

Ibn Sina's Spiritual Quotient as a Burnout Gen Z Solution: Analysis of Surah Al-Baqarah Verse 269

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Abstract

Burnout is a psychological syndrome characterized by physical and emotional exhaustion, depersonalization, and decreased self-efficacy. Currently, burnout among Indonesian society is experienced by 23.3% of Gen Z due to academic demands, social expectations, and digital media pressures that trigger a crisis of meaning in life. This qualitative research based on literature studies aims to analyze Ibn Sina's spiritual intelligence as a solution, with the novelty of synthesizing the philosophy of the soul and the theological foundation of Surah Al-Baqarah verse 269. Using a psychological approach and descriptive-interpretive analysis of primary sources in the form of the Qur'an and the Book of *Al-Qanun fii Al-Tiibb*. The study results in burnout as a form of holistic imbalance between the soul (*al-nafs*) and body (*al-jism*) which clinically resembles melancholic burnout (*malankholia*). This condition is caused by the failure of the human soul in controlling the balance of the vegetable soul and the animal soul, so that Ibn Sina's spiritual intelligence solution is focused on achieving *al-hikmah* (wisdom), through the human soul optimized by *al-quwwah nazariyyah* and *al-quwwah amaliyyah* to reach the highest level of reason (*al-aql al-mustafad*). This solution is oriented towards finding the meaning of life to face the challenges of the digital era, material happiness standards, and other social demands through four approaches: awareness of reason, soul management, mindfulness, and spiritual awareness.

Spiritual Quotient; Ibnu Sina; Burnout; Gen Z, Al-Baqarah Verse 269

Abstrak

Burnout merupakan sindrom psikologis yang ditandai kelelahan fisik maupun emosional, depersonalisasi, dan penurunan efikasi diri. Pada masa kini, *burnout* yang terjadi di kalangan masyarakat Indonesia terdapat 23,3% dialami oleh Gen Z akibat tuntutan akademik, ekspektasi sosial, dan tekanan media digital yang memicu krisis makna hidup. Penelitian kualitatif berbasis studi literatur ini bertujuan menganalisis kecerdasan spiritual Ibnu Sina sebagai solusi, dengan kebaruan berupa sintesis filsafat jiwa dan landasan teologis Surah Al-Baqarah ayat 269. Menggunakan pendekatan psikologis dan analisis deskriptif-intrepretatif terhadap sumber primer berupa Al-Qur'an dan Kitab *Al-Qanun fii Al-Tiibb*. Kajian menghasilkan *burnout* adalah bentuk ketidakseimbangan holistik antara jiwa (*al-nafs*) dan tubuh (*al-jism*) yang secara klinis menyerupai *burnout* melankolia (*malankholia*). Kondisi ini disebabkan oleh kegagalan jiwa insani dalam mengendalikan keseimbangan jiwa nabati dan jiwa hewani, sehingga solusi kecerdasan spiritual Ibnu Sina difokuskan pada pencapaian *al-hikmah* (kebijaksanaan), melalui jiwa insani yang dioptimalisasikan oleh *al-quwwah nazariyyah* dan *al-quwwah amaliyyah* hingga mencapai tingkat akal tertinggi (*al-aql al-mustafad*). Solusi ini berorientasi pada penemuan makna hidup untuk menghadapi tantangan era digital, standar kebahagiaan material, dan tuntutan sosial lainnya melalui empat pendekatan: kesadaran akal, manajemen jiwa, *mindfulness*, dan kesadaran spiritual.

Kata Kunci: *Spiritual Quotient*; Ibnu Sina; *Burnout*; Gen Z, Al-Baqarah Ayat 269

INTRODUCTION

Burnout is a condition of mental and physical exhaustion caused by chronic work stress that is not addressed over a long period of time. The World Health Organization (WHO) in the 11th revision of the International Classification of Diseases categorizes burnout as a work syndrome, not a medical condition (Bianchi & Schonfeld, 2025). Fontes (2020) states that burnout, according to H.J. Freudenberger's perspective, is a condition in which individuals experience physical and emotional exhaustion caused by workloads. Schaufeli et al (2020) are of the opinion that burnout syndrome is a condition of stress characterized by four dimensions: exhaustion or emotional fatigue, mental distance or withdrawal from work, and cognitive and emotional impairment, which reduce an individual's functional quality.

Generation Z in Indonesia (born 1997-2012) faces the risk of burnout caused by academic pressure, work, and social expectations (Anggara et al., 2024). Alvara Research Centre data from 2021 shows that 23.3% of Gen Z in Indonesia is prone to anxiety (Alifah, 2022). Meanwhile, a Populix survey (2023) also reported manifestations of chronic fatigue (27%), feelings of uselessness (21%), symptoms of insomnia (15%), symptoms of depression (11%), temperamental behavior (10%), headaches (8%), and hatred of work (3%) (Rahmawanti, 2023). The situation is exacerbated by concerns about the cost of living and career uncertainty (Zaman, 2024). The results of this data show that burnout has transformed from physical exhaustion into an urgent mental health crisis among Gen Z.

Burnout has cumulative stress characteristics that will continue to accumulate, can develop into depression, and trigger despair over the loss of meaning in life (Muhammad Ali et al., 2021). These feelings of despair will worsen the symptoms of burnout, creating a negative cycle (Sirakaya & Yildirimer, 2023). Psychologically, manifestations of despair can appear as a loss of enthusiasm due to a mismatch between results and self-expectations, individuals withdrawing from social interaction, changes in uncontrolled behavior, and inner emptiness due to burnout. The relationship between burnout and despair is part of the development of chronic stress that is not properly addressed (Fatchurahman et al., 2022).

Burnout syndrome, which manifests as despair among Gen Z, requires solutions that integrate modern psychology with spirituality (Warner et al., 2021). Several studies have examined spiritual solutions to burnout, such as Auliya & Dahliana (2025) His study of Sayid Qutub's view of the Islamic coping mechanism in Surat Al-Insyirah includes: positive reappraisal, behavioral activation, and surrender to Allah (religious coping). Arroisi & Afifah (2022) about the seven stages of Imam Al-Ghazali's self-healing therapy in the Book of *Minhajul 'Abidin* to overcome burnout: self-awareness, repentance, *'awaiq* (self-reflection), *awarid* (surrender to Allah), *bawa'ist* (motivation), *qawadib* (self-reflection), and gratitude. While Nasikhin & Mustopa (2025) and Novi (2024) focused on Ibn Sina's psychological theory to overcome anxiety caused by academic pressure, social media, and social environment.

This research chose Ibn Sina's spiritual approach because it offers a comprehensive solution that emphasizes balance between the soul (*nafs*), reason (*'aql*), and body (*jism*) to achieve peace of mind. Ibn Sina views the soul as central to the management of emotions, thoughts, and connection with Allah. Disturbances in the spiritual dimension cause

individuals to be prone to imbalances that manifest as physical and mental illnesses, including burnout. The recovery process can be achieved through several practices of self-reflection, meditation, prayer, and a deep search for meaning in life as a source of inner strength. Strengthening the spiritual dimension enables individuals to find a greater purpose in life and a positive perspective in facing challenges, making the integration of spiritual aspects essential in addressing burnout (Kusuma & Hidayatullah, 2023).

Ibn Sina's approach is considered more relevant because it specifically integrates philosophy and medicine to explain the relationship between spiritual, emotional, and physical conditions. Ibn Sina defines mental health as balance within the human being, which is achieved when the human soul is able to control the animal and vegetative souls. Theologically, this approach is reinforced by an analysis of QS. Al-Baqarah verse 269, which explicitly describes how humans need *al-bikmah* through common sense to guide them to true happiness, in order to avoid worry and stress. Thus, integrating Ibn Sina's psycho-spiritual approach with verses from the Qur'an can provide solutions that are not only practical but also have a strong theological basis (Arsyad et al., 2024).

This study was conducted to analyze Ibnu's Spiritual Quotient as a relevant solution to the problem of burnout syndrome among Gen Z. Therefore, this study was conducted to examine in depth Ibnu Sina's spiritual quotient, which emphasizes the balance between mind and body in order to create mental health. The solution offered by Ibnu Sina's spiritual quotient is reinforced by Surah Al-Baqarah verse 269 as a theological basis that provides spiritual guidance on the attitude of Gen Z so that they can overcome burnout when faced with life's challenges.

METHOD

This study uses a qualitative approach based on literature review to analyze the phenomenon of burnout that triggers despair among Gen Z through textual data analysis (Hadi et al., 2021). The approach used is a psychological approach, because it examines Ibn Sina's thoughts on the concept of the soul, mental illness, and his therapeutic methods, as well as integrating the psychological-spiritual aspects of Surah Al-Baqarah verse 269 as a relevant theological basis. Data was collected through documentation techniques sourced from primary data in the form of the Qur'an and the book *Al-Qanun fii Al-Tibb*, as well as secondary data covering modern and Islamic psychological literature (Daruhadi & Sopiati, 2024). Data processing then uses descriptive-interpretative analysis techniques to describe Ibn Sina's concept of spiritual intelligence as an applicable solution to the problem of burnout occurring among Gen Z.

RESULTS AND DISCUSSION

The Intellectual Journey of Ibn Sina

Abu Ali Al-Husain bin Abdullah bin Hasan bin Ali bin Sina Al-Bakhi Al-Bukhari, often known as Ibn Sina. The Western world knows him as Avicenna, a philosopher, scientist, and prince of physicians. He was born in the month of Safar 370 AH or August-September 980 AD in a small town in Uzbekistan, specifically in the city of Afshanah near Bukhara, around

the Peshku district (Arsyad et al., 2024). His mother's name was Satarah, who came from Afshanah, and his father's name was Abdullah bin Hasan, who came from Balkh or Afghanistan. His father was a bureaucratic official of the Samanid dynasty during the reign of Amir Nuh II (976-997 AD) as the head of the village of Harmaytan. Ibn Sina's family was divided into two sects; he and his mother adhered to Sunni Maturidiyah, while his father and older brother adhered to Shia Ismailiyyah (Habibirrahim & Misra, 2025).

At the age of 5, he was sent to an Islamic educational institution to study the Qur'an and Arabic literature. Young Ibn Sina had memorized all 30 chapters of the Qur'an and studied all Islamic sciences, including *tafsir*, *fiqh*, *ushuluddin*, and so on, just before he turned 10. In the field of medicine, he successfully cured Sultan Bukhara Nuh bin Manshur and received a reward in the form of special access to read thousands of books in the sultan's library. He then began his writing career at the age of 21. His first book, titled *Al-Majmu'*, was an encyclopedia of knowledge written at the request of his friend, Abul Husain Al-Kurdi. At the age of 22, he was given the opportunity to develop the field of education and also serve as a doctor in the city of Gurganj (Lestari et al., 2024).

Ibn Sina died at the age of 58 in the city of Hamdan, due to colic. He left behind nearly 450 volumes of treatises on various fields of science. However, only 240 volumes remain, including 150 volumes on philosophy, 40 volumes on medicine, and the rest on philology, mathematics, astronomy, physics, chemistry, music, poetry, and others. Almost all of Ibn Sina's works have been republished in various languages as reference books for scientific development. Among the most popular translated books in the Western world are *Kitab Al-Qanun Fii At-Tiibb*, *Kitab Al-Shifa'*, and *Kitab Al-Juz'ah Ibn Sina At-Tibbiyah* (Parlaungan et al., 2021).

The Concept of Burnout in the Thought of Ibn Sina

Ibn Sina, a prominent Muslim philosopher and physician, adopted a holistic view of health by diagnosing the body (*al-jism*), mind (*al-aql*), and soul (*al-nafs*) as an interconnected unity. If one part experiences a disturbance, it will cause an imbalance in the human self, leading to mental and physical illness. One form of holistic imbalance today is burnout, defined as a syndrome resulting from accumulated stress that causes physical and emotional exhaustion (Adnan, 2019). In Ibn Sina's philosophy, burnout aligns with the term "*laysat bi shibhab wa la mariid*," which describes a state where an individual feels neither healthy nor unhealthy, yet no physical pain is detected in their body. In this context, the body is composed of spiritual elements that determine human health; thus, any imbalance in the spirit may lead to mental or physical disorders (Rizkiah et al., 2024).

The term burnout was first used by Graham Greene in his novel "A Burnout Case" in 1960 and by H. Bradley in 1969 to describe the results of observations of chronic work stress in the form of feelings of emptiness and loss of meaning in life (Jiménez & Pérez-Escolar, 2020). The concept of burnout became known in 1974, popularized by H.J. Freudenberger, a clinical psychologist from New York. He popularized burnout through his 1980 book *Burnout: "The High Cost of High Achievement"*, co-authored with Geraldine Richelson, which defined burnout as physical, mental, and emotional exhaustion resulting from excessive work commitment. On the other hand, Freudenberger outlined the stages of

burnout, which begin with forcing oneself to seek validation from others, working excessively, neglecting personal needs, and eventually leading to depersonalization, inner emptiness, and depression (Lewis, 1981).

Meanwhile, burnout is characterized by a decline in cognitive function and individual performance. In Ibn Sina's thinking, the symptoms of burnout are interpreted as a serious disturbance in the imbalance of the soul that fails to control bodily activities. In general, Ibn Sina classifies the soul into three levels, consisting of: the vegetative soul, the animal soul, and the human soul (Kusuma, 2022).

The lowest level is the vegetative soul (*al-nafs al-nabatiyah*), which is vegetative in nature like plants, and its functions include nutrition, growth, and reproduction. Physical exhaustion experienced by individuals suffering from burnout is one of the results of a disruption to the body's vital functions due to the failure of the soul's nutritional function, which is supposed to maintain the body properly. In the context of burnout, individuals experience stress that affects their eating patterns, such as a tendency to consume fast food or a decrease or increase in appetite, causing the body to become weak and susceptible to disease (Neves et al., 2019).

The second level, the animal soul (*al-nafs al-bayawaniyyah*), relates to the body's sensitivity to movement and sensory abilities that enable humans to feel interactions with their surroundings. In addition, this soul also drives lust and anger. When the animal soul experiences disturbance or pressure, it quickly stimulates emotions, resulting in bodily impulses in the form of certain actions. In the context of burnout, disturbances of the animal soul take the form of depersonalization or a tendency for individuals to avoid social interaction. For example, medical workers experience many demands to treat patients, causing them to only provide health services to patients with a cynical attitude (Situmorang & Tarigan, 2025).

The highest level is the human soul (*al-nafs al-natiqah*), which is exclusively possessed by humans, centered on the intellect (*al-aql*) to regulate the body (practical power) and acquire universal knowledge (theoretical power). Damage to this soul in burnout is characterized by reduced personal efficacy and cognitive performance, such as difficulty concentrating or making decisions (Yustiningdyah & Wijono, 2024). Burnout sufferers will experience increasing stress and fatigue originating from lower levels of consciousness (vegetative and animalistic consciousness), inhibiting their reasoning in carrying out tasks to manage their actions wisely. This reflects the suboptimal functioning of human consciousness, which causes other disorders, resulting in complex burnout symptoms in individuals.

The decline in function at all three levels of the soul, including burnout, physical exhaustion (*vegetative soul*), emotional cynicism (*animal soul*), and cognitive impairment (*human soul*), is the result of a failure of manifestation in the individual's inner self. According to Ibn Sina's thinking, burnout cannot be fully understood without reference to Ibn Sina's entire health system, namely the psychosomatic relationship between the soul (*al-nafs*) and the body (*al-jism*). Ibn Sina also rejected this total dualistic separation because the two have a dynamic

and reciprocal relationship (Chania et al., 2025). If either of these two factors is out of balance, it will essentially worsen the other condition and create a negative cycle that is at the core of burnout.

The psychosomatic concept (*al-ittisal al-nafs wa al-jism*) of Ibn Sina states that physical and mental health disorders originate from the power of the soul that affects the body or vice versa. Burnout, according to this psychosomatic principle, is the essence of understanding the manifestations of holistic disharmony caused by psychological stress syndrome. Ibn Sina explains that the soul possesses a real power (*al-quwah al-nafsaniyyah*) to alter physical conditions. For instance, chronic emotions such as anger and anxiety, which arise from cynicism (animalistic soul), can directly disrupt the body's humoral balance. This disruption can increase changes in organ temperature, potentially triggering physical manifestations of burnout such as chronic fatigue and digestive disorders (vegetative soul) (Arroisi et al., 2024).

Conversely, physical health also determines mental function. Chronic physical fatigue, lack of sleep, or poor nutrition will produce unhealthy metabolic waste that weakens reasoning power (human spirit). This weakness causes burnout sufferers to have difficulty concentrating, making wise decisions, and controlling emotions, resulting in them being trapped in overthinking and decreased self-efficacy (Attiq & Kristanto, 2024). Therefore, burnout is analyzed as a negative cycle of the human soul's inability to control emotions, which can damage the body and weaken mental abilities. This negative cycle is the reason why burnout is cumulative and triggers a loss of meaning in life, which is a characteristic of the crisis faced by Gen Z.

In the clinical context, Ibn Sina, following the ancient Greek tradition of Hippocrates' theory, which was continued by Galen, discussed the four bodily fluids. This theory explains that the human body is composed of four fluids called humors (*akhlāt*), consisting of black bile (*al-sauda'*), blood (*damm*), yellow bile (*saфра'*), and phlegm (*Balgham*). The collection of bodily fluids that can determine a person's physical and mental condition and quality is referred to as *Al-Mizaj*. On the other hand, the level of humor that dominates the body will also affect a person's temperament, which is described by a person's personality traits (Ahmed et al., 2015). The classification of humor, temperament, and personality traits can be found in the table below (Channel, 2024).

Table 1. Basic Personality Types

| Essential Elements | Nature | Humor (Body Fluids) | Temperament | Characteristics |
|--------------------|--------|---------------------------------|-------------|---|
| Water | Wet | Black Bile (<i>al-sauda'</i>) | Melancholic | Introverted, perfectionist Strengths: organized, methodical. Weaknesses: sensitive, pessimistic, slow to make decisions, prone to overthinking. |

| | | | | |
|------|------|----------------------------------|------------|--|
| Fire | Hot | Blood (<i>Damm</i>) | Sanguinis | Extroverted, optimistic, spontaneous Strengths: good communicator, lively, cheerful. Weaknesses: disorganized, inconsistent |
| Land | Dry | Yellow Bile (<i>Safra'</i>) | Choleric | Leader, decisive, ambitious Strengths: focused, hardworking, quick decision maker Weaknesses: tends to be arrogant, lacks empathy, domineering. |
| Air | Cold | Mucus (<i>Balgham</i>) | Phlegmatic | Relaxed, stable, peacemaker. Strengths: calm, adaptable, and a good listener. Weaknesses: not very ambitious, tends to be lazy, has difficulty making decisions. |

The personality Table 1 shows that the condition that best represents burnout is melancholia (*malankholia*), which describes the extreme point of disharmony in the body's humors (*akblat*), dominated by black bile (*al-sanda'*), manifesting as serious disturbances in reason and emotion (Yahya & Sham, 2020). Clinically, melancholia in its early stages is characterized by sensitive feelings such as prolonged sadness without cause, negative thoughts, and irritability. The chronic stage is characterized by a loss of interest in life and physical disorders including fatigue, sleep disorders (insomnia or hypersomnia), and a decline in self-esteem when performing activities.

The connection between burnout and melancholia is evident in the emotional and cognitive dimensions, where symptoms of cynicism and depersonalization indicate a disturbance between the human soul and the animal soul triggered by the dominance of black bile, which burdens the mind and causes pessimism towards reality. The failure of rational function in this state of melancholy can result in and hinder practical thinking (*al-qunwah al-amaliyah*). As a modern syndrome that tends to be situational, burnout among Gen Z is currently exacerbated by the pressure of social media demanding perfection. However, in essence, this condition stems from cumulative stress resulting from the failure of the human soul to control emotional reactions to life's pressures, leading to complex mental and physical exhaustion.

Early symptoms of burnout manifest as a loss of rational control, triggering a loss of direction and meaning in life. The peak of burnout will further worsen the condition of someone who is trapped in feelings of emptiness throughout their life. As such, solutions are needed to maintain mental health in order to avoid the downward spiral caused by burnout. According to Ibn Sina's study of mental health, it has been explained that mental health is created by the happiness (*al-sa'adah*) of the soul, where the soul is in a calm state,

free from emptiness through the perfection of reason (Kusuma & Hidayatullah, 2023). Therefore, Ibn Sina offers a holistic view that encompasses the dimensions of *nafs*, *jism*, and *aql* in the concept of spiritual intelligence to achieve happiness and peace of mind.

Ibn Sina's Spiritual Quotient Solution to Overcome Gen Z Burnout

Burnout is a syndrome that stems from a failure of reason, manifesting itself in the form of despair and a loss of meaning in life. Essentially, it requires the restoration of diminished cognitive functions so that individuals are once again able to analyze situations logically. Cognitive abilities play a role in reaching an intellectual stage that originates from reason, which is the pinnacle of spiritual quotient actualization (Safitri et al., 2023). Spiritual quotient, according to Ibn Sina's perspective, is defined as the concept of the rational soul (*al-nafs al-natiqah*) which strives to achieve the highest spiritual health through two main powers (Khair, 2020). First, *al-quwwah al-naẓariyyah* (theoretical power) plays a role in purifying the soul through understanding the essence of truth (*al-haqq*), evil (*al-bathil*), and wisdom (*al-hikmah*). Second, *al-quwwah al-'amaliyyah* (practical power) regulates the physical and emotional to be in harmony with ethical goals. This spiritual quotient plays a role in directing negative energy into more meaningful productive actions (Arroisi et al., 2024).

The highest spiritual wisdom is achieved when both powers work in harmony towards the stage of *aql al-mustafad*. According to Ibn Sina's philosophical psychology, the development of reason takes place through four stages. It begins with *aql al-bayulani* as pure intellectual potential, continues to *aql bil malakah* when the intellect begins to absorb basic knowledge, until it reaches *aql bil fa'al*, which is a state in which the intellect is stable enough to receive wisdom. The pinnacle is *aql al-mustafad*, when the soul is perfect enough to receive wisdom (*faidh*) from *aql al-fa'al* as a manifestation of the Divine (Sutrisna & Suyadi, 2022). The refinement of *aql* is related to the concept of *al-hikmah* (wisdom) found in Surah Al-Baqarah [2] verse 269:

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ ۚ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا ۗ وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ

"He (Allah) bestows wisdom upon whom He wills. Whoever is bestowed with wisdom has indeed been bestowed with much good. None can grasp its lessons except those of understanding."

Ibn Sina's spiritual quotient is based on the perfection of rational reason to achieve inner stability in harmony with the concept of *al-hikmah* in Surah Al-Baqarah [2] verse 269. The meaning of the word *al-hikmah* in this verse refers to the gift of intelligence bestowed by Allah SWT upon the *ulul albab*, which encompasses an understanding of the essence of all things, through the Qur'an and Sunnah as well as wisdom in behavior (Shaleh, 2020). The relationship between *al-hikmah* and Ibn Sina's spiritual intelligence can be understood through the practical manifestation of *al-hikmah's* achievement through the perfection of the human soul. Ibn Sina explains that *al-aql* develops from potential reason to *al-aql al-mustafad*, where the soul unites with the active intellect as the source of divine knowledge to achieve holistic wisdom (Kusuma & Hidayatullah, 2023).

Ibn Sina's *al-hikmah* achievement system through the perfection of *al-nafs al-natiqah* can be a solution to prevent the loss of meaning in life, which is a manifestation of burnout

syndrome. If burnout is a condition of rational failure that results in despair and inner emptiness, then spiritual intelligence will function as a cure that can heal by providing a strong purpose in life. Spiritual intelligence can ensure that the human soul achieves al-hikmah and finds its purpose through spiritual guidance. At this stage, individuals are able to view every effort, challenge, and pressure in life not as a tiresome burden, but as a process of perfecting the soul so that it remains in a stable state.

Ibn Sina's spiritual intelligence regarding the perfection of the soul is relevant to analyzing the phenomenon of burnout in Gen Z, understood as a manifestation of rational failure and inner emptiness caused by the challenges of the times that hinder spiritual balance (Salleh et al., 2022). As digital natives, Gen Z is exposed to information overload and a culture of validation that triggers massive life pressures and social comparisons (Nafisah & Jannah, 2024). As a result, it hinders the refinement of the rational soul because individuals tend to be trapped in the fulfillment of *al-quwwah al-amaliyyah*, which is driven by the ego without being accompanied by the purification of essence through *al-quwwah al-naẓariyyah*. In addition, it drains the energy of the soul, triggering three dimensions of burnout: emotional exhaustion, cynicism, and decreased self-efficacy. Therefore, Ibn Sina's spiritual intelligence becomes an important instrument for examining damage to the soul, specifically in theoretical and practical power (Ihsan et al., 2024).

Table 2. The SQ Ibnu Sina Construct as a Solution to Gen Z Burnout

| Concept | Conceptual Description |
|---|--|
| Gen Z Burnout | Emotional exhaustion, cynicism, decreased self-efficacy, digital pressure, and a crisis of meaning in life |
| Soul Imbalance | Disharmony between <i>al-nafs</i> (soul) and <i>al-jism</i> (body) |
| Ibn Sina's Spiritual Quotient | Optimization of the human soul (<i>al-nafs al-natiqah</i>) |
| <i>Al-Quwwah Al-Nazariyyah</i> | The rational awareness to seek truth and understand the meaning of life |
| <i>Al-Quwwah Al-Amaliyyah</i> | Emotion and behavior management |
| <i>Al-Hikmah</i> (Surah Al-Baqarah verse 269) | The pinnacle of spiritual wisdom as a life orientation |

This framework (Table 2), Ibnu Sina's Spiritual Quotient, offers several solutions to restore Gen Z's damaged reasoning and spiritual connections. Here are some explanations about Ibnu Sina's Spiritual Quotient that can provide solutions for Gen Z in dealing with burnout:

1. Intellectual Awakening (*An-Nabdah Al-fikriyyah*)

Ibn Sina placed rational reason (*al-nafs al-natiqah*) at the center of spiritual and physical well-being, where the function of reason in spiritual intelligence acts as cognitive therapy

(CBT) for critical thinking in analyzing life's challenges critically (Radmehr et al., 2025). Generation Z finds this function important in dealing with burnout triggered by social media standards, academic pressures, and excessive workloads. By activating critical thinking skills, individuals are able to pause their spontaneous emotional responses, thereby breaking the negative thought patterns that trigger anxiety and depression.

Rational awareness helps Gen Z identify and filter environmental demands to align with realistic principles, particularly in distinguishing basic needs from impulsive desires caused by consumerism or Fear of Missing Out (FOMO) (Muammar W. Maruapey et al., 2025). Theologically, FOMO behavior oriented towards worldly pleasures is in line with the warning in Surah Al-Hadid verse 20 about the trap of false pleasures in this world. Without strong rational control, individuals will easily fall prey to social standards and engage in FOMO behavior that triggers stress and inner dissatisfaction (Amelia et al., 2025). Consequently, rational awareness is necessary to establish boundaries and wise priorities, in order to avoid feelings of inadequacy and emptiness that lead to burnout.

2. Soul Management (*Tadbir Al-Nafs*)

Soul management (*tadbir al-nafs*) in Ibn Sina's spiritual quotient is an effort to regulate the soul to achieve balance (*i'tidal*), not to suppress desire. In this concept, reason is positioned as the primary regulator that must control the two animalistic forces of the soul (*al-nafs al-hawaniyyah*): emotional power (the source of stress and anger) and sexual desire (the source of ambition and excessive desire) (Ihsan et al., 2024). It is important to control these two forces in order to prevent emotional turmoil from dominating and damaging an individual's behavior. On the other hand, *tadbir al-nafs* plays a role in transforming impulsive animalistic reactions into disciplined behavior through logical consideration. By creating emotional distance from pressure, reason is able to direct emotional turmoil towards positive actions.

Specially, *tadbir al-nafs* helps individuals create emotional distance from pressure, so that the resulting emotional response will be more positive. For Gen Z, the success of reason in sorting out excessive external expectations can prevent burnout. The focus is shifted from seeking validation from others to achieving realistic life goals. In addition, *tadbir al-nafs* teaches self-control in the face of instant culture by emphasizing the importance of gradual processes and inner discipline (Laka et al., 2024). This allows for mental stability without excessive physical and emotional exhaustion.

3. Mindfulness (*Al-Waa'yu al-Taam*)

Mindfulness of Ibnu Sina's spiritual quotient is an inner mechanism that optimizes through the power of imagination (*Quwwah Al-Mutakhayyilah*) and the power of memory (*Quwwah Al-Dzakirah*). Compositional imagination (*Quwwah Al-Mutakhayyilah*) is used to observe one's condition objectively. On the other hand, the power of memory (*Quwwah Al-Dzakirah*) acts as a memory that stores values that serve as a compass for life goals (Prasetia, 2023). Gen Z finds this practice effective in breaking the cycle of overthinking caused by social comparisons on social media. By focusing their minds on the present reality without judgment, individuals can prevent wasting mental energy that is usually spent on regrets about the past or anxieties about the future.

Mindfulness can be achieved through *mubasabah* (self-evaluation) by optimizing memory (*Qunwah Al-Dzakirah*) to rationally evaluate the productivity of actions. By practicing self-evaluation, individuals can improve the quality of their daily activities. For Gen Z in particular, this practice encourages them to regain control over themselves, which has been lost due to overthinking and worry. Spiritually, mindfulness is strengthened through *tafakkur* and salat worship, which integrate physical and spiritual focus on Allah SWT. By performing these rituals, individuals can achieve peace of mind (*thuma'ninah*) that can eliminate mental pressure and anxiety in life (Naja, 2025).

4. Spiritual Awareness (*Al-Waa'yu Ar-Ruby*)

Spiritual awareness in Ibn Sina's spiritual quotient emphasizes that spiritual happiness does not come from material achievements, but rather from spiritual health and peace through al-hikmah. This teaching is understood as the goal of a happy life, which is achieved by moving from material success to spiritual happiness. In other words, everything that is sought in this world is merely a means to achieve the eternal spiritual dimension of the soul. This awareness provides a solution to the crisis of meaning among Gen Z, who are often trapped in unstable standards of material happiness. By strengthening spiritual connections and the appreciation of divinity, individuals can achieve inner peace that can counteract chronic stress, such as burnout (Dalle & Tobroni, 2025).

Gen Z tends to base their happiness on material aspects and social validation, as well as other worldly pleasures. When they do not obtain these material things that bring them happiness, they feel hopeless and experience a crisis of meaning in life. Through contemplation of the Qur'an and gatherings of knowledge, one can enhance the mind's ability to embrace spiritual values. In line with Ibn Sina's view that the mind can heal illness by strengthening one's relationship with Allah, this can create inner stability so that individuals do not easily lose their way (Damayanti et al., 2024).

CONCLUSION

In Ibn Sina's perspective, burnout is a form of holistic imbalance between the soul (*al-nafs*) and the body (*al-jism*) that resembles melancholia, in which the human soul (*al-nafs al-natiqah*) fails to control the harmony between the animal soul and the vegetative soul. The phenomenon of burnout triggers inner emptiness and despair that requires recovery through Ibn Sina's spiritual intelligence approach, which focuses on achieving al-hikmah or wisdom. This healing process is carried out by optimizing theoretical power (*al-qunwah al-naẓariyyah*) and practical power (*al-qunwah al-amaliyyah*) to reach the highest level of reason, namely *aql al-mustafad*. This strategy is highly relevant for Gen Z in overcoming digital pressure and the crisis of meaning in life through four systematic methods: intellectual awakening (cognitive therapy), soul management (*tadbir al-nafs*), mindfulness, and strengthening spiritual awareness.

DECLARATION OF USING AI

The authors used ChatGPT to improve language and readability. The authors reviewed and edited the output and take full responsibility for the content.

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