

Qur'anic Psychospiritual Approaches to Anxiety Management: A Thematic Exegesis and Its Implications for Mental Health Programs in Islamic Educational Institutions

Agustina Choirunnisa*

STAI Sabili Bandung, Indonesia

*Email: agustinaicha37@gmail.com

Abstract

The global mental health crisis, marked by rising anxiety and depression rates, demands comprehensive responses from Islamic educational institutions that serve as centers of spiritual and intellectual formation. This article examines five Qur'anic verses thematically related to psychological tranquility—QS. ar-Ra'd: 28, QS. al-Fajr: 27-30, QS. al-Baqarah: 45, QS. al-Muzammil: 1-10, and QS. ar-Rum: 21—using a thematic exegesis (*tafsir maudhu'i*) approach combined with library research. Drawing on authoritative exegetical works including Tafsir al-Misbah, Tafsir al-Azhar, and Tafsir al-Mizan, this study finds that: (1) the Qur'an explicitly identifies psychological anxiety and offers integrated theological-psychological solutions; (2) the root of anxiety lies in weakened spiritual connection; and (3) the practice of these verses is associated with psychological stability, mental resilience, and spiritual well-being. The article argues that these psychospiritual frameworks can be systematically integrated into counseling programs, teacher well-being initiatives, and student mental health management in pesantren, madrasas, and Islamic schools, thereby contributing to the quality improvement of Islamic education management.

Keywords: Qur'anic psychospiritual therapy, anxiety management, thematic exegesis, Islamic education management, pesantren counseling, mental health.

Introduction

In an era defined by technological acceleration, social fragmentation, and existential uncertainty, millions of people live under the shadow of unrelenting anxiety—a paradox of civilization in which material progress is inversely proportional to inner tranquility. This thesis statement underscores that the contemporary mental health crisis is not merely a clinical issue but a spiritual crisis demanding responses from transcendental sources of wisdom, including the Qur'an, which describes itself as *syifa'* (a healing) for what is in human hearts. This phenomenon is universal and cross-cultural, affecting individuals regardless of social, economic, or religious background. Empirical data from the World Health Organization indicate that over 264 million people worldwide suffer from anxiety disorders, making it one of the most prevalent mental disorders globally. In the Indonesian context, national mental health surveys indicate significant rates of emotional mental disorders, including anxiety and depression, among the adult population.

This crisis has direct implications for Islamic educational institutions—pesantren, madrasas, and Islamic schools—where students (*santri*) and educators alike face mounting psychological pressures. Research has shown that the quality of Indonesia's national education, including boarding school education, remains below that of several Asian countries (Indra, 2020), while the need for comprehensive student support systems in pesantren has become increasingly urgent (Oktaria et al., 2023). Islamic scholars have long recognized that the Qur'an functions not only as a normative religious text but also as a psychospiritual guide capable of providing soul tranquility (*tuma'ninah*) to its readers (Amin, 2016). In the tradition of *Lata'if al-Isyarat* by al-Qusyairi, the intersection between Sufism and psychology in Qur'anic interpretation explores the soul (*al-ruh*), the heart (*al-qalb*), and the self (*an-nafs*) as shared objects of inquiry.

Studies on the relationship between the Qur'an and psychological tranquility can be categorized into three main groups. *First*, studies focusing on the Sufi and psychological dimensions of exegesis, such as research on the concept of *khushu'* in various exegetical works, which demonstrates that *khushu'* signifies soul tranquility after restlessness and

anxiety (Faizin et al., 2024; Amalia et al., 2023). *Second*, studies examining specific Qur'anic concepts related to tranquility, including research on the concepts of *sakinah*, *mawaddah*, and *rahmah* as fundamental objectives of human life (Musthapar et al., 2020), and the secrets of soul tranquility in the Qur'an (Nawawi, 2021). *Third*, studies investigating the empirical effects of Qur'anic recitation on psychological conditions, such as research on the effects of *murottal* therapy on anxiety levels, which scientifically demonstrates that listening to Qur'anic recitation provides relaxation and soul tranquility (Susiloningtyas et al., 2022), and *living Qur'an* studies on the tradition of reciting specific surahs that influence *santri* mental well-being in pesantren settings (Hasanah et al., 2022).

The gap that remains unaddressed by these three groups is an integrative study that systematically identifies, analyzes, and synthesizes Qur'anic verses specifically related to strengthening the heart amid anxiety, using a thematic exegetical approach that bridges theological dimensions with the psychological needs of contemporary Indonesian Muslim communities—and, crucially, that translates these findings into actionable frameworks for mental health management in Islamic educational institutions. This article positions itself at this intersection, offering a thematic-integrative analysis that is both applicable and contextual for pesantren, madrasas, and Islamic schools.

This article aims to comprehensively examine five Qur'anic verses with direct relevance to the theme of psychological tranquility and spiritual strengthening amid anxiety, analyzing their meaning through the perspective of thematic exegesis and Islamic psychology, and proposing their integration into Islamic education management practice. From this objective, three research questions are derived: (a) *Descriptive Question*: What Qur'anic verses explicitly address psychological tranquility and spiritual strengthening, and what are their meanings according to authoritative exegetes? (b) *Critical Question*: Why does the Qur'an give such significant attention to the issue of soul tranquility, and what are the root causes of anxiety from a Qur'anic perspective? (c) *Transformative Question*: What are the implications of practicing these verses for psychological and spiritual life, and how can these findings be

applied to mental health management in Islamic educational institutions? These three research questions will be systematically addressed in the findings and discussion section.

The main argument of this article is that the Qur'an contains a comprehensive and coherent psychospiritual therapeutic system, in which the five selected verses represent different dimensions of the Qur'anic solution to human anxiety—from the cognitive dimension (*dhikr* and awareness of God), the affective dimension (tranquility of heart and *sakinah*), to the behavioral dimension (worship and *khushu'*). This argument finds theoretical support in the psychological exegetical tradition, which affirms that the Qur'an consistently links human psychological conditions to the quality of one's relationship with God (Amin, 2016), as well as in empirical research demonstrating the effectiveness of Qur'an-based therapy in reducing anxiety (Susiloningtyas et al., 2022). Importantly, this psychospiritual system can serve as the foundation for developing structured counseling programs and mental health management frameworks in Islamic educational settings, aligning with broader quality assurance goals in Islamic education (Yusuf, 2021). This argument will guide the flow of the article by first identifying and describing the content of the selected verses, then analyzing the theological roots of anxiety according to the Qur'an, and finally synthesizing the transformative implications for both individual well-being and institutional Islamic education management.

Method

This research employs a qualitative approach with library research (*library research*) and the thematic exegetical method (*al-tafsir al-maudhu'i*). The thematic exegetical approach was selected for its capacity to collect, classify, and analyze Qur'anic verses related to a specific theme comprehensively and systematically (Marafaniza & Hasan, 2023). The unit of analysis comprises the texts of Qur'anic verses related to the theme of soul tranquility and heart strengthening, along with their interpretations in authoritative exegetical works. The research focus is delimited to five selected verses deemed most representative of

the Qur'anic solution to anxiety: QS. ar-Ra'd: 28, QS. al-Fajr: 27-30, QS. al-Baqarah: 45, QS. al-Muzammil: 1-10, and QS. ar-Rum: 21.

The selection of these five verses followed a systematic identification process. First, a comprehensive keyword search was conducted across the Qur'an using terms related to tranquility (*tuma'ninah*, *sakinah*, *khushu'*, *sabr*, and *dhikr*). This initial search yielded over thirty relevant verses. Second, the identified verses were evaluated against three criteria: (1) explicit mention of psychological tranquility or its mechanisms, (2) diversity of psychospiritual dimensions represented (cognitive, affective, behavioral, relational, and transcendent), and (3) frequency of citation in both classical exegetical and contemporary Islamic psychology literature. The final five verses were selected as those that best represent the breadth of the Qur'anic psychospiritual system while maintaining analytical depth.

The objects of this research are exegetical texts from authoritative *tafsir* works discussing the selected verses. The primary exegetical references were chosen based on criteria of scholarly authority, methodological diversity, and relevance to the Indonesian context: Tafsir al-Misbah by M. Quraish Shihab (a contemporary Indonesian exegesis with a socio-literary approach) (Aisyah, 2021), Tafsir al-Azhar by Buya Hamka (an Indonesian exegesis with Sufi and social nuances) (Siregar, 2024), Tafsir al-Mizan by Muhammad Husein al-Tabataba'i (an exegesis with a philosophical-theological approach) (Fatah, 2020), and classical exegetical works such as Tafsir Ibn Kathir and Tafsir al-Jalalain as supporting references. Research ethics were fulfilled through complete and accurate source attribution and the avoidance of distortion of the exegetes' opinions.

The primary instrument used is a content analysis guide developed based on thematic exegetical methodology, validated through expert consultation with two scholars in Qur'anic studies at STAI Sabili Bandung. This guide encompasses: (1) identification and inventory of relevant verses, (2) lexical and grammatical analysis (*tahlil lughawi*), (3) analysis of the context of revelation (*asbab al-nuzul*), (4) *munasabah* analysis (inter-verse correlation), and (5) synthesis of meanings from various exegetical perspectives. This instrument was selected for its

capacity to reveal textual meaning in a deep and multidimensional manner, transcending mere literal translation (Amalia et al., 2023).

The research stages included: *First*, the preparatory stage involving theme identification, selection of verses, and collection of relevant exegetical sources. *Second*, the data collection stage involving reading and recording the interpretations of selected verses from various exegetical works. *Third*, the analysis stage using content analysis with a descriptive-analytical approach, where collected data were systematically analyzed to identify main themes, patterns of meaning, and psychological implications. *Fourth*, the synthesis stage connecting exegetical findings with the Islamic psychology framework and contemporary human needs, with particular attention to implications for Islamic education management. Data analysis employed source triangulation, comparing interpretations from various exegetical works to achieve more comprehensive and objective understanding.

Results and Discussion

The Content and Meaning of Five Qur'anic Verses on Psychological Tranquility

The first verse under examination is QS. ar-Ra'd: 28: "*Ala bidhikri Allahi tatma'innu al-qulub*" (Verily, in the remembrance of God do hearts find tranquility). This verse is among the most frequently cited in the context of psychological tranquility and is consistently referenced in studies on Islamic psychology (Amin, 2016). The word *tuma'ninah* in this verse denotes a profound tranquility—not merely a superficial calm, but a tranquility rooted in conviction and surrender to God. Research on the secrets of soul tranquility in the Qur'an confirms that this verse explicitly mentions heart tranquility through *dhikr* (Nawawi, 2021). The tradition of Qur'anic recitation in Indonesian pesantren also uses this verse as the theological foundation for *dhikr* practices as a means of obtaining soul tranquility (Hasanah et al., 2022), suggesting its direct applicability to counseling programs in Islamic educational settings.

The second verse is QS. al-Fajr: 27-30, which describes the tranquil soul (*nafs mutma'innah*) and God's invitation for that soul to return to Him in a state of being pleased and pleasing. Research identifies surah

al-Fajr 27-30 as verses that directly indicate the nature of a tranquil soul (Nawawi, 2021). In the Sufi exegetical perspective, the tranquil soul represents the highest level of the self achieved through purification and drawing near to God (Amin, 2016). Al-Ghazali, in his model of soul development, positions *nafs mutma'innah* as the culmination of a transformative process from *nafs ammarah* (the commanding self) through *nafs lawwamah* (the self-reproaching self)—a developmental framework that can inform character education programs in Islamic schools.

The third verse is QS. al-Baqarah: 45, which commands seeking assistance through patience and prayer: "*Wasta'inu bi al-sabri wa al-salah.*" Research on the meaning of *khushu'* from the perspective of Bintu Syathi' identifies this verse as one that explains the significance of *khushu'* for believers (Amalia et al., 2023). In the context of strengthening hearts amid anxiety, this verse offers two complementary psychospiritual instruments: patience (*sabr*) as an internal capacity for withstanding pressure, and prayer (*salah*) as a vertical connection with God that provides strength and tranquility. Research on the role of prayer in addressing depression confirms that prayer contains four therapeutic aspects: physical exercise, meditation, suggestion, and spiritual joy (Nur, 2023). These therapeutic elements can be systematically incorporated into daily schedules and well-being programs in pesantren and madrasas.

The fourth verse is QS. al-Muzammil: 1-10, which contains God's command to Prophet Muhammad to perform night prayer, recite the Qur'an with deliberate articulation (*tartil*), and place trust in God as a means of strengthening the soul against various pressures. Research on the concept of revelation in strengthening the Prophet's soul through surah al-Muzammil identifies seven ways the Qur'an strengthens the soul: night prayer (*tahajjud*), Qur'anic recitation with *tartil*, establishing clear direction and purpose, constant remembrance of God, trust (*tawakkul*), patience, and conviction in God's promises (Ambiya, 2020). Reading the Qur'an at night strengthens the mind and soul more effectively because at that time one is freed from the noise of daily activities, obtaining the tranquility of night that brings contemplative depth when reflecting upon the holy verses (Ambiya, 2020).

The fifth verse is QS. ar-Rum: 21, which states that God created spouses so that humans may find *sakinah* (tranquility): "*litaskunu ilayha*." Research on the concepts of *sakinah*, *mawaddah*, and *rahmah* in marital relationships confirms that *sakinah* constitutes tranquility of soul and body that can only be formed through legitimate bonding (Musthaphar et al., 2020). In the exegetical perspective, the word *sakinah* conveys a dynamic and active tranquility, not merely the absence of conflict (Nafisah, 2019). This relational dimension of tranquility has significant implications for the broader educational environment: Islamic educational institutions that cultivate supportive, caring relationships among students, between students and teachers, and within the institutional community can foster the kind of relational *sakinah* that promotes psychological well-being.

Beyond these five primary verses, this study also finds that the concept of *khushu'* spread across various Qur'anic verses represents a concrete manifestation of heart tranquility in the context of worship. Thematic research on the meaning of *khushu'* in Tafsir al-Azhar shows that *khushu'* derives from a word meaning "low" or "calm," so that *khushu'* is essentially "the language of the heart" or "heart tranquility" (Faizin et al., 2024). Additionally, the concept of *al-tafakkur* (contemplation) according to the Sunnah demonstrates that deep contemplation of Qur'anic verses constitutes an effective psychospiritual method for addressing psychological pressure (Kz et al., 2019). These complementary practices—*dhikr*, *salah*, *tafakkur*, and *tartil*—together form a comprehensive psychospiritual system in the Qur'an.

When examined through al-Ghazali's model of the soul—which identifies three interacting dimensions: *al-ruh* (the spirit), *al-qalb* (the heart), and *al-nafs* (the self)—the five verses collectively address human needs across multiple spiritual-psychological dimensions. QS. ar-Ra'd: 28 and QS. al-Muzammil: 1-10 primarily address the *qalb* through remembrance and worship; QS. ar-Rum: 21 addresses the *nafs* through relational fulfillment; and QS. al-Fajr: 27-30 represents the ultimate transformation of the *nafs* into its highest state. This integrated understanding aligns with the Islamic psychological framework more appropriately than secular models, as it preserves the centrality of the

divine-human relationship in understanding well-being (Amin, 2016). The coherence of this system suggests its potential as a foundational framework for developing comprehensive mental health curricula in Islamic educational institutions.

The Roots of Anxiety from a Qur'anic Perspective and Their Relevance to Islamic Education

Analysis of QS. ar-Ra'd: 28 implicitly identifies the root of anxiety as the weakening of spiritual connection between the servant and God. If heart tranquility can only be obtained through remembrance of God, then conversely, anxiety is a consequence of neglecting God's remembrance. Research on the secrets of soul tranquility in the Qur'an affirms that strengthening faith constitutes a methodology with implications for serenity, tranquility, harmony, and mental health (Nawawi, 2021). This insight has direct relevance to Islamic educational settings, where the erosion of meaningful spiritual practice among students—replaced by rote memorization without contemplative engagement—may contribute to rising anxiety levels.

The Qur'an consistently identifies excessive worldly orientation as a source of anxiety. In QS. al-Muzammil: 1-10, God commands the Prophet to increase night worship as a means of building equilibrium between worldly and otherworldly dimensions. Research on the concept of revelation in surah al-Muzammil shows that having clear direction and purpose is one of the Qur'an's ways of strengthening the soul against pressure (Ambiya, 2020). In the context of Islamic education, this finding suggests that institutions must help students develop a sense of transcendent purpose beyond academic achievement, integrating spiritual formation with intellectual development.

QS. al-Baqarah: 45 identifies patience (*sabr*) as the primary instrument for facing difficulty. The inability to exercise patience and trust in God constitutes the root of prolonged anxiety. Research on the relationship between *jihad* and patience in Tafsir al-Mizan affirms that patience is a fundamental capacity of the soul (Fatah, 2020). In the context of anxiety, the inability to be patient means the inability to accept realities that do not conform to expectations, which in turn triggers a

deepening spiral of anxiety. For pesantren and madrasa settings, cultivating *sabr* as a structured educational goal—rather than merely an assumed virtue—could serve as a preventive mental health strategy.

QS. ar-Rum: 21 identifies that humans inherently need meaningful relationships to find tranquility. The absence of meaningful relationships—both with God and with fellow humans—is a root cause of anxiety. Research on *sakinah*, *mawaddah*, and *rahmah* affirms that soul and physical tranquility can only be formed through legitimate and meaningful bonds (Musthaphar et al., 2020). In the perspective of Islamic psychology, humans are relational beings who require both vertical connection (with God) and horizontal connection (with others) to achieve psychological well-being. This has clear implications for Islamic education management: institutions must create environments that foster genuine community rather than merely housing students in dormitories.

Analysis of the Qur'anic perspective on the roots of anxiety reveals a holistic and multidimensional understanding of anxiety's causes. It is important to note that this perspective complements rather than contradicts contemporary psychological approaches. Modern psychology has developed biopsychosocial-spiritual models, positive psychology, and transpersonal psychology—all of which address spiritual dimensions to varying degrees. The Qur'anic approach offers a distinctively theocentric framework that enriches these perspectives by positioning the divine-human relationship as foundational. Rather than creating a false dichotomy between "reductionist Western psychology" and "holistic Qur'anic approach," this study recognizes valuable convergences and complementarities between contemporary psychological science and Qur'anic therapeutic concepts. The biopsychosocial-spiritual model in particular provides a bridge for integrating Qur'anic psychospiritual interventions into evidence-based mental health programs in Islamic educational institutions (Nur, 2023).

Transformative Impacts of Qur'anic Psychospiritual Practices and Their Application in Islamic Education Management

The practice of QS. ar-Ra'd: 28 through *dhikr* is associated with significant psychological stability. Research on the tradition of Qur'anic

recitation in pesantren shows that the tradition of reading the Qur'an, used as a means of providing soul tranquility and calmness for *santri*, can shape daily life patterns that consistently demonstrate Islamic attitudes and behavior (Hasanah et al., 2022). By reading the Qur'an—the best form of *dhikr*—and absorbing its meanings, one can obtain soul tranquility because the heart connects with the Qur'an and thereby connects with God.

Empirical research on the effects of *murottal* (Qur'anic recitation) therapy on maternal anxiety levels during labor demonstrates that listening to Qur'anic recitation can significantly reduce anxiety from moderate to mild levels (Susiloningtyas et al., 2022). The recitation of Qur'anic verses activates endorphin hormones, increases feelings of relaxation, and redirects attention from fear, anxiety, and tension. Research by Dr. Al Qadhi from the Islamic Medicine Institute for Education and Research in Florida has also demonstrated that merely listening to Qur'anic recitation can produce substantial physiological and psychological changes (Susiloningtyas et al., 2022). These findings provide scientific support for integrating structured Qur'anic recitation programs into the daily routines of Islamic educational institutions as a mental health intervention.

The practice of QS. al-Muzammil: 1-10 through night prayer and deliberate Qur'anic recitation provides profound spiritual strengthening. Reading the Qur'an at night strengthens the mind and soul more effectively because at that time one is freed from the noise of work activities, traffic, and disturbances, obtaining the tranquility of night that brings contemplative depth (Ambiya, 2020). Night prayer also functions as a means of building a more intimate connection with God, which in turn provides strength and soul resilience in facing various life pressures. In pesantren that already maintain the *tahajjud* tradition, this practice can be reframed from a purely ritual obligation to a recognized mental health resource, with guidance from educators on its contemplative and therapeutic dimensions.

The practice of QS. al-Baqarah: 45 through *khushu'* prayer provides comprehensive soul tranquility. Research on *khushu'* prayer as therapy for soul tranquility shows that prayer performed with *khushu'* has

significant therapeutic effects on one's psychological condition (Faizin et al., 2024). The tranquility and concentration visible in one's physical members during prayer, the calmness emerging from a heart filled with reverential fear and submission, constitutes a manifestation of *khushu'* that positively impacts mental health. For Islamic schools and madrasas, teaching students the art of *khushu'* in prayer—rather than merely its mechanical performance—represents an investment in their psychological resilience.

The practice of values from QS. ar-Rum: 21 in family and community life provides *sakinah* as the foundation of psychological well-being. Research on *sakinah*, *mawaddah*, and *rahmah* affirms that through relationships grounded in Qur'anic values, individuals can begin to achieve tranquility of soul and body (Musthapar et al., 2020). The *sakinah* created in relationships is not only individual in impact but also extends to the broader social environment, creating a psychological ecosystem conducive to the growth and development of all members. This principle, when applied to the management of Islamic educational institutions, calls for creating institutional cultures characterized by mutual care (*rahmah*), affection (*mawaddah*), and tranquility (*sakinah*)—qualities that contribute directly to educational quality.

The practice of values from QS. al-Fajr: 27-30 provides the most fundamental soul transformation, namely the attainment of *nafs mutma'innah*. Research on the secrets of soul tranquility in the Qur'an indicates that the tranquil soul represents one that has achieved genuine tranquility through the process of purification and drawing near to God (Nawawi, 2021). In the Sufi exegetical perspective, the attainment of *nafs mutma'innah* represents the peak of the human spiritual journey, characterized by an unshakeable tranquility in the face of life's various trials (Amin, 2016). This developmental aspiration can inform the ultimate educational goal of Islamic institutions: not merely producing graduates with knowledge and skills, but cultivating souls that have achieved genuine inner peace.

The synthesis of these findings demonstrates that the transformative impacts of practicing Qur'anic verses on soul tranquility are multidimensional, encompassing psychological, physiological,

spiritual, and social dimensions. From the perspective of Islamic education management, these findings point toward several practical applications. *First*, pesantren and madrasas can develop structured Qur'anic psychospiritual counseling programs that systematically integrate *dhikr*, *tartil* recitation, and *khushu'* training into student support services. *Second*, teacher and administrator well-being programs can incorporate these practices as resilience-building tools, recognizing that educator mental health directly affects educational quality (Armila & Sopianingsih, 2022). *Third*, the Qur'anic framework of *sakinah* can guide institutional culture development, shifting quality assurance from purely administrative metrics to holistic indicators that include the spiritual-psychological well-being of the entire educational community. *Fourth*, Islamic education curricula can integrate thematic Qur'anic studies on psychological well-being as a formal subject, contributing to students' self-awareness and emotional intelligence while deepening their engagement with scripture (Marafaniza & Hasan, 2023).

The convergence between Qur'anic exegetical findings and modern scientific research on mental health further strengthens the validity and relevance of this study. Empirical research on *murottal* therapy (Susiloningtyas et al., 2022) and research on the role of prayer in addressing depression (Nur, 2023) scientifically confirm what the Qur'an has taught for centuries. The Qur'an addressed the topic of soul tranquility long before it became a subject of scientific inquiry (Nawawi, 2021). This convergence between Qur'anic wisdom and modern science provides dual legitimacy—theological and empirical—for the effectiveness of Qur'anic verses as a response to contemporary human anxiety, and supports their systematic integration into the quality assurance frameworks of Islamic educational institutions.

Conclusion

This study has demonstrated through thematic analysis that the integration of thematic exegesis (*maudhu'i*) with the Islamic psychology perspective constitutes an effective method for revealing the Qur'anic psychospiritual system related to soul tranquility. The five verses examined—QS. ar-Ra'd: 28, QS. al-Fajr: 27-30, QS. al-Baqarah: 45, QS.

al-Muzammil: 1-10, and QS. ar-Rum: 21—form a coherent and comprehensive system for addressing human anxiety, from identifying root causes to offering multidimensional solutions. The findings suggest that the Qur'an contains a psychospiritual therapeutic system in which these five verses represent different dimensions of the Qur'anic approach to anxiety: the cognitive dimension through *dhikr* and awareness of God, the affective dimension through heart tranquility and *sakinah*, and the behavioral dimension through worship and *khushu'*.

The practical significance of these findings lies in their applicability to Islamic education management. This study proposes that Islamic educational institutions—pesantren, madrasas, and Islamic schools—can develop structured mental health management programs grounded in Qur'anic psychospiritual principles. Specific recommendations include: (1) the establishment of Qur'anic-based counseling units within pesantren that employ trained counselors integrating *dhikr* therapy, guided *tafakkur*, and *khushu'* training alongside evidence-based psychological approaches; (2) the inclusion of psychospiritual well-being modules in madrasa teacher professional development programs; (3) the development of student orientation and support programs that explicitly teach the therapeutic dimensions of daily worship practices; and (4) the adoption of institutional quality indicators that measure not only academic outcomes but also the spiritual-psychological well-being of students and staff.

This study has several limitations that must be acknowledged. First, the study focuses on only five selected verses and therefore cannot claim to have examined all Qur'anic verses related to the theme of soul tranquility. Second, the exegetical analysis primarily references works available in Indonesian and Arabic, potentially overlooking important perspectives from other exegetical traditions. Third, as a library-based study, it cannot directly measure the empirical impact of practicing these verses on specific populations. For future research, multi-site field studies using a participatory action research approach are recommended, particularly in pesantren and madrasa settings, to test, refine, and directly measure the impact of implementing Qur'anic psychospiritual programs

on the mental health of *santri* and educators, thereby contributing to evidence-based quality improvement in Islamic education management.

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