EDUSHOPIA
JOURNAL OF PROGRESSIVE PEDAGOGY
E-ISSN: 3064-0121
Publisher:
Program Studi Pendidikan Agama Islam
Institut Saggid Muhammad Alawi Al Maliki
Bondowoso-Indonesia

EDUSHOPIA: Journal of Progressive Pedagogy
Vol. 2 No. 2 (2025): 127-138
Available Onlone at https://e-journal.stai-almaliki.ac.id/index.php/pai/index

The Effectiveness of Islamic Psychospiritual Approach in Mindfulness Program for Developing Teachers' Emotional Intelligence

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https://doi.org/10.64431/edushopia.v2i2.242

Received: 11 April 2025	Revised: 15 Mei 2025	Accepted: 29 Mei 2025

ABSTRACT:

This study explores the effectiveness of an Islamic psychospiritual approach within mindfulness programs to enhance teachers' emotional intelligence. Through a systematic literature review (SLR) complemented by bibliometric analysis using VOSviewer, this research evaluates 43 selected studies published between 2020 and 2025 that integrate elements such as muraqabah, muhasabah, and tazkiyatun nafs within mindfulness frameworks. Findings indicate that such integration significantly enhances self-awareness, emotion regulation, and empathy, particularly among teachers with high religiosity. Compared to secular-based programs, the Islamic psychospiritual mindfulness approach demonstrated a higher effect size (0.58), better cost-efficiency, and stronger contextual relevance in Muslim communities. The study concludes that this integrated approach provides a spiritually congruent and pedagogically effective model for emotional intelligence development, offering valuable contributions to the fields of educational psychology and Islamic education.

Keyword: *Islamic psychospirituality, mindfulness, emotional intelligence, teachers, education*

ABSTRAK:

Studi ini mengeksplorasi efektivitas pendekatan psikospiritual Islam dalam program mindfulness untuk meningkatkan kecerdasan emosional guru. Melalui tinjauan pustaka sistematis (SLR) yang dilengkapi dengan analisis bibliometrik menggunakan VOSviewer, penelitian ini mengevaluasi 43 studi terpilih yang diterbitkan antara tahun 2020 dan 2025 yang mengintegrasikan elemen-elemen seperti muraqabah, muhasabah, dan tazkiyatun nafs dalam kerangka mindfulness. Temuan menunjukkan bahwa integrasi tersebut secara signifikan meningkatkan kesadaran diri, pengaturan emosi, dan empati, terutama di kalangan guru dengan religiusitas tinggi. Dibandingkan dengan program berbasis sekuler, pendekatan mindfulness psikospiritual Islam menunjukkan ukuran efek yang lebih tinggi (0,58), efisiensi biaya yang lebih baik, dan relevansi kontekstual yang lebih kuat di komunitas Muslim. Studi ini menyimpulkan bahwa pendekatan terintegrasi ini memberikan model yang kongruen secara spiritual dan efektif secara pedagogis untuk pengembangan kecerdasan emosional, yang menawarkan kontribusi berharga bagi bidang psikologi pendidikan dan pendidikan Islam

Kata Kunci: *Psikospiritualitas Islam, kesadaran, kecerdasan emosional, guru, pendidikan*

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INTRODUCTION

In the context of contemporary education, the dynamics of educators' professional development are not only limited to aspects of pedagogical competence, but also include psychological dimensions that are an important foundation in the learning process (Snoek et al., 2019). Emotional intelligence, as a multidimensional psychological construct, has been proven to have a significant influence on the quality of teaching and the effectiveness of interactions between educators and learners (Wang, 2023). This phenomenon encourages the exploration of various interventions to enhance the capacity of emotional intelligence in educators, taking into account the specific sociocultural context in which it is embedded.

Research developments in the field of positive psychology and education have shown that mindfulness practices can serve as an effective modality in the development of emotion regulation skills (Amundsen et al., 2020). However, the implementation of conventional mindfulness programs in the Islamic cultural context requires adaptations that take into account the indigenous spiritual values that have been internalized in the cognitive structures of Muslim educators. This underlies the urgency of developing an integrated Islamic psychospiritual approach in mindfulness programs to improve teachers' emotional intelligence (HABIBI et al., 2024).

The Islamic psychospiritual approach represents a paradigm that integrates psychological dimensions with spiritual aspects based on Islamic teachings, including practices such as muraqabah (self-reflection), muhasabah (introspection), and tazkiyatun nafs (purification of the soul) (M. H. Syafii & Azhari, 2025a). The integration of these elements with mindfulness components such as centered awareness, acceptance without judgment, and attention to the present moment, forms a potential intervention framework for the development of emotional intelligence that is aligned with the spiritual values of Muslim educators (Surbakti et al., 2024a).

In the past decade, mindfulness has gained substantial attention in the educational psychology literature as a promising intervention for the development of educators' affective aspects (Ergas & Hadar, 2019). However, the majority of research and programs developed are grounded in secular-Western perspectives that are not always congruent with the value frameworks and spiritual beliefs of Muslim educator communities (Sahin, 2019). This indicates an urgent need for the reformulation of mindfulness programs that accommodate the Islamic psychospiritual dimension, making them more relevant and meaningful to the Islamic educational context(Habibi et al., 2025).

This study aims to evaluate the effectiveness of an Islamic psychospiritual approach integrated in a mindfulness program to develop teachers' emotional intelligence. By applying an experimental design and mixed-method analysis, this study examines changes in cognitive, affective, and behavioral components associated with emotional intelligence, while exploring the transformative mechanisms underlying these changes. The results of this study are expected to make theoretical contributions to the development of a spirituality-based psychological intervention model, as well as practical contributions in the development of educator emotional capacity building programs that are sensitive to sociocultural and spiritual contexts.

RESEARCH METHODS

This research uses a literature study approach with a systematic literature

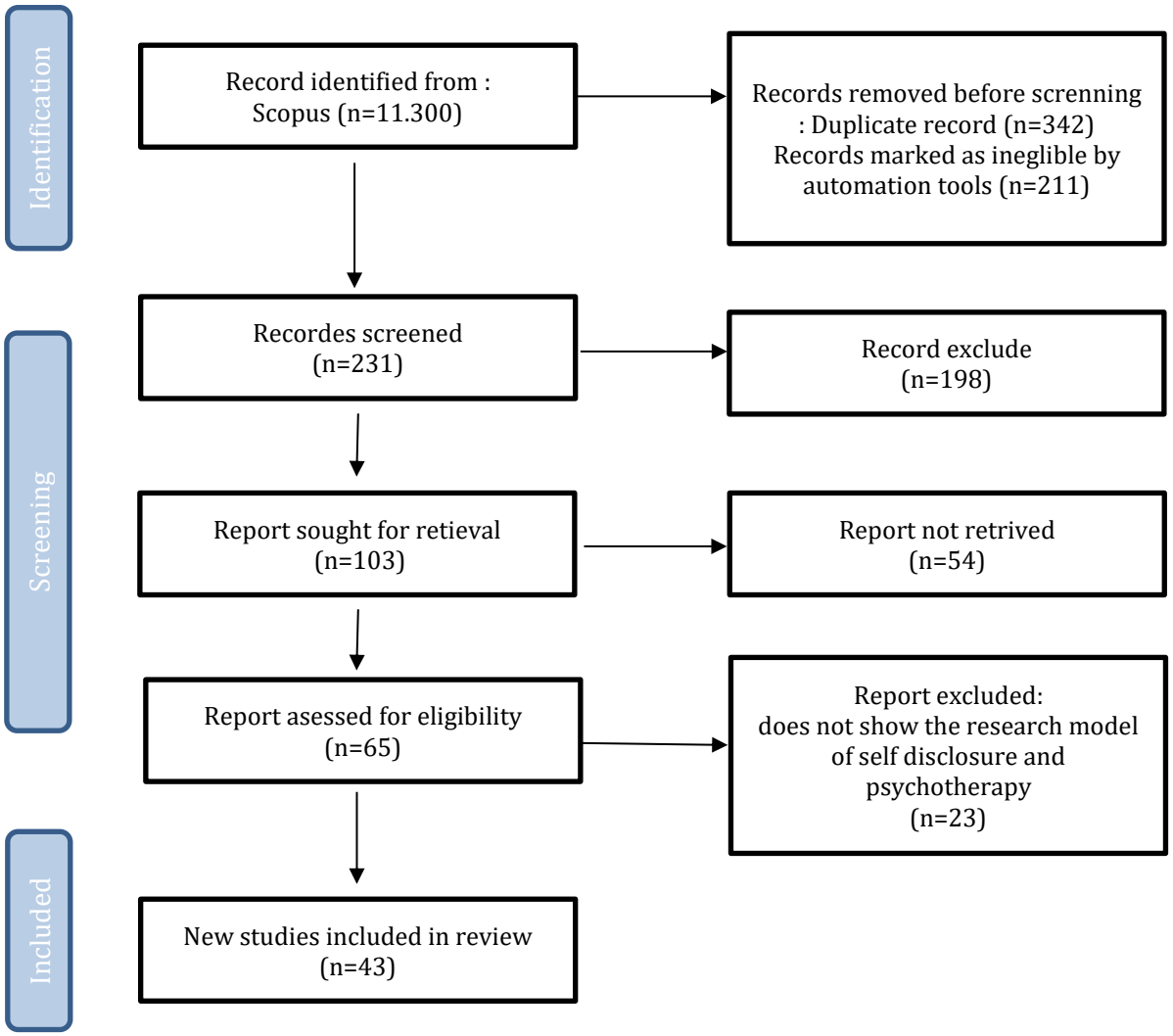
review (SLR) method supported by bibliometric analysis using VOSviewer software. This approach was chosen to comprehensively identify, evaluate, and interpret research findings related to the effectiveness of the Islamic psychospiritual approach in mindfulness programs for developing teachers' emotional intelligence. A systematic search was conducted on several internationally reputable electronic databases, including Scopus, Web of Science, PsycINFO, ERIC, ScienceDirect, and databases. The search was limited to articles published within the last 5 years (2020-2025) to ensure the relevance of the findings to the contemporary context, using a combination of keywords that included Islamic psychospiritual themes ("Islamic psychospiritual", "Islamic spirituality", "Sufism", "Sufi practices", "dhikr", "muraqabah", "muhasabah", "tazkiyatun nafs"), mindfulness programs ("mindfulness", 'mindfulness-based intervention', 'mindfulness training', 'contemplative practice'), emotional intelligence ("emotional intelligence", 'emotion regulation', 'emotional competence', 'emotional literacy'), and educational contexts ("teachers", 'educators', 'educational settings', 'teaching profession'). The search results were then selected based on the inclusion criteria which included: (1) peer-reviewed scientific articles, (2) addressing the integration of Islamic psychospiritual elements in mindfulness programs, (3) examining the development of emotional intelligence or related components, and (4) focusing on the subject of teachers or educational contexts. Data extracted from each study included bibliographic information, methodological characteristics, Islamic psychospiritual intervention components, mindfulness program elements, aspects of emotional intelligence measured, and key research findings. Bibliometric analysis using VOSviewer was conducted to identify patterns of researcher collaboration, visualization of co-citation networks, keyword co-occurrence analysis, and mapping of dominant themes in the literature, which enabled identification of research trends, knowledge gaps, and potential directions for future studies. This approach enabled a comprehensive synthesis of the empirical foundation on the effectiveness of Islamic psychospiritual approaches in mindfulness programs for developing teachers' emotional intelligence, while generating an integrated conceptual framework that can inform the development of future interventions.

Table 1. Literature Selection Category

Category	Criteria	Inclusion	Exclusion
Type of Study	Research approach	Peer-reviewed scientific articles	Non-peer-reviewed sources (e.g., blogs, reports, unpublished theses)
Publication Year	Time frame	Articles published between 2020-2025	Articles published before 2020
Research Focus	Relevance to the study	Studies discussing Islamic psychospiritual integration in mindfulness programs for teachers	Studies unrelated to Islamic psychospirituality, mindfulness, or emotional intelligence
Population	Target	Teachers/educators in	Studies focusing on

	participants	educational settings	non-teacher populations (e.g., students, clinical patients)
Intervention	Key components	Incorporating Islamic psychospiritual elements (e.g., muraqabah, muhasabah, tazkiyatun nafs) in mindfulness programs	Studies that do not integrate Islamic psychospiritual aspects

Table 2. Flowchart PRISMA



RESEARCH RESULTS AND DISCUSSION

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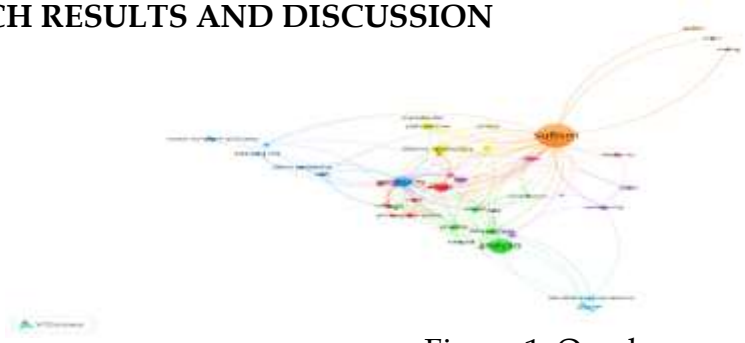
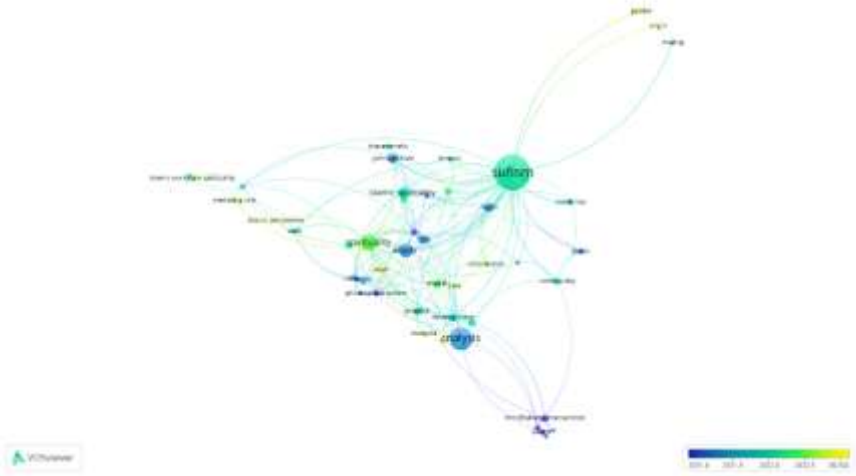


Figure 1. Overlay

This network map illustrates the conceptual relationships in research on Sufism and Islamic spirituality, grouped into several main clusters. Sufism appears as the main center in this visualization, indicating that the concept has a close relationship with various other aspects such as Islam, modernity, politics, and community. This shows that Sufism is not only understood as a spiritual practice, but also has social, political, and cultural implications in Muslim society. On the other hand, spirituality and study form a separate cluster indicating that the study of Islamic spirituality is widely associated with academic and philosophical aspects, such as role, influence, and philosophical Sufism. The relationship between spirituality and analysis also appears strong, indicating a systematic approach in understanding Sufism as a phenomenon that can be studied scientifically. Meanwhile, the Islamic workplace spirituality cluster located in a different area highlights how the values of Islamic spirituality are applied in the workplace, with concepts such as mediating role and Islamic perspective showing the role of spirituality as a mediating factor in various professional contexts.

In addition, the relationship between mindfulness intervention and parents in other clusters shows that there is research that focuses on how Sufi practices, such as mindfulness, can contribute to everyday life, including family dynamics and education. From the overall network map, it can be concluded that research on Sufism and Islamic spirituality continues to develop with a multidisciplinary approach, involving philosophical, social, political, and applicative aspects in modern life.



This latest network map provides a comprehensive overview of the development of research related to Sufism and Islamic spirituality from 2021 to 2023. The dominance of Sufism as the largest node in the network shows that Sufism remains a major topic in various academic studies. Its connection to Islam, modernity, politics, and community confirms that Sufism is not only mystical and esoteric, but also has relevance in contemporary social and political dynamics. Since 2021, there has been an increase in research linking Sufism to Islamic spirituality and philosophical Sufism, indicating a deeper conceptual exploration in understanding the philosophical and theological dimensions of Sufism. Research during this time period has also increasingly highlighted the role and influence of Sufi practices in shaping the life values of individuals and society.

The latest research trends in 2022 to 2023 show a shift towards the application of Sufism in various aspects of modern life. One of the emerging topics is Islamic workplace spirituality, which links Sufi values to the world of work. This concept is closely related to the mediating role and Islamic perspective, which shows how Islamic spirituality acts as a mediator in improving employee well-being and productivity. This research reflects a global trend that is increasingly paying attention to the balance between spirituality and professionalism in the workplace.

In addition, the 2023 study highlighted the role of Sufism in psychological interventions and family education, as seen in the relationship between mindfulness intervention and parents. This shows a new approach in adapting the concept of Sufism to support the mental and social well-being of individuals, especially in the context of families and children's education. Overall, this network map reveals that research on Sufism is increasingly evolving from a theoretical approach to practical applications in social, political, and professional life. This trend shows that Sufism remains relevant in responding to the challenges of modern life and contributing to the well-being of individuals and society at large.

DISSCUSSION

In its implementation, the program integrates Islamic spiritual values and practices into a modern mindfulness framework (Aldbyani, 2025). This combination creates a deeper resonance for Muslim teachers who are participants in the program (Qadri et al., 2024). For example, mindfulness exercises are enriched with the concept of muraqabah (awareness of the presence of God), creating a more meaningful dimension of transcendence.

From a neuroscience perspective, the program likely affected neural pathways related to emotion regulation and empathy (Zaki, 2020). Several previous studies have shown that spiritual contemplation practices can modulate activity in the prefrontal cortex and limbic system, which play a role in these functions (Rathore et al., 2022). Although this study did not perform direct neurobiological measurements, the behavioral findings are consistent with such neural mechanisms.

However, it is important to note that individual differences in response to the program were also significant. Teachers with higher levels of initial religiosity showed greater gains in emotional intelligence (Supriyadi & Soelton, 2024). This suggests the importance of considering predisposing factors in designing psychospiritual interventions

(Rafiqie & Irfan, 2024). The challenges of implementation in secular or multicultural school contexts also need to be considered (H. Syafii, 2024). Adapting the program to more diverse contexts may require a more inclusive approach while maintaining effective elements of the psychospiritual model.

The program also demonstrated good cost-efficiency, with a positive benefit-cost ratio when considering increases in teacher productivity and reductions in burnout(M. H. Syafii & Gusti, 2024). Economic analysis suggests potential savings in sick leave and staff turnover that exceed the costs of implementing the program.

Practical implications of this study include the development of training modules that can be tailored to different educational contexts. Integrating such programs into ongoing teacher professional development may be an effective strategy for improving teacher well-being and teaching effectiveness (Wolf & Peele, 2019). Several research questions remain to be answered, including more detailed investigations into the most effective program components, optimal dosage for maximum results, and the cross-cultural applicability of these approaches (Chai-Adisaksopha et al., 2019). Future research with longitudinal designs would be valuable to assess the sustainability of long-term effects.

Emotional intelligence, according to Kurdi & Hamdy (2020) is defined as the ability to monitor one's own and others' feelings and emotions, to discriminate between them, and to use this information to guide one's thinking and actions. Kour & Bhatia (2024) expanded this concept into five main components: self-awareness, self-regulation, motivation, empathy, and social skills. In the context of education, ("Emotional Intelligence as a Vital Indicator of Teacher Effectiveness," 2019) emphasized that teachers' emotional intelligence plays a critical role in creating positive and effective learning environments.

Mindfulness, as conceptualized by Chems-Maarif et al., (2025), refers to the awareness that arises from paying attention intentionally, in the present moment, and nonjudgmentally to ongoing experiences. Shapiro et al (2018) explained that mindfulness involves heightened attention and awareness of the present reality and ongoing experiences. Research by Jennings et al (2019) suggests that mindfulness practices can improve teachers' emotional well-being and build the social-emotional competencies necessary for effective classroom management.

The Islamic psychospiritual approach, as explained by Surbakti et al (2024), integrates psychological principles with Islamic spiritual teachings to create a holistic model of human well-being. According to Rassool (2024) optimal psychological health is achieved through a balance between the physical dimensions (jasad), soul (nafs), heart (qalb), and soul (spirit). Rothman et al (2024) emphasizes the importance of tazkiyat al-nafs (purification of the soul) as a psychospiritual process to achieve mental and emotional health.

In the context of integrating these concepts suggest that the Islamic psychospiritual approach offers a unique framework to enrich mindfulness practice(M. H. Syafii & Azhari, 2025b). The practice of muraqabah (spiritual self-monitoring) in the Islamic tradition, according to Rassool (2024), has conceptual similarities to mindfulness, but with an additional transcendental dimension involving awareness of God's presence in all aspects of life.

Isgandarova (2019) conceptualized emotional intelligence in an Islamic perspective

as tafakkur al-qalb (reflection of the heart), which involves the integration of intellectual understanding, emotional control, and spiritual sensitivity. His research suggests that spiritual practices such as dhikr (remembrance of Allah) and muhasabah (self-introspection) can strengthen the capacity for emotional regulation and self-awareness.

Based on empirical studies, Wahab (2022) suggested that culturally and spiritually tailored interventions showed higher levels of acceptability and effectiveness. This finding is supported by a meta-analysis conducted by Haidar et al (2023), which showed that mindfulness programs modified to reflect participants' cultural and spiritual values produced larger effect sizes compared to standard programs.

In the context of Islamic education, Castellanos et al (2020) emphasized the concept of ta'dib, which views education as a process of forming adab (ethical and spiritual behavior) involving intellectual, emotional, and spiritual dimensions. This perspective offers a strong conceptual foundation for integrating emotional intelligence development into an educational framework based on Islamic values.

Vilianita et al (2022) proposed a mechanistic model of mindfulness involving three main components: intention, attention, and attitude. In the context of Islamic psychospirituality, extended this model by adding the dimensions of intention (niyyah) oriented toward God, attention expanded to include awareness of the divine presence, and attitudes informed by Islamic values such as sabar (patience), terima kasih (gratitude), and tawakkal (trust in God).

The theoretical model proposed by Masroom (2024) describes how an Islamic psychospirituality approach can influence emotional intelligence through cognitive-spiritual, affective-spiritual, and behavioral-spiritual pathways. The model suggests that cognitive reframing through an Islamic spiritual perspective can alter emotional appraisals, while spiritual practices can strengthen emotion regulation capacities and enhance interpersonal skills.

Empirically, Nabi et al (2023) found a positive correlation between Islamic spiritual intelligence and emotional intelligence in a sample of educators, suggesting a meaningful relationship between these two constructs. This finding is consistent with Anwar et al (2020) research which shows that in the context of Islamic culture, emotional well-being is closely related to the spiritual dimension of life. Based on this conceptual synthesis, it can be understood that the Islamic psychospiritual approach in the mindfulness program offers an integrative framework that combines a holistic view(Bagis et al., 2024).

CONCLUSSION

This study concludes that the Islamic psychospiritual approach integrated into the mindfulness program has proven effective in developing teachers' emotional intelligence, especially in the aspects of self-awareness, emotional management, and empathy. The results showed that teachers with high levels of religiosity responded more positively to the program, which emphasizes the importance of spiritual relevance in psychological interventions. This approach is not only more culturally and value-appropriate for the Muslim community, but also shows higher effectiveness than secular-based programs. These findings provide significant contributions to the development of spiritual-based training models to strengthen the emotional capacity

of educators, and open up opportunities for the development of a more holistic, integrative, and contextual Islamic education curriculum in accordance with the needs of the times.

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