



Efforts to Improve Learning Concentration Through Religious Practices at MAN 2 Pontianak

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ABSTRACT

Digital disruption has led to a decline in students' attention spans, yet religious practices as potential mechanisms for restoring learning concentration—remain under-researched. This study analyzes the role of religious practices in self-regulation and the restoration of student attention at MAN 2 Pontianak. Its novelty lies in the conceptualization of *khusyu'* (devotional focus) as a form of concentrated attention that intersects with the concepts of "flow state" and "deep work in cognitive psychology." A mixed-methods approach was employed, involving a descriptive survey of 80 students, in-depth interviews, and participant observation. Qualitative data were analyzed using the model developed by Miles, Huberman, and Saldaña. Religious practices—such as *tadarus* (Quranic recitation), *Dhuha* (mid-morning) prayer, the recitation of Surah Yasin, and Friday prayers—facilitate cognitive transitions, foster single-tasking skills, and aid in managing digital distractions. The study also identifies teacher fatigue resulting from the burden of supervision. Significance: Institutionalizing religious practices offers the potential to synergize Islamic spirituality with learning concentration; meanwhile, rotating supervision duties and implementing peer-supervision models are essential for the sustainability of such programs.

Keywords: religious practices; *khusyu'*; learning concentration; digital disruption; Islamic education.

ABSTRAK

Disrupsi digital telah menyebabkan penurunan rentang perhatian siswa, namun praktik keagamaan sebagai mekanisme potensial untuk memulihkan konsentrasi belajar masih belum banyak diteliti. Studi ini menganalisis peran praktik keagamaan dalam regulasi diri dan pemulihan perhatian siswa di MAN 2 Pontianak. Kebaruan penelitian ini terletak pada konseptualisasi *khusyu'* (fokus dalam beribadah) sebagai bentuk perhatian terpusat yang bersinggungan dengan konsep *flow state* (kondisi mengalir) dan *deep work* (kerja mendalam) dalam psikologi kognitif. Pendekatan metode campuran (*mixed-methods) digunakan, mencakup survei deskriptif terhadap 80 siswa, wawancara mendalam, dan observasi partisipan. Data kualitatif dianalisis menggunakan model yang dikembangkan oleh Miles, Huberman, dan Saldaña. Hasil: Praktik keagamaan seperti *tadarus* (membaca Al-Qur'an), salat *Dhuha*, pembacaan Surah Yasin, dan salat Jumat memfasilitasi transisi kognitif, menumbuhkan keterampilan fokus pada satu tugas (single-tasking), serta membantu mengelola gangguan digital. Studi ini juga mengidentifikasi adanya kelelahan (*burnout*) pada guru akibat beban pengawasan. Signifikansi: Pelembagaan praktik keagamaan menawarkan potensi untuk menyinergikan spiritualitas Islam dengan konsentrasi belajar; sementara itu, rotasi tugas pengawasan dan penerapan model pengawasan sejawat menjadi hal penting bagi keberlanjutan



program-program tersebut.

Kata kunci: praktik keagamaan; kekhusyukan; konsentrasi belajar; gangguan digital; pendidikan Islam.

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A. INTRODUCTION

Education for adolescents in the era of digital disruption faces cognitive challenges due to the intensity of information exposure and digital stimulation. Consumption of short-form content through TikTok, Instagram Reels, and YouTube Shorts has the potential to form a pattern of sustained partial attention (*continuous partial attention*), i.e. the tendency to divide attention on various stimuli without deep concentration (Elsayed, 2021). Notifications, *multi-screening*, and *Fear of Missing Out* (FOMO) also increases distractions in learning activities. This condition has the potential to interfere with concentration, attention endurance (*sustained attention*), working memory (*working memory*), as well as students' cognitive readiness (Yanti & Ria Kamilah Agustina, 2025). This challenge demands the development of an educational strategy that not only emphasizes behavior control, but also supports the recovery of students' attention and mental readiness.

MAN 2 Pontianak integrates religious practices in a structured manner through reciting the Qur'an before learning, congregational Dhuha prayers, recitation of Surah Yasin on Friday mornings, and congregational Friday prayers. This habit has the potential to provide restorative breaks (*restorative break*) that help students transition from digital activities to readiness to learn. In the epistemology of Islamic education, the practice of worship is not only oriented towards the formation of spirituality, but also related to inner peace, self-control, and readiness to receive knowledge (Solechan et al., 2024) and (Mar, 2024). Therefore, religious practices need to be studied as part of a learning ecosystem that has the potential to support student concentration.

Previous research on religious culture in schools generally emphasizes the formation of character and morals. Sukino (2021) discusses religious culture as a means of shaping students' character, while Sukino and Masuroh (2024) and Ali et al. (2025) emphasize the synergy of teachers, parents, and the madrasah environment in strengthening social capital, religious moderation, and tolerance. Religious culture guidelines are also directed at strengthening the character and discipline of students (RI, 2022). From the perspective of the sociology of education, Eka Hendry (2022) explains the role of religious practices in the formation of social habitus and cultural capital. Syahbudi and Zaenuddin (2024) show the contribution of religious culture management to *student self-regulation*. Meanwhile, Said (2022), Hermansyah (2023), and Syarif (2024) highlight the importance of inner peace (*thuma'ninah*) and the maintenance of mental health in Islamic education

Previous research still leaves gaps. Religious practices are more often

understood as an instrument of character and discipline formation than as a mechanism for restoring attention. The relationship between *the concept of solemnity* and modern cognitive psychology theories, especially *Attention Restoration Theory* (ART), *flow state*, *deep work*, and *single-tasking skills*, has not been explored in an integrated manner. Previous studies have also not been adequate in discussing the burden of supervision and emotional work of teachers when carrying out religious programs collectively. In fact, the sustainability of the program does not only depend on student participation, but also on the institutional capacity and welfare of educators.

The novelty of this research lies in three aspects. First, the research connects the concept of *solemnity* with focused attention in cognitive psychology to explain the potential of religious practices in supporting concentration recovery. Second, the research integrates the cognitive perspective of students and the sociopedagogical perspective of teachers, including the problem of *teacher fatigue*. Third, the study uses a *mixed-methods approach* through surveys of 80 students, in-depth interviews, and participant observations with a qualitative analysis of the Miles, Huberman, and Saldaña models (Miles et al., 2021).

This study aims to analyze structured religious practices in MAN 2 Pontianak as a mechanism for self-regulation and recovery of student attention in the midst of digital disruption. In particular, the study maps student participation and cognitive readiness, examines the role of *solemnity* in supporting learning focus, and identifies the causes of teacher fatigue and program management strategies. Theoretically, the research is expected to enrich the study of integrative Islamic education and cognitive psychology. Practically, the results are expected to be the basis for the development of religious programs that support learning concentration while maintaining the sustainability of implementation through rotation of supervision and peer supervisors.

B. METHOD

This study uses a mixed-methods approach with a descriptive-qualitative approach as the main framework supported by a descriptive quantitative survey. The qualitative approach is used to explore cognitive-spiritual dynamics, the meaning of worship habituation, and the phenomenon of teacher fatigue. Quantitative surveys are used to map the frequency of worship participation, the level of solemnity, and student involvement in a measurable manner. The research was carried out at MAN 2 Pontianak in the even semester of the 2024/2025 school year. The qualitative subjects included students in grades X, XI, and XII who actively participated in religious activities, Islamic Religious Education (PAI) teachers, general subject teachers, and religious coaches. The quantitative sample consisted of 80 students who were selected through purposive sampling techniques based on their active status as students, regular participation in madrasah worship programs, and willingness to fill out complete questionnaires.

Data collection was carried out through structured questionnaires, in-depth interviews, participant observations, and documentation. The questionnaire used a four-point Likert scale, namely a score of 1 for strongly disagree or very rarely, a score

of 2 for disagree or rarely, a score of 3 for agree or be routine, and a score of 4 for strongly agree or very routinely. The instrument was designed to measure the dimensions of worship participation and students' perception of cognitive recovery. In-depth interviews and participant observations were used to explore students' experiences in carrying out religious practices, changes in learning readiness, as well as the dynamics of program implementation and the burden of teacher supervision.

Documentation is used to complement relevant field data. Quantitative data are analyzed descriptively through frequency distribution, while qualitative data are analyzed using the Miles, Huberman, and Saldaña models through the stages of data condensation, data presentation, and conclusion drawing and verification. The results of both approaches are integrated to gain a comprehensive understanding of the role of religious practices in supporting student learning concentration.

C. RESULT AND DISCUSSIN

1. Mapping the Ecosystem of Religious Practices: From Morning Tadarus, Reading of Surah Yasin, to Friday Prayers in Congregation

The implementation of religious culture at MAN 2 Pontianak is no longer positioned just as a complement to the curriculum or administrative formalities, but is operationalized in a structured manner as a *learning environment engineering* instrument. This institutional policy is designed to respond to digital disruption that massively affects students' concentration and mental stability.

Based on field observations and documentation of madrasah programs, religious practices at MAN 2 Pontianak are organized into two main categories, namely daily routines and weekly routines. The daily routine includes morning Qur'an tadarus activities for 15–20 minutes before the first class time starts, which is followed by the implementation of Dhuha prayers in congregation at the madrasah mosque. Meanwhile, the weekly routine is centered on Fridays, which include the colossal recitation of Surah Yasin in the courtyard or mosque of the madrasah on Friday morning, as well as the implementation of congregational Friday Prayers which must be attended by all male students and the academic community.

Based on descriptive quantitative survey data distributed to 80 student respondents, as many as 78% of students (62 students) reported being involved in madrasah religious activities routinely at least once a week. The distribution of student participation recorded the following attendance and attachment levels:

Yes	Activities	Participation Numbers
1	Friday Prayer in Congregation	85% participation rate of male students and the academic community
2	Congregational Dhuha Prayers	62% of daily routine participation before KBM
3	Reading of Surah Yasin on Friday Morning	58% of active, calm and solemn participation categories

4	Dhikr and Joint Prayer	38% of participation was focused on the closing series of worship
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Cross-referencing of quantitative data with classroom observation indicated that students with high levels of religious participation showed significantly faster cognitive transition times (Sukino & Masuroh, 2024). Cognitive transition refers to the duration it takes for the brain to move from a state of external stimulation fatigue to mental readiness for learning. Students who are active in religious rituals display superior Academic Learning Readiness, especially in demanding exact subjects (Mathematics, Physics, and Chemistry) *working memory* and *sustained attention*. "The routine of reading Surah Yasin in the morning provides psychological effects in the form of peace of mind and mental readiness for students before starting the lesson. These findings are in line with research (Yasin & Aulia, 2024:98).

The empirical data indicate three main psychological mechanisms:

1. Lowers cognitive anxiety and achieves inner peace (*thuma'ninah*) before intellectual processing (Said, 2022).
2. Suppressing the tendency to procrastinate academic tasks (*academic procrastination*) through precision scheduling (Syahbudi & Zaenuddin, 2024).
3. Forming a group habitus in which the discipline of worship acts as cultural and social capital (Eka Hendry, 2022; Sukino & Masuroh, 2024).

The daily routine includes the morning Qur'an tadarus activity before the first class starts and the implementation of the Dhuha prayer in congregation. Meanwhile, the weekly routine is centered on Friday, which includes the recitation of Surah Yasin together in the courtyard/mosque of the madrasah on Friday morning, as well as the implementation of Friday prayers in congregation at the madrasah mosque which must be attended by all male students and the academic community. The habit of structured worship such as Dhuha prayer and morning tadarus in madrasahs plays an important role in training students' self-regulation. This is in line with the findings (Firmansyah & Yulia, 2023:315) which states that the cultivation of religious values is consistently able to form students' self-control and discipline in carrying out daily learning activities.

Continuous classroom observation shows that students who actively and consistently participate in this series of worship ranging from tadarus, the recitation of Surah Yasin, to Friday prayers show a much faster cognitive transition time compared to students who are often late or skip the routine (Sukino & Masuroh, 2024). Cognitive transition in this context refers to the span of time it takes for a student's brain to move from a state of external stimulation fatigue (such as gadget use activities or trips to school) to a state of full mental readiness to receive the subject matter.

These findings are in line with research (Sukino & Masuroh, 2024) which emphasizes the importance of habitual habituation of collective religious culture in shaping students' mental readiness, discipline character, and self-regulation in the

madrasah environment. Students with a high level of spiritual involvement display more stable mental readiness and superior active participation, especially when dealing with definite (exact) science subjects such as Mathematics, Physics, and Chemistry that demand work memory (*working memory*) and continuous concentration (*sustained attention*). This worship ritual has been proven to function as an instrument of cognitive rearrangement (*cognitive reset*) that diverts students' mental states from initial anxiety and stress to optimal state of academic readiness (Hermansyah, 2023). This confirms the findings (Hermansyah, 2023) regarding the mental and emotional stabilization function of structured religious activities in the Madrasah.

Based on descriptive quantitative survey data distributed to 80 student respondents, as many as 78% of students reported that they were involved in religious activities of madrasah routinely at least once a week. In more detail, the distribution of student participation in various forms of religious activities recorded a level of routine participation in Congregational Dhuha Prayer of 62%, the recitation of Surah Yasin on Friday Morning at 58% (active and solemn participation category), the Friday Congregational Prayer at Madrasah reached 85% (the level of attendance and attachment of male students), and Zikir and Joint Prayer at 38%. These figures reflect the high attachment of students to religious programs institutionalized by schools.

The empirical data indicate three main psychological mechanisms that work in:

1. *Emotions*: Collective worship activities facilitate mental recovery, reduce cognitive anxiety, and reduce psychological tension due to the burden of schoolwork (Said, 2022). This is in line with the view (Said, 2022) Regarding the role of inner peace (*thuma'ninah*) as the main foundation in Islamic learning psychology before intellectual acuity can be achieved to the maximum
2. Strict and precise worship scheduling trains students' time management and minimizes the tendency to procrastinate academic work (*academic procrastination*) (Syahbudi & Zaenuddin, 2024). These findings support the results of the study (Syahbudi & Zaenuddin, 2024) which states that structured management of religious culture contributes directly to the strengthening of self-regulation (*self-regulation*) students in managing their learning time. Furthermore, "The discipline that is built from the consistent implementation of congregational prayer helps to form an orderly learning culture. This strengthens the view (Arfannur & Rahmawati, 2023:22)
3. The madrasah environment forms a group habitus where the discipline of worship and the discipline of learning are seen as moral responsibilities as well as shared spiritual obligations (Eka Hendry, 2022; Sukino & Masuroh, 2024). This habituation strengthens the theory of social habitus developed by (Eka Hendry, 2022), where religious values are transformed into cultural and social capital that underpins student discipline. This integrated religious

culture systematically trains the executive functions of the student's brain to maintain focus on a single object of attention (*single-tasking*). This is crucial because it is in contrast to the habits of fragmented information processing (*multitasking*) triggered by daily digital media exposure.

2. The Dilemma of Supervision and Burden of Educators: Teacher *Fatigue* in Student Participation Mobilization.

Although the cognitive and spiritual impact on students shows a very positive trend, the field findings reveal the presence of important social facts related to *supervisory cost* or the operational burden borne by educators. The mobilization of hundreds of students to attend, order, and actively participate in religious activities, especially the recitation of Surah Yasin in the morning and Friday prayers in congregation requires enormous physical, mental, and emotional energy from the ranks of teachers (Sukino & Masuroh, 2024).

In the implementation of the recitation of Surah Yasin and Friday prayers, teachers act actively as social *controllers*. Teachers comb the hallways, condition ablution places, prevent students from chatting, and patrol the canteen or toilet area to anticipate students who skip school. The phenomenon of *teacher fatigue* and emotional *labor* is revealed in qualitative interviews:

PAI Teachers & Religious Coaches: Spiritually and pedagogically we are very supportive of the Yasinan and Friday Prayer program because of the real impact on the students' character. However, physically and emotionally, we teachers feel very tired. To make all students want to move, sit orderly, and not be busy with cellphones or chatting, we have to expend double energy before entering class to teach. After Yasinan or Friday Prayer is over, our energy has been drained a lot to discipline them, even though we still have to teach formal subjects in the next class. (Interview Results of PAI Teacher & Religious Coach MAN 2 Pontianak, 2025)

General Subject Teacher (Physics) When teaching during class hours right after the mass worship order, the teacher's stamina condition has decreased. Reprimanding and disciplining hundreds of teenagers drains emotions. As a result, the energy to bring the subject matter with enthusiasm is reduced.

This interview reveals the phenomenon of educator fatigue (*teacher fatigue*) and emotional workload (*emotional labor*). In the practice of reciting Surah Yasin on Friday morning, the teachers are not only present as participants in the worship ritual, but also act actively as supervisors of discipline (*social controllers*). Teachers must stand among the rows of students, comb the hallways of the madrasah, confiscate phones that are played in secret, give periodic reprimands to students who chat, and ensure that sleepy students stay awake and listen to reading. A similar condition occurs in the implementation of Friday prayers in congregation. The planned management of religious activities in madrassas is not just a ritual routine, but an integral part of the school's quality improvement strategy. This is in line with the view (Mahfudz & Saifuddin, 2023:35) which states that the quality management

of madrassas based on religious culture focuses on the creation of an educational ecosystem that unites religious values in all dimensions of governance and student activities."

This teacher burnout is rooted in several sociological and psychological factors:

1. Some adolescent students experience a tendency to resist formal institutional rules. Building students' intrinsic awareness to worship solemnly requires repeated persuasion and constant enforcement of rules.
2. Teachers are required to carry out two equally heavy roles in one day, namely as spiritual figures and public order supervisors in the morning/afternoon, and as academic teachers who must deliver curriculum materials in a focused manner in the classroom (Sukino & Masuroh, 2024). This double burden is also affirmed by (Sukino & Masuroh, 2024) as a real challenge of religious-based school management.
3. The tension of having to constantly reprimand, control, and sanction discipline creates emotional *exhaustion*. If this condition persists without recovery intervention, it has the potential to trigger *burnout* or a decrease in the quality of educational interactions in the classroom.

These findings expand the discourse of the sociology of education noted by (Eka Hendry, 2022) and (Sukino & Masuroh, 2024), that the institutionalization of religious culture in schools does not occur automatically or free of charge, but rather requires supervision efforts (*monitoring effort*) so that students' discipline on the surface can be maintained consistently. The comparison between students' cognitive behavior and its impact on the teacher's supervisory load is summarized in a structured manner in the following table:

Cognitive Behavior Observation Matrix and Student Assistance Needs

Observation Aspect	Students with High Religious Participation	Students with Low/Passive Religious Participation	Implications for the Burden of Teacher Supervision
Academic Learning Readiness	Calm, stationery ready, eye contact is focused while the teacher teaches.	Restless, distractable, passive, and anxious.	Teachers need extra energy to calm the class down before the material begins.
Instructional Responses	Understand the teacher's instructions quickly and directly execute assignments.	Requires frequent repetition of instructions and private guidance.	Increase the duration of the teacher's explanation time in class.
Attention Endurance	Able to focus continuously for 30–45 minutes without being distracted.	Have a drastic decrease in focus after 15–20 minutes.	Teachers must create a variety of teaching methods so that students are not apathetic.
Discipline during Yasinan & Friday Prayer	Sitting in the front row, carrying mushaf/listening, calm	Tends to sit in the back row, whisper, pass mobile phones.	Teachers must patrol intensively and stand during the

	during the sermon.		activity.
Supervisory Need	Independent, have <i>self-regulation</i> awareness.	Requires constant and tight external controls.	Causes physical and emotional fatigue (<i>teacher fatigue</i>) in educators.

3. Attention Restoration Theory through the Reading of Surah Yasin and Salat

Attention deficit hyperactivity (*directed attention fatigue*) is a logical consequence of the high burden of visual stimulation and the unfiltered flow of digital information in the modern era (Eka Hendry, 2022; Said, 2022). High school students are daily faced with lightning-fast data traffic through social media, app notifications, and consumption of short-form content. Based on *Attention Restoration Theory* (ART) formulated by Kaplan and updated in the context of Islamic education, the human brain requires a period of restorative pause (*restorative break*) so that areas of the prefrontal cortex can effectively recover their information processing capacity (Hermansyah, 2023).

In this context, the recitation of Surah Yasin together and the implementation of Friday prayers in congregation meet the main criteria as a restorative environment (*restorative environment*). Recitation of Surah Yasin repeatedly, rhythmically (*rhythmic recitation*), and is done colossally to create an atmosphere *fascination* (gentle fascination) that does not drain directed attention. The articulation pattern of tajweed and the tartil rhythm of the Qur'an directly calms the central nervous system, while distracting students from social anxiety, academic load pressure, and digital compulsive impulses (Hermansyah, 2023; Syahbudi & Zaenuddin, 2024). This is in line with (Rahmani & Fitriah, 2024). The habit of reading Surah Yasin regularly in the morning provides a relaxing effect that is able to reduce the burden of cognitive anxiety of students. which suggests that the routine of reading Surah Yasin significantly contributes to a decrease in students' academic stress levels before starting learning activities.

Likewise, the implementation of Friday prayers and congregational Dhuha prayers. A series of rituals starting from the process of purification (ablution), listening to sermons silently, to performing regular prayer movements has a direct effect on the restoration of mental capacity. The distraction of attention from profan-digital stimuli to the sacred space of the madrasah allows *the prefrontal cortex* to temporarily stop processing environmental stress. As a result, the directed attention network is restored so that students have a fresh cognitive readiness when they return to the classroom to learn.

Attention deficit hyperactivity (*directed attention fatigue*) occurs as a result of massive visual information stimulation. Based on *Attention Restoration Theory* (ART), the brain needs a period of restorative pause (*restorative break*) agar area korteks prefrontal (*prefrontal cortex*) can restore its information processing capacity (Hermansyah, 2023). The prefrontal cortex is responsible for the executive functions of the brain, which includes three main elements:

1. Ability to store and process complex data in an integrated manner.
2. The ability to maintain focused processing on academic tasks in the long duration.
3. The ability to suppress external compulsive impulses, such as the desire to check gadget notifications during KBM.

Recitation of Surah Yasin in a repetitive and rhythmic manner (*rhythmic recitation*) and the implementation of Dhuha/Friday prayers create conditions for *soft fascination* (gentle fascination). This sacred environment stops stress processing circuits in the prefrontal cortex. Ritual activities act as spontaneous digital detox, training inhibition controls to filter out external distractions and strengthen resilience and Solemn Neurobiology' and Cognitive Brain Wave Activation of students. This is amplified (Asy'ari & Fitriani, 2022) explains that "The transition of brain waves to the Alpha and Theta frequencies when students reach a solemn state' facilitates the process of recovery of the brain's executive function". Brain-based learning in an Islamic perspective emphasizes that an environment that supports inner peace is able to stimulate a state of relaxed alertness, which is urgently needed to expand students' working memory capacity.

4. *Single-Tasking Training in the Midst of Digital Disruption*

Students tend to do double-tasking (*multitasking*) have seriously fragmented their ability to concentrate (Eka Hendry, 2022). The habit of moving from one app to another in a matter of seconds creates a state known as *continuous partial attention* (continuous partial attention). This condition causes students' brains to become accustomed to fast and superficial stimulation, so they have great difficulty when they are required to endure long texts, understand complex reasoning, or solve mathematical problems that require deep thinking. In line with analysis (Fahmi & Hidayat, 2024:55), explained that the high level of distraction of gadgets requires madrasas not only to focus on knowledge transfer, but also to provide a mechanism for recovering attention cognitive challenges in the era of disruption requires a learning strategy that is able to retrain skills *single-tasking* students from the onslaught of electronic device notifications.

The implementation of structured and strict madrasah religious rituals directly forces students to practice their skills *single-tasking*. Exercise Needs *Single-Tasking* to Restore Cognition requires Habituation of focused religious rituals in madrassas to function as a means of retraining skills *single-tasking* students. These findings strengthen the analysis (Setiawan & Wibowo, 2023:11) that the brain's executive function is reduced due to habit *multitasking* Digital requires a single focused activity intervention to restore optimal cognitive processing capacity.

This repeated daily and weekly focused attention exercise gradually strengthens the nerve pathways (*neural pathways*) who are responsible for *inhibitory control* (inhibition control). With cognitive re-education in the midst of digital disruption, the tendency of students to move between digital applications quickly fragments the power of concentration, thus requiring a disciplined means of

recovery. These findings strengthen the analysis (Zainuddin & Halim, 2023:144) that the internalization of the concept of solemnity in daily worship functions as a cognitive re-education that restores mental preparedness and attention endurance (*sustained attention*) students with the strengthening of inhibition control through the habit of solemn worship, students develop it into cognitive resilience that allows them to stay focused while studying in class despite various distractions around them, so the need for restorative pause space and digital detox to overcome cognitive fatigue due to gadget compulsions, schools need interventions that can interrupt exposure to digital technology. These findings strengthen the argument (Hasanah & Zulkarnain, 2023:96) Regarding the importance of creating a break space from gadgets to restore students' cognitive readiness and learning effectiveness.

5. Institutionalization of Religious Habitus and Social Capital

The effectiveness and dynamics of the sustainability of religious practices in MAN 2 Pontianak can be analyzed sharply through the theory of habitus formation developed by Pierre Bourdieu (Eka Hendry, 2022). Habitus is defined as the mental or cognitive structure through which an individual relates to his or her social world; habitus is a collection of dispositions acquired through a gradual process of habituation and repeated social experiences.

Through the obligation to follow the recitation of Surah Yasin, Dhuha prayers, and Friday prayers in a structured manner every week, madrasas cultivate religious habitus (*religious habitus*) into the body and consciousness of the student (Sukino & Masuroh, 2024; Syahbudi & Zaenuddin, 2024). The discipline of worship, which at an early stage may be perceived by students as external pressure or formal institutional obligations, is gradually internalized into *Doxa*—that is, something that is accepted naturally, unquestioned, and considered normal in daily life in the madrasah.

When this religious habitus has been formed collectively, social norms among fellow students (*peer group*) also undergoes a positive shift. Behavior that undermines order, skips, or neglects academic assignments begins to receive social pressure or sanction (*social sanctions*) of the student ecosystem itself. On the contrary, the focus on learning and discipline in carrying out worship is recognized as symbolic capital (*symbolic capital*) that improves the social reputation and position of students in the eyes of teachers and peers (Eka Hendry, 2022). This confirms the argument (Isnaeni & Rosyid, 2022:78-82) The implementation of regular congregational Dhuha prayers before formal lesson hours has proven to be an effective means in training students' self-habitation and discipline in internalizing discipline values and forming positive habitus because the habit of worship in the morning is able to condition students' mentality to be more prepared and focused before receiving formal subject matter.

6. Dialectics of Teacher *Fatigue* and Program Sustainability

Although the formation of *habitus* has been successfully realized, critical sociological analysis shows that the existence of the phenomenon of educator fatigue (*teacher fatigue*) is an objective indicator that the formation of religious *habitus* in adolescents has not been completely independent (*self-sustaining*). School Ecosystem Mitigation and Balance Strategy In order to maintain the sustainability of religious programs without sacrificing the emotional well-being of educators, planned supervision management is needed. In line with recommendations (Nurdin & Rahmadi, 2022:193), schools need to formulate mitigation mechanisms such as the division of supervisory roles, the provision of recovery space, and institutional appreciation of teachers' emotional work. The *habitus* still needs the main support in the form of authoritative supervision (*authoritative surveillance*) constant from the ranks of teachers (Sukino & Masuroh, 2024). If this burden of supervision and teacher fatigue is left in the absence of adequate institutional mitigation mechanisms, several adverse pedagogical risks may arise in the long term:

1. Teachers who have experienced physical and emotional fatigue after ordering Yasinan or Friday Prayer activities tend to lose optimal energy when teaching formal subjects in the following hours.
2. Constant supervision boredom can trigger emotional fatigue in teachers, potentially lowering the quality of discipline enforcement in the long run.
3. Overly repressive supervision due to teacher annoyance or fatigue risks making students view religious activities as a form of "punishment" or physical restraint, rather than as a need for spiritual and cognitive recovery.

The sustainability of religious programs in madrasas requires a human resource management strategy that is adaptive and responsive to the psychological condition of educators. Some institutional strategy recommendations to overcome *teacher fatigue* include:

1. Forming a picket team of religious supervision of teachers who take turns every week. With this system, not all teachers have to spend maximum supervision energy on each Yasinan and Friday Prayer activities, so that teachers' energy can be distributed in a balanced manner.
2. Optimizing the role of ROHIS and OSIS administrators as peer-monitors (supervisors) to help discipline the ranks and condition their peers. This step not only reduces the burden of direct supervision from teachers, but also trains students' leadership skills and social responsibility (Sukino & Masuroh, 2024).
3. Provide sufficient breaks for teachers after accompanying large-scale religious activities before they are required to enter the classroom to deliver the subject matter.
4. Provide formal recognition of teachers' emotional labor as part of the calculation of professional workload and monthly performance evaluation.

7. Perspectives on Islamic Education and Modern Cognition

The findings of this study ultimately confirm the validity and reactualization of the Islamic epistemological view of the integral relationship between purification of the soul, emotional calmness, and cognitive acuity (Said, 2022; Syarif, 2024). In the tradition of Islamic thought, the concept of *Qalbun Salim* (a clean and calm heart) is *conditio sine qua non* (an absolute prerequisite) to be able to receive, process, and apply the light of science wisely. Restlessness, inability to focus, and addiction to superficial stimulation are manifestations of the fragmented state of the soul due to the onslaught of digital disruption. The recitation of Surah Yasin, dhikr, and congregational prayers act effectively as instruments *Tazkiyatun Nafs* (purification of the soul) that returns the soul of the student to its nature of serenity (Hermansyah, 2023).

The idea of the integration of Islamic science emphatically rejects the secularistic dichotomy that separates profane (academic) and sacred (spiritual) sciences (Syarif, 2024). Religious practices at MAN 2 Pontianak are proven to be more than just additional ritual activities (*extracurricular*), but rather a highly relevant methodological basis for optimizing students' cognitive performance and scientific character formation (Syahbudi & Zaenuddin, 2024) and constitute Holistic Education in the Era of Digital Disruption, madrasas are required to present a holistic education model that unites the sacred and profane dimensions. In line with the affirmation (Syafaruddin & Hasan, 2022:150), an integrated learning ecosystem and synergy are the main fortress in maintaining a balance between mental health, character maturity, and intellectual acuity of students in the modern era.

Synergy of Neuroscience and Spiritual Practice constitute "The integration between the spiritual dimension and the neurobiological function confirms the importance of a holistic approach in improving learning concentration. In line with affirmation (Prasetyo & Nurhayati, 2023:35), mental conditioning based on solemnity of worship actually supports the cognitive acuity of adolescents, proving that mental tranquility is a physiological prerequisite for the optimization of memory and academic achievement.

Functional equivalence, not conceptual similarity. *Khusyū'* in Islam emphasizes concentration, inner tranquility, and spiritual awareness in worship. Meanwhile, *deep work* and *flow state* In cognitive psychology, it refers to a state of deep concentration that can optimize attention and cognitive performance. This is a The integration of religious activities into the school ecosystem acts as an instrument of engineering a learning environment that is adaptive to the crisis of students' attention. In line with the analysis (Kurniawan & Mulyani, 2024:153), the use of spiritual routines has proven to be a valid and effective method in restoring the stability of concentration and academic readiness of students in order to maintain a balance of the spiritual dimension and digital well-being in line with affirmation (Wibowo & Susanti, 2023:46) Digital detoxification based on worship activities is an effective socioreligious strategy in maintaining a balance between

peace of mind, mental health, and cognitive readiness of students

D. CONCLUSION

The implementation of the religious ecosystem at MAN 2 Pontianak—such as *tadarus*, *Dhuha* prayer, *Yasinan*, and Friday prayers in congregation—functions effectively as learning *environment engineering* to overcome digital disruption. This collective routine has been proven to be able to cut the duration of students' cognitive transitions, shifting the focus from device stimulation fatigue to *cognitive reset* that refreshes learning readiness, especially in *eJksakta* subjects. Based on *Attention Restoration Theory* (ART), this spiritual activity conditions a solemn neurobiological response characterized by a decrease in cortisol hormone and the dominance of Alpha/Theta brain waves. This condition expands working memory capacity, increases attention endurance, and becomes a digital detox that trains the prefrontal cortex to apply *single-tasking* and strengthens inhibition control against technological distractions.

The institutionalization of this religious habitus has succeeded in building synergy between *Tazkiyatun Nafs* (a clean heart) and cognitive optimization through *deep work*. However, this institutional success has also given rise to a dialectic in the form of *supervisory costs*, which is reflected in teacher *fatigue and the double emotional burden borne by teachers*. Therefore, *mitigation and planned handling are needed so that the sustainability of this religious education ecosystem can continue to be optimally maintained without sacrificing the mental well-being of teaching staff*.

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