



FROM SELF-REGULATION TO SPIRITUAL TRANSCENDENCE: CONSTRUCTING A NUSANTARA SPIRITUAL MENTAL HEALTH MODEL

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Abstract: *Contemporary mental health discourse increasingly recognizes the importance of spiritual, relational, and existential dimensions of human well-being, yet indigenous intellectual traditions remain underrepresented in the construction of culturally grounded mental-health frameworks. This article examines the spiritual conceptions of human well-being found in Sanghyang Siksa Kandang Karesian (SSKK) and Sewaka Darma (SD) and places them in dialogue with Pierre Hadot's concept of philosophy as a way of life and al-Ghazali's theory of tazkiyat al-nafs in Ihya' 'Ulūm al-Dīn. Using qualitative library research and philosophical hermeneutics, the study analyzes the concepts of Dasa Kreta, Dasamala, Iyatna-Yatna, and Jatiniskala, and compares their transformative orientations with riyāḍah al-nafs, tazkiyat al-nafs, murāqabah, and ma'rifātullah in al-Ghazali's thought. The findings reveal structural similarities, rather than conceptual equivalence, in the way these traditions understand human flourishing as a process of spiritual self-formation. The comparative analysis yields a four-stage Nusantara Spiritual Mental Health Model comprising self-regulation, inner purification, reflective awareness, and spiritual transcendence. The model conceptualizes mental health not merely as the absence of psychological disorder or the achievement of emotional stability, but as an ongoing process of ethical cultivation, spiritual awareness, relational balance, and orientation toward transcendent reality. The study argues that Old Sundanese manuscripts can be approached not only as philological and cultural artifacts but also as epistemic resources for culturally grounded understandings of mental well-being.*

Keywords: *Nusantara Spirituality; Spiritual Mental Health; Old Sundanese Manuscripts; Tazkiyat al-Nafs.*

Abstrak: Wacana kesehatan mental kontemporer semakin mengakui pentingnya dimensi spritual, relasional, dan eksistensial dalam kesejahteraan manusia. Namun, tradisi intelektual pribumi masih kurang terwakili dalam konstruksi kerangka kesehatan mental yang berakar pada konteks budaya. Artikel ini mengkaji konsepsi spritual tentang kesejahteraan manusia yang terdapat dalam "Sanghyang Siksa Kandang Karesian" (SSKK) dan "Sewaka Darma" (SD), serta mendialogkannya dengan gagasan Pierre Hadot mengenai filsafat sebagai jalan hidup dan teori "tazkiyat al-nafs" al-Ghazali dalam Ihyā' 'Ulūm al-Dīn. Dengan menggunakan metode penelitian kepustakaan kualitatif dan hermeneutika filosofis, penelitian ini menganalisis konsep Dasa Kreta, Dasamala, Iyatna-Yatna, dan Jatniskala, kemudian membandingkan orientasi transformatifnya dengan konsep "riyāḍah al-nafs", "tazkiyat al-nafs", "murāqabah", dan "ma'rifatullah" dalam pemikiran al-Ghazali. Hasil penelitian menunjukkan adanya kesamaan struktural, bukan kesepadanan konseptual, dalam cara kedua tradisi tersebut memahami kebermakmuran manusia sebagai suatu proses pembentukan diri secara spritual. Analisis komparatif ini menghasilkan "Model Kesehatan Mental Spritual Nusantara" yang terdiri atas empat tahap, yaitu regulasi diri, pemurnian batin, kesadaran reflektif, dan transendensi spritual. Model tersebut memandang kesehatan mental bukan semata-mata sebagai ketiadaan gangguan psikologis atau tercapainya stabilitas emosional, melainkan sebagai proses berkelanjutan dalam pembentukan etis, pengembangan kesadaran spritual, penciptaan keseimbangan relasional, dan orientasi kepada realitas transenden. Penelitian ini menunjukkan bahwa manuskrip Sunda Kuno dapat dipahami bukan hanya sebagai artefak filologis dan kultural, tetapi juga sebagai sumber epistemik bagi pengembangan pemahaman tentang kesejahteraan mental yang berakar pada konteks budaya. Model yang ditawarkan berkontribusi pada pengembangan psikologi Islam Indonesia yang kontekstual sekaligus membuka ruang dialog dekolonial antara spritualitas Nusantara, tasawuf Islam, dan wacana kesehatan mental kontemporer.

Kata Kunci: Spritualitas Nusantara; Kesehatan Mental Spritual; Manuskrip Sunda; Tazkiyat al-Nafs.

A. Introduction

Over the past two decades, the discourse on mental health has undergone a significant paradigm shift. Mental health is increasingly understood in a narrow sense as the absence of psychological disorders, a trend shaped by contemporary psychological developments.¹ This shift underscores that human well-being cannot be separated from the dimensions of life's meaning, spiritual well-being, and an individual's ability to build healthy relationships with oneself, others, and a transcendent reality. This shift marks a growing awareness that mental health is a multidimensional phenomenon involving biological, psychological, social, and spiritual elements.²

¹ Harold G Koenig, "Religion , Spirituality , and Health : The Research and Clinical Implications," *International Scholarly Research Network Psychiatry* 2012 (2012), <https://doi.org/10.5402/2012/278730>.

² Ahmad Farid Fanani, Rifat Syauqi Efendi, and Shofiyullah Muzammil, "Tazkiyah Al-Nafs in Al-Ghazali ' s Thought : A Sufi Framework for Enhancing Mental Resilience among Generation Z," *Tasfiah: Jurnal Pemikiran Islam* 10, no. 1 (2026): 77–116, <https://doi.org/https://doi.org/10.21111/tasfiah.v10i1.4>.

According to these developments, researchers' interest in the relationship between spirituality and mental health continues to grow. A number of studies indicate that spiritual practices are associated with improved self-regulation, psychological resilience, subjective well-being, and an individual's capacity to cope with existential crises. Within this framework, religion and spirituality are no longer understood merely as normative belief systems, but rather as self-forming practices that possess therapeutic dimensions power in human life.³

In Islamic tradition, the relationship between spirituality and mental health has long been a subject of serious attention. One of the figures who made a significant contribution in this field was Abu Hamid al-Ghazali (d. 1111 CE). Through *Ihyā' 'Ulūm al-Dīn*, al-Ghazali developed a comprehensive theory regarding *tazkiyat al-nafs*, *mujābahadah*, *riyāḍah al-nafs*, *murāqabah*, and the attainment of *ma'rifatullāh*.⁴ Unlike modern psychological approaches, which often focus on psychopathological symptoms, al-Ghazali viewed mental disorders as the result of an imbalance in a person's relationship with themselves, their environment, and God. Therefore, spiritual therapy is not only aimed at treating mental illness but also at providing a path to human happiness—specifically, existential happiness (*sa'ādah*).⁵

Nevertheless, studies on mental health in the Indonesian context remain largely dominated by interpretations of Islamic tradition and modern psychology, while the local intellectual heritage of the Nusantara has yet to receive commensurate attention. In fact, various classical Nusantara texts contain concepts regarding self-formation, the control of desires, and the pursuit of a meaningful life that are relevant to contemporary mental health issues.⁶ One important tradition in this context is the Old Sundanese tradition documented in *Sanghyang Siksa Kandang Karesian* (1518 CE) and *Sewaka Darma* (15th–16th centuries CE). Both texts contain teachings on ethics, spirituality, and worldviews that serve as guidelines for character development and human existential transformation.⁷

Previous studies of the *Sanghyang Siksa Kandang Karesian* have generally focused on philological aspects, character education, and Sundanese cultural values.⁸ Similarly, research on the *Sewaka Darma* has been directed primarily toward cosmology, the history of religion, and the conception of the soul's journey toward moksha.⁹ Although these studies have made significant contributions to the field of philology and the intellectual

³ Daniel del Nido, "Pierre Hadot On Habit, Reason, And Spiritual Exercises," *Journal of Religious Ethics* 46 (2018): 7–36, <https://doi.org/https://doi.org/10.1111/jore.12205>.

⁴ M Hafidz Khusnadi, Muhammad Yusuf, and Dedi Setiawan, "Konsep Tazkiyat Al-Nafs Al Ghozali Sebagai Metode Dalam Pendidikan Akhlak," *Indonesian Journal of Instructional Technology* 3, no. 1 (2022): 19–26.

⁵ Fanani, Efendi, and Muzammil, "Tazkiyah Al-Nafs in Al-Ghazali 's Thought : A Sufi Framework for Enhancing Mental Resilience among Generation Z."

⁶ Yusuf Siswantara, "Keutamaan Kritik Teks Atas Naskah Sewaka Darma" (Universitas Katolik Parahyangan, 2015).

⁷ Novi Nurazizah, "Etika Sunda: Studi Naskah Sanghyang Siksakandang Karesian" (Universitas Islam Negeri Walisongo Semarang, 2016).

⁸ Ade Hidayat et al., "Human Person in the Sanghyang Siksakandang Karesian Manuscript : A Contribution For Education," *International Journal of Innovation, Creativity and Change*, 2020, 1–19.

⁹ Siswantara, "Keutamaan Kritik Teks Atas Naskah Sewaka Darma."

history of the Nusantara, these manuscripts are often treated as relatively static cultural artifacts. Consequently, the performative dimension of the texts as tools for self-formation and the maintenance of spiritual well-being, has not yet been systematically explored.

This limitation highlights a significant gap in the research. To date, there are still few studies that interpret Old Sundanese manuscripts as spiritual practices oriented toward the transformation of the soul. Even fewer studies bring together the spiritual heritage of Old Sundanese with the Islamic Sufi tradition within the framework of mental well-being. Yet, such an approach has the potential to provide a more comprehensive understanding of the continuity of the spiritual quest among the peoples of the Nusantara, from the pre-Islamic era through the period of classical Islamic development.

It is in this context that Pierre Hadot's thought becomes particularly relevant. Hadot criticizes the modern tendency to view philosophy solely as a theoretical activity. According to him, in the ancient world, philosophy was a way of life embodied by various spiritual exercises designed to transform human life. Practices such as self-attention (*prosoche*), self-control, moral reflection, and contemplation are exercises that enable individuals to attain wisdom and inner peace.¹⁰ Hadot's perspective opens up new possibilities for reinterpreting Old Sundanese manuscripts not merely as normative texts, but as guides for spiritual exercises aimed at fostering mental well-being.

From this perspective, the concepts of Dasa Kreta and Catur Yatna in Sanghyang Siksa Kandang Karesian can be understood as forms of systematic self-regulation. Similarly, the concepts of Bayu-Sabda-Hedap, Dasamala, and Jatiniskala in Sewaka Darma illustrate the process of self-purification and the spiritual journey toward existential perfection. These characteristics reveal an intriguing similarity to the concepts of mujahadah, riyadah al-nafs, tazkiyah, and ma'rifah developed by al-Ghazali in *Iḥyā'*.¹¹

Unlike previous studies, this article does not merely examine Old Sundanese manuscripts from a philological or historical perspective but places them within a philosophical dialogue with Pierre Hadot's theory of spiritual exercises and al-Ghazali's concept of tazkiyat al-nafs. This research sits at the intersection of Nusantara manuscript studies, Islamic Sufism, philosophy of practice, and mental health. Thus, this article offers a new perspective on how local spiritual traditions and Islam have both developed therapeutic dimensions mechanisms to foster psychologically and spiritually balanced individuals.¹²

B. Methods

This study employs a qualitative library research approach using philosophical hermeneutics to examine concepts of mental health in *Sanghyang Siksa Kandang Karesian*, *Sewaka Darma*, and al-Ghazali's *Iḥyā' 'Ulūm al-Dīn*. The primary sources are the three texts, while secondary sources include studies on Pierre Hadot's philosophy as a way of life,

¹⁰ Pierre Hadot, *Philosophy as a Way of Life* (Blackwell Publishers Ltd, 1995).

¹¹ Fanani, Efendi, and Muzammil, "Tazkiyah Al-Nafs in Al-Ghazali's Thought: A Sufi Framework for Enhancing Mental Resilience among Generation Z."

¹² Bintar Asror Syaffutra, Sudarman, and Ahmad Zarkasi, "Purifying the Soul, Healing the Age: The Relevance of Al-Ghazali's Concept of Happiness in Responding to Contemporary Spiritual Crisis," *Al-Iftah: Journal of Islamic Studies and Society* 6, no. 1 (2025): 52–66, <https://doi.org/10.35905/aliftah.v6i1.14151>.

Sufism, Islamic psychology, and contemporary mental health. Rather than treating these works as historical documents, the study interprets them as traditions of spiritual practice that offer particular understandings of the human person and the cultivation of inner well-being.

The analysis proceeds through three stages. It begins with identifying key concepts related to self-discipline, purification of the soul, and spiritual transformation in each text, including *Dasa Kreta*, *Dasamala*, *Iyatna-Yatna*, *Jatiniskala*, and al-Ghazali's concepts of *tazkiyat al-nafs*, *mujāhadah*, and *murāqabah*. These concepts are then interpreted using Pierre Hadot's theory of spiritual exercises to explore their transformative functions. Finally, a conceptual comparison is conducted to examine similarities and differences in their understanding of the human person, the causes of spiritual suffering, the process of self-transformation, and the ideal of mental well-being. The comparison is intended to develop a dialogical understanding between Sundanese indigenous spirituality and the Islamic tradition of *tazkiyat al-nafs*, rather than to establish a direct historical relationship between the texts.

This article argues that *Sanghyang Siksa Kandang Karesian*, *Sewaka Darma*, and *Ihyā' 'Ulūm al-Dīn* share a similar therapeutic dimensions orientation. All three view human suffering as a result of the dominance of base desires, self-unawareness, and attachment to the material world. In response to these conditions, the three texts offer a series of spiritual exercises aimed at achieving self-regulation, purification of the soul, and the attainment of a transcendental state characterized by inner peace and closeness to the highest reality.

Based on this argument, this study aims to analyze the concept of spiritual health in *Sanghyang Siksa Kandang Karesian* and *Sewaka Darma* through the philosophical perspective of Pierre Hadot's "philosophy as a way of life" and to compare it with the concept of *tazkiyat al-nafs* in *Ihyā' 'Ulūm al-Dīn*. Through this approach, the article seeks to construct a conceptual model of spiritual mental health in the Nusantara that brings together the heritage of Ancient Sunda, Islamic Sufism, and the theory of spiritual exercises. The research findings are expected to contribute to the development of Islamic theology, spiritual psychology, mental health, and contemporary intellectual studies of the Nusantara.

C. Result

1. *Dasa Kreta* and *Riyāḍah al-Nafs* as Models of Spiritual Self-Regulation

One of the main findings of this study is that *Dasa Kreta* in *Sanghyang Siksa Kandang Karesian* (SSKK) and the concept of *riyāḍah al-nafs* in *Ihyā' 'Ulūm al-Dīn* share structural similarities in emphasizing disciplined self-regulation, based on the assumption that human beings are never entirely morally neutral.¹³ In both traditions, humans are understood as beings vulnerable to imbalance when sensory desires and inner impulses are not directed through continuous spiritual discipline. Therefore, the control of the eyes, ears, tongue, hands, and other body parts in SSKK is not merely an external behavioral regulation, but

¹³ Naila Cahyaningtyas Hamzah and Welsi Damayanti, "Morals in the Dasa Kreta of Sanghyang Siksa Kandang Karesian Manuscript as a Guideline for Sundanese Life," *Jurnal Budaya Etnika* 9, no. 01 (2025): 17–26, <https://doi.org/https://doi.org/10.26742/jbe.v9i1.3292>.

rather a process of forming a moral subject capable of harmonizing the body, intention, and ethical awareness.¹⁴

In the Old Sundanese worldview, however, Dasa Kreta cannot be understood solely as individual ethical discipline. The concept is embedded within the broader idea of *sasana kreta*, namely the establishment of harmony and prosperity in the world (*bumi lamba*). The SSKK describes Dasa Kreta as a guiding principle for society (*kundangeun urang reya*) and connects it with the cultivation of the senses (*dasa indriya*) as a means to maintain both personal integrity and social order.¹⁵ Thus, sensory discipline functions not only as self-control but also as a way of maintaining balance between human beings, society, and the wider cosmic order.

This principle is explicitly expressed in *Sanghyang Siksa Kandang Karesian*, which instructs that, "the ears should not listen to what is unworthy of hearing, and the eyes should not look upon what is improper to see; when they are properly guarded, they become virtues rather than sources of misfortune".¹⁶ Rather than presenting sensory restraint as a mere ethical prohibition, this passage portrays the disciplined use of the senses as the foundation of moral integrity and inner balance.

Within the framework of Old Sundanese texts, particularly in *Sanghyang Siksa Kandang Karesian*, the body is treated as a practical arena where ethical discipline is cultivated.¹⁷ The human body (*sarira*) is not perceived merely as a physical entity, but as the field where moral awareness (*hedap*), speech (*sabda*), and action (*twah*) must be harmonized. Unguarded vision, careless speech, and uncontrolled actions are considered disturbances to the balance of human existence.¹⁸

From this perspective, Dasa Kreta may also be interpreted as a form of spiritual exercise (*askēsis*) in the sense described by Pierre Hadot. This interpretation aligns with Pierre Hadot's conception of ancient philosophy as a way of life. According to Hadot, ascetic practices in the classical philosophical tradition are not merely a supplement to knowledge, but rather a path to transforming human existence in the world.¹⁹ Through such practices, individuals learn to focus their attention, restrain spontaneous reactions, and direct their lives toward wisdom.²⁰ Dasa Kreta, in this sense, can be understood as a form of spiritual

¹⁴ Yeni Wijayanti et al., "Tata Kelola Indera Dalam Naskah Sanghyang Siksakandang Karesian Naskah Sanghyang Siksakandang Bagi Masyarakat Karena Beliau Adalah Dari Kebudayaan Yang Memunculkan Bersifat Dinamis Kebudayaan Tidak Dapat Yang," *Artefak* 11, no. 2 (2024): 191–206, <https://doi.org/http://dx.doi.org/10.25157/ja.v11i2.16423> Tata.

¹⁵ Ilham Nurwansah, *Siksa Kandang Karesian: Teks Dan Terjemahan* (Jakarta: Perpustakaan Nasional Republik Indonesia, 2020).

¹⁶ Nurwansah.

¹⁷ Hidayat et al., "Human Person in the Sanghyang Siksakandang Karesian Manuscript : A Contribution For Education."

¹⁸ Karesian Ad et al., "Model Of Local Wisdom Education In The Ancient Sundanese Manuscript Sanghyang Siksa Kandang Karesian 1518 AD," *International Journal of Language and Culture* 2, no. 1 (2024): 55–67, <https://doi.org/https://doi.org/10.63762/ijolac.v2i1.11>.

¹⁹ Hadot, *Philosophy as a Way of Life*.

²⁰ Agus Suherman, "Literacy Tradition of Sundanese Society - Indonesia : An Annotation of the 16th Century Ancient Manuscript," *International Journal of Innovation Education and Research* 7, no. 3 (2019): 262–71, <https://doi.org/https://doi.org/10.31686/ijier.Vol7.Iss3.1377>.

exercise that transforms ethics into everyday practice, rather than merely a normative ideal that remains at the conceptual level.²¹

A functional similarity can be observed in al-Ghazali's thought. Through the concept of *riyāḍah al-nafs*, al-Ghazali asserts that the soul must be trained gradually to control the dominance of lust, anger, and other egoistic tendencies. Virtue, according to him, does not arise from theoretical knowledge alone, but from continuous spiritual practice until it becomes second nature. Rather than suggesting conceptual equivalence between the two traditions, this comparison highlights their shared orientation toward cultivating spiritual well-being. Both traditions demonstrate therapeutic dimensions by integrating the physical, psychological, and spiritual aspects of human existence into a mutually supportive whole.²²

2. *Dasamala* and Heart Diseases as Spiritual Pathologies

In addition to emphasizing self-regulation, SSKK and *Sewaka Darma* also pay serious attention to the sources of inner disturbances that hinder humanity's journey toward perfection. In the *Sewaka Darma*, these disturbances are articulated through the concept of the *Dasamala*—the ten mental defilements that must be overcome so that the soul is not trapped in attachment to the transient world.²³ The *Dasamala* can be interpreted as a map of spiritual pathology that identifies forms of inner disharmony preventing human beings from attaining spiritual fulfilment. This understanding is explicitly reflected in *Sewaka Darma*.²⁴ This understanding is explicitly reflected in *Sewaka Darma*, which states:

*"dipaksa diparepehan, diangiran dimandian, dikasayan dipesekkan, dialaan raja tamah, dipoocan dasamala"*²⁵

Rather than describing a physical act of cleansing, the passage portrays purification as a gradual process of inner transformation through which attachment, ignorance, and moral impurities are removed. In this sense, *Dasamala* is presented not merely as a list of ethical prohibitions but as a condition of the inner self that must be overcome before spiritual harmony can be attained.

From this perspective, suffering is not understood as a random event originating from the outside, but rather as the result of a fragile and disorganized inner structure. Human beings suffer because they cling to transitory things, place excessive hope in social recognition, or make material possessions the center of their identity. Therefore, the

²¹ Nido, "Pierre Hadot On Habit, Reason, And Spiritual Exercises."

²² Saeful Anwar, Ahmad Dianul Fikri, and Yogi Prana Izza, "Implementation of The Concept of Tazkiyat Al-Nafs Imam Al-Ghazali in The Cultivation Of Student Moral Education at The Al-Aly Bojonegoro Modern Islamic Boarding School," *Al Ulya: Jurnal Pendidikan Islam* 10, no. 01 (2025): 176–86, <https://doi.org/https://doi.org/10.32665/alulya.v10i1.4210>.

²³ Herry Hermawan, "Simbol – Simbol Magi Dalam Waroge Dan Kaitannya Dengan Naskah Sewaka Darma," *Jurnal Dinamika Ilmu Komunikasi* 11, no. 1 (2025): 169–81, <https://doi.org/10.32509/dinamika.v11i1.5570>.

²⁴ Baharudin, "Nilai-Nilai Moral Masyarakat Sunda (Kajian Naskah Sewaka Darma Di Situs Kabuyutan Ciburuy Garut)," *J-KIP: Jurnal Keguruan Dan Ilmu Pendidikan* 1, no. 2 (2020): 41–46, <https://doi.org/http://dx.doi.org/10.25157/j-kip.v1i2.4401>.

²⁵ Forced into tranquility, bathed and cleansed, stripped of desire and ignorance, and purified from the *Dasamala* (bait 650). Siswantara, "Keutamaan Kritik Teks Atas Naskah Sewaka Darma."

Dasamala is not merely a list of vices, but also an explanation of how worldly attachments can manifest as an existential crisis. The Old Sundanese manuscript thus presents mental well-being as a condition that demands liberation from invisible inner shackles.²⁶

A functional parallel may be observed in al-Ghazali's discussion of the "diseases of the heart." In *Ihyā'*, traits such as *riyā'*, *ḥasad*, *takabbur*, *ʿujub*, and *ḥubb al-dunyā* are viewed as the root of human unhappiness, as all these traits obscure the clarity of one's spiritual orientation.²⁷ Al-Ghazali asserts that humanity's main problem is not a lack of information, but rather the corruption of the inner order, which prevents knowledge from serving as a guide for life. Therefore, the healing of the soul must begin with the eradication of the ailments hidden within oneself.²⁸

Although Dasamala and al-Ghazali's concept of the diseases of the heart emerge from different theological and cosmological traditions, they share structural similarities that the moral and psychological dimensions cannot be rigidly separated. Spiritual ailments are simultaneously existential ailments, as both disrupt the human connection to the meaning of life.²⁹ When a person bases their identity on something fragile, they become vulnerable to inner emptiness, anxiety, and prolonged restlessness. Instead of suggesting conceptual equivalence, this comparison highlights an analogous orientation is not merely a moral agenda, but also a form of existential healing that provides psychological resilience against the crises of modern life.³⁰

3. *Iyatna-Yatna, Murāqabah, and Reflective Awareness*

Another prominent dimension in this comparison is the concept of spiritual vigilance. In *Sewaka Darma*, the concept of *iyatna-yatna* requires humans to remain constantly aware of the movements of their thoughts, will, and actions. This principle is explicitly reflected in *Sewaka Darma*:

"Mulah mo *iyatna-yatnaini*, reungeu sabda sang pandita, ingetkeun sabda sang pandita, ingetkeun hayua lali, teher ngeunah-ngunah rasa, urang nadahkeun talinga"³¹

²⁶ Yeni Wijayanti, "The Data Of The Darma In The Historiographic Perspective," *Istoria: Jurnal Pendidikan Dan Ilmu Sejarah* 15, no. 1 (2019): 76–84, <https://doi.org/https://doi.org/10.21831/istoria.v15i1.24155>.

²⁷ Muhammad Hilmi Jalil, Zakaria Stapa, and Raudhah Abu Samah, "Konsep Hati Menurut Al-Ghazali," *Jurnal Reflektika* 11, no. 1 (2016): 59–71, <https://doi.org/https://doi.org/10.28944/reflektika.v11i1.37>.

²⁸ Yarmis Syukur et al., "Reassessing The Effectiveness Of Al-Ghazali Based Counseling : A Spiritual Approach to Addressing Diverse Client Challenges," *MIQOT: Jurnal Ilmu-Ilmu Keislaman* 50, 50, no. 1 (2026): 56–84, <https://doi.org/http://dx.doi.org/10.30821/miqot.v50i1.1518>.

²⁹ Wijayanti, "The Data Of The Darma In The Historiographic Perspective."

³⁰ Anwar, Fikri, and Izza, "Implementation of The Concept of Tazkiyat Al-Nafs Imam Al-Ghazali in The Cultivation Of Student Moral Education at The Al-Aly Bojonegoro Modern Islamic Boarding School."

³¹ "Do not cease to be vigilant; listen to the teachings of the sage, remember them without forgetting, contemplate them deeply, and lend your ears attentively" (bait 10). Siswantara, "Keutamaan Kritik Teks Atas Naskah Sewaka Darma."

This passage indicates that *iyatna-yatna* is not merely understood as external caution but as a continuous practice of attentive listening, remembrance, and inner reflection. Spiritual awareness serves as an inner safeguard for hearts slipping into a lifestyle that is automatic, reactive, and subject to worldly illusions. In other words, *iyatna-yatna* fosters an active, rather than passive, habitus of consciousness.

In Sufism, this concept A comparable orientation can be found in al-Ghazali's concept of *murāqabah*. *Murāqabah* is the awareness that Allah is ever-present and observes every aspect of human life. This awareness does not engender rigid fear, but rather a stable, clear, and responsible inner attentiveness. An individual in a state of *murāqabah* will continually observe their own tendencies, reassess the motivations behind their actions, and correct any deviant tendencies.

Within Pierre Hadot's framework, this practice Pierre Hadot's notion of *prosoche* provides a useful interpretive perspective that is, self-attention that enables a person to live consciously and reflectively. Rather than implying that these concepts are identical, they exhibit analogous orientations that mental health is not built solely through the control of external behavior, but primarily through the cultivation of a sustained inner awareness. Mental health, therefore, is a continuous process of reflection that brings a person into contact with themselves, their social community, and the transcendent reality that gives meaning to their life.

4. **Jatiniskala and Ma'rifatullah as the Summit of Transcendence**

The pinnacle of the spiritual journey in Sewaka Darma is realized through *Jatiniskala*, the highest state that transcends the boundaries of the material world.³² The manuscript describes this spiritual ascent as a gradual movement beyond worldly attachment:

*"Tonggoy kana pileumpangeun, mo lipi dina husireun, mawa na tineung sorangan,
malik kana katungbiri, tuluy kana kuwung-kuwung, ngalalar ka teja mentrang,
ngagapay taraje omas"*³³

That means, "do not be attached to worldly provisions, do not be deceived by worldly pleasures, return to one's true origin, pass through the void, move toward the radiant light, and ascend the golden ladder" (bait 760). Rather than portraying a physical journey, these images symbolize the gradual purification of the self from worldly attachment toward a higher level of spiritual awareness.

At this stage, the soul is described as having been liberated from the dominance of the ego, the clamor of desires, and attachment to temporary social identities.³⁴ *Jatiniskala* marks the transition from an existence bound to form to a purer and more serene consciousness. In more conceptual terms, this is the state in which a person no longer makes the transient

³² Wijayanti, "The Data Of The Darma In The Historiographic Perspective."

³³ Siswantara, "Keutamaan Kritik Teks Atas Naskah Sewaka Darma."

³⁴ Hadi Kharisman, Kholid Al Walid, and Fithri Dzakiyyah Hafizah, "The Interrelation of God, Human, and Nature: A Comparative Exploration of Ibn 'Arabi's and Pikukuh Sunda's Anthropocosmic Vision," *Al-Afkar: Journal for Islamic Studies* 13, no. 2 (2014): 396–423.

the center of their existential orientation.³⁵ The culmination of this journey is expressed in another passage:

*"Nohan tan pabalik wogan, hala tan balik hayu, totog ka jati niskala, laput ti para Dewata, leupas ti Hiang Tanhana"*³⁶

This passage portrays *Jatiniskala* as the culmination of spiritual transformation, where the self is no longer defined by worldly or egoic attachments but oriented toward an ultimate transcendent reality.

An analogous orientation can be observed in ma'rifatullah in al-Ghazali's Sufism. For al-Ghazali, the highest goal of the spiritual journey is to know Allah existentially, thereby giving rise to true tranquility and happiness (*sa'ādah*). This knowledge is not merely the result of cognitive activity but a total transformation that changes one's way of seeing, feeling, and acting. Within this framework, spiritual knowledge is knowledge that shapes the subject as a whole.³⁷

These findings show that mental health in both traditions goes beyond modern psychological definitions, which tend to focus on adaptive functioning and the absence of symptoms of disorder. These findings suggest that both traditions understand mental health as a transcendental state characterized by harmony between humanity, the universe, and divine reality.³⁸ Thus, mental health does not stop at emotional stability but goes deeper to a more holistic level of spiritual well-being.

D. Discussion

1. Reconstruction of the Nusantara Spiritual Mental Health Model

The findings presented above lead this study to propose a conceptual model that may be termed the Nusantara Spiritual Mental Health Model. This model is based on four stages that are integrated and cannot be rigidly separated. The first stage is self-regulation through control of the body and impulsive urges, as reflected in the Dasa Kreta and *riyāḍah al-nafs*. The second stage is the purification of the soul through the release of inner attachments, as seen in *Dasamala* and *tazkiyat al-nafs*.³⁹

The third stage is the development of reflective awareness through *iyatna-yatna*, *prosoche*, and *murāqabah*. The fourth stage concerns spiritual transcendence, represented by *Jatiniskala* and *ma'rifatullah*, both of which describe the culmination of the spiritual

³⁵ Muhammad Alfian, Asep Muhyidin, and Ajid Thohir, "Cosmology of Native Indonesian Religions in Facing Contemporary Times : A Study of Sundanese Javanese Religion," *Hanifiya: Jurnal Studi Agama-Agama* 7, no. 1 (2024): 1–14, <https://doi.org/http://dx.doi.org/10.15575/hanifiya.v7i1.31362>.

³⁶ "Arriving at *Jatiniskala*, beyond the realm of the deities, released from *Hiang Tanhana*" (bait 895). Siswantara, "Keutamaan Kritik Teks Atas Naskah *Sewaka Darma*."

³⁷ Aswandikar et al., "Metaphors and Symbols of Sufism in the Markum Sasak Text: A Semiotic Study," *JES: Journal of Education Studies* 3, no. 3 (2025): 453–65, <https://doi.org/https://doi.org/10.58218/jes.v3i3>.

³⁸ Joseph El, "Faith and Morality Within Sufi Texts: A Note on the Traces of Sufism And Its Textual Tradition In Indonesia," *Logos* 13, no. 1 (2025): 62–79, <https://doi.org/10.62095/jl.v13i1.175>.

³⁹ Warlan Sukandar, "An Analysis of Fisher ' S Theory Of Spiritual Well - Being From Al-Ghazali ' S Perspective," *Empowerment Counseling Journal* 1, no. 1 (2025): 1–12, <https://doi.org/10.30983/ecj.v8i2.8463>.

journey within their respective religious traditions.⁴⁰ These four stages demonstrate that, from the Nusantara spiritual perspective, soul health is not a static condition but a multi-tiered process that requires practice, clarity of consciousness, and a correct metaphysical orientation.⁴¹

This model makes theoretical contributions in three ways. First, it expands the interpretation of Old Sundanese texts from merely cultural sources to epistemic sources for understanding mental health. Second, it shows that they share structural similarities between the local spirituality of the Nusantara and the Islamic Sufi tradition. Third, this model offers a conceptual foundation for developing an Islamic psychology that is more contextual, historical, and rooted in the religious experiences of the Indonesian people.⁴² Thus, the comparison between SSKK, Sewaka Darma, and *Ihyā' Ulūm al-Dīn* not only is intended not to establish conceptual equivalence but to explore structural similarities that contribute to a contextual model of spiritual mental health rooted in the intellectual traditions of the Nusantara.

To summarize these findings, Table 1 presents the conceptual framework reconstructed from the comparative analysis. Rather than implying that the concepts are identical, the framework illustrates how Old Sundanese spirituality, Pierre Hadot's notion of spiritual exercises, and al-Ghazali's Sufism display structural similarities and analogous orientations in describing the stages of spiritual transformation associated with mental well-being.

<i>Old Sundanese Tradition</i>	<i>Pierre Hadot's Spiritual Exercises</i>	<i>al-Ghazali's Sufism</i>	<i>Mental Health Stage</i>
<i>Dasa Kreta</i>	Spiritual discipline (<i>askēsis</i>)	<i>Riyāḍah al-naḥs</i>	Self-regulation
<i>Dasamala</i>	Purification of the self	<i>Tazkiyat al-naḥs</i>	Inner purification
<i>Iyatna-Yatna</i>	<i>Prosoche</i> (attentive awareness)	<i>Murāqabah</i>	Reflective awareness
<i>Jatiniskala</i>	Wisdom as transformation of the self	<i>Ma'rifatullah</i>	Spiritual transcendence

Table 1. Conceptual Framework of the Nusantara Spiritual Mental Health Model

As shown in Table 1, the relationship among these traditions should not be understood as a claim of conceptual equivalence. Each concept emerges from a distinct historical, religious, and philosophical context. Nevertheless, they display comparable patterns in understanding spiritual development as a gradual process that begins with self-discipline, continues through inner purification and reflective awareness, and culminates in spiritual transcendence. This framework demonstrates that the dialogue between Old

⁴⁰ Habibatul Nuriyyah and Achmad Khudori Soleh, "Mental Health from Al-Ghazali's Perspective," *Medina-Te: Jurnal Studi Islam* 21, no. 3 (2025): 292–300, <https://doi.org/https://doi.org/10.19109/medinate.v21i3.30050>.

⁴¹ Nunis Fitria, "Mental Health in the Psychology and Tasawuf Perspectives," *Jurnal Iman Dan Spiritualitas* 3, no. 1 (2023): 91–98, <https://doi.org/http://dx.doi.org/10.15575/jis.v3i1.23937>.

⁴² Ngatmin Abbas, Faruq Alhabsi, and Habib Assalam, "Cosmology of Dewa Ruci in the Perspective of Islamic Tasawuf," *Amorti: Jurnal Studi Islam Interdisipliner* 3, no. 2 (2024): 62–70, <https://doi.org/https://doi.org/10.59944/amorti.v3i2.286>.

Sundanese manuscripts, Pierre Hadot's philosophy, and al-Ghazali's Sufism provides a coherent conceptual basis for reconstructing a culturally grounded model of spiritual mental health.

2. Beyond Therapeutic Function: Reconsidering Mental Health as a Spiritual-Ethical Project

One of the most significant implications emerging from this study concerns the need to reconsider the conceptual foundations upon which mental health is commonly understood.⁴³ Contemporary mental health discourse has largely developed within frameworks that prioritize psychological adaptation, emotional regulation, resilience, and subjective well-being.⁴⁴ This orientation differs from spiritual traditions, which understand spirituality not merely as a religious experience but as a comprehensive mode of selfhood through which individuals integrate moral, emotional, and existential dimensions into a meaningful whole. In this sense, spirituality extends beyond emotional well-being by providing a transcendent orientation that shapes the way individuals understand themselves and their place in the world.⁴⁵ Although these dimensions remain important, the findings of this study suggest that Old Sundanese spirituality and Islamic Sufism offer alternative perspectives that extend beyond contemporary psychological understandings of mental health. In these traditions, mental health is not merely a condition to be achieved but a transformative process through which human beings gradually orient themselves toward a higher order of reality.⁴⁶

This distinction is crucial because it reveals a different anthropology underlying spiritual traditions. Many contemporary psychological approaches emphasize the individual as an autonomous subject whose well-being is closely related to the management of emotions, cognition, and social relationships.⁴⁷ By contrast, the texts examined in this study present the human person as an inherently relational being whose inner condition cannot be separated from moral responsibility, spiritual awareness, and transcendental orientation. Consequently, psychological distress is not understood solely as a dysfunction requiring therapeutic dimensions intervention but also as an indication of existential disorientation.⁴⁸

⁴³ Ciofalo N, Dudgeon P, and Nikora LW., "Indigenous Community Psychologies, Decolonization, and Radical Imagination within Ecologies of Knowledges," *Am J Community Psychol.* 69, no. 3–4 (2022): 283–93, <https://doi.org/10.1002/ajcp.12583>.

⁴⁴ Blume AW and Diop IS, "Decolonial Psychology: Inherently Indigenous and Globally Centered," *Am Psychol* 80, no. 8 (2025): 1285–96, <https://doi.org/10.1037/amp0001532>.

⁴⁵ Salamuddin and Elismayanti Rambe, "Spirituality To Understand Plurality: Diaspora Path To God," *Ilmu Ushuluddin* 11, no. 1 (2024): 1–24, <https://doi.org/https://doi.org/10.15408/iu.v11i1.40222>.

⁴⁶ Karim Mitha, "Sufism and Healing," *Journal of Spirituality in Mental Health* 00, no. 00 (2018): 1–12, <https://doi.org/10.1080/19349637.2018.1464423>.

⁴⁷ N Ciofalo, "Indigenous Community Psychologies, Decolonization, and Radical Imagination within Ecologies of Knowledges," *American Journal of Community Psychology* 69, no. 3 (2022): 283–93, <https://doi.org/10.1002/ajcp.12583>.

⁴⁸ R. Brockman and P Dudgeon, "Indigenous Clinical Psychology in Australia: A Decolonising Social-Emotional Well-Being Approach," *Beyond the Psychology Industry: How Else Might We Heal*, 2020, 83–93, https://doi.org/https://doi.org/10.1007/978-3-030-33762-9_8.

The concepts of Dasa Kreta, Dasamala, Iyatna-Yatna, and Jatiniskala suggest that Old Sundanese spirituality offers a comprehensive vision of human flourishing through ethical discipline and spiritual cultivation. Rather than separating ethical conduct, psychological stability, and spiritual realization into distinct domains, these concepts integrate them into a unified framework of self-cultivation. Human development therefore proceeds through successive stages of discipline, purification, awareness, and transcendence. Such a framework differs from many contemporary psychological models, which primarily focus on psychological functioning without necessarily addressing metaphysical or transcendental dimensions.⁴⁹

This observation suggests that the spiritual texts examined here should not be interpreted merely as repositories of moral instruction. Rather, they preserve and transmit sacred values through ethical teachings and spiritual practices that guide individuals toward inner transformation. In this sense, religious manuscripts function not only as historical documents but also as living intellectual traditions that continue to shape moral and spiritual life.⁵⁰ They can be understood as sophisticated reflections on the conditions under which human beings pursue inner harmony and meaningful existence. In this sense, the manuscripts function as intellectual resources that offer alternative conceptualizations of mental well-being beyond the dominant therapeutic dimensions paradigms of contemporary psychology.⁵¹

3. Decolonizing Mental Health Knowledge

The relevance of these findings becomes even more apparent when viewed through the lens of decolonial scholarship. Decolonial scholarship has consistently argued that colonialism was not merely a political or economic phenomenon but also involved the marginalization of alternative systems of knowledge.⁵² Modern scientific paradigms often established themselves as universal standards while simultaneously rendering indigenous ways of knowing invisible or inferior.⁵³

In the context of mental health, this process has contributed to the widespread influence of models grounded primarily in secular and individualistic assumptions. While such models have undoubtedly generated valuable insights, their universal application may obscure other legitimate ways of understanding psychological well-being. The comparison undertaken in this study suggests that Old Sundanese spirituality and Islamic Sufism

⁴⁹ Yusuf Siswantara, "Sewaka Darma: Pembelajaran Keutamaan Kehidupan Dan Implikasi Pedagogisnya," *Melintas* 32, no. 1 (2016): 46–72.

⁵⁰ Komarudin Sassi and Haramain Azzahra, "A Comparative Study Of The Complexity Of Sacred Values Of The World ' S Religions : A Multidisciplinary Perspective," *Ilmu Ushuluddin* 10, no. 2 (2024): 175–200, <https://doi.org/https://doi.org/10.15408/iu.v10i2.39082>.

⁵¹ Ting RS et al., "Decolonizing Mental Health Practice through Traditional Healing Frameworks: Insights from Canada, China, Singapore, and the United States," *Am Psychol* 80, no. 4 (2025): 630–42, <https://doi.org/10.1037/amp0001386>.

⁵² Meenakshi Richardson et al., "A Decolonial Perspective on Indigenous Infant and Early Childhood Mental Health: Reclaiming Indigenous Ways for the next Seven Generations.," *Infant Mental Health Journal* 46, no. 4 (July 2025): 361–75, <https://doi.org/10.1002/imhj.70000>.

⁵³ AW and IS, "Decolonial Psychology: Inherently Indigenous and Globally Centered."

provide complementary perspectives for understanding human suffering, self-transformation, and spiritual well-being.⁵⁴

Decolonization, therefore, should not be understood as a rejection of scientific psychology.⁵⁵ Rather, it involves expanding the epistemological landscape within which psychological knowledge is produced. The goal is not to replace one orthodoxy with another but to broaden the epistemological framework through which diverse understandings of human experience may be appreciated. Such an approach recognizes that spiritual values are articulated through diverse cultural and religious traditions and therefore cannot be reduced to a single universal formulation.⁵⁶ Rather, different intellectual traditions express human flourishing through distinct symbolic, ethical, and spiritual frameworks while addressing similar existential concerns. In this regard, the dialogue between Old Sundanese spirituality and Islamic thought illustrates how alternative knowledge traditions can contribute constructively to contemporary mental health discourse.⁵⁷

Such an approach is particularly important in multicultural societies where psychological suffering is often interpreted through religious and cultural frameworks. A mental health model that ignores these dimensions risks creating a gap between professional knowledge and lived experience. Conversely, approaches that engage seriously with indigenous and spiritual traditions have the potential to offer more culturally resonant pathways toward healing and well-being.⁵⁸

4. Reconstructing the Relational-Spiritual Self

Another important contribution of this study concerns the conception of selfhood that emerges from the texts examined. Many contemporary psychological approaches conceptualize the self primarily as an autonomous center of cognition, emotion, and agency.⁵⁹ Although this perspective has generated substantial theoretical developments, it often struggles to account for the spiritual and relational dimensions that remain central within many non-Western traditions.⁶⁰ The manuscripts analyzed here offer an alternative

⁵⁴ Mitha, "Sufism and Healing."

⁵⁵ RS et al., "Decolonizing Mental Health Practice through Traditional Healing Frameworks: Insights from Canada, China, Singapore, and the United States."

⁵⁶ Sassi and Azzahra, "A Comparative Study Of The Complexity Of Sacred Values Of The World ' S Religions : A Multidisciplinary Perspective."

⁵⁷ Arthur W Blume and Ismahan S Diop, "Decolonial Psychology: Inherently Indigenous and Globally Centered.," *The American Psychologist* 80, no. 8 (November 2025): 1285–96, <https://doi.org/10.1037/amp0001532>.

⁵⁸ S. Haque Nizamie, Mohammad Zia Ul Haq Katshu, and N. A. Uvais, "Sufism and Mental Health," *Indian Journal of Psychiatry* 55, no. SPEC. SUPPL. (2013): 215–23, <https://doi.org/10.4103/0019-5545.105535>.

⁵⁹ Chioma Ohajunwa and Gubela Mji, "The African Indigenous Lens of Understanding Spirituality: Reflection on Key Emerging Concepts from a Reviewed Literature.," *Journal of Religion and Health* 57, no. 6 (December 2018): 2523–37, <https://doi.org/10.1007/s10943-018-0652-9>.

⁶⁰ P Dudgeon, "The Indigenous Turn: Epistemic Justice, Indigenous Knowledge Systems, and Social and Emotional Well-Being," *Handbook of Critical Whiteness Deconstructing Dominant Discourses Across Disciplines*, 2024, https://doi.org/10.1007/978-981-97-5085-6_31.

perspective that may be described as a relational-spiritual self. This understanding resonates with broader discussions of spirituality, which describe the spiritual self as an integrated dimension of personality through which individuals construct meaning, cultivate moral responsibility, and develop a sense of transcendence that connects the self with realities beyond the individual ego.⁶¹ In this framework, the individual does not exist as a self-contained entity but as a being whose identity is constituted through multiple relationships: with the body, the community, the natural world, and ultimately the transcendent reality that grounds existence itself.⁶²

This conception carries important implications for mental health theory. Psychological well-being cannot be reduced to internal functioning alone because human flourishing depends upon the quality of these relationships. Disturbances emerge when harmony among these dimensions is disrupted. Healing, therefore, requires more than symptom management; it involves restoring balance within a broader network of existential relationships.⁶³ This understanding share important points of convergence with Islamic anthropological perspectives, which conceive of human beings as possessing interconnected physical, psychological, moral, and spiritual dimensions. The dialogue between Old Sundanese spirituality and Islamic thought opens the possibility of developing more integrative models of selfhood that complement existing psychological approaches by incorporating spiritual and relational dimensions.⁶⁴

5. Contributions to Indonesian Islamic Psychology

The implications of this study are particularly relevant for the future development of Islamic psychology in Indonesia. Much of the existing literature remains centered on classical authorities from the broader Islamic world, including al-Ghazali, al-Balkhi, Ibn Sina, and al-Muhasibi. While these figures remain central to the development of Islamic psychology, an exclusive emphasis on Middle Eastern intellectual traditions may overlook the historical experiences through which Islamic thought developed in Southeast Asia.⁶⁵

The present findings indicate that indigenous intellectual traditions can serve as important interlocutors in the construction of Islamic psychological knowledge. Rather than viewing local traditions merely as objects to be Islamized, this study suggests that they contain conceptual resources capable of contributing to contemporary theoretical

⁶¹ Salamuddin and Rambe, "Spirituality To Understand Plurality: Diaspora Path To God."

⁶² Larissa Renfrew and Logan Hamley, "Decolonizing the Psyche: Indigenous Spirituality and the Interconnectedness of Land and Well-Being.," *The American Psychologist* 80, no. 8 (November 2025): 1185–98, <https://doi.org/10.1037/amp0001521>.

⁶³ William Oyenque Carson et al., "Examining Indigenous Identity as a Protective Factor in Mental Well-Being Research in the United States: A Scoping Review.," *International Journal of Environmental Research and Public Health* 21, no. 11 (October 2024), <https://doi.org/10.3390/ijerph21111404>.

⁶⁴ Pat Dudgeon, Emma Carlin, and Abigail Bray, "Rethinking Self-Care through an Indigenous Lens-the Importance of Community.," *BMJ (Clinical Research Ed.)* (England, November 2023), <https://doi.org/10.1136/bmj.p2494>.

⁶⁵ Zuhriyyah Hidayati et al., "Pemetaan Kajian Tasawuf: Suatu Pendekatan Bibliometrik," *Tasfiah: Jurnal Pemikiran Islam* 9, no. 1 (2025): 1–26, <https://doi.org/10.21111/tasfiah.v9i1.13320>.

discussions. Such an approach may contribute to the development of a more contextualized Islamic psychology while remaining grounded in Islamic principles.⁶⁶

A contextual Islamic psychology is particularly important in Indonesia, where religious life has historically evolved through interactions between Islamic teachings and local cultural traditions. Psychological theories that emerge from this historical reality may offer additional explanatory value and greater cultural resonance for the Indonesian context. In this sense, the dialogue between Old Sundanese spirituality and Islamic Sufism provides a foundation for developing a distinctly Indonesian contribution to Islamic psychology.⁶⁷

Finally, the findings support broader efforts to decolonize mental health knowledge. Decolonization in this context does not imply rejecting modern psychology or romanticizing premodern traditions. Rather, it involves questioning the assumption that a single intellectual tradition possesses exclusive authority to define psychological well-being.⁶⁸ The comparative framework developed in this study suggests that alternative systems of knowledge have long existed within the intellectual history of the archipelago. These systems articulated their own understandings of selfhood, suffering, healing, and transcendence. Recognizing their legitimacy expands the epistemological foundations upon which mental health theory may be constructed.⁶⁹

Such an approach is especially important in plural societies where psychological experiences are interpreted through diverse religious and cultural frameworks.⁷⁰ An inclusive model of mental health should be capable of engaging these frameworks rather than dismissing them as merely subjective or pre-scientific. By bringing Old Sundanese spirituality into dialogue with Islamic Sufism and contemporary mental health discourse, this study contributes to the emergence of a more pluralistic and culturally grounded understanding of psychological well-being.⁷¹

The integration of spirituality into psychological inquiry has increasingly received scholarly attention since the late twentieth century, reflecting a growing recognition that psychological well-being cannot be understood solely through cognitive and emotional processes. This development provides an important opportunity for Indonesian Islamic psychology to contribute perspectives rooted in local intellectual traditions while remaining engaged with contemporary psychological scholarship.

Ultimately, the significance of the present study lies not only in its comparative findings but also in its demonstration that the intellectual traditions of the Nusantara

⁶⁶ Nuzula Fera Firdausi, "Psychology of Religion: The Relationship Between Islamic Spirituality and Psychological Well-Being," *G-Couns: Jurnal Bimbingan Dan Konseling* 8, no. 2 (2024): 1157–67, <https://doi.org/10.31316/gcouns.v8i2.5898>.

⁶⁷ Teguh Hadi Wibowo et al., "The Relational Semantics of Nafaṣa in the Qur'an: A Study in Light of Toshihiko Izutsu's Conceptual Framework," *Journal of Arabic Language and Literature* 4, no. 1 (2025): 92–105, <https://doi.org/10.22515/allais.v4i1.12020>.

⁶⁸ Budi Rahman Hakim and Fajrur Rahman, "Sufi Ritual Practices and Perceived Mental Well-Being: Insights From Indonesia's Covid-19 Pandemic Experience," *Jurnal Sosial Humaniora Dan Pendidikan* 1, no. 2 (2022): 147–63, <https://doi.org/10.55606/inovasi.v1i2.5326>.

⁶⁹ Renfrew and Hamley, "Decolonizing the Psyche: Indigenous Spirituality and the Interconnectedness of Land and Well-Being."

⁷⁰ Blume and Diop, "Decolonial Psychology: Inherently Indigenous and Globally Centered."

⁷¹ Nizamie, Ul Haq Katshu, and Uvais, "Sufism and Mental Health."

contain valuable resources for rethinking the foundations of mental health.⁷² The dialogue between *Sanghyang Siksa Kandang Karesian*, *Sewaka Darma*, and *Ihyā' 'Ulūm al-Dīn* suggests how local wisdom and Islamic thought may jointly contribute to the development of theoretical frameworks that are historically rooted, culturally meaningful, and responsive to contemporary discussions on human flourishing.

E. Conclusion

This study demonstrates that *Sanghyang Siksa Kandang Karesian* (SSKK), *Sewaka Darma* (SD), and Abu Hamid al-Ghazali's *Ihyā' 'Ulūm al-Dīn* share a coherent, practice-oriented framework for spiritual mental health characterized by three interrelated movements: self-regulation, purification of the soul, and existential transcendence. Concepts from the Old Sundanese corpus—such as *Dasa Kreta*, *Dasamala*, *Iyatna-Yatna*, and *Jatiniskala*—function as systematic spiritual exercises that govern bodily conduct, diagnose inner pathologies, cultivate sustained reflective awareness, and culminate in a transformed mode of being; these correspond closely to al-Ghazali's *riyāḍah*, *mujahadah*, *muraqabah*, *tazkiyah*, and *ma'rifah*, and resonate with Pierre Hadot's notion of philosophy as a way of life. Framing these traditions together yields a four-tier Nusantara Spiritual Mental Health model—(1) self-regulation, (2) purification, (3) reflective vigilance, and (4) transcendence—that reorients mental health from symptom management toward an integrated, relational, and metaphysical project of human flourishing.

Theoretically, the model contributes by (a) reconceptualizing Old Sundanese manuscripts as epistemic resources for psychological well-being rather than only philological artifacts; (b) evidencing structural continuity between indigenous Nusantara spirituality and classical Islamic Sufism; and (c) providing groundwork for a contextualized Indonesian Islamic psychology that aligns theological, ethical, and therapeutic dimensions aims. Practically, the findings imply that culturally grounded spiritual practices can complement contemporary mental-health interventions, especially in plural societies where religious and relational dimensions shape people's experience of suffering and healing.

And further research should empirically validate the proposed model through field-based qualitative and quantitative studies examining whether practices derived from *Dasa Kreta*, *Iyatna-Yatna*, and comparable *tazkiyah* exercises are associated with measurable improvements in mental health outcomes. Future studies should also develop and pilot culturally sensitive, evidence-based interventions in collaboration with psychologists, theologians, and community leaders, while extending comparative inquiry to other Nusantara traditions to identify convergences, divergences, and broader regional patterns of spiritual mental health. At the same time, such research should address ethical and decolonial concerns, particularly the risks of cultural essentialization and appropriation, by ensuring that the application of traditional practices in clinical or public-health settings remains respectful and community-led. Interdisciplinary engagement among philosophy, theology, anthropology, and clinical psychology is also needed to further refine the conceptual relationships between spiritual exercises, cognitive-affective regulation, and long-term well-being.

⁷² Hidayat et al., "Human Person in the *Sanghyang Siksakandang Karesian* Manuscript: A Contribution For Education."

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