



## SPIRITUAL BURNOUT OF STUDENTS: DIAGNOSIS AND THERAPY IN THE TRADITION OF ISLAMIC BOARDING SCHOOLS

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### ABSTRACT

Spiritual burnout among Islamic boarding school (pesantren) students has emerged as a significant issue amid the intensive demands of religious observances, academic responsibilities, and the disciplined lifestyle of pesantren education. This study aims to examine the phenomenon of spiritual burnout among santri, develop an integrative diagnostic framework that combines modern psychological perspectives with the Salaf pesantren tradition, and formulate contextual therapeutic strategies for its recovery. Employing a qualitative approach through library research, this study draws upon scholarly books, journal articles, and relevant literature on burnout, mental health, Sufism, and Islamic boarding school education. The collected data were analyzed using a descriptive-analytical method within an integrative conceptual framework. The findings reveal that spiritual burnout is characterized by diminished enthusiasm for worship, reduced spiritual concentration (*kebushu*), loss of existential meaning, declining learning motivation, and a tendency toward social withdrawal. Accurate diagnosis requires the integration of psychological indicators, such as emotional exhaustion and motivational decline, with spiritual indicators, including weakened *hudhur al-qalb* (presence of heart) and inconsistency in devotional practices. Effective therapeutic interventions include Sufi-based spiritual exercises, *riyadhah*, *tazkiyat al-nafs*, communal support within the pesantren environment, guidance from religious mentors, and selected modern psychological techniques. This study concludes that a holistic approach integrating psychology and the Pesantren tradition offers a comprehensive framework for diagnosing and addressing spiritual burnout while fostering the mental and spiritual well-being of santri.

**Keywords:** Pesantren, santri, spiritual burnout, spiritual diagnosis, Sufi-based therapy.

### ABSTRAK

*Burnout ruhani pada santri merupakan fenomena kelelahan spiritual yang semakin relevan dikaji di tengah tingginya intensitas aktivitas akademik, ibadah, dan disiplin kehidupan pesantren. Penelitian ini bertujuan menganalisis fenomena burnout ruhani pada santri, mengidentifikasi model diagnosis yang integratif antara psikologi modern dan tradisi salaf pesantren, serta merumuskan bentuk terapi yang kontekstual untuk pemulihannya. Penelitian menggunakan pendekatan kualitatif dengan metode studi kepustakaan (library research). Data diperoleh dari buku, artikel ilmiah, dan literatur yang membahas burnout, kesehatan mental, tasawuf, serta pendidikan pesantren, kemudian dianalisis menggunakan teknik deskriptif-analitis dan pendekatan integratif. Hasil penelitian menunjukkan bahwa burnout ruhani ditandai oleh menurunnya semangat ibadah, berkurangnya kebhuyukan, hilangnya makna spiritual, penurunan motivasi belajar, serta kecenderungan menarik diri dari lingkungan sosial. Diagnosis burnout ruhani memerlukan integrasi indikator psikologis, seperti kelelahan emosional dan gangguan motivasi, dengan indikator spiritual berupa melemahnya hudhur al-qalb dan konsistensi ibadah. Adapun terapi yang efektif meliputi praktik tasawuf, riyadhah, tazkiyatun nafs, dukungan sosial pesantren, bimbingan kiai, serta integrasi teknik psikologi modern. Penelitian ini menegaskan bahwa pendekatan holistik berbasis psikologi dan tradisi salaf pesantren mampu menjadi model diagnosis dan terapi yang komprehensif dalam menjaga kesehatan mental-spiritual santri.*

**Kata Kunci:** burnout ruhani, diagnosis spiritual, pesantren, santri, terapi tasawuf

### INTRODUCTION

Students (santri) in Islamic boarding schools (pesantren) lead lives filled with religious activities, ranging from studying classical yellow books (kitab kuning), performing obligatory and voluntary prayers, to various forms of character development that demand high discipline.

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On one hand, the intensity of these activities functions to shape religious personality, but on the other hand, it may cause fatigue that is not only physical and psychological but also spiritual. This phenomenon is known as spiritual burnout (burnout ruhani), a condition where individuals experience worship fatigue, decreased spiritual motivation, and reduced meaning in carrying out religious activities. Amidst the developments of the era and increasing academic and social demands, santri face various pressures that can increase the risk of spiritual burnout (Kinari, 2023).

Research on burnout has largely developed within the disciplines of psychology and mental health. Various studies describe burnout as a condition of emotional, mental, and physical exhaustion due to long-term stress. However, research specifically examining spiritual burnout among pesantren santri remains relatively limited. Yet the pesantren environment has unique characteristics because it integrates academic, social, and spiritual life into one educational system. This limitation indicates the need for developing a perspective that connects modern burnout theory with the Islamic educational traditions of pesantren (Ema Fitriya et al., 2025; Maghfira et al., 2025).

In the culture of traditional Salaf pesantren, the phenomenon of spiritual fatigue is not merely understood as a psychological disorder but rather relates to the weakening of one's inner connection with Allah SWT. Symptoms may include decreased concentration (khusyuk) in worship, loss of enthusiasm for seeking knowledge, and reduced presence of the heart (hudhur al-qalb) in devotional activities (*'ubudiyah*), both day and night, following the traditions of righteous people (salafus soleh). Therefore, diagnosing spiritual burnout requires a more comprehensive approach that integrates modern psychological perspectives with the treasury of pesantren scholarship (Wahyuni, 2025; Shalsabillah et al., 2025).

The urgency of this research lies in the need to present a model for diagnosing and treating spiritual burnout that is contextual to pesantren life. Practically, this research can help pesantren administrators recognize early symptoms of burnout and design appropriate intervention strategies. Academically, this research contributes to enriching the literature on burnout through the lens of Nusantara Islam and pesantren traditions. Furthermore, spiritually, this research is expected to support the enhancement of sincerity (ikhlas), nurture the quality of worship especially the routine of prayers (shalat) and understanding it as the main pillar of religion so that it may yield the productivity of happiness hormones that support the spiritual resilience of santri in undergoing pesantren life (M. Amiruddin, 2014; Sakanti et al., 2025).

Based on the above explanation, this research aims to analyze the phenomenon of spiritual burnout among santri in Islamic boarding schools, identify relevant diagnostic models and psychotherapies through the integration of modern psychology and Salafus Soleh traditions, and formulate forms of therapy that can be applied within the pesantren environment as efforts to recover from and prevent spiritual burnout (Azizah et al., 2025; Ilhamuddin et al., 2024; Rahmah et al., 2026).

## METHOD

This research uses a qualitative approach with a library research type. This approach was chosen because the research focus is to understand the concept, symptoms, causal factors, diagnosis, and therapy of spiritual burnout in the pesantren context based on various scientific sources and Islamic literature (Noer, 2025).

The data sources for this research consist of two main groups. First, modern psychological literature discussing burnout, mental health, spiritual well-being, and coping with stress. Second, Islamic literature in the form of Sufi books, works on pesantren education, and previous research discussing the spiritual development of santri.



Data collection techniques were carried out through documentation by reading, identifying, recording, and categorizing various information relevant to the research theme (Mustofa et al., 2022). The data obtained were then classified based on main themes: the concept of spiritual burnout, diagnosis of spiritual burnout, causal factors, and forms of therapy developed in the pesantren tradition.

Data analysis used descriptive-analytical methods. The researcher describes concepts found in various sources, then conducts a comparative analysis between modern psychological perspectives and Salaf pesantren traditions. This analysis aims to find points of convergence and divergence between the two perspectives in understanding spiritual burnout.

To enhance the validity of the study, the research applied source triangulation by comparing various references from psychology, Islamic education, and pesantren studies. With this approach, it is expected to obtain a comprehensive understanding of spiritual burnout among santri as well as alternative therapies relevant to the characteristics of pesantren life.

## **RESULTS AND DISCUSSION**

### **1. The Phenomenon of Spiritual Burnout in Santri Life**

Burnout in modern psychology is understood as a condition of emotional, mental, and physical exhaustion due to continuous pressure. Freudenberger (1974) introduced the concept of burnout as a state of "being burnt out," while Maslach identified three main dimensions: emotional exhaustion, depersonalization, and reduced personal accomplishment. In the pesantren context, this condition can arise due to the density of learning activities, worship, and collective discipline that santri undergo daily (Abrar et al., 2025; Indra Kusuma, 2025).

Literature findings indicate that spiritual burnout is characterized by decreased enthusiasm for worship, reduced concentration (*khushuk*), loss of motivation to study, and the emergence of a sense of emptiness in undergoing pesantren life. These symptoms indicate a disruption in spiritual balance, as explained in the theory of spiritual well-being, which emphasizes harmonizing relationships with God, fellow humans, and oneself (Astuti et al., 2025).

Furthermore, spiritual burnout also manifests through behaviors such as the desire to leave the pesantren, withdrawal from social activities, frequent isolation, easy tearfulness, and reduced involvement in educational and religious activities. These conditions indicate that spiritual burnout is not merely a problem of physical fatigue but has developed into a crisis of meaning in the life of santri that needs to be addressed to prevent it from becoming prolonged and continuous (Rofiqah, 2024).

### **2. Diagnosis of Spiritual Burnout in Santri**

Research findings show that spiritual burnout is a multidimensional phenomenon encompassing psychological, emotional, and spiritual aspects. From the perspective of modern psychology, diagnosis is carried out through behavioral observation, in-depth interviews, and the use of psychological instruments to identify emotional exhaustion, decreased motivation, and concentration difficulties (Fahrudi & Mundofi, 2025).

Meanwhile, in the Salaf pesantren tradition, diagnosis places greater emphasis on spiritual indicators such as reduced *hudhur al-qalb* (presence of heart), weakened consistency in worship, loss of enjoyment in worship, and decreased emotional engagement in religious activities (Daulay, 2021; Rofiqah, 2024).

The study findings also indicate that the most effective diagnosis is an integrative diagnosis that combines modern psychological approaches and pesantren traditions. This model allows for a more complete understanding of the santri's condition because it is able to capture



both objective aspects and subjective spiritual experiences (Faiha et al., 2025; Jaziroh et al., 2025; Muttaqin et al., 2023).

### 3. Forms of Therapy for Spiritual Burnout in Pesantren

The novelty of this research shows that pesantren have various therapy mechanisms rooted in the tradition of spiritual development. The Sufi approach (tasawuf) as taqarrub (efforts to draw closer to Allah SWT) with its various forms of nawafil (recommended sunnah practices, even if they do not reach the status of obligatory acts) becomes the main therapy. These efforts include maintaining the five daily prayers in congregation in prayer rooms (langgar/mushalla/surau/mosque), the practice of dhikr both in congregation and individually (fardiy), tafakkur (contemplation), group or individual wirid (recitation of litanies), recitation (tilawah), completion (khatm), and contemplation (tadabbur) of the Qur'an, maintaining the night prayer (tahajjud) as the habitual practice (da'b) of the righteous predecessors (salafus soleh), which has proven promising for praiseworthy status (maqoman mahmuda), fasting on Mondays and Thursdays or the fast of Prophet David (Dawud AS), and muhasabah (self-accounting) aimed at restoring inner peace and strengthening the relationship with Allah SWT (Permadani et al., 2025; M. Amiruddin et al., 2023; Sakanti et al., 2025).

Similar to Sufism, spiritual riyadhah (spiritual exercise) functions to train patience, self-control, and mental resilience gradually so that santri are able to face the pressures of pesantren life more adaptively (Rahmi & Arisnaini, 2025; Anggara et al., 2025).

The findings also highlight the importance of pesantren social support through activities such as religious study sessions (pengajian), study circles (halaqah), and communal work (kerja bakti). These collective activities help reduce feelings of isolation while strengthening emotional bonds among santri (Rakhmaniar, 2023).

The role of all pesantren community members and administrators also constitutes an important factor in the therapeutic process. Through personal guidance, advice, and spiritual accompaniment, santri receive emotional support that aids the recovery process from spiritual burnout (Simangunsong et al., 2026).

### Spiritual Burnout in Islamic Boarding Schools

The findings of this research indicate that spiritual burnout among santri is a phenomenon with distinctive characteristics that differ from the concept of burnout developed in modern psychology. Whereas burnout has largely been understood as a condition of emotional, mental, and physical exhaustion due to prolonged stress, in the pesantren context this phenomenon not only relates to decreased psychological energy but also touches the deepest aspects of an individual's spiritual life. Decreased concentration (khusyuk) in worship, loss of meaning in religious activities, reduced hudhur al-qalb (presence of heart), and weakened inner closeness to Allah SWT are the main indicators that distinguish spiritual burnout from general burnout (Rahmawati & Soleh, 2024; N et al., 2025). These findings simultaneously affirm that the mental health of santri cannot be separated from their spiritual health, as both interact and form the foundation of an integrated personality.

From a broader perspective, these results strengthen the view that the spiritual dimension is an essential element in the concept of human well-being. Ellison's theory of spiritual well-being places the relationship with God as one of the main sources of happiness and meaning in life. The findings of this research show that when this relationship is disrupted, santri not only lose their enthusiasm for worship but also experience decreased motivation to study, reduced social engagement, and even the emergence of a desire to leave the pesantren. This phenomenon aligns with the findings of Susanti et al. (2021), which show that burnout among santri often appears in the form of a crisis of meaning in life. Therefore, spiritual burnout



must be understood as a multidimensional phenomenon simultaneously involving psychological, spiritual, social, and existential aspects.

Equally interesting, this research finds that modern psychological approaches and Salaf pesantren traditions are not actually in opposing positions but rather complement each other. Modern psychology offers systematic instruments for identifying burnout symptoms through measurements of emotional exhaustion, decreased motivation, concentration difficulties, and changes in individual behavior (Fahrudi & Mundofi, 2025). This approach has advantages in terms of objectivity, validity, and the ability to detect symptoms early. However, psychological instruments often have limitations in capturing subjective and personal spiritual experiences. In the context of santri, the experience of losing meaning in worship or reduced presence of the heart during dhikr is a reality that is difficult to measure solely through psychometric instruments.

### **Integrative Diagnosis: Combining Modern Psychology with Pesantren Traditions**

Conversely, pesantren traditions have strength in reading inner symptoms through the daily observation of santri in the era of rapid educational and digital media flow (Oktia, 2022; Rahmi & Arisnaini, 2025; Anggara et al., 2025). Kyai, ustadz (religious teachers), or dormitory supervisors (musyrif) are often able to recognize changes in the spiritual condition of santri through simple indicators such as decreased enthusiasm for attending religious study sessions, reduced consistency in religious practices, changes in social interaction patterns, and decreased enthusiasm in carrying out worship activities. This ability to read inner conditions is the result of the pesantren educational tradition, which for centuries has placed character and spiritual development at the core of the educational process. Thus, the findings of this research support the idea that the most effective diagnostic approach for spiritual burnout is an integrative approach that combines the methodological precision of modern psychology with the spiritual depth of pesantren traditions. This aligns with the idea that mental and spiritual health are two interrelated dimensions that cannot be separated (Amalia & Soleh, 2025; Ema Fitriya et al., 2025).

This integration becomes increasingly important amidst social changes marked by the rapid flow of digitalization and social media. Today's younger generation faces various forms of distraction, social pressure, identity crises, and information overload that have the potential to disrupt their mental and spiritual stability. In such a situation, pesantren not only function as religious educational institutions but also as moral and spiritual fortresses capable of building the resilience of the younger generation. Therefore, the ability of pesantren to detect and treat spiritual burnout is an important part of efforts to maintain the quality of Indonesia's future human resources.

The research findings also show that the therapy for spiritual burnout developed in pesantren has holistic characteristics. Unlike clinical approaches that tend to focus on symptom reduction, pesantren therapy is directed toward restoring the meaning of life, strengthening the relationship with Allah SWT, and reshaping the individual's spiritual orientation. Sufi practices such as dhikr, wirid, Qur'an recitation, tafakkur, tahajjud, and muhasabah have been proven to function as means of reconstructing spiritual awareness that has declined due to daily life pressures (M. Amiruddin, Waez, et al., 2025). These activities not only produce psychological tranquility but also rebuild transcendental awareness, which is the main source of spiritual resilience in santri.

In addition to Sufism, riyadhah and tazkiyatun nafs are important instruments in building the mental resilience of santri. This finding strengthens the view that psychological resilience arises not only from the ability to manage emotions but also from the ability to control base desires (hawa nafsu), delay gratification, and build self-discipline continuously (Rahmi &



Arisnaini, 2025). In the context of character education, these practices are essentially forms of mental training highly relevant to the needs of the future generation. The ability to remain steadfast (*istiqamah*), patient (*sabar*), and consistent in facing challenges is a competency increasingly needed in the era of global competition.

Another very important finding is the significant role of pesantren social capital in the process of recovering from spiritual burnout. The communal life built through religious study sessions, study circles (*halaqah*), deliberations (*musyawarah*), communal work, and other collective activities creates a supportive environment for the mental development of santri (Rakhmaniar, 2023). Social support has proven to be a protective factor capable of reducing the risk of stress, anxiety, and feelings of isolation. From the perspective of community psychology, this condition indicates that pesantren have a social ecosystem that supports the formation of collective psychological well-being.

Certainly, the role of the kyai as a central figure in the pesantren is a distinguishing factor between the pesantren therapy model and other approaches. The relationship between kyai and santri is not only pedagogical but also emotional and spiritual. The advice, role modeling, and accompaniment provided by the kyai become a source of meaning, hope, and motivation for santri experiencing inner pressure (Simangunsong et al., 2026). In this context, the kyai functions as a spiritual mentor and simultaneously as an agent of psychological recovery who has a significant influence on the character formation of santri.

Overall, these findings affirm that pesantren have a strategic contribution in preparing the Golden Indonesia 2045 generation. The vision of Golden Indonesia requires not only a generation that excels intellectually and professionally but also a generation that possesses mental toughness, spiritual depth, moral integrity, and the ability to maintain steadfastness (*istiqamah*) in facing the changes of the times. These characteristics are the outcomes of the development that has long been the hallmark of pesantren education. While the modern world faces crises of mental health, identity, and meaning in life, pesantren offer an educational model that simultaneously balances intellectual, emotional, social, and spiritual development.

Therefore, strengthening early detection systems, prevention, and therapy for spiritual burnout in pesantren is not only important for the sustainability of pesantren education itself but also constitutes a strategic investment in the development of Indonesia's human resources. The integration of modern health psychology with Salaf pesantren traditions, as found in this research, can serve as a mental-spiritual education model relevant to addressing the challenges of the 21st century (Griana et al., 2025; Rahmah et al., 2026). This model not only enriches academic studies on burnout from the perspective of Nusantara Islam but also provides practical contributions to pesantren in building sustainable systems for early detection, prevention, and therapy of spiritual burnout. Thus, pesantren not only act as centers for the transmission of Islamic knowledge but also as institutions for the cadre formation of various professions, who are mentally resilient, spiritually mature, morally noble, and steadfast (*istiqamah*) in contributing toward the realization of Golden Indonesia 2045.

## CONCLUSION

This research shows that spiritual burnout is a real phenomenon that can be experienced by santri in pesantren life as a result of the accumulation of continuous academic, social, and spiritual pressures. Unlike burnout in the general psychological perspective, which emphasizes emotional and mental fatigue, spiritual burnout in santri is closely related to a decreased quality of transcendental relationship with Allah SWT, reduced meaning in worship activities, and weakened motivation to seek knowledge. The symptoms that appear are not only boredom and fatigue but also loss of concentration (*khusyuk*), decreased enthusiasm for participating in pesantren activities, a tendency to withdraw from the social environment, and even the



emergence of a desire to leave the pesantren. These findings affirm that spiritual health is an important component in the sustainability of the pesantren educational process and deserves the same serious attention as physical and psychological health.

This research also shows that the burnout theories developed by Freudenberger and Maslach remain relevant for explaining most of the symptoms experienced by santri, particularly regarding emotional exhaustion, depersonalization, and reduced personal accomplishment. However, these theories have not yet fully been able to explain the spiritual dimension that lies at the core of the santri's experience in the pesantren environment. Therefore, Ellison's Spiritual Well-Being theory makes an important contribution by placing the individual's relationship with God and the meaning of life as main factors in maintaining mental and spiritual well-being. The integration of these two theories shows that spiritual burnout cannot be understood partially but must be seen as a multidimensional phenomenon involving complex interactions between psychological, social, religious, and existential aspects in the life of santri.

From an Islamic perspective, this research finds that the concept of tazkiyatun nafs offers a highly relevant framework for understanding and simultaneously overcoming spiritual burnout. The Sufi tradition views spiritual fatigue as an indication of the weakening of the heart's purity, the quality of spiritual awareness, and the closeness of a servant to their Lord. Therefore, various practices such as dhikr, sending blessings upon the Prophet (sholawatan), recitation of tahlil, muhasabah, enjoying Qur'anic recitation therapy (murottal), tafakkur, tahajjud therapy, and the habituation of noble character (akhlak) function as instruments of recovery that not only touch the emotional aspect but also deeply strengthen the spiritual dimension. These findings show that pesantren traditions have, in fact, possessed rich preventive and curative mechanisms for maintaining the spiritual health of santri, even long before the concept of mental health was widely developed in modern psychological studies.

More deeply, this research affirms the importance of an integrative diagnostic model for spiritual burnout. Diagnosis that relies solely on psychological instruments risks ignoring the spiritual experiences that are an essential part of santri life. Conversely, diagnosis that relies solely on religious indicators may lose accuracy in identifying the psychological aspects underlying the problem. Therefore, an approach that combines behavioral observation, in-depth interviews, measurement of psychological well-being, and spiritual indicators such as hudhur al-qalb, concentration (khusyuk) in worship, and consistency in religious practices (amaliah) becomes a more comprehensive model. This integrative approach enables pesantren to recognize burnout symptoms earlier, distinguish between temporary fatigue and chronic burnout, and determine the appropriate form of intervention according to the needs of the santri.

Finally, this study concludes that the treatment of spiritual burnout requires synergy between the treasures of modern psychology and Salaf pesantren traditions. Sufism-based therapy, riyadhah, tazkiyatun nafs, social support from the pesantren community, and guidance from kyai and ustadz have proven to have great potential in restoring the spiritual health of santri. When these approaches are combined with modern psychological techniques such as self-reflection, counseling, stress management, and strengthening emotional regulation, the recovery process can take place more holistically and sustainably. Thus, the main contribution of this research lies not only in enriching the literature on burnout from the perspective of Nusantara Islam but also in offering a conceptual model that can be used by pesantren to build an educational system capable of producing santri who are mentally healthy, spiritually mature, resilient in facing the challenges of the times, and steadfast (istiqamah) in their service to religion, the nation, and humanity.



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