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## The Quran and Spiritual Healing: Tadabbur as a Modality of Spiritual Medicine in a Psychoneuroimmunological Framework

Mohammad Labib<sup>1,\*</sup>, Abdullah A. Afifi<sup>2</sup>, Inne Indraaryani Suryaalamshah<sup>1</sup>, Achmad Muchlis<sup>1</sup>, Agnes Hamdini<sup>1</sup>, Edi Sugianto<sup>3</sup>

<sup>1</sup>Fakultas Kedokteran, Universitas Muhammadiyah Jakarta, Indonesia.

<sup>2</sup>Graduate School of Business, Universiti Kebangsaan Malaysia

<sup>3</sup>Fakultas Tarbiyah dan Manajemen Pendidikan, UIN Syarif Hidayatullah Jakarta, Indonesia

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### Abstract:

*Reading the Quran not only strengthens faith but also positively impacts spiritual and behavioural well-being. Within Islamic tradition, the Quran is understood as a comprehensive source of guidance that nurtures the heart, intellect, and moral character of individuals. In contemporary health discourse, increasing attention has been directed toward the role of spirituality in fostering psychological resilience and holistic well-being. This study aims to review the benefits of Quranic recitation on spiritual health from both Islamic and medical literature perspectives, particularly within the framework of behavioral medicine and psychoneuroimmunology. Using a qualitative literature review approach, this study synthesizes findings from Islamic classical texts, contemporary Quranic exegesis, medical literature, and empirical studies examining the psychological and physiological effects of spiritual practices. The findings indicate that tadabbur (deep contemplation of the Quran) plays a significant role in reducing stress, enhancing mental focus, and strengthening coping mechanisms against life stressors. Through reflective engagement with Quranic meanings, individuals are able to cognitively reframe adversity, regulate emotional responses, and cultivate inner tranquility. From a neurophysiological perspective, Quranic recitation stimulates the parasympathetic nervous system, which is associated with calmness and relaxation, while contributing to reduced cortisol levels and improved neuroendocrine balance. These effects support emotional stability and psychophysiological harmony. In Islamic thought, reading the Quran functions as dzikr (remembrance of God) and syifa' (healing of the soul), as reflected in QS. ar-Ra'd [13]:28, which emphasizes the calming effect of divine remembrance on the human heart. Therefore, reading the Quran demonstrates significant therapeutic value for spiritual health through the integration of medical science and Islamic spirituality.*

**Keywords:** spiritual health, tadabbur, behavioral medicine, spiritual medicine, Islamic psychology

\*Correspondence: [labibmmr@gmail.com](mailto:labibmmr@gmail.com)

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## 1. Introduction

Behavioral medicine is broadly defined as a multidisciplinary field that integrates biomedical, psychological, and behavioral sciences to understand the complex processes underlying health, illness, and healing (Dekker et al., 2016). This field emphasizes that health outcomes are not solely determined by biological mechanisms but are significantly influenced by cognitive patterns, emotional regulation, behavior, and psychosocial environments. Contemporary models of health increasingly recognize the interaction between mind, body, and social context as essential for effective prevention and treatment strategies.

Despite these advances, modern healthcare systems continue to underappreciate the role of spiritual well-being as a determinant of health. The World Health Organization reports that depression affects more than 264 million individuals globally, contributing significantly to disability and reduced quality of life (WHO, 2023). Standard biomedical interventions often focus on symptom reduction while overlooking existential distress, meaning-making, and spiritual resilience, which are crucial components of long-term mental and emotional recovery.

A growing body of research demonstrates that spiritual and religious engagement is associated with improved mental health outcomes, including reduced stress, lower rates of depression, enhanced coping abilities, and improved overall well-being (Koenig, 2020; VanderWeele, 2017). Empirical studies suggest that spirituality supports adaptive stress responses, strengthens emotional regulation, and fosters social connectedness, all of which contribute to psychological resilience. These findings reinforce calls for integrating spirituality into behavioral and preventive medicine.

From an Islamic perspective, spiritual health (as-sihhah ar-ruhiyyah) is not an auxiliary dimension of well-being but a foundational element of holistic human flourishing. Islamic epistemology conceptualizes the human being as an integrated unity of body (jism), intellect ('aql), and heart (qalb). The Quran emphasizes

tranquility (sakinah) as the hallmark of inner balance, stating:

*"Indeed, in the remembrance of Allah do hearts find rest" (QS. ar-Ra'd [13]:28).*

This verse establishes spiritual remembrance (dzikr) as a central pathway to emotional stability and inner peace.

Classical and contemporary Quranic exegesis further affirms that dzikrullah functions as a mechanism of inner purification and emotional regulation. Ibn Kathir (2015) interprets dzikr as a source of reassurance that calms anxiety and fear, while Shihab (2013) highlights its role in restoring existential meaning and moral clarity. Afifi (2022) extends this understanding by demonstrating how Islamic ritual practices contribute to psychological hygiene and emotional balance, particularly during periods of crisis and uncertainty.

Al-Ghazali's theory of tazkiyah an-nafs (purification of the soul) offers a sophisticated framework for understanding spiritual healing within Islamic thought. According to Al-Ghazali (2017), psychological distress emerges when an imbalance occurs between intellect, desire, and emotion. Healing, therefore, requires cognitive reflection (tafakkur), moral discipline, and consistent spiritual practices that realign the heart with divine guidance. This classical model closely parallels contemporary cognitive-behavioral theories, which emphasize cognitive restructuring and emotional regulation as foundations of mental health.

Recent developments in neuroscience and psychoneuroimmunology (PNI) provide scientific support for these spiritual insights. PNI research demonstrates that psychological states and cognitive processes directly influence neuroendocrine and immune functioning through the hypothalamic–pituitary–adrenal (HPA) axis and autonomic nervous system pathways (Kiecolt-Glaser, 2021). Chronic stress is associated with elevated cortisol levels, immune dysregulation, and increased vulnerability to illness, whereas practices that promote calmness and meaning can restore physiological homeostasis.

Within this framework, Quranic practices such as *tilawah* (recitation), *dzikr*, and *tadabbur* (deep contemplative reflection) can be understood as psychospiritual interventions that modulate stress responses. Empirical studies using electroencephalography (EEG) and heart rate variability (HRV) indicate that Quranic recitation enhances parasympathetic nervous system activity, increases alpha brain wave patterns associated with relaxation, and reduces anxiety levels (Zainuddin & Idris, 2021; Farooq & Khan, 2020). These findings position Quranic engagement as a plausible neurobehavioral mechanism for spiritual and emotional healing.

Drawing upon Islamic texts, medical literature, and empirical studies on Quranic *tadabbur* and spiritual health, this article advances an integrative conceptual approach that connects Islamic spiritual practices (*dzikr*, *tazkiyah*, and *tadabbur*) with neuroendocrine mechanisms described and elaborated in psychoneuroimmunology. By synthesizing insights from behavioral medicine, neuroscience, and Islamic spirituality, the study seeks to demonstrate that Quranic reflection is not only a religious act but also a meaningful modality of spiritual medicine with implications for holistic health, resilience, and well-being.

## 2. Literature review

### 2.1. Neuroscientific mechanisms underlying Quranic healing

Modern neuroscience demonstrates that spiritual practices such as Quranic recitation, attentive reflection (*tadabbur*), and prayer activate the prefrontal cortex, the brain's center for moral reasoning, empathy, and self-regulation (Newberg & Waldman, 2018). This supports the Quranic view that intellectual (*'aql*) and heart (*qalb*) work together to shape emotional and behavioral responses.

Gazzaniga et al. (2020) and Kandel et al. (2021) show that contemplative religious practices modulate limbic system activity, reduce amygdala hyperactivation, and enhance neural pathways associated with emotional stability. Panksepp and Biven (2021) further demonstrate that spiritual engagement triggers

neurochemical cascades involving endorphins, dopamine, and oxytocin molecules that promote calmness, bonding, and psychological comfort.

From a neurobiological perspective, the limbic system serves as a critical interface between emotion, memory, and physiological regulation. Contemplative practices such as Quranic *tadabbur* facilitate a shift from reactive emotional states toward reflective awareness, enabling the brain to reinterpret stressful stimuli through meaning-making and spiritual reassurance. This process mirrors contemporary models of emotional regulation, which emphasize cognitive reappraisal as a mechanism for reducing psychological distress and improving resilience (Gross, 2015).

Beyond neural circuitry, spiritual engagement also influences neurochemical processes associated with mood and social bonding. Panksepp and Biven (2021) highlight that religious and spiritual experiences activate subcortical emotional systems that release endorphins, dopamine, and oxytocin. These neurochemicals contribute to feelings of tranquility, trust, attachment, and emotional comfort. Quranic recitation, particularly when accompanied by reflective understanding, may therefore promote psychological well-being by reinforcing positive affective states and reducing emotional isolation.

Electrophysiological studies further support the calming effects of Quranic engagement. Research examining brain wave patterns shows that listening to or reciting Quranic verses increases alpha-wave activity, which is associated with deep relaxation, attentional stability, and enhanced learning readiness (Koenig, 2020). Alpha-wave dominance reflects a state of wakeful calm that facilitates emotional regulation and cognitive clarity, aligning with the Islamic concept of *sakinah* (inner tranquility).

Neuroscientific evidence also indicates that Quranic recitation influences the autonomic nervous system, particularly through parasympathetic activation. Kiecolt-Glaser (2021) reports that spiritual and meditative practices reduce cortisol secretion by downregulating the hypothalamic-pituitary-

adrenal (HPA) axis. Lower cortisol levels are associated with reduced inflammation, improved immune regulation, and enhanced stress tolerance. These physiological effects underscore the relevance of Quranic practices within the psychoneuroimmunological framework.

Taken together, these findings position Quranic healing as a legitimate neurobehavioral intervention with observable physiological and psychological effects. Through the activation of prefrontal regulatory networks, modulation of limbic reactivity, enhancement of neurochemical balance, and engagement of parasympathetic pathways, Quranic recitation and tadabbur contribute to emotional stability and stress resilience. This neuroscientific evidence strengthens the argument that Quranic healing operates not merely as a spiritual ritual but as an integrative modality grounded in contemporary brain science and behavioral medicine.

## 2.2. *Psychoneuroimmunology and Quranic-based healing*

Psychoneuroimmunology demonstrates that psychological states, cognitive processes, and emotional regulation directly influence immune function through complex neuroendocrine pathways (Kiecolt-Glaser, 2021). This field reveals that the brain, immune system, and endocrine system are interconnected, creating a dynamic network in which stress, spirituality, and behavioral patterns shape physiological responses. Chronic psychological stress can dysregulate the hypothalamic–pituitary–adrenal (HPA) axis, elevate cortisol levels, increase pro-inflammatory cytokines, and impair immune competence (Smith et al., 2021). Such disruptions contribute to vulnerability toward infection, poor emotional stability, and reduced overall well-being.

Foundational physiological texts such as Guyton and Hall (2021) and Tortora and Derrickson (2021) explain that activation of the parasympathetic nervous system, achieved through relaxation, deep breathing, prayer, or meditative states, leads to lowered blood pressure, reduced heart rate, enhanced vagal tone, and restoration of internal homeostasis.

These mechanisms mirror the effects observed during Quranic recitation, dzikr, and tadabbur, wherein rhythmic vocalization, focused attention, and spiritual meaning collectively induce a relaxation response comparable to evidence-based therapeutic meditation.

A growing body of empirical research from Malaysia, Indonesia, and Middle Eastern countries demonstrates that Quranic practices significantly lower anxiety levels, improve autonomic stability, regulate heart rate variability, and enhance psychological resilience. Neurophysiological studies using EEG and HRV analysis also show that Quranic recitation increases alpha-wave brain activity associated with calmness, learning readiness, and emotional balance.

Within the framework of psychoneuroimmunology, Quranic recitation, dzikr, and reflective tadabbur can be understood as neuroimmune modulators. They reduce systemic inflammation by attenuating HPA overactivation, lowering sympathetic output, and enhancing immune regulatory functions. These spiritual practices strengthen adaptive coping mechanisms, support the regulation of cytokine profiles, and promote overall psychophysiological harmony.

And then, Quranic-based healing operates not only as a spiritual practice but also as a scientifically plausible modality that impacts psychological, neurological, and immunological systems simultaneously, positioning it as a holistic approach aligned with the core principles of psychoneuroimmunology.

## 3. **The Quranic inner healing balance theory**

### 3.1. *Conceptual development of Quranic healing*

The Quranic inner healing balance theory is grounded in the Islamic understanding that psychological and spiritual well-being emerge from harmony within the qalb (spiritual heart). Classical scholars such as Al-Ghazali conceptualize the qalb as the center of cognition, emotion, and moral agency, rather than merely a symbolic construct (Al-Ghazali, 2017). Contemporary Islamic psychological

scholarship further emphasizes that inner healing occurs when these internal faculties function in balance, allowing individuals to respond to life challenges with stability, purpose, and ethical clarity (Hassan & Kareem, 2023).

From a cognitive dimension, the Quran encourages tafakkur and tadabbur as processes of reflective reasoning that restructure thought patterns and cultivate insight. These practices promote deliberate contemplation of meaning, causality, and divine wisdom, enabling individuals to reframe distressing experiences within a broader spiritual narrative. This form of cognitive restructuring aligns closely with modern psychological theories that view maladaptive thinking as a core contributor to emotional distress (Beck, 2011).

Emotionally, the Quranic framework emphasizes virtues such as sabr (patience), shukr (gratitude), and tawakkul (trust in God) as mechanisms for affective stabilization. These virtues function as emotional regulators that mitigate anxiety, frustration, and despair by fostering acceptance and positive emotional appraisal. Empirical research in positive psychology supports this view, demonstrating that gratitude and acceptance-based coping strategies enhance emotional resilience and psychological well-being (Gross, 2015; Emmons & McCullough, 2003).

Table 1. Quranic healing balance component

Component	Description
Cognition	Tafakkur or tadabbur Restructuring thoughts through reflective reasoning
Emotion	Sabr, shukur, and tawakkal Cultivating virtues that stabilize affect
Behavior	Dzikr, salah, and tilawah Performing consistent acts of worship

Behavioral discipline constitutes the third pillar of the Quranic inner healing balance theory. Practices such as dzikr, salah, and tilawah reinforce consistency, self-regulation, and embodied mindfulness. These behaviors

not only reinforce cognitive and emotional alignment but also translate inner transformation into observable daily actions (Sari et al., 2024). Behavioral consistency has been shown to strengthen self-control mechanisms and reinforce adaptive emotional patterns, supporting long-term psychological stability (Baumeister & Vohs, 2007).

This tripartite Quranic model (table 1), integrating cognition, emotion, and behavior, closely parallels contemporary cognitive-behavioral frameworks in psychology. Cognitive-behavioral therapy (CBT) posits that emotional well-being is achieved by restructuring dysfunctional thoughts, cultivating adaptive emotional responses, and reinforcing healthy behavioral patterns (Beck, 2011). Similarly, Gross's emotion regulation model emphasizes the role of cognitive reappraisal and behavioral modulation in achieving emotional balance (Gross, 2015).

Building on these parallels, the concept of Quranic Cognitive Therapy emerges as an integrative framework in which scriptural reflection functions as a mechanism for cognitive restructuring. Quranic verses serve as moral and existential anchors that challenge distorted beliefs, alleviate hopelessness, and reorient individuals toward meaning and purpose. This spiritually grounded approach allows individuals to reinterpret suffering not as purposeless distress but as an opportunity for growth and moral refinement, thereby restoring emotional equilibrium (Hassan & Kareem, 2023).

Empirical studies in Malaysia and Indonesia reveal that listening to Quranic recitations significantly reduces anxiety and heart rate while enhancing subjective well-being (Koenig, 2020). EEG studies show that Quranic sounds induce alpha brain waves linked to relaxation. Neuroendocrinologically, the process activates the parasympathetic system, reduces cortisol, and increases serotonin and endorphins, improving emotional stability (Kiecolt-Glaser, 2021; Gazzaniga et al., 2020).

In principle, the Quranic inner healing balance theory presents a holistic model of psychological and spiritual well-being that integrates reflective cognition, regulated

emotion, and disciplined behavior. By aligning the heart (*qalb*) with divine guidance, this framework fosters inner harmony and resilience while remaining conceptually compatible with contemporary psychological science. As such, it offers a robust theoretical foundation for integrating Islamic spirituality into modern therapeutic and mental health interventions.

### 3.2. Theological foundations of Quranic healing

The theological foundations of Quranic healing are rooted in the Quran's self-description as *syifa'*, a source of healing for the inner dimensions of human existence. The Quran explicitly states:

"O mankind, there has come to you an admonition from your Lord, a healing for what is in the hearts, and guidance and mercy for the believers" (QS. Yunus [10]:57).

This verse establishes healing not merely as physical recovery but as a comprehensive restoration of the heart, encompassing emotional, moral, and spiritual dimensions.

Classical Quranic exegesis consistently interprets *syifa'* as a process of spiritual purification and moral realignment. Scholars such as Ibn Kathir emphasize that the Quran heals through correcting distorted beliefs, purifying intentions, and liberating the heart from fear, anxiety, and moral confusion. Healing, in this sense, is inseparable from guidance (*huda*) and ethical clarity, reflecting a theological view in which inner distress is often linked to spiritual disorientation and moral imbalance (Abbas, 2010).

Contemporary Islamic scholarship further develops this understanding by highlighting the existential and psychological dimensions of Quranic healing. Shihab (2013) argues that the Quran restores inner health by strengthening a sense of purpose (*tadabbur*), cultivating gratitude (*shukr*), and reinforcing trust in divine wisdom (*tawakkal*). Through reflective engagement with Quranic meanings, individuals are guided to reinterpret life's trials within a framework of meaning, accountability, and hope, thereby alleviating emotional distress and existential anxiety.

Theologically, Quranic healing operates through an integrative process that engages cognition, emotion, and spirituality simultaneously. Reflection on Quranic guidance restructures cognitive frameworks, remembrance (*dzikir*) stabilizes emotional states, and ethical directives cultivate virtuous behavior. This multidimensional engagement underscores that Quranic healing is not a passive or ritualistic act but an active process of inner transformation that involves conscious reflection, emotional regulation, and moral commitment.

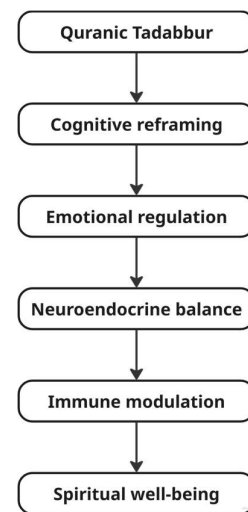


Figure 1. Quranic psychoneuroimmunological healing framework

Accordingly, the theological foundations of Quranic healing present a holistic model of well-being that transcends purely ritual practice. Healing is understood as a dynamic interaction between divine guidance and human receptivity, where the Quran functions as a source of cognitive clarity, emotional reassurance, and existential meaning. This theological perspective provides a robust framework for integrating Quranic spirituality with contemporary discussions on mental health, resilience, and holistic healing.

### 3.3. Quranic psychoneuroimmunological healing

From an inner healing standpoint, spiritual healing corresponds with the restoration of inner balance between emotion, cognition, and behavior. Modern psychology recognizes that chronic stress, anxiety, and negative affect are

Table 2. Quranic psychoneuroimmunological healing effects

Practice Activity	Cognitive Depth	Neuro effect	Spiritual function
Listening ( <i>tasmi'</i> )	Low-medium	Relaxation	Emotional soothing
Reading ( <i>tilawah</i> )	Medium	Rhythm and focus	Worship
Exploration ( <i>tadabbur</i> )	High	Meaning-based regulation	Cognitive-spiritual healing

linked to dysregulation of the hypothalamic-pituitary-adrenal (HPA) axis and increased inflammatory responses (Smith et al., 2021). The Quranic approach to healing emphasizes *tumaninah* and *tawakkal*, a state of tranquility and trust in divine wisdom, which aligns with contemporary findings on mindfulness and emotion regulation.

Cognitive-behavioral theories explain that distorted thinking patterns often lead to emotional distress. In comparison, the Quran encourages *tafakkur* (reflective thinking) and *tadabbur* (deep contemplation) as forms of cognitive restructuring. This process reorients the believer's thought patterns toward optimism, gratitude, and submission (*tawakkul*). Purification of the heart involves controlling the desires (*nafs*) and redirecting the intellect (*'aql*) toward divine guidance.

Neuroscientific research has further illuminated that spiritual reflection and prayer activate the prefrontal cortex, responsible for moral reasoning, empathy, and self-regulation (Newberg & Waldman, 2018). This aligns with the Quranic concept that faith (*iman*) and reflection (*tafakkur*) cultivate calmness (*sakinah*) and enhance emotional resilience. Therefore, the Quranic model of spiritual healing not only addresses moral and theological aspects but also demonstrates brain-behavioral healing balance.

#### 3.4. Quranic healing as a psychospiritual

The integration of Quranic healing principles within inner health practice offers a comprehensive framework for holistic well-being. The verse in Surah Ar-Ra'd states:

"Verily, in the remembrance of Allah do hearts find rest." (Ar-Ra'd 13:28)

This verse establishes that remembrance (*dzikrullah*) has a therapeutic effect on the human psyche. Regular remembrance practices such as *dzikr*, *tilawah* al-Quran, and *shalah* can modulate stress response systems and increase parasympathetic nervous activity, promoting physiological calmness and mental clarity.

Hassan and Kareem (2023) argue that integrating *tadabbur* al-Quran within mental health interventions can serve as a faith-based cognitive therapy model. Such integration allows Muslim individuals to process emotional pain through religious reflection, achieving inner healing equilibrium while reinforcing spiritual growth. The link between spiritual practices and health can be explained through the psychoneuroimmunology framework. Spiritual peace derived from *dzikrullah* reduces systemic inflammation and improves immune function. This aligns with Quranic teaching on calmness as divine healing.

#### 4. Educational and clinical implications

Holistic health frameworks increasingly emphasize that spiritual dimensions must be integrated into patient care as part of comprehensive, patient-centered medicine (Tortora & Derrickson, 2021; Kuhn & Wilson, 2021). Contemporary medical education recognizes that health professionals must be equipped not only with technical competence but also with ethical sensitivity, emotional intelligence, and spiritual awareness to respond effectively to complex psychosomatic and stress-related conditions.

Within this context, Quranic psychology offers an interdisciplinary bridge between theology, medicine, and neuroscience. Islamic

epistemology views the *qalb* (heart) not merely as a physical organ but as the spiritual center that integrates cognition, emotion, and moral agency. This holistic understanding reflects the unity of body, mind, and soul, providing a coherent framework for addressing both psychological distress and spiritual well-being within Islamic medical practice.

In medical education, the integration of Quranic insights into mental health and spiritual care has been shown to strengthen professionalism and compassion among future healthcare practitioners. Medical curricula that incorporate reflective Quranic learning promote empathy, ethical maturity, and emotional intelligence, competencies that are essential for patient-centered care, particularly when addressing psychosomatic disorders and stress-related illnesses (Labib, 2024; Afifi, 2024). Such integration aligns with global trends advocating the inclusion of spiritual care within health education.

From a clinical perspective, spiritually informed interventions have demonstrated tangible benefits for patient outcomes. Koenig (2020) notes that culturally tailored spiritual interventions significantly improve coping capacity, reduce psychological distress, and enhance recovery among patients experiencing stress-related disorders. Quranic-based coping strategies, therefore, hold clinical value as complementary psychospiritual interventions, particularly within Muslim populations where religious meaning plays a central role in health perception and healing.

Building upon these educational and clinical insights, the Quranic Neurobehavioral Healing Theory proposes that Quranic recitation, reflective engagement (*tadabbur*), and remembrance (*dzikr*) regulate emotional, cognitive, and physiological systems through interconnected neurobiological and psychospiritual pathways. These practices activate prefrontal regulatory networks, reduce hypothalamic–pituitary–adrenal (HPA) axis hyperactivity, enhance parasympathetic tone, lower inflammatory markers, and strengthen spiritual and emotional resilience.

This integrative theory unifies insights from behavioral medicine, neuroscience,

psychoneuroimmunology, and Islamic theology, demonstrating that spiritual healing is both scientifically plausible and theologically grounded. As such, Quranic healing emerges as a holistic model of human well-being that is closely aligned with the foundational principles of Islamic medicine.

Accordingly, Quranic reading and reflection can be systematically introduced in medical education as part of spiritual coping and professionalism training, while clinically serving as a complementary intervention for stress-related disorders within spiritual medicine frameworks. This dual application underscores the relevance of Quranic spirituality in advancing holistic, ethical, and culturally responsive healthcare.

## 5. Conclusion

Reading the Quran plays a vital role in nurturing and sustaining spiritual health by integrating emotional stability, physiological harmony, and divine consciousness. This study demonstrates that Quranic engagement is not limited to devotional practice but functions as a multidimensional process that influences cognition, emotion, and behavior simultaneously. Through reflective reading (*tadabbur*), remembrance (*dzikr*), and recitation (*tilawah*), individuals cultivate inner tranquility (*sakinah*) that supports psychological resilience and spiritual well-being.

From a neurobiological perspective, the findings highlight that Quranic recitation contributes to stress reduction and emotional regulation through neuroendocrine modulation. Engagement with the Quran activates prefrontal regulatory networks, attenuates hypothalamic–pituitary–adrenal (HPA) axis hyperactivity, and promotes parasympathetic nervous system dominance. These processes are associated with reduced cortisol secretion, enhanced autonomic balance, and improved immune regulation, providing a scientific basis for the calming and restorative effects traditionally attributed to Quranic healing.

In addition to its physiological effects, Quranic engagement strengthens spiritual peace, mindfulness, and adaptive coping



mechanisms. By fostering patience (sabr), gratitude (shukr), and trust in divine wisdom (tawakkul), the Quran supports positive emotional appraisal and meaning-making in the face of adversity. This spiritual reframing enhances psychological endurance and reduces vulnerability to anxiety, despair, and emotional exhaustion, particularly in contexts of chronic stress and uncertainty.

The synthesis of Quranic spirituality with psychoneuroimmunological and behavioral medicine frameworks reinforces the validity of the Quranic Neurobehavioral Healing Theory. This integrative model illustrates how spiritual practices influence interconnected psychological, neurological, and immunological systems, offering a holistic understanding of human well-being. By bridging Islamic theology with contemporary biomedical science, the theory demonstrates that spiritual healing is both theologically grounded and scientifically plausible.

In the context of health education, integrating Quranic values into medical and health sciences curricula supports the development of ethically grounded, emotionally intelligent, and spiritually aware healthcare professionals. Reflective Quranic learning enhances empathy, self-regulation, and moral sensitivity, competencies that are essential for patient-centered care. Such integration aligns with global trends advocating

holistic and culturally responsive approaches in medical education.

Clinically, Quranic-based practices hold promise as complementary interventions for stress-related and psychosomatic conditions, particularly within Muslim populations. When integrated thoughtfully alongside conventional medical treatments, Quranic recitation and reflection can enhance patient coping capacity, improve emotional well-being, and strengthen therapeutic alliances. This approach underscores the importance of culturally and spiritually sensitive care within modern healthcare systems.

Overall, integrating Quranic values into health education and clinical practice affirms a holistic conception of well-being that unites science, spirituality, and ethics. Future research should pursue empirical validation through experimental and longitudinal studies to further elucidate the mechanisms and outcomes of Quranic healing interventions. Such efforts will contribute to the development of integrative health models that honor both scientific rigor and spiritual wisdom, advancing a more humane and comprehensive vision of medicine.

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