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Conventional versus Islamic Motivational Interviewing and Gender Effects on Student Burnout Reduction

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ABSTRACT

Students in Islamic boarding schools (*pesantren*) are vulnerable to academic burnout due to intensive academic demands and structured residential activities. This study examined the effectiveness of Islamic-based and conventional Motivational Interviewing (MI) group counseling in reducing student burnout, considering gender differences and counseling–gender interactions. A quantitative experimental study employing a 2 × 2 factorial design with repeated measurements was conducted among 24 ninth-grade students (12 males and 12 females) at MTs Al-Asror, Semarang, Indonesia. Participants received either Islamic-based or conventional MI group counseling. Burnout was assessed using a 33-item Burnout Assessment Tool at pre-test, post-test, and follow-up. Data were analyzed using mixed-design analysis of variance (ANOVA). Burnout scores decreased in both counseling conditions, with greater descriptive reductions observed in the Islamic MI group (pre-test: M = 101.67; post-test: M = 82.67; follow-up: M = 74.75) than in the conventional MI group (M = 107.08, 98.50, and 94.92, respectively). A significant between-subjects effect of counseling type was identified ($F(1,20) = 5.257$, $p = .033$, $\eta^2p = .208$), whereas gender ($p = .303$) and the counseling–gender interaction ($p = .595$) were not significant. Islamic-based MI demonstrated promising outcomes for addressing burnout in pesantren settings. However, the small, single-site sample and limited statistical evidence regarding differential changes over time warrant cautious interpretation. Further controlled studies are needed to establish its comparative effectiveness.

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1. INTRODUCTION

Students residing in Islamic boarding schools (*pesantren*) face a uniquely elevated risk of burnout compared to those who live at home (Edú-valsania et al., 2022). Burnout is defined as a chronic state of emotional, physical, and mental exhaustion caused by prolonged exposure to stress, which severely impairs productivity, individual quality of life, and adaptive capacity (C. Maslach & Leiter, 2016a; Edú-valsania et al., 2022). Characterized by emotional exhaustion, physical fatigue, and a reduced sense of personal accomplishment, burnout disrupts work and academic performance while compromising

psychological well-being across educational and occupational contexts (Christina Maslach, 1998; Edú-valsania et al., 2022).

In pesantren-based formal schools, academic demands are significantly more rigorous than in non-residential institutions (Imam & Hamzah, 2023). This strain stems directly from the full residential education model, where students are required to live in dormitories full-time and adhere strictly to a combined curriculum of formal schooling and non-formal religious routines managed by the administration (Zarkasyi, 2005). Consequently, the educational framework extends far beyond standard classroom instruction, encompassing all daily activities, spatial limits, and personal routines within an integrated system designed to educate students holistically (Sebayang, 2020). Under these conditions, *santri* bear dual educational burdens while coping with structural constraints, including restricted access to personal facilities (sleeping, bathing, eating under competitive conditions), as well as separation from family support networks (Imam & Hamzah, 2023). Bandura (1977) emphasized that environments that are psychologically unsupportive increase vulnerability to stress and psychological distress. These cumulative pressures induce difficulties in emotional regulation, self-control, and stress that may culminate in burnout, characterized by extreme exhaustion, persistent feelings of pressure, and a sense of inefficacy (Bandura, 1977; C. Maslach & Leiter, 2016a; Christina Maslach, 1998).

To establish clear preliminary study data and define the baseline population parameters, a preliminary assessment was conducted among the target population of ninth-grade students at MTs Al-Asror, Semarang (N = 271 across classes IX-A through IX-H), who concurrently reside as *santri* at Pondok Pesantren Al-Asror. The preliminary screening revealed that among the screened population (N = 274), 53.6% (n = 147) exhibited moderate burnout, 18.6% (n = 51) suffered from high burnout, and 1.1% (n = 3) experienced very high burnout levels. Overall, more than 73% of the student population demonstrated moderate-to-severe burnout symptoms. Furthermore, a focused baseline assessment of the 24 selected study participants exhibiting low self-efficacy confirmed severe baseline burnout, with initial mean scores reaching M = 100.42 (SD = 15.612) for male students and M = 108.33 (SD = 11.563) for female students.

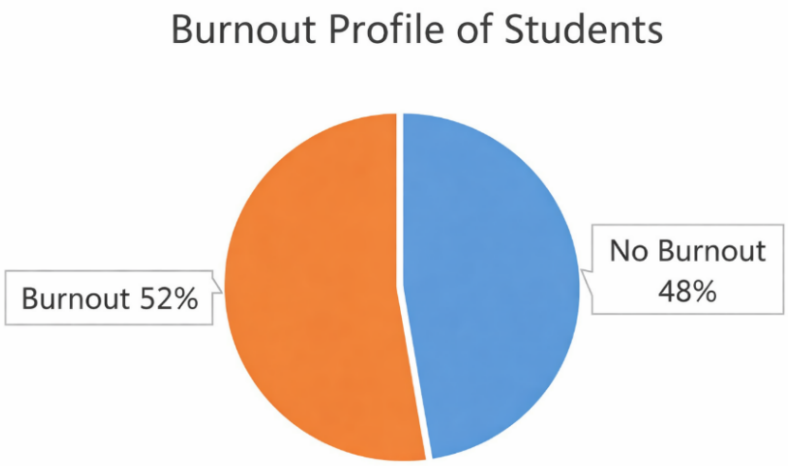


Figure 1. Burnout Profile of Grade IX Students at MTs Al-Asror Nihayah

If not adequately addressed, burnout may negatively affect students' personal development, psychological well-being, and long-term educational outcomes (Maslach & Leiter, 2016b). These potential consequences highlight the importance of implementing effective, contextually appropriate interventions within pesantren educational settings. Group counseling represents a promising intervention that facilitates personal growth, addresses psychological difficulties, and strengthens students' capacity to cope with academic and social challenges (Sahara & Isro'i, 2020). Furthermore, it provides a supportive interpersonal environment that promotes emotional adjustment and adaptive responses to changing social circumstances (Abdi et al., 2020). Among available counseling approaches, Motivational

Interviewing (MI) offers a potentially valuable framework for addressing burnout by fostering intrinsic motivation, strengthening self-efficacy, and encouraging adaptive behavioral change (Maslach & Leiter, 2016b; van Dam, 2021). The integration of religious values into MI may further enhance its contextual relevance, particularly in pesantren environments where Islamic teachings are closely intertwined with students' daily experiences. Islamic-based MI incorporates spiritual principles such as *tawhid* (monotheism), *sabr* (patience), *shukr* (gratitude), and *tawakkal* (reliance on God) into motivational counseling processes. This integration is conceptually aligned with the Islamic motivational perspective proposed by Alawneh (1998), which emphasizes *taqwa* (God-consciousness), *ikhtiar* (purposeful effort), and *tawakkal* as foundations for motivation and personal development. Accordingly, Islamic-based MI may provide a culturally and spiritually responsive counseling approach to supporting students in managing burnout within pesantren settings.

Despite the growing application of counseling interventions, significant empirical gaps remain in the existing literature: There is a notable lack of rigorous experimental studies directly comparing conventional Motivational Interviewing and Islamic-based Motivational Interviewing under controlled experimental conditions. Empirical evidence regarding targeted burnout group interventions within the specific structural and socio-religious ecosystem of pesantren students remains severely limited. Previous literature lacks sufficient empirical investigation concerning potential gender main effects and gender-by-treatment interaction effects on Islamic-oriented counseling outcomes.

While scholars such as Kianinezhad et al. (2021) suggest that value-integrated MI yields positive behavioral changes, and Rantekata & Nurjannah (2022) emphasize spiritually oriented motivation, it is essential to avoid premature overclaiming regarding the absolute superiority of Islamic MI over conventional MI prior to presenting rigorous empirical comparative evidence.

Based on these issues, identified gaps, and prior findings, this study seeks to examine three main objectives: To test the effectiveness of Motivational Interviewing for students experiencing burnout, specifically comparing Islamic-based MI group counseling with conventional MI group counseling in reducing burnout over time. To analyze the effect of gender on student burnout reduction. To investigate the interaction effect between counseling type (Islamic-based vs. conventional MI) and gender on students' burnout reduction.

2. METHODS

2.1 Design

This study employed a quantitative factorial experimental design. A factorial experimental design represents a modification of a between-groups design in which two or more categorical independent variables are examined, each with two or more levels (Vogt & Johnson, 2011 dalam Creswell, 2015). Specifically, this study used a simple 2 × 2 factorial design involving two factors: type of counseling and gender. The counseling factor consisted of two levels: Islamic-based Motivational Interviewing (MI) group counseling and conventional MI group counseling. The second factor was gender, consisting of two levels: male and female students. Burnout reduction served as the dependent variable.

Table 1. The experimental groups

Gender	Islamic-based MI (A1)	Conventional MI (A2)	Total
Male (B1)	A1B1 (n = 6)	A2B1 (n = 6)	12
Female (B2)	A1B2 (n = 6)	A2B2 (n = 6)	12
Total	12	12	24

Where:

A1B1 = Islamic-based MI group counseling for male students

A2B1 = Conventional MI group counseling for male students

A1B2 = Islamic-based MI group counseling for female students

A2B2 = Conventional MI group counseling for female students

2.2 Participants

The population of this study comprised all ninth-grade students of MTs Al-Asror, totaling 271 students (IXA = 30, IXB = 37, IXC = 34, IXD = 34, IXE = 33, IXF = 36, IXG = 35, IXH = 32). The sample consisted of ninth-grade students who demonstrated low self-efficacy and high burnout levels based on pre-test assessments. Participants were assigned to groups using random assignment.(Creswell, 2015). In line with group counseling standards, small groups of six students per group were used (Capuzzi & Gross, 2017). Thus, the final sample included 24 students, consisting of 12 males and 12 females.

2.3 Instruments

Burnout was measured using a 33-item Burnout Assessment Tool (BAT) covering six subdimensions: exhaustion, mental distance, cognitive impairment, emotional impairment, psychological complaints, and psychosomatic complaints. The blueprint of the burnout instrument is presented below:

Table 2. Distribution of Items Across Burnout Assessment Tool (BAT) Dimensions

Aspect	Item Numbers	Total
Exhaustion	1–8	8
Mental Distance	9–13	5
Cognitive Impairment	14–19	6
Emotional Impairment	20–24	5
Psychological Complaints	25–29	5
Psychosomatic Complaints	30–33	4
Total		33

All items were rated on a five-point Likert scale, ranging from 1 (Never) to 5 (Always). Scoring was adjusted for favorable and unfavorable items accordingly, with higher scores indicating higher levels of burnout.

2.4 Data Analysis

Data analysis consisted of three stages: descriptive analysis, assumption testing, and hypothesis testing. Descriptive statistics were used to describe participants' burnout levels before and after treatment, including means, medians, standard deviations, and score distributions. Based on the 33-item scale, total burnout scores ranged from 33 to 165. Burnout levels were categorized into four groups:

Low : 33–66
Moderate : 67–99
High : 100–132
Very High : 133–165

To test the research hypotheses, a mixed-design Analysis of Variance (Mixed ANOVA) was conducted. This analysis examined:

(1) the main effect of gender on burnout reduction, and

(2) the interaction effect between type of MI counseling and gender on burnout reduction.

The Mixed ANOVA compared within-subjects effects (pre-test vs. post-test) and between-subjects effects (counseling type and gender) using repeated-measures analysis(Saleh, 2018).

3. FINDINGS AND DISCUSSION

3.1 Findings

Descriptive statistics of students' burnout were analyzed to illustrate the baseline burnout levels before intervention (pre-test), immediately following group counseling (post-test), and at a follow-up assessment. The primary experimental sample comprised N = 24 students divided equally across

treatment conditions and genders (n = 6 per cell). In addition, population-wide baseline screening data (N = 274) were evaluated to reflect the broader distribution of academic burnout among ninth-grade students.

Table 3. Descriptive Analysis of Burnout Scores across Assessment Stages (N = 24)

Assessment Stage	Gender	Islamic MI (n=12)	Conventional MI (n=12)	Total (N=24)
Pre-Test	Male (n = 12)	M = 94.83, SD = 20.49	M = 106.00, SD = 6.45	M = 100.42, SD = 15.61
	Female (n = 12)	M = 108.50, SD = 9.35	M = 108.17, SD = 14.37	M = 108.33, SD = 11.56
	Total	M = 101.67, SD = 16.78	M = 107.08, SD = 10.68	M = 104.38, SD = 14.03
Post-Test	Male (n = 12)	M = 80.50, SD = 16.36	M = 96.50, SD = 18.34	M = 88.50, SD = 18.56
	Female (n = 12)	M = 84.83, SD = 14.16	M = 100.50, SD = 18.77	M = 92.67, SD = 17.84
	Total	M = 82.67, SD = 14.76	M = 98.50, SD = 17.82	M = 90.58, SD = 17.93
Follow-Up	Male (n = 12)	M = 69.33, SD = 16.35	M = 93.33, SD = 17.05	M = 81.33, SD = 20.27
	Female (n = 12)	M = 80.17, SD = 13.41	M = 96.50, SD = 20.57	M = 88.33, SD = 18.62
	Total	M = 74.75, SD = 15.34	M = 94.92, SD = 18.09	M = 84.83, SD = 19.37

At the pre-test stage, baseline burnout scores showed elevated levels across both intervention groups. In the Islamic MI group, male participants recorded a mean burnout score of M = 94.83 (SD = 20.49), whereas males in the Conventional MI group had a higher mean score of M = 106.00 (SD = 6.45). Female participants exhibited comparable baseline levels across Islamic MI (M = 108.50, SD = 9.35) and Conventional MI (M = 108.17, SD = 14.37).

Table 4. Population Baseline Distribution of Student Burnout Levels (N = 274)

Category	Score Range	Frequency (f)	Percentage (%)
Low	33 - 66	73	26.6%
Moderate	67 - 99	147	53.6%
High	100 - 132	51	18.6%
Very High	133 - 165	3	1.1%
Total		**274**	**100.0%**

Population screening (N = 274) demonstrated that 53.6\% of students (n = 147) suffered from moderate burnout, 18.6\% (n = 51) experienced high burnout, and 1.1\% (n = 3) fell into the very high category. Over 73\% of the general student population displayed moderate-to-severe academic burnout.

Table 5. Anonymized Individual Burnout Scores at Pre-Test (N = 24)

ID	Conventional MI – Male	Score	Category	ID	Conventional MI – Female	Score	Category	ID	Islamic MI – Male	Score	Category	ID	Islamic MI – Female	Score	Category
M-C1	Student 01	103	High	F-C1	Student 07	107	High	M-I1	Student 13	102	High	F-I1	Student 19	111	High
M-C2	Student 02	108	High	F-C2	Student 08	101	High	M-I2	Student 14	117	High	F-I2	Student 20	101	High
M-C3	Student 03	105	High	F-C3	Student 09	90	Moderate	M-I3	Student 15	65	Low	F-I3	Student 21	100	High
M-C4	Student 04	101	High	F-C4	Student 10	113	High	M-I4	Student 16	104	High	F-I4	Student 22	102	High
M-C5	Student 05	118	High	F-C5	Student 11	133	Very High	M-I5	Student 17	74	Moderate	F-I5	Student 23	113	High
M-C6	Student 06	101	High	F-C6	Student 12	105	High	M-I6	Student 18	107	High	F-I6	Student 24	124	High

Participants were assigned anonymized identification codes (M-C1 to M-C6 for Male Conventional MI, F-C1 to F-C6 for Female Conventional MI, M-I1 to M-I6 for Male Islamic MI, and F-I1 to F-I6 for Female Islamic MI). Individual pre-test scores confirmed that all experimental groups exhibited predominant clusters in the high and moderate burnout categories.

Table 6. Anonymized Individual Burnout Scores at Post-Test (N = 24)

ID	Conventional MI – Male	Score	Category	ID	Conventional MI – Female	Score	Category	ID	Islamic MI – Male	Score	Category	ID	Islamic MI – Female	Score	Category
M-C1	Student 01	80	Moderate	F-C1	Student 07	106	High	M-I1	Student 13	93	Moderate	F-I1	Student 19	95	Moderate
M-C2	Student 02	112	High	F-C2	Student 08	90	Moderate	M-I2	Student 14	95	Moderate	F-I2	Student 20	76	Moderate
M-C3	Student 03	71	Moderate	F-C3	Student 09	88	Moderate	M-I3	Student 15	54	Low	F-I3	Student 21	80	Moderate
M-C4	Student 04	100	High	F-C4	Student 10	79	Moderate	M-I4	Student 16	88	Moderate	F-I4	Student 22	75	Moderate
M-C5	Student 05	119	High	F-C5	Student 11	131	High	M-I5	Student 17	67	Moderate	F-I5	Student 23	109	High
M-C6	Student 06	97	Moderate	F-C6	Student 12	109	High	M-I6	Student 18	86	Moderate	F-I6	Student 24	74	Moderate

Following the group counseling interventions, post-test assessments showed reductions in burnout scores across all conditions. Participants receiving Islamic MI demonstrated a shift toward moderate and low categories, with female post-test scores ranging from 74 to 109 and male scores ranging from 54 to 95 .

Table 7. Anonymized Individual Burnout Scores at Follow-Up Assessment (N = 24)

ID	Conventional MI – Male	Score	Category	ID	Conventional MI – Female	Score	Category	ID	Islamic MI – Male	Score	Category	ID	Islamic MI – Female	Score	Category
M-C1	Student 01	79	Moderate	F-C1	Student 07	99	Moderate	M-I1	Student 13	84	Moderate	F-I1	Student 19	87	Moderate
M-C2	Student 02	102	High	F-C2	Student 08	87	Moderate	M-I2	Student 14	84	Moderate	F-I2	Student 20	70	Moderate
M-C3	Student 03	69	Moderate	F-C3	Student 09	79	Moderate	M-I3	Student 15	47	Low	F-I3	Student 21	78	Moderate
M-C4	Student 04	97	Moderate	F-C4	Student 10	77	Moderate	M-I4	Student 16	77	Moderate	F-I4	Student 22	73	Moderate
M-C5	Student 05	117	High	F-C5	Student 11	132	High	M-I5	Student 17	51	Low	F-I5	Student 23	104	High
M-C6	Student 06	96	Moderate	F-C6	Student 12	105	High	M-I6	Student 18	73	Moderate	F-I6	Student 24	69	Moderate

At the follow-up assessment, reductions in burnout were sustained, particularly within the Islamic MI conditions. Male students in the Islamic MI condition achieved burnout scores between 47 and 84, while female scores ranged between 69 and 104.

Table 8. Between-Subjects Mixed ANOVA Analysis on Student Burnout Reduction

Source / Effect	Sum of Squares (SS)	df	Mean Square (MS)	F	p (Sig.)	Partial Eta Squared (ηp2)	Interpretation
Counseling Type	2244.500	1. 20	2244.500	5.257	0.033*	0.208	Significant (p < .05)
Gender	476.042	1. 20	476.042	1.116	0.303	0.053	Not Significant (p > .05)
Counseling \times Gender	124.042	1. 20	124.042	0.291	0.595	0.014	Not Significant (p > .05)

**Note: Significance level established at p < .05 .*

Hypothesis testing via mixed-design ANOVA revealed a statistically significant main effect for Counseling Type on burnout reduction, F(1, 20) = 5.257, p = .033, \eta^2_p = .208 . Conversely, the main effect of Gender was not statistically significant, F(1, 20) = 1.116, p = .303, \eta^2_p = .053 . Similarly, the interaction effect between Counseling Type and Gender was not statistically significant, F(1, 20) = 0.291, p = .595, \eta^2_p = .014 .

3.2 Discussion

The findings of this study provide preliminary evidence regarding the potential contribution of Islamic-based Motivational Interviewing (MI) group counseling to reducing burnout among students in Islamic boarding schools (*pesantren*). Both Islamic-based and conventional MI groups demonstrated reductions in burnout scores across the three assessment stages, although the Islamic MI group exhibited greater descriptive improvements. The Islamic MI group's mean burnout score decreased from 101.67 at pre-test to 82.67 at post-test and 74.75 at follow-up, whereas the conventional MI group's mean decreased from 107.08 to 98.50 and 94.92, respectively. The reported between-subjects analysis identified a statistically significant effect of counseling type, $F(1, 20) = 5.257$, $p = .033$, $\eta^2p = .208$, suggesting differences in overall burnout scores between counseling conditions. However, because the time-by-counseling interaction was not reported, these findings should not be interpreted as conclusive evidence that Islamic MI produced significantly greater reductions over time.

The observed improvements can be understood within the broader conceptualization of burnout as a multidimensional response to prolonged psychological and environmental stress. Maslach and Leiter (2016a, 2016b) emphasized that burnout involves persistent exhaustion, psychological

disengagement, and impaired functioning arising from chronic demands. Similarly, Edú-Valsania et al. (2022) highlighted the importance of contextual factors in understanding burnout experiences. Within pesantren environments, students encounter simultaneous academic and religious responsibilities, highly structured daily routines, and limited opportunities for personal autonomy. These institutional characteristics may intensify psychological demands, particularly during adolescence (Imam & Hamzah, 2023; Zarkasyi, 2005). Accordingly, counseling interventions that acknowledge students' educational, social, and spiritual experiences may offer contextually appropriate support for managing burnout.

The greater descriptive reduction observed in the Islamic MI group may be associated with the integration of Islamic spiritual values into motivational counseling processes. Unlike conventional MI, which primarily emphasizes personally meaningful goals and internally generated motivation, Islamic-based MI incorporates religious principles such as *sabr* (patience), *shukr* (gratitude), *tawakkul* (reliance on God), and *ikhtiar* (purposeful effort). These principles may provide additional resources for interpreting academic challenges, regulating emotional responses, and sustaining motivation. Alawneh (1998) conceptualized motivation from an Islamic perspective by emphasizing the relationship between individual effort, spiritual responsibility, and religious commitment. Within this framework, integrating spiritual values into MI may help students connect personal coping strategies with beliefs already embedded in their everyday educational experiences. Nevertheless, these proposed mechanisms remain theoretical interpretations because spiritual coping and motivational changes were not directly measured in the present study.

These findings are broadly consistent with previous research examining the integration of religious values into counseling interventions. Kianinezhad et al. (2021) investigated motivational interviewing incorporating Islamic ontological perspectives and reported beneficial outcomes in motivation-related processes. Similarly, Abdi et al. (2020) demonstrated the potential usefulness of Islamic value-based group counseling in addressing students' behavioral difficulties. Rantekata and Nurjannah (2022) also discussed motivational interviewing from an Islamic counseling perspective, providing conceptual considerations for culturally and spiritually responsive practice. Although these studies differ in their populations, outcomes, and intervention characteristics, they collectively support further investigation into the relevance of religious values within counseling approaches. The present study extends this discussion to burnout among pesantren students, while its limited sample requires cautious interpretation.

Regarding gender, the analysis revealed no statistically significant main effect, $F(1, 20) = 1.116$, $p = .303$, $\eta^2p = .053$. Although female participants had higher descriptive baseline burnout scores than male participants, the available statistical evidence did not establish a significant overall gender difference. This finding may reflect the shared educational demands experienced by male and female students within residential Islamic schooling. As described by Sebayang (2020), pesantren students experience developmental challenges alongside institutional expectations that shape their everyday psychological adjustment. Furthermore, Papalia et al. (2008) emphasized that adolescence involves continuing development in emotional regulation, coping, and personal identity. These developmental considerations suggest that students of both genders may benefit from supportive counseling environments. Nevertheless, the nonsignificant result should not be interpreted as proof of gender equivalence, particularly given the small number of participants in each experimental condition.

The interaction between counseling type and gender was also statistically nonsignificant, $F(1, 20) = 0.291$, $p = .595$, $\eta^2p = .014$. This result indicates that the reported analysis did not detect sufficient evidence of differential counseling effects across gender groups. Group counseling may offer opportunities for interpersonal support, emotional expression, and collaborative problem-solving, which are relevant to students experiencing academic and residential pressures. Previous studies have highlighted the contribution of group counseling to student adjustment and learning motivation (Abdi et al., 2020; Sahara & Isro'i, 2020). However, the absence of a statistically significant interaction does not

establish that both genders respond identically to Islamic-based MI. Larger studies with adequate statistical power are necessary to examine potential gender-related differences more reliably.

From a practical perspective, these findings suggest that school counselors may consider incorporating students' religious values into MI-based group counseling when such integration is consistent with their beliefs, preferences, and counseling needs. Spiritual reflection may complement established counseling processes by helping students identify meaningful goals and develop adaptive responses to educational stress. This interpretation is consistent with Bandura's (1977) emphasis on self-efficacy in behavioral change, although the present study did not directly test self-efficacy as an intervention mechanism. Importantly, the findings should be considered preliminary because the study involved only 24 students from one institution, relied on self-reported burnout measures, and did not include a no-treatment control group. Baseline differences and potential group-level influences also limit causal interpretation. Future research should employ larger multisite samples, standardized intervention protocols, and longitudinal assessments to determine whether Islamic-based MI offers measurable benefits beyond conventional MI. Overall, the study contributes initial empirical insights into spiritually integrated counseling for burnout prevention and management within Islamic residential education.

4. CONCLUSION

This study examined the effectiveness of Islamic-based and conventional Motivational Interviewing (MI) group counseling in reducing burnout among pesantren students, considering the effects of gender and the interaction between counseling type and gender. The findings revealed that both counseling approaches were associated with reductions in student burnout, with Islamic-based MI demonstrating greater descriptive improvements across post-test and follow-up assessments. A statistically significant between-subjects effect of counseling type was identified (p = .033), whereas gender (p = .303) and the counseling–gender interaction (p = .595) were not statistically significant. These findings suggest that integrating Islamic spiritual values into MI group counseling may offer a promising, culturally relevant approach to addressing student burnout in Islamic residential educational settings. However, the study was limited by its small sample size (N = 24), single-institution setting, reliance on self-reported measures, absence of a no-treatment control group, and limited follow-up period, which restrict the generalizability and causal interpretation of the findings. Furthermore, the comparative effectiveness of the interventions in producing changes over time requires additional statistical verification. Future research should employ larger, multisite randomized controlled trials, standardized counseling protocols, and extended longitudinal assessments to establish the sustainability of intervention outcomes. Further investigation of psychological mechanisms, including self-efficacy, spiritual coping, and emotional regulation, is also recommended to clarify how Islamic-based MI may contribute to reducing burnout among pesantren students.

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