

NURTURING MUSLIM TEACHERS' EMOTIONAL RESILIENCE DURING STRESSFUL TIMES: REVIVING AL-BALKHI'S CLASSICAL COGNITIVE FRAMEWORK

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Abstract. Psychological distress among teachers is becoming a critical global challenge, however, within the contemporary educational psychology, faith-centred personalised interventions remain scarce. Thus, this short communication aims to introduce a specifically constructed intervention to nurture Muslim teachers' emotional resilience for their wellbeing during stressful times. Abu Zayd al Balkhi, a classical scholar in the 9th century, initiated cognitive strategies which can be a practical pathway for teachers' wellbeing. Therefore, based on the insights of Al Balkhi's discourse, *Sustenance of the Body and Soul*, this study revives his cognitive framework and proposes shielding, reframing, and anchoring as practical tool for teachers during their stressful time. This proposed framework integrates cognition, emotion, deeds, and spirituality as preventive measures as it can assist teachers to regulate emotions and manage thoughts. This study is expected to contribute to the body of knowledge specifically in the field of Islamic Educational Psychology by providing a beneficial pathway to educational institutions, teachers' professional development program and policy makers to sustain the quality of teachers' professionalism by nurturing emotionally resilient teachers.

Keywords: *emotional resilience, Abu Zayd Al-Balkhi, cognitive framework, Islamic educational psychology, Muslim teachers*

Introduction

The issue of stress in teaching profession has been increasing globally and recurrently causing emotional and mental exhaustion, severe burnout and attrition rates that are high within teachers in their first five years of service (Raudah et al., 2023). Although contemporary educational psychology is making extensive efforts to address workplace stress among teachers, faith-centred interventions for Muslim teachers are needed as stress coping mechanisms to be aligned with their values and there are studies that implicitly state about limited research on emotional resilience in managing teachers' stress (Marwani et al., 2024; Sentürk and Isikan, 2024; Wahyuni et al., 2024). Thus, to fill this gap, this short communication aims to reveal classical Islamic psychology by reviving the ground-breaking seminal work of Abu Zayd al-Balkhi (850-934CE), a 9th century scholar. Al-Balkhi's *Masāliḥ al-Abdān wa al-Anfus* (*Sustenance of the Body and Soul*) is a classical work that relates to the contemporary Cognitive Behavioral Therapy (CBT) (Saeed et al., 2024). Al-Balkhi asserts that psychological distress and physiology condition are reciprocal, so an imbalance in one can affect the function of the other (Arroisi and Muhammad, 2025). Eventually, by contextualising Al-Balkhi's cognitive approach and emotional regulation, this study presents a novel practical approach to nurture emotional resilience that will be sustainable and holistic for Muslim teachers who are going through psychological distress.

Reframing emotional resilience

Based on western perspective, resilience is the psychological capability to adapt and rise back from difficulty (American Psychological Association, 2026). However, Mohiuddin and Radhilufti (2025) redefines the concept of resilience based on his findings related to Islamic perspective by highlighting sabr (patience) shukr (gratitude) and taqwa (God-consciousness) and tawakal (trust in Allah) as essential Quranic values to be practiced for shifting thoughts during stress by reliance on Allah. Mohiuddin and Radhilufti (2025) implies emotional resilience as the inner strength to regulate emotions through faith, worship and divine consciousness. Emotional resilience is related to spiritual resilience as Islamic faith-based coping strategies cultivates emotional strength by aligning feelings with faith and patience (Sentürk and Isikan, 2024). Besides, Succarie's (2024) findings reveal that spiritual practices sustain resilience through faith and purpose in teaching profession while Rantho et al. (2025) asserts that resilience is essential in schools' setting as stressors and workload are common issues. Emotional resilience is the affective dimension of mental resilience which is the ability to regulate emotions in stressful times through spiritual practices (Muhibbullah and Wirtati, 2026).

Besides, there is scarcity of empirical research related to how Muslim educators absorb spiritual resources into their daily practices (Succarie, 2024). Tengku Kasim and Abdul Majid (2020) emphasise the underexplored significant role of Islamic spiritual resources as coping strategies in managing teacher stress. Abd Karim (2018) asserts that most of the previous studies highlight on social and physical coping strategies and limited consideration had been given to spiritual resources and they explore on Muslim teachers using spiritual practices to cope with mental illness. Moreover, the inconsistent quality of existing studies constraints complete conclusions due to limited methodological rigor, thus more rigorous, wider-scale studies are needed to comprehend how spiritual practices can be utilised as coping strategies for mental health issue specifically across diverse Muslim populations (Cetinkaya and Billings, 2023). Thus, there are many studies on teachers' resilience related to strategies, however there are limited research specifically on Muslim teachers' utilizing spiritual resources as coping strategies. From an Islamic perspective, resilience can be strengthened through a combination of cognitive, emotional and spiritual resources. The Quranic understanding of resilience places sabr, reliance on Allah and spiritual consciousness as important resources when individuals encounter hardship and adversity (Mohiuddin and Radhilufti, 2025; Usman el-Qurtuby, 2022). Such a perspective indicates that emotional resilience among Muslim teachers is not limited to the capacity to withstand occupational stress but can also involve interpreting difficulties within a meaningful spiritual framework. Islamic faith can therefore function as a coping resource through which individuals respond to workplace stress while maintaining psychological and spiritual stability (Sentürk and Isikan, 2024).

The importance of this spiritual dimension becomes particularly relevant within the teaching profession because teachers are repeatedly exposed to occupational demands that can affect their psychological well-being. Evidence concerning teachers indicates the importance of protective factors for resilience and the need for psychological support when educators experience stressful situations (Rantho et al., 2025; Wahyuni et al., 2024). Within Islamic educational contexts, resilience may also be associated with professional identity and the spiritual values embedded within teachers' professional development (Succarie, 2024). Therefore, strengthening resilience among Muslim teachers requires an approach that recognises psychological coping alongside the

religious and spiritual resources that influence how they understand and respond to stressful experiences. Spiritual coping is particularly significant because Islamic practices may provide resources for regulating emotions and maintaining psychological well-being. Research concerning Islamic faith and Islamic-Sufi spirituality demonstrates the relationship between religious or spiritual practices, coping and mental well-being (Sentürk and Isikan, 2024; Cetinkaya and Billings, 2023). Earlier research involving Islamic education novice teachers and Muslim teachers experiencing mental health difficulties also highlights the relevance of religious and spiritual coping strategies in responding to stress and psychological challenges (Tengku Kasim and Abdul Majid, 2020; Abd Karim, 2018). These findings provide a foundation for considering spiritual resources not as separate from emotional resilience but as an important component of coping within the lived experiences of Muslim educators.

In this context, Al-Balkhi's classical psychological framework provides an important conceptual bridge between cognitive regulation and spiritually grounded coping. Contemporary discussions of Al-Balkhi demonstrate that his approach recognised relationships between psychological distress, cognition and bodily conditions and contained ideas that have been associated with later cognitive behavioural approaches (Arroisi and Muhammad, 2025; Saeed et al., 2024; Raudah et al., 2023). His framework also emphasises the management of thoughts and emotions as part of protecting psychological well-being (Al-Balkhi and Badri, 2013). Consequently, integrating Al-Balkhi's psychological insights with Islamic spiritual coping may provide a culturally and religiously relevant foundation for understanding how Muslim teachers can develop emotional resilience when facing occupational stress.

The rationale of applying Al-Balkhi's classical psychological approach

In today's challenging, stress and fast-paced world, teachers can benefit from Al-Balkhi's cognitive behavioural approach as it is aligned with the need of Muslim teachers to nurture emotional resilience as a primary psychological defence. As they face prolonged stress that leads to burnout, internalising spiritual legacy and patience as Quranic values can aid teachers in building an emotional reservoir which serves as protection for their mental health for times of unexpected crises eruption at their workplace (Arroisi and Muhammad, 2025). As teachers face sudden stress, they can apply Al-Balkhi's responsive strategies as practical method to reclaim control of their emotions by analysing their stressors systematically, restrain actively magnified thoughts and replace their anxious thoughts realistically (Raudah et al., 2023). When they practice shifting their negative thoughts to productive thoughts, they are able to protect themselves from emotional and mental exhaustion. Thus, by observing their religious practices which includes remembrance of Allah, prayers, supplication, zikr, in their normal times can build their spiritual strength they need in stressful times. Moreover, by strengthening this cognitive restructuring by sustaining healthy daily routines, reaching out for professional support, engaging in daily spiritual practices, Muslim teachers can shield themselves holistically from being burnout which eventually leads to spiritual growth (Saeed et al., 2024). Therefore, to build resilience, teachers need to be active internally through cognitive restructuring.

Al-Balkhi explains how our minds and bodies are constantly affected as when the mind is exhausted, the body will also be exhausted, and he also asserts how thought drives emotions (Al-Balkhi and Badri, 2013). He rationalises that intense emotions such as anxiety, anger, acute stress occurs when there is projection on the generated mental

imageries. Al-Balkhi taught preventive strategy to protect the soul from psychological distress through intentionally occupying the mind with spiritually grounding thoughts in peaceful times as cognitive shielding. This practice enables a person to nurture internal mental health as first-aid kit which can be immediately retrieved whenever crisis, thus when triggers occur, it calms the heart to keep safe from sudden emotional outburst. Whenever an unexpected emotional hardship occurs, Al-Balkhi's method nurture resilience through cognitive restructuring as an immediate intercept to protect and prevent dwelling in psychological distress as he said staying in distress can cause psychological suffering. His method is through consistent reliance on God and patience. Thus, by actively deconstructing a problem realistically, the emotional hardship cause by overwhelming feelings of despair will lose the power and emotional resilience will be regained. Eventually, Al-Balkhi's framework fosters emotional resilience by supporting a person in a stressful environment through internal energy which is activated through shifting the mindset that can provide empowerment and emotional well-being to stay anchored in an optimistic mindset.

Results and Discussion

Cognitive framework

Al-Balkhi's (Al-Balkhi and Badri, 2013) self-regulated classical cognitive intervention can be used to prevent Muslim teachers from being engaged in stressors as it can assist them to regulate their emotions and manage their thoughts for their psychological wellbeing and prevention from clinical burnout. *Table 1* displays the proposed framework adapted from Al-Balkhi's cognitive framework for psychological distress prevention.

Table 1. *Al-Balkhi's cognitive framework to nurture teachers' emotional resilience.*

Insight	Core Principles	Teachers' Practice
Shielding	In good health, pre-activate positive cognitive practices.	Teachers maintain early daily prayers, making supplication after prayer, reciting the Quran daily in the early hours and late evening, consistent in <i>zikr</i> . Being present in each acts of worship with the right intention to seek closeness to Allah and build reliance on Him.
Reframing	In times of stress, divert thoughts by actively shifting the mindset from dwelling in the stressors through making efforts to accept the challenges as a test that can be rewarding.	Teachers shift focus during stressful, overwhelming, messy and unbearable situations by making efforts to take back their control. They view challenges as rooms to learn lessons and be constructive in solving problems. They remind themselves that teaching is an act of worship and rely on Allah for His ultimate support.
Anchoring	Sustain optimistic mindset, change beliefs by viewing trials as pathways for spiritual development, character, and professional growth.	Maintaining active emotional reliance on Allah by consistently remembering Him. Being patient and grateful as an educator to maintain long-term resilience.

Al-Balkhi prescribes a very precise way of shifting the thoughts during intense stress. The first process is keeping comforting, and rational thoughts to be stored during calm times which is shielding. Teachers can implement spiritual practices as provisions to shield themselves to establish a strong foundation so that when they face emotional distress, they are able to reframe their thoughts by cognitive restructuring through rational counter-thoughts and absorbing spiritual activities into their teaching profession. It is difficult for teachers during stressful times to shift their thoughts with heavy teaching workload, chaotic classroom management as they are unable to focus. However, if they have been storing sufficient spiritual resources through their spiritual

practices, when they are in a very stressful situation, they are able to remember Allah is in control and they are able to shift their thoughts to hope in Allah and be optimistic by reliance on Him. Allah asserts "Therefore remember Me (by praying, glorifying etc) I will remember you, and be grateful to Me for My countless Favours on you) and never be ungrateful to Me." (Surah Al Baqarah 2:152) (Usman el-Qurtuby, 2022). Thus, teachers will be able to shift their thoughts when Allah made them remember Him and they are able to build their inner strength through reliance on Him. Eventually, teachers are able to maintain active emotional resilience by anchoring their thoughts in the remembrance of Allah. Al-Balkhi prescribes *sarf al-khawatir* (diverting thoughts) and *i'tiqad* (changing beliefs as coping strategies to shift harmful thoughts with constructive alternatives during stress and it resonates with Mohiuddin and Radhilufti's (2025) clarification of shifting thoughts during stress by practicing the Quranic values to nurture emotional resilience. Al-Balkhi's cognitive reframing and Mohiuddin's Quranic framing highlights the notion of active redirection of thoughts through psychospiritual practices. Although this proposed framework is for personal spiritual self-growth through reliance on Allah to foster teachers' emotional resilience, they are encouraged to seek good supportive circle of family and friends as it plays an important role in sustaining psychological wellbeing. Besides, they have to be consistent in their efforts in shielding, reframing and anchoring, however if it is still unbearable, they have to seek support by reaching out to professional and trustworthy mental health experts as safety precautions for their own professional growth and wellbeing.

The proposed processes of shielding, reframing and anchoring are consistent with Al-Balkhi's broader understanding of the relationship between cognition and psychological distress. His classical psychological approach recognises the importance of managing thoughts before and during emotional difficulties, demonstrating that cognitive preparation can function as a preventive strategy rather than merely a response after psychological distress has occurred (Arroisi and Muhammad, 2025; Saeed et al., 2024; Raudah et al., 2023; Al-Balkhi and Badri, 2013). From this perspective, shielding prepares teachers cognitively and spiritually before stressful situations arise, whereas reframing provides an active mechanism for restructuring thoughts when teachers encounter stressors. Anchoring subsequently enables teachers to sustain constructive thoughts and emotional stability through their spiritual relationship with Allah. The spiritual dimension of the framework also strengthens its relevance to Muslim teachers because Islamic faith can function as a meaningful resource for coping with workplace stress. Faith-based coping enables individuals to interpret difficult experiences through religious meaning, spiritual practices and reliance on God, which can contribute to psychological well-being during stressful circumstances (Sentürk and Isikan, 2024; Cetinkaya and Billings, 2023). Previous research involving Muslim teachers similarly indicates that religious and spiritual resources can form part of their strategies for managing stress and psychological difficulties (Tengku Kasim and Abdul Majid, 2020; Abd Karim, 2018). Therefore, incorporating spiritual practices into the proposed framework allows cognitive regulation and Islamic coping to operate together rather than treating psychological and spiritual resilience as separate processes.

The reframing component is particularly important because resilience requires teachers to respond constructively to challenging situations rather than remaining psychologically overwhelmed by them. Quranic understandings of resilience emphasise values such as *sabr*, gratitude, God-consciousness and reliance on Allah when confronting adversity (Mohiuddin and Radhilufti, 2025). These values complement Al-

Balkhi's cognitive emphasis on redirecting harmful thoughts and developing constructive alternatives. When teachers reinterpret stressful professional experiences as manageable challenges and opportunities for learning, their cognitive response can consequently be supported by spiritual meaning. This integration establishes a psychospiritual process in which cognitive restructuring is strengthened through faith rather than functioning solely as a psychological technique.

Significance of the framework

Due to the limitations of a structured faith-centred psychological framework for Muslim teachers, this proposed and adapted cognitive framework aims to provide a pathway to nurture emotional resilience as a needed provision in stressful times. This framework differs from other conventional frameworks as Al-Balkhi's approach draws the self to the Creator, thus, through this Divine process, the teachers can build their relationship with God and eventually through their reliance on Him, they are able to build their emotional resilience. The significance of this framework is further supported by contemporary research showing the importance of resilience and protective resources within teachers' professional lives. Teachers encounter various psychological and occupational pressures, making resilience an important protective capacity within educational environments (Rantho et al., 2025; Marwani et al., 2024; Wahyuni et al., 2024). For Muslim educators, however, resilience may also be connected with religious meaning and professional identity, particularly within Islamic educational environments where faith forms an integral part of personal and professional development (Succarie, 2024). The proposed framework therefore extends the understanding of teacher resilience by integrating cognitive regulation with spiritual resources that are meaningful within the worldview of Muslim teachers.

Another significance of the framework lies in its preventive orientation. Al-Balkhi's psychological thought does not only address distress after it becomes severe but also recognises the importance of preparing and protecting psychological well-being before difficulties occur (Arroisi and Muhammad, 2025; Saeed et al., 2024; Al-Balkhi and Badri, 2013). This principle is reflected through shielding, where teachers cultivate constructive cognitive and spiritual practices during relatively stable periods. Such preparation may provide teachers with readily accessible psychological and spiritual resources when they subsequently experience occupational stress. The framework therefore positions emotional resilience as an ongoing process of preparation, cognitive regulation and spiritual anchoring rather than merely an emergency response to burnout.

Practical implications

Integrating Al-Balkhi's approach of preventive mental hygiene into professional development and teacher training programs, enables institutions to upgrade the quality and teaching professionalism as well as building resilient teachers for optimised learning environments to produce quality students. Thus, this framework can be beneficial to Muslim teachers, educational institutions, policy makers especially those who are serving in faith-based environments and Muslim majorities establishments. The teachers can practice Al Balkhi's strategies to build their emotional resilience as inner strength through reliance on Allah. Eventually, students can benefit as they have capable teachers who can facilitate them on their learning journey.

Conclusion

This short communication highlights the relevance of Al-Balkhi's cognitive approach which clarifies the rationale of cognitive restructuring through spiritual practices specifically for Muslim teachers through a practical framework (Arroisi and Muhammad, 2025; Saeed et al., 2024; Raudah et al., 2023; Al-Balkhi and Badri, 2013). Muslim teachers have the religious resources to nurture emotional resilience, but they need proper and practical interventions as a route map and consistency to sustain it which will eventually lead to psychological wellbeing (Rantho et al., 2025; Mohiuddin and Radhilufti, 2025; Sentürk and Isikan, 2024; Wahyuni et al., 2024; Cetinkaya and Billings, 2023). However, this practical intervention can also be adapted and adopted to other religious and cultural paradigm as it can reduce the teachers' stress and foster spiritual wellbeing that can lead to emotional resilience. Al-Balkhi's cognitive approach provides a valuable foundation for understanding how cognitive and emotional regulation can be integrated into a preventive approach towards psychological distress. His psychological framework demonstrates the relevance of recognising and managing thoughts before they develop into more severe forms of psychological distress, while also acknowledging the relationship between psychological and physical well-being (Arroisi and Muhammad, 2025; Saeed et al., 2024; Raudah et al., 2023; Al-Balkhi and Badri, 2013). In the context of Muslim teachers, this perspective provides an appropriate foundation for integrating cognitive restructuring with spiritual practices, enabling teachers to strengthen their internal resources while responding constructively to occupational challenges.

The integration of Islamic spiritual resources is particularly relevant because resilience within an Islamic perspective extends beyond psychological adaptation to include religious values, spiritual meaning and reliance on Allah. Quranic values such as patience, gratitude, God-consciousness and reliance on Allah can provide meaningful resources for responding to adversity and strengthening resilience (Mohiuddin and Radhilufti, 2025). Similarly, Islamic faith has been identified as an important source of coping with work-related stress, while spiritual and religious practices have demonstrated relevance to mental well-being (Sentürk and Isikan, 2024; Cetinkaya and Billings, 2023). Therefore, emotional resilience among Muslim teachers can be understood through an integrated psychospiritual perspective in which cognitive regulation and spiritual practices mutually reinforce psychological well-being. The proposed framework is also relevant to contemporary educational environments because resilience and appropriate psychological resources are increasingly important for teachers experiencing occupational challenges. Evidence concerning teachers highlights the importance of psychological support, protective factors and resilience in helping educators respond to stressful professional environments (Rantho et al., 2025; Wahyuni et al., 2024; Marwani et al., 2024). Within Islamic educational settings, professional identity and development can also be connected to the religious values underpinning teachers' roles and experiences (Succarie, 2024). Thus, the proposed framework may contribute to teacher professional development by encouraging educational institutions to recognise emotional and spiritual resilience as complementary resources for sustaining teachers' well-being.

Nevertheless, this proposed framework should be regarded as a conceptual and practical foundation that requires further empirical investigation. Future research can examine how shielding, reframing and anchoring operate among Muslim teachers across different educational settings and determine their effectiveness in strengthening

emotional resilience and managing occupational stress. Existing research has already indicated the relevance of psychological support, Islamic coping strategies and spiritual resources for resilience and mental well-being (Rantho et al., 2025; Sentürk and Isikan, 2024; Cetinkaya and Billings, 2023; Tengku Kasim and Abdul Majid, 2020; Abd Karim, 2018). Further empirical validation may therefore strengthen the applicability of Al-Balkhi's classical psychological insights within contemporary teacher education, professional development and mental well-being initiatives.

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Conflict of interest

The authors confirm that there is no conflict of interest involve with any parties in this research study.

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