



The Use of Qur'anic Healing as Stress Coping by Students at Pondok Pesantren Tahfidz Qur'an Al-Kautsar Curup

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Abstract

This study aims to describe the implementation of Qur'anic Healing as a stress-coping strategy among Qur'an memorization students at Pondok Pesantren Tahfidz Qur'an Al-Kautsar Curup. Using a qualitative descriptive method, data were collected through participatory observation, in-depth interviews, and document analysis. The findings reveal that students' stress arises from internal factors—such as mental readiness, motivation, and physical condition—and external factors, including environmental pressure and memorization targets. The application of Qur'anic Healing involves dzikir and tadabbur of the Qur'an, murottal therapy, and prayer-based spiritual conviction. These practices effectively calm emotions, enhance focus, and strengthen psychological resilience. Furthermore, Qur'anic value-based social support reinforces students' ability to cope with academic and emotional pressures. Overall, Qur'anic Healing serves as an integrative spiritual approach that not only helps manage stress but also improves memorization quality and deepens students' religious and emotional well-being

Keywords: Qur'anic Healing, Coping Stress, Santri Tahfidz.

Abstract

Penelitian ini bertujuan mendeskripsikan penerapan Qur'anic Healing sebagai strategi coping stress pada santri penghafal Al-Qur'an di Pondok Pesantren Tahfidz Qur'an Al-Kautsar Curup. Penelitian menggunakan metode deskriptif kualitatif dengan teknik pengumpulan data melalui observasi partisipatif, wawancara mendalam, dan analisis dokumen. Hasil penelitian menunjukkan bahwa stres santri dipengaruhi oleh faktor internal—seperti kesiapan mental, motivasi, dan kondisi fisik—serta faktor eksternal berupa tekanan lingkungan pesantren dan tuntutan capaian hafalan. Penerapan Qur'anic Healing meliputi dzikir dan tadabbur Al-Qur'an, terapi murottal, serta doa dan keyakinan spiritual, yang terbukti efektif menenangkan emosi, meningkatkan fokus, dan memperkuat ketahanan psikologis. Dukungan sosial berbasis nilai-nilai Qur'ani turut memperkuat coping santri dalam menghadapi tekanan hafalan. Secara keseluruhan, Qur'anic Healing terbukti menjadi pendekatan spiritual yang efektif dalam mengelola stres, meningkatkan kualitas hafalan, dan memperdalam pengalaman religius santri.

Kata Kunci: Qur'anic Healing, Coping Stress, Santri Tahfidz.

Article Info

Article History:

Received: 12-10-2025 Accepted: 24-11-2025 Publish: 30-11-2025



: 10.51590/wai.v1i2.10



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Introduction

Allah SWT revealed the Qur'an to humanity as guidance, containing all knowledge that is highly beneficial for humankind. The Noble Qur'an is an eternal miracle of Islam, and its miraculous nature is continually reinforced by the advancement of science.¹ Currently, many Muslims have begun to memorize the Qur'an properly. Considering how great this blessing is and how immense the rewards of memorizing the Qur'an are, both in this world and in the hereafter, one of the duties of Muslims in preserving it is through memorization. Memorizing the Qur'an is not easy because it contains 30 juz consisting of 114 surahs and 6,236 verses. Given the numerous challenges involved, an effective Qur'an memorization method is needed—one that is timely, consistent, and capable of maintaining the psychological well-being of Qur'an memorizers. Many santri (Islamic boarding school students) experience stress during the memorization process.²

Simply put, stress is a condition where every person experiences imbalance. Generally, stress is desire that does not match expectations. Stress is a fact of daily life that cannot be avoided, and many things are unwanted. However, some stress triggers are so powerful (organ function decline) and frightening that they cause serious psychological damage. Stress in memorization is a psychological condition that arises when individuals feel burdened by cognitive demands in absorbing, storing, and recalling information. This stress can be caused by various factors, such as excessive material volume, time constraints, academic pressure, and anxiety about the results to be achieved.

Based on the Transactional Stress Theory by Lazarus and Folkman, stress in memorization occurs when individuals assess that their abilities are insufficient to face such challenges.³ Consequently, stress can hinder concentration, reduce memory capacity, and decrease the efficiency of the memorization process. Santri experiencing stress during memorization generally show observable characteristics from physical, emotional, and behavioral aspects. From the physical aspect, they often experience fatigue, drowsiness, headaches, and muscle tension caused by excessive pressure. Emotionally, santri feeling stressed in memorization tend to experience anxiety, psychological pressure, decreased motivation, and feelings of despair toward the memorization they are studying.

Meanwhile, in behavioral aspects, they may show easily irritated attitudes, tend to withdraw from social interactions, and avoid memorization activities with various excuses. Additionally, concentration disturbances and increased frequency of forgetting memorized material also become common indicators of the stress experienced. Santri are often given responsibility to meet established outsourcing standards, which can cause concerns about failure or inability to meet existing expectations. This can trigger feelings of anxiety and discomfort. Besides academic burdens, the social environment of the pesantren also adds pressure.

¹ Dina Novita, Khoirin Nisa, "Tradisi Pembacaan Surat Ar-Rahman Setelah Sholat Ashar Di Pondok Pesantren Ittihadul Falah Bejen-Kajeksan-Kudus" (PhD Thesis, IAIN KUDUS, 2022)

² Endang Sutisna, *Evaluasi program tahfiẓ Al-Qur'an* (Publica Indonesia Utama, 2023)

³ Aufar and Raharjo, "Kegiatan Relaksasi Sebagai *Coping stress* Di Masa Pandemi COVID-19."

Handling psychological problems of santri experiencing stress in memorization can be addressed using the Qur'anic Healing approach. The Qur'anic Healing approach in handling psychological problems of santri experiencing stress in memorization focuses on using the teachings and values of the Qur'an as a source of healing. This process involves reading, understanding, and practicing the sacred verses of the Qur'an to calm the mind and heart.⁴ The utilization of the Qur'anic Healing approach as a stress coping strategy in memorization provides many benefits for tahfidz santri. Qur'anic Healing, which involves activities such as reading the Qur'an, dhikr, and spiritual reflection, functions as effective therapy to calm the soul and strengthen spiritual connection with Allah.

This approach not only helps santri reduce psychological pressure due to memorization targets but also increases mental resilience in facing various challenges. With such facilities, santri can more easily maintain emotional and spiritual balance, thus being able to increase focus, optimism, and the overall quality of their Qur'an memorization.

Methods

This study uses a qualitative descriptive method to deeply explore and describe how the use of Qur'anic Healing serves as stress coping by santri at Pondok Pesantren Tahfidz Qur'an Al-Kautsar Curup. Qualitative research using qualitative descriptive is an in-depth research method that focuses on understanding complex phenomena in real-world contexts. This method is useful for understanding complex and dynamic phenomena, obtaining deep understanding of specific contexts, and identifying patterns, themes, and relationships that may not be revealed by other research methods.⁵ Qualitative research was chosen because it allows researchers to gain deep understanding of santri's subjective experiences in facing stress through a spiritual approach focused on Qur'anic teachings.

Thus, the main purpose of this research is to reveal the meaning contained in santri's daily experiences, without relying on quantitative analysis or hypothesis testing. Data were collected through participatory observation in the pesantren environment, in-depth interviews with purposively selected santri, and analysis of documents related to Qur'anic Healing practices. Participatory observation was conducted to understand daily dynamics at the pesantren and how Qur'anic Healing is applied in real contexts. In-depth interviews allowed researchers to explore personal experiences, perceptions, and santri's interpretations of the effects and benefits of this method.⁶

Document analysis involves examination of materials used in Qur'anic Healing practices, such as guidebooks, frequently read Qur'anic verses, and taught prayers. Obtained data were analyzed using thematic analysis

⁴ Hilmi and Khasanah, "Implementasi Kegiatan Mengaji Dalam Meningkatkan Kemampuan Membaca Al-Qur'an Bagi Siswa MTs Plus Nurul Ihsan Muktisari, Kebumen."

⁵ Muhammad Rizal Pahleviannur dkk., *Metodologi penelitian kualitatif* (Pradina Pustaka, 2022)

⁶ Hengki Wijaya, *Analisis Data Kualitatif: sebuah tinjauan teori & praktik* (Sekolah Tinggi Theologia Jaffray, 2019)

techniques to identify main themes emerging from narratives and observations. Through this approach, this research is expected to provide deep insights into the effectiveness and methods of using Qur'anic Healing as a stress coping strategy, as well as its implications for santri's mental and spiritual health.

Results and Discussion

This research focuses on the application of Qur'anic Healing as a stress coping strategy, aiming to understand how santri utilize Qur'anic teachings in their spiritual context and daily practices to face mental burdens arising from memorization demands, environmental pressure, and personal conditions encountered. The discussion in this research refers to Lazarus and Folkman's stress theory, which states that stress arises from imbalance between internal factors, such as individual capacity, confidence level, and other psychological aspects, with external factors, which include environmental demands, social pressure, and expectations from external parties.⁷

Factors Affecting Stress on Santri in Memorizing the Qur'an

Stress experienced by santri in the process of memorizing the Qur'an is influenced by two broad categories: internal factors and external factors. This discussion is analyzed using the framework of Stress and Coping Theory from Lazarus and Folkman.⁸ Additionally, santri's efforts in facing stress are linked to the concept of Qur'anic Healing as a coping method based on Qur'anic spirituality.

Internal Factors

Internal factors affecting stress on santri include mental readiness, motivation, cognitive capacity, and physical condition. Based on stress theory according to Lazarus and Folkman, stress arises from imbalance between external demands and individual ability to cope with them. In this context, santri with low mental readiness, fluctuating motivation, and limited cognitive capacity are more vulnerable to experiencing stress when facing Qur'an memorization demands. Field findings show that santri experiencing difficulties in managing intention, laziness, physical fatigue, and inability to achieve daily memorization targets tend to experience high emotional pressure. Some santri even experience physical health disturbances, such as gastritis, delayed menstruation, to extreme fatigue, as revealed in interviews.

Santri generally attempt to overcome this pressure by increasing the frequency of istighfar, murojaah, and reading and understanding the meanings of Qur'anic verses as a form of self-motivation. These efforts are part of the Qur'anic Healing mechanism, where individuals use spiritual values to strengthen emotional resilience against pressure.

External Factors

External factors contributing to santri stress come from pesantren environmental pressure, memorization achievement demands, teacher and parent expectations, and social interaction dynamics among santri. The

⁷ Asmarany, dkk. (2024), *Manajemen Stress*. (Kota Batam: Yayasan Cendikia Mulia Mandiri)

⁸ Asmarany et al.

target memorization system within a certain time frame, relatively strict teaching methods, and competition among santri create an intense competitive atmosphere. Some santri feel motivated by healthy competition, but not a few also experience emotional pressure due to self-comparison with peers who memorize faster. This is in line with Lazarus and Folkman's concept of stress appraisal, where individual perception of social pressure affects the intensity of stress felt.

Moreover, social support from the pesantren environment, teachers, and family becomes a protective factor that can reduce stress levels. A supportive environment, guidance from ustadz-ustadzah, and motivation from family are proven to increase santri's enthusiasm in facing memorization pressure.

Forms of Qur'anic Healing Techniques Applied to Santri in Facing Stress in Memorizing the Qur'an

Santri apply several forms of Qur'anic Healing techniques in facing stress during the process of memorizing the Qur'an. This finding is interpreted through Qur'anic Healing theory, namely the use of Qur'anic verses as a means of spiritual and psychological healing aimed at achieving inner peace, emotional balance, and strengthening self-resilience in facing pressure.

These technique forms include: 1) Dhikr and Tadabbur of the Qur'an, 2) Murottal Therapy and Listening to the Qur'an, and 3) Prayer and Spiritual Conviction. Each of these forms plays a strategic role in helping santri manage stress, increase memorization focus, and strengthen spiritual connection with the Qur'an.

Dhikr and Tadabbur of the Qur'an

In the Qur'anic Healing framework, dhikr functions as an activity strengthening vertical relationship with Allah, capable of stabilizing emotions and relieving psychological pressure.⁹ Meanwhile, tadabbur of the Qur'an—contemplating the meanings of memorized verses—becomes a means to deepen santri's spiritual bond with memorized verses, thus creating stronger intrinsic motivation.¹⁰ Research findings show that santri who habitually practice dhikr and tadabbur experience increased heart tranquility, emotional stability, and ease in memorization. This aligns with the Qur'anic Healing concept that understanding divine revelation strengthens spiritual awareness and forms stronger emotional resilience.

As expressed by several informants, dhikr and tadabbur are performed before, during, and after memorization, especially when facing memorization difficulties or experiencing decreased enthusiasm. This process helps them relieve tension, deepen the sense of meaning toward memorization, and restore motivation to continue memorization more calmly and focused. This interpretation strengthens the understanding that in the Qur'anic Healing context, dhikr and tadabbur function not only as routine worship but as highly effective spiritually-based stress management techniques.

Murottal Therapy and Listening to the Qur'an

⁹Nakhma'ussolikhhah, Widodo Winarso, *Model Konseling Ekspresif Islam Untuk Kesehatan Mental Holistik*. (Kota Malang: PT Literasi Nusantara Abadi Grup)

¹⁰ Gani, "Metode Pembelajaran Tahfizh Al-Qur'an Dalam Meningkatkan Kualitas Hafalan Santri Tunanetra Di Pondok Pesantren Raudlatul Makfufin Tangerang Selatan."

Murottal therapy, namely listening to melodious and rhythmic Qur'anic recitation, plays a role in building calm inner atmosphere and increasing santri's mental concentration. In Qur'anic Healing theory, sacred verse chanting is believed to have positive psychological effects in the form of stress reduction, mood improvement, and memory strengthening.¹¹ Field findings show that santri often listen to murottal when feeling bored, pressured, or experiencing memorization difficulties. This activity not only functions as relaxation but also helps strengthen memorization through audio-auditory learning processes, namely memorizing through hearing. Moreover, murottal therapy is also proven to increase emotional comfort and cultivate new enthusiasm in memorization. Thus, listening to murottal becomes an effective form of Qur'anic Healing in helping santri overcome stress, deepen memorization, and strengthen emotional bonds with Qur'anic verses

Prayer and Spiritual Conviction

In the Qur'anic Healing approach, prayer and spiritual conviction play important roles in helping individuals face psychological pressure. Prayer is considered a form of direct communication with Allah, which provides inner peace, increases optimism, and cultivates positive hope in facing challenges.¹² Based on research results, almost all interviewed santri rely on prayer before, during, and after memorization. They believe that memorizing the Qur'an is noble worship that will always receive help from Allah, so that feelings of anxiety, fear of failure, or fatigue become easier to overcome.

Such strong spiritual conviction becomes an effective internal coping resource in strengthening psychological resilience. Santri feel more confident, more patient, and more enthusiastic to continue the memorization process, even when facing various difficulties. This interpretation clarifies that in Qur'anic Healing, prayer and spiritual conviction are not only forms of worship but important strategies in managing stress, strengthening survival mentality, and improving santri's spiritual quality during the memorization process

Use of Qur'anic Healing Method as Stress Coping in Santri Memorizing the Qur'an

Santri of Pondok Pesantren Tahfidz Qur'an Al-Kautsar Curup utilize the Qur'anic Healing method as a coping strategy in facing stress that arises during the process of memorizing the Qur'an. This finding is analyzed using the stress coping theory proposed by Lazarus and Folkman, which divides coping mechanisms into two main forms: Problem-Focused Coping and Emotion-Focused Coping.

Problem-Focused Coping refers to efforts to directly address stress sources, while Emotion-Focused Coping relates to efforts to manage negative emotions arising from stress.¹³ The use of Qur'anic Healing methods by

¹¹ Bpi, "Murottal Al-Qur'an Dan Dzikir Sebagai Metode Bimbingan Rohani Dalam Mengatasi Kecemasan Pada Lansia Di Panti Wredha Pacitan Skripsi."

¹² Arifin, Wahyudin, and Amaliah, "Konsep Bimbingan Konseling Menumbuhkan Kepercayaan Diri (Studi Ayat-Ayat Motivasi Dalam Al-Qur'an Dengan Pendekatan Komunikasi Terapeutik)."

¹³ N Hikmah, NK Fauziyah, M Septiani, DM Lasari. (2022) "Healing Sebagai Strategi Coping Stress Melalui Pariwisata."

santri reflects the integration of both approaches, where Qur'anic Healing not only helps santri overcome stress emotionally but also strengthens their ability to manage memorization challenges more effectively.

Qur'an-Based Coping Strategy

Implementation of Qur'anic Healing in santri includes activities such as reading, contemplating (tadabbur), and practicing Qur'anic verses. Additionally, dhikr practices, prayer, and listening to murottal also become important parts in facing stress. In the Lazarus and Folkman theory framework, these activities can be categorized as Emotion-Focused Coping, as they aim to calm emotions and reduce inner pressure arising from memorization difficulties. For example, dhikr and prayer are able to strengthen heart tranquility, increase self-confidence, and reduce anxiety.

On the other hand, listening to murottal helps improve mood, increase focus, and support more relaxed memorization learning. Several informants revealed that Qur'anic Healing greatly helps in reducing stress, raising enthusiasm, and strengthening motivation in memorizing the Qur'an. Dhikr and tadabbur, specifically, are mentioned as the most effective techniques in stabilizing emotional conditions when experiencing pressure.

Social Support in Qur'anic Healing

Besides individual practices, social support based on Qur'anic values also becomes an integral part of the Qur'anic Healing method in the pesantren environment. This support comes from teachers (ustadz/ustadzah), fellow santri friends, and family. Forms of this support include memorization guidance, motivation, recitation correction, and mutual prayer. According to Lazarus and Folkman's coping theory, this social support plays a role in two coping aspects, namely Emotion-Focused Coping (through emotional strengthening and enthusiasm) and Problem-Focused Coping (through concrete help such as memorization improvement and learning strategy provision).¹⁴

Several informants stated that guidance from ustadz/ustadzah and mutual memorization listening among friends make them feel calmer, more enthusiastic, and not feel alone in facing difficulties. In the pesantren environment, Qur'anic Healing activities are also facilitated structurally, such as joint Qur'anic tadabbur sessions, which strengthen emotional and spiritual bonds among santri. With this strong social support, santri are able to build mental resilience, strengthen optimism, and maintain emotional balance in undergoing the long process of memorizing the Qur'an.

Effectiveness of Qur'anic Healing in Stress Coping

Activities such as dhikr, tadabbur, prayer, listening to murottal, and receiving Qur'anic-based social support contribute significantly to reducing emotional pressure, increasing soul tranquility, improving concentration, and strengthening santri's internal motivation. In Lazarus and Folkman's perspective, Qur'anic Healing reflects the application of a combination of Emotion-Focused Coping (through anxiety and negative emotion management) and Problem-Focused Coping (through memorization strategy strengthening and self-resilience

¹⁴ Hikmah et al.

improvement). Santri who routinely apply Qur'anic Healing report significant changes in stress management ability, both in the form of psychological tension reduction and memorization quality improvement.

Some informants even stated that Qur'anic Healing provides deep spiritual experience, making the memorization process feel more enjoyable, meaningful, and far from pressure. Moreover, this approach is considered more effective compared to other secular coping methods, because it not only touches cognitive and emotional aspects but also strengthens the spiritual dimension that is essential in the journey of memorizing the Qur'an.

Conclusion

Santri memorizing the Qur'an often experience stress due to internal factors such as mental readiness, motivation, physical condition, and cognitive ability, as well as external factors such as pesantren environmental pressure, parent and teacher expectations, and social relations. Imbalance between demands and individual ability becomes the main cause of stress, as explained in Lazarus and Folkman's stress theory. To overcome stress, santri apply Qur'anic Healing techniques, such as dhikr and tadabbur of the Qur'an to calm the heart and strengthen spirituality, murottal therapy to create tranquility and focus, and prayer that cultivates optimism and self-confidence. These techniques are effective in maintaining emotional stability and psychological resilience during the memorization process.

Qur'anic Healing becomes a coping strategy that unites problem-focused and emotion-focused coping approaches. Besides helping emotional stress management, this method also increases motivation and memorization ability. Qur'anic value-based social support from the surrounding environment also strengthens mental resilience and enriches santri's spiritual experience.

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