

Exploring the Implementation of Qur'anic Healing for Students Experiencing Academic Burnout

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	ABSTRACT
ARTICLE INFO: Received June 02, 2026 Revised July 07, 2026 Accepted August 11, 2026 KEYWORDS: Academic Burnout, Islamic Spirituality, Mental Health, Qur'anic Healing	This study explores the implementation of Qur'anic Healing as a spiritual approach to supporting students experiencing academic burnout in an educational setting. Academic burnout is characterized by emotional and physical exhaustion, cynicism toward academic activities, and reduced academic efficacy arising from sustained academic demands. This study employed a descriptive qualitative field research design. Data were collected through observations, semi-structured interviews, and documentation involving eight purposively selected participants: one principal, one vice principal for curriculum, three teachers, and three students who were directly involved in or had experience with the Qur'anic Healing program and students' academic difficulties. Data were analyzed using the Miles, Huberman, and Saldaña interactive model through data condensation, data display, and conclusion drawing and verification. The findings indicate that Qur'anic Healing was implemented through three interconnected practices: Qur'anic recitation; dhikr and Qur'anic supplication; and the internalization of Qur'anic values, including patience, gratitude, tawakal, and optimism. Participants perceived these practices as contributing to psychological calmness, improved learning focus, reduced academic anxiety, and stronger learning motivation and self-confidence. The findings further indicate that Qur'anic Healing was perceived as a supportive spiritual practice for helping students cope with experiences associated with academic burnout, particularly learning fatigue, boredom with academic activities, and diminished academic self-confidence. Rather than demonstrating causal effectiveness, the study highlights how Qur'anic Healing is implemented and experienced as part of the school's efforts to support students' psychological well-being and engagement with academic activities.

INTRODUCTION

Educational institutions play a central role in supporting students' intellectual, emotional, social, and personal development. However, contemporary educational environments are increasingly characterized by demanding academic workloads, competitive performance expectations, frequent assessments, and sustained pressure to meet high academic standards. Prolonged exposure to such demands may contribute to academic burnout, a multidimensional condition characterized by exhaustion, cynicism toward academic activities, and reduced academic efficacy (Salmela-Aro & Read, 2017; May, Bauer, & Fincham, 2015). Exhaustion refers to physical and emotional depletion associated with academic demands, whereas cynicism involves detached or negative attitudes toward learning, and reduced academic efficacy reflects diminished confidence in one's ability to successfully perform academic tasks. Increasing evidence indicates that academic burnout is a significant concern across educational contexts because of its implications for students' psychological well-being, learning engagement, and academic functioning (Khammissa, Nemutandani, Feller, Lemmer, & Feller, 2022).

Academic burnout has been documented across primary, secondary, and higher education, suggesting that prolonged academic demands can affect students at different stages of their educational development (Walburg, 2014). Research has linked academic burnout to reduced learning motivation, impaired concentration, emotional exhaustion, and diminished academic

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engagement (Gao, 2023). Beyond its implications for academic functioning, burnout may also undermine students' psychological well-being by disrupting emotional balance and negatively shaping their experiences of learning (Madigan & Curran, 2021). These concerns highlight the need for approaches that extend beyond the management of academic demands to include psychological and personal resources that may support students in coping with sustained academic pressure.

Within Islamic educational contexts, spiritual resources may represent an important dimension of students' psychological well-being and coping with academic stress. Research on religious coping has suggested that religious beliefs and practices can provide psychological resources for individuals facing stressful experiences (Pargament, Smith, Koenig, & Perez, 1998). From an Islamic perspective, well-being encompasses psychological and emotional functioning as well as an individual's spiritual relationship with Allah. The Qur'an is described as *shifā'* (healing) and *rahmah* (mercy), providing a theological foundation for engaging with the Qur'an as a source of spiritual guidance and support (QS. Yunus [10]:57; QS. Al-Isra' [17]:82). Building on this theological foundation, Qur'anic Healing has been conceptualized as a form of spiritual practice involving engagement with the Qur'an through recitation, *dhikr*, supplication, reflection (*tadabbur*), and the internalization of Qur'anic values in everyday life (Mulyono & Purnomo, 2024). In educational settings, such practices may provide students with spiritual resources for responding to psychological and emotional challenges associated with academic demands.

Existing studies have examined Islamic spirituality and related Qur'anic practices in relation to students' psychological well-being, stress, anxiety, and religious coping (Rianti, Septadina, & Prananjaya, 2021). However, much of this literature has emphasized psychological outcomes or the potential benefits of individual spiritual practices rather than examining how Qur'anic Healing is conceptualized and implemented as an integrated practice within everyday school life. For example, Supriyanto and Churrahman (n.d.) described the implementation of Qur'anic Healing activities at SDIT Nurul Islam Krembung and reported their relevance to students' experiences of academic fatigue. While this study provides an important contextual basis, its focus on academic fatigue does not fully address the broader multidimensional construct of academic burnout, which encompasses exhaustion, cynicism toward academic activities, and reduced academic efficacy. Moreover, limited attention has been given to how Qur'anic Healing is understood and experienced by different members of the school community, particularly school leaders, teachers, and students. Thus, the existing literature provides limited empirical understanding of how Qur'anic Healing is organized and experienced within formal educational settings and how its practices are perceived in relation to the multidimensional experiences associated with academic burnout.

Despite growing interest in academic burnout, Islamic spirituality, and Qur'anic-based spiritual practices, qualitative evidence on how Qur'anic Healing is implemented within formal educational settings remains limited. Existing research has largely focused on psychological outcomes and the potential benefits of spiritual practices, with less attention to the processes through which Qur'anic recitation, *dhikr*, supplication, and the internalization of Qur'anic values are integrated into everyday school practices. Moreover, limited research has examined these practices from the perspectives of multiple stakeholders, including school leaders, teachers, and students, particularly in relation to the multidimensional experiences associated with academic burnout. Addressing these gaps, the present study employs a descriptive qualitative approach to explore the implementation of Qur'anic Healing at SDIT Nurul Islam Krembung, an Islamic elementary school in Indonesia. The study focuses on three interrelated aspects: (1) how Qur'anic Healing is conceptualized within the school, (2) how experiences associated with academic burnout are described by students and other school members, and (3) how Qur'anic Healing is implemented and perceived by school leaders, teachers, and students. Rather than evaluating its effectiveness, this study seeks to provide an in-depth understanding of how Qur'anic Healing is conceptualized, organized, and experienced as part of everyday school practices in relation to academic burnout. By examining both the implementation

process and the perspectives of multiple stakeholders, the study contributes empirical insight into the role of school-based spiritual practices in supporting students' psychological well-being within an Islamic educational context.

METHODS

Research Design and Participants

This study employed a descriptive qualitative research design to explore the conceptualization, implementation, and perceived relevance of Qur'anic Healing in relation to students' experiences associated with academic burnout. The study was conducted at SDIT Nurul Islam Krembung, an Islamic elementary school in Indonesia where Qur'anic Healing is integrated into routine educational activities. The study focused on understanding the implementation and experiences of the program rather than evaluating its causal effectiveness in reducing academic burnout.

Eight participants were purposively selected based on their direct involvement in the Qur'anic Healing program and their ability to provide relevant information. The participants comprised one principal, one vice principal for curriculum, three teachers (one Islamic Education teacher, one homeroom teacher, and one classroom teacher), and three students who regularly participated in the program. School administrators and teachers had been involved in the program for at least one academic year, while the student participants had participated regularly for at least one semester.

Data Collection

Data were collected through semi-structured interviews, observations, and document analysis. Interviews explored participants' understanding and experiences of Qur'anic Healing, its implementation, and its perceived relevance to students' academic difficulties. Observations focused on the implementation and organization of Qur'anic Healing activities, while documents included school programs, activity schedules, institutional regulations, and relevant activity records. The data collection process focused on three components of Qur'anic Healing identified in the school context: Qur'anic recitation; *dhikr* and Qur'anic supplication, including *Al-Ma'tsurat*; and the internalization of Qur'anic values, including patience, gratitude, *tawakkul*, and optimism.

The conceptualization of academic burnout was informed by the three dimensions of the Maslach Burnout Inventory–Student Survey (MBI-SS): exhaustion, cynicism, and reduced academic efficacy (Schaufeli, Martínez, Pinto, Salanova, & Bakker, 2002). The MBI-SS was used as a conceptual reference for developing qualitative interview and observation indicators rather than as a quantitative measurement instrument.

Data Analysis and Trustworthiness

Data were analyzed using the interactive model of Miles, Huberman, and Saldaña (2014), comprising data condensation, data display, and conclusion drawing and verification. Data from interviews, observations, and documents were coded and organized into themes related to the conceptualization, implementation, and perceived relevance of Qur'anic Healing and students' academic experiences. The credibility of the findings was strengthened through source triangulation, method triangulation, and member checking. Source triangulation compared perspectives from school leaders, teachers, and students, while method triangulation compared interview, observation, and documentary data. Member checking was used to confirm the accuracy of relevant interpretations with participants. The findings therefore represent qualitative descriptions of participants' perspectives and observed practices rather than evidence of causal effectiveness.

RESULT AND DISCUSSION

Results

Conceptualization of Qur'anic Healing at SDIT Nurul Islam Krembung

Findings from interviews, observations, and document analysis indicate that Qur'anic Healing at SDIT Nurul Islam Krembung is understood as a spiritual approach grounded in engagement with the Qur'an to support students' psychological calmness, coping with academic pressures, and learning motivation. This understanding is rooted in the view that the Qur'an functions not only as *hudā* (guidance) but also as *shifā'* (healing) for human psychological and spiritual difficulties, as reflected in QS. Yunus [10]:57 and QS. Al-Isra' [17]:82 (Susanti & Tiara, 2024). Within the school context, Qur'anic Healing extends beyond Qur'anic recitation to include *dhikr*, supplication, and the internalization of Qur'anic values in students' daily lives.

Three interconnected components emerged from the data: (1) Qur'anic recitation, (2) *dhikr* and Qur'anic supplication through *Al-Ma'tsurat*, and (3) the internalization of Qur'anic values. Qur'anic recitation was practiced as an initial activity intended to establish students' engagement with the Qur'an and prepare them psychologically for learning. *Dhikr* and supplication through *Al-Ma'tsurat* were described as practices for strengthening spiritual awareness, dependence on Allah, and confidence in facing academic difficulties. The internalization of Qur'anic values was reflected in the habituation of patience, gratitude, *tawakkul*, and optimism when responding to academic and everyday challenges (Moulaei, Haghdost, Bahaadinbeigy, & Dinari, 2023).

Participants further described these three components as interconnected practices within the school's daily spiritual routine. Qur'anic recitation and *Al-Ma'tsurat* were perceived as promoting psychological calmness, while the internalization of Qur'anic values was associated with students' efforts to regulate emotions, respond to academic difficulties, and maintain learning motivation. Participants also reported experiences of greater readiness to learn, increased motivation, and improved psychological well-being following participation in these activities. These findings suggest that Qur'anic Healing is understood within the school as an integrated spiritual practice that is perceived as relevant to students' experiences of academic pressure and psychological well-being (Abraham et al., 2024).

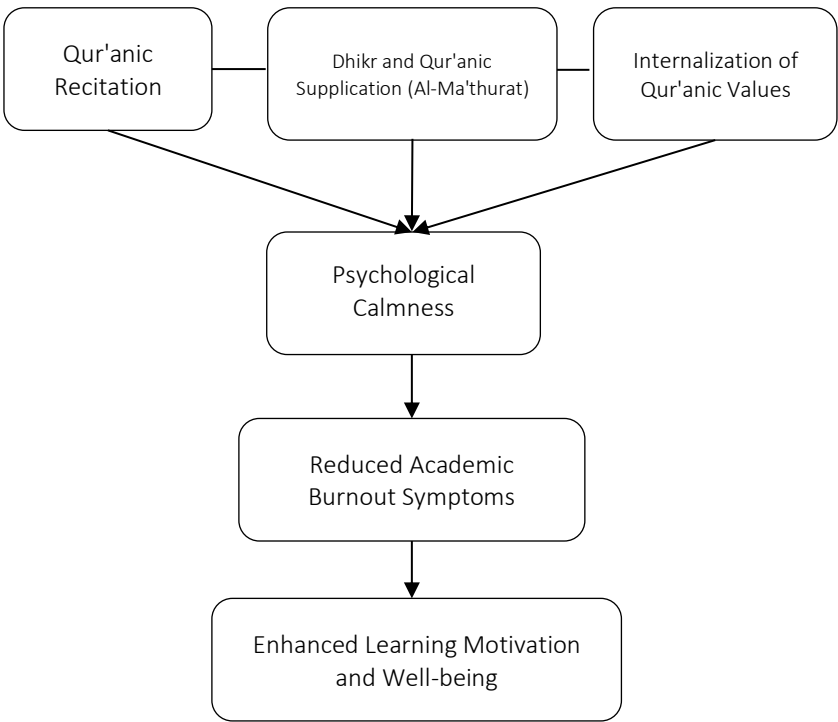


Figure 1. Conceptual Table of Qur'anic Healing

Figure 1 presents the thematic structure of Qur'anic Healing identified from the interview, observation, and documentary data. The findings indicate three main components of the practice: Qur'anic recitation, *dhikr*, and Qur'anic supplication through *Al-Ma'tsurat*, and the internalization of Qur'anic values. Participants associated these practices with psychological calmness, reduced academic anxiety, improved learning focus, increased motivation, and greater self-confidence. These perceived experiences were considered relevant to students' experiences associated with academic burnout, particularly exhaustion, cynicism toward academic activities, and reduced academic efficacy. The figure represents the thematic relationships emerging from participants' accounts and observations rather than a causal model or evidence of the effectiveness of Qur'anic Healing in reducing academic burnout.

Students' Experiences Associated with Academic Burnout

Interview and observation data indicated that students experienced several forms of academic difficulties associated with the three dimensions of academic burnout: exhaustion, cynicism, and reduced academic efficacy. These experiences were described by the principal, teachers, and students and were reflected in students' emotional responses, learning behaviors, and perceptions of their academic abilities.

Exhaustion. Participants described exhaustion primarily in terms of physical and mental fatigue, difficulty concentrating, and feeling overwhelmed by academic workloads. The principal reported that some students appeared easily tired and less enthusiastic when faced with schoolwork:

"...Some students appear to tire easily, lack enthusiasm for lessons, and sometimes feel burdened by schoolwork. There are also students who lose motivation to learn when faced with difficulties or learning outcomes that do not meet expectations..." (Principal, Interview, 2025)

The Islamic Education teacher similarly observed that students sometimes appeared tired during lessons, experienced difficulty concentrating, and became overwhelmed by assignments:

"...We often find students who appear tired while studying, have difficulty concentrating, get bored quickly during lessons, and some even feel incapable of completing assignments or are afraid of exams..." (Islamic Education Teacher, Interview, 2025)

Students also described similar experiences. Student A reported:

"...Sometimes I feel tired because there is a lot of homework. If there is a lot of homework and the lessons are difficult, I become lazy to study and want to go home quickly..." (Student A, Interview, 2025)

These accounts indicate that exhaustion was associated with perceived academic workload, difficult learning tasks, and prolonged demands on students' attention and energy.

Cynicism toward academic activities. Cynicism was reflected in boredom, reduced enthusiasm, procrastination, and negative attitudes toward learning activities. The homeroom teacher reported that some students became less enthusiastic, complained about schoolwork, and were reluctant to participate actively in lessons:

"...Students experiencing burnout are usually less enthusiastic about participating in lessons, often procrastinate, complain easily, and lack confidence when asked to answer questions or complete assignments in front of the class..." (Homeroom Teacher, Interview, 2025)

Student C similarly described becoming bored and losing enthusiasm when learning activities became difficult:

"If the lessons are always difficult, I get bored and lose my enthusiasm for learning." (Student C, Interview, 2025)

Observation data were consistent with these accounts, indicating that some students showed reduced participation and interest during academic activities. Thus, cynicism was manifested primarily through boredom, reduced engagement, and perceptions of school activities as burdensome.

Reduced academic efficacy. Reduced academic efficacy was reflected in students' doubts about their ability to complete assignments, perform well in examinations, and respond successfully to learning challenges. The Islamic Education teacher noted that some students expressed fear of examinations and uncertainty about their ability to complete academic tasks. Student B similarly reported:

"...I often fear tests because I am worried about getting a bad grade. Sometimes I feel like I can't do the assignments well..."
(Student B, Interview, 2025)

The homeroom teacher also observed that some students lacked confidence when answering questions or completing assignments in front of the class. These findings indicate that reduced academic efficacy was expressed through academic self-doubt, fear of evaluation, and reluctance to engage with challenging learning tasks.

Overall, the findings show that students' experiences associated with academic burnout were reflected across three dimensions: exhaustion through fatigue and difficulty concentrating; cynicism through boredom, reduced enthusiasm, and disengagement; and reduced academic efficacy through low confidence and fear of academic evaluation. These dimensions were identified across participants' accounts and were supported by observation data.

Table 1. Dimensions and Forms of Students' Experiences Associated with Academic Burnout

Dimension	Forms identified in the data
Exhaustion	Fatigue, reduced energy, difficulty concentrating, feeling overwhelmed by academic workload
Cynicism	Boredom, reduced enthusiasm, procrastination, perceiving school activities as burdensome
Reduced academic efficacy	Low academic confidence, fear of examinations, doubts about completing assignments, reluctance to face difficult learning tasks

Implementation of Qur'anic Healing and Its Perceived Relevance to Academic Burnout

Findings from interviews, observations, and documentary data indicate that Qur'anic Healing at SDIT Nurul Islam Krembung was implemented through three interconnected practices: Qur'anic recitation, *dhikr* and Qur'anic supplication, and the internalization of Qur'anic values. These practices were integrated into routine school activities and were described by participants as part of the school's efforts to support students' psychological and spiritual well-being in the context of academic demands.

Qur'anic recitation. Qur'anic recitation was routinely conducted before learning activities, with students reading the Qur'an for approximately 30 minutes under teacher guidance. The activity was conducted collectively or individually according to students' abilities. The principal described the practice as helping students prepare psychologically for learning:

"...When students start the day by reading the Quran, they are more prepared to face lessons and are less easily stressed by assignments or academic demands..." (Principal, Interview, 2025)

The Islamic Education teacher similarly reported that students appeared more relaxed and focused following the activity:

"...After reading the Quran, students become more relaxed, more focused, and less tense during lessons. They are also more enthusiastic and less likely to give up when faced with difficult lessons..."

(Islamic Religious Education Teacher, Interview, 2025)

A student also described a similar experience:

"...If I read the Quran before studying, I feel calmer. When I have a lot of homework or a test, I'm less anxious and can focus better on it..."

(Student, Interview, 2025)

Observation data were consistent with these accounts, indicating that Qur'anic recitation was accompanied by a calmer classroom atmosphere and greater readiness to begin learning.

Dhikr and Qur'anic supplication. The second component involved the habituation of *dhikr* and Qur'anic supplication before and after learning activities. Teachers guided students in reciting selected supplications from the Qur'an and Hadith, including prayers for ease in learning, beneficial knowledge, and short forms of *dhikr*. Participants described these practices as providing spiritual reassurance when students faced assignments and examinations. The Islamic Education teacher reported that the practices encouraged students to develop confidence that academic difficulties could be faced through effort, prayer, and reliance on Allah. Observation data similarly indicated a calmer learning atmosphere during and following these activities.

Internalization of Qur'anic values. The third component involved the internalization of Qur'anic values, including patience, gratitude, *tawakkul*, discipline, and optimism. These values were reinforced through classroom learning, habituation, and teachers' guidance in students' daily activities. Teachers encouraged students to remain patient when encountering learning difficulties, persevere after unsatisfactory results, express gratitude for their achievements, maintain optimism when completing academic tasks, and take responsibility for their learning. The values were therefore presented not only as religious concepts but also as principles connected to students' everyday academic experiences.

Observation data indicated that students who regularly engaged in these practices were perceived by teachers to demonstrate greater emotional regulation, less frustration when facing learning difficulties, and more stable learning motivation. Taken together, the findings indicate that Qur'anic Healing was implemented as an integrated set of spiritual practices embedded in everyday school routines. Participants perceived these practices as relevant to students' experiences of academic pressure, particularly psychological calmness, anxiety, learning motivation, and confidence in facing academic tasks. These findings describe participants' perceived experiences and observed practices and should not be interpreted as evidence of the causal effectiveness of Qur'anic Healing in reducing academic burnout.

Participants' Perceived Experiences of Qur'anic Healing

Triangulation of interview, observation, and documentary data indicated that participants perceived the implementation of Qur'anic Healing as relevant to students' psychological experiences in the context of academic pressure. Participants associated Qur'anic recitation, *dhikr* and Qur'anic supplication, and the internalization of Qur'anic values with greater psychological calmness, reduced learning fatigue and boredom, and greater confidence in facing academic tasks and evaluations.

Students were also described as demonstrating greater emotional calmness, improved efforts to manage academic stress, and stronger motivation and discipline in participating in learning activities.

Overall, the findings indicate that Qur'anic Healing at SDIT Nurul Islam Krembung is implemented as an integrated spiritual practice embedded in everyday educational activities. Across the three components identified in the study, participants described Qur'anic Healing as a practice that provides spiritual and psychological support for students when facing academic demands. The findings therefore highlight the role of participants' perceptions and everyday experiences in understanding how Qur'anic Healing is implemented in relation to academic burnout, without establishing a causal relationship or demonstrating its effectiveness as an intervention.

DISCUSSION

The findings indicate that Qur'anic Healing at SDIT Nurul Islam Krembung is implemented as an integrated spiritual practice consisting of Qur'anic recitation, *dhikr* and Qur'anic supplication, and the internalization of Qur'anic values. Participants associated these practices with psychological calmness, reduced academic anxiety, improved learning focus, and greater motivation and confidence when facing academic demands. These findings suggest that, within the school context, Qur'anic Healing is understood not merely as a religious routine but also as a spiritual resource that students and teachers perceive as relevant to coping with academic pressures. This interpretation is consistent with the broader literature on religious coping, which suggests that religious beliefs and practices can provide psychological resources for individuals dealing with stressful experiences (Pargament, Smith, Koenig, & Perez, 1998).

Qur'anic Recitation and Psychological Calmness

The findings indicate that regular Qur'anic recitation before learning was perceived by participants as creating a calmer psychological state and preparing students to engage in academic activities. Teachers and students described greater calmness, improved concentration, and reduced anxiety following recitation activities. These findings are consistent with Aisyi et al. (2026), who reported that Qur'anic recitation may be associated with relaxation and emotional calmness. From an Islamic psychological perspective, the understanding of the Qur'an as *shifā'* provides a theological basis for viewing engagement with Qur'anic verses as a source of spiritual comfort, as reflected in QS. Yunus [10]:57 and QS. Al-Isra' [17]:82.

The present findings extend this perspective by illustrating how Qur'anic recitation is embedded within an everyday school routine rather than practiced only as an individual religious activity. Its placement before learning activities provides a structured transition between students' daily routines and academic engagement. The participants' accounts suggest that this routine may help students enter the learning process in a calmer psychological state. However, because the present study did not quantitatively measure changes in anxiety, stress, or burnout, these findings should be interpreted as participants' perceived experiences rather than evidence of a measurable reduction in psychological symptoms.

Dhikr, Supplication, and Religious Coping

In addition to Qur'anic recitation, the findings highlight the role of *dhikr* and Qur'anic supplication in students' experiences of academic pressure. Participants described these practices as providing reassurance and strengthening students' confidence when facing assignments and examinations. Teachers particularly emphasized the importance of combining spiritual reliance with personal effort, whereby students were encouraged to face academic difficulties through both active engagement and reliance on Allah.

This finding is consistent with Ferdi and others (2025), who describe *dhikr* and prayer as forms of spiritual coping that may help individuals respond to stressful experiences more positively. Within

the present setting, these practices appear to provide students with a framework for interpreting academic difficulties as challenges that can be addressed through effort, prayer, and spiritual reliance. Such an interpretation may be particularly relevant to students who experience anxiety or uncertainty when facing academic evaluation.

Rather than demonstrating that *dhikr* and supplication directly reduce burnout, the findings indicate that participants perceived these practices as supportive of emotional regulation and coping with academic demands. This distinction is important because the qualitative design of the study allows the researchers to describe participants' experiences and interpretations but does not permit conclusions regarding causal effectiveness.

Internalization of Qur'anic Values and Psychological Resilience

The internalization of Qur'anic values, particularly patience, gratitude, *tawakkul*, discipline, and optimism, emerged as another important component of Qur'anic Healing. Unlike recitation and *dhikr*, which are observable spiritual activities, value internalization was reflected in students' everyday responses to learning difficulties. Teachers described encouraging students to remain patient when experiencing academic difficulties, to continue making efforts after unsatisfactory results, and to maintain optimism when completing challenging assignments.

These findings are consistent with Nasrin (2025), who reported that Islamic spiritual values such as patience, gratitude, and trust in God may contribute to individual resilience in dealing with life pressures. In the educational context examined in this study, these values provide students with a framework for interpreting academic difficulties without immediately perceiving them as failure. The findings therefore suggest that Qur'anic Healing within the school context involves not only ritual practices but also the cultivation of values that shape students' responses to everyday academic challenges.

Qur'anic Healing in Relation to the Dimensions of Academic Burnout

The findings can be interpreted in relation to the three dimensions commonly used to conceptualize academic burnout: exhaustion, cynicism, and reduced academic efficacy (Schaufeli et al., 2002). Participants' accounts indicated that Qur'anic recitation and *dhikr* were associated with psychological calmness and were perceived as relevant to students' experiences of academic exhaustion. The internalization of patience, optimism, and *tawakkul* was described as supporting students' persistence and engagement when facing academic difficulties, which is relevant to experiences of cynicism and reduced academic efficacy.

This finding provides a qualitative perspective on how spiritual practices may be connected to different aspects of students' academic experiences. Rather than functioning as a single activity, Qur'anic Healing operates within the school as a combination of practices and values that participants perceive as mutually supportive. This integrated character distinguishes the practice from approaches that focus exclusively on a single spiritual activity, such as Qur'anic recitation or *dhikr*.

Nevertheless, the findings should not be interpreted as demonstrating that Qur'anic Healing reduces or treats academic burnout. The study did not employ a quantitative burnout measure, pretest-posttest design, or comparison group. Its contribution lies instead in describing how Qur'anic Healing is conceptualized and implemented and how school leaders, teachers, and students perceive its relevance to experiences associated with academic burnout.

Implication

This study has theoretical and practical implications for Islamic education and student well-being. Theoretically, the findings contribute to the literature by describing how Qur'anic Healing is conceptualized and implemented as a school-based spiritual practice comprising Qur'anic recitation, *dhikr*, and Qur'anic supplication, and the internalization of Qur'anic values in relation to students'

experiences associated with academic burnout. Practically, the findings may inform school leaders, teachers, and counselors in developing complementary student support programs that integrate spiritual and psychological dimensions to promote students' psychological well-being and learning engagement. Such practices should complement, rather than replace, professional counseling and psychological support when needed. Future research using quantitative, longitudinal, or mixed-methods designs with larger and more diverse samples is recommended to examine whether the perceived benefits identified in this study are associated with measurable changes in academic burnout and student well-being across different educational contexts.

Limitations

This study has several limitations. First, it was conducted in a single Islamic elementary school with a small purposively selected sample, making the findings context-specific and limiting their transferability to other educational settings. Second, the descriptive qualitative design focused on participants' perceptions, experiences, and observations of Qur'anic Healing and therefore could not establish causal relationships or determine its effectiveness in reducing academic burnout. Third, the implementation of Qur'anic Healing identified in this study reflects the specific practices and context of SDIT Nurul Islam Krembung and may not represent a standardized approach applicable across educational institutions. Future research should examine Qur'anic Healing across multiple educational contexts using longitudinal, quantitative, or mixed-methods designs to further explore its implementation and potential relationship with academic burnout and student well-being.

CONCLUSION

This study concludes that Qur'anic Healing at SDIT Nurul Islam Krembung is implemented as an integrated spiritual practice comprising Qur'anic recitation, *dhikr*, and Qur'anic supplication, and the internalization of Qur'anic values. Participants perceived these practices as supportive of psychological calmness, learning motivation, and students' readiness and confidence in facing academic demands, particularly experiences associated with exhaustion, cynicism, and reduced academic efficacy. The findings contribute to the understanding of how Qur'anic Healing can be embedded within everyday practices in an Islamic educational setting as a complementary spiritual resource for student well-being. However, the findings represent participants' perceptions and contextual experiences and should not be interpreted as evidence of the causal effectiveness of Qur'anic Healing in reducing academic burnout.

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