

Emotional Dynamics of Final Year Students and Their Handling in the Perspective of Islamic Psychology

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ABSTRACT

Thesis preparation is a crucial phase that is prone to triggering emotional instability and academic stress in final year students. Although this phenomenon is widely researched, holistic approaches to dealing with religious dimensions are still rarely comprehensively explored. Therefore, this study aims to analyze the emotional dynamics of final year students and formulate strategies for handling them based on the perspective of Islamic psychology. This research uses a qualitative literature study method by synthesizing scientific publication documents in the form of journal articles published from 2016 to 2026. Data is processed through content analysis techniques that include the stages of reduction, data presentation, and conclusion drawn. The results of the study show that students' emotional vulnerability, which manifests in the form of existential anxiety, distress, and somatic disorders, stems from academic pressure and spiritual drought that triggers the dominance of *Nafs al-Ammarah* and *Nafs al-Lawwamah*. Conventional psychological interventions are considered inadequate, so it is necessary to integrate spiritual interventions (prayer, dhikr, and murottal therapy) along with Islamic cognitive reconstruction based on the triad of the concepts of *husnudzan*, *ikhtiar*, and *tawakal*. In conclusion, mental health recovery and the formation of academic resilience demand a holistic approach to purify the soul towards *Nafs al-Muthmainnah*, so it is recommended that colleges integrate spiritual value-based psychological support in the guidance process.

Keywords: Academic Stress, Final Students, Islamic Psychology, Spiritual Intervention, Academic Resilience

INTRODUCTION

The preparation of a thesis is an interesting psychological discussion material in the university environment in Indonesia. This is due to the emergence of various events that illustrate the vulnerability of emotional stability of students who are sitting at the final level (Sociology, 2020). This event is very worrying because emotional management is one of the factors that will determine academic success and mental well-being of students (Marfuatunnisa & Sandjaja, 2023). A similar opinion is also explained by (Harahap et al., 2020) which states that emotional dynamics greatly affect the quality of the final project completion process. Other research results also state that academic stress is the most dominant type of emotion that must be addressed in final students (Widiastuti et al., 2025). Thus, the on-campus guidance process must provide a decent portion in the implementation of psychological support and emotional management. Final students who work on their thesis have unstable emotions, which come from the pressure of repeated revision deadlines, and the demands of originality of the work (Sinar & Dian, 2024). This is demonstrated by The results showed that the majority of students of the Faculty of Nursing experienced mild anxiety in facing their thesis during the COVID-19 pandemic, namely 60 respondents (56.6%) out of a total of 106 samples (Panjaitan et al., 2023). The results of a similar study were explained by

(Prasetyaningrum et al., 2026) which states that students experience a high level of anxiety with the type of somatic anxiety, which is anxiety that starts from physical or anxiety that manifests into a real complaint. Other research by (Dida et al., 2024) The results showed that the majority of respondents were female (83.1%) and lived in boarding houses (45.8%), with the stress level of FKM students of Nusa Cendana University class of 2018 dominantly in the mild category (28.8%).

Some previous studies have shown that the current research focus tends to ignore a comprehensive picture of how the emotional dynamics of final year students should be analyzed and handled psychologically in Islam, starting from the classification of emotion types, identification of psychological triggers, handling based on religious values, Islamic coping methods, and the stability of students' psychological conditions. In a study, stress can be handled through Islamic and psychological approaches (Bunyamin, 2021). The urgency of this research lies in the importance of understanding the academic and emotional stress of final year students in the thesis preparation process. Ideally, students are expected to be able to complete their thesis with focus, emotional stability, and on time. However, the reality is that many students experience academic stress, anxiety, and emotional instability due to repetitive revisions, demands for originality, and time constraints (Sinar & Dian, 2024); (Panjaitan et al., 2023). If this condition is not treated, the impact can be in the form of delayed graduation, decreased motivation, and mental health disorders. Therefore, this research is important as a basis for understanding the condition of students and helping to formulate more effective mentoring strategies.

METHOD

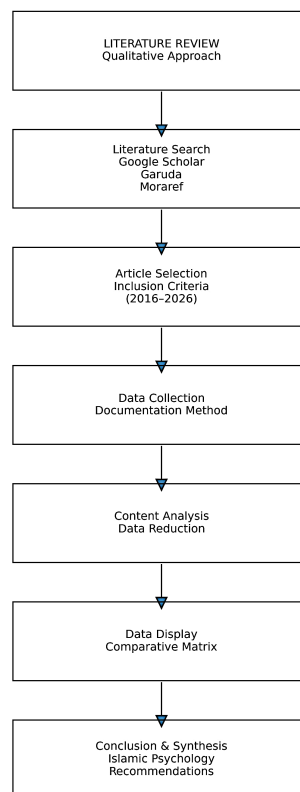


Figure 1. Methods

This type of research is literature review, Snyder explained that literature review is a systematic method of collecting and synthesizing previous research in order to build the foundation of new research or evaluate existing theories (Snyder, 2019). A qualitative approach in literature studies is used to analyze text data in depth to find the themes, patterns, and meanings implied behind the literature (Creswell, 2009). Thus, the literature study referred to in this study is an effort to explore, analyze, and integrate various scientific findings regarding the types of emotions of final year students and formulate their handling based on Islamic psychology through the study of

relevant document texts. The subject of research in this literature study is a scientific publication document in the form of national and international journal articles containing related themes. In accordance with the principle of documents selection in literature research, the determination of data subjects is based on specific academic criteria (Cooper, 2022). The inclusion criteria in this study include: (1) journal articles that discuss the dynamics of emotions or academic stress of final year students, (2) articles that discuss methods of handling stress and emotions from the perspective of psychology or Islamic counseling guidance, and (3) articles published in the last ten years (2016-2026) to maintain data actualization.

The data collection technique used in this study is documentation through searching digital databases (*online databases*). The researcher searched and sorted the literature systematically through Google Scholar, Garuda (Garba Reference Digital), and Moraref using keywords such as "*thesis student emotions*", "*academic stress*", "*Islamic psychology*", and "*Islamic coping*". From the search results, the researcher screened the most relevant articles by reading the abstract and conclusion sections. The data obtained through this documentation technique is in the form of citation transcripts, previous empirical findings, theoretical concepts, and Islamic psychology intervention models that are directly recorded in the literature synthesis matrix table. The data analysis technique used is content analysis (*Content Analysis*) qualitatively. Miles et al. stated that qualitative data analysis consists of three streams of activities that occur simultaneously, namely data reduction, data presentation, and conclusion drawing (Miles et al., 2014). At the data reduction stage, the researcher sorted out and discarded information from reference articles that were not related to the focus of emotion and Islamic interventions. Furthermore, the data is presented in the form of a comparative matrix to group the types of emotions found along with the Islamic psychological solutions offered by the experts. The final stage is the drawing of deductive-inductive conclusions to produce a new synthesis in the form of recommendations for handling students' emotions comprehensively.

RESULT AND DISCUSSION

Results

Based on the content analysis carried out on the discussion text on the psychological dynamics of final year students, three major domains were found that compose the narrative of the text, namely: (1) Manifestations and triggers of emotional instability, (2) Psychiatric dynamics in the perspective of Islamic Psychology, and (3) Spiritual intervention models and Islamic cognitive reconstruction.

Table 1. Matrix of Analysis of Findings, Psychological Symptoms, and Islamic Intervention Models

No	Field of Study	Specific Concepts & Indicators	Symptoms/Manifestations
1	Symptoms of Academic Stress	Changes in learning patterns (classical to independent), relational pressure (supervisor & revision deadlines), existential uncertainty	Psychological domain, anxiety, distress, <i>negative self-talk</i> , decreased spirit, while from the physical realm (Somatic) such as headaches, indigestion, insomnia.
2	Psychological Dynamics from an Islamic Psychological Perspective	Deterioration of spiritual function, dominance of <i>Nafs al-Ammarah</i> (bad soul/despair), dominance of <i>Nafs al-Lawwamah</i> (regret/self-blame), orientation shift (focus on	Loss of control of the soul, lamenting the slow progress of the thesis, chest tightness, chaotic thoughts, and collapse of inner peace (<i>Nafs al-Muthmainnah</i>), anger and wrong resignation

		results, not the process of worship)	
3	Effectiveness of Spiritual Intervention	Prayer & Prayer as a spiritual communication and systematic physical relaxation. <i>Zikir</i> as changes the mindset and triggers a relaxed neurological response. <i>Murottal</i> therapy as a simulation of the limbic system & stabilization of brain waves.	Reduction of mind tension, restoring body rhythm, controlling angry emotions and freeing yourself from depression, changing the brain state from stress to calm
4	Islamic Cognitive Reconstruction & Resilience	<i>Husnudzan</i> is a good feeling towards oneself, lecturers, and Allah. The effort is to revise it as a process of soul education and worship. <i>Tawakal</i> is to surrender completely after maximum effort.	Eliminate negative beliefs and increase self-confidence, predict the future optimism, form an attitude of never giving up (persistence), let go of the attachment of worldly expectations & prevent depression

In general, the table constructs that the emotional vulnerability of final year students, who move from mild academic stress to chronic stress, is a result of changes in independent study patterns and spiritual drought. From the point of view of Islamic Psychology, somatic and psychological symptoms such as existential anxiety, *negative self-talk*, insomnia, and indigestion originate from the dominance of *Nafs al-Ammarah* and *Nafs al-Lawwamah* due to weak spiritual functions when faced with external pressures (massive revisions, rejection of drafts, and interaction with supervisors). Furthermore, the results of the analysis show the clinical and neurological effectiveness of the integration of spiritual interventions and cognitive reconstruction based on divine values. The synthesis of the table proves that the restoration of emotional stability and academic resilience cannot be partially solved through conventional psychology approaches that focus only on behavioral-cognitive. Holistic anxiety reduction is achieved through a combination of ritual worship (prayer and prayer as a physical-psychological relaxation), *dhikr* (as a change in negative thinking schemes and triggers neurological relaxation), Qur'anic *murottal* therapy (which stimulates the limbic system and stabilizes brain waves), and cognitive restructuring through the triad of concepts: *husnudzan* (good prejudice), *Iktihar* (worship-awareness-based efforts), and *tawakal* (submission of total results).

Discussion

Interpretation and Essence of Final Student Emotional Types

One of the most crucial periods in the thesis preparation phase is something that triggers the emotional vulnerability of students, ranging from mild levels such as the appearance of anxiety and academic stress to high levels which are manifestations of a psychological clash between academic demands and a student's mental readiness. When the adaptive capacity of students is not proportional to the demands, it can cause academic stress (Barseli et al., 2017). Drastic changes at the final level, which were initially classical and systematic turned into independent and uncertain. This change in learning pattern is what makes emotions unstable, namely when students are required to get out of their comfort zone without having thorough preparation (Kurniawati & Widyastuti, 2023). Psychological anxiety turns into physical symptoms and somatic anxiety which is the embodiment of emotional dynamics. In psychology, there is a term for stress, which is a form of negative stress that affects emotions when a pile of negative emotions is not channeled that will suppress the nervous system. The diversion of psychological conflicts that enter into the physical

such as headaches, indigestion, and insomnia caused by prolonged stress (Musabiq & Karimah, 2018). In this phase, the threat of psychological well-being as a whole is evidence of the burden of students in the preparation of a thesis that tests students' cognitive abilities (Refnandes et al., 2024). Relational factors and future expectations are also at the core of triggering emotions to become unstable, instead of challenges, the pressure more often comes from interactions with supervisors and revision deadlines. Massive revisions and drafts that are often rejected are things that make students lose their morale and can be trapped in the *negative self-talk*. This uncertainty is what makes students construct existential anxiety (Faradilla et al., 2021). Therefore, the variety of negative emotions found in final students is a strong signal that they need a support system that not only improves the quality of their final project, but also restores their emotional stability.

Psychological Dynamics in the perspective of Islamic Psychology

From the perspective of Islamic psychology, the unstable emotional condition of final year students when compiling a thesis is a reflection of the conditions of interaction between the heart, intellect, and soul. Compiling a thesis is not only about testing one's thinking skills, but also about testing one's spiritual strength. In the Islamic concept of mental health, unstable emotions are a sign that there is a problem with spiritual functioning when facing external pressure (Desi et al., 2024). When students experience academic stress, if the spiritual aspect is weak, then the soul loses its grip, so external pressure can directly affect emotional stability (Amin & Fatmah, 2026). The symptoms of anxiety, stress, and frustration that appear in the chapter of the results of this study can be understood more deeply by using the concept of the level of *nafs* or soul drive. When a person experiences emotional instability due to repeated revisions and fear of failure, it is often caused by a soul that tends to be bad and desperate, called *Nafs al-Ammarah*, as well as a soul that likes to regret and blame itself, which is called *Nafs al-Lawwamah*. When a student is stuck in *Nafs al-Lawwamah*, they will often speak negatively of themselves, lament the slow progress of their thesis, and feel helpless (Christanti & Anwar, 2019). If this condition is not treated immediately, then the negative energy of the psychic impulse will block the emergence of *Nafs al-Muthmainnah*, i.e. the calm soul, and this will lead to prolonged psychological stress (Humaidah et al., 2024). More specifically, the symptoms of anxiety and mild stress experienced by final students are actually caused by a loss of peace of mind. In Islamic psychology, this peace of mind is a condition in which the heart feels at peace because it is strongly connected to God, so that we can face daily problems more calmly. High academic anxiety in students arises when they focus too much on the final result, such as being afraid of graduating late or afraid of facing lecturers, rather than seeing the learning process as part of worship (Sari & Abdullah, 2021). As a result of this shift in orientation, the chest becomes tight, the mind becomes chaotic, and this important inner peace collapses instantly (Sahrandi, 2025).

The inability of students to manage negative emotions is also closely related to their lack of understanding of the concepts of patience and exams. Many students view thesis as a heavy burden, not as a spiritual education process that can improve their intellectual and spiritual degrees. Patience does not mean giving up and doing nothing, but rather the ability to restrain oneself and actively control one's emotions to achieve a greater goal (Subandi, 2011). If students lose patience when faced with revisions from lecturers, they can experience confusion in thinking that triggers anger, false resignation, and loss of ability to bounce back in academics (Indria et al., 2019). At the end of the diagnosis, it can be concluded that the final year student is experiencing emotional instability due to spiritual drought. This causes them to fail to purify the soul. The usual psychological approach cannot solve this problem well because it focuses only on behavior and thought, not on the spiritual aspects of human beings (Purnamasari, 2019). Therefore, final students need to be helped by rebuilding their spirituality. They need to be taught to restore their awareness of God and integrate Islamic ways of dealing with problems. Thus, they can see the obstacles of the thesis as part of the process of self-maturation determined by Allah SWT (Rodhiah et al., 2026).

Effectiveness of Spiritual Intervention

The psychological approach that is often used usually only focuses on the aspects of thoughts and behaviors, but forgets that there is a deeper and important dimension to the recovery of the student's psyche. In Islamic psychology, overcoming academic anxiety towards the end of studies should be associated with spiritual interventions aimed at improving a relationship with God (*hablum minallah*). This spiritual therapy has been clinically proven to not only divert momentary emotions, but an effective way to reduce overall tension of the mind and feelings (Faradisi & Activah, 2018). Spiritual therapy by listening to *murottal* provides a sense of calm and a strong acceptance of God, so that the source of anxiety about the future and graduation can be effectively minimized (Annafi et al., 2025). One form of spiritual intervention that is important for students is to perform prayers and prayers optimally. Prayers that are performed solemnly have two functions, namely as a means of high spiritual communication and as a systematic physical relaxation technique. Prayer movements can help restore the rhythm of the body that is often disrupted due to stress, active worship practices can be very effective in reducing academic anxiety and negative feelings (Nasution et al., 2024). By praying, students can release psychological burdens that they cannot express to lecturers or friends.

In addition to ritual worship, saying *dhikr* can help reduce academic stress and anxiety in final year students. When we repeat the good words in *dhikr*, it is like helping to change the way we think. Negative thoughts and doubts about our abilities begin to diminish. Repeating *dhikr* can trigger a neurological response that makes our brain feel more relaxed, especially when we feel tired (Putri et al., 2025). Regular *dhikr* can calm the mind, control angry emotions, and free us from depression that can affect academic performance. With *dhikr*, we can feel calmer and focused in facing academic challenges. Furthermore, listening to the Qur'an *murottal* can help students in the learning process. *Murottal* can calm the mind and make students more focused. When students listen to *murottal*, harmonious sounds can stimulate the limbic system in the brain (Firdausih et al., 2025). This can change the brain state from stress to calmer. This calm state is ideal for the process of deep thinking. *Murottal* can make the brain produce chemicals that make the body feel comfortable (Ibn et al., n.d.). Thus, students' cognitive focus can be sharply restored. Brainwave activity can respond to *murottal* by stabilizing emotions (Firdausih et al., 2025). This can help students in compiling and revising scientific papers more clearly. Thus, students can be more focused and have an excellent mentality in the learning process. Overall, spiritual interventions such as ritual worship, *dhikr*, and *murottal* therapy were found to be very effective in helping students. These three things do not work separately, but instead form a strong unit to protect students' mentality. By combining physical movement during prayer, strengthening faith through *dhikr*, and calming the mind through holy scriptures, students are actually building strong mental strength to face academic challenges. When these three methods are combined, students can achieve true peace of mind. With a calm and peaceful mental state, students can complete their thesis without panicking. They are able to use common sense and face problems more calmly.

Islamic Cognitive Reconstruction and Academic Resiliency

The handling of the emotions of final year students does not only stop at eliminating physical symptoms, but also must touch the cognitive aspect through a change in mindset. In ordinary psychology, this mindset change focuses on turning irrational thoughts into rational ones. However, in Islamic psychology, this process goes even deeper by changing the mindset for the better based on divine values. Counseling using the mindset change method is very effective in eliminating negative beliefs that students have about their thesis (Fitzgerald, 2019). Thus, students can improve their ability to better cope with academic challenges. This is also in line with the findings that explain that students who can change their mindset from being insecure to having much higher confidence in academics and avoiding mental fatigue (Fatimah et al., 2021). The first step in making a major change in the Islamic way of thinking is to instill the concept of *Husnudzan*. This concept is about having a good prejudice, both to ourselves, to the person who guides us, and to God's decisions. Often, college students feel anxious because they think too much negatively

about themselves and are afraid of the future that hasn't happened yet. In line with the results of the study, there is a very close relationship between Husnudzan and anxiety (Fairuzzahra et al., 2018). This means that if a student has a high good prejudice against Allah's decisions, then his anxiety will be reduced. Husnudzan not only makes our feelings calmer, but also helps us to predict the future more optimistically (Azzaida et al., 2024). Thus, students can be better prepared to face reality after graduating from college and not get caught up in the thought of failure.

After the frame of mind is fixed with a positive attitude, students need to rethink the purpose of the thesis through serious effort. In Islam, repeated revisions are not considered a punishment from the lecturer. Rather, it is a valuable intellectual effort and learning process, even considered as worship, and that this earnest effort is the basis of academic resilience in Islamic psychology (Nadhifah, 2021). Students remain persistent even when facing methodological or bureaucratic difficulties on campus, so this attitude of never giving up arises not from personal ambition, but from spiritual awareness, and this spiritual awareness is the main factor in maintaining the enthusiasm of students when completing their thesis (Surya & Armianti, 2023). The peak of Islamic cognitive restructuring is the application of *tawakal*, which is total surrender to Allah after maximum effort. Students often feel anxious and stressed because they feel they have to shoulder the entire burden of control over the final results, such as grades and graduation, on their own shoulders. *Tawakal* has a very strong influence in reducing academic stress, this happens because the concept of *tawakal* teaches us to let go of attachment to worldly expectations that we cannot control (Wulandari et al., 2023). Students who apply *tawakal* have better psychological defenses and believe that whatever the final outcome of their thesis trial, it is the best decree from Allah. Thus, they can avoid depression caused by realities that do not match their expectations. In conclusion, Islamic cognitive reconstruction provides extensive mental protection for final year students. By combining *husnudzan*, *ikhtiar*, and *tawakal*, students can have a better perspective in facing academic challenges. They not only accept theory, but also have holistic mental strength. Students who apply these three things can change their way of thinking big. They can turn anxiety into good hope, see revision as an opportunity for reward, and replace fear of the end result with calm and confidence. With this mindset, students can reduce intrusive negative emotions, restore mental health, and undergo a balanced academic process with spiritual growth.

CONCLUSION

Based on the literature review and analysis that has been conducted, it can be concluded that the emotional instability and academic stress experienced by final year students in compiling their thesis does not only stem from deadline pressure or cognitive demands, but is deeply rooted in spiritual drought. The manifestations of negative emotions such as existential anxiety, *negative self-talk*, and somatic distress reflect the dominance of the disturbed soul (*Nafs al-Ammarah* and *Nafs al-Lammamah*) due to the disconnection of spiritual connection in the face of external pressures. Therefore, conventional psychological approaches that only focus on behavior change are considered insufficient to purify the soul and restore students' emotional stability holistically. The resolution of these psychiatric problems requires the integration of interventions through the lens of Islamic Psychology that includes two main dimensions: spiritual practice and cognitive reconstruction. The first dimension, through spiritual interventions (such as prayer optimization, *dhikr*, and listening to *murottal*), has been clinically and neurologically proven to be able to reduce physical tension, stabilize brain waves, and create inner peace. The second dimension, through Islamic cognitive reconstruction, effectively builds students' academic resilience by instilling the triad of divine concepts: *husnudzan* (building good prejudices), *Ikhtiar* (interpreting the revision process as worship), and *tawakal* (total surrender to the final result). As an implication of this study, it is recommended for universities, especially supervisors and campus counseling service units, to not only provide methodological guidance, but also integrate psychological support based on spiritual values. With this holistic approach, final year students are expected to be able to face thesis

challenges not as a burden that triggers depression, but as a means of intellectual maturity as well as the achievement of a calm soul (*Nafs al-Muthmainnah*).

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