

The Al-Munjiyat Concept By Imam Abdullah Al-Haddad: Its Application To Enhance Teachers' Emotional Well-Being

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ABSTRACT

Teachers are the backbone of the education system when it comes to shaping future generations who are knowledgeable, ethical and competitive. Personal well-being and the quality of teaching and learning in the classroom are negatively impacted by teachers who are emotionally unstable. This study had analysed the al-Munjiyat concept introduced by Imam Abdullah al-Haddad, which is a concept that aims to enhance a teacher's emotional well-being. Data were obtained through a content analysis of "An Nasoeh ad Deeniyyah wal Wasoya Imaniyyah", a literary work by Imam Abdullah al-Haddad. Findings suggest that teachers who embrace this concept's principles are better equipped to manage emotional stress through increased tawakkal (reliance on Allah SWT), consistent self-reflection and sincerity in fulfilling their duties. These practices also help teachers build emotional resilience, strengthen interpersonal relationships with students, as well as build a more harmonious and conducive learning environment. This approach offers a holistic solution for improving a teacher's quality of life and professional excellence by placing Allah SWT at the epicentre of spiritual well-being.

Keywords: Imam Abdullah al-Haddad, al-Munjiyat, Emotional well-being, Islamic Psycho-spirituality

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INTRODUCTION

The teaching profession is becoming increasingly challenging as teachers face various emotional pressures stemming from the immense responsibilities they carry. These include heavy workloads, challenge of disciplining students, complex administrative tasks, high expectations from society and parents regarding students' academic performance, and time constraints when balancing work demands with personal life. In a similar vein, teachers often lack adequate emotional and spiritual support when coping with daily challenges. All these factors contribute to emotional stress, which can negatively affect teachers' psychological well-being (Zidan Fajri & Husni Hamdani, 2024; Abu Zarim & Abdullah, 2022; Ajilin Tawan et al., 2020). The emotional instability experienced by teachers not only impacts their personal well-being but also diminishes the quality of teaching and learning in the classroom. Teachers' occupational well-being is influenced by several factors, such as personal capacity, socio-emotional competence, personal responses to work conditions, and professional relationships (Nwoko et al., 2023). Therefore, emotional stability is a crucial element that ensures the effectiveness of a teacher's role as an educator. Maintaining emotional balance enables teachers to better regulate their responses to daily stress levels that

eventually create a conducive classroom learning environment. Emotionally stable teachers can handle student-related challenges by exercising greater patience and wisdom, ultimately strengthening their relationship with students (Zakaria Mohd Arif, 2015). Such harmonious relationships cultivate students' trust in their teachers, enhance their motivation to learn, and contribute to a more efficient teaching process. Conversely, emotionally unstable teachers are more likely to react negatively, which not only disrupts the classroom atmosphere but also adversely affects students' learning experiences.

LITERATURE REVIEW

Emotional well-being is a critical element that can ensure the effectiveness of the teaching profession. It refers to a teacher's ability to manage and stabilise emotions, exhibit a positive outlook and nurture healthy relationships with students and colleagues. Emotionally stable teachers can effectively manage work-related stress, resolve conflicts wisely and create a conducive classroom environment (Abd Majid & Halim, 2021). Therefore, a teacher's emotional well-being is paramount for the teacher concerned as well as the overall education ecosystem.

Conversely, long-term emotional instability can lead to fatigue, anxiety, depression, and the burnout syndrome, ultimately impacting the quality of teaching and learning in the classroom. Besides that, teachers experiencing emotional stress also encounter difficult relationships with students, colleagues and school administrators. Teachers who cannot control their emotions tend to act impulsively or impatiently, which can lead to conflicts with students or disrupt the learning environment (Zakaria Mohd Arif, 2015). Emotional instability among teachers has a negative impact on a student's academic development and damages the reputation of the teaching profession as a whole. This predicament creates an urgent need to seek more holistic and effective emotional stress management approaches to help the teachers involved (Amir Nason et al., 2021). However, most current teacher-profession development programs focus primarily on enhancing pedagogical skills, technology and subject-matter knowledge, without adequate emphasis on teachers' emotional and spiritual well-being. This technical approach is insufficient for addressing the deep and complex emotional issues teachers face. Teachers require more comprehensive guidance that not only helps them manage emotional stress but also strengthens their spiritual stability as a foundation for psychological well-being. Hence, there is a need for a holistic approach that addresses external pressures and reinforces internal aspects, such as spirituality and emotional stability. In this context, the Islamic psycho-spiritual approach offers a holistic solution by integrating both spiritual and emotional aspects.

Islamic Psycho-spirituality and Emotional Management

The Islamic psycho-spiritual approach offers a unique and holistic framework for emotional management. This approach emphasizes four key concepts, as in faith, repentance, self-reflection, and sincerity, as a foundation for emotional and spiritual stability (Ahmad Fakhurrrazi, 2022). Faith in Allah SWT provides individuals the strength to face challenges, with the firm belief that the trials and tribulations in life are part of His divine will. Repentance brings individuals closer to Allah SWT and this will help them alleviate the guilt that might negatively affect their emotional well-being (Khairunnas, 2015). Self-reflection (*muhasabah*) enables individuals to evaluate their strengths and weaknesses, while sincerity (*ikhlas*) offers tranquillity to the soul through the possession of pure intentions, without seeking or relying on worldly rewards (Arena Che Kasim, 2021). Spirituality's role in building emotional stability has been demonstrated in numerous studies. Spiritual practices, in the form of *dhikr* (repeated recitation of praises or prayers in the name of Allah SWT), prayers and supplication, not only offer peace and calm to the soul but also help alleviate emotional stress experienced in daily life (Che Zarrina, 2019). In the education context, spirituality helps teachers approach work challenges with patience and positivity. Teachers with a strong spiritual foundation are more resilient in the face of adversities, which helps them to create and sustain harmonious relationships with students and colleagues. The Islamic psycho-spiritual approach provides an emotional

management framework that is relevant to education and can also be applied to various aspects of life (Siti Nur Aafifah Hashim, 2022).

This approach is expected to provide practical guidance to assist teachers in managing emotional stress and enhancing the overall quality of their teaching. Hence, by integrating Islamic psycho-spiritual elements into teacher-profession development programs, the teaching profession can be empowered to meet current challenges. This study aimed to explore the *al-Munjiyat* concept described by Imam Abdullah al-Haddad and assess how this concept can help improve teachers' emotional well-being. This study hoped to contribute to the development of a more comprehensive emotional management model grounded in Islamic values by incorporating the Islamic psycho-spiritual approach into teachers' professional lives.

METHODOLOGY OF THE STUDY

Introduction of the *al-Munjiyat* concept into teachers' lives can serve as an effective mechanism for helping them manage emotional stress and enhance the quality of their teaching. This approach was chosen because its core principles, such as faith, repentance, self-reflection and sincerity, hold significant potential for assisting teachers to overcome emotional pressures (al-Haddad, 2011). However, this spiritual guidance remains underemphasized in the formal education context. The concept and its application, presented in a theoretical framework, are based on the book entitled *An Nasoeh ad Deeniyah wal Wasoya Imaniyah*. Data were collected, filtered, organized and interpreted using the content analysis method, while at the same time being consistent with the themes and focus outlined by this study.

ANALYSIS AND DISCUSSIONS

Imam Abdullah al-Haddad, whose actual name is Abdullah bin Alawi al-Haddad, was born in the year 1044 Hijri (1634) in Tarim, Hadramaut (Yemen). He hailed from the Bani Alawi family, a lineage renowned for its knowledge, exemplary character and contributions to Islamic knowledge. Imam al-Haddad was raised in an environment rich in Islamic values and this virtue had greatly influenced his journey as a scholar, Sufi and spiritual guide. He demonstrated a deep interest in religious knowledge from a very young age, particularly in the fields of Sufism and spirituality (al-Haddad, 2005, 2011). Despite facing problems with his eyesight from a young age and eventually becoming completely blind, he was undeterred in seeking knowledge across various branches of Islamic religious sciences, including Tafsir, Hadith, Fiqh and Sufism, under the guidance of prominent scholars in Hadramaut. He received direct mentorship from the Alawiyyah Tariqa tradition in the field of Sufism, which emphasizes spiritual aspects and the balance between Syariah knowledge and spiritual truth. His prominence as a spiritual guide emerged from his ability to harmonize spiritual approaches with daily practices, thus, making Sufism relevant to the everyday lives of Muslims.

Imam al-Haddad is known as a reformer of Sufi tradition, often referred to as the "*Mujaddid al-Tasawuf*" (Reformer of Sufism). He revived the spiritual values rooted in the al-Quran and Sunnah, steering clear of *bid'ah* (innovations) that had crept into Sufi practices during his time. His approach emphasized the importance of sincerity, profound faith, and discipline in spiritual practices. One of his significant contributions is the *al-Munjiyat* concept, which details spiritual practices that lead individuals to inner peace and forgiveness from Allah SWT (al-Haddad, 2005). This concept highlights his wisdom in connecting spirituality with emotional stability, and eventually producing a balanced life.

The Al-Munjiyat Concept by Imam Abdullah al-Haddad

The *al-Munjiyat* concept introduced by Imam Abdullah al-Haddad is part of the Sufi tradition rooted in the al-Quran and Sunnah. This concept refers to spiritual practices that lead a person to salvation and spiritual well-being. It emphasizes deep faith in Allah SWT, strengthening the relationship with Him through repentance (*taubat*), self-reflection (*muhasabah*) and sincerity (*ikhlas*) in all aspects of life (al-Haddad, 2011). Imam al-Haddad explained that practicing the *al-Munjiyat* principles can save individuals from spiritual decay and destruction, while helping to build emotional and spiritual stability.

The *al-Munjiyat* concept, rooted in Islamic spiritual tradition, offers a holistic approach for addressing the emotional challenges faced by teachers in the teaching profession. Imam Abdullah al-Haddad defined *al-Munjiyat* as a collection of spiritual practices aimed at allaying individuals from spiritual decay and leading them toward true spiritual well-being. This concept holds to the principle of absolute faith in Allah SWT as the foundation of emotional and spiritual stability. According to him, strong faith empowers an individual to face worldly challenges in a halcyon manner, realising that all religious decrees come from Allah SWT. This includes *tawakkal*, which refers to the believe of completely surrendering to the will of Allah SWT after one has exhausted all of one's efforts. Repentance (*taubat*) and self-reflection (*muhasabah*) also play a crucial role in this concept. Repentance is the process of returning to Allah SWT and Islam by acknowledging one's weaknesses and seeking forgiveness. He emphasized that repentance is not merely in the form of a verbal utterance but a transformation of the soul, which involves a deep sense of regret and a firm determination not to repeat one's mistakes. Self-reflection (*muhasabah*) refers to a continuous process of assessing daily actions, whereby individuals can identify their weaknesses and strive to improve their relationship with Allah SWT, which in turn positively impacts their emotional well-being. The next essential component is sincerity (*ikhlas*) when exercising one's actions. *Ikhlas* refers to doing something solely for the sake of Allah SWT, without expecting worldly rewards. Individuals can free themselves from emotional pressures caused by the desire to gain human recognition through the practice of being sincere (*ikhlas*).

Applying the Al-Munjiyat Concept to Build Teachers' Emotional Well-being

The *al-Munjiyat* concept is highly relevant to the context of a teacher's life, where sincerity in educating the next generation can help alleviate the stress caused by a lack of appreciation or the continuous challenges posed by the profession. Relevance of the *al-Munjiyat* concept to emotional management is particularly significant, especially in the field of education. A teacher who adopts the *al-Munjiyat* principles has the potential to significantly enhance emotional tranquility. Teachers who grasp the *tawakkal* (reliance on Allah SWT) concept discover that entrusting everything to Him enables them to face professional challenges, such as workload pressures and workplace conflicts, with greater peace of mind. They learn to accept Allah SWT's decrees as an integral part of life's journey, which in turn reduces feelings of anxiety and disappointment. Moreover, *tawakkal* instils in them the motivation to exercise their best efforts without being overly concerned about the outcomes. Teachers who embrace this principle develop stronger emotional resilience and are better equipped to handle professional challenges with a strong sense of inner calm and peace (Nur Adibah & Hafizhah, 2021). Practices, such as *muhasabah* (self-reflection) and sincerity (*ikhlas*) encourage continuous self-improvement and enable teachers to fulfill their responsibilities with dedication and free from the burden of external pressures (Jodi et al., 2014). This concept not only serves as a spiritual guide but also acts as a practical mechanism for holistically managing emotional stress.

Repentance (*taubat*) and self-reflection (*muhasabah*) play a crucial role in strengthening a teacher's relationship with students, colleagues and family. Teachers who consistently practice repentance (*taubat*) report that they find it easier to forgive students' mistakes and approach disciplinary challenges with greater patience and wisdom. The self-reflection (*muhasabah*) initiative, on the other hand, provides teachers an opportunity to evaluate the effectiveness of their teaching methods and improve personal weaknesses without experiencing excessive guilt. This, in turn, enhances their self-confidence and nurtures emotional stability when carrying out their daily responsibilities.

When teachers focus on sincerity (*ikhlas*), they align their purpose with the ultimate goal of education, which is to nurture students in order to achieve worldly and spiritual success. Teachers who act sincerely, without being overly influenced by external pressures, such as performance evaluations or unrealistic societal expectations, derive satisfaction by viewing teaching as an act of worship. This approach attenuates their emotional burden and enhances their overall well-being.

This study suggests incorporating elements of Islamic psychospiritual practices into teacher training programs to enhance its practicality. This step will better equip teachers to manage emotional stress and improve their ability to create a harmonious and productive learning environment. Holistically integrating these spiritual principles can create

an emotionally stable and resilient teaching profession, which ultimately contributes to the overall quality of education. Therefore, it can be concluded that the integration of *al-Munjiyat* principles not only consolidates teachers' spiritual connections but also equips them with practical tools for creating and sustaining emotional stability while bringing them closer to Allah SWT.

CONCLUSION

The teaching profession is inherent with significant responsibilities that are usually aligned with increasing workloads, professional challenges, societal expectations and emotional pressures that can affect the quality of teaching and learning in the classroom. Their emotional well-being is a crucial element that influences the effectiveness of teaching and learning. An analysis of the *al-Munjiyat* concept by Imam Abdullah al-Haddad strongly suggests that principles such as faith (*keimanan*), repentance (*taubat*), self-reflection (*muhasabah*), and sincerity (*ikhlas*) help build a strong foundation for teachers to overcome emotional challenges and maintain emotional stability. Teachers who practice this psychospiritual approach are able to better handle professional challenges and also capable of creating a positive and conducive learning environment for students. The *al-Munjiyat* concept offers a holistic guide that integrates spiritual and emotional aspects into the teacher's professional life. In the Malaysian educational practices context, this study suggests that elements of Islamic psycho-spirituality, such as *al-Munjiyat*, should be incorporated into teacher training and professional development programs. This is essential for addressing the increasingly complex emotional challenges that emerge in the teaching profession. In addition, further studies are needed to assess the effectiveness of this concept in broader contexts, including among non-Muslim teachers, to create and sustain harmony between spiritual and emotional approaches in education. These principles act as an added value component to academic knowledge and provide a foundation for future research that can expand the application of this concept to numerous other fields, such as mental health, administration and professional training

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