

PAI Teachers and the Phenomenon of Spiritual Quiet Quitting: A Study on the Decline of Students' Worship Motivation Amid Academic Curriculum Density

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Abstract

The transformation of academic curricula demanding intensive cross-disciplinary competencies has produced a density of learning agendas with implications for students' psychological and spiritual dimensions. This phenomenon gives rise to a condition conceptualized as "spiritual quiet quitting", a term borrowed from workplace literature describing students who continue to perform worship formally while losing inner engagement, devotion, and meaning. This study aims to conceptually examine the relationship between academic curriculum density and the decline of students' worship motivation, to identify the characteristics of spiritual quiet quitting, and to analyze the role and strategies of Islamic Religious Education (PAI) teachers in responding to it. The study employs a qualitative descriptive-analytical library research approach, drawing data from nationally and internationally indexed journal articles published between 2019 and 2026, analyzed through data reduction, display, and conclusion drawing following the Miles and Huberman model. The findings indicate that, viewed through the job demands-resources framework, curriculum density can function as a demand that depletes students' psychological resources when not balanced by supporting resources such as social support and adequate spiritual meaning-making. PAI teachers hold a crucial role through authentic exemplary conduct, affective-personal approaches grounded in fulfilling the basic psychological needs of autonomy, competence, and relatedness, and reorienting the worship narrative from administrative obligation toward meaningful practice, as a preventive step against the spread of spiritual quiet quitting in school settings.

INTRODUCTION

Over the past decade, national curriculum policy reform has been directed toward equipping students with literacy, numeracy, and 21st-century skills in a more adaptive and differentiated manner (Fathoni & Yuliani, 2026). Behind this ideal vision, the implementation of a curriculum that demands project-based learning, continuous assessment, reinforcement of the Pancasila Student Profile, and intensive digital reporting has in fact created a considerable administrative and time burden, for both teachers and students (Rosyada et al., 2024).

This condition is increasingly felt as the deadline for full curriculum implementation in the 2026/2027 academic year approaches, when a number of education reports note that the material students must cover increasingly outpaces the readiness of the supporting system, while teachers are burdened with digital administrative obligations that consume effective teaching time (Info Pendidikan BIC, 2026). Specifically in Islamic Religious Education, the demand to shift the paradigm from rote-based learning toward project-based learning and character reinforcement has created its own challenge in maintaining the quality of students' worship formation, as teachers

must divide their attention between administrative curriculum achievement and spiritual formation that is inherently affective in nature (Mustofa et al., 2024).

This accumulation of demands is known in educational psychology as academic burnout, namely a syndrome of emotional exhaustion, cynicism, and reduced academic self-efficacy that arises from prolonged learning demands unaccompanied by adequate recovery (Maslach & Leiter, 2000). Maslach (2003) asserts that burnout is essentially a response to a chronic mismatch between an individual and the demands of the environment in which they operate, a definition relevant to the context of students who face a dense curriculum every day. The job demands-resources framework reinforces this understanding by explaining that burnout arises when demands in the form of task load and study time exceed the resources available to an individual, whether in the form of social support, self-control, or the fit between personal values and the demands faced (Ye et al., 2021, in a study of academic religious coping).

In the world of work, a similar dynamic gave rise to the term quiet quitting, which surfaced widely from 2022 onward to describe employee behavior of continuing to work according to minimal job descriptions without further emotional engagement, as a rational response to an imbalance between work demands and personal wellbeing (Gallup, 2022; Kurniawan, 2025). The term was subsequently adapted to the academic sphere to describe the condition of students who continue to fulfill their learning obligations minimally, without meaningful effort or emotional engagement a pattern triggered by a combination of internal factors such as mental fatigue and external factors such as excessive task load and monotonous guidance methods (Barus et al., 2024, in a study of academic quiet quitting among university students).

Borrowing this conceptual framework, the author observes a similar pattern occurring in students' worship practices: prayer, Qur'an recitation, or other religious activities are still carried out formally, but lose their inner devotion due to fatigue stemming from academic demands a condition conceptualized in this article as "spiritual quiet quitting". This phenomenon contrasts with the normative ideal of Islamic Religious Education, which positions worship not as an administrative burden but as an expression of devotion born of awareness and sincerity, as affirmed in QS. At-Taubah verse 105, that every human deed is always under the watch of Allah, His Messenger, and the believers (Faculty of Psychology, Universitas Islam Indonesia, 2026). If worship is carried out on the basis of such awareness, academic pressure and busyness should not negate the meaning of worship itself; yet reality on the ground shows the opposite symptom, where students' spiritual motivation tends to weaken as academic burden increases without being balanced by adequate meaning-making guidance (Fatimah & Suparman, 2025).

PAI teachers occupy a strategic position in responding to this gap. A number of studies confirm the role of PAI teachers as educators, mentors, and role models who contribute to shaping students' religious habits, whether through fostering congregational prayer or reinforcing worship discipline (Sari & Muflihin, 2020), or through teaching strategies that emphasize that learning itself carries the value of worship (Suparman et al., 2026). Implementation of the Merdeka Curriculum in PAI subjects also requires teachers to be more innovative in integrating character reinforcement and religious values into project-based learning, so that the quality of spiritual formation is not reduced by the administrative demands of the curriculum (Mubin et al., 2025). Nevertheless, studies that specifically highlight the phenomenon of students' spiritual quiet quitting due to curriculum density, and how PAI teachers can respond pedagogically and psychologically, remain rarely found in the literature, as most quiet quitting studies still focus on the world of work and working university students (Ayu et al., 2025).

Based on this gap, this article aims to: (1) build a conceptual framework of spiritual quiet quitting as an analytical lens for the decline in students' worship motivation; (2) examine the relationship between academic curriculum density and the decline in worship motivation through the perspectives of academic burnout and self-determination theory; and (3) analyze the role and strategies of PAI teachers in preventing and responding to the phenomenon of spiritual quiet quitting in school settings.

METHODS

This study uses a qualitative approach in the form of descriptive-analytical library research. This approach was chosen because the research aim is conceptual namely, to build a new framework of understanding regarding the relationship between curriculum density, students' worship motivation, and the role of PAI teachers through tracing and synthesizing relevant prior research findings (Suyitno et al., 2023).

Data sources were obtained from nationally and internationally indexed scientific journal articles, prior research findings on the role of PAI teachers, spiritual motivation, academic burnout, self-determination theory, and studies on the quiet quitting phenomenon in both the employment and academic spheres, published between 2019 and mid-2026. Source searching was conducted through online journal databases using keywords such as "quiet quitting", "students' worship motivation", "the role of PAI teachers", "academic burnout religiosity", and "self-determination theory worship" (Fathoni & Yuliani, 2026).

The data analysis technique follows the qualitative analysis stages of the Miles and Huberman model, consisting of three steps: (1) data reduction, namely sorting and grouping literature findings relevant to the study's focus; (2) data display, namely arranging these findings into thematic categories such as curriculum density, characteristics of spiritual quiet quitting, and the role of PAI teachers; and (3) conclusion drawing, namely interpreting the relationships between themes to formulate a coherent conceptual argument. Data validity was pursued through source triangulation, namely comparing findings from various studies with different settings, education levels, and approaches to ensure the consistency of identified patterns (Sugiyono, 2022).

RESULTS AND DISCUSSION

Academic Curriculum Density as a Determinant of Students' Spiritual Fatigue

Implementation of a curriculum that demands project-based learning, continuous assessment, and intensive achievement reporting imposes a considerable burden of time and psychological energy on students, especially when the allocated learning time is felt to be insufficient relative to the breadth of material that must be mastered (Fathoni & Yuliani, 2026).

This problem is even more evident in Islamic Religious Education, where teachers are required to transform a rote-based approach into project-based learning and character reinforcement, while the time allocation for PAI itself is often considered limited compared to the demands of the religious material that must be delivered (Mustofa et al., 2024).

When students' time is consumed by tasks, projects, and grade-achievement demands, obligatory worship such as prayer tends to be performed hastily or even postponed not because of a loss of faith, but because mental fatigue leads students to prioritize completing academic tasks over spiritual devotion (Nurjannah et al., 2026, in a study of academic task load and learning motivation). This pattern aligns with the job demands-resources framework, which explains that when task demands exceed available psychological resources, individuals tend to simplify their behavior in order to cope, including in the realm of worship, which ideally requires full presence of heart and concentration (Ye et al., 2021).

Interestingly, the relationship between curriculum density and worship motivation is not always one-directional. A number of studies show that religiosity can function as a protective factor against burnout, rather than merely being a victim of burnout itself, because positive religious coping through prayer, worship, and Qur'an reading has proven effective in reducing stress and restoring motivation and spiritual meaning in students experiencing academic fatigue (Pargament, 1997; Agustin & Hidayah, 2024). In other words, the crucial point of this relationship lies in how worship is interpreted by students whether as an additional burden amid busyness, or as a psychological resource that instead sustains students in facing that busyness (Listopad et al., 2021).

Characteristics and Gradations of Spiritual Quiet Quitting among Students

Based on a synthesis of the concept of quiet quitting in the world of work and in academia, the author identifies three main characteristics of spiritual quiet quitting among students. First, formal compliance without inner engagement, in which students continue to perform obligatory worship but with minimal devotion, merely to fulfill worship attendance or spiritual-attitude assessment at school (Barus et al., 2024). Second, a decline in initiative for non-obligatory worship or religious activities, such as attending religious study sessions, group Qur'an reading, or religious extracurricular activities, as these are seen as an additional burden on top of already heavy academic demands (Suyitno et al., 2023). Third, a shift in the orientation of worship from intrinsic to extrinsic motivation, in which worship is carried out to avoid sanctions or merely for report-card grades a form of external regulation that, according to self-determination theory, is fragile and easily fades once supervision decreases (Ryan & Deci, 2000).

These characteristics align with the general picture of quiet quitting in academic settings, which is influenced both by internal factors such as low personal motivation and mental fatigue, and by external factors such as excessive task load and monotonous guidance methods that fail to touch students' affective side (Barus et al., 2024). The difference is that, in spiritual quiet quitting, the impact is felt not only in learning outcomes but also in the long-term formation of character and spiritual maturity of students as religious individuals a dimension more difficult to detect through conventional academic evaluation instruments (Fatimah & Suparman, 2025)

It is important to note that, from the perspective of Islamic work ethics, this condition of "quietly quitting" actually contradicts teachings that view every activity, including learning and performing worship, as a form of devotion that should be carried out with an attitude of *ihsan*, or one's best effort, rather than merely as a formal contract fulfilled half-heartedly (Faculty of

Psychology, Universitas Islam Indonesia, 2026). The gap between this normative ideal and the reality of spiritual quiet quitting on the ground underscores the need for more intentional pedagogical intervention from schools, particularly PAI teachers, rather than allowing this phenomenon to continue undetected (Mubin et al., 2025).

Worship as a Psychological Resource versus an Additional Burden

The job demands-resources perspective provides a useful lens for understanding the dual position of worship in the lives of academically burdened students. On one hand, worship can be positioned as an additional demand when carried out solely as an administrative obligation to be fulfilled amid an already dense schedule, thereby potentially worsening the fatigue students already experience (Ye et al., 2021). On the other hand, a number of religious coping studies show that worship that is deeply understood instead functions as a resource that helps students manage stress, restore learning motivation, and provide meaning amid academic pressure (Pargament, 1997; Agustin & Hidayah, 2024).

Research on teachers at religious-based schools also shows that prayer and structured spiritual practice can be an effective technique in stress and burnout prevention programs a finding analogically relevant to apply to students, provided that worship guidance is designed to be supportive rather than coercive (Chirico et al., 2020). Accordingly, school policy on worship guidance should be oriented toward shifting students' perception of worship, from seeing it as an additional demand toward seeing it as a resource that sustains their psychological resilience in facing curriculum density (Listopad et al., 2021).

The Role of PAI Teachers in Responding to Spiritual Quiet Quitting

PAI teachers occupy a key position as the party structurally and culturally closest to students' worship formation at school. Active involvement of PAI teachers in worship habituation for example through accompanying congregational prayer paired with motivation and an educational reward-and-sanction approach—has proven effective in shaping discipline and fostering students' religiosity (Sari & Muflihin, 2020). However, in the context of spiritual quiet quitting, an approach that is purely administrative or sanction-based risks reinforcing the pattern of compliance without devotion that is itself the core problem, so PAI teachers' response needs to shift from a compliance-based approach toward a meaning-based approach that better addresses students' psychological needs (Ryan & Deci, 2000).

Drawing on self-determination theory, PAI teachers' strategies can be formulated through three pathways of fulfilling students' basic psychological needs. First, fulfilling the need for autonomy, namely giving students space to interpret and manage their own worship practices, rather than standardizing demands without considering the individual condition of students who are fatigued (Deci & Ryan, 1985). Second, fulfilling the need for competence, namely guiding students to feel capable of performing worship well through gradual mentoring rather than demanding perfection from the outset, as an approach adapted to students' developmental level has proven effective in PAI teaching (Suparman et al., 2026). Third, fulfilling the need for relatedness, namely building emotional closeness between teacher and student so that worship guidance feels like a supportive relationship rather than oppressive supervision (Fadli, 2025).

Beyond these three pathways, exemplary conduct remains an irreplaceable foundation. Students more easily internalize the value of worship when they witness their own teacher performing worship with apparently authentic devotion, rather than mere formality, as affirmed

in various studies on teacher exemplary conduct in shaping students' religious character (Nakula, 2025). PAI teachers are also required to act as facilitators and innovators in presenting spiritual formation relevant to the pressures of the times—for example, through the use of engaging instructional media, reflective discussion, or contextual approaches that connect worship values with students' daily experiences—so that worship does not feel like mere rote material but rather an answer to students' everyday anxieties, including anxiety stemming from academic pressure itself (Mubin et al., 2025).

Preventive Pedagogical Strategies and School Policy

Based on the synthesis of the above studies, the author formulates several pedagogical strategies that PAI teachers and schools can pursue collectively to prevent the spread of spiritual quiet quitting. First, proportional integration of worship time into the academic schedule structure, rather than as "leftover" time amid a dense array of subjects, so that worship is not always sacrificed when the schedule is full (Rosyada et al., 2024). Second, strengthening positive religious coping as part of the guidance curriculum, given that prayer, worship, and Qur'an reading have proven to help students manage stress and restore learning motivation, positioning worship as a resource rather than an additional burden (Agustin & Hidayah, 2024).

Third, evaluating worship based on devotion, not merely attendance. The school's spiritual-attitude assessment system needs to be directed so that it measures not only worship attendance quantitatively, but also opens space for qualitative reflection for example, through a simple spiritual journal or personal discussion so that PAI teachers can detect early symptoms of spiritual quiet quitting before it becomes an entrenched habit (Fadli, 2025). Fourth, cross-subject teacher collaboration and strengthening teacher competence in facing the demands of the Merdeka Curriculum, so that academic task load can be managed more evenly across subjects, reducing the accumulated pressure that has been a major trigger for the erosion of students' spiritual time and energy (Fathoni & Yuliani, 2026).

Fifth, strengthening PAI teachers' capacity through adequate training on affective and psychological approaches in worship guidance, given that unequal access to training on the new curriculum paradigm often hinders the implementation of optimal guidance strategies on the ground (Info Pendidikan BIC, 2026). These five strategies affirm that addressing spiritual quiet quitting cannot be borne entirely by individual PAI teachers, but requires broader school policy support that views the balance between academic demands and spiritual formation as an integral part of education quality, rather than as two separate domains competing for students' time (Mustofa et al., 2024).

Discussion Toward the Integration of Academics and Spirituality

The findings above confirm that spiritual quiet quitting is not merely a matter of individual student laziness, but a systemic consequence of the imbalance between curriculum demands and the psychological-spiritual resources available to students to cope with them, in line with the job demands-resources framework widely used in burnout studies across various educational contexts (Ye et al., 2021; Moffatt et al., 2023). The implication is that effective intervention cannot focus solely on ritual compliance, but must address the restructuring of how worship is positioned within students' overall learning ecosystem (Listopad et al., 2021).

The intended integration of academics and spirituality does not mean adding a new burden in the form of additional religious programs, but rather changing the way existing worship

is viewed from a mere administrative obligation toward a psychological resource that sustains students in facing academic demands (Fatimah & Suparman, 2025). This approach aligns with the direction of the Merdeka Curriculum policy in PAI subjects, which emphasizes strengthening learning quality through a more contextual and meaningful approach, rather than merely adding material or teaching hours (Mubin et al., 2025), so that PAI teachers need systemic support so that their strategic role in preventing spiritual quiet quitting can be carried out optimally.

IV. CONCLUSION

Academic curriculum density that is not balanced with adequate time management and spiritual meaning-making contributes to the decline in students' worship motivation, a condition conceptualized in this article as spiritual quiet quitting namely, the formal performance of worship without meaningful inner engagement. This phenomenon is marked by minimal ritual compliance, declining initiative for non-obligatory worship, and a shift in worship orientation from intrinsic motivation to merely fulfilling the school's administrative demands a pattern of external regulation that, according to self-determination theory, is fragile and easily fades. PAI teachers hold a strategic role in responding to this phenomenon through authentic exemplary conduct, an affective-personal approach that fulfills students' basic psychological needs of autonomy, competence, and relatedness, and reorienting the worship narrative so that it is not seen as competing with academic demands, but instead becomes a unified, mutually reinforcing devotion. This effort needs to be supported by broader school policy, including proportional arrangement of worship time, strengthening positive religious coping, devotion-based worship evaluation, cross-subject teacher collaboration, and strengthening PAI teachers' capacity in facing ever-evolving curriculum demands. This study is conceptual, based on library research, and thus has limitations in depicting empirical variation on the ground across different school levels and contexts. Further field-based research, whether qualitative through in-depth interviews and observation or quantitative through validated worship-motivation scale instruments, is greatly needed to test and enrich the conceptual framework of spiritual quiet quitting proposed in this article.

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