

TECHNIQUES OF REFLECTION TO ADDRESS THE INNER CHILD IN CLASS STUDENTS

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Abstract

This study aims to explore the application of the muhasabah technique as a psychospiritual approach in dealing with the inner child in grade XII Aliyah students at the Al-Jam'iyatul Washliyah Brayan Orphanage in Medan. The inner child is a part of the personality that is formed from unresolved childhood experiences, which can have a negative impact on a person's emotional and social development in adolescence and adulthood. The muhasabah approach was chosen because it combines elements of psychological reflection and Islamic spiritual values as a means of emotional recovery. This study uses a qualitative method with a case study approach, involving participatory observation, in-depth interviews, and documentation. The subjects of the study consisted of grade XII students, spiritual guidance teachers, and orphanage supervisors. The results of the study indicate that the practice of muhasabah plays an important role in helping students identify, understand, and heal childhood emotional wounds. This process occurs through spiritual lectures, reflective activities after worship, and personal interactions that build emotional awareness and spiritual closeness. The technique of muhasabah, although not done formally, The findings that the practice of muhasabah has a significant contribution in forming inner peace, managing emotions more stably, and encouraging the growth of students' spiritual maturity.

Keywords: Inner Child; Islamic Counseling; Muhasabah Technique; Orphanage

Abstrak

Penelitian ini bertujuan untuk mengeksplorasi penerapan teknik muhasabah sebagai pendekatan psikospiritual dalam menangani inner child pada siswa kelas XII Aliyah di Panti Asuhan Al-Jam'iyatul Washliyah Brayan Medan. Inner child merupakan bagian dari kepribadian yang terbentuk dari pengalaman masa kecil yang belum terselesaikan, yang dapat berdampak negatif pada perkembangan emosional dan sosial seseorang di masa remaja maupun dewasa. Pendekatan muhasabah dipilih karena menggabungkan unsur refleksi psikologis dan nilai-nilai spiritual Islam sebagai sarana pemulihan emosional. Penelitian ini menggunakan metode kualitatif dengan pendekatan studi kasus, melibatkan observasi partisipatif, wawancara mendalam, dan dokumentasi. Subjek penelitian terdiri dari siswa kelas XII, ustadz pembimbing spiritual, dan pembina panti. Hasil penelitian menunjukkan bahwa praktik muhasabah berperan penting dalam membantu siswa mengidentifikasi, memahami, dan menyembuhkan luka emosional masa kecil. Proses ini terjadi melalui ceramah spiritual, kegiatan reflektif setelah ibadah, serta interaksi personal yang membangun kesadaran emosional dan kedekatan spiritual. Teknik muhasabah, meskipun tidak dilakukan secara formal, Hasil temuan bahwa praktik muhasabah memiliki kontribusi signifikan dalam membentuk ketenangan batin, mengelola emosi secara lebih stabil, serta mendorong pertumbuhan kedewasaan spiritual siswa..

Kata Kunci: Inner Child; Konseling Islami; Panti Asuhan; Teknik Muhasabah

INTRODUCTION

Childhood is a crucial stage in an individual's development, playing a significant role in shaping one's quality of life and future (Adinda & Netrawati, 2023). During this phase, children undergo comprehensive growth physically, cognitively, emotionally, and socially which forms the fundamental basis of their personality and behavior in adulthood (Wulandri & Fauziah, 2023). Children tend to absorb everything they see, hear, and experience, whether positive or negative. When these experiences are negative or traumatic, they may create emotional wounds known as the *wounded inner child* (Wahhab & Putra, 2023).

The concept of the inner child refers to a part of the self that originates from unresolved emotional experiences in the past (Nurlaila Sapitri, 2023). It explains that the inner child is formed through emotions felt during psychological development and later influences an individual's mental state and personality (Umi Kalsum, 2023). Those with a wounded inner child often struggle with decision-making, feel compelled to appear constantly fine, and have difficulty expressing sadness due to a lack of early emotional validation (Shafira & Resmadi, 2024).

Traumatic experiences such as violence, neglect, lack of affection, and dysfunctional parenting can injure a person's inner child (Awwad, 2024). These experiences may affect an individual's emotional, psychological, and social stability well into adolescence and adulthood. Consequently, individuals may exhibit addictive, compulsive, irritable behaviors, or social withdrawal (Siregar, 2019). In adulthood, these impacts may manifest as low self-esteem, hypersensitivity, excessive anxiety, and fear of rejection.

The effects of the inner child are generally categorized into short-term and long-term impacts. Short-term effects include shock, loneliness, self-harm tendencies, and feelings of abandonment. Long-term impacts may include post-traumatic stress disorder, trust issues, chronic anxiety, and depression. Childhood traumas such as physical abuse, sexual assault, neglect, and separation from loved ones can lead to persistent emotional disturbances into adolescence (Oktariani & Ayu, 2024).

One approach to healing these emotional wounds is through the practice of *muhasabah* a form of self-reflection that involves evaluating past, present, and future behaviors (Syafri & Achmad, 2025). Rooted in Islamic tradition, *muhasabah* carries a profound spiritual dimension and serves as a tool for personal development. In daily life, it may range from simple self-assessments (e.g., evaluating one's appearance in the mirror) to deeper spiritual reflections on one's relationship with God and others (Ali Daud Hasibuan, 2024).

The stages of *muhasabah* include awareness of God's oversight, contemplation of death and the afterlife, and taking inspiration from the lives of Prophet Muhammad (PBUH) and his companions (Habibie & Cahyadi, 2024). Through this practice, individuals are encouraged to acknowledge their weaknesses, reflect on them, and work to change their mindset and behavior. This technique has proven effective in helping individuals manage negative impulses and develop healthier self-awareness (Iskandar, 2022).

The application of *muhasabah* is particularly relevant for children living in orphanages, as they often face complex psychological challenges (Ayilzi Putri, 2025). Children in such institutions typically do not receive the same level of care as those raised by biological parents. Caregivers assume the role of parents, but limited resources often prevent them from fully meeting the children's emotional and developmental needs (Istiqomah, 2024). This situation may result in *parenting wounds*, i.e., painful childhood experiences that leave lasting emotional scars. From an Islamic perspective, such wounds represent an injury to the *fitrah*, the innate human nature, which becomes hindered in its development (Putri Syahri, 2024).

Previous studies have highlighted the importance of addressing the inner child through conventional psychotherapeutic approaches such as inner child therapy, cognitive behavioral therapy (CBT), and emotional freedom technique (EFT). For example, (Purnama, 2023) demonstrated that inner child healing using hypnotherapy helps individuals understand childhood wounds and shift negative thought patterns. Likewise, (Muttaqin, 2023) used art therapy to facilitate

emotional expression in children who have experienced violence. However, these approaches are generally secular and often lack integration of spiritual elements, particularly within Muslim-majority communities like Indonesia, where religious values are deeply embedded in daily life.

In contrast, studies in Islamic counseling have shown that spiritual approaches such as *dzikir*, *istighfar*, and *muhasabah* positively impact emotional calmness and mental health. (Salimah & Mursalin, 2023), for instance, found that *muhasabah* practices reduce anxiety levels among Islamic boarding school students. Similarly, (Adinda & Netrawati, 2023) found that *muhasabah* enhances self-awareness and moral responsibility in high school students undergoing character development programs. However, most of these studies have focused on increasing religiosity or spiritual development in general, rather than deeply addressing the psychological dimensions of inner child healing.

This reveals a significant research gap: the lack of studies explicitly examining the use of *muhasabah* to address inner child wounds in adolescents, especially those living in orphanages with complex and traumatic childhood experiences. Few studies bridge modern psychological approaches to the inner child with spiritual practices in Islam such as *muhasabah*. Additionally, much of the existing research on *muhasabah* remains quantitative or descriptive, without exploring the psychological transformation process in depth through contextual case studies.

This study seeks to address that gap by offering a new, integrative perspective. The *novelty* of this research lies in the integration of the Western psychological concept of the inner child with the Islamic practice of *muhasabah*, forming a transformative spiritual-psychological approach. The study focuses on senior orphanage students (12th-grade Aliyah students) who are experiencing academic pressure alongside emotional turbulence as they transition into adulthood. It employs an in-depth qualitative case study approach that not only examines the effectiveness of the technique but also narratively captures the reflection, contemplation, and healing process within an authentic spiritual

context. The research is conducted at Al-Jam'iyatul Washliyah Orphanage in Brayan, Medan, known for its strong religious character and education based on Islamic values.

Based on this background, the researcher is interested in exploring the application of *muhasabah* as an approach to addressing inner child issues among orphanage students. This technique is chosen for its harmonious integration of psychological and spiritual aspects, making it a potentially effective intervention for helping children heal emotional wounds, rebuild self-confidence, and improve their mental well-being.

RESEARCH METHOD

This research was conducted at the Al-Jam'iyatul Washliyah Orphanage in Brayan, Medan, located at Jalan KL. Yos Sudarso No. 1, KM 6, Tanjung Mulia, Medan Deli District, Medan City. The study employed a qualitative approach with a case study design, aiming to deeply analyze and interpret various facts, phenomena, problems, and events that occur naturally within a specific time and environmental context. The case study approach was chosen because it enables a comprehensive depiction of the social and spiritual context of the students who served as the focus of the study (Creswell, 2020).

The research began with a preparatory phase in which the researcher identified the research site and subjects. The subjects consisted of seven 12th-grade students (Aliyah level), one spiritual mentor (ustadz), and one orphanage supervisor. The participants were selected purposively, based on specific criteria aligned with the focus of the study. The researcher also secured research permits and fulfilled ethical considerations, including obtaining informed consent from participants prior to data collection. In addition, research instruments were prepared, including interview guides, observation protocols, and documentation formats (Amanda Afriza Putri, 2024).

During the data collection phase, the researcher conducted direct observations to gain a factual understanding of the implementation of the *muhasabah* technique as part of Islamic counseling services in addressing inner child issues among 12th-grade students residing at the orphanage. In-depth interviews were conducted with the students to explore their childhood experiences that may have affected their current emotional states. Supporting documentation, such as the use of reflection spaces and students' daily schedules within the orphanage, was also collected to enrich and strengthen the research findings (Hendri Yahya Sahputra, 2024).

To ensure data validity, the researcher employed triangulation techniques by comparing data obtained from observations, interviews, and documentation. Data analysis followed the interactive model by Miles and Huberman, which consists of three main stages: data reduction, data display, and conclusion drawing. Data reduction involved filtering and organizing information relevant to the study's focus. The data were then presented in descriptive narrative form to facilitate analysis, followed by drawing conclusions and verifying them based on emerging patterns and themes (Moleong, 2000).

Data credibility was further enhanced through source triangulation by comparing information from students, the spiritual mentor, the orphanage supervisor, and supporting documents. Additionally, the researcher implemented member checking by allowing informants to review the collected data and provide feedback as a form of validation. The final stage of this research was the preparation of a comprehensive report presenting the main findings and analysis of the effectiveness of the *muhasabah* technique in addressing inner child issues among orphanage students. The report also offers practical recommendations to enhance the impact of Islamic counseling services within the orphanage setting, particularly in the areas of emotional and spiritual development of the students.

RESULTS AND DISCUSSION

This study was conducted at the Al-Jam'iyatul Washliyah Brayan Medan Orphanage, focusing on twelfth-grade students of the Aliyah level who are undergoing a crucial transitional phase toward adulthood. Late adolescence is a complex and dynamic developmental stage marked by identity exploration, emotional turbulence, and increased social and academic pressures. In this context, adolescents not only face normative developmental challenges but also carry psychological burdens stemming from unresolved past experiences.

Based on in-depth interviews, participatory observations, and documentation of spiritual development activities, it was found that many students harbor emotional wounds rooted in adverse childhood experiences. These emotional wounds, while not physically visible, significantly influence the students' responses to stress, social relationships, and self-image.

These emotional wounds are commonly linked to disrupted family conditions, such as the loss of a parent, divorce, emotional neglect, or early abandonment. As a result, students often carry feelings of worthlessness, fear of rejection, unresolved anger, and emotional emptiness—all of which impact their process of self-identification during adolescence. Within the framework of Western psychology, these dynamics align with the concept of the “inner child,” which refers to the part of the self that retains emotional experiences from childhood, both positive and traumatic.

The findings of this study indicate that within the pesantren-based orphanage environment, the practice of *muhasabah* has emerged as a natural mechanism that helps students manage and heal their inner wounds. *Muhasabah*, which etymologically means introspection or self-reflection, has become an integral part of the spiritual activities facilitated by the spiritual mentors (*ustadz*). Although not formally structured as a therapeutic method, its application has shown profound therapeutic effects.

The *ustadz* consistently encourages students to acknowledge their emotions, reflect on their past experiences without judgment, and reconstruct their sense of

meaning in life through an empathetic, personal, and emotionally sensitive approach. During various moments such as evening sermons, post-prayer lectures, and informal mentoring sessions, the spiritual messages delivered by the *ustadz* often evoke emotional awareness among the students. This is consistent with the Islamic psychological perspective, which emphasizes the integration of *ruhiyah* (spiritual) and *nafsiyah* (psychological) aspects as the foundation for inner healing. The spiritual mentor shared that;

"I have never asked them to reflect formally, but I always encourage them to ask themselves, what are they feeling? What makes them angry or sad? If they can answer that, then they are in the process."

This shows a constructive approach in fostering self-awareness among adolescents, which is relevant to the principle of self-awareness in humanistic psychology. Students state that the lectures by the *ustadz* are not only normative or theoretical, but also touch the deepest aspects of their feelings. They feel encouraged to reconcile with the past not by forgetting, but by reinterpreting it. One student said,

"Every time the teacher gives a sermon, I start to remember the past. Sometimes it's sad, but the teacher always says not to resist tears if they can strengthen the heart".

This expression reflects a process of emotional catharsis that occurs through spiritual practice namely, the release of repressed emotions as part of a healing journey. Field observations indicate that the *pesantren* environment, which is rich in spiritual values, provides a conducive space for the practice of *muhasabah*. Activities such as night prayers (*shalat malam*), remembrance (*dhikr*), religious study sessions (*pengajian*), and quiet moments before sleep are often used by students for inner reflection, journaling their thoughts and emotions, or simply withdrawing into silence. Within this supportive, non-judgmental environment, students feel more at ease expressing their emotional concerns and unmet inner needs.

The orphanage mentors noted that the guidance style of the *ustadz* is deeply personal, non-patronizing, and full of compassion. This creates a sense of psychological safety, which encourages openness. During informal sessions, simple yet profound questions like, “What are you most grateful for today?” or “Who did you need in your childhood that wasn’t there?” serve as gateways to deep self-reflection and foster internal dialogue between students and their innermost selves. The mentors also observed significant behavioral changes in students who actively engaged in *muhasabah*. These students became calmer, more introspective, and more capable of managing internal conflicts with maturity. Some even showed a readiness to reconstruct broken relationships with their parents or painful figures from their past, as a form of self-reconciliation.

Overall, this study reveals that *muhasabah* functions as an effective psychospiritual practice, enabling students to recognize, understand, and heal childhood emotional wounds. It evolves organically and sustainably within the pesantren culture, guided by the central role of the *ustadz*, who acts not only as a teacher but also as a spiritual counselor. In this context, *muhasabah* is not merely a moral development activity but a therapeutic approach that supports personality integration, character reinforcement, and students’ preparedness to face future challenges.

These findings underscore the importance of a holistic approach in adolescent education one that integrates psychological, spiritual, and local cultural dimensions. By transforming the learning environment into a safe space for reflection and emotional recovery, the pesantren demonstrates its potential as an ecosystem that fosters comprehensive adolescent development not only intellectually, but also emotionally and spiritually.

Through in-depth interviews with the students, various life stories emerged, many of which revealed deep emotional disconnects. A significant number of students experienced the loss of one or both parents at an early age, often due to divorce or abandonment. This led to feelings of loneliness, rejection, and unresolved anger emotions that were rarely expressed openly. One student shared

that;

“When I was six years old, my father left home. I thought he would return soon, but he never came back. Eventually, my parents officially divorced. Since then, I’ve grown up without a father by my side, and there have always been unanswered questions.”

In the context of Islamic guidance and counseling, such a condition reflects a deep need for nafsiyah development healing psychological wounds through spiritual approaches and compassion. Within the orphanage environment, the practice of muhasabah has become an inseparable part of the students’ spiritual life. Although not formally structured like conventional psychological therapy, muhasabah naturally occurs during various moments such as post-prayer reflection, evening religious lectures, group recitations, or casual conversations with spiritual mentors (ustadz). Students often describe these moments as times when they quietly converse with themselves and with Allah SWT. One student expressed:

“Sometimes, when I reflect, I can’t hold back the tears I cry alone. But afterward, I feel relieved. It’s like Allah is listening to me. It feels like there’s a place to tell my story, even though Allah doesn’t respond directly. I feel much calmer. The ustadz once said that if you can cry because of your sins or past wounds, it means your heart is still alive. That’s what makes me feel at peace every night before I sleep.”

This process aligns with the principles of Islamic counseling, which emphasize tazkiyatun nafs (purification of the soul) and muraqabah (awareness of God’s presence). Individuals are given the space to explore their own emotions as a part of a meaningful spiritual journey.

The pesantren environment provides a structured yet spiritually rich life. Communal prayers, dzikr (remembrance of God), religious learning, and the emotional closeness between students and mentors create a healthy psychospiritual ecosystem. This resonates with the concept of a therapeutic environment in Islamic counseling, where spiritually guided surroundings serve as a protective factor for vulnerable adolescents.

This study reveals that muhasabah, although not formally established as therapy, plays a crucial role as a counseling method rooted in Islamic values. It helps students to recognize, understand, and heal their emotional wounds. Through a humanistic, empathetic, and spiritually nuanced approach, muhasabah supports the development of emotional balance (*nafsiyah*), emotional stability, and spiritual maturity. From the perspective of Islamic Educational Guidance and Counseling, muhasabah can be understood as a form of reflective, spirituality-based counseling a practice worthy of systematic development within educational institutions, particularly for vulnerable groups such as orphanage students.

The findings of this study indicate that the practice of *muhasabah* as a mechanism for emotional healing at Al-Jam'iyatul Washliyah Brayen Medan Orphanage is deeply rooted in the strong collaboration between the spiritual mentor (*ustadz*) and the student counselors. These two roles complement each other in guiding the students' emotional and spiritual development, particularly those carrying emotional wounds from unresolved past experiences.

The *ustadz* plays a pivotal role in conveying spiritual values through lectures, study circles, and religious guidance, all delivered in a warm, non-authoritarian manner. The spiritual messages shared often serve as the initial catalyst for emotional awareness, prompting students to acknowledge long-buried feelings. Through an empathetic and reflective approach, the *ustadz* guides students to honestly and openly explore their inner emotional world.

Meanwhile, the counsellors who accompany students more frequently in their daily routines ensure that the spiritual values delivered by the *ustadz* are internalized and reflected in students' everyday behavior. These mentors provide opportunities for students to express their inner emotional struggles more personally, whether through informal dialogue, post-prayer discussions, or moments of solitude. Both the *ustadz* and the counselor noted that their synergy evolved naturally, driven by a shared purpose: to nurture students who are spiritually mature and emotionally stable. One counselor shared:

“The ustadz provides the guidance, while I, as a counselor, help sustain it—ensuring that students not only listen, but also emotionally process what they have received. That’s where we strengthen each other.”

This collaboration is not formalized through structure, but rather cultivated through a culture of open communication, mutual respect, and sensitivity to students' emotional conditions. When the *ustadz* delivers *muhasabah* messages in general forums, the counselor follows up by approaching students individually, engaging in warm, trusting conversations.

Observations show that students respond positively to this collaborative support. They feel heard, cared for, and accepted regardless of their emotional state. This warm relationship with the *ustadz* and counselor plays a crucial role in creating a healthy psychospiritual environment. Based on observation and interviews, it was found that *muhasabah* is not merely a spiritual routine but an essential process of reflection that allows students to explore their deepest feelings. The compassionate and empathetic presence of the spiritual mentor and counselor contributes significantly to helping students identify, accept, and heal their hidden emotional wounds.

The findings of this study highlight the importance of integrating psychological and spiritual interventions to help orphanage students address the emotional injuries of their inner child. In this context, *muhasabah* is applied not only as a practice rooted in Islamic spiritual values but also as a method that deeply engages emotional and psychological dimensions. As a form of self-reflection, *muhasabah* plays a vital role in moral and spiritual development. (Yuni Dwi Kartika, 2023) asserts that *muhasabah* is foundational to a continuous self-improvement process. Beyond reflection, it also functions as a method of healing, prevention, and character building.

According to (Aini & Wulan, 2023), the *muhasabah* process involves self-evaluation of speech, actions, and behaviors both in vertical relationship with God and in horizontal relationships with others. By drawing closer to God through *muhasabah*, individuals cultivate a more complete self-awareness that ultimately

leads to worldly and spiritual well-being. Etymologically, *muhasabah* comes from the Arabic word *haasaba-yuhaasibu-muhasabatan-hisaaban*, meaning to calculate, evaluate, correct, or introspect (Raniyah & Nasution, 2024). Al-Ghazali also emphasized *muhasabah* as a form of moral education that guides individuals to understand themselves by fully focusing their attention on Allah a concept known as *muraqabah* (Anatasya, 2023).

Preliminary findings show that many students experience deep *inner child* wounds. They tend to withdraw socially, feel unworthy, and struggle with emotional regulation (Raikhan, 2024). Some students also exhibit signs of hypervigilance, difficulty trusting others, and fear of disappointment. When confronted with new situations, excessive anxiety often arises, significantly impacting their emotional well-being, social relationships, and overall quality of life.

The study also identified the main causes of these wounds, most notably broken family backgrounds such as parental loss, divorce, or emotional neglect. These findings align with John Bradshaw's theory, which explains that the *inner child* is formed from emotionally unresolved childhood experiences. Research by (Nabiilah Br Tarigan, 2024) further supports this, suggesting that a lack of affection in parenting becomes the root of emotional wounds. Children in such situations often blame themselves, feel unlovable, and have difficulty forming healthy social relationships as adults (Dwiardha, 2024).

In response, the *muhasabah* technique is implemented as a means of emotional exploration, spiritual strengthening, and fostering acceptance and forgiveness. Students are encouraged to identify and process suppressed emotions such as anger, sadness, and feelings of worthlessness while deepening their relationship with God to attain inner peace. They are also guided to reconcile with their past, forgive themselves and others, and restore their life motivation with a healthier perspective.

The *muhasabah* process creates a space for deep self-awareness, and its impact becomes evident as students engage in regular inner reflection. They become more emotionally open, stable, and demonstrate increased self-confidence and social skills. Some students even begin to accept difficult realities, such as parental divorce, transforming their childhood pain into strength rather than burden. These significant changes are supported by various factors, including an empathetic approach, the religious atmosphere of the orphanage, and the flexibility of the *muhasabah* method to adapt to each student's unique personality. More than just a therapeutic technique, *muhasabah* proves to be a holistic approach that touches the spiritual, emotional, and social dimensions simultaneously. It not only addresses past wounds but also strengthens self-identity and opens the path toward more complete personal growth.

Orphanage children are particularly vulnerable to *inner child* wounds, given that caregiving practices often prioritize material needs over emotional ones. Many silently carry trauma, yearning for affection, afraid to trust others, and blaming themselves for their circumstances. In such conditions, *muhasabah* serves as a crucial bridge between emotional and spiritual needs. Through a reflective and compassionate process, students learn to forgive others while also learning to love and accept themselves. From this point, genuine healing begins. These findings demonstrate that *muhasabah* is not merely a theoretical spiritual concept but a practical, transformative experience that fosters both psychological and spiritual growth. It serves as a call to continuous self-improvement and provides a path toward more complete mental and emotional well-being.

In the realm of Islamic counseling, the use of *muhasabah* as an emotional intervention technique is still relatively new and has not yet been widely explored in a systematic manner. Therefore, the findings of this study contribute to the body of knowledge by expanding the scope of integrative Islamic interventions that combine the power of spiritual values with modern psychological approaches. This method also aligns with the principles of humanistic counseling, which emphasize unconditional acceptance, empathy, and self-actualization. Within this context,

students are encouraged to consciously and non-judgmentally acknowledge and interpret their childhood experiences as part of an authentic growth process.

Overall, the findings of this study show that twelfth-grade Aliyah students at Al-Jam'iyatul Washliyah Brayan Medan Orphanage exhibit symptoms of the *inner child*, which manifest in emotional instability, social withdrawal, and difficulty in regulating emotions. Consistent with the views of (Nurhasanah & Tasman, 2023), the *inner child* is rooted in unresolved emotional experiences. The study revealed that many students felt unappreciated and emotionally neglected during childhood. Persistent emotions such as anger and anxiety, as discussed by (Raniyah, Nasution, & Yuris, 2023), indicate the presence of unresolved childhood trauma.

The study also supports the theory of (Almousa, 2023) regarding the long-term impact of the *inner child* on emotional well-being, including excessive anxiety, stress disorders, and difficulty forming social connections. Students with unresolved *inner child* wounds demonstrated heightened anxiety, feelings of unworthiness, and tendencies toward social withdrawal clear reflections of early traumatic experiences.

The implementation of *muhasabah* in this study proved effective in addressing these emotional wounds. This finding is in line with the theory of (Mufidah & Saloka, 2025), who stated that *muhasabah* helps individuals reflect on past experiences to improve their thought patterns and behaviors. As a result, students who engaged in *muhasabah* sessions were able to recognize and accept their emotional wounds, leading to positive changes in emotional regulation and social interactions. Thus, the connection between theoretical foundations and the findings of this study indicates that *muhasabah* can serve as a constructive tool in addressing *inner child* trauma, affirming the importance of self-acceptance, emotional regulation, and personal growth.

The application of *muhasabah* has proven effective as an integrative approach that addresses the spiritual, emotional, and social dimensions of students. Through deep self-reflection, students are guided to identify, accept, and release

negative emotions from their past. This process encourages reconciliation with traumatic experiences, promotes forgiveness of self and others, and fosters the development of a healthier and more positive outlook on life. As a result, students demonstrated noticeable improvements, including enhanced emotional stability, increased openness in social interactions, and the ability to view past experiences as opportunities for growth rather than burdens. In this way, *muhasabah* serves not only as a spiritual technique but also as a holistic and transformative method for psychological healing.

CONCLUSION

This study demonstrates that the *muhasabah* technique plays a significant role in helping twelfth-grade students at Al-Jam'iyatul Washliyah Brayan Medan Orphanage confront and process their inner child wounds. The *muhasabah* sessions, conducted in a religious and reflective atmosphere, provided a safe space for students to become aware of and understand the emotional experiences from their childhood that had long been suppressed. The warm, empathetic, and non-judgmental guidance of the religious mentors and caretakers fostered a sense of psychological safety, encouraging emotional openness and honesty.

In this context, *muhasabah* serves not only as a form of religious practice but also as a meaningful psycho-spiritual tool that contributes to inner peace, emotional stability, and spiritual maturity. The technique has proven effective in supporting students' emotional healing, particularly for those who have experienced loss, neglect, or childhood trauma. It helps them to accept and forgive their past while fostering a healthier, more hopeful perspective toward themselves and their future. Therefore, implementing *muhasabah* as an Islamic counseling approach in orphanage settings holds strong potential for further development, especially in nurturing adolescents who are emotionally and spiritually vulnerable. This technique offers a reflective path that integrates psychological and spiritual dimensions in the holistic process of healing and personal growth.

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