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THE ROLE OF ISLAMIC SPIRITUALITY IN PREVENTING BURNOUT IN UNIVERSITY STUDENTS

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HIGHLIGHT

- Burnout is a condition of physical, mental and emotional exhaustion caused by prolonged stress, especially work-related or excessive responsibilities.
- Islamic spirituality refers to the inner dimension of Islam that focuses on the purification of the soul, the approach to Allah, and the search for a deeper

ABSTRACT

The purpose of this study is to analyze whether there is a role of Islamic spirituality in preventing burnout in college students as well as the relationship between Islamic spirituality and burnout. The research method used is this research design using a descriptive qualitative approach. With literature study and filling out questionnaires through g-forms as data collection methods. The results of this study indicate that there is a role of Islamic spirituality in preventing burnout in college students. This can be seen from the percentage level of Islamic spirituality, which is 52.5% in the good category, 32.5% in the very good category. 12.5% are in the good enough category, and

meaning of life beyond formal rituals.

only 2.5% are in the bad category. While the burnout level shows that 35% are in the very good category, and 37.5% are in the good category, 17.5% are in the good enough category, while the rest, namely 7.5% and 2.5% are in the bad and very bad categories. This shows that the higher the level of one's Islamic spirituality, the lower the level of burnout in a person. In addition, there is a relationship between Islamic principles such as tawakal, prayer and dhikr, time management and life balance (Wasathiyah), patience and gratitude which have a relationship with Burnout. Islamic spirituality has a role in preventing burnout in students who are used as coping in dealing with various pressures and difficulties.

Islamic Spirituality; Burnout; Students.

KEYWORD

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A. INTRODUCTION

In the fast-paced modern era, students are faced with various demands and pressures, especially in the academic environment. Piling assignments, parental expectations, unsupportive social environments, and drastic lifestyle changes are the main triggers for stress. (Fajrussalam et al. 2022) explained that many students experience pressure because they have to adapt to a new environment that is not necessarily supportive. This is exacerbated by the fact that the majority of students are in a period of psychological development that is still unstable, making them vulnerable to emotional changes (Rohmah dan Mahrus 2024). This stressful condition can develop into burnout if not managed properly.

The term burnout was first introduced by Herbert J. Freudenberger in 1974 which describes physical and mental fatigue due to the pressures of work or professional life (O'Connor, Muller Neff, dan Pitman 2018). Furthermore, Maslach and Jackson (O'Connor, Muller Neff, dan Pitman 2018) explained that burnout has three main characteristics, namely emotional exhaustion, depersonalization (negative attitude towards others), and a decreased sense of personal achievement. In the context of students, this condition is very likely to occur due to academic pressures such as lessons that are considered difficult, an uncomfortable learning environment, and an excessive task load (Wahidah dan Barokah 2024). (Rosidin, Amira, dan Hendrawati 2025) also added that high parental expectations also exacerbate the psychological burden on students.

If academic stress is not handled properly, it can develop into distress, which has the potential to damage physical and mental health. In fact, prolonged stress can reduce learning motivation and self-confidence and cause students to feel isolated from their social environment (Catling et al. 2022).

Apart from the academic demands that are being experienced among students, social media is included as a mecca or standard of life that some people consider, as well as a trigger for social comparisons and unrealistic expectations about personal life, which contributes to a decrease in psychological well-being (Septiana 2021). The use of social media platforms, which are currently definitely used by students in the current era of globalization, often displays highlight reels of other people's lives that can be a benchmark as a guide to life (Triastuti, Nurfauziah, dan Noviyanti 2025). This can trigger social comparison, where students feel pressured to always appear successful, happy, and have a perfect life as they see on social media. What becomes a dependence on social media can also be mentally damaging to children.

The facts on the ground also show that this problem is increasingly worrying. Based on the results of the Asia Care Survey 2024 by Manulife, 56% of Indonesians expressed concern about mental health issues, especially burnout. In fact, at Padang State University, it was recorded that around 81.9% of students experienced burnout in the moderate category. This is an important signal that an alternative solution is needed that does not only focus on academic or psychological aspects, but also touches the spiritual dimension.

This article aims to analyze whether there is a role of Islamic spirituality in preventing burnout in university students and the relationship between Islamic spirituality and burnout. In this study, Islamic spirituality will be studied as a factor that can provide inner peace, increase resilience, and form a positive mindset in the face of academic pressure. It is hoped that this article can provide more in-depth information and insight into the phenomenon of burnout, especially among university students. In addition, this research is also expected to be a reference for future studies that want to examine the relationship between spirituality and mental health in the context of higher education.

B. METHOD

This research design uses a descriptive qualitative approach. Descriptive qualitative is a research procedure that produces descriptive data research in the form of written or spoken words about people, observable behavior so as to find truths that can be accepted by human common sense (Sauri et al. 2024). The data collection methods used are in the form of literature studies and questionnaire-based surveys using Google Form (GForm). Literature study was conducted by analyzing various academic sources, such as scientific journals, books, and research reports that discuss burnout in college students, mental health, and the role of Islamic spirituality. literature study is collecting, classifying, and analyzing data from various primary and secondary literature sources to obtain information, draw conclusions, and produce knowledge through certain approaches such as philosophical, theological, or others (Darmalaksana 2020). The survey in this study was conducted using a questionnaire distributed through Google Form (GForm) to students containing several statements on aspects of Islamic spirituality and aspects of burnout.

The sample in this study was determined using purposive sampling technique with the consideration that the participant is an active Muslim student with an age range of 18-

25 years and is routine in performing daily worship and actively participating in Islamic activities.

The research instrument consists of 10 items design to measure the level of Islamic spirituality and 10 items to measure the level of burnout in college students. The validity test was conducted using the pearson correlation method between item scores and total scores. For the validity test on the aspect of Islamic spirituality, the e value is between 0.43 to 0.79 and for the validity test on the burnout aspect, the r value is between 0.59 to 0.86. All items show a t-count value greater than the t-table at $\alpha = 0.31$, so they are considered valid.

The reliability test using Cronbach's Alpha method resulted in an α value of 0.83 on the spirituality aspect and an α value of 0.91 on the burnout aspect, indicating that the instrument has high internal consistency.

C. RESULT AND DISCUSSION

I. Level of Spirituality and Burnout in College Students

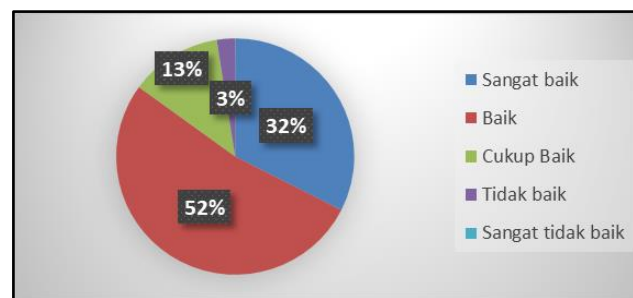


Figure 1. Data from filling out questionnaires on indicators of spirituality

Based on the results of filling out a questionnaire conducted on 40 respondents, it was found that the level of spirituality was mostly in the positive category. A total of 52.5% or 21 respondents were in the good category, and 32.5% or 13 respondents were in the very good category. Meanwhile, there were 12.5% (5 respondents) who were in the fair category, and only 2.5% (1 respondent) who were in the unfavorable category. No respondents fell into the very unfavorable category. This finding shows that the majority of respondents have a high level of spirituality, which is reflected in their life values, such as closeness to God, meaning of life, and sincerity in carrying out daily activities. These spiritual values are an important part that is not only related to religious practices, but also touches aspects of self-awareness, life purpose, and inner peace.

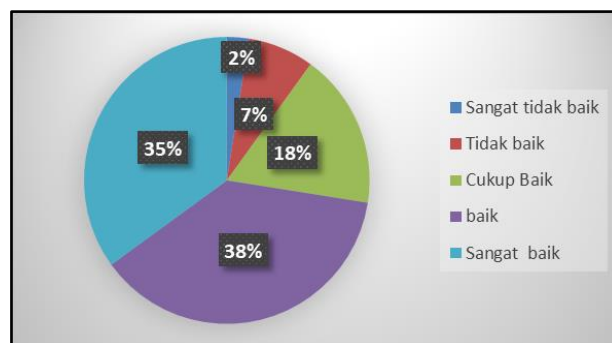


Figure 2. Data from filling out questionnaires on burnout indicators

Meanwhile, on the burnout indicator, the results showed that 35% of respondents (14 people) were in the excellent category, and 37.5% (15 people) were in the good category. In this context, the good and very good categories reflect a low level of burnout or a relatively healthy condition mentally and emotionally. A total of 17.5% of respondents (7 people) were in the fair category, while the rest, namely 7.5% (3 people) and 2.5% (1 person), were in the unfavorable and very unfavorable categories. This shows that a small proportion of respondents began to show symptoms of burnout, such as emotional exhaustion, reduced enthusiasm, and the emergence of feelings of anxiety or overwhelm in carrying out their activities.

If examined more deeply, the data shows a tendency that students with high levels of spirituality tend to have low levels of burnout. This finding strengthens the results of research by (Vebrian, Emiralda, dan Mei Winarni 2021), which shows a negative relationship between spirituality and burnout. The higher a person's level of spirituality, the lower the level of burnout experienced.

More specifically in the context of Islamic spirituality, practices such as prayer, fasting dhikr, prayer, and self-reflection are not only acts of worship, but also forms of spiritual meditation that provide inner calm and emotional stability. (Desti Azania dan Naan 2021) states that Islamic spiritual practices can help individuals rediscover the meaning of life and sense of purpose, especially when facing external pressures. This makes spirituality important in maintaining mental balance.

In line with this (Tsaqifa dan Azani 2021) mentioned that students with higher spiritual Well-Being and daily spiritual experiences have great satisfaction with their lives. A sense of satisfaction can arise from truly interpreting life. Because Islamic spirituality is the foundation in understanding the meaning of life that creates well-being and social harmony (Zahrotun, Zein, dan Masykur 2025). In the context of college students, spirituality helps form a more positive view of academic pressure, interpret suffering as part of the process of self-formation, and strengthen psychological resilience,

Thus, spirituality plays an important role as a buffer against burnout in university students. Students with an active spiritual life tend to have strong inner resources to deal with academic, social, and emotional pressures. Therefore, strengthening the spiritual dimension, especially in higher education, needs to be a concern both through religious activities, character building, and psychological support oriented towards the meaning and purpose of life.

II. The Relationship between Islamic Spirituality and Burnout

Glasberg states that spirituality plays an important role as a coping tool in preventing and overcoming prolonged mental fatigue (Laili dan Suseno 2016). This means that spirituality is not just a formal religious aspect, but rather a source of inner strength that can sustain individuals in dealing with stressful situations.

Spirituality can be interpreted as an effort to find the meaning of life and establish a connection with something that transcends one's own existence (Andria et al. 2022). This search for meaning becomes important in the context of burnout, as individuals who are able to understand the meaning behind the stress they experience tend to have better resilience in dealing with it. Spirituality, in this case, serves as an inner compass that helps individuals stay directed in the midst of uncertain conditions.

According to (Laili dan Suseno 2016), spirituality is not limited to formal religious practices, but is broader than that. It includes personal beliefs and reflective activities that provide a sense of peace, optimism, and strength in the face of adversity. Practices such as meditation, self-reflection, and prayer become a medium to calm the mind, ease anxiety, and build hope. This is reinforced by research by (Hidayatussyarifah et al. 2024) which shows that spiritual practices can consistently help reduce a person's stress and anxiety levels.

In an Islamic perspective, spirituality is not something separate from daily life. Islamic spirituality is reflected in various forms of worship and reflective activities performed by a Muslim, such as prayer, dhikr, reading the Qur'an, as well as increasing prayer and self-muhasabah. These practices not only serve as a form of devotion to God, but also as a means of gaining inner peace, emotional stability, and hope in life. These practices include:

a. Tawakkal, Patience and Gratitude

Facing ever-increasing academic pressure, piling assignments, and social and personal demands often leads students to experience mental fatigue known as burnout. This condition can lead to decreased motivation, emotional disturbances, and decreased academic performance. To deal with this, students need not only time management strategies and a healthy lifestyle, but also a strong spiritual grip, one of which is through the application of the values of tawakkal, patience, and gratitude.

Tawakkal, or the attitude of surrendering to Allah after making efforts, is an important foundation that can calm the heart and mind. In QS. At-Talaq verse 3, Allah says: "And whoever puts his trust in Allah, Allah will provide for him." This shows that when we have tried our best, leaving the results to Allah will help us accept whatever happens gracefully. Explains that tawakkal can foster inner calm because it believes that there is a great power

that governs everything. In the context of students, this is very relevant when facing exams, presentations, or academic results that are not as expected (Suryani Situmeang 2024). (Widyastuty Bustan, Fitriawati, dan Salmin 2022) also supported that the attitude of tawakal helps students reduce anxiety in competitive situations because they are able to accept the results with sincerity.

In addition, patience also has an important role in maintaining emotional stability when facing pressure. Students who are patient will be better able to restrain themselves, not rush to give up, and remain rational in making decisions. (Saputra 2020) explains that individuals who have high patience tend to avoid stress because they are able to control themselves, think clearly, and have fighting power. This is reinforced by who stated that patience is very helpful for students in managing stress and is not easily discouraged when facing academic and personal life pressures (Mahmuda Urbaningkrum, Ichsan, dan Nuraida Rahma 2021).

Meanwhile, gratitude or gratitude for what is owned is also a positive form of managing emotions and feelings. In students' daily lives, gratitude can be shown by appreciating small achievements, learning opportunities, and support from the surrounding environment. This attitude helps students feel adequate and not get caught up in the pressure to always be perfect.

Moral education in Islam, as mentioned (in Agustin dan Hidayah 2024), plays an important role in instilling an attitude of gratitude, patience, and tawakal which is a bulwark against burnout. These three values of tawakal, patience, and gratitude are part of Islamic spirituality which, if applied consistently, can strengthen students' mental endurance. In QS. Al-Baqarah verse 286, Allah also reminds us that "Allah does not burden anyone but according to his ability", which means that every burden we face is in accordance with our capacity to bear and complete it. Thus, internalizing the values of tawakal, patience, and gratitude in daily life is not only part of practicing Islamic teachings, but also an effective strategy to maintain mental health and avoid burnout during the study period.

b. Prayer and Dhikr as Psychological Therapy

Allah SWT says in QS. Ar-Ra'd verse 28,

لَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ٢٨

alladzîna âmanû wa tathma'innu qulûbuhum bidzikrillâh, alâ bidzikrillâhi tathma'innul-qulûb

"(That is) those who believe and their hearts become tranquil with the remembrance of Allah. Remember, only with the remembrance of Allah will the heart be at ease." This verse is a reminder that in every condition of life, including when we feel tired or lost, Allah has provided a way to find peace again, namely by remembering Him.

In Islam, prayer is not only an obligation, but also a form of Allah's love for His servants. It is a special time to communicate directly with the Creator, a safe space where the soul finds respite in the midst of a busy life. When practiced solemnly, prayer is able to bring a sense of peace and clarity of mind. No wonder the most powerful Prophet

Muhammad SAW even said, “O Bilal, rest us with prayer.” (HR. Abu Dawud). Prayer becomes a solace, not only from physical activity, but also from the invisible burden of the mind.

Allah also emphasizes in QS. Al-Baqarah verse 45,

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ ٤٥

wasta'înû bish-shabri wash-shalâh, wa innahâ lakabîratun illâ 'alal-khâshi'în

“Make patience and prayer your helpers. And indeed such things are very hard, except for those who are devoted.” Making prayer a helper is not an easy matter, but when someone tries to live it regularly, a different inner strength will grow. Self-confidence slowly grows from the belief that there is a Hearing Being in every complaint and prayer we make.

A number of scientific studies have also begun to highlight the psychological dimensions of this act of worship. In this finding, it shows that the correlation of spirituality can play an important role in improving the psychological well-being of students.

Research conducted by (Kasih 2022) shows that consistent implementation of worship, such as five-time prayers, can be a means of self-control and stress management for students who face high academic loads.

The same goes for dhikr. This simple but meaningful activity can be a reminder that brings the heart back to calm. Saying istighfar, tasbih, or simply mentioning the name of Allah can be a way to recharge the energy eroded by routine. Dhikr provides effects that resemble relaxation therapy, slowing the heart rate and calming the nervous system.

Ibn Qayyim once said, “Dhikr is to the heart as water is to a fish. How would a fish be without water?” So it is natural that the heart that rarely makes dhikr feels empty and easily shaken. Dhikr is not only a reminder to God, but also a way to find the center of self-control again, when everything around feels too fast changing.

Prayer and dhikr are not instant solutions to anxiety. But it is a slow process of re-identifying oneself, admitting weaknesses, and submitting all worries to God. In the silence of prostration and the softness of dhikr, there is a power that is invisible to the world, but very real for the soul that lives it. Dhikr and prayer have a significant impact on reducing stress and anxiety, providing inner calm and emotional stability. Then worship in Islam, such as prayer, dhikr, and prayer, serves as an effective spiritual therapy to manage stress and improve mental well-being (Hidayatussyarifah et al. 2024). Worship activities in Islam are not carried out only to get closer to Allah SWT, but worship activities carried out can calm one's soul and mind so that it can reduce stress conditions (Pratama dan Alamsyah 2022).

So, when you feel tired or lost, it doesn't mean you are weak. It could be a sign that you are being called back. Back to sitting quietly, reconnecting what was disconnected. Because Java.

c. Time Management and Life Balance (Wasathiyah)

Islam teaches the concept of wasathiyah (balance) as a foundation in managing life, including in terms of time management. Allah SWT says in QS. Al-Baqarah verse 143: “And thus We have made you a people in the middle (fair and balanced) ...”. This verse is the philosophical basis that a Muslim must balance various aspects of life, including between

worldly and ukhrawi obligations (Nur dan Lubis 2015), between hard work and rest, and between individual and social needs.

Rasulullah SAW has provided a concrete example in applying this balance principle. In a saheeh hadith narrated by Imam Bukhari, he said: "Verily your body has rights over you, your eyes have rights over you, and your family has rights over you" (Wijaya 2024). This hadith emphasizes the importance of paying attention to physical and spiritual rights proportionally. For students, the application of this wasathiyah principle can be realized through several practical steps. One of them is by making a daily schedule that combines study time, worship, and rest proportionally. This is supported by the findings (Himmah dan Shofiah 2021) showing that students who have good time management skills tend to have lower stress levels.

Wise time management allows a person to complete various tasks effectively and efficiently. In applying Wasathiyah principles, time management can be done by setting clear priorities. One effective way is to create a flexible yet disciplined daily schedule, prioritizing time for worship, work, family and personal time. This method is intended to create balance in life and can also avoid feelings of stress and excessive fatigue. Students who are able to harmonize spiritual values with daily learning activities tend to have a more stable mental state and better academic performance.

In addition, it is important to maintain emotional and mental balance, especially for university students. Taking time to rest, exercise, or engage in mind-refreshing hobbies is a good way to rejuvenate oneself and maintain mental health. By combining efficient time management, wasathiyah principles and integrating spiritual values in learning activities, we can achieve a more organized, harmonious and rewarding life.

D. CONCLUSION

This study proves that Islamic spirituality plays a significant role in overcoming burnout among university students. The survey data indicated that students who have a high level of spirituality tend to experience lower levels of burnout. Students with good to excellent spirituality generally show psychological stability, despite being faced with heavy academic pressure. Islamic values such as tawakal, patience, gratitude, the implementation of prayer and dhikr, as well as the application of balanced living principles (wasathiyah), have been shown to function as effective coping strategies in relieving stress and preventing mental fatigue. Thus, strengthening the spiritual aspect of students' lives not only strengthens their faith relationship, but also has a positive impact on their mental health. In general, Islamic spirituality can serve as an effective support tool for students in facing the challenges of life and the burden of study. The presence of these spiritual values helps to create emotional, mental and physical balance, thus directly contributing to a reduced risk of burnout.

Based on these findings, higher education institutions are advised to pay attention to strengthening students' spirituality through religious guidance that is integrated into campus life, such as regular studies, Islamic value-based stress management training, and

the provision of spiritual reflection spaces. In addition, lecturers and education personnel can be involved in creating an academic and mental health environment. Students are also encouraged to actively nurture their spiritual lives through consistent worship, deepening their understanding of Islamic teachings, and applying wasathiyah in time management and daily activities. With the support of a conducive campus environment and personal commitment to spirituality, the risk of burnout can be reduced and students' psychological well-being can be better ensured.

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