

Improving Students' Learning Motivation Through *Qailulah* at Darussalam Kasomalang Islamic Boarding School, Subang, West Java

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ABSTRACT

Learning enthusiasm is a crucial factor that determines students' academic success in Islamic boarding schools (pesantren). However, the intensive 24-hour learning schedule often reduces concentration and leads to fatigue, which can weaken students' motivation. This study aims to examine the effectiveness of *Qailulah*—a short midday nap rooted in the Sunnah of the Prophet Muhammad—in maintaining and improving students' learning spirit. Using a descriptive qualitative approach, data were collected through observations, interviews with teachers and caregivers, and documentation analysis. The findings reveal that students who practice *Qailulah* demonstrate higher concentration, stronger memory, and better emotional stability compared to those who do not. Teachers also reported that afternoon and evening learning sessions became more effective after the implementation of *Qailulah*. This research concludes that institutionalizing *Qailulah* is not only a religious practice but also a strategic educational intervention to balance academic demands, physical health, and emotional resilience.

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1. INTRODUCTION

Islamic boarding schools are increasingly popular with parents, especially busy married couples. They choose them as educational institutions for their children because they feel more secure entrusting their children to a boarding school environment, allowing them to focus on earning a living. However, the existence of Islamic boarding schools often raises both pros and cons regarding the educational methods used. Several studies have shown that Islamic boarding schools can provide significant benefits for the character and academic development of students (Nurdin, 2020; Kuntoro & Aji, 2021), but others believe they have negative impacts, such as physical and mental exhaustion due to their busy schedules (Abdurrahman, 2019).

Many experts believe that Islamic boarding schools (pesantren) offer numerous positive benefits, including the intensive learning experience received by students. They are believed to enrich students' academic and social knowledge, as the primary goal of Islamic boarding school education is to improve the quality of education and shape positive character and values within students through the learning

experiences gained over a long period of time at the school. This aligns with the view that education in Islamic boarding schools can create a conducive environment for mental and spiritual development (Hidayat, 2022). However, on the other hand, some believe that Islamic boarding schools can have negative impacts, including physical and mental exhaustion and a decline in the quality and concentration of students' learning due to the dense activities they must undertake. Research by Suryana (Suryana, 2021) states that one of the main challenges for students is maintaining a balance between academic and physical activities.

Learning quality plays a crucial role in determining a student's academic success. The higher a student's learning quality, the better their academic achievement (Hasan A, 2020). Conversely, low learning quality tends to result in poor academic achievement. This decline in learning quality can become a significant problem for the continuity of education if a solution is not found promptly. Students who lack enthusiasm for learning will struggle to understand the material and participate optimally in learning activities, resulting in unmet learning success indicators and hampered mastery of basic competencies (Hadi, 2021).

Islamic boarding school students (Santri) are the young generation who will significantly determine the future progress of the Indonesian nation. Can we imagine how Indonesia could become a developed nation if its young generation lacks enthusiasm for learning? Education that focuses not only on academic aspects but also on character development can produce a more productive and competitive generation.

Considering the importance of maintaining and enhancing students' enthusiasm for learning, this study aims to examine a unique learning program at the Darussalam Islamic Boarding School, located in Kasomalang Village, Subang Regency, West Java. The program is called *Qailulah*, which promotes the habit of taking a nap before or after the Dhuhr prayer. This program refers to the *Sunnah* of the Prophet Muhammad (peace be upon him), who taught napping as a way to maintain fitness and increase enthusiasm for learning (Al-Nawawi, 1995). *Qailulah* is defined as a short nap lasting 10–30 minutes after the Dhuhr prayer, which can provide many health and spiritual benefits. In a hadith, the Prophet (peace be upon him) said:

“Sleep *Qailulah* (take a nap), because Satan does not take a nap” (HR. Ahmad, no. 11842).

The Prophet Muhammad SAW recommended taking a nap as a differentiator between mankind and Satan, humanity's biggest enemy in worshipping Allah SWT. By carrying out *Qailulah* sleep, it is hoped that there will be a spirit within a Muslim to differentiate his deeds from those of Satan (Ibn Al-Jawziyya, 2016).

From a spiritual and health perspective, *Qailulah* offers numerous benefits, such as providing a brief rest for the entire body, from the limbs to the mind. This allows students to focus more on performing obligatory prayers and remain motivated to continue with their learning (Prahara & Hartati, 2019). Therefore, this method is highly appropriate in education, especially for students with busy schedules, to maintain concentration and increase their enthusiasm for learning (Budiarti & Widodo, 2021).

Darussalam Kasomalang Islamic Boarding School recognizes the importance of maintaining the enthusiasm of its students to learn by implementing *Qailulah*. This Islamic boarding school is committed to consistently implementing this method among many other Islamic boarding schools in Subang Regency, which may not yet widely implement it. This study chose Darussalam Islamic Boarding School as the research site because this Islamic boarding school has a different educational approach than schools or Islamic boarding schools in general. The main focus of this Islamic boarding school is the character development of its students so that they become cadres of ulama who are beneficial to society, with the aim that students not only master knowledge but also have good morals (Salim, 2020).

This Islamic boarding school has designed a curriculum that prioritizes not only theory but also hones the students' soft and hard skills through various activities that support their daily lives. At the start of the new school year, students are not immediately burdened with subject matter, but are instead

encouraged to learn through various practical activities such as how to shake hands with teachers, arrange sandals, bathe, and brush their teeth. Furthermore, there are competitions to enliven the introductory period, which is part of the Khutbatul Arsy welcoming ceremony for new students. All of these activities demonstrate the Islamic boarding school's commitment to fostering a spirit of learning and developing students' character that excels intellectually, emotionally, and spiritually (Hasan A, 2020).

In accordance with the Islamic boarding school's vision of becoming a cadre of useful ulama (Islamic scholars), the curriculum at this Islamic boarding school is independently designed to achieve this goal. This Islamic boarding school offers fun and creative learning, where the Islamic boarding school programs are integrated with extracurricular activities to channel the interests and talents of students. Thus, this Islamic boarding school is committed to producing students who are intellectually, emotionally, and spiritually intelligent (Zainuddin, 2020). Here, the researcher conducted this study on students at the Tsanawiyah level. With various dense learning activities, this Islamic boarding school does not neglect the importance of maintaining the fitness and enthusiasm of students to learn, one of which is through the implementation of *Qailulah sleep*.

Based on the background explained, the habit of reciting *the Qailulah* (recitation of the Quran) is crucial for Islamic boarding schools (pesantren) to enhance students' enthusiasm for learning. Therefore, this study aims to explore how learning *the Qailulah* (recitation of the Quran) can enhance students' enthusiasm for learning. This research is expected to provide scientific benefits, enriching the body of knowledge on reciting the *Qailulah* (recitation of the Quran), which is also a tradition and tradition of the Prophet Muhammad (peace be upon him). Hopefully, this research will inspire Muslims in Indonesia to emulate the *Sunnah* of the Prophet Muhammad (peace be upon him) and implement it in their daily lives. It will also serve as a reference for further research and contribute other practical benefits to the world of education.

2. METHODS

The approach used in this research is descriptive qualitative. According to Sugiyono (Sugiyono, 2002), qualitative descriptive research aims to create a systematic and accurate description, depiction, or depiction of the characteristics and relationships of the phenomena being investigated. This approach focuses on actual problems existing at the time the research is conducted (Bungin, 2017).

This study used purposive sampling, which, according to Sugiyono (Sugiyono, 2002), is a sampling technique based on specific considerations. The selected subjects are considered to be most knowledgeable about the phenomenon being studied, making it easier for researchers to explore relevant situations. The study involved 12 subjects: the head care coordinator, care staff, room guidance teachers, and students.

The data collection techniques used in this research are divided into three types, namely:

Observation, a data collection technique in which researchers directly observe the research object to gain a closer look at the activities being carried out. In this study, observations were conducted to assess the competency of administrative staff in improving the quality of educational administration at the Darussalam Kasomalang Islamic Boarding School (Creswell, 2014).

Interviews, where researchers ask questions directly to research subjects using interview guidelines to obtain information relevant to the research objectives (Kvale & Brinkmann, 2009).

Documentation, this data collection technique is used to obtain written data from various sources related to the history of the Islamic boarding school and the condition of the educational staff. According to Arikunto (Arikunto, 2010), documentation is used to gather more in-depth information regarding the research context.

In this study, the authors used descriptive qualitative data analysis techniques. The data analysis process follows three stages according to Miles and Huberman (Sugiyono, 2018):

Data collection, where data is obtained through observation, interviews, and documentation relevant to the competency of administrative staff in improving the quality of educational administration.

Data reduction: This stage occurs after the data has been collected. Given the large amount of data obtained, data reduction is performed to sort and focus on those relevant to the research objectives. Researchers select and categorize data, as well as create abstractions and field notes to facilitate the determination of which data will be used (Miles & Huberman, 1994).

Data Display: After data reduction, the next step is to present the data in an organized and structured manner. In qualitative research, data is usually presented in narrative text for easier understanding (Huberman & Miles, 2002).

Data verification (Conclusion Drawing): At this stage, researchers draw conclusions based on the analyzed data. Initial conclusions are tentative and may change if strong supporting evidence is lacking in subsequent data collection. However, if the conclusions are consistent and supported by valid data, they are considered credible.

3. FINDINGS AND DISCUSSION

3.1 Finding

Research examining the practice of napping in the *Sunnah* indicates that the practice of napping has deep roots in Islamic teachings. The hadiths of the Prophet Muhammad (peace be upon him) provide guidance on the importance of napping as a recommended form of rest. Classic Islamic texts, such as the *Riyadhus Salihin* and *Sahih Bukhari*, also contain guidance on the etiquette and virtues of napping as part of the *Sunnah* (Al-Bukhari, 1997; Al-Nawawi, 1995). From a health perspective, the literature highlights that napping can provide positive benefits. Napping can help reduce fatigue and improve emotional balance, in line with the principles of holistic health in Islam (Suryani & Rahayu, 2020). Scientific research outside the Islamic context suggests that napping can improve cognitive function, strengthen the immune system, and reduce the risk of chronic disease (Rena, 2019).

The Impact of *Qailulah* on Productivity. In many Islamic scholarly traditions, *Qailulah* is considered a way to restore energy and improve concentration, which can have a positive impact on work and other daily obligations. This aligns with the view that adequate rest can increase work productivity (Azizah et al., 2021). However, it is important to remember that cultural and social contexts can play a role in how this practice is implemented and interpreted. The practice of *Qailulah* in different cultures can present unique challenges related to the timing and method of its implementation, especially in societies with busy work routines (Suhardi, 2020).

While several sources highlight the health and productivity benefits of *Qailulah*, it is worth noting that specific research in the context of the *Sunnah* Tradition and its impact is limited. Some literature also suggests that the interpretation and implementation of *Qailulah* can vary, and may warrant further research (Purwaningsih & Zulala, 2023). Further in-depth research into the practical impact of *Qailulah* on the lives of students and its implementation in Islamic boarding schools is needed to understand how this tradition can be optimized in an educational context.

Sleep is an essential need that we must fulfill. A tired body after a day of activity is a sign that our body has exhausted itself and needs rest, namely sleep. Sleep allows our body to rest, which helps restore energy (Hadi, 2021). Adequate sleep is crucial, as lack of sleep can negatively impact our activities, such as making us less effective at studying, feeling sleepy while studying, or having difficulty understanding learning materials (Taufik, 2019). *Qailulah* is a short nap or rest during the day that can compensate for the lack of sleep at night. *Qailulah* is also a *Sunnah* of the Prophet Muhammad (peace be upon him). As explained in the hadith: "Take a nap during the day, for indeed, Satan does not take a nap during the day." (Narrated by Abu Nu'aim from Anas ra).

Regarding the time of implementation of *Qailulah*, actually *Qailulah* can be done at the beginning or at the end of the time, namely before the Dhuhr prayer and after the Dhuhr prayer. Al-Munawi (Al-Munawi, 2009) said, "*Qailulah* is sleeping in the middle of the afternoon when Zawal or near Zawal

time, either before or after it." The implementation of *Qailulah* at the Darussalam Kasomalang Islamic Boarding School has been carried out routinely. This Islamic boarding school has even made a special schedule for *Qailulah*, namely every day after the Dhuhr prayer for 30 minutes, starting from 12:00 to 12:45. All students are required to perform *Qailulah* according to the predetermined schedule. The determination of the place for the implementation of *Qailulah* in each student's room, with the student administrators and teachers in charge of waking them up (Salim, 2020).

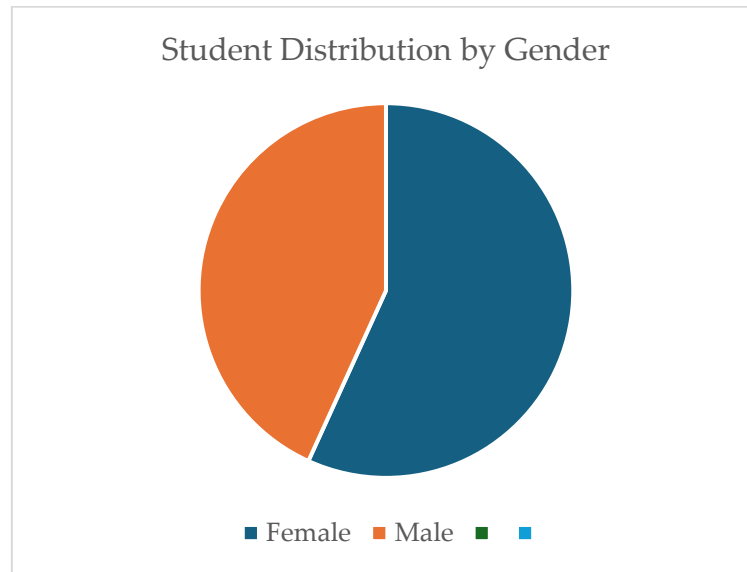
The implementation of *Qailulah* within structured educational environments such as Islamic boarding schools demonstrates an institutional recognition of its benefits, both from a spiritual and physiological perspective. By incorporating *Qailulah* into daily routines, these institutions are not only preserving a *Sunnah* practice but also fostering a culture that prioritises physical well-being and mental readiness. This systematic approach reflects an understanding that rest is not antithetical to discipline but rather a vital component of holistic education. Empirical studies in sleep science support this notion, highlighting that short naps can enhance memory consolidation, attentiveness, and learning outcomes—outcomes that are particularly beneficial within the rigorous academic settings of Islamic boarding schools (Walker, 2017).

Moreover, the structured practice of *Qailulah* may offer a model for wider societal application, particularly in regions where modern work-life structures often disregard the body's natural circadian rhythms. In such contexts, advocating for short mid-day rest periods can serve as a corrective to productivity-driven lifestyles that overlook the long-term costs of chronic fatigue and sleep deprivation. From the perspective of Islamic tradition, integrating *Qailulah* within modern routines does not merely serve physical needs, but also embodies a form of spiritual mindfulness, reminding individuals to balance work with rest in accordance with divine guidance. As such, further interdisciplinary research—spanning religious studies, educational psychology, and occupational health—may be essential to explore how the practice of *Qailulah* can be adapted and promoted beyond traditional Islamic institutions, while retaining its foundational values and intended benefits.

Findings in the field confirm that the students' learning enthusiasm is the main factor behind the success of the educational process in pesantren. Learning activities that take place almost 24 hours a day often cause fatigue, decreased concentration, and even boredom. As a solution, this pesantren integrates the practice of *Qailulah*—a short midday nap taught by the Prophet Muhammad (peace be upon him)—into the students' daily routine. Qualitative research findings show that *Qailulah* has proven effective in improving concentration, strengthening memory, maintaining emotional stability, and supporting students' physical health, enabling them to better cope with the intensive learning process.

Quantitative data on student distribution complements this picture by showing the actual profile of the population subjected to *Qailulah*. The large number of students spread across several educational levels illustrates the importance of learning energy management strategies in the pesantren environment. For instance, students at the Tsanawiyah level, who are still in their adolescent growth phase, greatly need a midday nap to support their physical development while maintaining learning motivation. Meanwhile, students at the Aliyah level, with a more complex academic workload, use *Qailulah* as an effective tool to sustain concentration and mental endurance.

The integration of research findings and student data shows that *Qailulah* is not merely a spiritual practice that follows the *Sunnah* but also an evidence-based pedagogical intervention. With a large student body and intensive academic activities, institutionalizing *Qailulah* has become an important part of the pesantren's quality management. This reflects the pesantren's role not only in shaping moral and spiritual character but also in maintaining the balance of students' physical, psychological, and intellectual health. Thus, *Qailulah* serves a dual function: as a religiously valuable act of worship and as a scientific strategy to enhance students' learning quality.



a. Gender Distribution

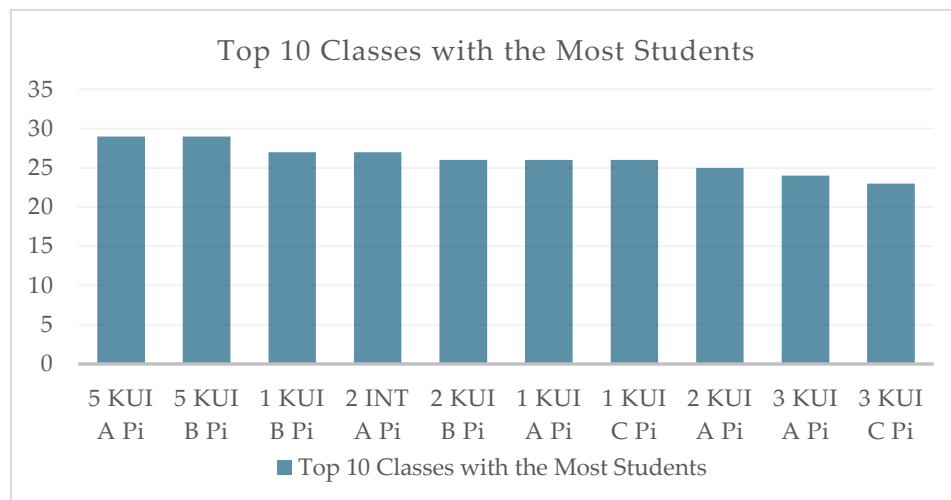
Description:

Total students: 771.

Male: 333 students (43.2%).

Female: 438 students (56.8%).

Indicates that the majority of students are female.



b. Class Distribution Diagram

Description:

5 KUI A Pi 29/ 5 KUI B Pi 29/ 1 KUI B Pi 27/ 2 INT A Pi 27/ 2 KUI B Pi 26/ 1 KUI A Pi 26/ 1 KUI C Pi 26/ 2 KUI A Pi 25/ 3 KUI A Pi 24/ 3 KUI C Pi 23

Some of the largest classes are 5 KUI A Pi, 5 KUI B Pi, 1 KUI B Pi, 2 INT A Pi, and 2 KUI B Pi, each consisting of approximately 25–30 students. These classes show the dominance of female students (Pi = Putri/Female), indicating the need for balanced energy management, especially with the implementation of *Qailulah*.

Thus, furthermore *Qailulah* emphasizes the benefits of a short midday nap to increase concentration, health, and learning spirit. When linked to the student data, it is clear that the number

of students is quite large and dominated by female students. In this context, implementing *Qailulah* becomes highly relevant, especially because:

- The larger number of female students means that aspects of reproductive and psychological health require special attention; *Qailulah* can serve as a preventive strategy against academic stress.
- Large classes (25–30 students) demand high concentration endurance during the learning process. *Qailulah* functions as a “balancer” to ensure learning quality remains optimal.

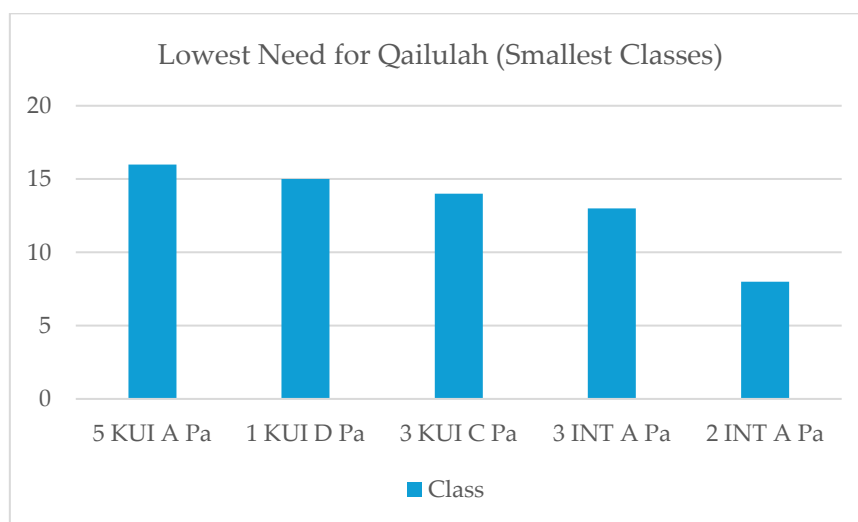
With 771 students on a tight schedule, institutionalizing *Qailulah* is not only about following the *Sunnah* but also represents a data-driven educational management intervention to maintain academic quality and student character.

Student records at Darussalam Kasomalang indicate a large population, namely 771 students with 438 female students (56.8%) and 333 male students (43.2%). This distribution shows the dominance of female students in most classes, particularly in mid-level classes such as 5 KUI A Pi, 5 KUI B Pi, and 1 KUI B Pi, each of which has around 25–30 students. Large numbers in a single class require effective energy management strategies to keep students focused on the dense learning schedule.

Interview results in this study confirm that teachers and caretakers often face challenges such as decreased student learning enthusiasm due to fatigue and drowsiness during the day. Caretaker teachers noted that students with high learning enthusiasm tend to be diligent, courageous in facing challenges, and persistent in learning activities, while students with low enthusiasm are easily discouraged, find it difficult to concentrate, and often fall behind in understanding lessons.

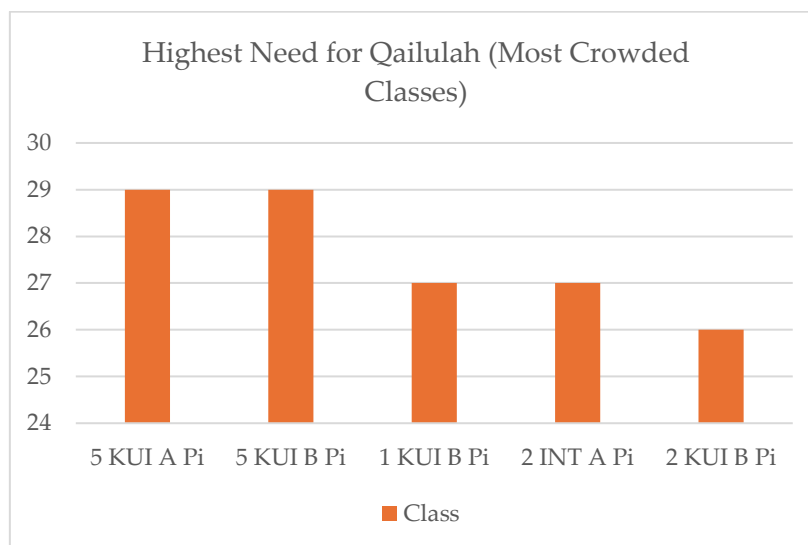
The large class sizes reinforce this picture, as the bigger the class, the higher the likelihood of varied levels of learning enthusiasm among students. The presence of the *Qailulah* program then becomes an important solution. By requiring all students to take a 30-minute nap after the *Zuhr* prayer, the pesantren seeks to reduce the fatigue burden experienced by students. Interviews with dormitory managers confirmed that *Qailulah* makes students fresher when attending afternoon and evening lessons, and helps reduce complaints of drowsiness in class. From the data perspective, this policy means that more than 700 students directly benefit from *Qailulah* every day, making the program not just a *Sunnah* ritual but also a population-based educational management intervention.

Thus, the combination of quantitative student data and interview narratives shows that the implementation of *Qailulah* has a significant impact. It serves as a bridge between the physical and psychological needs of the large student body with the pesantren’s main goal of nurturing enthusiastic learners who are physically healthy and spiritually mature. This practice also affirms the pesantren’s commitment to holistic education—integrating the Prophet’s *Sunnah* with pedagogical strategies based on the reality of student numbers and needs in the field.



c. Lowest Need for *Qailulah*

Seen in the smallest classes with only 1–2 students.



d. Greatest Need for Qailulah

Shown in the most crowded classes with about 25–30 students. The study shows that the implementation of *Qailulah* at Darussalam Kasomalang stems from the real needs of students facing an almost twenty-four-hour intensive learning schedule. Quantitative data indicates a total of 771 students, with female students (56.8%) outnumbering male students (43.2%). This distribution confirms that the majority of *Qailulah* beneficiaries are female students, who, according to interviews with teachers, often face physical and emotional fatigue due to the heavy daily routine.

The *Qailulah* needs chart illustrates two contrasting poles. In the most crowded classes such as 5 KUI A Pi, 5 KUI B Pi, 1 KUI B Pi, 2 INT A Pi, and 2 KUI B Pi, the number of students ranges from 25–30. This condition creates complex class dynamics: differences in student learning enthusiasm become more visible. Teachers in interviews noted that in large classes, there are enthusiastic students who are diligent and persistent, but also many who tire easily, become drowsy, and struggle to concentrate. Thus, crowded classes demand systemic strategies to maintain collective stamina, one of which is the implementation of *Qailulah*.

The *Qailulah* program scheduled after the *Zuhr* prayer for about thirty minutes answers this challenge. Pedagogically, *Qailulah* functions as a collective intervention that normalizes students' energy rhythm in large classes. With a relatively high number of students, the risk of mass fatigue can disrupt the learning process if there is no specific intervention. *Qailulah* reduces this risk by providing a shared recovery space, so that all students return refreshed and ready for afternoon and evening lessons. From an educational management perspective, this practice also fosters collective discipline, as all classes rest at the same time and then return to activities in sync.

On the other hand, the *Qailulah* needs chart for the smallest classes shows very few students, sometimes only 1–2. This condition allows teachers to give more personal attention, so student learning enthusiasm is relatively easier to maintain. Interviews indicate that although drowsiness remains a challenge, the scale of the problem is smaller because teacher–student interaction is more intensive. Thus, in small classes, *Qailulah* functions as an individual intervention, focusing more on each student's physical and psychological recovery.

From these two extremes, an important implication emerges: large classes require *Qailulah* as a collective strategy, while small classes require *Qailulah* as an individual strategy. This demonstrates *Qailulah*'s flexibility as a program capable of addressing different pedagogical needs. At the institutional level, simultaneous implementation remains important, because even though small classes do not face dynamics as intense as large ones, the physiological and psychological benefits are still

necessary for every individual. In other words, *Qailulah* is a universal intervention, though its impact is more significantly felt in crowded classes.

The integration of quantitative data and teacher interviews shows that *Qailulah* is not just a *Sunnah* practice but also a data-driven educational management model. With a large student population, the systematic implementation of *Qailulah* demonstrates the pesantren's commitment to holistic education, balancing academic, spiritual, physical, and emotional aspects. These results strengthen previous research findings that short naps can improve memory, concentration, and reduce fatigue risks in students facing intensive learning schedules (Medina, n.d.; Walker, 2017).

In short, the data emphasizes that *Qailulah* at Darussalam Kasomalang is not only a religious tradition but also a scientific strategy based on the real needs of students. In the most crowded classes, *Qailulah* serves as a collective instrument to maintain learning quality, while in the smallest classes it contributes to strengthening individual stamina. Consistent implementation enables the pesantren to maintain a balance between academic load, physical needs, and students' mental health, aligning with the pesantren's vision of producing intellectually, emotionally, and spiritually excellent students.

3. 2 Discussion

The *Qailulah* method, or nap, implemented in the lives of students at Islamic boarding schools (pesantren), has been recognized for its significant benefits for their physical, cognitive, and emotional development. This nap not only provides a brief respite for tired bodies after long hours of activity, but also significantly improves the quality of learning and the students' mental well-being. However, like any other method, *Qailulah* also has drawbacks and risks that require attention, especially when implemented without considering more holistic and measurable aspects.

a. Optimal Child Growth and Development

One of the main benefits of napping for Islamic boarding school students, especially those at a young age, is optimal growth and development. Research conducted by Harvard University shows that children who regularly nap have better physical growth than those who rarely nap (Goel, 2009). The growth hormone produced during naps plays a crucial role in cell regeneration and overall health (Sadeh, 2008). Napping, especially among young Islamic boarding school students who are still growing, supports their physical development, providing the body with the opportunity to rest and repair cells damaged by daily activities. Therefore, implementing the *Qailulah* method in Islamic boarding schools can be an effective way to support the health and physical development of Islamic boarding school students.

However, these benefits must be balanced with proper nutritional needs. Relying solely on naps without a healthy, nutritious diet will not yield optimal results. Therefore, Islamic boarding schools need to integrate healthy eating habits with napping habits to achieve optimal benefits.

b. Improve Memory and Concentration

Regular naps are also closely linked to improved memory and concentration in students. Research conducted by the University of Massachusetts Amherst shows that regular naps can improve memory, which in turn increases learning effectiveness (Medina, n.d.). For example, students who practice *Qailulah* will experience improved concentration during learning because naps help reduce fatigue and improve the brain's ability to process learned information (Mander, 2011). Naps also play a crucial role in strengthening long-term memory and processing information more efficiently (Walker, 2017). In the context of Islamic boarding schools, this means that students who nap regularly will be able to study more effectively, complete assignments, and understand learning materials better.

However, excessively long or irregular sleep duration can disrupt nighttime sleep, ultimately risking a decrease in the quality of nighttime study. Therefore, an appropriate nap duration is crucial to ensure maximum benefits for students' concentration and productivity.

c. *Prevent Obesity and Improve Health*

In addition to improving learning quality, *Qailulah* also plays a crucial role in obesity prevention, particularly among children and adolescents who have a tendency to overeat due to fatigue. Research shows that adequate sleep can reduce overeating, which often occurs due to fatigue. Naps can boost metabolism and support weight management (Lopresti, 2017). Children who get enough sleep tend to be more active and have higher energy levels, which in turn helps maintain body balance and prevent obesity (Kredlow, 2015).

However, the *Qailulah* program implemented in Islamic boarding schools must be adapted to the students' busy schedules. If naps are not managed properly, there is the potential that excessively long sleep durations can actually make students less inclined to move or engage in activities, which in turn can contribute to other health problems, such as obesity. Therefore, managing a balanced sleep schedule and ensuring sufficient physical activity after naps is crucial for fostering a healthy lifestyle for students.

d. *Improve Mood and Emotional Well-Being*

Napping also has significant benefits for the emotional well-being of Islamic boarding school students. Several studies have shown that adequate napping can improve mood and reduce stress levels (Afifi, 2015). For Islamic boarding school students, who often face the pressures of studying and busy schedules, *Qailulah* can provide a respite for emotional recovery, helping them feel refreshed and more focused upon waking. Students who regularly perform *Qailulah* are more likely to have a more positive mood and feel better prepared to face the challenges of their Islamic boarding school (Simpson, 2007).

However, napping for too long or at the wrong time can lead to sleep disturbances, which can actually increase fatigue and stress the next day (Bowers & Moyer, 2017). Therefore, managing your sleep schedule is crucial to avoid disrupting your sleep quality.

e. *Health Risks in Certain Age Groups*

On the other hand, napping is not entirely risk-free, especially if its duration is not properly managed. Research published in *Sleep Medicine Reviews* in October 2022 showed that naps lasting longer than 30 minutes can increase the risk of cardiovascular disease, especially in individuals over 60 years of age (Zhao, 2022). Although the benefits of napping for young Islamic students have been proven significant, health risks such as increased blood pressure or heart problems can occur if naps are taken for too long or at inappropriate times. Therefore, it is important to ensure the appropriate nap duration, appropriate for the student's age and physical condition, so that the benefits can be obtained without causing health risks.

From this, it can be emphasized that the *Qailulah method* has been concretely proven to have significant benefits for students, especially in terms of supporting physical growth and development, improving memory and concentration, and improving their emotional well-being. However, proper implementation of *Qailulah* requires attention to appropriate sleep duration and careful time management to avoid disrupting sleep or causing health problems, such as obesity or heart problems in certain age groups. Therefore, Islamic boarding schools implementing *Qailulah* need to manage sleep schedules well and pay attention to other factors that support the physical and mental health of students.

The structured implementation of *Qailulah* in Islamic boarding schools indirectly cultivates discipline and a strong sense of time management among students. By adhering to a consistent schedule that includes designated rest periods, students learn to allocate their time more effectively and understand the value of routine. This practice not only benefits their academic and religious commitments but also shapes habits that are transferable to life beyond the boarding school context. A disciplined daily routine, which includes time for prayer, study, rest, and recreation, has been shown to support overall mental health and academic achievement in adolescents. Scheduled rest periods can

help prevent burnout, especially in environments where the demands of memorisation and study are intensive.

Nevertheless, it is essential that the implementation of *Qailulah* is not carried out mechanically or without student engagement. There must be a clear pedagogical rationale that explains the purpose and benefits of rest in a student's holistic development. Without this understanding, students may perceive *Qailulah* merely as an obligation rather than a beneficial practice, reducing their motivation to adhere to it consistently. Therefore, Islamic boarding schools should integrate sleep education and awareness into their health curricula, ensuring that students understand how *Qailulah* contributes not only to religious observance but also to their long-term cognitive and physical development.

While *Qailulah* is rooted in prophetic tradition, its implementation must be culturally adaptable, especially in boarding schools that host students from diverse backgrounds. Different regions may have varying attitudes towards midday rest, which can influence how students initially respond to the practice. Educators and caregivers play a critical role in bridging this gap by modelling the practice and reinforcing its significance through both religious and scientific reasoning. By framing *Qailulah* as part of a balanced and healthy lifestyle, educators can help students internalise its value beyond its traditional roots. This aligns with broader educational goals in pesantren, where religious teachings are harmonised with contemporary health and wellness principles.

Moreover, successful implementation depends not only on the creation of a schedule but also on a conducive sleeping environment. Overcrowded or noisy dormitories may compromise the quality of rest, which could undermine the intended benefits of *Qailulah*. Boarding schools must therefore consider infrastructural and environmental factors when integrating *Qailulah* into the daily routine. With careful management and educator involvement, *Qailulah* can serve as an effective educational intervention that supports the development of well-rounded, resilient, and health-conscious students.

4. CONCLUSION

Islamic Boarding Schools are becoming increasingly popular because of their ability to provide intensive learning for students. However, this also has an impact negative, like the bad health physique and mental as well as low quality and enthusiasm for learning. This can lead to poor learning performance and hinder the development of important skills.

For To overcome this problem, Darussalam Kasomalang Islamic boarding school has a fairly interesting solution. Which recommended by Prophet Muhammad SAW. that is with The *Qailulah* method is implemented as an effective rest for students. This method, known as *Qailulah*, is a tradition of the Prophet Muhammad (peace be upon him), emphasizing the importance of guiding students in their spiritual life and health.

In Islam, *Qailulah* is considered a means to guide students on their journey spiritual they And For develop characteristic energetic And productive in activity daily. With focus guide students, Islamic boarding school can help they become active, contribute to their communities, and contribute positively to national development.

In conclusion, the implementation of *Qailulah* as part of the daily routine in Islamic boarding schools offers a holistic approach to addressing the physical and mental health challenges faced by students. The increasing academic demands within these institutions, although beneficial for intellectual and spiritual development, can result in fatigue, stress, and decreased academic motivation when not balanced with adequate rest. The integration of *Qailulah* provides a structured solution that not only aligns with Islamic tradition but also supports the physiological and psychological well-being of students.

The initiative taken by Darussalam Kasomalang Islamic Boarding School to institutionalise *Qailulah* reflects a practical application of prophetic guidance in contemporary educational settings. By incorporating midday rest as a formal component of the students' schedule, the school acknowledges the importance of recovery time in maintaining long-term cognitive performance and emotional

resilience. Moreover, it demonstrates a proactive stance in adapting religious values into daily habits that support student productivity and engagement.

Ultimately, *Qailulah* serves not only as a religious observance but also as a strategic educational intervention that cultivates discipline, enhances learning capacity, and promotes balanced living. When implemented effectively, this practice can foster the development of energetic, focused, and spiritually grounded individuals who are equipped to contribute positively to their communities and to broader societal progress. The integration of such traditions in modern learning environments underscores the potential of Islamic teachings to offer relevant and sustainable solutions to contemporary educational challenges.

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