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SELF HEALING WITH THE QUR'AN, SURAH AR RA'D, VERSE 28 THROUGH DHIKR IN OVERCOMING ACADEMIC STRESS IN STUDENTS

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ABSTRACT:
Academic stress is a common psychological problem experienced by Islamic boarding school students due to the high demands of education and religious activities in Islamic boarding schools. This condition has the potential to reduce mental well-being if not handled appropriately. This study aims to examine and develop the concept of self-healing based on the Qur'an, specifically through Surah Ar-Ra'd verse 28, as an approach to addressing academic stress in Islamic boarding school students. The method used is a descriptive qualitative approach with a library research type, through analysis of various literature related to self-healing, dhikr, mental health, and interpretation of the Qur'an. The results show that Islamic self-healing that integrates psychological and spiritual aspects, with dhikr as the main coping mechanism, can provide inner peace and help students manage academic stress more adaptively. This process is carried out through systematic stages that include self-awareness, self-acceptance, reflection, and gratitude, which culminate in achieving a state of calm (qalb muthmainnah). Dhikr not only functions as worship, but also as an effective psychospiritual therapy in reducing anxiety and increasing emotional stability. The implications of this research show that dhikr-based self-healing can be used as a non-medical alternative in fostering the mental health of Islamic boarding school students, and has the potential to be integrated into educational programs. Islamic boarding schools in a sustainable manner.
Keywords: *Self Healing, Dhikr, QS. Ar-Ra'd verse 28, Academic Stress of Students*

INTRODUCTION

Mental health is a fundamental aspect of human life, playing a crucial role in maintaining emotional balance, behavior, and an individual's quality of life. In the context of education, particularly in Islamic boarding schools (pesantren), students

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face complex academic and non-academic demands, such as formal learning, Quran memorization, and intensive and structured religious activities. These conditions have the potential to lead to academic stress, a psychological pressure that arises from an imbalance between the demands faced and an individual's ability to cope. If not managed appropriately, academic stress can lead to decreased mental well-being, such as anxiety, fatigue, and emotional disturbances.

Several previous studies have shown that self-healing can be an effective strategy for managing stress and maintaining mental health. Linton and Koonmen (2020) explain that self-healing is a process of self-healing based on awareness, confidence, and an individual's ability to manage emotions. Another study by Bachtiar and Faletehan (2021) confirms that self-healing has a therapeutic function in reducing stress and improving emotional regulation. Furthermore, from an Islamic perspective, the concept of self- healing has also been studied as a process of purifying the soul (tazkiyatun nafs) aimed at achieving inner peace (qalbun muthmainnah). As explained by Rahmatika et al. (2023), inner healing can be achieved through a spiritual approach.

Furthermore, research on mental health in Islam places the Quran as the primary source of spiritual therapy (syifa'). Halik et al. (2023) stated that worship, particularly dhikr, has a significant influence in calming the soul and reducing psychological stress. This finding is reinforced by Solehuddin (2023), who stated that mental health from a Quranic perspective focuses not only on individuals being free from mental disorders but also includes inner peace and closeness to God. On the other hand, research on academic stress in Islamic boarding school students (santri) shows that the Islamic boarding school environment with its highly disciplinary system and busy activities can be a significant stress trigger (Ratnasari et al., 2024).

The difference between this study and previous studies lies in the integration of the concept of modern self-healing with the values of the Qur'an, especially through the implementation of dhikr based on QS. Ar-Ra'd verse 28 in the context of the lives of students in Islamic boarding schools, where dhikr is a spiritual activity that

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students usually do in communicating with God. This study not only discusses the concept theoretically, but also offers a systematic practical implementation model through the stages of Islamic self-healing. This is expected to provide scientific contributions in the development of Islamic psychology studies, especially in the field of spiritual-based mental health. Based on this description, the question of this research is how dhikr based on QS. Ar-Ra'd verse 28 is constructed as an Islamic *self-healing model* to overcome academic stress in students?

This study aims to examine and develop a Qur'an-based self-healing concept, specifically through Surah Ar-Ra'd verse 28, as a method for addressing academic stress among Islamic boarding school students. This study integrates the concept of self-healing with a spiritual approach through dhikr (remembrance of God) and the stages of soul purification as described in Islamic literature. Thus, this study offers a holistic psychospiritual approach, emphasizing not only psychological aspects but also strengthening the dimensions of faith and one's relationship with God.

Although these studies have made important contributions to the study of self-healing, mental health, and academic stress, several research gaps remain. First, most studies still examine self-healing from a general or modern psychological perspective, without a deep integration with Islamic spiritual values. Second, research linking self-healing to the Quran tends to be conceptual and has not explored its practical implementation in the lives of students in Islamic boarding schools. Third, studies on dhikr as a psychospiritual intervention in overcoming academic stress are still limited to theoretical approaches and have not been systematically integrated with the stages of self-healing.

METHOD

This study uses a descriptive qualitative approach with a library research type . This approach was chosen because the study aims to examine in depth the concept of *self-healing* based on the Qur'an through dhikr in overcoming academic stress of Islamic boarding school students, as well as understanding the integration between Islamic spiritual values and psychological approaches without involving direct field

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data collection. This type of research is a qualitative library study that utilizes various literature sources as primary data for comprehensive analysis. The focus of the research lies in the review of concepts, theories, and previous research results relevant to the topics of *self-healing* , dhikr, and mental health from an Islamic perspective.

The data sources used in this study are secondary data obtained from various literature, including national and international scientific journal articles, reference books, and Al-Qur'anic interpretation books. The criteria for the data sources used include relevance to the research topic, namely *self-healing* , dhikr, academic stress, and the interpretation of QS. Ar-Ra'd verse 28, and come from credible and accountable scientific publications. In addition, the sources used contain theoretical and empirical discussions that support the analysis, with priority on the latest literature in the last ten years, without ignoring classical sources that have scientific authority, such as interpretation books.

The data collection technique was carried out through documentation studies, namely by identifying and tracing relevant literature, collecting sources according to predetermined criteria, reading and understanding the contents of the literature in depth, and recording and organizing important information based on the research theme. Meanwhile, the data analysis technique used content analysis *which* was carried out through several stages, namely data reduction by selecting and focusing on relevant data, theme categorization by grouping data based on main themes such as *self-healing* , dhikr, academic stress, and the perspective of the Qur'an, data interpretation by interpreting the meaning contained in the data based on psychological theory and Islamic spiritual values, and synthesis by integrating various findings to build a complete concept regarding the Islamic *self-healing model* based on QS. Ar-Ra'd verse 28.

To ensure data validity, this study employed source triangulation, comparing references from different sources to gain a more objective and comprehensive understanding. Furthermore, each source was critically reviewed to ensure the data

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obtained had a high level of credibility and supported the overall validity of the research findings.

ANALYSIS AND DISCUSSION

Self Healing in Psychological and Islamic Perspectives

Self-healing consists of two words: *self* and *healing* . *Self* refers to oneself or one's true self, while *healing* refers to healing, treatment, or ritual. Therefore, the term *self-healing* refers to a process of self-healing that requires faith and trust in oneself to help successfully resolve the issues being experienced (Linton & Koonmen, 2020). *Self-healing* in Arabic is called *syifa'* (healing), according to Quraish Shihab *self-healing* is *qalb muthmainnah* which means (a calm heart) and *qalb sakinah* which means (a clean heart) (Rahmatika et al., 2023).

Psychologically, *self-healing* is a phase applied to the self-healing process, driven and directed by oneself and often guided by one's instincts (Masithah et al., 2025). Self-healing is intended as a process of treatment or healing carried out by oneself through one's own belief process and also supported by the environment and supporting external factors (Crane & Ward., 2016). *Self-healing* contains elements of therapy in emotional management and can be *a therapy* in reducing stress and becoming an emotional management tool (Bachtiar & Faletehan, 2021). The key to *self-healing* is not in the place or anything but in one's awareness and belief.

According to the Islamic perspective, as outlined in the book *Minhajul 'Abidin,* there are stages of *self-healing* outlined as therapy for stress disorders, which are often problematic for many people. The sequence of self-healing therapy is as follows:

1. The stage of knowledge or knowing oneself
2. Stages of repentance or self-acceptance
3. The stage of 'Awaiq or self-awareness
4. The stage of 'Awarid or letting go
5. Bawa'its or motivation stage

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6. Qawadih or reflection stage
7. Stages of Gratitude

The first stage **is** the stage that invites us to recognize our position as a servant of Allah and can only carry out all the decrees of Qada' and Qadar. The result of this self-awareness is the understanding that in this life there are things that can be controlled and those that cannot. The second stage is the stage of repentance or self-acceptance. The meaning of self-acceptance is accepting all of one's shortcomings and limitations regarding things that cannot be reached and acknowledging all forms of wounds present in the heart. The third stage is self-awareness of things that can trigger stress. Stress triggers in this case can be attempts to always control the situation and not accept oneself. A simple treatment that can be done is to continuously strive to remember Allah Ta'ala through dhikr. Worship activities such as dhikr can bring calm and relaxation to a person experiencing stress. The fourth stage is the stage of 'awarid or release. At this stage, treatment can include letting go of all forms of anxiety and surrendering to the decree of Allah Ta'ala. This surrender is expected to foster an attitude of trust in Allah Ta'ala. Tawakkul and contentment, can be a healing in the anxiety that is being experienced as well as preventing disease. The therapy carried out can be in the form of istighfar dhikr therapy.

The fifth stage, Bawai'ts, uses khauf and raja. For the preamble to khauf, it is enough to understand that Allah dislikes those who despair of His mercy, while the preamble to raja involves self-motivation that Allah hears and answers every prayer of His servants. The sixth stage, qawadih, means reflection or muhasabah related to how stressful behavior can arise. At this stage, we can evaluate ourselves by finding solutions to the conditions we are experiencing. As stated by Lazarus (1984), this is one form of effective stress coping to get out of the current situation. The final stage, namely, is gratitude for all the good things we have received in life. By being grateful, we will be able to be happier because we realize how abundant the gifts that Allah has given us. In addition to feelings of empowerment and help from Allah

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Ta'ala, gratitude can also foster optimism in facing problems (Christyanto et al., 2021).

Mental *health* is a fundamental aspect of human well-being, impacting an individual's emotional, social, and productivity stability. The World Health Organization (WHO) reports that more than 280 million people worldwide suffer from depression, with anxiety disorders being one of the most common psychological problems in modern society (Zakiah, 2025). *Self-healing* can be applied to address stress, particularly through strengthening worship. Worship is a form of practice performed as a form of obedience to the commands and prohibitions of Allah SWT. Worship can affect a person's psyche. One form of worship that can overcome stress is dhikr (Halik et al., 2023).

Healing can be done anywhere, whether on the beach, in a cafe, or even in one's bedroom. If it relaxes someone, then it's the perfect place for *self-healing* . As explained, *healing* is the process of recovering mentally and emotionally from wounds, stress, or abuse . It's not meant to be an escape; it's a time to pour out all our feelings to God and give ourselves space to refresh . Essentially, self-healing is a process of intrapersonal dialogue between an individual and themselves, which is more optimal when accompanied by spiritual engagement with God.

Self-healing with the Quran is a process of inner healing (emotional, mental, and spiritual) by using the Quran as a source of serenity, guidance for life, and spiritual therapy. In Islam, the Quran is not only a book of law, but also a medicine for the heart. Self-healing with the Quran is a process of returning to Allah to cleanse the heart, calm the soul, and strengthen faith. True healing in Islam begins with the heart, which is connected to the Creator.

In the Quran, mental health is understood as a state in which the physical, spiritual, and emotional states are in harmony. Mental health is not only about being free from mental problems, but also encompasses inner peace, emotional stability, and wisdom in facing life's challenges. A person with mental health is someone who

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feels happy, fortunate, and at peace. They think of nothing else but seeking God's blessings. This is the source of their happiness, reflecting a heart that refrains from engaging in evil deeds prohibited by religion and always focuses on positive things (Solehuddin, 2023).

self-healing " has been widely discussed recently . Many of them are seeking *self-healing* by taking vacations to relieve stress. This isn't wrong, but it's not entirely justified either. (Aizid, 2017). This was also expressed by Ummu Kalsum, who believes that the younger generation's understanding of *self-healing* is misguided, as in the following quote:

> "*We have been hypnotized by today's social media, where living a riotous life, extravagantly, or squandering money is seen as a way to be happy. Living freely, socializing with anyone, or traveling to various places is seen as a way to relieve the fatigue of various work demands, to the point that we forget our attributes as Muslims. We forget to return all problems and seek solutions in religion. This is because we have turned to something other than Islam, making infidels our role models, making their lifestyles our primary reference, and seeking healing from other books (not the Quran).*"

This quote shows that not a few people interpret it this way. *Self-healing* involves vacations and reveling in the joy of forgetting all your burdens. However, as a Muslim, the true process of *self-healing is* through *dhikrullah* , or remembering Allah, which includes reciting the Quran and reciting dhikr (Anggiani et al., 2025).

In this context, we utilize not only a psychological perspective but also a stronger Islamic perspective, as mental *health* encompasses principles derived from the Quran that are useful for preventing and addressing psychological issues and encouraging individuals to achieve greater inner happiness. (Walida, 2025)Furthermore, we aim to provide students with a clear understanding of the concepts.

Dhikr as a Spiritual *Coping Mechanism*

inner peace , and inner peace. As Allah SWT says:

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"*(Namely) those who believe and whose hearts are assured by the remembrance of Allah. Indeed, only by the remembrance of Allah do hearts find rest.*" (QS. Ar-Ra'd 13: Verse 28).

And Rasulullah SAW once said: "From Abu Hurairah and Abu Sa'id radhiyallahu 'anhuma, they both said, "Rasulullah shallallahu 'alaihi wa sallam said, 'There is no people sitting remembering Allah, but they are surrounded by angels, covered by mercy, sent down sakinah (tranquility), and they are mentioned by Allah in the presence of the angels who are with Him.'" (HR Muslim, no. 2700) (Jannah, 2018). Based on the verses and hadiths listed above, dhikr can help calm the heart and psychological turmoil experienced by students so that it helps students realize the therapy method for *self-healing* , namely dhikr, which is their own routine every day at the Islamic boarding school that they can apply until they return home when they feel *down.*

Dhikr is divided into two types: dhikr with the heart and dhikr with the tongue. Dhikr with the tongue means mentioning the name of Allah repeatedly, His attributes repeatedly, or praise to Him. Dhikr with the heart means presenting the greatness and majesty of Allah within oneself and the soul so that it is embedded in oneself (Husin, 2019). Various types of dhikr recitations: (Suwarni et al., 2025).

1. *Istighfar*

Istighfar is a dhikr (remembrance of God) that seeks forgiveness for all sins and mistakes. Istighfar, recited devoutly and sincerely, will bring peace to one's soul. Therefore, the dhikr of istighfar has many benefits in various aspects, first, the aspect of self -acceptance in accepting all one's limitations and personal mistakes with a humble attitude; second, the aspect of self-development, namely fostering motivation to improve oneself to become even better, starting to be able to control emotions, and increasing *positive thinking;* third, psychological well-being, namely being able to feel relieved and at peace with all the burdens one has.

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2. *Tasbih*

This dhikr means "Glory be to Allah." By doing so, a servant acknowledges that Allah is the Most Holy, above all actions that cannot be likened to creation. Those who constantly remember Allah, "Sabh Baqarah," are-al Allahwith full awareness will produce awareness to protect oneself from all bad and sinful behavior in the world, so that one's heart and feelings remain pure. A pure heart is like a mirror that is able to receive the light of Allah SWT's holiness. That way, he can be protected from disgraceful actions.

3. *Takbir*

With the takbir of the sentence اللهُ أَكْبَرُ, a servant shows submission and exaltation to Allah, and also makes Allah SWT great. as a source of heart strengthening. According to Sufism, takbir also means demeaning everything other than Allah, then the heart can connect with Him and avoid attachment to the mortal world.

4. *Tahmid*

The phrase tahmid (alhamdulillah) is a dhikr sentence used to praise Allah SWT. Besides praising Allah SWT's greatness, we can also use the phrase tahmid to praise and express gratitude for every blessing bestowed by Allah.

5. *Tahlil*

Tahlil sentence لا Allah Allah ,Allahwhich means "There is no god but Allah." Tahlil is the essence of monotheism and is also the greatest form of dhikr, affirming the oneness of Allah SWT and negating all forms of polytheism. By reciting the tahlil, a servant strengthens his belief that Allah SWT is One, and that no one can compare with Him. Therefore, the Prophet Muhammad (peace be upon him) strongly encouraged his followers to always recite the tahlil.

As stated in Surah Ar-Ra'd 13:28, Allah provides a solution for humans experiencing anxiety, confusion, and worry. Dhikr serves as a means of

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communication between students and the Creator. Thus, this research examines dhikr as a spiritual *coping mechanism* . Allah has promised that through dhikr, humans will find inner peace. Because relying on God is the most effective and appropriate way to address any problem.

In overcoming academic stress among students, dhikr is used as a spiritual *coping mechanism* that provides a sense of calm, strengthens faith, and helps students reflect on the feelings they are facing. Based on the results of in-depth interviews, students admitted that dhikr can help in managing their stress. The *coping mechanism* with dhikr can manage anxiety not only calms the heart, but also makes someone manage problems more wisely, strengthens emotional resilience, and improves *mental health* . (Amal & Ningsih, 2025). Dhikr can be an alternative non-medical strategy to overcome mental problems in the midst of today's life which is *sensitive* about mental problems. We bring this discussion to provide a new understanding.

The Relevance of QS. Ar-Ra'd Verse 28 to the Academic Stress of Islamic Students

> *"(Namely) those who believe and whose hearts find rest in the remembrance of Allah. Remember, it is only in the remembrance of Allah that hearts find rest."*

Hamka interpreted the verse as meaning that faith encourages one to constantly remember God. By remembering God, the heart will feel calm , so that anxiety, mental turmoil, despair, fear, worry, doubt, and sadness can be reduced. Peace of mind is an essential part of spiritual well-being, because no one else can help if one allows one's heart to be filled with anxiety. Doubt and anxiety become the source of various problems within oneself. If the heart has been attacked by "disease" and is not immediately addressed with faith, the impact will worsen and culminate in a denial of God's blessings. Therefore, the heart needs to be immediately treated through dhikr, because dhikr can bring inner peace (Handayani et al., 2024).

Faith plays a central role in maintaining a person's spiritual health. From Hamka's perspective, faith is not merely a matter of belief but is also reflected in the practice of remembering God (zikir), which serves as a calming force for the soul. When someone consistently performs dhikr, they are better able to control negative

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emotions such as anxiety, fear, and despair. This demonstrates that peace of mind is not merely a psychological condition, but rather part of spiritual well-being rooted in one's relationship with God. Mental disturbances such as doubt and anxiety can develop into "heart disease" if not promptly addressed. This disease has the potential to damage a person's quality of life and can even distance them from gratitude and faith in God. Therefore, dhikr is seen as an effective "spiritual therapy" for cleansing the heart and restoring inner peace. Thus, in the context of this journal study, Hamka's thoughts reinforce the importance of a spiritual approach as a solution to addressing psychological problems and improving an individual's overall well-being.

Furthermore, Hamka in *Tafsir Al-Azhar* explains QS. Ar-Ra'd verse 28 describes three levels of human experience in dealing with lust. The first level is *an-nafs al-ammarah bi al-su'* , as mentioned in the QS. Yusuf verse 53, namely the impulse of the soul which tends to lead to evil and is easily influenced by Satan. When someone makes a mistake, the second level appears, namely *an-nafs al-lawwamah* as in QS. Al-Qiyamah verse 2, which is characterized by regret and inner pressure for the actions that have been committed.

Then, after going through various life processes and experiences, a person can reach the third level, namely *an-nafs al-muthmainnah,* as mentioned in Surah Al-Fajr, verse 27, which is a state of calm and serenity. Therefore, faith and remembrance of God play a vital role in controlling lustful impulses, thus purifying the heart and ultimately achieving God's pleasure through inner peace (Tsani & Ursa Agniya, 2024).

Hamka views the human spiritual journey as a gradual process of controlling desires until achieving inner peace. The three levels of desire he describes are not merely theoretical concepts, but rather illustrate the psychological and spiritual dynamics experienced by each individual in everyday life.

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At the stage *of an-nafs al-ammarah bi al-su'* , humans are in a state where they tend to follow negative impulses, making them vulnerable to deviant behavior. This shows that without the control of faith, humans are easily influenced by lust and temptation. Furthermore, at the stage *of an-nafs al-lawwamah* , moral awareness emerges, characterized by feelings of guilt and regret. This stage is crucial because it serves as the starting point for self-improvement, where individuals begin to recognize their mistakes and strive for change.

The culmination is *an-nafs al-muthmainnah* , a state of mind that has achieved tranquility, balance, and closeness to God. At this stage, the individual is no longer controlled by negative impulses but is instead able to control themselves effectively through strong faith. In this context, faith and dhikr serve as means of spiritual development, aiding the transformation from a restless state of mind to true tranquility (Marlina, 2023).

Thus, inner peace is not achieved instantly, but rather through a process of self-control, awareness of mistakes, and strengthening one's relationship with God. This is relevant to the journal study because it demonstrates that a spiritual approach, particularly through faith and dhikr (remembrance of God), can be an effective solution for overcoming inner conflict and fostering an individual's psychological and spiritual well-being.

Thus, from Surah Ar-Ra'd verse 28, it can be concluded that to achieve peace of mind, it is important to always remember Allah, at all times and wherever we are, whether in the morning, afternoon, or evening. This is because Allah always provides close guidance to His servants. Surah Ar-Ra'd verse 28 also explains that by remembering and glorifying Allah, the soul will be at peace, and all burdens will feel lighter.

Islamic boarding schools (pesantren) are Islamic educational institutions with a boarding system where a kyai (Islamic cleric) leads religious instruction (Fitri et al., 2022). In addition to providing religious and spiritual education, Islamic boarding

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schools also emphasize discipline as a core value and adherence to applicable regulations. Generally, students are between 12 and 18 years old, which is adolescence. Adolescence begins when children reach sexual maturity and ends when they are declared legally adults at 18. Compared to public schools, Islamic boarding schools have more complex educational programs. Although the environment is planned and organized for the benefit of the students, unique challenges arise.

Academic stress in Islamic boarding school students can be defined as a stressful condition experienced due to academic demands or pressures that exceed their capacity to cope. The Islamic boarding school environment has unique characteristics that can be a complex stressor, because students are not only required to excel in the general education curriculum, but also have the obligation to memorize the -Qur'an and participate in intensive study of religious books (diniyah).

In addition to the complex activities of Islamic boarding schools, students are required to wake up early in the morning to perform congregational Tahajjud prayers at the mosque, then recite the Quran until the completion of the Subuh prayer. After breakfast, they must perform the Dhuha prayer in congregation at the mosque, then continue with daily activities such as formal learning and memorization obligations, or muroja'ah. In the evenings, they are often required to participate in teaching and learning activities , which increase their time and energy demands.

The dense and tightly structured activities at Islamic boarding schools can impact the physical and psychological well-being of students still in their teens, making them susceptible to chronic fatigue, sleep disturbances, and decreased mental well-being. Furthermore, procrastination, the behavior of postponing academic tasks, can lead to (Amiruddin et al., 2022)Another negative behavior that causes academic stress is *bullying* . (Sutrisno et al., 2020). In a broader (Ratnasari et al., 2024)context , academic stress is one of the main psychological challenges experienced by students while studying at school or Islamic boarding schools, due to

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excessive demands and expectations, as well as a mismatch between self-expectations and social expectations . This condition is further amplified by pressure from religious teachers, parents, and competition between students, so that academic stress in students becomes a mental health issue that requires systematic and contextual intervention (Qian & Zhao Fuqiang, 2018).

QS. Ar-Ra'd verse 28 has significant relevance to the academic stress experienced by students, especially in the context of Islamic boarding school life. This verse emphasizes that peace of mind is obtained through remembering Allah (dhikr), which can reduce anxiety, mental turmoil, and worry. This concept is highly relevant to various triggers of academic stress in students. QS. Ar --Ra'd verse 28 emphasizes that peace of mind is only obtained through faith and dhikrullah, namely remembering Allah, which in Buya Hamka's interpretation functions as an inner calmer while reducing anxiety, fear, and worry as an important part of spiritual well-being. In the context of Islamic boarding schools, adolescent students face academic demands and a very busy schedule of activities, making them vulnerable to academic stress, chronic fatigue, and decreased mental well-being.

Conceptual Model of Islamic Self Healing in Islamic Boarding Schools

The conceptual model of Islamic self-healing in Islamic boarding schools can be understood as an integrative self-healing system that combines psychological and spiritual aspects in responding to academic stress experienced by students. This model starts from the initial conditions of various stressors typical of Islamic boarding school life, such as high academic demands, busy daily activities, as well as social pressures and environmental adaptation. From a psychological perspective, these conditions can trigger academic stress if individuals lack adequate coping skills. Therefore, self-healing is important as a process of self-recovery carried out consciously by individuals through emotional management, self-awareness, and environmental support. Self-healing in the modern context encompasses various techniques such as self-awareness, self-acceptance, and emotional regulation, which function to help individuals escape psychological stress independently.

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However, from an Islamic perspective, self-healing focuses not only on the psychological aspect but also places the spiritual dimension at the center of healing. This concept aligns with the understanding that mental disorders often arise from a spiritual emptiness within humans, so that fulfilling it must involve a relationship with God as a source of inner peace. (Haryanto, 2014) In this context, dhikr is at the core of the Islamic self-healing process because it functions as spiritual psychotherapy that can calm the heart and reduce anxiety. Research shows that dhikr plays a significant role in bringing peace of mind, even though it is a method that has not been widely integrated into modern self-healing practices, despite having a significant effect on emotional stability. (Niskaromah, 2023) Furthermore, the practice of dhikr carried out regularly in Islamic boarding schools has also been shown to increase spiritual awareness and mental resilience of students in facing the pressures of life. (Ocktavia et al., 2025)

Conceptually, the Islamic self-healing process in Islamic boarding schools takes place through three main dimensions. First, the spiritual dimension, which includes dhikr, prayer, prayer, and recitation of the Qur'an as a form of approaching God. This practice functions as a spiritual coping mechanism that can reduce anxiety and academic stress, as evidenced in research that dhikr training is able to reduce stress levels in students. (Rajianti & Merdekasari, 2019) Second, the psychological dimension, which includes the ability to recognize emotions (self-awareness), accept oneself (self-acceptance), and manage thoughts and feelings adaptively. This dimension shows that self-healing still requires individual awareness in understanding one's condition, so that the healing process is not passive, but active and reflective. Third, the dimension of spiritual stages that originate from the Sufism tradition, as explained in the concept of *the Minhajul 'Abidin stages* , which starts from knowing oneself, repenting, introspection, releasing burdens, building motivation (khauf and raja'), reflecting (muhasabah), until achieving gratitude. This stage illustrates that Islamic self-healing is a gradual process that is not instant, but rather requires awareness, spiritual practice, and consistency in worship.

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The result of this process is the achievement of a state of inner peace (qalb muthmainnah), emotional stability, and increased mental resilience of students in facing academic stress. In this context, dhikr functions not only as a religious ritual, but also as an effective therapeutic tool in maintaining mental health and emotional balance. Other studies also confirm that dhikr and worship in general can provide a psychological relaxation effect and help individuals manage life's stress more wisely. (Ningsih & Pakam Juanda, 2025) Thus, the conceptual model of Islamic self-healing in Islamic boarding schools emphasizes that comprehensive healing must involve the integration of psychological and spiritual aspects, where the relationship with God is central to the self-healing process. This model is relevant and contextual for students because it is in accordance with the religious culture of Islamic boarding schools, making it an effective, sustainable, and meaningful approach to improving their mental and spiritual well-being.

CONCLUSION

This study concludes that the conceptual model of Islamic self-healing in Islamic boarding schools is able to answer the problem of academic stress of students through an integrative approach between psychological and spiritual aspects, with dhikr as the main coping mechanism based on QS. Ar-Ra'd verse 28. This model not only helps students manage emotions and academic stress, but also directs them to achieve inner peace (qalb muthmainnah) through systematic spiritual stages, so that the research objective to formulate a contextual Islamic self-healing concept in the Islamic boarding school environment can be achieved.

These findings have practical implications that self-healing practices based on dhikr and worship can be used as an alternative non-medical strategy in dealing with academic stress among students, and can be integrated into Islamic boarding school development programs, such as routine dhikr activities, self-reflection, and spiritual guidance by ustadz or kyai. Based on the results of the literature review, dhikr in QS. Ar-Ra'd verse 28 has the potential to be a relevant psychospiritual approach to help students manage academic stress. Theoretically, this study also strengthens the

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importance of integrating psychology and Islamic spirituality in mental health studies, especially in adolescents based on religious education.

Based on the research results, it is recommended that Islamic boarding schools develop a structured psychospiritual mentoring program based on dhikr and Islamic self-healing stages, and that future researchers empirically test this model through quantitative or experimental approaches to more deeply gauge its effectiveness. The limitations of this study lie in its conceptual nature and its literature review, so further research is needed to directly test the model's application in the field.

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