



Strategies for developing memorization skills to enhance students learning resilience in the Asy-Syahrul Qur'any quarantine program

Muh. Farhan Athallah¹, Saniya Alin Salsabila², Sahrul Maulana³, Ulil Fauziyah⁴

Correspondence:

salsabilasaniya5@gmail.com

Affiliation:

Department of Islamic Education,
Faculty of Tarbiyah and Teacher
Training, Universitas Islam Negeri
Maulana Malik Ibrahim Malang,
Indonesia¹

muhfarhanat69@gmail.com

Department of Islamic Education,
Faculty of Tarbiyah and Teacher
Training, Universitas Islam Negeri
Maulana Malik Ibrahim Malang,
Indonesia²

salsabilasaniya5@gmail.com

Department of Islamic Education,
Faculty of Tarbiyah and Teacher
Training, Universitas Islam Negeri
Maulana Malik Ibrahim Malang,
Indonesia³

maulanasidoarjo@gmail.com

Department of Islamic Education,
Faculty of Tarbiyah and Teacher
Training, Universitas Islam Negeri
Maulana Malik Ibrahim Malang,
Indonesia⁴

ulilfauziyah@pai.uin-malang.ac.id

Abstract

The Asy-Syahrul Qur'any quarantine program was created in response to the need for guidance amid the dual roles of tahfizh students as academics and memorizers of the Qur'an. However, in participating in the Asy-Syahrul Qur'any quarantine program, students are often faced with the challenge of managing stress and maintaining motivation to study. This condition requires strategies that can improve the learning resilience of tahfizh students. This article aims to describe tahfizh coaching strategies that can improve the learning resilience of students in the Asy-Syahrul Qur'any quarantine program. The method used is qualitative. The data collection techniques used are interviews, observation, and documentation. The results of the study show that there are four tahfizh coaching strategies to improve learning resilience, including spiritual strengthening, time management, social support, and religious coping. Ultimately, future research is expected to examine the effectiveness of these four strategies in supporting the improvement of tahfizh students' learning resilience in the digital era.

Keywords:

Al-Qur'an Memorization; Learning Resilience; Religious Coping Strategies; Islamic Education.

A. INTRODUCTION

The rapid pace of technological distractions and the massive amount of information have led students studying the Qur'an to a situation that increasingly tests their perseverance and consistency in memorizing the Qur'an. According to Homaedi et al. (2022), Students are individuals who are pursuing higher education with the primary responsibility of participating in academic activities and completing their studies on time. According to Noer (2021), Al-Qur'an memorization is the process of memorizing and the ability of individuals to recite verses from the Al-Qur'an without looking at the mushaf. Thus, students of Al-Qur'an memorization are individuals who are assigned the dual role of academics and Al-Qur'an memorizers. The process of memorizing the Qur'an is essentially a long journey that not only trains cognitive aspects but also psychological aspects. The activity of memorizing the Qur'an not only requires good memory skills but also requires learning resilience, which is the ability of individuals to always be diligent, focused, and motivated when faced with challenges in the memorization process.

According to Ross et al. (2024) Learning resilience is an individual's ability to adapt to pressure and challenges in the learning process. In this study, the learning process is defined as

coaching activities in Al-Qur'an memorization. According to Chen et al. (2025), Learning resilience encompasses five main aspects, namely confidence, coordination, control, calmness, and commitment. In this case, confidence relates to the self-confidence of tahfizh students in facing the challenges of memorization. Next, the aspect of coordination refers to a person's ability to organize and plan activities for memorizing the Qur'an. Then, the aspect of calmness relates to the ability to manage emotions and stress during the memorization process. Finally, commitment refers to perseverance and consistency in achieving memorization targets amid the difficulties encountered.

Nowadays, tahfizh quarantine programs are increasingly being promoted by various educational institutions, one of which is the Asy-Syahrul Qur'any (SYAUQY) quarantine program by the Haiah Tahfidzul Qur'an UIN Maulana Malik Ibrahim Malang. The intensity of academic activities and the massive distraction of technology often reduce the focus, motivation, and commitment of tahfizh students. Without support from the learning environment, achievement targets, and spiritual guidance, tahfizh students will face increasingly difficult learning challenges. Therefore, the Asy-Syahrul Qur'any (SYAUQY) quarantine program provides a fresh and innovative approach amid the dual roles experienced by tahfizh students. The Asy-Syahrul Qur'any (SYAUQY) program aims to shape a young generation with a Qur'anic spirit, noble character, and a high enthusiasm for loving and practicing the Qur'an. The intensive series of activities in the Asy-Syahrul Qur'any (SYAUQY) program serves as a means of guidance to improve the learning resilience of participants.

The aspect of learning resilience among tahfizh students is an important concern in Islamic education. Based on several previous studies, more focus and attention has been given to factors that influence the success of Al-Qur'an tahfizh coaching, such as motivation, learning methods, and social support (Ryan & Deci, 2000; Ikhwan, 2025; Ayu Diah Nurjunima et al., 2024; Amalia, 2024). However, there has been no research specifically linking tahfizh coaching strategies with student learning resilience in the context of quarantine programs. Therefore, this study aims to analyze effective tahfizh coaching strategies in improving student learning resilience in the Asy-Syahrul Qur'any quarantine program.

B. METHODS

This study employed qualitative approach with a descriptive research type. A qualitative approach was chosen because the researcher chose to explore the meanings and subjective experiences of informants as participants directly involved in the Asy-Syahrul Qur'any quarantine program organized by the Hai'ah Tahfizh Al-Qur'an (HTQ) UIN Maulana Malik Ibrahim Malang (Creswell in Nasir et al., 2023). The research subjects were determined using a purposive sampling techniques, which included the Head of Musa'id HTQ, the Chief Executive, and four quarantine participants representing different levels of discipline, thus providing a diversity of perspectives on the phenomenon being studied (Fauzi et al., 2022).

Data collection was conducted from July to September 2025. In its implementation, this study adhered to research ethics principles, including maintaining the confidentiality of participants' identities, obtaining consent prior to interviews (informed consent), and ensuring that all participants were involved voluntarily without coercion. The research procedure included preparation, data collection, data analysis, and conclusion drawing. During the preparation stage, the researcher developed research instruments, identified informants, and obtained their consent. The main instruments used in this study were the researcher themselves, supported by semi-structured interview guidelines and field notes to record the informants' expressions and emotional responses during the interview process (Waruwu, 2023). Data was obtained through semi-structured interviews about the experiences of informants when participating in the Asy-Syahrul Qur'any quarantine program, observations of informants' behavior and activities, and a study of documentation archives regarding the implementation of the Asy-Syahrul Qur'any quarantine program (Waruwu, 2023).

Data analysis was conducted using thematic analysis techniques as described by Braun and Clarke (Sitasari et al., 2022) which includes understanding the findings, coding, grouping into

themes (thematization), and interpreting the data. Thematic analysis is used to identify patterns or find themes in the data collected by researchers (Heryanto, 2012). To determine the validity of the data, a triangulation test was conducted covering sources, methods, and theories. On the other hand, triangulation between researchers was also carried out through the technique of peer debriefing to maintain the objectivity and awareness of the researchers' subjectivity (Ghany & Almanshur, 2012). With the triangulation test, the data presented is more accurate and credible.

C. RESULT & DISCUSSION

The Asy-Syahrul Qur'any quarantine program organized by Hai'ah Tahfidzul Qur'an (HTQ) UIN Maulana Malik Ibrahim Malang provides an intensive learning environment for tahfizh students who want to improve the quality of their memorization. During this program, participants live in a disciplined and structured routine. The series of activities began with recitation, murojaah, book studies, and even congregational worship practices. These structured activities naturally evoked different emotional and mental reactions in each participant. Feelings of enthusiasm and exhaustion alternated with the intensity of the activities (AK, (2025, September 29), Personal Interview). Participants revealed that several activities in the Asy-Syahrul Qur'any quarantine program, such as individual tadabbur activities carried out every morning, afternoon, and evening, significantly support the process of strengthening memorization. In addition, sessions carried out regularly and consistently will facilitate the tahfizh coaching process, which emphasizes perseverance and consistency in achieving memorization targets amid the challenges faced. This information shows that regularity and consistency in carrying out activities as stages of coaching have an effect on the learning resilience of quarantine participants.

Several findings in the field show that some students feel that this regularity is a source of calm because all activities are focused and measurable. According to Santoso (2021), A regular routine can bring stability to the mind and emotions. However, for participants who are new to the quarantine system, adjusting to a strict schedule of activities can be stressful. During the Asy-Syahrul Qur'any (SYAUQY) quarantine program, some participants felt exhausted due to the busy schedule, while others showed high enthusiasm. Participants with high enthusiasm view the busy routine not as a burden but as a form of spiritual training to draw closer to Allah. *"Because we are indeed practicing Qur'anic teachings, prayer and worship are important factors. The prayers given by KH Said Aqil Siroj, which I always recite consistently. And also, in overcoming my stress, I often offer prayers to calm my heart"* (AA, (2025, September, 29), Personal Interview).

In this context, the emotional aspect plays a crucial role in strengthening participants' spiritual awareness. With strong spiritual awareness, participants manage and channel incoming pressures into motivation aligned with religious values. According to Nisa & Sutoyo (2025), spiritual awareness can protect individuals from academic pressure. According to Rena (2024), Spiritual awareness can strengthen individuals' ability to rise above the pressures they face. Thus, a high level of spiritual awareness can protect individuals from a decline in confidence in their ability to cope with pressure. The Asy-Syahrul Qur'any quarantine program consists of two types of activities: daily activities and weekly activities. Daily activities are carried out routinely to accustom participants to a routine of worship, learning the Qur'an, and strengthening their spiritual character. Meanwhile, weekly activities are designed to provide variety, evaluation, and more comprehensive strengthening of participants' competencies. The portion of each activity is divided proportionally, taking into account the balance between memorization, entertainment, and self-development activities. Tahfizh coaching on memorization is given a 50% proportion of the participants' daily activities. *"For example, in the morning from dawn until 8 o'clock for recitation, then after that there is a break for the participants, followed by congregational midday prayers, then recitation, followed by afternoon prayers, usually there is a study session, sometimes not, followed by congregational sunset and evening prayers. To balance worship, all participant activities are counted as worship, from recitation, rest, prayer, to book study"* (MF, (2025, September, 29), Personal Interview). The closeness that developed between the committee and the participants created an environment filled with a sense of security, acceptance, and

appreciation. This was reflected in one of the participants' statements, who saw the enthusiasm and exemplary behavior of the committee as factors that could increase motivation to overcome anxiety, fatigue, or pressure in the memorization process. *"I used to feel anxious because I couldn't reach my memorization target. Initially, I wanted to review four juz from juz 17 to 20, but it turned out that to participate in tasmi', I had to start from juz 1. When I found out, I was anxious because I hadn't prepared much of my memorization. But I became enthusiastic again because I saw that the committee never complained and was always enthusiastic"* (AA, (2025, September, 29), Personal Interview). In addition to closeness with the committee, social support can also come from peers. *"But I also felt frustrated because my memorization was not going well, but many of my friends encouraged me. Seeing them recite the Quran made me envious of their goodness and motivated me again."* (AN, (2025, September, 29), Personal Interview).

The role of the committee in accompanying participants is also a form of social support. *"When we are feeling down, getting together and talking, in my opinion, revives our spirits, because when we gather together, there are always words of motivation shared"* (SI, (2025, September 29), Personal Interview). Thus, social support from the environment, namely friends and the committee, influences participants' confidence and control in facing emotional challenges when participating in quarantine activities. Interaction creates an atmosphere of mutual encouragement, sharing experiences, and fostering enthusiasm to remain consistent. *"Interaction with peers really helped me survive this program because through that interaction we could encourage each other"* (NS, (September 29, 2025), Personal Interview). According to Eva et al., (2020) found that peer counseling contributes to psychological well-being by creating a sense of being understood, accepted, and supported. Thus, the social support that is formed plays an important role in maintaining emotional stability and increasing resilience in quarantine programs.

With a series of scheduled activities, participants in the Asy-Syahrul Qur'any (SYAUQY) quarantine program experienced various psychological dynamics. At the beginning of the program, participants entered a phase of high enthusiasm. However, as boredom and pressure from routines and memorization requirements arose, the phase shifted to frustration. Anxiety arose due to the mismatch between expectations of personal abilities and the demands of the quarantine program (AA, (2025, September, 29), Personal Interview). In this phase, participants began to lose confidence in facing challenges. However, the fatigue and boredom that arose during quarantine did not cause severe stress if balanced with acceptance and good time management skills. *"Yesterday, we also had an activity where we collaborated with a foundation called Islamic Disabilities, where we could also understand and learn from them, who are considered special but still enthusiastic about learning. We all took away lessons and used them as motivation"* (AK, (2025, September, 29), Personal Interview).

The committee, through its applicable policies, also became an external factor in managing participants' stress. By inserting entertainment activities, the committee contributed to managing participants' stress. *"To overcome this problem, the committee organizes fun activities, so the committee does not only provide programs that focus on activities, but there are also programs designed to increase the participants' enjoyment, such as social gatherings, competition days, and days for going out to seek new experiences"* (MF, (2025, September, 29), Personal Interview). Thus, stress management in memorization activities is influenced by social support from friends and the surrounding environment, which fosters enthusiasm and motivation for participants to bounce back. In this way, participants are trained to have the ability to manage and plan strategies for dealing with stress when memorizing so that memorization targets can be met.

Based on the above findings, the researcher identified four main tahfizh coaching strategies that can improve student learning resilience. First, through spiritual strengthening, this strategy contributes to increasing the calmness and commitment of participants in learning resilience (Chen et al., 2025). This strategy is realized through individual reflection, Quranic recitation, and taqwiyyatul hifdzi prayers. Tadabbur Fardhi is an activity of reciting and reflecting on the meaning of the Qur'an independently by the participants, and this activity is carried out to provide time

for all participants to prepare their memorization before reciting it to their respective mustami' or mustami'ah, either in the form of muroja'ah or ziyadah. Through the Tadabbur Fardhi activity, students are expected not only to read the memorized verses but also to reflect on their meanings, thereby fostering the belief that every difficulty faced will be considered an act of worship and will receive the best reward from Allah.

In addition to independent recitation during Tadabbur Fardhi, the Asy-Syahrul Qur'any agenda also includes a group recitation activity called Muroqobah Qur'any, where after the dawn prayer, group recitation begins, led by someone so that the tone and tempo are in sync. This activity helps to create an atmosphere of togetherness and tranquility. According to Jannah et al. (2025), Reading the Qur'an regularly in a harmonious tone can calm the soul, reduce stress, anxiety, and depression. Muroqobah activities play an important role in maintaining emotional stability and reducing stress amid a busy quarantine schedule. Furthermore, Taqwiyyatul Hifdzi prayer is a congregational prayer aimed at strengthening the memorization of the Qur'an. Taqwiyyatul Hifdzi prayer is a form of spiritual guidance that shapes both cognitive and religious aspects. If participants recite their memorization to the mustami' or mustami'ah every day, then through Taqwiyyatul Hifdzi prayer, participants recite their memorization directly to Allah SWT. This prayer was taught by the Prophet Muhammad SAW to his companions as a means of strengthening memorization and drawing closer to Allah. Through this prayer, it will foster peace of mind so that the confidence to overcome the challenges in the memorization process is rebuilt.

Second, the tahfizh coaching strategy is carried out through time management. According to Oktavia (2025), Good time management will make it easier for individuals to manage stress while studying. The series of activities in the Asy-Syahrul Qur'any quarantine program, which are divided into daily and weekly activities, demonstrate time management in the tahfizh coaching process. Daily activities such as memorization, murojaah, and congregational worship are carried out routinely to accustom participants to a routine of worship, learning the Qur'an, and character building. The main objective of daily activities is to build discipline and focus on goals. Meanwhile, weekly activities are designed to provide variety, evaluation, and more comprehensive reinforcement of participants' competencies. Weekly activities aim to strengthen participants' motivation and fighting spirit so that they do not get bored and give up when facing challenges in memorization. Participants are encouraged to be able to manage and eliminate procrastination so that they are more focused and directed in memorization. Thus, time management in tahfizh coaching contributes to strengthening coordination and control when faced with challenges and demands in the quarantine program.

Third, tahfizh coaching strategies through social support. According to Putri (2024), Social support is influential in reducing academic stress and can improve an individual's psychological well-being. Social support is manifested in various group activities, such as seminars, fun games (outbound), and Asy-Syahrul Qur'any Talent. These three activities provide a platform for participants and the entire committee to strengthen their bonds and build emotional closeness. The familiarity and closeness built in the discussion, fun games (outbound), and Asy-Syahrul Qur'any Talent activities contribute to increasing social support so that participants feel more accepted and socially supported. According to Dityo (2023) Social support contributes to an individual's psychological well-being. The closeness that is built creates a sense of security, acceptance, and appreciation within a group. This condition makes individuals feel that they have a supportive environment. This is reflected in one of the participants' statements, who saw the enthusiasm of the committee as a factor that could increase the participants' motivation to overcome anxiety, fatigue, or pressure in the memorization process. *"I once felt anxious because I didn't reach my memorization target. Initially, I wanted to review four juz from juz 17 to 20, but it turned out that to participate in tasmi', I had to start from juz 1. When I found out, I felt anxious because there was a lot of memorization that I hadn't prepared. But I became enthusiastic again because I saw that the committee never complained and was always enthusiastic"* (AA, (September 29, 2025), Personal Interview).

Apart from closeness to the committee, social support can also come from peers. *"But I also felt frustrated because my memorization was not going well, but many of my friends encouraged*

me. Seeing them recite made me envious of their kindness and motivated me again." (AN, (September 29, 2025), Personal Interview). These statements reflect that social support from peers influences participants' confidence and control. Interactions between participants create an atmosphere of mutual encouragement, sharing experiences, and fostering enthusiasm to remain consistent. According to Eva et al. (2020), Peer counseling contributes to psychological well-being by creating a sense of being understood, accepted, and supported. Thus, the social support formed among participants plays an important role in maintaining emotional stability and increasing resilience in the quarantine program. The social support formed strengthens students' confidence and control.

Fourth, tahfizh coaching through psychological assistance based on religious coping. According to Giono & Surawan (2025), Religious coping can be defined as an effort to deal with challenges and reduce stress by using religious beliefs and practices. In this case, tahfizh coaching using prayers and sholawat is aimed at dealing with stress and reducing boredom in the Asy-Syahrul Qur'any quarantine program. This is reflected in the lailatus sholawat activity. The lailatus sholawat activity is an activity of reciting sholawat together, which is carried out on Saturday night after Isha prayer with the aim of instilling a sense of love for the Prophet Muhammad SAW while creating an atmosphere of tranquility. According to Azizah et al. (2024), a sense of calm and emotional stability. Tahfizh coaching through religious coping-based psychological assistance is also evident in the habit of congregational prayer, which includes activities such as praying and reciting prayers. According to Ramadhani (2024), high intensity of prayer activities results in lower levels of anxiety and depression. Quarantine participants feel that after praying, their anxiety levels decrease.

Overall, the application of these four coaching strategies proved effective in increasing the motivation and learning resilience of tahfizh students. Through these four strategies, tahfizh students became more confident in facing challenges when memorizing, able to organize and plan memorization activities, able to manage emotions and stress during the memorization process, and persistent and consistent in achieving memorization targets amid the difficulties faced. Thus, the results of this study confirm that the tahfizh coaching strategy in the Asy-Syahrul Qur'any program is effective in increasing student learning resilience through spiritual coaching, time management, social support, and religious coping strategies. These four strategies not only result in an increase in memorization abilities but also shape the character of students to be patient, disciplined, and Qur'anic-minded. Thus, the coaching model in the Asy-Syahrul Qur'any program can be used as a reference in the development of other tahfizh quarantine programs that aim to increase learning resilience, which in this study is defined as tahfizh coaching activities in the Asy-Syahrul Qur'any quarantine program at the Hai'ah Tahfizh Al-Qur'an (HTQ) UIN Maulana Malik Ibrahim Malang.

D. CONCLUSION

Based on the presentation of results and discussion, it can be concluded that the tahfizh coaching strategy in improving student learning resilience in the Asy-Syahrul Qur'any (SYAUQY) quarantine program covers four main aspects, namely spiritual strengthening, time management, social support, and religious coping. First, spiritual strengthening is carried out through tadabbur fardhi, muroqabah qur'any, and sholat taqwyatul hifdz activities to foster spiritual awareness. With strong spiritual awareness, students interpret every difficulty as part of worship, thereby increasing their fighting spirit in facing learning challenges. Second, time management is carried out through daily and weekly activity scheduling. Regularity helps tahfizh students determine priorities, allocate time, and focus. Third, social support is realized through interactions between the committee and participants in community activities such as seminars, fun games, and Asy-Syahrul Qur'any Talent. A supportive and empathetic environment fosters a sense of acceptance and appreciation, encouraging tahfizh students' confidence to persevere in the face of pressure. Fourth, religious coping, manifested through activities such as prayer, dhikr, and sholawat, helps students manage stress and anxiety while studying. Based on the four strategies outlined above,

the tahfizh training conducted has proven to enhance learning resilience through spiritual, emotional, and social aspects.

REFERENCES

- Amalia. (2024). *Resiliensi Akademik Pada Santri Akhir Pesantren Modern Al-Zahrah Resiliensi Akademik Pada Santri Akhir Pesantren Modern Al-Zahrah*.
- Ayu Diah Nurjunima, Liya Triyani, & M. Almuzaffah. (2024). Pengaruh Pembelajaran Tahfizh Qur'an Terhadap Tingkat Kecemasan Mahasiswa. *Journal of Islamic Psychology and Behavioral Sciences*, 2(2), 78–84. <https://doi.org/10.61994/jipbs.v2i2.292>
- Azizah, N., Putri, A., & Firda, N. (2024). *Menganalisis Pengaruh Shalawat Terhadap Ketenangan Jiwa : Pendekatan Psikologis dan Spiritual*. 2, 141–148.
- Chen, X., Zhou, Z., & Cai, Z. (2025). The Relationship Between Resilience And Second Language Learning Achievement: A Meta-Analytic Review. *System*, 131(October 2024). <https://doi.org/10.1016/j.system.2025.103640>
- Dityo, D. R. (2023). *Hubungan Dukungan Sosial Dan Kesejahteraan Psikologis Mahasiswa Perantauan Yang Sedang Menyusun Skripsi The Relationship Between Social Support and Psychological Well-Being of Overseas Students Who Are Writing a Thesis Abstrak*. 10(02), 788–799.
- Eva, N., Shanti, P., & Hidayah, N. (2020). *Pengaruh Dukungan Sosial terhadap Kesejahteraan Psikologis Mahasiswa dengan Religiusitas sebagai Moderator*. 5(3), 122–131. <https://doi.org/10.17977/um001v5i32020p122>
- Fauzi, A., & dkk. (2022). Metodologi Penelitian. In *Suparyanto dan Rosad (2015)*.
- Ghany, M. D., & Almanshur, F. (2012). *Metode Peneltian Kualitatif* (R. T. Sari (ed.); 1). Ar-Ruzz Media.
- Giono, E., & Surawan, S. (2025). *Coping Religius Sebagai Strategi Penanggulangan Stress dan Kecemasan pada Mahasiswa Tingkat Akhir*. 04(02), 393–400.
- Heryanto, A. (2012). *Budaya Populer di Indonesia*. Jalasutra.
- Homaedi, R., Mafruhah, M., & Yuliana, A. T. (2022). Profil Mahasiswa Dengan Tugas Ganda Kuliah Dan Bekerja. *Shine: Jurnal Bimbingan Dan Konseling*, 2(2), 125–137. <https://doi.org/10.36379/shine.v2i2.217>
- Ikhwan, A. (2025). *Mengintegrasikan Wahyu dan Akal dalam Pendidikan Islam Kontemporer*. 4, 128–140.
- Jannah, S. R., Palupi, A. R., Ardiansyah, M. F., Amiruddin, M., Farmasi, P. S., Islam, U., Maulana, N., & Ibrahim, M. (2025). *Pengaruh rutinitas membaca Al-qur`an terhadap kesehatan mental*. 3, 793–803.
- Nasir, A., Shah, K., Sirodj, R. A., & Afgani, M. W. (2023). *Pendekatan Fenomenologi Dalam Penelitian Kualitatif*. 3, 4445–4451.
- Nisa, N. L., & Sutoyo, A. (2025). *Studi Literatur : Peran Spiritualitas dalam Membantu Siswa Mengatasi Stres Akademik*. 8, 2021–2025.
- Noer, S. (2021). Historisitas Tahfidzul Qur'an: Upaya Melacak Tradisi Tahfidz di Nusantara Syaifudin. *JOEIS*, 6.
- Oktavia, D. (2025). *Pengaruh Bimbingan Belajar dan Manajemen Waktu terhadap Prestasi Belajar Siswa SMA di Kecamatan Genteng Kota Surabaya*. 12(20), 537–551.
- Putri, G. A. (2024). Social Support and Educational Resilience: A Systematic Review of Students Facing Academic Challenges. *Vifada Journal of Education*, 2(2), 24–44.
- Ramadhani, D. (2024). *Doa sebagai Mekanisme Coping Perspektif Q . S Al-Baqoroh Ayat 186 : Manfaatnya Terhadap Kesehatan Mental*. 2(2), 134–142.
- Rena, S. (2024). *Proposisi Spiritualitas Dalam Regulasi Diri Belajar Sebagai Koping Stres Dalam Perspektif Psikologi Pendidikan Islam*. 14(1), 109–121.
- Ross, P. M., Scanes, E., & Locke, W. (2024). Stress adaptation and resilience of academics in higher education. *Asia Pacific Education Review*, 25(4), 829–849. <https://doi.org/10.1007/s12564-023-09829-1>
- Ryan, R. M., & Deci, E. L. (2000). Intrinsic and Extrinsic Motivations: Classic Definitions and New

- Directions. *Contemporary Educational Psychology*, 25(1), 54–67.
<https://doi.org/https://doi.org/10.1006/ceps.1999.1020>
- Santoso, A. (2021). *Mengontrol Emosi Menjadi Seni* (F. Rahman (ed.); 1st ed.). CV. Global Aksara Pres.
- Sitasari, N. W., Psikologi, F., & Esa, U. (2022). Mengenal Analisa Konten dan Analisa Tematik. *Forum Ilmiah*, 19(1), 77–84.
<https://ejurnal.esaunggul.ac.id/index.php/Formil/article/view/5082>
- Waruwu, M. (2023). *Pendekatan Penelitian Pendidikan : Metode Penelitian Kualitatif , Metode Penelitian Kuantitatif dan Metode Penelitian Kombinasi (Mixed Method)*. 7, 2896–2910.