



## Internalization of islamic education values through qur'anic tadabbur for emotional detox and islamic self-healing

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### ABSTRACT

This study discusses the concept of emotional detox as an adaptive process to cleanse accumulated emotional burdens, with a psychological perspective emphasizing emotion regulation through awareness, reinterpretation and response modification. This concept is integrated with Al-Qur'an reflection as a form of transformative literacy involving deep contemplation of sacred verses to reduce anxiety and build emotional resilience. In the context of Islamic self-healing in the digital era, tadabbur emerges as a technology-supported mechanism for inner healing, through interactive applications and reflective content on social media that function as digital detox to overcome information overload and emotional fatigue.

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### Introduction

The digital era has created a life landscape marked by hyperconnectivity and infobesity. This phenomenon represents a fundamental shift in the ways humans interact, communicate, and engage across various aspects of life. Hyperconnectivity refers to the boundless interconnectedness among individuals through the internet, mobile technologies, and the Internet of Things (IoT) (Danuri, 2019). On the other hand, the massive development of information technology has given rise to a condition known as information overload or infobesity – a circumstance in which individuals struggle to make decisions due to the excessive amount of information available (Karahde et al., 2021).

People are continuously connected through their devices, blurring the boundaries between public and private spaces. This situation is aggravated by the overwhelming and unfiltered flow of information, which leads to cognitive overload and confusion in discerning information validity (Setiawan et al., 2019). Within the ecosystem of social media, the pressure to constantly appear ideal (highlight reel) and to compare one's life with others (social comparison) has become a significant source of stress and anxiety. When experienced chronically, this condition results in emotional and mental exhaustion (burnout) as well as Fear of Missing Out (FOMO), the anxiety that others are experiencing enjoyable moments without one's involvement (Azzahra et al., 2025). The accumulation of



these pressures not only disrupts emotional balance (emotional dysregulation) but also erodes individuals' overall psychological well-being.

The rise of emotional exhaustion in the digital era demands a holistic healing strategy that integrates both psychological and spiritual approaches. Excessive exposure to information (information overload) and intense virtual interactions have contributed to emotional dysregulation among many individuals (Nuralmi et al., 2024). In this context, tadabbur Al-Qur'an emerges as a promising Islamic healing strategy. Contemplating and internalizing the meanings of the Qur'anic verses not only provides temporary tranquility but serves as a deep emotional detox process aimed at cleansing the soul from accumulated psychological burdens, strengthening self-regulation, and cultivating a sense of life purpose. Furthermore, the digital era actually accelerates the practice of tadabbur through Qur'an applications, virtual studies, and online da'wah media, making it more accessible and relevant within contemporary contexts.

The impact of these conditions becomes increasingly critical considering that mental health is an essential aspect of life that requires attention equal to physical health. Individuals with good mental health generally experience peace and calmness, enabling them to optimize their potential and positively influence those around them. Conversely, individuals with mental health disorders often suffer negative impacts on their thinking patterns and behaviors and frequently struggle to manage their emotions (Habsy, 2024).

Mental health carries different meanings depending on an individual's perspective and conceptual framework. The term "health" itself originates from the concept of being physically well and free from disease. Meanwhile, "mental" refers to an individual's personality – a dynamic entity reflected through ideals, attitudes, and actions. Mental health encompasses all aspects of the psyche, including thoughts, emotions, attitudes, and feelings, which together shape one's behavior and responses to situations that trigger stress, disappointment, happiness, or joy (Jannah, 2024).

Emotional intelligence is an essential aspect that must be developed. It includes the ability to recognize, understand, and manage emotions within oneself and others. Strong emotional intelligence forms a resilient foundation, enabling individuals to face life's pressures with wisdom. In fact, emotional intelligence has a greater influence on success and well-being than intellectual intelligence (IQ) alone (Dewi & Abrianto, 2025). Understanding how fundamental mental health and emotional intelligence are underscores the urgency of seeking solutions to emotional dysregulation and the erosion of psychological well-being in the digital age.

In response to these conditions, society – particularly the younger generation – has increasingly sought relief often packaged under the term "healing." However, popular healing practices today tend to be materialistic and temporary. These activities emphasize escapism and superficial gratification. While they may provide momentary comfort, such approaches fail to address the root issue: spiritual emptiness and the absence of meaning (existential vacuum), which are the true sources of restlessness (Baby & Nair, 2024). Consequently, the "healing" obtained becomes illusory; anxiety and emptiness re-emerge once the healing euphoria fades, creating an unending cycle of unresolved searching.

This phenomenon highlights the urgent need for a form of healing that is holistic, profound, and integrative. Such an approach must address not only psychological aspects but also the spiritual dimension – the deepest layer of human existence (Rihhadatul 'Aisy et al., 2025). For the Muslim community, this need is even more crucial because the solutions offered must align with Islamic spiritual values. In the Islamic perspective, healing is not merely about eliminating symptoms of stress but aims to restore balance (tawazun) and achieve a tranquil heart (qalibun salim) (Aziz & Ulya, 2024). Therefore, a strategy rooted in

the Islamic intellectual tradition is required – one that reconnects the soul to the Creator, the ultimate source of peace.

Islam presents the Qur'an not only as a holy book but as guidance (*huda*) and a cure (*syifa'*) for all diseases of the heart, as stated in His words: "And We send down from the Qur'an that which is a healing and a mercy for the believers..." (QS. Al-Isra': 82). However, the Qur'an's function as *syifa'* requires an appropriate approach, namely through *tadabbur*. *Tadabbur* is often misunderstood as merely reading or memorizing. In essence, *tadabbur* is an active process involving three key stages: 1) understanding the meanings of the verses with intellectual depth; 2) reflecting on their relevance to personal and social life; and 3) deriving lessons (lesson learned) to be internalized and applied. It is this process that transforms interaction with the Qur'an from a passive activity into a powerful emotional detox strategy, cleansing the heart and refining the soul in the pursuit of inner tranquility.

## Method

The research method used in this study is qualitative, employing a library research approach. This type of research was chosen because it aligns with the objective of exploring and analyzing the topic in depth. The data analyzed were obtained from academic literature, including indexed international journals as well as other relevant scholarly works. This study does not involve direct field data collection; instead, it relies on data analysis conducted through qualitative content analysis and thematic synthesis. Through these techniques, the researcher identifies, compares, and draws conclusions from key themes found across various relevant sources. These themes are then critically examined and constructed into a systematic conceptual framework.

## Result and Discussion

### Emotional Detox

Emotional detox is a process of cleansing oneself from accumulated emotional burdens that have not been fully processed. In psychological terms, the buildup of unmanaged negative emotions can lead to *emotional overload*, a condition in which an individual struggles to regulate emotional reactions due to repeated stressors (Räisä, 2022). This often occurs when a person suppresses, ignores, or postpones addressing certain emotions. Emotions are natural adaptive responses, yet when excessively suppressed without healthy processing, their effects may extend into physiological domains, triggering prolonged activation of the sympathetic nervous system and elevating stress hormones such as cortisol. Chronic emotional suppression creates a *psychophysiological burden*, a combined psychological and physiological strain that reinforces itself. Thus, constructive approaches such as emotional detox become essential for managing emotional burdens in a healthy manner.

Operationally, the process of emotional detox can be mapped onto several major theoretical frameworks in psychology. The psychodynamic approach views it as making the unconscious conscious, meaning that repressed emotions are brought to awareness for integration. Meanwhile, the cognitive-behavioral approach emphasizes identifying and restructuring dysfunctional thought patterns that trigger and reinforce negative emotions. From a more contemporary perspective, Acceptance and Commitment Therapy (ACT) offers a framework based on emotional acceptance – allowing emotions to be experienced without judgment – and values-based action. Considering these perspectives, emotional detox is not seen as a rigid method but rather a general principle that can be adapted through various well-established intervention techniques.

It is important to distinguish emotional detox from emotional suppression. Suppression, an attempt to actively inhibit or avoid emotional experiences, has been

empirically shown to intensify those emotions and contribute to psychophysiological burden. In contrast, emotional detox is an adaptive form of emotional regulation, encompassing strategies such as emotional awareness, cognitive reappraisal, and modulation of emotional responses (While et al., 2022). Therefore, emotional detox is not avoidance; it is a constructive engagement with emotional experiences aimed at processing and releasing them.

Emotional detox contributes to enhancing both self-awareness and emotional intelligence. *Emotional resilience* refers to an individual's psychological capacity to recover, adapt, and grow after facing emotional challenges. This process is reflective and transformative, enabling individuals to achieve greater emotional balance (Antonopoulou, 2024). Individuals who are able to release long-held emotional burdens tend to understand themselves better, manage their emotions more healthily, and build more harmonious interpersonal relationships. This aligns with the concept of emotional resilience—the capacity to bounce back and thrive after exposure to stress.

Empirically, the implementation of emotional detox through *tadabbur* (deep contemplation) of the Qur'an can be outlined through the following stages:

1. Identifying the emotional issues that need cleansing or resolution.
2. Gathering Qur'anic verses related to the emotions or issues being experienced.
3. Understanding the meanings and messages of these verses by reflecting deeply on their content and examining how Qur'anic guidance can be applied to the emotions being felt.
4. Deriving lessons from the explicit and implicit meanings of the verses to recognize emotional disturbances, understand their causes, and find appropriate ways to respond with calmness and self-control, thereby reorganizing emotional responses.
5. Repeating the verses that bring positive influence to the heart. This repetition is not merely recitation; it aims to internalize the verses so they can soothe the mind and stabilize emotions.
6. Engaging in a dialogical approach with the verses to refine one's perspective on the emotional challenges faced. This creates a process of direct internalization of Qur'anic values in real-life situations.
7. Applying the verses to real-life contexts by implementing the principles they contain, not only for practical emotional management but also to cultivate tranquility of heart and regulate emotional reactions.

Overall, the practice of emotional detox through *tadabbur* of the Qur'an emphasizes a systematic approach that forms a sustainable Islamic self-healing cycle in the digital era, in which individuals actively cleanse and revitalize their emotional state by grounding themselves in Qur'anic guidance.

The benefits of emotional detox extend beyond psychological aspects and also carry significant physiological implications. The body often responds to repressed emotions through psychosomatic symptoms such as headaches, sleep disturbances, and reduced immunity. By processing emotional burdens, the strain on the physiological system is also reduced, which subsequently improves overall physical health.

Furthermore, emotional detox has meaningful clinical implications. This concept can be integrated into psychoeducational approaches that help reframe the goal of therapy—not as the elimination of negative emotions, but as a process of “cleansing” and creating healthier psychological space.

#### ***Tadabbur of the Qur'an***

As explained by Ibn Faris in *Maqāyīs al-Lughah*, the term *tadabbur* derives from the Arabic root *dabara* (دَبَّرَ), which means “behind” or “the end of something.” A similar definition is offered by Ibn Manzhur in *Lisān al-'Arab*. The term refers to a process of



thinking, reflecting, and examining something from its deeper implications or by contemplating the ultimate outcome of a matter. Thus, *tadabbur* may be understood as an effort to reveal and contemplate origins and conclusions, revisited repeatedly to achieve deeper understanding. It involves analyzing consequences – both positive and negative – through thoughtful reflection, as described in *al-Munawwir* (Supriadi, 2022).

Terminologically, scholars have formulated various definitions of *tadabbur*. Al-Lahim (1425 H) defines it as a comprehensive reflective process that leads to understanding the implicit meanings of words and the deepest layers of their messages. Meanwhile, Al-Alusi in *Rūḥ al-Ma'ānī* states that the essence of *tadabbur* lies in observing the consequences and impacts of different matters. The term has also been expanded to encompass all contemplative activities, including exploring the essence and details of an issue, identifying its triggers and causes, and predicting possible outcomes (Supriadi, 2022).

According to Ibn Qayyim, *tadabbur al-kalām* refers to the effort to perceive both the beginning and the end of a statement, followed by continuous reflection upon it. From this explanation, *tadabbur* can be described as a contemplative engagement of both the mind and the heart with the meanings embedded in the Qur'an. This approach is not limited to explaining lexical meanings or analyzing the reasons behind revelation, but instead focuses on comprehending the deeper realities that lie beyond the surface of the Qur'anic text. As-Su'aidi defines *tadabbur* as a process of understanding meanings, contemplating what the verses indicate, and recognizing what is embedded within them – elements that complete their meaning through implication, guidance, and warning (Septina et al., 2024).

According to the scholars, readers of the Qur'an must engage their hearts fully and reflect on its meanings, for they are in essence listening to divine messages addressed to God's servants. Hence, for someone who has the capacity to understand the Qur'an yet does not act upon its teachings, such behavior is equivalent to not reading it at all. Ibn Kathir even considers such individuals as having abandoned the Qur'an (Ishaq & Hamid, 2021). In this context, *tadabbur* reveals its true significance – not merely as comprehension, but as a transformative form of literacy.

*Tadabbur* of the Qur'an serves as an effective method in the healing process and in addressing emotional and mental challenges. This activity is not limited to reciting the sacred text, but involves deep contemplation of its meanings and messages. Through *tadabbur*, individuals are guided to reflect on the Qur'an thematically, allowing them to discover relevant guidance and solutions for the life problems they face. *Tadabbur* represents a form of literacy that enables a person to recognize, observe, understand, and apply Qur'anic teachings in daily life. Literacy itself goes beyond the ability to read; it emphasizes the acquisition of comprehensive knowledge that becomes the foundation of one's attitudes and behavior (Hermawan, 2023).

*Tadabbur* is the practice of reading the Qur'an while contemplating its meanings, which can alleviate anxiety, provide peace of mind, and bring positive transformation to a person's inner state. The Qur'an fundamentally functions to reshape one's mindset, desires, and behavior. As creations of Allah, humans are expected to establish a deep connection with their Creator. The Qur'an serves as guidance capable of healing and alleviating various forms of anxiety, including anxiety disorders. By regularly drawing closer to Allah through reading and reflecting upon the Qur'an, the heart and mind become more positive, allowing the soul to feel more open and tranquil (Kamila & Mutianingsih, 2021).

The primary function of the Qur'an is to guide humanity and provide the best solutions to life's problems. However, the Qur'an is not an encyclopedia that contains every detail one might seek. Although the Qur'an mentions natural phenomena, prosperity, and other worldly matters, these are presented only briefly as points of reflection and examples for humans to ponder. The Qur'an never neglects or fails to clarify its fundamental purpose –

matters of faith, law, and morality. This contrasts with the view of some scholars who believe that the Qur'an encompasses all branches of knowledge (Ishaq & Hamid, 2021).

The Qur'an was not revealed to disclose every mystery of the universe. Many secrets of nature remain undiscovered, and as human civilization and intellectual capacity advance, these mysteries gradually unfold. At this point, belief in the truth of the Qur'an becomes even stronger, for Allah has hinted at such realities through verses expressed with precision beyond human capacity (Ishaq & Hamid, 2021).

Among the Qur'an's primary teachings for humanity is the command to understand its profound meanings. This is clearly stated in several verses, such as Surah Şād (38:29), Surah An-Nisā' (4:82), Surah Al-Mu'min (40:68), and others that call people to reflect upon its contents. These verses affirm that *tadabbur*, or deep contemplation, is essential for gaining guidance and benefit for all human beings, regardless of race or religion, because the Qur'an was revealed for all of humanity. Without engaging in *tadabbur*, a person will struggle to understand and apply the teachings and wisdom contained in the Qur'an in their daily life (Jaafar & Sipon, 2022).

### Islamic Self-Healing in the Digital Era

Self-healing derives from two English words, *self* and *healing*, which together form a psychological concept referring to the process of inner recovery. In contemporary psychology, self-healing is viewed as a form of *self-care* that allows individuals to regulate their emotions and restore psychological balance. More profoundly, self-healing is understood as an effort to recover from emotional wounds that trigger mental disturbance (Rahmatika & Rozaq, 2023). This process emphasizes an individual's awareness in releasing psychological burdens so emotional equilibrium can be regained. Thus, the primary goal of self-healing is to help individuals restore their emotional well-being, particularly when dealing with emotional exhaustion that disrupts daily functioning (Isnaeni, 2025).

In the digital era, however, the concept of self-healing has often been reduced to a superficial and commercial trend. Many popular self-healing contents on social media portray it merely as *me-time*, temporary entertainment, or the consumption of wellness products – functions that resemble a bandage covering wounds without addressing their root causes. Such approaches tend to be individualistic, placing full responsibility for healing on personal capacity while overlooking deeper spiritual dimensions. More concerning is the commercialization of self-healing, which may create a paradox in which attempts to heal generate new stressors, particularly financial pressures, thereby increasing the psychological burden.

In Islamic perspective, the concept of healing is closely related to the term *asy-syifā'*, meaning cure or remedy (Nafisah, 2023). The Qur'an emphasizes the importance of healing, as reflected in Surah Al-Baqarah verse 153:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿١٥٣﴾

The verse means: "O you who believe! Seek help through patience and prayer. Indeed, Allah is with those who are patient."

This verse indicates that inner peace and spiritual healing can be attained through patience and prayer, as forms of spiritual connection between human beings and Allah SWT. Prayer functions not only as a ritual act of worship but also as a means of self-healing that cultivates tranquility and strengthens the soul in facing various pressures.

The concept of self-healing in Islam is also found in the Qur'an, specifically in Surah Ar-Ra'd verse 28:



The verse means: "Those who believe and whose hearts find tranquility in the remembrance of Allah. Verily, in the remembrance of Allah do hearts find tranquility."

This verse shows that true serenity originates from *dhikrullah*, a spiritual practice that brings the believer into full awareness of the Divine presence. From the perspective of Islamic psychology, practices such as *tadabbur al-Qur'an* serve as a form of *dhikrullah* that helps individuals manage emotional fatigue through deeper connectedness with the words of Allah SWT.

This activity is not only an act of worship, but also a means of inner healing (*self-healing*) because it brings peace of mind, nurtures hope, and strengthens one's spirituality. In Islamic psychology, *tadabbur* enables individuals to regulate emotional exhaustion by fostering an intimate attachment to the divine message. (Septina et al., 2024)

In the digital era, the practice of *tadabbur al-Qur'an* has undergone a significant transformation. Technology now provides broad, rapid, and varied access, allowing Quranic reflection to be performed more flexibly. Interactive Qur'an applications equipped with tafsir, audio recitations, and *tadabbur* features make it possible for Muslims to contemplate the verses anywhere and anytime. This innovation makes self-healing more practical and aligned with the rhythm of modern life.

Digital platforms such as YouTube, Islamic podcasts, and social media have become new mediums for disseminating spiritual values, including the encouragement to engage in *tadabbur al-Qur'an*. Reflective content presented through short Quranic reminders offers individuals space to contemplate divine messages without the limitations of physical settings. These innovations broaden access to *tadabbur*, especially for digital-native generations who are highly familiar with technology.

In addition, online study groups and Islamic discussion forums create supportive social interactions. In the context of self-healing, sharing reflections on verses can serve as a form of collective healing, where members strengthen one another emotionally and spiritually. This process ultimately fosters a greater sense of belonging within the community.

In an era characterized by information overload and constant digital distractions, *tadabbur al-Qur'an* as a self-healing practice functions as a structured form of digital detox (Marciano et al., 2024). This is crucial because modern digital environments often expose individuals to excessive information, social media distraction, and digital fatigue that trigger emotional strain. Through interactive Qur'an applications and audio-tafsir features, individuals can consciously "pause" from digital noise and shift toward spiritual calmness.

This process not only acts as emotional detox by reducing exposure to negative stimuli but also reorganizes mental and spiritual states to maintain psychological balance amid digital pressures. Thus, *tadabbur* becomes an integral part of Islamic self-healing that is relevant and practical—preserving psychological equilibrium in the modern era, where challenges are not only physical but also deeply spiritual.

## Conclusion

Emotional detox, Qur'anic reflection, and Islamic self-healing in the digital era form a holistic and complementary framework for adaptive emotional regulation. Emotional detox provides strategies for managing emotions in ways that prevent psychosomatic

effects and enhance emotional resilience. Meanwhile, Qur'anic reflection—referenced in Surah Ash-Shura (29), An-Nisa (82), Ar-Ra'd (28), and Al-Baqarah (153)—functions as a transformative form of literacy that cultivates spiritual tranquility through deep contemplation of divine revelation, encouraging the application of faith, ethics, and moral conduct in daily life.

Amid the disruptions of the digital age, which often generate information overload and emotional fatigue, these practices have evolved into practical digital-detox mechanisms through interactive Qur'an applications, reflective content, and online study circles. Such innovations move beyond superficial self-healing trends by emphasizing collective and transcendental dimensions that foster sustainable psychological-physical balance and harmonious interpersonal relationships. Therefore, further research is needed to explore the effectiveness of *tadabbur*-based interventions within clinical psychological education to support strong mental well-being in modern society.

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