PALAPA
Jurnal Studi Keislaman dan Ilmu Pendidikan

p-ISSN : 2338-2325
e-ISSN : 2540-9697

Terindeks: DOAJ, EBSCO, Dimensions, MIAR, Garuda, Google Scholar, etc

https://doi.org/10.36088/palapa.v14i2.6276

SPIRITUAL BURNOUT IN ISLAMIC EDUCATION: EXAMINING IBN QAYYIM AL-JAWZIYYAH'S THOUGHTS ON THE PSYCHOLOGY OF INDONESIAN MUSLIM STUDENTS

Daniel Desta Avia Difaputra Purnomo
Institut Agama Islam Pemalang, Indonesia
difaavia@gmail.com

Abstract

Spiritual burnout among Muslim students reflects a crisis of spiritual motivation that, in Ibn Qayyim al-Jawziyyah's thought, is closely related to the weakening and disorder of the soul. This study investigates Ibn Qayyim al-Jawziyyah's concept of spiritual psychology, with particular attention to *ghaflah*, *qasāwat al-qalb*, *ḥayāt al-qalb*, and *tazkiyat al-nafs*. A qualitative approach with a figure thought analysis design was employed. The research corpus consisted of Ibn Qayyim al-Jawziyyah's writings, with six primary works selected as the main sources of analysis. The researcher served as the main research instrument, and the data were analyzed through a multilayered model integrating four analytical approaches. The findings identify eight major psychological constructs related to spiritual burnout and formulate the "Four-Layer Therapeutic Model of Ibn Qayyim" (*Al-ʿIlāj al-Rubāʿi*) as a conceptual framework for spiritual recovery. The study also shows that Ibn Qayyim's thought offers an alternative Islamic education paradigm, particularly through the Integral Education Model developed in *Miftāḥ Dār al-Saʿādah*, and proposes a spiritual early detection model based on *qalb* indicators. The study concludes that spiritual burnout among Muslim students is a multidimensional crisis that requires an integrative framework combining spiritual diagnosis, purification of the soul, and educational transformation. This research contributes to Islamic education and Islamic psychology by reconstructing Ibn Qayyim's spiritual psychology as a theoretical basis for understanding and addressing spiritual burnout. Future

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research is recommended to develop and validate an Ibn Qayyimian Spiritual Burnout Scale as an empirical assessment instrument.

Keywords: Spiritual Burnout; Islamic Education; Ibn Qayyim al-Jawziyyah; Islamic Psychology; Muslim Students.

INTRODUCTION

The crisis of spiritual burnout is now a silent threat that is eating away at generations of Muslim students from within, a painful irony amid increasing access to formal Islamic education. Global data shows that more than 60% of students in Islamic educational institutions experience symptoms of spiritual alienation in the form of loss of meaning of worship, boredom in reading the Qur'an, and a sense of emptiness after performing religious rituals, a condition that is psychologically identical to what experts call spiritual dimension burnout (Aminnuddin, 2022; Gerundt et al., 2022; Leung & Pong, 2021). What is more surprising is that this phenomenon is most massive, not among students who do not care about religion, but in those who are most diligent and outstanding in Islamic studies, such as students, pesantren students, and memorizers of the Qur'an. This reality marks the systemic failure of contemporary Islamic education that prioritizes formal cognitive and ritualistic achievement rather than building the depth of the soul, and it is here that the thinking of Ibn Qayyim al-Jawziyyah becomes particularly relevant to a 14th-century scholar who had warned that the lifeless charity of al-qalb (the life of the heart) is a walking carcass, a diagnosis that is now empirically proven in modern educational psychology research (Ahmed, 2021; Kotzee et al., 2021; Pallathadka et al., 2023).

Islamic education today is producing dangerous paradoxes, for example, the higher the level of Islamic study that a Muslim student takes, the greater the risk of chronic spiritual exhaustion. Research on educational psychology in various Muslim countries, including Indonesia, Malaysia, and Egypt, revealed that students in high-level Islamic educational institutions show a much higher level of emotional exhaustion, depersonalization of religious values, and a much higher decrease in the sense of personal spiritual accomplishment than students in public schools (Mohammad & Banse, 2023; Patria, 2022; Utami, 2022). It is this emptiness of formulation that makes the treasures of Ibn Qayyim al-Jawziyyah's thought in his monumental works, such as Madarij al-Salikin, Ighatsat al-Lahfan, and Miftah Dar al-

Sa'adah, an intellectual corpus that demands to be reviewed (Buylaert et al., 2023; Volpe, 2025).

Islamic educational institutions until now do not have adequate early detection instruments to identify future conditions, the stagnation of spiritual motivation, which in Ibn Qayyim al-Jawziyyah's terminology is the early stage of soul destruction, so that thousands of Muslim students continue to fall into the abyss of spiritual burnout without any treatment (Bensaid et al., 2021; Gerundt et al., 2022). Research by Hatta & Purnama (2026) reveals astonishing data: 73.4% of students in Islamic educational institutions experience moderate to severe symptoms of futur, but only 11.2% of them have ever received spiritual or psychological assistance from their institution. A follow-up study in Indonesia conducted by Qudsiyyah et al., (2026) reinforces this finding, where 68% of active students of Islamic boarding schools reported experiencing boredom in daily worship for at least three consecutive months, and more worryingly, 82% of them chose to remain silent and hide their conditionThe boarding school environment fosters a culture that exacerbates burnout and emphasizes the need for Ibn Qayyim's conceptual study. These studies are important for building a system of spiritual detection rooted in Islamic epistemology (Rane, 2023).

Contemporary Islamic educational psychology faces a serious epistemological crisis as counselors and educators in Islamic institutions mostly still rely on Western diagnostic frameworks such as the Maslach Burnout Inventory (MBI) which are ontologically not designed to accommodate the spiritual dimension of Islam, so the real root of the problem is the pathology of qalb which was brilliantly described by Ibn Qayyim was never touched in the process of intervention (Rassool & Luqman, 2023; Whitehead et al., 2023). Data from Fuad et al. (2026) of the 1,247 counselors serving in Islamic educational institutions in 14 Muslim countries, only 8.3% use a psychological approach based on classical Islamic teachings, while 79.6% fully rely on Western psychotherapy models in dealing with students' psychological problems. In Indonesia itself, Fitriani et al. (2023) noted that 91% of Islamic boarding schools and madrassas do not have an Islamic-based mental health curriculum, and only 4 out of 58 State Islamic Religious Universities (PTKIN) have study programs or centers for the study of Islamic psychology that are actively researching the issue of spiritual burnout. The intellectual effort that made the exploration of Ibn Qayyim al-Jawziyyah's thought not only a scientific choice, but an important requirement for establishing a distinct and original framework of Islamic psychology (Faruque, 2024).

The greatest irony of modern Islamic education lies in the fact that the system designed to bring learners closer to Allah actually systematically establishes conditions that Ibn Qayyim calls qasawat al-qalb (violence and death of the heart) through the accumulation of formal worship loads, memorization targets, and academic achievements that are completely detached from the development of inner qualities and the presence of the heart (Mokrani, 2022; Rane, 2023). Research from Badruddin et al. (2023) involving 4,320 students from 9 Muslim countries found that students with the highest Islamic study load (more than 40 hours/week) had a 34% lower spiritual health score than students with a moderate study load, and experienced symptoms of depersonalization towards religious values 2.7 times higher. Data from average Islamic boarding school students carry out 9-12 worship activities and compulsory studies per day with a total duration of 16-18 hours, but the survey shows that only 23% feel that these activities increase their spiritual depth, while 61% stated that they carry them out solely because of institutional obligations without the involvement of the heart. conditions that are exactly what Ibn Qayyim diagnosed as 'amal al-jasad bila ruh (charity of the body without a soul), and which has now proven to be the most fertile incubator for the growth of acute spiritual burnout (Crudden et al., 2023; Gerundt et al., 2022).

Although Ibn Qayyim al-Jawziyyah inherited an extraordinarily comprehensive system of spiritual psychology that included liver disease diagnosis, soul journey maps, and structured tazkiyat al-nafs therapy, his treasures of thought were almost completely absent from the academic discourse of contemporary Islamic educational psychology; thus, the revolutionary potential of his works in answering the burnout crisis Muslim students' spirituality has never been scientifically and systematically realized (Aldbyani & Al-Abyadh, 2023; Zoellner et al., 2021). The analysis from Aly et al. (2025) reveals a very worrying fact: of the 3,847 internationally indexed scholarly articles on the theme of Islamic educational psychology, only 47 (1.22%) specifically examined Ibn Qayyim's thought in the context of psychology, and of the 47 articles, none specifically attributed it to the phenomenon of spiritual burnout of Muslim students. In Indonesia, there are still few who make Ibn Qayyim's psychological thought the main object of study, considering that Ibn Qayyim is one of the greatest architects of Islamic spiritual psychology, and this wide-gaping academic inequality makes this research not only relevant but also has the novelty and urgency of an undeniable scientific contribution to the development of Islamic educational psychology (Bensaid et al., 2021; Gumiandari, Subandi, et al., 2022).

Research conducted by Rizkya & Mainah (2025) found a substantial inverse correlation observed between the level of spiritual well-being and the severity of academic fatigue among PTKIN students, evidenced by the correlation coefficient $r = -0.612$ ($p < 0.01$). This suggests that reduced spiritual qualities in a student correlate with increased susceptibility to burnout. This is where this research comes in as a significant conceptual leap, by making the thought of Ibn Qayyim al-Jawziyyah as the main analytical framework, this research not only expands the scope of Aziz and Mulyani's studies, but fundamentally shifts the paradigm from the imported psychology approach to Islamic psychology that is authentic and sourced from the intellectual treasures of classical Islam to be able to explain the phenomenon Muslim students' spiritual burnout in a more holistic, deep, and epistemological manner in accordance with the Islamic worldview itself.

Research conducted by Huda et al. (2026) succeeded in systematically mapping the concept of qalb in Ibn Qayyim's thought as the control center of all human psychic activities, and identified seven pathological conditions of the liver, ranging from ghaflah (negligence), ran (liver rust), to marad al-qalb (chronic liver disease), which all have direct implications for the spiritual and psychological dysfunction of Muslim individuals. This research provides a conceptual foundation because it proves that Ibn Qayyim's thought has a coherent psychological structure and can be operationalized academically. However, the significant shortcomings identified in the research conducted by Huda et al. lie in the observation that their investigation is entirely generalized regarding individual psychotherapy, neglects to discuss the context of Islamic education as a formal institution, fails to relate it to the empirical reality related to the psychological distress experienced by contemporary Muslim students, and does not establish an intellectual connection between the pathology of qalb as such articulated by Ibn Qayyim and conceptualized spiritual exhaustion as a systemic phenomenon within the framework of Islamic education.

This research has an urgency that cannot be postponed because the current crisis of spiritual burnout among Muslim students has exceeded the limits of reasonable tolerance and is beginning to threaten the sustainability of Islamic civilization itself. The decline in religious motivation among Muslim students in formal Islamic education is a significant epistemological crisis that requires urgent academic attention (Ahmed, 2021; Jan et al., 2023; Nordin, 2023). The urgency of this research stands on three urgent foundations that are mutually reinforcing: First, psychological-empirical urgency. Spiritual exhaustion, if ignored, can develop into a profound existential crisis. Second, institutional-pedagogical urgency.

Islamic educational institutions in Indonesia and the wider Muslim world do not have a genuine psychological framework. Third, the urgency of intellectual-civilization. Islamic civilization offered solutions to complex humanitarian problems, with Ibn Qayyim al-Jawziyyah being a prominent figure in the discourse of spiritual psychology (Awaad et al., 2023).

This research presents authentic and measurable scientific novelty at three levels at once. First, novelty at the level of material objects. There is a lack of academic research focusing on Ibn Qayyim al-Jawziyyah's thoughts on the phenomenon of spiritual exhaustion among Muslim students as a cohesive subject of inquiry (Gerundt et al., 2022). Second, novelty at the level of conceptual frameworks. This study presents a model of spiritual psychology analysis derived from Ibn Qayyim, which translates the concepts of futur, ghaflah, qasawat al-Qalb, and marad al-Qalb into psychological constructions (Gardner, 2022; Lienard & Moncrieff, 2023). Third, novelty at the level of methodological contribution. This study uses the method of figure thought analysis in qualitative research. It presents a methodology that can be replicated to investigate other classical Islamic thinkers (Dursun, 2023; Rusli et al., 2022).

Based on the urgency and novelty that have been presented, this research aims to fulfill four interconnected objectives. Objective: First, this study investigates the concept of spiritual psychology of Ibn Qayyim al-Jawziyyah. It mainly focuses on the future, ghaflah, qasawat al-Qalb, hayat al-Qalb, and tazkiyat al-nafs. This construction is conceptually related to spiritual exhaustion in modern psychology ("JPS Volume 52 Issue 3 Cover and Front Matter," 2022). Second, develop a comprehensive conceptual framework that integrates the spiritual psychology of Ibn Qayyim al-Jawziyyah with the notion of spiritual exhaustion in modern educational psychology, resulting in an analytical model that is epistemologically rooted in Islamic perspectives while methodologically aligned with contemporary educational psychology discourses (Marek & Walulik, 2022). Third, this study examines the ideas of Ibn Qayyim al-Jawziyyah as a framework for diagnosing and overcoming spiritual fatigue. The focus is on the psychological challenges faced by modern Muslim students, especially students, PTKIN, and madrasah participants (Gerundt et al., 2022). Fourth, this text illustrates the theoretical consequences of Ibn Qayyim al-Jawziyyah's ideas for building a true Islamic educational psychology – offering basic advice for educators, counselors, and policymakers in the setting of Islamic education (Pallathadka et al., 2023).

METHODS

This research uses a qualitative approach with a figure thought analysis design (Moleong, 2019). This design entails an analytical framework based on the Islamic intellectual tradition to truly understand the crisis of spiritual exhaustion in Muslim students, avoiding Western positivistic paradigms that are not aligned with the subject of spiritual-transcendental inquiry. The concept of population and sample does not refer to human subjects as in quantitative research, but rather refers to the textual corpus as the main source of data that is the object of analysis. The population of this study is all the writings of Ibn Qayyim al-Jawziyyah, which in total amount to more than 80 books in various fields of Islamic science, including faith, jurisprudence, tafsir, hadith, Sufism, and spiritual psychology. The research sample was determined through a purposive sampling technique based on thematic relevance criteria, namely "spiritual psychology that corresponds to the phenomenon of spiritual burnout and the dynamics of the soul of Muslim students". The research sample consists of six primary works of Ibn Qayyim, namely Madarij al-Salikin, Ighatsat al-Lahfan min Masayid al-Shaytan, Miftah Dar al-Sa'adah, Al-Fawa'id, Zad al-Ma'ad fi Hadyi Khair al-'Ibad, and Al-Ruh. Then, as a secondary source in the form of contemporary academic works that examine the thought of Ibn Qayyim, the literature on Islamic educational psychology, and empirical research on the spiritual burnout of Muslim students (Sugiyono, 2017). The main instrument of research is the researcher himself. The role of the researcher is determined by three integrated instrumental devices, which are the first Guidelines for Text Analysis, the second Conceptual Correspondence Matrix, and the third Researcher's Reflective Note Sheet (Creswell, 2018). Data collection in this study was carried out through a procedure structured in four sequential stages, namely Inventory and Source Selection, Holistic Reading and Historical Contextualization, Third Stage: Thematic Data Collection, and Source Triangulation. Data analysis in this study was carried out through a layered analysis model that integrates four analytical approaches that work synergistically and reinforce each other: Hermeneutic Analysis of Islamic Texts, Thematic Analysis, Comparative-Integrative Analysis, and Critical-Reflective Analysis (Bungin, 2020).

RESULTS

Reconstruction Of Ibn Qayyim Al-Jawziyyah's System Of Spiritual Psychology

Based on an in-depth analysis of six primary works of Ibn Qayyim al-Jawziyyah, this study succeeded in reconstructing a complete, coherent, and structurally capable spiritual psychology system that is able to comprehensively explain the phenomenon of spiritual burnout of Muslim students. This system places the life of al-Qalb as the main factor influencing the psycho-spiritual dynamics of Muslims, which is in line with the findings of contemporary educational psychology about the role of spiritual vitality in reducing fatigue (Al-Jauziyah, 2004).

Ibn Qayyim built his psychological system on a fundamental axiom that he stated very explicitly in Ighatsat al-Lahfan: that the human heart is like a mirror, it can reflect divine light perfectly when clean, but it becomes dark and blind when it is covered by the layers of spiritual pathology that Ibn Qayyim identifies in great detail and systematically. From this axiom, Ibn Qayyim developed a comprehensive classification of spiritual illnesses consisting of seven progressive states, beginning with ghaflah (lack of attention) and culminating in al-ran (permanent rust), describing a continuum of spiritual thinning that goes beyond the simple three-dimensional framework of Maslach prevalent in educational psychology discourse (Al-Jauziyah Ibn Qoyyim, 2023).

The most significant finding of this reconstruction is that Ibn Qayyim established not only a system of diagnosis of spiritual pathology, but also a system of etiology (cause-cause), phenomenology (subjective experience), prognosis (projection of the development of conditions), and therapeutic ('ilaj) systems that are all coherently structured and interconnected. His thinking is a comprehensive system of spiritual psychology, similar to contemporary academic psychology (Al-Jauziyah, 2004).

Mapping the Concept of Spiritual Burnout in Ibn Qayyim's Thought

Thematic analysis of Ibn Qayyim's primary works results in the identification of eight major psychological constructs that together form Ibn Qayyim's system of understanding of spiritual burnout, as follows:

Ibn Qayyim al-Jawziyyah's thematic analysis shows that the spiritual exhaustion of Muslim students develops progressively and multidimensionally from mild to terminal states that threaten their Islamic life. This regression begins with al-futur, reflecting an emotional

exhaustion similar to the Maslach model, potentially progressing to al-ghaflah, in which worship becomes mechanical and without the involvement of the heart, called "the mother of all liver diseases" and similar to depersonalization in contemporary psychology. The progression continues to qasawat al-Qalb, characterized by a loss of spiritual sensitivity and responsiveness, identified in positive psychology as spiritual anhedonia, a core component of spiritual exhaustion. Furthermore, students can experience al-wahsyah, an existential alienation that leads to silence and emptiness, described by Ibn Qayyim as an increasingly distant distance from God, often covered by religious activities, in harmony with spiritual loneliness as a predictor of fatigue in religious students. This condition is further exacerbated by dha'f al-yaqin, an erosion of belief that reduces worship to a tiresome burden, correlated with amotivation in the Theory of Self-Determination and reduced intrinsic motivation. Simultaneously, students face al-hamm wa al-huzn, anxiety and sadness rooted in weak tawakkul, manifesting as chronic academic anxiety that accelerates burnout as a mood disorder. In the end, this pathology culminates in al-futur al-'Azim, a severe spiritual exhaustion that threatens the foundations of the student's Islamic life, illustrated by Ibn Qayyim's metaphor of knowing the path but not having the means to follow it, parallel to the helplessness learned in the framework of Seligman and the acute stage of exhaustion in the Maslach model. Ibn Qayyim's spiritual psychology went beyond the diagnosis of pathology to propose Hayat al-Qalb as an ideal state of spiritual vitality. This condition includes living dhikr, productive tafakkur, consistent muraqabah, moving mahabbah, and worshipful syuq. It goes beyond Seligman's concept of evolving and eudaimonic well-being by incorporating a unique transcendental dimension. As a result, Ibn Qayyim's framework is not only historically significant but also offers a comprehensive and authentic epistemological approach to addressing contemporary spiritual fatigue in Muslim students.

Table 1. Mapping the Constructs of Spiritual Burnout in the Thought of Ibn Qayyim al-Jawziyyah

Indonesian Terms	Conceptual Description	Modern Psychological Correspondence
Al-utur Standstill Spiritual Motivation	The weakening of the iradah (will) and himmah (spirit) of the soul in carrying out spiritual charity. Critical bifurcation point: if left untreated, it will migrate to more destructive conditions (Al-Jauziyah, 2004).	Emotional exhaustion, decreased religious intrinsic motivation.
Al-Ghaflah Alienation of Spiritual Consciousness	The heart loses awareness of the presence of Allah (al-ihsan) so that worship becomes a mechanical movement without the involvement of consciousness. Ibn Qayyim	Depersonalization of religious activities; loss of meaning and personal involvement

	called her "the mother of all liver diseases" (um amrad al-qulub) (Al-Jauziyah, 2004).	
Qasawat al-Qalb Frozen Spiritual Affection	The heart loses its sensitivity (riqqa) and responsiveness to spiritual stimuli — it is not moved by the Qur'an, it is not touched by the commemoration of death, it does not feel the delicacy of munajat.	Spiritual anhedonia: Core Components of Spiritual Burnout in Positive Psychology
Al-Wahsyah Existential Alienation	The sense of loneliness, alienation, and emptiness that dominates the soul — "the gaping distance between the heart and its Lord" (bu'd al-qalb 'an Rabbihi). Often hidden behind the hustle and bustle of religious activities (Carmichael, 1951).	Spiritual loneliness: The strongest predictor of student spiritual burnout in religious institutions
Dha'f al-Yaqin The Erosion of Fundamental Beliefs	The weakening of the belief (yaqin) that becomes the foundation of spiritual energy. Faith still exists cognitively but loses its affective and conative motility — worship changes from a source of energy to a burden (Al-Jauziyah, 2004).	Loss of intrinsic religious motivation; amotivation in Self-Determination Theory
Al-Hamm wa Al-Huzn: Chronic Anxiety and Grief	Hamm (future anxiety) and huzn (past sadness), which are born from the weakness of tawakkul and ridha. In the context of students, chronic academic-spiritual anxiety accelerates the burnout process (Al-Jauziyah, 1999).	Chronic academic anxiety; comorbid mood disorder, burnout
Al-Future al-'Azim Acute Spiritual Burnout	A terminal condition in the spectrum of spiritual pathology — the point at which the stagnation of motivation threatens the entire structure of Islamic life. Ibn Qayyim: "Knowing the way but having no feet to walk on." (Al-lail, n.d.).	Learned helplessness dalam dimensi spiritual (Seligman); stadium akut burnout Maslach
Hayat al-QalbVitalitas Spiritual	The ideal conditions of spiritual life as the ultimate goal of Ibn Qayyim's therapeutic system: a living dhikr, a productive tafakkur, a consistent muraqabah, a moving mahabbah, and a shawq that ignites the spirit of worship (Carmichael, 1951).	Spiritual flourishing (Seligman); Eudaimonic well-being — going beyond the Western model with a transcendental dimension

Source: Thematic analysis of the primary work of Ibn Qayyim al-Jawziyyah (14th century AH)

DISCUSSION

The Vacuum Of The Contribution Of Classical Islamic Treasures In The Academic Discourse Of Contemporary Islamic Education Psychology

The gaping vacuum between the riches of classical Islamic spiritual psychology and the academic discourse of contemporary Islamic educational psychology, which is still dominated by the adoption and adaptation of Western psychological frameworks. This study

found that this vacuum is not only a problem of the quantity of academic publications, but a more fundamental paradigmatic deficit problem (Gronenborn, 2025; Sabel & Larhammar, 2025; The majority of contemporary Islamic educational psychology researchers do not have the methodological capacity to extract and operationalize psychological constructs from classical Islamic treasures because they are trained in the methodological tradition of Western psychology that does not provide the tools to work with classical Islamic texts as legitimate and productive sources of psychological data. A paradox arises in which scholars familiar with Ibn Qayyim's work do not have psychological terminology, while psychologists with such language do not have access to his work, resulting in millions of Muslim students suffering from spiritual exhaustion without proper intervention. The solution is to demonstrate that the figure thought analysis approach in the framework of qualitative research is a valid, productive, and replicable methodology to bridge the treasures of classical Islam with the discourse of contemporary Islamic education psychology (Ahmed, 2021; Gumiandari, Madjid, et al., 2022).

The Destructive Dichotomy Between Cognitive Achievement And Spiritual Development In The Islamic Education System

The destructive dichotomy that is rooted in the contemporary Islamic education system between cognitive-ritualistic achievement on the one hand and the construction of the life of al-qalb. This study found that this dichotomy is a major structural mechanism that produces systemic spiritual burnout in Islamic educational institutions: When the education system prioritizes cognitive achievement exclusively, it inadvertently promotes a focus on intellectual pursuits at the expense of spiritual development (Husni et al., 2025; Lumbard, 2025). Ibn Qayyim's thought offered an alternative Islamic educational paradigm that he developed most comprehensively in Miftah Dar al-Sa'adah "Ibn Qayyim's Integral Education Model) (Al-Tarbiyah Al-Mutakamilah). In this paradigm, Ibn Qayyim posits that authentic science is intrinsically linked to spiritual conditions and the practice of charity, forming an integrated whole in which knowledge affects the heart and inspires charity. This paradigm requires a radical overhaul of the assessment framework of Islamic education: a transition from only measuring cognitive outcomes to also evaluating and improving the quality of al-Qalb through measurable indicators such as earnestness, depth of reflection, and consistency in self-awareness (Aldosari, 2025; Penuel, 2025; Yang & Xin, 2022).

The Absence Of A Structured Spiritual Therapeutic System In Contemporary Islamic Education

The absence of a structured, systematic, and Islamic epistemology-based spiritual therapeutic system in contemporary Islamic educational practices. Research shows that Islamic educational institutions have a wide range of spiritual practices and the study of the scriptures. However, these practices lack a conscious and responsive therapeutic framework to the student's psychological state, instead functioning as a uniform and impersonal institutional routine that does not accommodate individual spiritual differences among students (Alsuhaymi & Atallah, 2025; Wijaya et al., 2025). The lack of a structured therapy system hinders the ability of Islamic educational institutions to address spiritual fatigue in students. This research is conceptualized as the "Four-Layer Therapeutic Model of Ibn Qayyim" (Al-'Ilaj Al-Ruba'i). The first layer is 'ilaj bil-ma'rifah (therapy through knowledge), the second layer is 'ilaj bil-dhikr (therapy through dhikr), the third layer is 'ilaj bil-mujahadah (therapy through structured soul struggle), the fourth layer is 'ilaj bil-suhbah (therapy through spiritual friendship) (Bensaid et al., 2021; Keshavarzi & Haque, 2013; Skinner, 2019).

The Inability Of Western Psychology To Capture The Transcendental Dimension Of Muslim Student Spiritual Burnout

The most fundamental in the existing literature is the absence of a conceptual framework capable of explaining the spiritual burnout of Muslim students in its most essential dimension: the transcendental-vertical dimension (Aminnuddin, 2022; Gonzalez, 2023; Gumiandari, Madjid, et al., 2022), ontologically built on the assumptions of humanistic-secular psychology that do not recognize the transcendental dimension as a real and operational psychological variable. Ibn Qayyim's thought offered a revolutionary epistemological solution called the "qalb indicator-based model of spiritual early detection". In Madarij al-Salikin, Ibn Qayyim identifies ten indicators of the future that can be observed and evaluated independently by Muslim students and their educators, ranging from the weakening of tadabbur in reading the Qur'an, the loss of khudu' in prayer, to the reduction of sauq to pray and supplication (Adzakiyah, 2025; Putri Azizah Nur Aini, 2025).

Based on several previous studies, spirituality has an important role in maintaining mental health and overcoming burnout in various life contexts. Research (Rizkya & Mainah, 2025) through the descriptive qualitative method shows that spiritual well-being is able to reduce academic burnout in students, because individuals who have good spirituality tend to

be calmer, optimistic, and able to manage academic pressure better. In line with that, the research (Huda et al., 2026) using the qualitative hermeneutic method confirms that Ibn Qayyim al-Jawziyyah's thought views anxiety as a spiritual-psychological phenomenon that can be overcome through dhikr, tawakkal, patience, and the Qur'anic approach, so Islamic psychology needs to be built on the epistemology of the Qur'an. Research (Urrozi, 2025) using the library research method also found that psychotherapy Sufism, such as tazkiyah al-nafs, muraqabah, and sincerity, is effective in healing teachers' inner wounds and reducing emotional fatigue in the education profession. In addition, research (Wellbeing et al., 2022) through a narrative approach and literature study explains that spiritual wellbeing and resilience can be built through spiritual practices such as dhikr, prayer, Qur'anic reflection, ritual worship, and social service that help individuals deal with trauma, burnout, and prolonged crises holistically. Thus, the four studies show that spiritual approaches and Islamic values have a significant contribution in building mental resilience, reducing anxiety, and restoring individual psychological conditions.

Table 2. Relevance of previous research

Author	Title	Method	Conclusion
(Rizkya & Mainah, 2025)	The Meaning of Spiritual Well-Being in Relation to Academic Burnout	descriptive qualitative	Spiritual well-being plays an important role in reducing student academic burnout. Students with good spirituality tend to be calmer, optimistic, able to manage academic pressure, and have better mental resilience.
(Huda et al., 2026)	A Qur'anic Epistemology of Anxiety: Reconstructing Islamic Psychology Through Ibn Qayyim Al-Jawziyya's Exegetical Framework	Hermeneutic qualitative method with classical interpretation analysis and contemporary psychological discourse.	Ibn Qayyim al-Jawziyyah's thought shows that anxiety is understood as a spiritual-psychological phenomenon that can be overcome through dhikr, tawakkal, patience, and the Qur'anic approach. This research emphasizes the importance of building Islamic psychology based on the epistemology of the Qur'an, not just an adaptation of Western psychology.
(Urrozi, 2025)	Teaching With Self-Respect: Teachers' Inner Wounds in the Spotlight of Psychotherapy Sufism	Qualitative method through literature study (library research).	Psychotherapy, Sufism, such as tazkiyah al-nafs, muraqabah, and sincerity, can be spiritual therapy to heal teachers' inner wounds, reduce emotional fatigue, and

			restore the meaning of teaching as worship.
(Wellbeing et al., 2022)	Spiritual Wellbeing and Resilience During a Prolonged Crisis: An Analysis and Integration of Contemplation-based and Action-based Practices from an Islamic Perspective	Qualitative method with a narrative approach and literature study that integrates the perspectives of contemporary psychology as well as traditional Islamic psychology.	Spiritual well-being and resilience can be built through contemplation-based spiritual practices and actions such as dhikr, prayer, Qur'anic reflection, ritual worship, and social service. The Islamic approach has been proven to help individuals cope with trauma, burnout, and prolonged crises holistically.

Source: search with keywords "Spiritual Burnout, Islamic Education, Muslim Students."

Previous studies collectively provide a strong empirical basis for this research, highlighting the persistent academic gaps regarding the comprehensive operationalization of Ibn Qayyim al-Jawziyyah's system of spiritual psychology in analyzing the spiritual exhaustion of Muslim students. Rizkya and Mainah (2025) show that spiritual well-being significantly reduces academic fatigue, but their focus remains on the construction of general spirituality without a specific examination of classical Islamic psychology. Huda et al. (2026) approached Ibn Qayyim through qualitative hermeneutics, but their concentration on anxiety limited their exploration compared to this research's comprehensive examination of spiritual exhaustion through eight psychological constructs. Urrozi (2025) validates the efficacy of Sufistic practices such as tazkiyah al-nafs and muraqabah to reduce educator burnout, but fails to articulate a definitive relationship with spiritual fatigue as a structured construct, highlighting the significant gaps addressed by this study. Wellbeing et al. (2022) emphasize the importance of Islamic spiritual practices in combating burnout, but their lack of focus on classical Islamic frameworks undermines the depth of their epistemological analysis. As a result, this study emerged not only as a repetition but as a synthesis that integrated the findings on spiritual exhaustion with the broad epistemological insights of Ibn Qayyim's classical Islamic science.

CONCLUSION

This study reveals that spiritual burnout in Muslim students is a multidimensional crisis rooted in the systemic deterioration of the life of al-qalb, not just a conventional psychological problem, and through the analysis of six primary works of Ibn Qayyim al-

Jawziyyah, eight main psychological constructs were identified, namely futur, ghaflah, qasawat al-qalb, wahsyah, dha'f al-yaqin, hamm wa huzn, futur al-'azim, and hayat al-qalb. As well as providing fundamental advantages to be able to explain the transcendental-vertical dimension that ontologically cannot be reached by Western psychology. This research also answers four major gaps in the existing literature. This study confirms two fundamental answers: first, the spiritual burnout of Muslim students is a real, systemic, and urgent phenomenon that, in the thought of Ibn Qayyim al-Jawziyyah, had been diagnosed, etiologized, and applied long before Western psychology knew it, with a depth of analysis that goes beyond all contemporary burnout models because of Ibn Qayyim. The overall findings of this study consistently prove that the spiritual burnout crisis of Muslim students and its solutions have been fully available in the intellectual treasures of Islam, especially in the works of Ibn Qayyim al-Jawziyyah, which are structurally able to transcend Western psychology in the 21st century. This research states the achievement of its four objectives in full, which will contribute to and enrich the world of academia and research. This research makes a significant scientific contribution on three mutually reinforcing levels: theoretically, this research produces the Ibn Qayyimian Spiritual Burnout Framework (ISBF) as the first framework in the academic literature of Islamic educational psychology that explicitly and systematically operationalizes the thought of Ibn Qayyim al-Jawziyyah as an instrument for analyzing the spiritual burnout of Muslim students, as well as opening up a new paradigm that places treasures classical Islamic intellectuals as an epistemological source that is equal or even superior to Western psychology in understanding the reality of the soul of Muslim students. This study acknowledges four main limitations: the study of Ibn Qayyim does not represent the entire treasure trove of classical Islamic spiritual psychology, given that Al-Ghazali, Al-Muhasibi, and Ibn Taymiyyah have the potential to enrich the resulting framework. The ISBF framework is conceptual-theoretical and has not been validated empirically in the field or psychometrically. The universal-Islamic framework that has been constructed has not taken into account the socio-cultural variations of the diverse Muslim community. and analysis based on print and digital editions potentially does not capture all the linguistic nuances of Ibn Qayyim's original manuscript stored in the world's Islamic libraries. Researchers are further strongly advised to develop an ISBF-based spiritual burnout assessment instrument (Ibn Qayyimian Spiritual Burnout Scale, ISBS) through a rigorous psychological scale development procedure.

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