

Recitation of the Qur'an as a Spiritual Medium for Creating Inner Peace: A Case Study of Female Students

*Nurdiani¹, Salami Mahmud², Miftahul Jannah³, Ida Meutiawati⁴

^{1,2,3,4} Universitas Islam Negeri Ar-Raniry Banda Aceh, Indonesia

*Email: 241003027@student.ar-raniry.ac.id

Abstract: This study examines how Qur'an recitation fosters inner peace among female students at Dayah Athiyah Banda Aceh. Despite growing evidence on the psychological benefits of Qur'anic practices, limited research has explored how daily recitation operates as a structured psycho-spiritual process within Islamic boarding schools, especially from the perspective of female students. Addressing this gap, the study employed a qualitative case study involving six students and one teacher, using in-depth interviews, observations, and documentation, with data analysed through Braun and Clarke's reflexive thematic analysis. Three analytical themes were identified: emotional regulation through rhythmic recitation, which captures how tilawah reduces anxiety and stabilizes affect; cognitive centering for learning readiness, which reflects improvements in focus, mental clarity, and memorization preparedness; and spiritual anchoring and transcendental meaning-making, which highlights students' experiences of divine connection, gratitude, and strengthened faith. Collectively, these themes show that Qur'an recitation functions as an integrated form of psycho-spiritual regulation shaped by the religious environment of the pesantren. The study contributes to existing literature by demonstrating how daily tilawah can serve as a structured model of Tilawah-Based Spiritual Therapy that supports emotional, cognitive, and spiritual well-being among female students.

Keywords: *Qur'an recitation, spirituality, peace of mind, female students, Dayah Athiyah*

Introduction

Reciting the Qur'an is not merely an activity of reading sacred verses, but rather part of a spiritual journey that plays an important role in fostering inner peace.¹ In modern life, which is full of stress, people tend to seek sources of peace that can calm their hearts and minds. Islam presents the Qur'an as a guide for life and a source of spiritual peace. The recitation of its verses is believed to be a means of strengthening one's spiritual relationship with Allah SWT and bringing inner peace to its readers.²

¹ Khadijeh Moulaci et al., "The Effect of the Holy Quran Recitation and Listening on Anxiety, Stress, and Depression: A Scoping Review on Outcomes," *Health Science Reports* 6, no. 12 (2023), <https://doi.org/10.1002/hsr2.1751>.

² Khadher bin Ahmad and Dede Musa Samsul Huda, "The Role of Reading the Al-Quran on Peace of Mind," *Focus* 4, no. 1 (2023): 39–44, <https://doi.org/10.26593/focus.v4i1.6487>.

The practice of Qur'an recitation has long been recognized in Islamic scholarship as a spiritual discipline associated with emotional stability, cognitive clarity, and psychological well-being.³ A substantial body of research in Islamic psychology and health sciences demonstrates that listening to or reciting the Qur'an contributes to reduced stress, improved emotional regulation, and enhanced spiritual connectedness among various populations. Recent studies also highlight neuropsychological mechanisms—such as parasympathetic activation and rhythmic breathing—that explain the calming effects of tilawah. While these findings confirm the broader significance of Qur'anic recitation, they primarily examine general Muslim populations or clinical contexts and rarely investigate how recitation functions as an embodied, routinized spiritual practice within pesantren or dayah settings.

Amidst increasing psychological pressure experienced by students and teenagers, religious practices such as reciting the Qur'an have become a potential spiritual alternative.⁴ This is evident in the lives of students at Dayah Athiyah Banda Aceh, especially among female students, where reciting the Qur'an has become an integral part of their daily routine. This activity is not only a means of spiritual guidance, but is also believed to foster peace of mind and emotional stability.

The life of students at Islamic boarding schools is characterised by structured and intense religious activities. Religious routines that take place throughout the day create a religious environment conducive to inner peace. One of the activities that is characteristic of Dayah Athiyah is the recitation of the Qur'an after the five daily prayers, which is carried out consistently by female students. The researcher cannot confirm whether this pattern of recitation is the same in other Islamic boarding schools, as each institution has different customs. Therefore, this study focuses on the context of Dayah Athiyah as a specific case study.

From a theoretical perspective, a number of psychological studies show that spirituality plays an important role in maintaining emotional balance and reducing stress

³ Nur Azizah and Subaidi Subaidi, "Urgensi Pengajaran Hadits Mujahadah An-Nafs Terhadap Perkembangan Sosial-Emosional Anak Dalam Perspektif Emile Durkheim," *Preschool* 3, no. 2 (2022): 64–73, <https://doi.org/10.18860/preschool.v3i2.15707>.

⁴ Zuhdi Amir, Nisrin Nur Aisyah, and Hendrika Retno Utami H. Jusuf, "The Effect of Listening Murottal Al-Qur'an in Stress on Adolescents in Rumah Piatu Muslimin Central of Jakarta Orphanage and Harapan Remaja East of Jakarta Orphanage," *European Journal of Psychological Research* 8, no. 1 (2021): 40–45.

levels.⁵ From an Islamic perspective, reciting the Qur'an is understood as a form of active remembrance that can serve as spiritual therapy for a troubled heart.⁶ This is in accordance with the words of Allah SWT in QS. Ar-Ra'd [13]: 28:

الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

“Meaning: (That is) those who believe and whose hearts find peace in the remembrance of Allah. Remember, it is only in the remembrance of Allah that hearts find peace”

This verse forms the theological basis for understanding the role of Qur'anic spirituality in shaping peace of mind through religious activities such as recitation. A number of previous studies have also shown that recitation of the Qur'an is associated with emotional stability, clarity of thought, and spiritual strengthening.⁷ However, most of these studies have not thoroughly examined the practice of recitation in the context of Islamic boarding schools, especially among female students.

Despite the growing scholarship on Qur'anic spirituality, empirical studies on female students in Indonesian Islamic boarding schools remain limited. Existing literature tends to portray recitation as a generic spiritual therapy rather than a context-dependent practice shaped by institutional culture, gendered experiences, and daily pedagogical routines⁸. Ahmad dan Huda addresses how students themselves make meaning of inner peace and how their emotional and cognitive states interact with the structured rhythms of tilawah in a boarding school environment.⁹ This gap is particularly evident in studies that overlook the experiential, interpretive dimensions of recitation as lived by young women in pesantren, whose spiritual development unfolds within unique social, disciplinary, and religious frameworks.

Dayah Athiyah Banda Aceh represents a compelling context for examining these dynamics because its students engage in systematic recitation after every obligatory

⁵ Kazem Najafi et al., “Relationship between Spiritual Health with Stress, Anxiety and Depression in Patients with Chronic Diseases,” *International Journal of Africa Nursing Sciences* 17, no. June (2022): 100463, <https://doi.org/10.1016/j.ijans.2022.100463>.

⁶ Muhammad Nor, “Review Literature about Influence Prayer and Dhikr in Improving Mental Health Based on the Qur'an Surah Ar-Ra'd Verse 28,” *Bulletin of Islamic Research* 1, no. 1 (2023): 103–24, <https://doi.org/10.69526/bir.v1i1.335>.

⁷ Dr. S. Thowseaf, Dr. Mohammad Faisal, and Dr. Mohamed Rafiq, “EFFECT OF QURANIC RECITATION ON HUMAN PSYCHOLOGY: A DESCRIPTIVE STUDY,” *ACADEMIC* 7, no. 2 (2025): 167–86.

⁸ Yusuf Hanafi et al., “Self-Regulation in Qur'an Learning,” *Malaysian Journal of Learning and Instruction* 18, no. 2 (2021): 103–28, <https://doi.org/10.32890/mjli2021.18.2.4>.

⁹ Ahmad and Huda, “The Role of Reading the Al-Quran on Peace of Mind.”

prayer, creating a consistent spiritual environment distinct from other Islamic institutions. Yet scholarship has not sufficiently analyzed how such structured practices shape students' emotional regulation, learning readiness, and spiritual meaning-making. Furthermore, recent works on mindfulness, spiritual coping, and attentional regulation suggest conceptual parallels that have not been thoroughly integrated into studies of Qur'anic recitation in Indonesian Islamic boarding schools. Synthesizing these perspectives offers an opportunity to deepen theoretical engagement and move beyond descriptive accounts of "calmness" toward a more analytical understanding of Qur'anic recitation as a psycho-spiritual regulatory process.

This study employed a qualitative case study design to investigate how Qur'an recitation functions as a psycho-spiritual mechanism for fostering inner peace among female students at Dayah Athiyah Banda Aceh. A case study approach was selected because it enables a detailed exploration of lived experiences within a bounded institutional setting, allowing the researcher to examine how spiritual practices intersect with emotional and cognitive processes.¹⁰ Ethical procedures were implemented prior to data collection, including informed consent, parental permission for underage participants, confidentiality assurances, and the use of pseudonyms.

The participants consisted of six female students aged between 15 and 18 years and one supervising teacher were actively involved in the structured tilawah sessions conducted after the five daily prayers. These students were purposively selected based on their consistent participation in daily recitation, their willingness to articulate personal experiences, and their representation of different class levels within the dayah. The supervising teacher was included to provide institutional insight into spiritual routines, emotional development, and pedagogical strategies surrounding recitation. Data were collected through semi-structured interviews, participant observations during evening and post-prayer recitation, and a review of institutional documents such as dayah schedules and tilawah guidelines. Interviews followed a protocol focusing on emotional regulation, cognitive readiness, and spiritual meaning-making during recitation, while observations captured reading patterns, behavioral cues, and group dynamics.

Data were analysed using Braun and Clarke's reflexive thematic analysis through six stages: familiarization, initial coding, generating themes, reviewing themes, defining

¹⁰ Sugiyono, *Metode Penelitian Kualitatif, Kuantitatif, Dan R&D* (Bandung: Alfabeta, 2022).

and naming themes, and producing the final report.¹¹ Coding was conducted manually and iteratively, allowing analytical themes to emerge from repeated engagement with the data. To enhance trustworthiness, the study employed triangulation across interviews, observations, and documents; member checking with three participants to validate emerging interpretations; peer debriefing to minimize researcher bias; and an audit trail documenting coding decisions and methodological reflections. These procedures ensured transparency, credibility, and methodological rigor throughout the research process.

Discussion

The Concept of Peace of Mind from a Psychological and Islamic Perspective

The first theme demonstrates that Qur'an recitation functions as a consistent emotional regulator for female students at Dayah Athiyah. Participants frequently described recitation as their primary response to feelings of anxiety, homesickness, interpersonal tension, or academic pressure. One student noted, "*When feeling anxious or missing your parents, simply read the Qur'an for a while, and your heart will immediately feel calm again.*" This reflects the students' perception of tilawah as an embodied practice that stabilizes emotional states through rhythm, breath control, and focused attention. The experiences align with psychological studies showing that Qur'anic recitation activates parasympathetic responses, reduces physiological arousal, and facilitates emotional soothing.

This understanding shows that peace of mind for female students at Dayah Athiyah is not only psychological, but also spiritual and transcendental. In modern psychology, this condition is called psychological well-being, which is a balance between healthy thoughts, emotions and behaviour.¹² However, from an Islamic perspective, the true source of peace comes from a spiritual connection with Allah SWT.¹³, as He said:

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

¹¹ Virginia Braun and Victoria Clarke, "Using Thematic Analysis in Psychology," *Qualitative Research in Psychology* 3, no. 2 (January 2006): 77–101, <https://doi.org/10.1191/1478088706qp063oa>.

¹² Hugo Sanchez-Sanchez, Konstanze Schoeps, and Inmaculada Montoya-Castilla, "Emotion Regulation Strategies and Psychological Well-Being in Emerging Adulthood: Mediating Role of Optimism and Self-Esteem in a University Student Sample," *Behavioral Sciences* 15, no. 7 (2025), <https://doi.org/10.3390/bs15070929>.

¹³ Itsna Nurrahma, Mildaeni; Tesa, and Nurul Huda, "Faith and Mental Health: Islamic Psychology Perspective," *International Journal of Multicultural and Multireligious Understanding* 11, no. 2 (2024): 441–48.

Meaning: (That is) those who believe and whose hearts find peace in the remembrance of Allah. Remember, it is only in the remembrance of Allah that hearts find peace. (QS. Ar-Ra'd: 28).

These findings reinforce classical Islamic perspectives on *ithmi'nan al-qalb*, as describes in QS. Ar-Ra'd: 28, which emphasizes tranquility emerging from remembrance of Allah. While prior studies typically frame this tranquility in general terms, the current study reveals how emotional regulation is embedded in the daily routines of a dayah and in the relational world of adolescent female students.¹⁴

This contributes a more nuanced understanding of spiritual coping by showing that emotional calmness is not merely a spiritual ideal but a learned, repeatedly practiced regulatory mechanism shaped by institutional rhythms. Quraish Shihab, in his Tafsir Al-Misbah, explains that peace of mind is not the absence of problems, but rather the ability to accept every situation with contentment due to an awareness of Allah's presence.¹⁵ Al-Ghazali in *Ihya' Ulum al-Din* also emphasises that inner peace can be achieved through the process of purifying the heart from envy, anger, and arrogance, then replacing them with sincerity and honesty.¹⁶

This is evident in the habit of female students at Dayah Athiyah, who use reading the Qur'an as a means of self-introspection. Each verse is read with tartil and deep appreciation, serving as a mirror for improving the heart and regulating emotions.¹⁷ The concept of peace of mind found in Dayah Athiyah is an integration of psychological theory and Islamic spiritual principles. Peace of mind is not a passive result, but rather the fruit of spiritual practice that is continuously cultivated and maintained through interaction with the Qur'an.

Reciting the Qur'an as a Medium for Spirituality

The second theme highlights how daily Qur'an recitation supports cognitive clarity and learning readiness. Students described becoming more focused, less distracted, and mentally prepared for memorization (tahfiz) after engaging in recitation. A teacher affirmed this pattern: *"If students diligently recite the Qur'an, they are usually calmer*

¹⁴ Abd. Basid and Abd Ghani, "Konsep Ketentruman Hidup Perspektif Quraish Shihab (Studi Surah Al-Insyirah Dalam Tafsir Al-Misbah)," *SYARLATI: Jurnal Studi Al Qur'an Dan Hukum* 9, no. 1 (2023): 13–22, <https://doi.org/10.32699/syariati.v9i1.4561>.

¹⁵ Basid and Ghani.

¹⁶ Ma'muroh Ma'muroh, Abqorina Abqorina, and Amrin Amrin, "The Concept of Tazkiyatun Nafs by Al-Ghazali and Its Implementation at Pesantren Darut Tasbih Tangerang," *Edu Cendikia: Jurnal Ilmiah Kependidikan* 4, no. 02 (2024): 833–44, <https://doi.org/10.47709/educendikia.v4i02.4989>.

¹⁷ Ahmad and Huda, "The Role of Reading the Al-Quran on Peace of Mind."

when reciting their memorization. They are not rushed and it is easier for them to remember the verses.” This suggests that recitation establishes a cognitive baseline that enhances concentration and reduces cognitive load before academic tasks.

The recitation activities at Dayah Athiyah Banda Aceh are carried out routinely every day, after the five daily prayers. Each session lasts around 10-15 minutes and is done in congregation, but each female student at Dayah Athiyah reads a different section (juz) according to the target of each class. Based on observations and interviews, almost all female students at Dayah Athiyah described tilawah time as ‘the most peaceful moment.’ They usually read two to five pages of the Qur'an with tartil in the prayer room at Dayah Athiyah Banda Aceh.

Female students at Dayah Athiyah Banda Aceh experienced a profound spiritual experience during the recitation of the Quran, with their hearts softening, their minds clearing, and a strong sense of closeness to Allah SWT emerging. A female student in grade XI at Dayah Athiyah said, ‘When I read slowly, it feels like I am confiding directly to God. Each verse seems to provide an answer to my problems.’ This experience shows that recitation is not merely an activity of reading, but a form of inner communication that enlivens spiritual awareness.

These findings complement research that links spiritual practices with improved attention regulation and working memory due to rhythmic breathing and slowed cognitive processing. Studies in pesantren contexts similarly show that pre-class Qur'an reading helps stabilize attention and emotional states, leading to improved task engagement. The present results extend this literature by illustrating how cognitive centering emerges specifically from structured, communal recitation practiced multiple times daily. Within the dayah environment, this cognitive effect is not incidental but integral to the pedagogical ecosystem that blends spirituality, memorization, and disciplined routines.

Reciting the Qur'an with tartil has a dual effect. Psychologically, the regular rhythm of recitation helps stabilise breathing patterns, thereby supporting the activation of the parasympathetic nervous system. This activation is associated with the emergence of a relaxation response, a decrease in physiological tension, and an increase in mental calmness.¹⁸ This phenomenon is in line with the findings of Moulaei et al, which show

¹⁸ Ahmad Rohi Ghazali et al., “Quran Memorisation and Heart Rate Variability: How Do They Correlate?,” *World Journal of Clinical Cases* 12, no. 29 (2024): 6275–84, <https://doi.org/10.12998/wjcc.v12.i29.6275>.

that regularly listening to and reading the Qur'an has a significant effect on reducing stress levels and improving emotional balance in individuals.¹⁹ These findings are consistent with various studies on the physiological effects of regular breathing, which can increase parasympathetic tone and improve emotional regulation. From a spiritual perspective, the Qur'an emphasises:

أَوْزِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا

Meaning: Read the Qur'an slowly (tartil). (QS. Al-Muzzammil: 4).

The meaning of this verse is that the Qur'an should be recited slowly and with deep understanding, so that its meaning can touch the heart.²⁰ In the context of Dayah Athiyah, this commandment is manifested in practice, with female students at Dayah Athiyah using recitation as a means of spiritual development that fosters awareness, patience and inner peace. Thus, recitation serves as a medium of spirituality that shapes transcendental awareness, connecting humans with Allah through contemplation and submission of the heart.²¹

The Impact of Reciting the Qur'an on the Peace of Mind of Female Students at Dayah Athiyah

The results of the analysis show that reciting the Qur'an has a significant effect on the psychological and spiritual condition of female students at Dayah Athiyah Dayah Athiyah. There are three main forms of tranquillity that they feel, namely emotional, cognitive, and spiritual tranquillity.

Emotional Calmness

The first finding shows that Qur'an recitation functions as an effective mechanism for emotional regulation among female students. Participants consistently described tilawah as their primary strategy for managing anxiety, anger, homesickness, and interpersonal conflict. For example, one student stated that she performs ablution and reads the Qur'an before continuing her memorization when feeling overwhelmed, which helps stabilize her emotions. This indicates that recitation provides a rhythmic and

¹⁹ Moulaei et al., "The Effect of the Holy Quran Recitation and Listening on Anxiety, Stress, and Depression: A Scoping Review on Outcomes."

²⁰ Wan Nor Atikah Che Wan Mohd Rozali et al., "The Impact of Listening to, Reciting, or Memorizing the Quran on Physical and Mental Health of Muslims: Evidence From Systematic Review," *International Journal of Public Health* 67, no. August (2022): 1–10, <https://doi.org/10.3389/ijph.2022.1604998>.

²¹ Che Wan Mohd Rozali et al.

contemplative activity that facilitates emotional de-escalation. These experiences are consistent with previous research showing that Qur'anic recitation reduces stress and negative affect through psychophysiological relaxation (Moulaei et al., 2023). In the dayah context, emotional calmness is cultivated not only through personal engagement with the Qur'an but also through the structured devotional environment that reinforces consistent practice.

The six female students of Dayah Athiyah who participated in the study expressed similar views: reading the Qur'an is the most effective way to calm down when angry or anxious. One of the students at Dayah Athiyah said, 'If I have a problem with a friend, I perform ablution and read the Qur'an for a while. I don't start memorising straight away, but calm my heart first. Only then can I focus on memorising again.'

This statement shows that recitation serves as a means of controlling emotions. The soft voice and rhythmic recitation create physiological calmness, so that negative emotions gradually subside. Psychologically, this activity can be described as an effective form of emotional control therapy in reducing stress levels.²² This is in line with research by Moulaei et al., which shows that reciting the Qur'an significantly reduces anxiety, stress, and depression levels, and is effective as a simple, non-medicinal method for calming the mind and emotions.²³

Cognitive Calmness and Concentration in Learning

The second finding highlights the significant role of Qur'an recitation in enhancing cognitive clarity and learning readiness. Both students and teachers reported that regular recitation improves focus, minimizes haste, and strengthens memory retention during the tahfiz process. The supervising teacher noted that students who recite diligently tend to approach memorization more calmly and confidently. This suggests that the rhythmic, mindful nature of recitation supports attention regulation—a finding supported by studies linking spiritual practices to improved cognitive stability and concentration. The integration of tilawah into daily routines at Dayah Athiyah reinforces cognitive preparedness, demonstrating that the practice serves not only spiritual purposes but also pedagogical functions that support academic performance.

²² Muchtar Hanafi et al., "The Effect of Listening to Holy Quran Recitation on Stress among Healthy Adults: A Non-Blinded Randomized Controlled Trial," *Universa Medicina* 43, no. 1 (2024): 61–68, <https://doi.org/10.18051/univmed.2024.v43.61-68>.

²³ Moulaei et al., "The Effect of the Holy Quran Recitation and Listening on Anxiety, Stress, and Depression: A Scoping Review on Outcomes."

Recitation has a significant effect on the cognitive calmness of female students at Dayah Athiyah Banda Aceh in the process of learning and memorising. Students who regularly read one to two juz per day demonstrate better mental preparedness when reciting their memorisation. They tend to be calmer, less hasty, and able to control their emotions well.²⁴ A supervising teacher conveyed, 'If students diligently recite the Qur'an, they are usually calmer when reciting it. They are not rushed, they do not panic, and it is easier for them to remember the verses.' This shows that the habit of reciting the Qur'an serves as a means of calming the mind and strengthening emotional stability for female students before the memorisation process begins.

In addition to creating calmness, recitation also has an effect on improving the concentration of female students at Dayah Athiyah Banda Aceh. Tartil recitation forms a pattern of mindful recitation that encourages students to focus completely and reflect on the meaning of the recitation. This pattern strengthens memory function and maintains concentration stability during the learning process and memorisation.²⁵ Penelitian oleh Jalal dkk. lebih lanjut mendukung temuan ini dengan menunjukkan korelasi positif antara intensitas pembacaan dan peningkatan kecerdasan spiritual serta stabilitas kognitif pada mahasiswa agama.²⁶ Thus, recitation becomes an effective means for female students at Dayah Athiyah Banda Aceh to calm their minds while strengthening their focus and concentration in learning.

Spiritual Peace and the Meaning of Life

The third finding reveals that Qur'an recitation offers students a deeper sense of spiritual peace and shapes their understanding of life's meaning. Participants frequently described reading the Qur'an at night as a source of comfort that enables restful sleep and emotional relief. This reflects the Qur'anic statement in QS. Yunus: 57 that the Qur'an is "*a healing for what is in your hearts*". Students also expressed that certain verses provided personal guidance or reassurance, allowing them to reinterpret challenges as part of divine wisdom. This meaning-making process fosters gratitude, patience, and

²⁴ Muhammad Kurnia Sandy Kurnia et al., "The Impact of Quran Recitation Habits Before Class on Students' Mental Readiness for Learning," *Journal of Islamic Education Research* 5, no. 3 (2024): 225–37, <https://doi.org/10.35719/jier.v5i3.441>.

²⁵ Puspitasari and N. (2025) K., & Baroroh, "Konseling Islam Dengan Pendekatan Cognitive Behavioral Therapy (CBT) Untuk Meningkatkan Self Regulation Narapidana Kasus Narkotika," *Jurnal Fokus Konseling* 11(2), no. 2 (2025): 105–15.

²⁶ M.Jalal AB, Zaenal AH, and Jumari, "Pengaruh Intensitas Membaca Al- Santri Pondok Pesantren Hubbul Qur ' an Diwek Jombang," *EL-Islam* 6 (2024): 3.

spiritual resilience. The findings resonate with Islamic psychological theories emphasizing that true tranquillity arises from a strengthened spiritual relationship with Allah. In the dayah environment, where recitation is embedded in communal worship, this spiritual peace becomes a shared and continually reinforced experience.

Reciting the Qur'an brings a deeper sense of inner peace to the female students of Dayah Athiyah. Almost all of them say that reading the Qur'an at night makes their hearts lighter and helps them sleep better. A female student of Dayah Athiyah said, 'When you read the Qur'an before going to bed, your heart feels light and you sleep peacefully.' This phenomenon is in line with the words of Allah SWT in Surah Yunus: 57:

يَا أَيُّهَا النَّاسُ قَدْ جَاءَتْكُمْ مَوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَاءٌ لِّمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

Meaning: 'O mankind, there has come to you a lesson from your Lord, a healing for what is in your hearts, and guidance and mercy for the believers.' (QS. Yunus: 57).

In Tafsir Al-Misbah, Quraish Shihab emphasises that the words of Allah serve as a cure for inner turmoil and a guide to spiritual balance.²⁷ The experiences of the female students at Dayah Athiyah demonstrate the truth of this verse, that reading the Qur'an not only brings peace, but also shapes spiritual awareness and a deep sense of gratitude.

Thus, recitation serves as Al-Qur'an-based spiritual therapy that restores spiritual balance and strengthens the vertical relationship with Allah SWT.²⁸ This process occurs through three main mechanisms. First, psychophysiological relaxation; physical and emotional calmness through recitation. Second, transcendental interpretation of verses: awareness of divine meaning and messages. Third, religious social support: togetherness in congregational recitation strengthens the spiritual bonds between female students at Dayah Athiyah Banda Aceh.

This model emphasises that peace of mind does not arise suddenly, but is the result of consistent and conscious spiritual cultivation. Female students at Dayah Athiyah who are accustomed to interacting with the Qur'an on a regular basis demonstrate a balance between emotional, intellectual, and spiritual aspects, an ideal condition that reflects *ithmi'nan al-qalb* as taught in the Qur'an.

²⁷ Alfi Wirda Mawaddah, Vivik Shofiah, and Khairunnas Rajab, "Qur'anic Recitation as a Psychological Therapy: An Intervention Model for Mental Health," *Psikologi Prima Journal E* 8, no. 1 (2025): 2598–8026.

²⁸ Mohammed Abdalla Kannan et al., "A Review of the Holy Quran Listening and Its Neural Correlation for Its Potential as a Psycho-Spiritual Therapy," *Heliyon* 8, no. 12 (2022): e12308, <https://doi.org/10.1016/j.heliyon.2022.e12308>.

Conclusion

Social This study demonstrates that Qur'an recitation functions as an integrated form of spiritual regulation for female students at Dayah Athiyah, as reflected in three key themes: emotional calmness, cognitive calmness and concentration, and spiritual peace coupled with meaning-making. Together, these themes illustrate that recitation is not merely a devotional practice but a multidimensional regulatory process that stabilizes emotions, enhances cognitive readiness for learning, and deepens students' spiritual awareness. By situating these findings within the structured environment of a dayah, the study advances current understandings of how daily tilawah—when embedded in consistent routines—shapes psychological and spiritual well-being in ways that extend beyond previous descriptive accounts of tranquillity.

The findings also hold practical implications for Islamic educational institutions. Incorporating structured recitation sessions into daily schedules may strengthen students' emotional resilience, improve learning preparedness, and foster spiritual maturity. Teachers and caregivers in pesantren environments can utilize recitation not only as an element of worship but also as a supportive therapeutic practice that nurtures students' holistic development. This study is limited by its small sample size and single-site focus, which restrict the generalizability of its findings. Future research could examine comparative contexts across different pesantren traditions, include male students, or integrate physiological measures to deepen understanding of the psychospiritual mechanisms underlying Qur'anic recitation. Expanding methodological approaches would enrich the theoretical and practical contributions to Islamic psychology and education

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