Muhasabah as a Coping Mechanism for College Dropouts

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Abstract

This study examines the issue of muhasabah as a coping mechanism for students who have dropped out of college. In this context, muhasabah, which is self-reflection and personal evaluation in Islam, is identified as a way to deal with the stress and emotional challenges faced by students who are unable to continue their education. The purpose of this study is to understand the extent to which muhasabah can help college dropouts manage stress and improve their psychological well-being. This study uses a qualitative method with a phenomenological approach, where data is collected through in-depth interviews with students who have dropped out of college and apply muhasahab as part of their healing process. The results of the study show that muhasabah plays an important role in helping individuals overcome feelings of failure, improve self-understanding, and rebuild new life goals. Students who engage in muhasabah practice report significant improvements in their ability to accept circumstances, develop more adaptive coping strategies, and find new motivation to move on. These findings indicate that muhasabah can be an effective mechanism in supporting the mental and emotional well-being of college dropouts.

Keywords: muhasabah, coping mechanism, college dropouts, psychological well-being, phenomenology.

Introduction

Student dropouts are a complex and multifaceted phenomenon that has a significant impact on individuals, educational institutions, and society as a whole. Although higher education is considered a crucial path to exclusive and professional progression, not all students succeed in completing their studies. Many students face various challenges that eventually force them to leave college before achieving the desired degree. This reality requires serious attention because it can hinder individual potential and contribute to broader social and economic problems (Moesarofah, 2021).

From the results of research conducted by the Central Statistics Agency in 2021, the rate of students dropping out of college in Indonesia reached 11.26%, meaning that out of 100 students who entered universities, 11 did not complete it (Directorate of People's Welfare Statistics, 2023). Meanwhile, data from the Ministry of Education, Culture, Research, and

Technology (Kemendikbudristek) shows that the number of students dropping out of college in Indonesia varies between levels of education. The highest dropout rate occurred at the Diploma level (22.2%), followed by Diploma 3 (16.3%), Undergraduate (10.3%), and Postgraduate (5.6%) (Rouf et al., 2022).

There are several factors that cause students to decide to drop out of college, including: the main cause of students dropping out of college is economic factors. Many students come from low-income families who cannot afford the cost of higher education. Rising tuition fees, coupled with the cost of daily living, are often an unbearable burden for students and their families. The inability to pay tuition, buy books, or cover basic needs can force college students to drop out of their education. According to research by Goldrick-Rab, Kelchen, and Houle (2014), financial problems are one of the main causes of college dropouts, especially among students from disadvantaged economic backgrounds (Goldrick-Rab, Kelchen, & Houle, 2014).

The second factor, lack of academic readiness is also an important factor that contributes to students dropping out of college. Students who enter college without a strong academic foundation often face difficulties in adjusting to higher academic demands. Low academic achievement and lack of effective study skills can lead to frustration and despair, which ultimately encourages students to drop out of college. Research by Tinto (2012) highlights that lack of academic preparation is the main factor that affects student retention in higher education (Tinto, 2012).

Third, related to mental health problems also has a significant impact on student academic success. Stress, anxiety, and depression are some of the common mental health issues experienced by college students. Academic pressure, personal problems, and uncertainty about the future often worsen students' mental health conditions. The inability to manage stress and emotional distress can interfere with concentration and academic performance, ultimately leading to students dropping out of their studies. Eisenberg, Golberstein, and Hunt (2009) found that there is a strong association between mental health and student academic success (Eisenberg, Golberstein, & Hunt, 2009).

The fourth factor, namely social support from family, friends, and educational institutions is very important for students' academic success. Students who feel isolated or do not receive adequate support are more likely to have difficulty coping with academic and personal challenges. Strong social support can help students feel more connected and motivated to complete their studies. Astin (1993) showed that strong social support from the surrounding environment is very important for the success and retention of students in higher education (Astin, 1993).

Fifth, students who have family responsibilities, such as caring for sick family members or caring for children, often face difficulties in balancing time between studies and household responsibilities. This additional responsibility can interfere with academic focus and lead to excessive burnout. Horn and Premo (1995) identified that family responsibilities are one of the factors that contribute to students' decision to drop out of college (Horn & Berktold, 1998).

The factors that cause students to drop out of college are very diverse and interrelated. Economic challenges, academic readiness, mental health, social support, and family responsibilities are some of the main causes that need to be considered. By understanding and addressing these factors, educational institutions and policymakers can devise more effective strategies to improve student retention and ensure that more students can complete their education and reach their full potential (Moesarofah, 2021).

Based on these factors, it appears that when in the end students decide not to continue their lectures, it goes through a process. The process started from the problems previously faced by the students. When they are faced with a problem, they directly carry out a coping mechanism. This coping mechanism is defined as a thought and behavior used to manage internal and external demands or problems from situations that are considered stressful (Folkman, 2013; Lazarus & Folkman, 1984b).

In Islam, a person's coping mechanism is also known as muhasabah. Muhasabah is an effort by a Muslim to consider and evaluate himself, how many sins have been committed and the good that has not been done (Rohmatur, Wibowo, & Mulawarman, 2021). It is different from coping mechanisms in western psychology. Muhasabah is not limited to self-mechanisms in dealing with problems that are limited to internal assessment. However, muhasabah also involves spiritual values regarding self-evaluation. Muhasabah or self-introspection is one of the keys to the success or achievement of self and self-hygiene of a Muslim. Muhasabah pays attention and reflects on the good and bad deeds that have been done. This includes paying attention to the purpose and purpose of an action that has been taken, as well as calculating the profit and loss of an action (Huggins & Thompson Piers, 2019).

Muhasabah should be one of the coping mechanisms that a person does in dealing with their problems, as well as students who ultimately decide to drop out of college. In this study, the students' decision to drop out of college was discussed with a muhasabah approach. So that in understanding this behavior, we not only understand it as a coping mechanism that is oriented to the form of psychological behavior alone, but also as a spiritual process of a person in facing problems, to making these decisions.

Method

The method carried out in this study is a qualitative method with a phenomenological approach. Phenomenological qualitative research is an approach used to find out the subjective experience and meaning of a particular phenomenon as experienced by the individual or group (Mamik, 2015). Data collection techniques to collect related information, are carried out through interviews and documentation. In this study, the researcher used an in-depth interview technique. In-depth interviews allow for freer conduct of interviews without structured questions. The purpose of these interviews is to obtain broad and open information, as well as provide an opportunity for respondents to express their opinions and ideas without limitation

of questions. During the interview process, the researcher should pay full attention and listen carefully to any information provided by the respondent (Abdussamad, 2021).

The respondents to the study were 4 (four) inactive students who had decided to drop out of college in the middle of the semester. The requirements for determining research respondents include: 1) respondents have attended lectures for at least 1 semester after being declared as new students. 2) The respondent decided to drop out of college for a minimum period of 2 years until 2022. 3) the respondents are domiciled in the ex-residency area of Pati. 4) the respondent is willing to be a respondent and is ready to answer questions and share his or her experience with the researcher. Then, for indicators or question materials that will later be asked to respondents regarding the concept of Muhasabah in accordance with the stages of Muhasabah according to Al-Ghazali, including: 1) musyarathah. 2) muraqabah. 3) muhasabah. 4) Mu'aqobah. 5) Mujahadah. 6) mu'atabah.

The analysis techniques used in this study are based on the Spradley and Glaser and Strauss methods, which include: 1) domain analysis, which is the researcher's attempt to get an overview of the data to be used to answer the focus of the research. 2) Taxonomic analysis is a collection of categories organized according to specific semantic relationships. 3) Component analysis is the stage where the researcher tries to contrast the elements in the acquired domain. 4) Cultural theme analysis is an analysis that aims to recognize the distinctive signs of the previous analysis. 5) Constant comparative analysis is a step in which the researcher focuses on a detailed description of the nature and characteristics of the collected data (Abdussamad, 2021).

Theorical Studies

Muhasabah

In terminology, the word Muhasabah comes from the word hasaba, yuhasibu, muhasabah, which means to calculate, evaluate, correct, and also has the meaning of introspection. In the book "Mawas Diri" by Permadi, the concept of Muhasabah is a concept of self-awareness, namely by prioritizing conscience to know the good and bad behavior and as a form of responsibility for that behavior. In other words, Muhasabah is a method of self-introspection in which individuals examine what has been done (Abdullah, 2016).

Muhasabah is also related to self-management. As we know, management has a function called POAC, which stands for: 1) planning, 2) organizing, 3) actuating, and 4) supervision or evaluation (controlling). According to Al-Ghazali in his book "Ihya' Ulumuddin", Muhasabah is a person's faith in the existence of hisab or calculation on the Day of Resurrection, along with self-preparation and always doing Muhasabah. Muhasabah is a reflection on all the deeds that have been done (Mutmainah, 2021).

Imam Al-Ghazali also paid attention to the concept of Muhasabah. According to him, Allah SWT always pays attention to each of His servants and one day will judge, weigh, and

count every deed, including the blink of an eye and the vibration of the heart. People will not be spared from accountability unless they do Muhasabah. If a person always deliberates in this world, then the responsibility in the hereafter will be lighter. On the other hand, if you do not discuss in this world, then in the hereafter you will bear the burden of humiliation (A. H. M. bin M. Al-Ghazali, 2021).

Imam Al-Ghazali also explained about Muhasabah in his book, "Ihya' Ulumuddin", by explaining the six stages of doing Muhasabah, namely:

a. Musyarathah (setting conditions) is the process of setting various requirements within oneself, ranging from deep thinking, measuring benefits to benefits obtained both in this world and in the hereafter. This requirement is set by reason to the soul. This first stage involves a person who binds himself to the promises that have been set, controlling his lust so as not to follow bad deeds in this world and in the hereafter. This lust needs to be bound by sharia agreements, religious agreements, through self-introspection, calculating deeds, and mujahadah, as well as with a sense of humility. Thus, all deeds or work will run smoothly according to the conditions and principles that have been determined, so that in the end reason will reach the path of victory without doubt.

b. Muraqabah (supervising) is self-introspection with the belief that Allah SWT always watches over our every move. This makes us more careful and vigilant in our behavior, because human life is dynamic and full of enthusiasm in interacting with its environment. The importance of self-supervision is to control and monitor every movement of lust at every time and opportunity. Do not let us be deceived by momentary lust. The Prophet (peace and blessings of Allaah be upon him) said, "Worship Allah as if you were seeing Him, if you cannot see Him, then indeed Allah is the Most Seeing of You."

c. Muhasabah (self-introspection) is an effort to reflect on what has been done and try to correct mistakes by not repeating them. At this level, one takes into account all the deeds, good or bad, that have been done. Muhasabah is a servant's calculation of the movements and silent attitudes that he has gone through. Allah SWT commands every human being to always evaluate themselves from every practice that has been done. Good deeds should always be prepared to face Allah on the day of reckoning. These good deeds must be done with sincerity, selflessness, because Allah SWT is Most Careful about all the deeds and behaviors of His servants, even if it is only a murmur in the heart.

d. Mu'aqabah (counting oneself for all shortcomings) is an attempt to punish oneself for negative actions that harm oneself or others. We count every negative thing that is intentionally or unintentionally done, then sanction ourselves for the act. This stage is carried out after contemplation and calculation of all the deeds done. It is important to remember that we should not underestimate the slightest bad deed we do, because this dismissive attitude can be the beginning of a repetition of bad deeds in the future. The purpose of this stage is to prevent lust for salvation towards the path of righteousness in the hereafter.

e. Mujahadah (earnest) is a stage that shows self-seriousness in introspection as a consideration in doing deeds that are not pleasing to Allah SWT. This stage is the key to success

in deliberation. This seriousness is a form of responsibility to Allah SWT for all the deeds that have been done. One form of seriousness in being responsible is earnestness in worship and charity. If we are negligent in carrying out mujahadah and maintaining seriousness, the best remedy is to instill soul and lust in the verses of the Qur'an and hadith that explain about the mujahadah.

f. Mu'atabah (self-reproach) is a stage where we give ourselves a lesson to always be humble by advising ourselves to always carry out Allah's commands and stay away from His prohibitions. At this stage, we give a warning to the passions so that they feel regret. Lust is our greatest enemy, created to be inclined to evil and difficult to approach good deeds. Therefore, humans are commanded to purify lust by doing deeds of worship and abandoning iniquity. If man is negligent, his lust will overwhelm him so that obedience to God becomes impossible, even if it is of man's own will. If a person tries to control the lust that tends to evil until he turns into a lust that always feels regret and dissatisfaction with himself, the lust becomes the lust of lawwamah. If this lust of lawwamah is well developed and maintained, it will rise to a higher level, namely the lust of muthmainnah (the calm one). This quiet lust is the one that will enter the class of servants of Allah who are pleased and happy. Therefore, we must always be vigilant and not be carried away by the lust of anger and lust of lawwamah in order to reach the level of lust of muthmainnah (A. H. M. bin M. Al-Ghazali, 2021).

When should we do self-introspection? Self-introspection should be done before and after we take an action. Before starting something, we must ask ourselves if the action is in accordance with religious values and whether we are doing it with sincere intentions for God. After performing these actions, it is important to introspect ourselves again by asking if the actions are in accordance with religious values and whether we have done it sincerely (Mutmainah, 2021).

Every individual always wants peace in his or her life, and when we make mistakes, it is important to immediately repent and correct them. No matter how bad our actions are, as long as we are willing to repent, God is always ready to grant His forgiveness. His compassion and forgiveness have no limits, even if we have to crawl or take a long time to improve.

Coping Mechanism

Coping is an individual's way of responding to stress, both behaviorally and mentally. It also involves using resources from oneself or the environment to manage conflicts, both internal and external, with the aim of improving the quality of life. Copying behavior can be seen as a strategy that individuals use to overcome various demands, both from within and from without, that interfere with their lives (Maryam, 2017).

The coping strategy aims to address situations and demands that are felt burdensome and exceed the available resources. A person's coping resources influence the strategy they choose to solve the problem. There are two types of coping mechanisms that individuals use, namely those used to deal with the changes experienced. Success in using the coping mechanism allows a person to adapt and adjust to the changes that occur. A person's coping

ability is influenced by their temperament, perception, cognition, as well as the background and norms in which they were raised and developed (Maryam, 2017).

Coping mechanisms are strategies or ways that individuals use to cope with stress, challenges, and emotional distress faced in daily life. The following are some of the coping mechanisms:

a. Adaptive coping mechanism.

1. Problem-focused coping, which is to address the problem directly to reduce stress. Example: creating a study schedule to manage academic stress (Lazarus & Folkman, 1984).

2. Emotion-focused coping is managing emotions that arise due to stressors. Examples: doing deep breathing relaxation techniques or meditation (Gross, 2003).

3. Social support, which is seeking help and support from friends, family, or professionals. Example: talking to a friend about a stressful situation (Cohen & Wills, 1985).

4. Positive reframing, which is finding positive aspects or learning opportunities in challenging situations. Example: seeing job loss as an opportunity to explore new career opportunities (Carver, Sceier, & Weintraub, 1989).

5. Humor, which is the use of humor to relieve the emotional burden of a stressful situation. Example: watching a funny movie to distract from stress (Martin, 2007).

b. Maladaptive coping mechanism.

1. Avoidance, which is ignoring problems or refusing to face them. Example: procrastinating on important tasks (Suls & Fletcher, 1985).

2. Substance abuse, which is using drugs or alcohol to escape stress. Example: drinking alcohol to relieve emotional pain (Cooper, Russell, Skinner, & Frone, 1992).

3. Self-harm, which is engaging in self-harming behavior as a way to cope with emotional distress. Example: cutting or self-immolation (Klonsky, 2007).

4. Overeating or undereating, which is using food as a way to cope with stress. Example: eating fast food excessively when they are stressed (Greeno & Wing, 1994).

5. Aggression, which is reacting angrily or violently towards oneself or others. Example: yelling at a loved one when feeling frustrated (Bushman & Baumeister, 1998).

Developing healthy coping mechanisms is essential for maintaining mental and emotional well-being. It helps individuals to navigate life's challenges, reduce the impact of stress, and improve their overall quality of life. Identifying and developing adaptive coping strategies, while addressing and modifying maladaptive ones, is an important step in effective stress management.

Discussion

Respondent A

In the first respondent, referred to as A, in the process of developing from the mind to the heart, A initially entered the Academy of Nursing majoring in D3 because of the encouragement of his parents. However, during his study period, A did not feel burdened and remained enthusiastic about following education until graduation. A feels comfortable in his academic environment, both with friends and lecturers even though the facilities of the lecture building are felt to be inadequate. When practicing in the field with patients, even though sometimes he feels uncomfortable, A still carries out his duties wholeheartedly. However, A's journey in the world of lectures experienced a crisis when entering the 3rd semester, when his parents experienced economic difficulties that continued until the 4th semester. At the same time, A is in a serious relationship with a man, including getting support from his lover's family to continue his education at their expense on the condition that A marry his lover. But unfortunately, after the marriage took place, the promise was not fulfilled. When entering the 6th semester as a wife, A faced a big obstacle when her ex-husband's family prevented A from going to campus, which made A feel disappointed and finally decided to stop her studies. A's decision to drop out of college was ultimately influenced by her ex-husband's family environment that prevented A from completing her studies, even though basically this decision came from A herself.

A revealed to the researcher how difficult it was for A to survive in these difficult times. Although A really hopes to graduate from his education, he is hit by many obstacles. Although A wanted to ask for help from his parents, his family's unstable economic situation made A hesitate. This was one of the factors that influenced A's decision to stop her education, although the greater influence came from her ex-husband's family.

After deciding to quit college, A felt the need to prepare independently. Despite being married and having a newborn son, A started working to support herself because she no longer had the support of her ex-husband and family. Despite facing difficulties, A managed to get through this difficult time with the determination to survive for the sake of his son. A prepares himself physically and mentally to work hard, although he still leaves regret for his decision to quit college. Nevertheless, A faced each day with great fortitude and left his fate to Allah. Sometimes, A reflects on the mistakes in his life that led him to this situation. Although regret always haunts, A is determined to ensure that his children will not experience the same difficulties in the future.

At one point, A made a deep introspection on the decisions he made when he entered early adulthood. A felt a deep sense of regret, which had been imprinted in him for many years. A felt sad because his desire to continue his education until graduation was only a touching

wishful thinking. While lamenting his own fate, A realized that he had a place to complain, and when regret began to envelop him, A could only hope for Allah, drawing closer through prayer and reading the Qur'an to seek inner peace.

The more A delves into religious science, the more convinced that his children are his future, not a symbol of failure even though A has faced many failures in the past. A is determined to instill moral values and religious manners in his two children, so that they avoid the world's deviation. A will also not force his children to follow a certain path, whether it is continuing formal education or directly working after graduating from high school. A gives them the freedom to choose as they want, while A herself will focus on working hard to make her children's dreams come true.

Taking care of yourself in facing difficult times is something that A. Through worship such as prayer, prayer, reading the Qur'an, and getting closer to Allah, A finds a handle to stay focused and survive for the survival of his small family, for the future of his children. A believes that by prioritizing worship of Allah, all obstacles can be easily overcome at His pleasure.

Respondent HA

The second respondent, HA, experienced a challenging journey in seeking higher education after graduating from a vocational school majoring in Office Administration in 2017. Despite failing in various state university entrance tests, HA never gave up. In 2018, on the advice of a friend, HA finally enrolled in a public university without an entrance test, majoring in Communication Sciences. Initially, HA did not experience difficulties, even though she studied online. However, when entering the second semester, HA began to face difficulties with his academic grades, even though he had tried hard in every course. HA's condition is further complicated by work in boutiques during the day and online lectures at night, leading to increased physical fatigue and mental stress. After careful consideration, HA decided to quit college at the beginning of the third semester. Although initially hesitant, HA was firm with this decision after asking for guidance through istikharah prayers, convinced that this was the best choice that came from his personal determination.

The decision taken by HA is not only spontaneous, but through careful consideration of the implications of dropping out of college, including its impact on the future and survival. After deciding to quit college, HA also chose to leave his job at the boutique. Although initially hesitant, this decision brought positive results when HA was later accepted to work at a notary office in Pati, where HA has survived to this day.

HA conducts self-introspection and prepares for a new phase in his life, learning from previous experiences to keep working hard in all situations. Despite feeling heavy because he had to give up his dream of earning a bachelor's degree, HA is confident that Allah will prepare the best path in the future, even though there will be new challenges to face.

This decision did not come without risks, including giving up a strong desire to pursue formal education. Even so, HA chose to focus on his new job and sincerely accept what Allah has given. HA is grateful for a comfortable job and calmer living conditions physically and mentally.

This experience became a valuable lesson for HA, helping in reflecting on future goals and aspirations.

As HA considers his own shortcomings, HA discovers that his decision to quit college does not cause any regrets. HA felt calmer without the burden of his mind after deciding on this. Previously, HA also realized that forcing herself to continue her studies would not guarantee graduation, considering the tired physical and mental conditions in independent study. Although HA hopes to have peer support in the online lecture process, this is not the case. HA was only able to survive until the beginning of the third semester.

However, HA's decision to quit college actually strengthened his enthusiasm in his work at the notary's office. HA is confident that despite previous failures, there is still another way to achieve better success. By focusing on the current job, HA feels calmer and without the burden of the mind. HA hopes that his current work will be a foothold to achieve success in this world and in the hereafter.

In order not to regret his decision, HA adopts a strategy to stay focused on his work and ignore the things that get in his way. HA is committed to being consistent with the choices that have been taken, confident that every step taken with the pleasure of Allah and the blessing of parents will bring good results. HA also believes in the importance of tawakal, which is to leave everything to the Almighty. In addition, HA applies her mother's advice to always practice prayer and read Al-Fatihah both while traveling and outside the home.

Respondents FU

FU, a 27-year-old man, has a D3 Mechanical Engineering education background from a private university in 2013 after graduating from high school majoring in science. Initially, FU's decision to study at the university was influenced by the acquaintance of his mother who worked there, which facilitated his admission. The choice of Mechanical Engineering was chosen by FU because of his interest since high school in the world of workshops, which he wanted to pursue through diploma education after graduation. During the beginning of his studies, everything went smoothly for FU without a hitch. However, after entering the 4th semester, FU began to feel the impact of working freelance, which resulted in time being divided between college and work. FU's initial pleasure in lectures decreased along with the increasing tasks from lecturers and increasingly complex practicums, such as drawing various engine components and conducting practicum to disassemble machines from the largest to the smallest scale. Stress begins to be felt by FU due to increased learning difficulties and difficulty in understanding. Finally, after reaching semester 5, FU decided to quit and focus on working. FU felt that his previous work experience and increasingly difficult study environment convinced him that quitting college was the best decision. Relief and calm are felt by FU after quitting, because they are no longer burdened with difficult assignments and practicums. This decision was driven by a tired mental state and the perception that the lecture environment was no longer suitable for him, so he chose to give up after just over a semester to complete his diploma.

Before deciding to quit college steadily, FU conducted introspection and deep reflection on himself. FU went through an intense inner battle before finally expressing his tiredness to his mother. At that time, FU was very depressed and found it difficult to survive the pressure from the lecture environment, which gave rise to various emotions in him. At these times, FU discussed his feelings with his lover who was studying at one of the State Islamic Colleges. Her lover advised FU to perform the one-third of the night prayer, the istikharah prayer, and pray for guidance from Allah. This advice has a positive influence on FU in making the right decisions. After convincing himself, FU finally dared to reveal his decision to his mother.

FU is very considerate and prepared before making this decision. FU conducts self-introspection and is committed so that its choice does not stop in the middle of the road like before. FU believes that the next step after quitting college is to set up a coffee shop business with his friends, believing that this is the beginning of his future. With a firm determination and supported by a message from his mother who always asks for guidance and Allah's pleasure in every step, FU is increasingly confident in his choice. Despite recognizing that every decision has consequences, FU is ready to face any challenges that may arise as a result of its decisions. FU used his bad experience as a lesson not to repeat mistakes in the future, choosing a path that suits his life expectations and goals.

FU experienced mixed feelings after deciding to quit college. Although his mental state began to improve and he felt calmer, sometimes he felt regretful. FU often remembers how if he chooses to continue his studies, will things go better, both physically and psychologically. However, that regret only haunted him for a year after his decision to drop out of college. Gradually, those feelings faded as she began to get busy with her new life in the world of work. Right now, that feeling of regret is only a memory in his current life.

FU's seriousness in starting a new step is proven by its achievements to date. He managed to develop himself in the world of work, starting by opening a coffee shop with his friends who are still active today, and being involved in the rental business that started in college. These various work experiences have brought him to his current position as a permanent employee at a company in Jepara. This achievement is her goal to get married soon and have her own house at the age of 27.

From his experience, FU shared with researchers three tips to stay focused on his life choices: having strong intentions, working hard, and being confident. His intention is focused on his main goal that he has chosen, while hard work is the key to achieving success by not forgetting his origins. Confidence is important to overcome obstacles that arise. FU also emphasized the importance of parental blessings, especially mother's prayers, as well as a commitment to always be devoted to parents.

Respondents IW

IW, a 28-year-old woman who has a bachelor's degree in Visual Communication Design from a private university, chose the college because many of her friends also study there. At first, IW felt comfortable during his college years and was able to attend every class and

complete assignments like other students. However, in the final semester, IW decided to drop out of college because of her pregnancy with her boyfriend from high school. IW decided to marry her lover, although her marriage did not last long after the news of her pregnancy.

IW's decision to quit college was taken spontaneously because she felt physically tired due to pregnancy before marriage. IW does not want to be burdened physically and mentally if he continues his studies. This decision came purely from IW's own will, who felt that her pregnant condition made her tired easily and was therefore ready to fully devote herself to her small family. IW admitted that his decision to quit college was taken without careful consideration. Nevertheless, he felt relieved after making this decision because he no longer had the burden of thinking about the world of lectures, even though he only had to compile the last two semesters to complete his bachelor's degree.

IW has prepared itself steadily in making this decision. She had given up her life and entrusted it to her husband, so that the decision she made was ready for her to face with strong conviction. IW's beliefs are based on her role as a wife and mother. For him, the family must always be together in all conditions. Although IW faced the consequences of not becoming a scholar as a result of his decision, he accepted the reality with open arms. In terms of introspection, IW admits that he rarely reflects on himself and tends to forget past events. Currently, IW lives his life by accepting it as it is.

IW felt a little regret regarding his decision to quit college, although he could not explain his feelings clearly. However, the regret he felt was not deep or related to his desire to continue his studies. As time went by, IW's feelings of regret faded, especially because of her busy home life with her husband and two young children.

IW is very serious about starting a new step after taking a previous decision. This step was taken to be with her husband and two children, forming a small family that made her feel confident that her decision was right for her current life. IW only hopes for happiness for her family, her husband, and her children in her current achievements. He accepted his decision with open arms and had no regrets about his previous decision. IW is grateful for his current life and hopes that his new step will help him grow into a more mature person. IW also shared with researchers how to stay focused and not be tempted by worldly temptations. The trick is to pray and ask for guidance from Allah SWT.

The muhasabah process for students who drop out of college consists of six stages. The first stage is muhamhah, which is the determination of conditions from intellect to soul. The second stage is muraqabah, which involves self-supervision. The third stage is introspection or muhasabah, where students evaluate themselves. The fourth stage is mu'aqobah, which involves the calculation of all self-shortcomings. The fifth stage is mujahadah, which includes earnest efforts for self-improvement. The last stage is mu'atabah, which involves self-criticism to increase self-awareness (A. H. Al-Ghazali, 2011).

Musyrathah is the process of setting the requirements of the intellect and internalizing it in the soul. At this stage, the four participants arrange each action or activity in accordance

with the sharia and principles that have been set, thus ensuring a smooth path to victory without hesitation. At this stage of setting the requirements, the four participants fully understood how their early life in the world of lectures began. They feel comfort, happiness, and high enthusiasm during the learning process, which drives them to be determined to graduate and become scholars, despite facing both good and bad challenges in the future (A.-I. A. H. Al-Ghazali, 2015).

The second stage, muraqabah, is the second phase of Muhasabah which involves self-supervision. The goal is to pay attention and make oneself aware so that the soul and body remain focused and directed only to Allah. In this phase, we keep an eye on ourselves to avoid any negative feelings that may arise from the actions we take, whether intentionally or unintentionally. At this stage, the four respondents began to face the problem that was the reason they decided to drop out of college. By confronting these issues, they begin to monitor themselves and recall how they responded to the issues that influenced their decision to drop out of college. They feel a variety of complex emotions and fight with themselves. These emotions drive them to decide and take new steps for the future that they hope to make according to their best choices (A.-I. A. H. Al-Ghazali, 2015).

The next stage is muhasabah, which is introspection or self-introspection, which is an effort to reflect on what has been done and try to correct mistakes by not repeating them and finally regretting them. In this third stage, the four respondents understood the extent to which they knew themselves and reflected on the cause and effect of their decision to drop out of college. Three out of four respondents were able to go through the process of self-reflection, respond carefully, and make past decisions an experience that, despite regret, still made them survive and even gave them time for self-development. They overcome the decisions that have been taken in the hope that they will not experience a similar situation again. Meanwhile, one other respondent still seemed confused, especially about himself. These respondents tend to be indifferent and let everything that happens in their lives, both in the past and now, flow like water (A.-I. A. H. Al-Ghazali, 2015).

Mu'aqobah is the fourth stage in which individuals evaluate their own shortcomings and give punishment or reprimands to themselves for negative actions that harm themselves or others. In this study, the focus on the fourth stage is the handling of the feelings of regret felt by the four respondents after deciding to quit college. Of the four respondents, three successfully went through this process. Two of them realize that their decision leads to regret, but it does not make them despair. They are aware of their own shortcomings, so that what happened before can be an experience for their next life. One of these three respondents, although not feeling regretful, realized his shortcomings beforehand, so the decision not to go to college made him relieved and was able to focus on his career. In contrast to the last respondent who, since being pregnant and feeling tired, his interest in college disappeared instantly (A.-I. A. H. Al-Ghazali, 2015).

Mujahadah is the fifth stage where we are seriously committed to self-introspection as a consideration to avoid actions that are not pleasing to Allah SWT. This stage is the key to

success in deliberation, because seriousness is a form of our responsibility to Allah for all the deeds we have done. One form of seriousness in being responsible is by diligently worshipping and doing charity. In this fifth stage, the four respondents showed their seriousness in improving their decision to quit college. Two out of four respondents improved their regrets by focusing on the present and earnestly drawing closer to Allah, so that they hoped to have success in this world and the hereafter according to His pleasure. Meanwhile, the other two respondents showed seriousness in improving themselves only in the material aspects of the world. This level of mujahadah shows the extent of seriousness or seriousness of the four respondents in improving their decision to quit college. The decisions they made and the impact on their lives now are of course different. This includes how they deal with the decision. Their seriousness in improving their previous decisions is not only to achieve new goals that are different from their college days, but also to show their progress in dealing with problems and making the right decisions (A.-I. A. H. Al-Ghazali, 2015).

The last stage is mu'atabah. Mu'atabah is the stage where we teach ourselves a lesson by advising ourselves to always be humble, obey Allah's commands, and stay away from His prohibitions. In this stage, we warn the passions to feel only regret. In this last stage, all four respondents had a way to stay focused on their choices. In short, this stage serves as an alarm or reminder of one's wrongdoing. Sometimes, however, humans who have attained worldly pleasures can forget the Giver of Favors. Of the four respondents, only two determined themselves and maintained by always remembering Allah SWT, increasing worship, carrying out prayers, sunnah prayers, and reading the Qur'an. By holding this principle, these two respondents believe that whatever they do is at the pleasure of Allah SWT and only to Him they return (A.-I. A. H. Al-Ghazali, 2015).

During the muhasabah process, the four respondents experienced a different process of self-introspection. Through the six stages of muhasabah, according to Al-Ghazali, only two out of four respondents succeeded in doing so. This success was marked by the understanding and knowledge of these two respondents from the beginning of the problems in their lectures, as well as the extent to which they knew themselves and learned from past experiences. They also take this opportunity to always remember God and only ask Him for protection and guidance. In contrast to the other two respondents who are still focused on material things and worldly desires.

Conclusion

This research provides valuable insights into how muhasabah can act as a coping mechanism for students who decide to quit college. The findings show that muhasabah provides opportunities for self-reflection and effective emotional management in the face of major changes such as dropping out of college. The criticism for this study is the generalization of the findings, where there is a need to consider the generalization of these findings to the wider student population, due to contextual factors and individual variability. Meanwhile, for suggestions more on the development of variables to develop more specific variables related to

the type of muhasabah and its impact on other psychological aspects. Another suggestion is to conduct longitudinal research to understand changes in the use of muhasabah as a coping mechanism over time. As for the next steps in research development, among others: 1) expanding the sample to include greater variations in student demographics and backgrounds. 2) Conduct a comparative study with students who use other coping strategies to compare the effectiveness of muhasabah. 3) Develop research results-based interventions to assist students in managing academic and personal life stress. Further research can expand the understanding of the role of muhasabah in the context of higher education and provide practical guidance for educational institutions in supporting student welfare.

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