

Islamic Mindfulness Education and Mentoring in Overcoming to Reduce Learning Burnout

Sajodin^{a)}, Perla Yualita, Santi Nurholizah, Rapina Misli, Alifah Fauziah

Faculty of Health Sciences, Universitas 'Aisyiyah Bandung, Indonesia

^{a)}Corresponding author: sajodin@unisa-bandung.ac.id

ABSTRACT

Learning burnout is a psychological syndrome that arises from academic tasks and demands beyond a student's capabilities. It typically manifests as symptoms, including emotional exhaustion from academic tasks, cynicism or apathy, and feelings of inadequacy. Students who experience learning burnout show several symptoms, such as laziness, lack of enthusiasm, apathy towards learning, depression, cynicism, indifference, irritability, and pessimism. This PkM aims to educate and assist in practicing Islamic mindfulness in reducing learning burnout. The PkM method consists of situation analysis, PkM implementation, and evaluation by administering pretest and posttest questionnaires, normality testing with the Kolmogorov-Smirnov test, followed by the Wilcoxon test. The results of this PkM obtained an increase in the high category, 23 (37.70%) in the medium category, and 27 (44.26%) in the low category. Meanwhile, the posttest results showed that 23 (37.70%) were in the high category, 30 (49.18%) were in the medium category, and 8 (13.11%) were in the low category. The Wilcoxon Signed Rank Test results, the Z statistic value was obtained at -5.757 with an Asymp. Sig. (2-tailed) value of 0.000. This significance value is less than 0.05 ($p < 0.001$), so it can be concluded that there is a very significant difference between the scores before and after treatment. This indicates that the Islamic mindfulness education and mentoring intervention significantly increased participants' knowledge. Conclusion: There was increased knowledge of Islamic mindfulness practices in addressing learning burnout. Based on the results of this PKM activity, it is recommended to use the Islamic mindfulness method to address the problem of learning burnout.

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INTRODUCTION

Learning burnout is a psychological syndrome that arises from academic tasks and demands beyond a student's capabilities. It typically manifests as symptoms, including emotional exhaustion from academic tasks, cynicism or apathy, and feelings of inadequacy (Cheng & Lin, 2023). According to Maslach and Leiter, burnout syndrome consists of three components: cynicism, exhaustion, and feelings of inadequacy, which people in the workplace experience. However, students in education can also experience burnout; this is not a problem unique to workers. This is important because the effects of student burnout on learning can impact their physical and emotional health (Chirkowska-Smolak et al., 2023). Research by Sajodin et al. (2022) states that burnout is a prolonged emotional response to ongoing stress and interpersonal situations. Burnout has four aspects: physical burnout, emotional burnout, cognitive burnout, and decreased motivation. In 2024, 1234 EFL high school students in China from grades 9 to 12 were surveyed, and three types of burnout and engagement levels were identified, including high burnout-low engagement (16.0%), moderate burnout-moderate engagement (61.8%), and low burnout-high engagement (22.2%).(Wu et al., 2024).

Students who experience learning burnout show several symptoms, such as laziness, lack of enthusiasm, apathy towards learning, depression, cynicism, indifference, irritability, and pessimism. The following are symptoms of learning burnout: mental exhaustion, such as difficulty concentrating, laziness in doing schoolwork, and easily forgetting lessons; emotional exhaustion, such as laziness, lack of enthusiasm, apathy towards learning, depression, cynicism, indifference, irritability, pessimism, and boredom; declining academic achievement (Widari et al. 2014).

Maharani (2019) research found that the average level of learning burnout among eleventh-grade students at SMA Negeri 1 Semarang was moderate. Moderate levels of student learning burnout indicate that students experience significant levels of fatigue, but have not yet reached alarming levels that could seriously hinder their learning ability. This can be characterized by decreased academic performance, motivation, interest, or engagement in the learning process. This aligns with research by Fitriyadi & Suwanto (2023), which states that students who experience moderate learning burnout tend to achieve learning outcomes in the adequate and good categories.

Islamic mindfulness techniques are adaptive strategies used to mitigate various adverse psychological reactions experienced by the body and to build self-awareness that Allah (God) determines each individual's problems (Munif et al., 2019). Mindfulness is a form of religious coping (Sajodin et al., 2023), which can be used to address learning burnout.

Muhammadiyah 3 Bandung Private Senior High School is a private school under the Muhammadiyah charity of Bandung City and has been accredited A, located at Jl. Banteng Dalam No. 6, Turangga, Lengkong District, Bandung City, West Java Province. Muhammadiyah 3 Bandung Senior High School has six classes with 111 students and 16 teachers. The age range of students is 16 to 19 years old, which is adolescence. The results of a preliminary study conducted by researchers on 10 students at Muhammadiyah 3 Bandung Senior High School, with the results of 7 students stating that sometimes they feel bored and tired during the learning process, so they lack concentration in learning. In comparison, three students stated that sometimes they lack enthusiasm for learning. Seeing the current phenomenon in the field, learning burnout is a problem that many students experience. The two leading causes of burnout, according to Maslach, C., Schaufeli, W.B., & Leiter (2001), are situational factors, namely environmental conditions, and individual factors, namely demographics, personality traits, and individual perceptions of learning.

Various efforts can be made to overcome learning burnout, including mindfulness. Mindfulness is a type of meditation that can train a person to focus on their surroundings and emotions, and to accept them openly (Kevin Adrian, 2021). There are also Islamic mindfulness techniques, which are adaptive strategies used to mitigate various adverse psychological reactions experienced by the body and build self-awareness that God determines each individual's problems (Munif, 2019). Islamic mindfulness can also be used to address various issues such as anxiety, nausea, and vomiting (Sajodin et al., 2024).

Based on the description above, education and mentoring students in overcoming learning burnout through Islamic mindfulness are important activities to reduce learning burnout. Mindfulness consists of three sessions: first, students are explained Islamic mindfulness, then they perform ablution, and then they perform therapy for 5-15 minutes. The second session focuses on dhikr management, the third provides support, and tadabur involves a sense of God's presence. The fourth session is an evaluation.

This community service program educates students on how to deal with learning burnout by integrating spiritual values into addressing learning challenges, aligning this community service activity with the principles of MBKM (Community-Based Learning). Students are trained independently to address learning challenges caused by learning burnout.

METHOD

The location of this community service activity was Muhammadiyah 3 Senior High School in Bandung, part of the Muhammadiyah education program in Bandung. The Community Service Program (PKM) team coordinated with the PKM venue. At this stage, the Partners provided data related to issues related to learning activities.

At this stage, the team coordinated with the Partners and explained the importance of implementing this PKM. The active participation of Partners and students was crucial, and then, together, the Partners identified the problems and solutions to be implemented. Once an agreement was reached, the PKM team and Partners determined the problems, solutions, activities to be implemented, a list of students participating, and a timeframe for the PKM. The Partners were responsible for preparing the PKM venue and participants. This implementation phase included the PKM schedule, the activity format, the PKM implementation method, the venue, resource persons, and required equipment. The Partners assisted in the PKM implementation process, including participant attendance and the venue.

The evaluation stage is carried out by direct evaluation and observation after the implementation of the activity. Direct evaluation is done by providing a questionnaire to determine the increase in respondents' knowledge. The evaluation is carried out by observing the implementation of PKM related to participants' presence and activity in PKM activities. Participants are also given questions in the form of a pre-test questionnaire before implementing PKM and a post-test questionnaire after implementing PKM. The results of the pre-test and post-test are analyzed by comparing the level of knowledge of the pre- and post-test. The results of the pre- and post-test are categorized into three levels, namely; 1) the level of knowledge in the high category if the value is $> 76-100$, 2) The level of knowledge in the medium category if the value is 60-75, and 3) The level of knowledge in the low category if the value is < 59 . The tools used in activities are a Laptop, an LCD, a Computer, an external microphone, an external Webcam, a Microphone, a Camera, an Amplifier, a Background, a Banner, a Flyer, a Backdrop, and a questionnaire.

The following chart depicts the steps of the PKM implementation methodology:



FIGURE 1. Method of PkM implementation

RESULTS

The target of Islamic mindfulness education and mentoring in overcoming learning burnout is SMA Muhammadiyah 3 Bandung City students, which was held on April 25, 2025, with 61 participants. Implementing this PKM began with participants filling out a pretest questionnaire, then being given health education about learning burnout, followed by Islamic mindfulness practice. Participants were given a posttest after completing the Islamic mindfulness education and mentoring. The results of the pretest and posttest can be seen in Table 1.

TABLE 1. Personal pre-test and post-test results

Category	Pretest		Posttest	
	f	%	f	%
High	11	18,03	23	37,70
Currently	23	37,70	30	49,18
Low	27	44,26	8	13,11
Total	61	100	61	100

Based on Table 1, there was an increase in participants' knowledge in the pretest, with 11 (18.03%) in the high category, 23 (37.70%) in the medium category, and 27 (44.26%) in the low category. Meanwhile, the posttest results showed that 23 (37.70%) were in the high category, 30 (49.18%) were in the medium category, and 8 (13.11%) were in the low category. This indicates that after the Islamic mindfulness education and mentoring intervention, there was an increase in participants' knowledge regarding learning burnout.

TABLE 2. Tests of Normality

Variabel	Kolmogorov-Smirnov			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	df	Sig.
Pre-test	0.155	61	0.001	0.947	61	0.010
Post-test	0.163	61	0.000	0.903	61	0.000

Based on Table 2, the normality test for the pretest and posttest was conducted using the Kolmogorov-Smirnov test. The pretest results showed an Asymp. Sig. (2-tailed) value of 0.01, while the posttest results showed an Asymp. Sig. (2-tailed) value of 0.00. The pretest and posttest values were less than 0.05 ($p < 0.05$), concluding that the pretest data were not normally distributed. Because the pretest and posttest data were not normally distributed ($p < 0.05$), further analysis used the non-parametric Wilcoxon Signed Rank Test, appropriate for non-normal data and paired samples.

The Wilcoxon signed-rank test results can be seen in Table 3.

TABLE 3. Test Statistics Wilcoxon Signed Rank

Uji	Z	Asymp. Sig. (2-tailed)
Posttest – Pretest	-5.757 ^b	0.000

Based on the Wilcoxon Signed Rank Test results, the Z statistic value was obtained at -5.757 with an Asymp. Sig. (2-tailed) value of 0.000. This significance value is less than 0.05 ($p < 0.001$), so it can be concluded that there is a very significant difference between the scores before and after treatment. This indicates that the Islamic mindfulness education and mentoring intervention significantly increased participants' knowledge.

DISCUSSION

Table 3 shows that Islamic mindfulness education and mentoring effectively improved students' knowledge about learning burnout. The data showed a significant increase from pretest to posttest scores, indicating positive changes after the intervention.

Knowledge results from a cognitive process involving empirical experience, sensing, understanding, and integrating information obtained through human interaction with the environment in a rational, systematic, and tested manner. Knowledge is cumulative and develops based on experience and data that can be verified (Ross & Van Den Haag, in Rusuli & Daud, 2015). The results of this PkM are in line with the results of PkM Sajodin & Yualita (2022), who stated that health education with educational methods and mentoring for student activities can improve students' knowledge and abilities in practicing what has been taught by the PkM team.

Various factors originate from the individual and their surrounding environment, influencing a person's knowledge. Understanding these factors is important so educational interventions and mentoring, such as Islamic mindfulness, can be designed appropriately and effectively to improve student knowledge and well-being. Internal (Individual) factors consist of: 1) Motivation and interest in learning; 2) Cognitive abilities; 3) Emotions and psychological conditions. Stress and burnout can hinder the learning process and information absorption. Therefore, a mindfulness approach emphasizing emotional management can help reduce these internal barriers. External (Environmental) factors consist of: 1) Learning environment; 2) Media and teaching methods; 3) Culture and social values; 4) Social and psychological factors such as social support, direct experience, and practice (Sabbagh, 2019).

Learning burnout is a state of emotional exhaustion, depersonalization, and decreased achievement associated with prolonged stress in an academic context. This condition is often experienced by students facing high levels of learning pressure, leading to decreased motivation, concentration, and academic performance. (Maslach & Leiter, 2016).

In this study, the increase in students' knowledge about burnout after receiving Islamic mindfulness

education and mentoring indicates that the intervention successfully provided a better understanding of burnout symptoms, causes, and management. Islamic mindfulness, as an integrative intervention approach, combines mindfulness practices with Islamic spiritual values, thus providing relaxation and stress reduction effects and strengthening students' psychological and spiritual resilience (Shapiro et al., 2006).

Burnout among students is a serious problem that can hinder their learning process and psychosocial development (Abraham et al., 2024). Therefore, education about burnout and training in coping techniques such as mindfulness are crucial to prevent and address the negative consequences of burnout. The increase in high and moderate scores on the posttest indicates that students understand the concept of burnout and are ready to apply stress management strategies in their daily lives.

Islamic mindfulness, which combines religious principles and modern mindfulness techniques, is believed to provide complementary psychological and spiritual benefits. Mindfulness based on Islamic values can improve self-control and effectively manage adolescents (Aldbyani & Al-abyadh, 2023). Research by Sajodin et al. (2024) found that Islamic mindfulness can address various health issues, including burnout, impacting students' well-being. This research aligns with previous findings showing that mindfulness techniques can help reduce student stress and burnout.

Islamic Mindfulness is an approach to Mindfulness that integrates mindfulness practices with Islamic spiritual values and principles. This approach focuses not only on psychological aspects but also strengthens spiritual dimensions and religious values, which are believed to provide inner peace and more effective stress management. (Astutik, 2024).

Furthermore, Islamic Mindfulness provides a structured framework for enhancing psychological resilience and self-acceptance, grounded in monotheism and strong Islamic ethical values (Rahman & Ahmad, 2023). This is particularly relevant for students in Islamic educational institutions such as SMA Muhammadiyah 3 Bandung, where this intervention can be tailored to the participants' values, making it more readily accepted and utilized as a burnout prevention measure. Thus, integrating mindfulness and Islamic spirituality opens a holistic paradigm for managing learning stress, addressing the balance between psychological and spiritual dimensions to improve students' overall quality of life.

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According to the author's assumption, the application of Islamic mindfulness as an intervention can be an innovative approach that is culturally relevant and effective in addressing learning burnout, which not only improves students' psychological well-being but also supports the continuation of healthy and productive learning.

CONCLUSIONS

The Community Service (PkM) program entitled "Education and Mentoring on Islamic Mindfulness in Addressing Learning Burnout among Muhammadiyah 3 Students in Bandung City" was successfully implemented with the participation of 61 students. The findings revealed that Islamic mindfulness

significantly improved students' understanding of stress management strategies and provided practical tools to overcome learning burnout. Statistical analysis through the Wilcoxon Signed Rank Test demonstrated a significant difference between pretest and posttest results, confirming the effectiveness of this approach in enhancing students' knowledge and coping skills.

Islamic mindfulness, rooted in practices such as dhikr, prayer, self-reflection, and awareness of God's presence, was proven to enhance spiritual well-being and contribute to psychological stability. This approach allowed students to regulate their emotions more effectively, improve concentration, and strengthen their motivation for learning. Moreover, it served preventive and curative functions in addressing symptoms of burnout, including emotional exhaustion, cynicism toward learning, and declining academic performance.

Within the Muhammadiyah educational context, implementing Islamic mindfulness is highly relevant, as it integrates spiritual values with psychological resilience, which aligns with the organization's vision of nurturing an Islamic generation with strong character and academic competitiveness. To maximize its impact, it is recommended that this program be integrated into regular school activities and extracurricular programs, supported by structured learning modules, and facilitated by trained teachers and school counselors. Furthermore, extending the program to teachers, parents, and the wider community could help establish an educational ecosystem that supports holistic well-being.

In conclusion, the results of this PkM program demonstrate that Islamic mindfulness is a practical, applicable, and contextually appropriate intervention for addressing learning burnout. Its sustained implementation can create a healthier, more productive, spiritually grounded learning environment for Muhammadiyah students and beyond.

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APPENDIX



FIGURE 2. Coordination of preparations for implementing PkM



FIGURE 3. Providing PkM materials