase the body's immunity in dealing with the Covid-19 pandemic. Psychosufistic therapy through *Dzikir Jama'i* is very effective in dealing with Covid-19. Through this therapy, there is a change in mindset in the community, thus reducing the anxiety that occurred before. The psychosufistic approach is a study of psychology and Sufism based on procedures for intuitive use (*al-hadsiyah*), inspiration and feelings (*al-dzawqiyah*) and is carried out by sharpening the structure of the heart through a process of self-purification (*tazkiyah al-nafs*). *Tasawwuf* provides an approach to spiritual psychology so that the soul can overcome psychological problems and decreased immunity due to the impact of the spread of Covid-19 through psychosufism. Psychosufism harmonises the elements of consciousness that exist in the human body, namely reason, soul, heart, spirit, and intuition. In the study of Sufism, the most important thing is emotional balance and a healthy and nourishing relationship between the spiritual, psychological and physical (Hasan Saleh, 2022, p. 56).

Sufism, as a spiritual tradition in Islam, offers a deep perspective on inner calm and stress management. In research conducted by Febriyanti (202: p. 567) It was found that Sufism practices, including *dhikr*, spiritual guidance, and recitation of the Quran, are understood and utilised as therapeutic methods. Key themes included spiritual healing, inner peace, and transformational experiences in the context of Islamic spirituality. Findings highlight the integration of spiritual practices in psychological well-being and its broader implications for mental health interventions. Other research conducted by It was found that *tawakkal* is included in the Sufistic Psychotherapy stream. *Tawakkal* in Sufism is an individual soul that feels calm and serene in any situation, good and bad.

Sufistic psychoeducation can serve as a means to build collective consciousness in communities. In this context, it is important to understand that adaptation to post-Covid-19 impacts involves not only individuals, but also communities. Through a Sufistic approach, communities are invited to support each other and share experiences, thus creating stronger social bonds. This is in line with research showing that relational dynamics and therapeutic change mechanisms to determine how relational partners can contribute effectively to stress recovery (Calhoun et al., 2022, p. 949).

C. The Role of Sufistic Psychoeducation in Post-Covid-19 Adaptation

Pandemics have a significant psychological impact on humans, such as changes in emotions (fear, worry, anxiety) and social behaviour (avoidance, stigmatisation, healthy behaviour). The stress that arises can be overcome if a person is able to control himself, so that with self-control there will be an increase in the body's immunity.

Psychoeducation can enrich information related to the skills needed by workers while working in the pandemic era, and develop the ability to overcome challenges during and after the Covid-19 pandemic. Psychoeducation is an activity to provide psychological support to people who are facing the Covid-19 pandemic outbreak (Rahmadhanty et al., 2023c, p. 85). The purpose of psychoeducation is to provide understanding and increase community participation in breaking the chain of Covid-19 spread (Hutrin Kamil, 2021, p. 89). One way to adapt after the Covid-19 pandemic is Psychoeducation provides knowledge and skills (practice) of stress management, emotion management,

mindfulness, self-regulation, prosocial behaviour, and art therapy (Akbar & Issom, 2022, p. 213).

The role of Sufistic Psychoeducation in the process of adapting to the impact of Post Covid-19 is :

- 1). Addressing mental health issues. The Covid-19 pandemic has caused increased anxiety and stress in society. Sufistic psychoeducation helps reduce anxiety and stress through mindset change and increased faith (Akbar & Issom, 2022).
- 2). Increasing immunity. Psychosufistic therapy through dhikr jama'i is effective in dealing with Covid-19 and increasing community immunity.
- 3). Accelerate healing. People affected by Covid-19 and participating in psychosufistic therapy experience faster healing.
- 4). Implementing the New Normal. Psychoeducation helps people adapt to the new normal during the Covid-19 pandemic. People's behavioural response to the new normal varies from fear to rapid adaptation.
- 5). Developing soul integrity. Sufistic psychotherapy helps to maintain and develop the integrity of the soul to keep it growing healthy.
- 6). Contribution of Sufism. Sufism makes a real contribution to mental health. The handling of Covid-19 cases is not only by medical means, but also complemented by a divine mindset approach, or the utilisation of the power of positive thoughts based on God. (Rismanto, n.d.).

D. Implementation of Sufistic Psychoeducation in the Adaptation Process of Post-Covid-19 Pandemic Impact.

The implementation of psychoeducation can be done through various means, such as seminars, workshops, or group discussions in the community (Maharani et al. , 2024, p. 87). Psychoeducation programmes can also be provided to lecturers and teachers in educational institutions to help students adapt after the Covid-19 pandemic.

While Sufistic psychoeducation has many benefits, there are challenges in its implementation. One of the main challenges is the lack of public understanding and acceptance of this approach. Some individuals may still be sceptical of spiritual practices and prefer more conventional psychological approaches. Hence, efforts are needed to raise awareness and understanding of the benefits of Sufistic psychoeducation.

Statement of the Problem

The statement of the research problem about the role of Sufistic psychoeducation in the adaptation process of post-Covid-19 impacts in Indonesian society relates to several things, namely: (a). There is a gap in the adaptation approach. It can be seen that Indonesian society has faced various changes due to the Covid-19 pandemic (Putri Listyani & Nurmala, 2022). Despite various psychoeducation efforts (Akbar & Issom, 2022; Kusristanti & Arum, 2022b), There is still a gap in approaches that consider spiritual aspects and deep Sufistic values. Many existing psychoeducation programmes may not fully address the psychological and existential impacts experienced by the community, (b). Lack of understanding of Sufistic psychoeducation. Sufistic psychoeducation, as an approach that integrates the principles of Sufism in helping individuals achieve mental balance and spirituality, is still not widely understood and applied in Indonesia. Research is needed to examine how Sufistic teachings can be effectively implemented in psychoeducation programmes to improve community adaptation to post-Covid-19 impacts, (c). Despite indications that Sufistic practices can provide

psychological benefits, the effectiveness of Sufistic psychoeducation in helping Indonesians adapt to post-Covid-19 impacts has not been comprehensively measured. Quantitative and qualitative research is needed to evaluate the impact of Sufistic psychoeducation on psychological well-being, resilience and adaptability of the community, (d). Need for adaptation of new habits. The community makes sudden adjustments to patterns of change in their daily lives, (e). There is a need to increase the role of the community in breaking the chain of the spread of Covid-19, (f). Post Covid-19 pandemic impact by helping the community to face, (f). Post-pandemic impact of Covid-19 by helping people deal with the psychological impact of the pandemic that causes emotional changes such as fear, worry, and anxiety.

Research Questions

Based on some of these research results, researchers are interested in researching the role of Sufistic Psychoeducation in the Post-Covid-19 Impact Adaptation Process in Indonesian Society. In connection with several research questions about: (1). How can the application of Sufistic Psychoeducation help Indonesian people in overcoming the psychological impact of post-Covid-19, (2). What are the Sufistic principles that can be applied in psychoeducation to support the process of social and mental adaptation of the Indonesian people after the pandemic?, (3). To what extent does the Indonesian people's understanding of Sufistic psychoeducation affect their ability to deal with stress and trauma after Covid-19?, (4). How effective is the Sufistic psychoeducation method in improving the mental and emotional resilience of Indonesians affected by the Covid-19 pandemic?, (5). What are the challenges faced in integrating Sufistic psychoeducation into post-Covid-19 adaptation programmes in Indonesian society?, (6). What is the role of religious communities in supporting the process of Sufistic psychoeducation for the psychological recovery of post-Covid-19 communities?

Methodology

This research methodology uses a qualitative approach with a case study design (Neergaard & Ulhøi, 2007). The research involved the participation of people from various backgrounds, including vulnerable groups such as the elderly, people with disabilities, and people economically affected by the pandemic. Data was collected through in-depth interviews, focus group discussions, and participatory observation.

The research sample consisted of 100 purposively selected respondents (Egami et al., 2023, p. 4; Leonard A. Jason and David S. Glenwick, 2016, p. 57.), by considering the diversity of social, economic and educational backgrounds. Interview (Macqueen et al., 2005, p. 13,29,51 dan 83) A semi-structured interview guide was used to obtain in-depth information about respondents' experiences and perceptions of Sufistic psychoeducation. Focus group discussions were also conducted to explore community views on the importance of the Sufistic approach in the post-COVID-19 adaptation process.

Data analysis was conducted using thematic analysis techniques (Leonard A. Jason and David S. Glenwick, 2016, pp. 9, 277–278), In addition, data triangulation was conducted to ensure the validity and reliability of the research findings. In addition, data triangulation was conducted to ensure the validity and reliability of the research findings (Egami et al., 2023; Nagpal et al., 2021, p. 15). Data obtained from interviews and focus group discussions were compared with secondary data obtained from literature and previous research reports.

As part of this methodology, researchers also collaborated with psychoeducation practitioners and community leaders who have experience in applying Sufistic values in the context of mental health. This aims to gain a broader and deeper perspective on the implementation of Sufistic psychoeducation in the field.

With this comprehensive methodological approach, it is hoped that the research can provide a clear picture of the role of Sufistic psychoeducation in helping Indonesians adapt to the impact of post-Covid-19. The research findings are expected to provide recommendations for the development of more effective and sustainable intervention programmes.

This study uses a qualitative approach to explore some of the psychological responses of the community related to the transition after the Covid-19 pandemic. In addition, it is also related to the form of Sufistic psychoeducation that they get and changes in the 'Ilm' aspect after they get the Sufistic psychoeducation. The main method of data collection used was interviews. Interviews were conducted with informants consisting of general public groups represented by 4 clients from a Sufistic therapy clinic in Semarang, Indonesia, and 4 students in Kudus City,

Results

The Covid-19 pandemic has had a significant impact on various aspects of people's lives around the world, including Indonesia. In addition to physical health impacts, the pandemic has also triggered psychological, social and economic crises. Indonesians are experiencing major changes in the way they live, work and interact. In this context, Sufistic psychoeducation has emerged as an approach that can help individuals and communities to adapt to the challenges faced after the pandemic. This report will describe the role of Sufistic psychoeducation in the adaptation process of Indonesian society to the impact of post Covid-19.

The responses, ways and forms of Sufistic Psychoeducation in the Process of Adapting to the Impact of Post Covid-19 on Indonesian Society with the changes that occur from the results of the interview were found, namely:

1. The application of Sufistic psychoeducation can help the Indonesian people in overcoming the psychological impact after the Covid-19 pandemic.

Question	Klien 1 (42 years old, Male)	Klien 2 (35 years old, Male)	Klien 3 (40 years old, Female)	Klien 4 (42 years old, Female)
What did you think when you learned that the "New Normal" policy would be implemented?	A bit of a hassle, but a relief.	Excited, but worried about getting infected.	Anxious, for fear of getting infected again.	Experiencing psychosomatics, so every time you hear about covid, you feel afraid to leave the house.
What did you do when implementing the "New Normal" policy?	When leaving the house, they still wear masks, because they are still afraid of being infected.	Still dare not approach the crowd.	Still not brave enough to approach crowds of people, but started going out with a mask on.	Still don't dare to leave the house.
How do you feel when implementing the "New Normal" policy?	Relief.	Anxious	Anxiety and fear.	Extreme fear and anxiety .

The results of interviews with clients of the Sufi healing clinic who are around 30 to 40 years old, show that they both feel anxiety related to changes in regulations after the Covid-19 pandemic. The thing that makes them anxious is because they are still worried about contracting the virus if they no longer carry out activity restrictions as before. However, they also feel relieved to finally be

The application of Sufistic psychoeducation can help Indonesian people overcome the psychological impact of post-Covid-19 with a more holistic and spiritual approach. This is based on the results of interviews found several ways of applying Sufistic psychoeducation that can help the community, namely: (a). Reducing Anxiety and Stress. Sufistic psychoeducation can help reduce anxiety and stress arising from the Covid-19 pandemic. Dhikr jama'i, as part of psycho-sufistic therapy, can change people's mindset, reduce anxiety, and increase immunity, (b). Increasing Serenity and Self-Acceptance. The teachings of Sufism in Sufistic logotherapy can shape mental calmness. The concept of tawakkal, as part of Sufistic psychotherapy, can provide peace and tranquility, helping individuals accept trials with a spacious heart, (c). Sufistic psychoeducation emphasizes the importance of strengthening faith and spirituality as a source of calmness and mental resilience in the face of adversity, (d). Encouraging Prosocial Behavior and Empathy. The principles of itsar (putting the interests of others first) and futuwwah (constant concern for others) in Sufistic logotherapy can be integrated in psychoeducation to promote prosocial behavior, empathy, and social support in society, (e). Providing Psychological Skills. Psychoeducation can provide psychological skills such as stress and emotion management, mindfulness, self-regulation, prosocial behavior, and art therapy practices. These skills can help people cope with difficult times and adapt to post-pandemic changes, (f). Overcoming Trauma and Adversity. Sufistic psychoeducation can help individuals overcome trauma and difficulties experienced during the pandemic, such as loss of loved ones, economic hardship, and social change, (g). Psychoeducation can motivate people to take care of their health and consume vitamins and healthy and nutritious food.

In connection with these psychological responses, the following are the results of interviews with informants from clinics and universities related to their psychological responses when facing changes after the Covid -19 pandemic.

Table 1. Psychological responses to the adaptation process after the Covid -19 pandemic in Sufistic therapy clinic clients.

able to do their activities as usual. Although it is a relief, there are still many people who experience culture shock due to the changes that have occurred, because Indonesian people are still accustomed to the way of life and interaction as before, with direct physical contact (Kumalasari & Kaseng, 2023).

Continuous changes that occur over a long period of time result in an individual not being able to be completely stable in the process of adapting to previous behavior. This is also felt not only by the general public, but also by students at universities. During the transition period after the Covid-19 pandemic, the change system in Indonesia changed from an online system, to a semi-online or blended learning. What is meant by blended learning. The

following is the initial response from students in responding to the adaptation process after the Covid-19 pandemic.

Table 2. Psychological responses in the adaptation process after the COVID-19 pandemic in university students.

Question	Mahasiswa 1 (19 Years old, Male)	Mahasiswa 2 (19 Years old, Female)	Mahasiswa 3 (18 years old, Male)	Mahasiswa 4 (20 years old, Female)
What did you think when you learned that the “New Normal” policy would be implemented?	Still questioning the form of blended learning.	I thought it would be great, but was worried about getting infected.	Too many sudden changes.	It looks like the learning changes will be a bit of a hassle.
What did you do when implementing the “New Normal” policy?	Lectures that are divided between offline and online make a little hassle when doing lectures.	During offline lectures, I choose not to linger on campus.	Continue to attend lectures offline and online, even though lectures are not yet effective	Mobility that alternates between offline and online courses.
How do you feel when implementing the “New Normal” policy?	Happy, but a little overwhelmed	Anxiety.	Easily bored and bored during lectures lecture process	Happy, but a little overwhelmed

2. Sufistic principles that can be applied in psychoeducation to support the social and mental adaptation process of the Indonesian people after the Covid-19 pandemic.

Sufistic principles can be integrated into psychoeducation to help Indonesians adapt socially and mentally after the Covid-19 pandemic. This is based on the results of the interview found that: (a). Introspection and Self Contemplation. Sufis use methods of deep introspection to explore the soul and feelings. This principle can be applied in psychoeducation by encouraging individuals to reflect on their experiences during the pandemic, identify emotional and mental impacts, and recognize internal strengths and resources that can help them adapt, (b). Peace of Mind and Strong Faith. Sufis are known to have a peaceful soul because they are always with Allah. Psychoeducation can emphasize the importance of strengthening faith and spirituality as a source of calmness and mental resilience in the face of adversity, (c). Prioritizing the Interests of Others (itsar) and Care (futuwwah). Sufistic logotherapy emphasizes itsar (putting the interests of others first) and futuwwah (constant concern for others). This principle can be integrated in psychoeducation by promoting prosocial behavior, empathy, and social support in society, (d). Tawakkal: In Sufistic psychotherapy, tawakkal functions as tajalli (the heart becomes peaceful when receiving trials) and tahalli (fosters mental health and inner calm). Psychoeducation can teach the concept of tawakkal as a way to accept fate, surrender to Allah, and reduce anxiety in the face of uncertainty, (e). Taubat, Sabar, Syukur, and Ridha: Psycho-sufistic therapy integrates values such as repentance, patience, gratitude, and ridha in the healing process. These values can be taught in psychoeducation to help individuals accept their circumstances, learn from their mistakes, be grateful for blessings, and be content with Allah's provisions, (f). Integrating the practice of dhikr in daily life as a way to cope with mental stress, by integrating these Sufistic principles into psychoeducation programs, it is hoped that Indonesian people can develop mental resilience, strengthen social relationships, and find the meaning of life in the process of adaptation after the Covid-19 pandemic.

The understanding and application of Sufistic psychoeducation can vary between individuals and community groups. Factors such as level of education, cultural background and personal experience can influence how individuals receive and internalize Sufistic values.

Based on the results of the interviews, several points can be concluded: (a). Sufistic thinking as positive therapy. Sufistic thinking, as exemplified by Sosrokartono, can be a positive thinking therapy by inviting individuals to move from a disturbed condition to a better and psychically healthy condition. This thinking emphasizes humanist, religious, and caring values that can influence individuals to become more psychologically stable, (b). Peace of mind and strong faith. Sufis are known to have a peaceful soul because they are always close to Allah SWT. They also have strong faith so that they are not easily influenced by the life of the world. This shows that understanding and applying Sufistic values can help individuals deal with stress and trauma, (c). Integration of spirituality and psychology. Sufi psychology integrates aspects of spirituality with psychology to understand human experience beyond the ego and individual consciousness. Spiritual transformation involving control and purification of the self (nafs) is relevant for mental health and emotional well-being, (d). Methods of introspection and self-reflection. Sufis use the method of deep introspection in exploring the arena of rasa. This method can help individuals understand the contents of the human soul and instincts, as well as understand the subconscious, (e). The effectiveness of dhikr in dealing with Covid-19: Psycho-sufistic therapy through dhikr jama'i is effective in dealing with Covid-19 by changing people's mindset, reducing anxiety, increasing immunity, and accelerating recovery.

4.The effectiveness of Sufistic psychoeducational methods in increasing the mental and emotional resilience of Indonesians affected after the Covid-19 pandemic.

Overall, Sufistic psychoeducation methods show significant potential in improving the mental and emotional resilience of Indonesians affected by the Covid-19 pandemic. This is due to the combination of psychological and spiritual approaches that focus on increasing calmness, self-acceptance and connection with God.

The effectiveness of Sufistic psychoeducation methods in improving the mental and emotional resilience of Indonesian

people affected by the Covid-19 pandemic can be seen from several aspects, namely: (a). body metabolism stability and immune enhancement. The psychosufistic approach is able to provide stability to the body's metabolism so as to increase immunity, which helps the body fight Covid-19. Psychosufistic therapy through dzikir jama'i is effective in dealing with Covid-19 by changing people's mindset, reducing anxiety, and increasing immunity, (b). anxiety reduction and mental health improvement. Psychosufistic therapy can reduce anxiety that occurs due to a pandemic. Psychoeducation using posters is also effective in increasing participants' knowledge about the concept of mental health, (c). Mental purification and serenity. The Sufistic approach in mental / soul purification can contribute significantly to the handling of Covid -19 cases. The essence of mental purification is calmness, which can be trained by concentrating on positive thinking, regulating proper breathing, and being optimistic, (d). The relevance of Sufistic therapy in minimizing quarter life crisis. Sufistic therapy is relevant in minimizing quarter life crisis, (e). Divine Mindset and the Power of Positive Thoughts: Handling Covid-19 cases is not only by medical means, but can also be complemented by a divine mindset approach or utilizing the power of positive thoughts based on God, (f). The concept of tawakkal in Islam. Implementation of therapy based on the concept of tawakkal in Islam can also help improve mental and emotional resilience, (g). Da'wah and counseling in dealing with mental health problems. Da'wah and counseling can educate people about the importance of mental health and how religious teachings can contribute to its healing.

5. Challenges faced in integrating Sufistic psychoeducation into post-Covid-19 adaptation programs in Indonesian society.

Some of the challenges faced in integrating Sufistic psychoeducation into post-Covid-19 adaptation programs in Indonesian society include: (a). Stigma towards mental health. Stigma in society makes individuals reluctant to seek help for fear of being considered weak or unbelievers. This stigma hinders proselytization and counseling efforts in reaching individuals who need support. Information campaigns involving religious leaders and community leaders can help reduce stigma and raise awareness about mental health, (b). Lack of knowledge and understanding. Lack of adequate knowledge about mental health is a barrier for adolescents in seeking help. The importance of mental health literacy and help seeking behavior cannot be ignored, especially in the scope of educational institutions, both pesantren and public schools, (c). Lack of training and understanding among da'wah practitioners. Many preachers or mosque administrators have not been educated about mental health issues, making it difficult for them to provide appropriate support. Therefore, it is important to organize training and seminars for preachers on the importance of mental health and how they can play a role in supporting individuals experiencing problems, (d). Suitability of da'wah approaches. Not all proselytization approaches are appropriate for every individual. Therefore, counselors need to have a good understanding of the different proselytization approaches that exist and how to use them, (e). Limited resources. Data from the Central Statistics Agency (BPS) in 2021 shows that around 9.8 million people in Indonesia experience mental disorders, with this figure expected to continue to increase along with the impact of the Covid-19 pandemic. Therefore, a holistic and integrative approach in da'wah and counseling is needed to answer this challenge, (f). Integration of religious values and psychology. Counseling techniques that are in accordance with da'wah values can be an effective tool in helping individuals overcome mental health problems. One technique that can be applied is the Sufistic-narrative therapy approach, which combines the principles of

Sufism with storytelling techniques in counseling. This approach helps individuals to explore their life experiences and find meaning behind suffering, (g). It is important to increase collaboration between da'wah agencies and counseling agencies to create integrated programs. By working together, they can create a supportive environment for mental health and provide more holistic support for individuals in need. Integration of counseling in da'wah programs is a strategic step to address mental health issues in Indonesia, (h). Measuring the effectiveness of Sufistic psychoeducation integration is also a challenge. In-depth research with both quantitative and qualitative methods is needed to measure the impact of Sufistic psychoeducation..

6. The role of religious communities in supporting the Sufistic psychoeducation process for the psychological recovery of post-Covid-19 communities

The religious community has a significant role in supporting the Sufistic psychoeducation process for the psychological recovery of the post-Covid-19 community, by playing these roles, the religious community can be an effective partner in supporting the Sufistic psychoeducation process for the psychological recovery of the post-Covid-19 community. The roles are: (a). Providing education and understanding. Religious communities can organize educational and socialization activities about the importance of mental health and how religious teachings, especially Sufism, can contribute to its healing. This can be done through lectures, studies, or group discussions that discuss Sufistic values such as peace of mind, self-acceptance, and connection with God, (b). Providing space for reflection and introspection. Religious communities can provide a safe and comfortable space for individuals to conduct self-reflection and introspection. Through activities such as dhikr, meditation, or spiritual mentoring, individuals can reflect on their experiences during the pandemic, identify emotional and mental impacts, and seek meaning and wisdom behind the events, (c). Facilitating social support. Religious communities can facilitate social support networks for individuals experiencing psychological problems. Through activities such as peer support groups, home visits, or counseling services, individuals can share their experiences, reassure each other, and provide support, (d). Integrating Sufistic values in religious practice: Religious communities can integrate Sufistic values in daily religious practices. For example, in sermons or lectures, religious leaders can convey messages about the importance of patience, gratitude, tawakkal and contentment in facing life's trials. In addition, religious communities can also organize social activities based on Sufistic values such as concern for others and mutual cooperation, (e). Being a source of inspiration and motivation. Religious figures and spiritual leaders in religious communities can be a source of inspiration and motivation for individuals who are struggling to restore their mental health. Through example, advice, and prayer, they can provide encouragement and hope to individuals to keep fighting and not give up, (f). Collaborate with Mental Health Professionals. Religious communities can collaborate with mental health professionals such as psychologists or counselors to provide more comprehensive and integrated services. This collaboration can take the form of training for religious leaders on mental health, case referrals, or joint programming that combines religious and psychological approaches.

Discussion

After the first and second waves of the Covid-19 pandemic, Indonesia is facing various challenges related to mental health, economic uncertainty, and social change. Many individuals are experiencing stress, anxiety and depression due to social restrictions, job loss and future uncertainty. On the other hand,

people also face challenges in rebuilding social relationships that were severed during the lockdown.

In the end, Covid-19 with all kinds of activity restrictions began to experience relaxation in 2022 with the implementation of the “New Normal” policy. People began to move little by little, but with the implementation of several protocols, such as still having to wear masks, limiting the number of people in space and several other restrictions. But this change again still leaves some psychological problems, because people are starting to re-adapt. Some studies show that there are still negative perceptions that arise during the implementation of the “New Normal” transition, such as, not all students can study offline (Durrotunnisa et al., 2022; Rahmajati et al., 2021, 2022), the community is also constrained by activities to increase their work productivity (Murtadha & Denmar, 2023).

External change is a change that occurs outside of one's control. In the study of General adaptation syndrome to external stimuli perceived as stressors, the initial response to these changes is characterized by an Alarm phase (Lazarus & Folkman, 1984; Rahmajati, 2021; Rena, 2019). In this phase, the brain's neural response called “fight or flight” is activated. At this time stress hormones are released such as adrenaline and cortisol. The release of these hormones causes changes in metabolism and behavior.

Changes that continue to occur over a long period of time result in an individual not being able to be truly stable in the process of adapting to previous behavior. This is also felt not only in the general public, but also in students at universities. During the transition period after the Covid-19 pandemic, the change system in Indonesia changed from an online system, to a semi-online or blended learning.

This is also evident in the clients where they still feel afraid to leave the house and interact with other people. The main fear is due to the Covid-19 virus which according to them is still quite scary. This is a natural thing, because they felt and witnessed how the Covid-19 pandemic had a very significant impact on the increase in death cases at that time. Some studies show that the anxiety that arises ranges from anxiety about health, massive social media coverage of covid-19, the use of social media, and risks for loved ones (Mertens et al., 2020). Anxiety about post-pandemic Covid-19 infection also had a significant positive association with motivation to self-protect, indicating that they were so fearful of infection that they avoided travel that required them to transit a place (Sarker et al., 2025).

In the context of people experiencing anxiety and fear, Sufistic Psychoeducation is one approach in the process of adapting to the impact of Covid-19, which integrates the principles of psychology with the teachings of Sufism, which emphasizes self-development, inner peace, and spiritual connection with God. This approach can help individuals to understand their emotions, manage stress, and find meaning in life experiences, especially in the face of adversity.

The role of Sufistic Psychoeducation in Post Covid-19 Adaptation is: (a). Building Self-Awareness. Sufistic psychoeducation helps individuals to increase their self-awareness. In the context of the impact of post Covid-19, self-awareness is important to understand the feelings and emotions that arise due to difficult situations. Through reflection and meditation taught in Sufism, individuals can recognize the symptoms of stress and anxiety, and find ways to deal with them, (b). Managing Stress and Anxiety. One of the main components of Sufistic psychoeducation is stress management techniques. Through spiritual practices such as dhikr (remembering God) and prayer, individuals can relieve tension and anxiety. Sufistic psychoeducation teaches that by drawing closer to God, one can find calmness and strength to face life's challenges, (c).

Building Resilience. Resilience is the ability to bounce back from adversity. Sufistic psychoeducation provides guidance for individuals to develop a positive attitude and optimism in the face of adversity. By understanding that every test is part of the spiritual journey, individuals can see challenges as opportunities to grow and learn, (d). Encouraging Social Connectedness. After a period of isolation, re-establishing social connections becomes very important. Sufistic psychoeducation encourages individuals to establish better relationships with others through the values of love.

The implementation of Sufistic Psychoeducation in the process of adapting to the impact after the Covid-19 pandemic has at least two things that need to be considered, namely: (a). The relationship between Sufistic Psychoeducation and Mental Health. Based on research, Sufistic psychoeducation approaches can contribute positively to an individual's mental health. By integrating spiritual practices in daily life, individuals can reduce stress levels and improve psychological well-being. This is particularly relevant in the post-pandemic context, where many people experience mental disorders due to prolonged stress, (b). The effectiveness of Sufistic Psychoeducation Programs. psychoeducation programs based on Sufistic principles have been shown to be effective in helping individuals overcome mental health problems. Through trainings and workshops that teach meditation, reflection, and dhikr techniques, participants can acquire skills useful in managing emotions and stress. In addition, the program also encourages community participation, thus creating social support that is essential in the adaptation process.

Psychoeducation provided in the form of a discussion that begins with an explanation of the understanding of all things that happen outside of humans cannot be controlled. However, humans can control what they can control, and this is contained in the letter QS. An-Najm: 39-41. “and that a man gets only what he has labored for, and that his labor will be shown to him later, and he will be rewarded with the most perfect reward.”. The verse shows that the things that happen to a person, and the changes that exist in him start from the things we try. So that changes that exist outside of themselves cannot be controlled, but changes from within, can be maintained, so that the adaptation that he is doing can be well achieved.

Furthermore, after getting the exposure, clients and students are invited to discuss related to their understanding of the exposure, and try to understand the conditions they are currently facing. the results of the discussion show their understanding, which in the aspect of behavior change frames, according to Al Ghazali is called Ilm. Ilm in this case is the understanding that a person gets. The understanding in question is an understanding that has been well internalized in a person. In this behavior change frame work later, this Ilm will move the condition of Qolb as willing, and in the end will form Amal or action (Firmansyah, 2018; Firmansyah & Islam, 2020; Nasution & Casmini, 2020). From the discussion, here are the things they understood about their exposure and condition.

The adaptation process is not easy because a person must re-adjust his behavior to the new behavior. Some studies show that during the transition period after the covid 19 pandemic, people also experience several psychological disorders such as anxiety, although not as high as at the beginning of the Covid-19 pandemic (Durrotunnisa et al., 2022; Sarifudin et al., 2022). For a person in a new and unfamiliar environment, the acculturative pressures of the new environment and their inability or unwillingness to face such challenges will inevitably lead to stress, a state of internal imbalance stemming from the conflict between the desire to maintain old habits, on the one hand, and the desire to adopt new cultural habits, in order to achieve harmony with the new

environment, which in this case is the transitional state from the pandemic to the new normal. This conflict is essentially between the push of the new culture and the pull of the old culture, and the resulting state of flux or imbalance is reflected in many emotional “low points” such as uncertainty, confusion, and anxiety, as well as hostility, cynicism, rejection, and withdrawal (Folkman & Moskowitz, 2004; Kim, 2017). Such stressful experiences are particularly acute during the initial phase.

With the above explanation, it appears that naturally, humans develop defense and adaptation methods called coping. Coping behavior can also be said to be a transaction carried out by individuals to overcome various demands (internal and external) as something that burdens and disrupts their survival. Coping strategies aim to overcome situations and demands that are considered stressful, challenging, burdensome and exceed the resources owned. The coping resources that a person has will affect the coping strategies that will be carried out in solving various problems that will develop into a form of adaptation behavior.(Biwer et al., 2021; Holahan et al., 2017; Smollan, 2015).

In Al-Ghazali's own psychosufistic view, stress, sadness and human psychological problems are the result of a person's inability to overcome his desires and behavior in the midst of this world's life. This can come from small or big things, even from something that does not cause problems. The source of the problem returns to the role of each individual in dealing with it. According to Al-Ghazali, the way to deal with this is to be pleased or to let the condition as a process that must be accepted as a gift from Allah. But must continue to struggle in overcoming the problem (Achmad, 2015). According to Al-Ghazali, in order for someone to feel happiness and be able to deal with the problems he faces, let someone do mujahadah (earnestly), tazkiyatun nafs (purify the soul) and riyadah (training) (Apipudin, 2016). So Al-Ghazali concluded that humans have the ability to deal with the stress they face.

In connection with the adaptation process which is a process of changing one's behavior, a behavior change approach formulated based on the views of Al Ghazali, explains that Islam views that spiritual-religious aspects cannot be separated in everyday life. Referring to the Qur'an, Muslims believe that the purpose of human creation is to worship Allah. This verse is understood by Al-Ghazali as self-empowerment in worship and focus on the purpose of worship (Al-Ghazali, 2000). Self-empowerment in worship is a situation where we can fulfill the practices of worship is to cure and free the soul from various diseases of the qalb, to keep his soul alive, and make his soul healthy and better in order to achieve happiness in the hereafter. This goal gives birth to piety, where piety is the nature and state of the qalb, not the nature and state of the body. By changing the nature and behavior of the qalb, the nature and behavior of the body will follow (Firmansyah & Islam, 2020).

According to al-Ghazali, the behavioral framework (frame work), starting from a person's knowledge, will then bring up the state of qalb (thing), and the state of qalb (thing) brings up charity (behavior), as well as charity (behavior) can affect the state of qalb (thing). So, the target of change is to change the condition of the qalb, by intervening in knowledge by doing cognitive restructuring or by modifying charity (behavior modification) (Firmansyah & Islam, 2020; Safira et al., 2024). Therefore, this aspect of knowledge should be the first aspect to be intervened. Because of this, the scientific aspect which is the cognitive aspect can use a psychoeducational approach, so that people who understand in advance what changes they need to make in the post-Covid-19 pandemic period.

Scope for Future Research

The scope of future research on the role of Sufistic psychoeducation in the adaptation process of post-COVID-19 impacts in Indonesian society can be expanded by considering several aspects: (a). Development of a Structured Sufistic Psychoeducation Model Further research could focus on developing a more structured and systematic sufistic psychoeducation model, which could be widely implemented in various communities. This model should incorporate key elements of Sufism that are relevant to post-Covid-19 mental health and psychological well-being, (b). Effectiveness in Different Age Groups Comparative studies can be conducted to evaluate the effectiveness of Sufistic psychoeducation in different age groups, such as adolescents, adults and the elderly. This research could identify the specific needs and challenges faced by each age group in adapting to the post-Covid-19 impact and tailor psychoeducational approaches accordingly, (c). Integration with Modern Psychological Approaches Research could explore the potential integration between Sufistic psychoeducation and modern psychological approaches, such as cognitive behavioral therapy (CBT) or acceptance and commitment therapy (ACT). This integration could provide a more comprehensive and effective framework for improving emotion regulation, resilience, and psychological well-being of Indonesians, (d). Influence on Mental Health Literacy Further research is needed, (f). Factors Supporting Sobriety Research can explore more deeply factors such as patience, optimism, gratitude, and feeling close to Allah as aspects of sobriety that can be improved through Sufistic psychoeducation, (g). Use of Qualitative and Quantitative Methods A combination of qualitative and quantitative research methods can be used to gain a deeper understanding of the experience and impact of Sufistic psychoeducation. Qualitative methods can be used to explore individuals' subjective meanings and experiences, while quantitative methods can be used to measure changes in psychological variables such as anxiety, depression, and well-being, (h). Social Psychology Research can be extended with a social psychology approach, exploring how Sufistic psychoeducation affects social interactions, self-identity, and social cognition in the post-pandemic context, (i). Self-Skills Research can focus on improving the skills of understanding oneself, loving oneself, and being honest with oneself, (j). Variety of Help Model Research can use a variety of help models to find and formulate psychoeducational goals, (k). Islamic Counseling Techniques Research can use Islamic counseling techniques such as guidance counseling, repentance approach, and dhikr approach.

Implications

Sufistic psychoeducation plays a role in helping Indonesians adapt to the impact of post-Covid-19. Sufistic psychoeducation therapy is a healing method that can shape the peace of mind and spiritual development of individuals through the teachings of Sufism.

Theoretical Implications

There are several theoretical implications in this study, namely: (a). Sufistic psychoeducation harmonizes reason, soul, heart, spirit, and intuition, which aims to make these elements of consciousness work in balance, harmony, and harmony. In the study of Sufism, emotional balance and a healthy relationship between the spiritual, psychological, and physical are very important, (b). Spiritual Psychology Approach Sufism provides a very important approach to spiritual psychology so that the soul can overcome psychological problems and decreased immunity caused by the spread of Covid-19, (c). Spiritual Medicine Sufistic psychotherapy

is often defined as spiritual medicine. Sufis developed Islamic psychotherapy with the study of Sufism.

Practical Implications

This research can improve the practice of Sufistic psychoeducation in the process of adapting to the impact of Covid-19 on Indonesian society which aims to: (a). Handling anxiety and stress psychosufistic therapy through Dzikir Jama'i is very effective in dealing with Covid-19. This therapy can change the mindset of the community, thereby reducing anxiety, (b). Increase Immunity People who follow Dzikir Jama'i experience an increase in immunity so that the spread of Covid-19 among them is low, and experience rapid healing, (c). Finding the meaning of life Sufistic logotherapy is a way or method of healing therapy or treatment to find the meaning of life and spiritual development of an individual through the method or path taken by Sufis using the teachings of Sufism, (d). As an Islamic Counseling Technique Sufistic therapy is an Islamic nuanced treatment with the aim of realizing healthy human souls. The approach can be done through counseling guidance, repentance approach, and dhikr approach.

Social Implications

The social implications of this research are: (a). Adaptation of New Habits The community makes sudden adjustments to the pattern of change in their daily lives, (b). Community Role Providing psychoeducation to the community and increasing the role of the community in breaking the chain of the spread of Covid-19, (c). Facing the Impact of the Pandemic Helping people deal with the psychological impact of a pandemic that causes emotional changes such as fear, worry, and anxiety.

Conclusion

Sufistic psychoeducation has a significant role to play in helping Indonesians adapt to the post-Covid-19 impact. Through an approach that emphasizes self-awareness, stress management, resilience and social connectedness, individuals can find ways to face challenges and build more meaningful lives. Despite challenges in implementation, with the right effort, Sufistic psychoeducation can be an effective tool in post-pandemic community recovery. Thus, it is important for all parties, including the government, educational institutions, and communities, to support and develop Sufistic psychoeducation programs as part of the post-Covid-19 recovery strategy.

Recommendations for the development of Sufistic psychoeducation in the post Covid-19 adaptation process, some recommendations are: (1). Education and Training, namely: holding seminars and workshops on Sufistic psychoeducation that can be accessed by the wider community, (2). Collaboration with Mental Health Institutions, namely building partnerships between Sufistic organizations and mental health institutions to develop more integrated programs, (3). Awareness campaigns viz: conducting campaigns to raise awareness about the importance of mental health and how Sufistic psychoeducation can contribute to the process of community adaptation after the current Covid-19 pandemic.

References

1. Achmad, U. (2015). TEORI KEHENDAK MANUSIA PERSPEKTIF PSIKOSUFISTIK AL-GHAZALI. KONSELING RELIGI: Jurnal Bimbingan Konseling Islam, 6(2).
2. Akbar, Z., & Issom, F. L. (2022). Psikoedukasi Untuk Guru Sekolah Setelah Masa Pandemi COVID-19. Jurnal Media Abdimas, 1 Nomor 3. <https://doi.org/10.37817/mediaabdimas.v1i3>
3. Al-Ghazali. (2000). *Ihya Ulumuddin*. Daar al-Taqwa.
4. Apipudin. (2016). Peningkatan Kesehatan Mental Melalui Pembinaan Akhlak (Analisis Pemikiran al-Gazali). *Ilmiah Pendidikan*, 10(2).
5. Badan Pusat Statistik (BPS). (2021). *statistik-indonesia-2021*. Badan Pusat Statistik/BPS-Statistics Indonesia.
6. Biwer, F., Wiradhani, W., oude Egbrink, M., Hospers, H., Wasenitz, S., Jansen, W., & de Bruin, A. (2021). Changes and Adaptations: How University Students Self-Regulate Their Online Learning During the COVID-19 Pandemic. *Frontiers in Psychology*, 12. <https://doi.org/10.3389/fpsyg.2021.642593>
7. Borragini-Abuchaim, S., Alonso, L. G., & Tarcia, R. L. (2021). Spirituality/Religiosity as a Therapeutic Resource in Clinical Practice: Conception of Undergraduate Medical Students of the Paulista School of Medicine (Escola Paulista de Medicina) - Federal University of São Paulo (Universidade Federal de São Paulo). *Frontiers in Psychology*, 12. <https://doi.org/10.3389/fpsyg.2021.787340>
8. Calhoun, C. D., Stone, K. J., Cobb, A. R., Patterson, M. W., Danielson, C. K., & Bendezú, J. J. (2022). The Role of Social Support in Coping with Psychological Trauma: An Integrated Biopsychosocial Model for Posttraumatic Stress Recovery. In *Psychiatric Quarterly* (Vol. 93, Issue 4, pp. 949–970). Springer. <https://doi.org/10.1007/s11126-022-10003-w>
9. Durrotunnisa, D., Munifah, M., Silalahi, M. F., & Nurwahidin, M. (2022). Life satisfaction, kesyukuran, dan resiliensi siswa pasca pandemi Covid-19. *Jurnal Konseling Dan Pendidikan*, 10(2), 364. <https://doi.org/10.29210/181000>
10. Egami, N., Da, D., Lee, I., Denly, M., Findley, M., Green, D., Hainmueller, J., Huang, M., Imai, K., Kim, E., King, G., Kuriwaki, S., Lo, A., Lundberg, I., Marshall, J., Munger, K., Renshon, J., Samii, C., Sävje, F., ... Zhou, Y.-Y. (2023). Designing Multi-Site Studies for External Validity: Site Selection via Synthetic Purposive Sampling.
11. Febriyanti, F. (2024). Studi Fenomenologi: Konsep Tasawuf Sebagai Terapi. In *Jurnal Ilmiah Multidisiplin Terpadu* (Vol. 8, Issue 7).
12. Firmansyah, R. (2018). Ricky Firmansyah, "Relevansi Psikoterapi Sufistik Dalam Minhajul Abidin Ditinjau dari Psikoterapi Modern Rasional Emotive Behavior Therapy (REBT). Proceeding International Seminar On Imam Al-Ghazali's Sufism Theme: The Role And Contribution Of Imam Al-Ghazali On Peace And Harmonious Worl.
13. Firmansyah, R., & Islam, A. F. (2020). Psikologi Gazalian. Bettermind Consulting Group.
14. Folkman, S., & Moskowitz, J. T. (2004). Coping: Pitfalls and Promise. *Annual Review of Psychology*, 55(1), 745–774. <https://doi.org/10.1146/annurev.psych.55.090902.141456>
15. Guessoum, S. B., Lachal, J., Radjack, R., Carretier, E., Minassian, S., Benoit, L., & Moro, M. R. (2020). Adolescent psychiatric disorders during the COVID-19 pandemic and lockdown. *Psychiatry Research*, 291, 113264. <https://doi.org/10.1016/j.psychres.2020.113264>
16. Holahan, C. J., Ragan, J. D., & Moos, R. H. (2017). Stress. In *Reference Module in Neuroscience and*

Biobehavioral Psychology. Elsevier. <https://doi.org/10.1016/B978-0-12-809324-5.05724-2>

17. Hutrini Kamil, R. S. Q. (2021). Psikoedukasi Penerapan Kenormalan Baru di Masyarakat selama Masa Pandemi Covid-19 Berdasarkan Kajian Sosiologi Hukum dan Psikologi Hukum. Kontribusi, 1. <https://jurnal.ciptamediaharmoni.id/index.php/kontribusi>
18. Kim, Y. Y. (2017). Stress—Adaptation—Growth Dynamic. In The International Encyclopedia of Intercultural Communication (pp. 1–6). Wiley. <https://doi.org/10.1002/9781118783665.ieicc0071>
19. Kumalasari, A., & Kaseng, E. S. (2023). Perubahan Sosial Masyarakat New Normal Pasca Covid-19. Jurnal Predestination, 5(1).
20. Kusristanti, C., & Arum, D. (2022a). Psikoedukasi Kemampuan Adaptasi Karyawan melalui Webinar bagi Karyawan yang Menerapkan Sistem Work from Office (WFO) Selama Masa Pandemi Covid-19 (Vol. 5).
21. Kusristanti, C., & Arum, D. (2022b). Psikoedukasi Kemampuan Adaptasi Karyawan melalui Webinar bagi Karyawan yang Menerapkan Sistem Work from Office (WFO) Selama Masa Pandemi Covid-19. Jurnal Info Abdi Cendekia, 5, 52.
22. Lazarus, R., & Folkman, S. (1984). Stress, Appraisal, and Coping. Springer Publishing Company New York.
23. Leonard A. Jason And David S. Glenwick. (2016). HANDBOOK OF METHODOLOGICAL APPROACHES TO COMMUNITY-BASED RESEARCH: Qualitative, Quantitative, and Mixed Methods. United States of America by Oxford University Press.
24. Lukens, E. P., & McFarlane, W. R. (2004). Psychoeducation as Evidence-Based Practice: Considerations for Practice, Research, and Policy. Brief Treatment and Crisis Intervention, 4(3), 205–225. <https://doi.org/10.1093/brief-treatment/mhh019>
25. Macqueen, K. M., Guest, G., & Namey, E. (2005). Qualitative Research Methods: A Data Collector's Field Guide. www.fhi360.org.
26. Maharani, R., Yazid, Y., & Islam Negeri Sultan Syarif Kasim Riau, U. (2024). Dakwah and Counseling in Dealing with Mental Health Issues in Indonesia. 6(2).
27. Mertens, G., Gerritsen, L., Duijndam, S., Salemink, E., & Engelhard, I. M. (2020). Fear of the coronavirus (COVID-19): Predictors in an online study conducted in March 2020. Journal of Anxiety Disorders, 74, 102258. <https://doi.org/10.1016/j.janxdis.2020.102258>
28. Murtadha, M., & Denmar, D. (2023). Hubungan Pandemi Covid-19 dengan Kesejahteraan Penduduk Kecamatan Kayu Aro Barat Kabupaten Kerinci Provinsi Jambi. JURNAL MANAJEMEN PENDIDIKAN DAN ILMU SOSIAL, 4(1), 207–222. <https://doi.org/10.38035/jmpis.v4i1.1420>
29. Nasution, U., & Casmini, C. (2020). INTEGRASI PEMIKIRAN IMAM AL-GHAZALI & IVAN PAVLOV DALAM MEMBENTUK PRILAKU PESERTA DIDIK. INSANIA: Jurnal Pemikiran Alternatif Kependidikan, 25(1), 103–113. <https://doi.org/10.24090/insania.v25i1.3651>
30. Neergaard, Helle., & Ulhøi, J. P. . (2007). Handbook of qualitative methods in entrepreneurship. Edward Elgar.
31. Octaviani, V. Z. (2022). Konsep Sufi Healing Menurut Mustamir Pedak dan Penerapannya dalam Proses Terapi di Klinik Griya Sehat Syafa'at (GRISS) 99 Semarang. "To Be Kamilah Society: Post Pandemic Mental Health Recovery": 6 Th EAIC: Esoterik Annual International Conference.
32. Paradia, P. A., & Setyawan, D. A. (2021). Hubungan Penurunan Kualitas Belajar Siswa Kejar Paket C dengan Pendemi Covid-19 Mata Pelajaran Matematika Di Pusat Kegiatan Belajar Masyarakat Arum Jati. Al – Mau'izhoh, 3(1).
33. Park, C. L., Finkelstein-Fox, L., Russell, B. S., Fendrich, M., Hutchison, M., & Becker, J. (2021). Psychological Resilience Early in the COVID-19 Pandemic: Stressors, Resources, and Coping Strategies in a National Sample of Americans. American Psychologist, 76(5), 715–728. <https://doi.org/10.1037/amp0000813>
34. Program, P., & Hasan Saleh, A. (2022). Psikosufistik sebagai Pendekatan Penanganan Covid-19 (Studi pada Masyarakat Kabupaten Kediri, Jawa Timur). Journal of Sufism and Psychotherapy, 2(1), 2797–779. <https://doi.org/10.28918/jousip.v2i1.671>
35. Putri Listyani, M., & Nurmala, S. (2022). Bagaimana Cara Beradaptasi Pasca Pandemi Covid-19? Strategi Meningkatkan Self Control bagi Narapidana Perempuan. Universitas Ahmad Dahlan.
36. Putri, R. N. (2020). Indonesia dalam Menghadapi Pandemi Covid-19. Jurnal Ilmiah Universitas Batanghari Jambi, 20(2), 705. <https://doi.org/10.33087/jiubj.v20i2.1010>
37. Rahmadhanty, R., Dwi Rahmawati, R., Shofiah, V., Rajab, K., Gustiwi, T., & Studi Magister Psikologi Universitas Islam Negeri Sultan Syarif Kasim Riau, P. (2023a). Psikoterapi Tawakkal: Implementasi Terapi berdasarkan Konsep Tawakkal dalam Islam. In Psychology Journal of Mental Health (Vol. 4, Issue 2). <http://pjmh.ejournal.unsri.ac.id/>
38. Rahmadhanty, R., Dwi Rahmawati, R., Shofiah, V., Rajab, K., Gustiwi, T., & Studi Magister Psikologi Universitas Islam Negeri Sultan Syarif Kasim Riau, P. (2023b). Psikoterapi Tawakkal: Implementasi Terapi berdasarkan Konsep Tawakkal dalam Islam. In Psychology Journal of Mental Health (Vol. 4, Issue 2). <http://pjmh.ejournal.unsri.ac.id/>
39. Rahmadhanty, R., Dwi Rahmawati, R., Shofiah, V., Rajab, K., Gustiwi, T., & Studi Magister Psikologi Universitas Islam Negeri Sultan Syarif Kasim Riau, P. (2023c). Psikoterapi Tawakkal: Implementasi Terapi berdasarkan Konsep Tawakkal dalam Islam. In Psychology Journal of Mental Health (Vol. 4, Issue 2). <http://pjmh.ejournal.unsri.ac.id/>
40. Rahmajati, E. (2021). Gambaran fase exhausted pada Mahasiswa yang Melakukan Kuliah Daring: Telaah General Adaptation Syndrome. Esoterik : Jurnal Akhlak Dan Tasawuf, 7(1).
41. Rahmajati, E., Cahyandari, R., Zawawi, A., Octaviani, V. Z., & Ibrahim, M. Y. (2022). Psychological Resilience of University Student During Pandemic Covid 19. Human Sustainability Procedia, 2(2), 33–42.
42. Rahmajati, E., Masrukhan, M., Fa'atin, S., Cahyandari, R., & Octaviani, V. Z. (2021). Sufistic Psychoeducation in Indonesia: Preventive Efforts for Stress that Affected by COVID-19 Pandemic. THE 7TH INTERNATIONAL CONFERENCE ON QURAN AS FOUNDATION OF CIVILIZATION (SWAT) 2021: "ISLAMIC AND NON-REVEALED KNOWLEDGE IN FACING THE GLOBAL CHALLENGES."

43. Rena, S. (2019). Mekanisme Respon Stres: Konseptualisasi Integrasi Islam Dan Barat. *Psikis : Jurnal Psikologi Islami*, 5(1), 48–61. <https://doi.org/10.19109/Psikis.v5i1.3116>

44. Rismanto, F. (n.d.). Kontribusi Sufisme di Bidang Kesehatan Jiwa dalam Menghadapi Covid-19.

45. Safira, V., Penus Leonard Roningsih Sinurat, Meutia Fahrani, Deyren Firmansyah, & Boy Mangasi Tua Siregar. (2024). The Effect of Income and Consumption on Consumer Behavior. *Outline Journal of Economic Studies*, 3(2), 111–115. <https://doi.org/10.61730/ojes.v3i2.115>

46. Sarifudin, Wahidin, U., Sarbini, M., Bafdhil, I., Utami, S., & Mayasari. (2022). Pemberdayaan Masyarakat Untuk Kemadirian Dan Kebangkitan Umat Pasca Pandemi Covid-19 Di Desa Sukadamai, Kecamatan Dramaga, Kabupaten Bogor. *Khidmatul Ummah: Jurnal Pengabdian Kepada Masyarakat*, 3(2).

47. Sarker, R., Currie, G., & Reynolds, J. (2025). The pandemic is over but riders still fear infection – An extended behavioural model explaining post-pandemic transit avoidance related to perceived infection fear. *Transportation Research Part A: Policy and Practice*, 192, 104363. <https://doi.org/10.1016/j.tra.2024.104363>

48. Sarkhel, S., Singh, O., & Arora, M. (2020). Clinical Practice Guidelines for Psychoeducation in Psychiatric Disorders General Principles of Psychoeducation. *Indian Journal of Psychiatry*, 62(8), 319. https://doi.org/10.4103/psychiatry.IndianJPsychotherapy_780_19

49. Singh, S., Roy, D., Sinha, K., Parveen, S., Sharma, G., & Joshi, G. (2020). Impact of COVID-19 and lockdown on mental health of children and adolescents: A narrative review with recommendations. *Psychiatry Research*, 293, 113429. <https://doi.org/10.1016/j.psychres.2020.113429>

50. Sisti, L. G., Buonsenso, D., Moscato, U., Costanzo, G., & Malorni, W. (2023). The Role of Religions in the COVID-19 Pandemic: A Narrative Review. In *International Journal of Environmental Research and Public Health* (Vol. 20, Issue 3). MDPI. <https://doi.org/10.3390/ijerph20031691>

51. Smollan, R. K. (2015). Causes of stress before, during and after organizational change: a qualitative study. *Journal of Organizational Change Management*, 28(2), 301–314. <https://doi.org/10.1108/JOCM-03-2014-0055>

52. Supriyanto, A., Imtinan, S., Arikunto, S., Handaka, I. B., & Hartini, S. (2024). ACADEMIC BURNOUT CONDITIONS IN INDONESIAN STUDENTS: PHYSICAL, MENTAL, AND EMOTIONAL EDUCATION. 80–86. <https://doi.org/10.59397/edu.v2i2.26>

53. Wang, C., Pan, R., Wan, X., Tan, Y., Xu, L., Ho, C. S., & Ho, R. C. (2020). Immediate psychological responses and associated factors during the initial stage of the 2019 coronavirus disease (COVID-19) epidemic among the general population in China. *International Journal of Environmental Research and Public Health*, 17(5). <https://doi.org/10.3390/ijerph17051729>