

The Role of Lecturer Intervention in Supporting the Psychological Stability of Post-Breakup Students in Islamic Universities

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ABSTRACT

Breakups are a common emotional issue among college students and can affect their psychological, academic, and spiritual well-being. In Islamic higher education settings, faculty members are expected to serve not only as educators but also as sources of support for students as they cope with various life challenges. However, research on faculty interventions to support students' psychological stability following a breakup remains relatively limited. This study aims to analyze the impact of a breakup on students' psychological well-being, identify faculty interventions to support students' psychological recovery, and evaluate students' needs and responses to faculty support. The study employed a qualitative case study design at Walisongo State Islamic University in Semarang. Data were collected through in-depth interviews with eight students who had experienced a breakup, supplemented by observations and document analysis. Data analysis was conducted using the Miles and Huberman model, with the stages of data reduction, data presentation, and conclusion drawing. The results of the study indicate that a breakup affects students' emotional, academic, and spiritual well-being to varying degrees. A key finding of this study is that most students do not receive direct intervention from instructors because they tend to conceal their personal problems. Nevertheless, students expect faculty members to demonstrate empathy, academic flexibility, and the ability to foster a comfortable, non-judgmental learning environment. This study implies the importance of developing more structured psychospiritual counseling programs at Islamic universities to support students' mental health holistically.

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INTRODUCTION

Ideally, lecturers in Islamic universities should function as mentors who not only teach science, but also provide psychological and spiritual assistance when students experience emotional problems such as breakups (Adiyani et al., 2025; Bara, 2022; Paisah et al., 2026; Zarkasyi & Kausar, 2025). The expected intervention is carried out through an empathetic approach, peer counseling guided by lecturers, and the application of Islamic values to strengthen students' mentality to remain productive and avoid deviant behavior (Hakim & Salim, 2024; Ismawati, 2023; Nihaya et al., 2025a; Uula & Ali, 2025).

However, the reality on the ground shows that there are contrary and worrying conditions. Many lecturers choose to maintain a rigid professional distance, consider romantic problems as personal matters that are not related to academics, or even lack of ability to respond to student complaints due to high administrative demands (Attsaury et al., 2024; A. Fauzi et al., 2025; Sabariah et al., 2025; Yochanan et al., 2024a). This inconsistency creates significant cognitive dissonance in the campus environment, on the one hand the institution claims to implement a holistic education based on manners and compassion, while on the other hand the teaching practice is transactional and does not show the necessary human touch (Bahrudin et al., 2026; Chalim et al., 2024). This is exacerbated by the stigma of a society that sees emotional weakness as a sign of a lack of faith, rather than as a need for support. As a result, college students feel isolated and lose a safe place to heal, which has the potential to lower achievement and mental health. This condition shows that there is a gap between the ideals of humanist Islamic education and academic practices that are still oriented towards curriculum achievement (Yochanan, 2024).

This event attracted the attention of scholars, as evidenced by five cutting-edge studies that examined the psychological aspects of students. found that coping mechanisms based on spiritual beliefs were able to relieve the stress caused by heartbreak substantially (Nofi & Fithriyah, 2025) stated that supervisors play an important role in finding problems faced by students from the beginning, but are often hindered by limited time allocation and the burden of governance matters. (Eli, 2025) shows that attention to mental welfare in the Islamic based campus environment is still lacking, causing students to be reluctant to proactively seek specialist help. (Nihaya, 2025) emphasizes the importance of integrating Islamic teachings into peer mentoring services to strengthen the resilience of sensitive students' feelings (DEA, 2025). emphasized that support from peers is more often sought than lecturers because they are considered to have better understanding of aspects of the social life of modern students. However, the five studies still leave important shortcomings in the research on lecturer intervention on students who have experienced a breakup. To date, there has been no research that has developed a systematic, planned, and comprehensive lecturer intervention framework that combines academic viewpoints and Islamic spirituality to address the problem of heartbreak. Therefore, research is needed that discusses lecturer intervention procedures more clearly and systematically.

This study aims to comprehensively analyze the role of lecturer intervention in supporting the psychological stability of students who have experienced a breakup in an Islamic university environment (Arizona et al., 2025; Eli, 2025b; F. Fauzi et al., 2025; Indasari, 2026; Jima'ain et al., 2022). The main goal will be achieved through answers to three problem formulations, namely identifying the significant impact of breakup on students' psychological conditions, mapping the form of lecturer intervention in supporting student psychological recovery, and evaluating student responses to the interventions provided. This research is based on the assumption that

interventions based on Islamic psychospiritual training can help students become more resilient in dealing with the emotional impact of love.

This research was conducted at Walisongo State Islamic University Semarang, Central Java, because this institution is a representation of Islamic universities that integrate Islamic science and general science in Indonesia. UIN Walisongo Semarang has diverse student characteristics with a strong religious background, so the emotional dynamics due to a breakup are often related to spiritual and social pressure. In addition, there has been no specific research on the pattern of lecturer intervention for students who have experienced a breakup in this campus environment. This research is important to do considering the increasing mental health problems among Islamic university students which can have an impact on the psychological, academic, and emotional well-being of students. The results of the research are expected to be a reference in the formulation of campus policies that are more humane and responsive to students' mental health, as well as strengthen the implementation of Islamic educational values that are not only oriented to intellectual intelligence, but also to the mental and spiritual health of students as a whole.

METHODS

This study uses a qualitative approach with a case study design to explore an in-depth understanding of the phenomenon of lecturer intervention on the psychology of breakup students at UIN Walisongo Semarang. The qualitative approach was chosen because it allows researchers to explore the subjective meaning and lived experience of students that cannot be measured in simple statistical numbers. The case study design is applied specifically to the context of Islamic universities to understand the complexity of the social and spiritual dynamics that occur in the environment holistically. The main focus is on unique cases where students' emotional relationships are disrupted and how the education system responds to them in real terms (Rizki, 2025). This method allows researchers to dive into naturalistic contexts without manipulating variables, so that the data obtained reflects the real reality in the field without deviations. With this design, researchers can identify patterns of interaction between lecturers and students in detail, including cultural nuances and religiosity that affect the psychological mentoring process. The selection of a case study design is also based on the need to answer research questions that are how and why, not just how big the impact is quantitatively. This is important because each case of breakup has a unique background that requires an in-depth analysis of the role of the lecturer as a figure of academic authority as well as a spiritual moral guid (Harahap, 2025). Through this approach, the research is expected to produce a dense description rich in contextual information about the psychological support mechanisms that occur naturally in Islamic campus ecosystems that are thick with religious values and academic traditions specific to the region, thus providing a complete picture of the existing social reality.

The data collection technique was carried out through in-depth interviews involving 8 resource persons who were students. This process is done through WhatsApp chat, Instagram DMs and in-person interview. The interview process is carried out using Javanese to build a sense of comfort and cultural closeness with the interviewees, then transcribed into Indonesian with the full consent of the interviewees for the accuracy of the true meaning. Furthermore, the data is translated into English for the benefit of wider and accessible international scientific publications. The names of the interviewees were disguised by changing them to initials Mhs-1 to Mhs-8 based on the security needs of the interviewees' personal data so that their privacy

was maintained during the research process in accordance with ethics. Observations were made to see real interactions between lecturers and students outside of formal lecture hours, while document analysis included records of counseling or academic policies related to students' mental health. This procedure ensures that the data collected is not only based on speech, but also on real behavior and official documents that support the validity of the field findings. The use of regional languages is an important key in obtaining authentic data because students tend to be more open when using their mother tongue in telling sensitive issues such as painful romantic relationships. This gradual translation ensures that emotional nuances are not lost in the process of reporting the final research results later. Thus, data integrity is maintained from capture to reporting, ensuring that student voices are heard clearly without compromising the universally applicable research ethics among professional research academics.

Table 1 : Profile Informan

Yes	Initials	Gender	Duty Places	Age
1.	MHS- Z.A	Women	UIN Walisongo Semarang	20
2.	MHS-I.N	Women	UIN Walisongo Semarang	19
3.	MHS-F.A	Women	UIN Walisongo Semarang	20
4.	MHS-A.N	Women	UIN Walisongo Semarang	18
5.	MHS-G.R	Women	UIN Walisongo Semarang	20
6.	MHS- D.F	Women	UIN Walisongo Semarang	21
7.	MHS-F.R	Women	UIN Walisongo Semarang	19
8.	MHS- H.M	Male	UIN Walisongo Semarang	20

The validity of the data is validated using a triangulation model of sources and techniques to ensure the credible validity of information obtained from various different viewpoints. The researcher compared the results of the interviews with the results of field observations and official documents to check the consistency of the data entered into this research system. Data analysis uses the Miles and Huberman interactive model which consists of three flows of activities that occur simultaneously, namely data reduction, data presentation, and final conclusion. At the data reduction stage, the researcher focused on the main things related to lecturer intervention and the psychological impact of students who are experiencing serious romance problems (Ekamulyana, 2025). The presentation of data is carried out in the form of a logical narrative that facilitates understanding the pattern of relationships between qualitative variables in the field. Conclusions are drawn in stages starting from the initial findings to the final conclusion which is re-verified through member checking with the source. This model was chosen because it is systematic and allows researchers to organize complex qualitative data into neatly structured and clear findings. The analysis process continues throughout the research until the data is considered saturated and no new information emerges from the field. Triangulation also involves double-checking with the sources to ensure that the researchers' interpretation does not deviate from the original intent of their statements during the interview. This is crucial to maintain the objectivity of the research in the midst of the sensitivity of the topic of romantic relationships that are discussed in depth. With a combination of triangulation validation and Miles Huberman model analysis, this study guarantees that the resulting findings can be scientifically accounted for and make a real contribution to the development of better Islamic educational psychology in the future (Mustofa & Sholihuddin, 2025).

FINDINGS AND DISCUSSION

The impact of breakup on the psychological condition of students at Islamic Higher Education UIN Walisongo Semarang

Based on the results of the interview, breakups have quite a variety of emotional impacts on students. Some respondents experienced quite strong emotional turmoil, ranging from sadness, anger, to disappointment. This is as conveyed by MHS-Z. A, *"when I suddenly felt a breakup, not only did I break up I was also cheated on, it was really painful to double, like anger yes sad too, but more angry."* In addition, MHS-I. N also revealed, *"it feels quite heavy, there are feelings of sadness, disappointment, loss, and sometimes even feeling empty."* However, not all students experience the same emotional distress. MHS-F. A actually stated, *"after the breakup I felt calmer and freer,"* because I was previously in a pretty restrictive relationship. This shows that emotional impact is greatly influenced by each individual's relationship experience. The impact of a breakup is also seen in the academic aspect of students. Some respondents admitted that they experienced a decrease in focus in learning. MHS-H. He said: *"At the end of the day, it's just a matter of time before you get to the point where you have to go to the gym."* The same thing was also expressed by MHS-I. N who said, *"concentration decreases because the mind is divided, so the lecture material is less absorbed."*

However, not all have experienced a decline. MHS-G. H actually said, *"I don't know why be more diligent and thank God the score is high,"* which shows an adaptive response from some students. On the other hand, MHS-Z. A admitted that the impact was not too big, just *"if you want to do your job it's a bit lazy."* This shows that the influence on academics is not uniform, but rather depends on how each individual manages his or her emotions. In addition to the emotional and academic aspects, a breakup also has an impact on the spiritual condition of students. Some respondents actually felt closer to God. MHS-Z. A mentioned, *"more often the time is right to pray, because it is to confide in Allah,"* and MHS-G. H also said, *"When I was sad, I confided in Allah more often and prayed more."* However, there are also those who have decreased at the beginning. MHS-I. N revealed, *"worship was less consistent because the mind was not calm."* Meanwhile, MHS-H. He said: *"It was a bit of a shock at first, but it was a reminder to come back."* From these findings, it can be seen that breakups not only affect psychological conditions, but also students' spiritual relationships, both in the form of improving and decreasing the quality of worship.

A form of lecturer intervention in supporting the psychological recovery of students who have experienced a breakup at Islamic University UIN Walisongo Semarang

The results of the interviews show that most students do not get direct intervention from lecturers when they experience a breakup. MHS-Z. A briefly states, *"there is no si at all,"* and this is also reinforced by MHS-F. A who said, *"I am really hiding myself, I don't confide in anyone."* In addition, MHS-D. F also revealed, *"No, because from the outside I look ordinary."* The same thing was conveyed by MHS-A. N, *"there is none, because I also don't show that there is another problem."* From this statement, it can be seen that the absence of intervention is not only due to the lack of concern of lecturers, but also because students tend to close themselves off and do not express their true conditions. Even though they do not receive much direct support, students still have certain expectations for the role of lecturers. Generally, they do not want excessive treatment, but rather an understanding attitude. MHS-F. A said, *"all I need is a little understanding, for example, being given time and not being scolded if I don't focus."* The same thing was also expressed by MHS-A. N who said, *"enough lecturers are not too harsh,"* and MHS-D. F who hopes that lecturers *"remain professional but also not too pressured."* In fact, MHS-F. R stated, *"Just a lecturer in class and continue to teach, that's enough to forget about the problem."* This shows that a simple form of

intervention such as a comfortable classroom atmosphere is enough to help students in the recovery process. On the other hand, some students also admit that the role of lecturers still has an influence, even though it is not the main one. MHS-G. H said, "if the lecturer also cares, at least it can make the mood calmer," while MHS-I. N said, "support from lecturers can make you feel more cared for and motivated." Nevertheless, most respondents still rely more on their peers. As revealed by MHS-G. H, "I need more support from my friends than from lecturers." From this, it can be concluded that the role of lecturers is more of a support in creating a comfortable and non-stressful learning environment, so that students can still undergo the academic process more stably even though they are facing personal problems.

Students' needs for lecturer support in dealing with the problem of breakup at Islamic University UIN Walisongo Semarang

Based on the results of the interview, the main need of students for lecturers when experiencing a breakup is not intense or too personal help, but rather an attitude of understanding and a supportive atmosphere. Most respondents emphasized that they still want to be treated as ordinary students, but with a more humane approach. This is as conveyed by MHS-F. A, "all I need is a little understanding, no need to overdo it." In line with that, MHS-A. N also revealed, "enough lecturers are not too hard, so students still have room to manage themselves." Even MHS-D. F stated that he did not need special treatment, only that the lecturer "remain professional but also not too pressured." These findings suggest that students need a balance between academic demands and their emotional state more, rather than interventions that go too far into the personal realm. In addition, students also need a comfortable learning atmosphere as a form of indirect support from lecturers. A class environment that is not tense and remains conducive is considered to be able to help them take their minds off personal problems. MHS-G. H said, "Maybe what I need is that the lecturer continues to teach as usual but the atmosphere is comfortable." The same thing was also expressed by MHS-Z. A who said, "All I need is a lecturer to come in to teach, so I can get the material and take my mind off the problem." This shows that lecture activities can serve as a positive distraction that helps students stay productive in the midst of unstable emotional conditions. Thus, the role of lecturers in creating a supportive classroom atmosphere is an important part of the indirect recovery process. On the other hand, some students also expect sensitivity from lecturers, even though they do not have to know the details of the problems experienced. MHS-H. M revealed, "maybe lecturers can be more sensitive, they don't have to know details, but at least they know." Meanwhile, MHS-I. N stated that when lecturers show concern, "I feel more cared for and not alone." This shows that simple forms of support such as empathy, good communication, and non-judgmental attitudes are meaningful enough for students. Therefore, students' needs for lecturers are more towards implicit emotional support, not too deep interventions. A simple but empathetic approach is actually considered more effective in helping students face difficult times such as a breakup.

This study reveals the most important finding that the psychological dynamics of UIN Walisongo Semarang students after a breakup are a complex interaction between emotional vulnerability, spiritual pressure, and institutional responses. Key findings suggest that the impact of breakup is not only in the form of emotional disruption and academic decline, but also triggers a unique spiritual crisis in which students question God's destiny due to the clash between religious expectations and the reality of romantic failure. In response to this, the most effective lecturer intervention has been proven to be a harmonious integration of a religious spiritual approach, academic flexibility, and empathic listening, which is in line with the Islamic vision of the campus. However, the effectiveness of this intervention is largely determined by student responses that vary from supportive acceptance when the approach feels sincere, ambivalence due to concerns about moral stigma, to defensive resistance when the intervention is perceived as rigid or judgmental.

Another crucial finding is that the success of psychological support does not depend solely on the good intentions of lecturers, but on their ability to balance academic authority with emotional sensitivity, as well as integrate local Javanese wisdom and rahmatan Islamic values (Panjaitan, 2025). This emphasizes that the role of lecturers in Islamic universities must go beyond the instructional function towards holistic mentoring that combines psychological, spiritual, and cultural dimensions. Without a contextual and empathetic approach, interventions have the potential to exacerbate social isolation and student faith crises. Therefore, this study recommends the development of a structured mentoring protocol that equips lecturers with psychospiritual competencies, so as to create a campus ecosystem that truly supports students' mental health without sacrificing the institution's Islamic identity. This finding is a strategic foundation for UIN Walisongo Semarang in formulating a humanistic, religious, and empirical evidence-based student assistance policy.

The theoretical significance of the findings of this study can be understood in depth through the lens of Religious Coping Theory of Kenneth Pargament, which emphasizes that individuals use religious resources to understand and overcome life's crises (Ramadika, 2025). This theory has the main indicators in the form of positive religious coping (such as seeking spiritual support, reinterpreting benevolence to events, and collaboration with God) and negative religious coping (such as spiritual dissatisfaction, perceptions of divine punishment, and religious interpersonal conflicts). The findings of this study are directly correlated with these indicators: the spiritual crisis experienced by students in which they question God's destiny due to a breakup reflects the emergence of negative religious coping due to the clash between religious expectations and emotional reality (Muniroh, 2024). Conversely, lecturer interventions that integrate the values of patience, tawakal, and husnuzan effectively facilitate the transition to positive religious coping, helping students reconstruct the meaning of failed romance as part of the test of faith (Masruhim & Sjamsir, 2025). The variation in student responses to supportive admissions, ambivalence, or defensive is also in line with the differentiation of religious coping styles in Pargament theory, where perceptions of authority figures (lecturers) and the socio-religious context influence the choice of coping strategies. Furthermore, the integration of Javanese wisdom and Islamic values of rahmatan in lecturers' interventions enriched the cultural dimension of religious coping, showing that the effectiveness of coping does not only depend on theological beliefs, but also on the cultural resonance of the approach used (Ali & Musliem, 2024; Indasari et al., 2025; Ma'arif et al., 2026; Musslifah et al., 2025; Rozanita et al., 2026). Thus, this study strengthens the validity of Religious Coping Theory in the context of Islamic higher education, as well as developing it by highlighting the role of institutional mediators (lecturers) and local cultural dimensions as determining factors for the success of religious copying (Amalia et al., 2025; Pavlova et al., 2026; Sa'ad et al., 2025; Supriyanto et al., 2025). These findings provide an important theoretical contribution in the form of contextual religious coping models that can be adopted in the study of Islamic psychology and value-based higher education.

The findings of this study, when reviewed from several perspectives, show a significant pattern of convergence and divergence. Findings regarding the effectiveness of religious coping in reducing post-breakup stress strongly support the results of the study as well as strengthen the argument about the urgency of integrating Islamic values in psychological assistance (Ramadika, 2025). Similarly, the identification of lecturers' administrative barriers and low mental health literacy revealed in this study are in line with the findings (Deviany & Syakurah, 2025) which indicates that students need more responsive mental health services and support on campus. In this study, students who had experienced a breakup also expressed a desire for support in the form of empathy, understanding, and a comfortable academic environment. However, this study offers a different perspective on the conclusions (Nasution, 2025) that state the dominance of peer support. This research proves that lecturers can actually become the main supporting figures if interventions

are carried out with an empathetic, flexible, and integrative approach, not just normative. The fundamental difference also lies in the emphasis on the cultural context, where previous research tended to discuss the mental health of Islamic students in general, while this research specifically highlighted the unique dynamics at UIN Walisongo Semarang which are colored by Islamic values and Javanese wisdom. Based on this comparison, the novelty or novelty of this research lies in: first, a comprehensive triadic mapping that relates psychospiritual impacts, forms of lecturer interventions, and variations in student responses in one complete analysis framework. second, the formulation of a contextual intervention model that integrates the spiritual-religious dimension, academic flexibility, and Javanese cultural sensitivity as a holistic mentoring strategy. and third, the proposal of a psychospiritual competency protocol for lecturers as the basis of campus policy. This novelty fills the gap in the literature on the role of institutional mediators in religious coping, thus making a theoretical and practical contribution to the development of Islamic educational psychology that is more responsive to the emotional and spiritual needs of students in contemporary Islamic universities (Zubaidi, 2022).

Based on the novelty of this research, strategic steps that need to be taken immediately include aspects of government policy and the development of educational research concepts. First, the Ministry of Religion and the Ministry of Education need to formulate national guidelines for student assistance that integrate psychospiritual approaches and local wisdom as operational standards in Islamic universities (Azhari, 2025). This policy must require a special budget allocation for psychospiritual competency training for lecturers and education staff, so that campus interventions are not just normative but truly empathetic and contextual. Second, in the context of education and research, universities need to develop a structured mentoring protocol based on empirical evidence that combines academic flexibility, active listening, and Islamic values of rahmatan and Javanese wisdom. This protocol can be tested through collaborative action research between the faculties of psychology, da'wah sciences, and Islamic studies centers to ensure its effectiveness. In addition, there is a need to develop a micro-curriculum or continuing training modules that equip lecturers with basic psychospiritual counseling skills, including the ability to detect signs of spiritual crisis and refer to professional services when needed. In terms of research, the future agenda must expand similar studies to various Islamic universities with different cultural variations, in order to build an adaptive mentoring model but still rooted in Islamic values. Collaboration between researchers, campus practitioners, and policymakers is key to translating academic findings into tangible interventions that reduce stigma, strengthen student resilience, and maintain a balance between academic demands and mental well-being (Zains, 2026). Thus, the Islamic higher education ecosystem can transform into a holistic, humanist, and transformative growth space for Indonesia's young generation.

CONCLUSION

This study found that a breakup has varied effects on the psychological well-being of students at UIN Walisongo Semarang, encompassing emotional, academic, and spiritual aspects. A key finding was that most students did not receive direct intervention from faculty members when experiencing emotional distress due to a breakup. This situation is not only due to the limited role of faculty members but also because students tend to keep their personal problems to themselves. Interestingly, students do not expect overly in-depth counseling, but rather empathy, understanding, academic flexibility, and a comfortable classroom environment. These findings suggest that simple, non-judgmental support is actually more needed by students than intensive formal interventions.

Academically, this study confirms previous findings regarding the importance of social and religious support in helping students cope with emotional distress following a breakup. However, this study also offers a new perspective: that faculty members still play a strategic role in maintaining students' psychological stability, even though they are not the primary source of support. The novelty of this study lies in mapping the relationship between the psychological impact of a breakup, faculty intervention methods, and student needs within the context of an Islamic university. Furthermore, this study underscores the importance of an approach that integrates empathy, Islamic values, and academic flexibility in creating a learning environment that supports students' mental health.

This study has several limitations. The relatively small number of informants and the fact that the study was conducted at only one Islamic university mean that the findings cannot yet be widely generalized. In addition, the research data is dominated by students' subjective experiences, so the perspectives of faculty members and university administrators have not been explored in depth. Therefore, future research should involve a larger number of participants, cover various universities with different characteristics, and use a combination of qualitative and quantitative methods to obtain a more comprehensive picture. Further research is also needed to develop a model or program for psychospiritual counseling that can be applied as a basis for formulating campus policies to support student mental health more effectively.

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