

BRIDGING QURANIC TEACHINGS AND MENTAL HEALTH PRACTICES: A HOLISTIC FRAMEWORK FOR EMPLOYEE WELL-BEING AND ORGANIZATIONAL COMMITMENT

Siti Farhana Hasanudin ⁱ; Nik Azlina Nik Abdullah ⁱⁱ.

ⁱ (Corresponding author). Lecturer, Faculty Business and Management Science, Universiti Islam Antarabangsa Tuanku Syed Sirajuddin (UniSIRAJ). Email: farhana@unisiraj.edu.my

ⁱⁱ Senior Lecturer, Faculty of Business and Management, Universiti Teknologi MARA (UiTM), Perlis Branch. Email: nikazlina@uitm.edu.my.

ABSTRACT

This conceptual paper explores the intersection of Islamic teachings, particularly those in the Al-Quran, and the mental well-being of employees in contemporary organizational settings. With rising concerns about workplace stress, burnout, and overall employee well-being, the paper aims to examine how Quranic principles can offer guidance in promoting mental health in the workplace. It investigates how concepts such as patience (Sabr), gratitude (Shukr), trust in Allah (Tawakkul), and seeking balance (Mizan) can be integrated into organizational practices to foster a healthier work environment. Through an analysis of relevant Quranic verses and Hadiths, the paper explores the spiritual and psychological benefits of adhering to these principles. This conceptual paper proposes that integrating spiritual well-being with mental health practices within the workplace can contribute to enhanced employee outcomes. By fostering an environment where employees' spiritual needs are acknowledged alongside their mental health, organizations may not only see an improvement in employee satisfaction but also a boost in productivity, morale, and organizational commitment.

Keywords: Employee Well-Being, Holistic Approach, Mental Health Practices, Organizational Commitment, Quranic Teachings

INTRODUCTION

In recent years, organizations have increasingly recognized the importance of supporting employees' mental health. While many workplaces focus on physical health and mental well-being through established programs and support systems, there is often a lack of attention to the spiritual dimensions of well-being. For Muslims, Islamic teachings offer profound spiritual guidance that can be integrated into workplace mental health practices. The Quran and Hadiths provide clear directives that support emotional and psychological resilience, making them valuable tools for promoting mental health in the workplace (Salaudeen & Yusuff, 2025; Hayati, Che Abas & Hasan, 2025). This paper explores how Islamic spirituality, through concepts like patience (Sabr), gratitude (Shukr), trust in Allah (Tawakkul), and seeking balance (Mizan), can be utilized to improve employee well-being and strengthen organizational commitment.

Studies show that *sabr* and *shukr* serve as transformative principles for resilience and coping with stress (Ali, Ahmed, Bhatti & Farooq 2019; Ihsan, 2025), while *tawakkul* fosters emotional regulation and reduces anxiety by encouraging reliance on divine wisdom (Huda et al., 2019; Al-Daghistani, 2023). Integrating these teachings with conventional mental health practices can create a holistic framework that enhances psychological well-being and organizational engagement (Singh & Singh, 2022; Samul, 2024). By embedding Islamic spiritual values into workplace culture, organizations can foster a supportive environment that promotes both mental health and ethical behavior (Maham et al., 2020; Fadhilah, 2024).

PROBLEM STATEMENT

Despite growing awareness of mental health in organizational settings, most workplace well-being programs remain focused on physical health and psychological support, neglecting the spiritual dimension of employee well-being. This gap is particularly significant for Muslim employees, as Islamic spirituality rooted in concepts such as *Sabr* (patience), *Shukr* (gratitude), *Tawakkul* (trust in Allah), and *Mizan* (balance) offers profound guidance for resilience and emotional regulation. Research indicates that workplace spirituality positively influences mental health, engagement, and organizational commitment (Sharma & Kumra, 2020; Singh et al., 2022). However, current practices rarely integrate Islamic spiritual principles into mental health strategies, leading to a lack of holistic support for Muslim employees (Ahmad Syahir et al., 2025; Asutay et al., 2022). This omission may result in diminished well-being, lower job satisfaction, and weaker organizational loyalty, highlighting an urgent need for frameworks that incorporate Islamic spirituality into workplace mental health programs (Winfrey, 2025; Mhatre & Mehta, 2023).

OBJECTIVES

1. To propose a conceptual framework integrating Islamic spirituality and mental health practices.
2. To highlight the role of *Sabr*, *Shukr*, *Tawakkul*, and *Mizan* in enhancing employee well-being and organizational commitment.
3. To provide practical recommendations for implementing Islamic spiritual principles in workplace settings.

LITERATURE REVIEW

- Islamic Spiritual Well-Being and Mental Health

Islamic teachings emphasize a balanced approach to life that nurtures the body, mind, and soul. The Quran encourages believers to seek inner peace and spiritual resilience through regular practices such as prayer (*Salah*), remembrance of Allah (*Dhikr*), and reflection on His creation “Unquestionably, by the remembrance of Allah hearts are assured.”- Surah Ar-Ra’d (13:28). These practices promote mindfulness and a sense of calm, which are beneficial for mental health. For example, the concept of patience (*Sabr*) teaches individuals to manage stress and adversity with perseverance, “Indeed, the patient will be given their reward without account.” (Az-Zumar, 39:10) while gratitude (*Shukr*) fosters a positive outlook, helping to reduce anxiety and depression (Al-Ghamdi, 2020).

“And whoever is grateful his gratitude is only for [the benefit of] himself. And whoever denies then indeed, my Lord is Free of need and Generous”

(An-Naml, 27:40).

The principle of Tawakkul placing one’s trust in Allah after making sincere effort provides psychological comfort and reduces worry. The Qur’an states, “And whoever relies upon Allah then He is sufficient for him. Indeed, Allah will accomplish His purpose.” (At-Talaq, 65:3). This verse highlights that true reliance on Allah brings inner security and peace, protecting the heart from excessive stress and uncertainty. When individuals practice Tawakkul in their daily and professional lives, they develop emotional stability and confidence, knowing that outcomes rest with divine wisdom.

Islam also emphasizes the importance of seeking balance (Mizan) in all aspects of life. This balance ensures that no one dimension whether personal, spiritual, or professional, dominates to the detriment of others. In a workplace setting, this balance can help employees maintain emotional and mental well-being, especially during stressful times (Singh et al., 2022). The Quran states, “And the heaven He raised and imposed the balance. That you not transgress within the balance” (Ar-Rahman, 55:7-8), highlighting the importance of maintaining equilibrium in all aspects of life.

- Mental Health Practices in the Workplace

Workplace mental health has become a significant area of focus due to rising concerns about stress, burnout, and employee engagement. Traditional mental health practices, such as counseling, stress management, and mental health days, address only one dimension of well-being. While effective, they often overlook the spiritual needs of employees, which are an essential component of holistic well-being (Kamal & Hassan, 2021). Islamic spiritual well-being can complement these practices by addressing the inner dimensions of an employee’s life, providing them with tools to manage both mental and emotional challenges in a more balanced way. As mentioned in Al- Qur’a:

“For indeed, with hardship comes ease. Indeed, with hardship comes ease.”

(Al-Inshirah, 94:5 - 6).

Organizations that embrace a holistic approach to employee well-being by integrating spiritual practices are likely to experience better outcomes in terms of employee satisfaction, retention, and productivity (Moulaei et al., 2023). This approach not only nurtures the mental health of employees but also supports their sense of purpose and alignment with organizational values.

- Integrating Islamic Teachings into Organizational Practices

Integrating Islamic spirituality into workplace practices can be achieved in several ways. One method is by offering employees time and space to perform religious practices such as prayer (Salah) and reflection (Dhikr), which are recognized as components of workplace spirituality that enhance employee well-being and organizational commitment (Ahmad Syahir et al., 2025; Asutay et al., 2022). “And seek help through

patience and prayer; indeed, it is difficult except for the humbly submissive [to Allah].” (Al-Baqarah, 2:45). Additionally, employers can foster an environment of gratitude and patience by promoting these values through organizational culture and leadership practices. Gratitude (Shukr) is considered a core Islamic virtue that positively influences job satisfaction and pro-social behaviors in the workplace (Ali et al., 2020). “And [remember] when your Lord proclaimed: ‘If you are grateful, I will surely increase you [in favor]; but if you deny, indeed, My punishment is severe.’” (Ibrahim, 14:7)

Similarly, patience (Sabr) is emphasized in Islamic leadership literature as a transformative principle for resilience and ethical decision-making (Saleh, 2023). “By time, indeed, mankind is in loss, except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience. ”(Al-Asr, 103:1–3). For example, leaders who demonstrate patience (Sabr) and gratitude (Shukr) can influence their teams to adopt these attitudes, leading to a more resilient and positive workplace culture (Abdelwahed et al., 2025; Singh et al., 2022).

In addition, the concept of Tawakkul (trust and reliance upon Allah) is essential in Islamic workplace ethics. It encourages individuals to perform their duties diligently while entrusting the final outcome to Allah, fostering calmness and emotional stability amidst uncertainty. The Qur’an reminds believers, “And whoever relies upon Allah then He is sufficient for him. Indeed, Allah will accomplish His purpose.” (At-Talaq, 65:3). By integrating Tawakkul into organizational culture, leaders can cultivate a psychologically safe environment where employees feel supported and resilient in the face of challenges. It reduces anxiety and promotes a growth mindset, aligning with modern psychological frameworks of trust and intrinsic motivation.

Moreover, the principle of Mizan (balance) promotes justice, harmony, and moderation in all aspects of life, including the workplace. Islam warns against excess or deficiency, advocating equilibrium between material pursuits and spiritual responsibilities. The Qur’an states, “And the heaven He raised and imposed the balance, that you not transgress within the balance. And establish weight in justice and do not make deficient the balance.” -(Ar-Rahman, 55:7–9). Applying this concept to organizational management means ensuring fairness, equitable workload distribution, and respect for employees’ personal and spiritual needs. A balanced approach (Mizan) sustains well-being, productivity, and ethical conduct within the professional environment.

Furthermore, creating spaces for reflection and mindfulness, such as designated prayer rooms or meditation spaces, can support employees’ spiritual well-being and help them cope with stress (Ayad, 2025). When organizations recognize and support their employees’ spiritual needs alongside their mental health, they create an environment where individuals feel valued, supported, and connected to the organization’s mission.

METHODOLOGY

This study adopts a conceptual approach grounded in secondary data analysis. The methodology involves a systematic review of indexed journals and authoritative Islamic sources, including the Quran and Hadith, to identify key constructs related to workplace mental health and Islamic spirituality.

The literature was synthesized to develop a conceptual framework that illustrates the integration of spiritual principles such as Sabr, Shukr, Tawakkul, and Mizan into organizational mental health practices. This non-empirical approach is appropriate for addressing the identified research gap and provides a foundation for future empirical validation (Mhatre et al., 2023; Singh et al., 2022).

PROPOSED CONCEPTUAL FRAMEWORK

The proposed framework illustrates the relationship between Islamic spiritual principles and workplace mental health practices. Core concepts such as Sabr, Shukr, Tawakkul, and Mizan influence mental health strategies, which in turn enhance employee well-being and organizational commitment. This framework emphasizes a holistic approach, integrating spiritual and psychological dimensions to create supportive organizational cultures.



IMPLICATIONS AND FUTURE RESEARCH DIRECTIONS

Organizations can implement Islamic spiritual principles through structured initiatives that go beyond symbolic gestures. For instance, providing designated prayer spaces and flexible scheduling for Salah demonstrates respect for employees' spiritual needs and fosters inclusivity. Leadership development programs can incorporate training on Islamic virtues such as Sabr (patience) and Shukr (gratitude), enabling managers to model resilience and positive attitudes during organizational challenges. Additionally, mindfulness practices rooted in Dhikr (remembrance of Allah) can be integrated into wellness programs to reduce stress and enhance emotional regulation. These interventions not only improve individual coping mechanisms but also cultivate an ethical organizational culture characterized by empathy, trust, and accountability. Ultimately, such holistic strategies can lead to measurable outcomes, including higher employee engagement, reduced turnover, and improved productivity, aligning organizational goals with employee well-being (Ahmad Syahir et al., 2025; Asutay et al., 2022).

Future studies should move beyond conceptual discussions to empirically validate the proposed framework using quantitative and qualitative methods. Researchers could employ longitudinal designs to assess the impact of Islamic spiritual practices on mental health indicators such as stress reduction, resilience, and job satisfaction. Comparative studies across different cultural and religious contexts would provide insights into the universality or specificity of these principles in workplace settings. Furthermore, mixed-method approaches combining surveys, interviews, and case studies could explore how organizational policies supporting spiritual well-being influence employee performance and organizational commitment.

Developing reliable measurement tools for constructs like Tawakkul and Mizan will also be critical for advancing this research agenda. By addressing these areas, scholars can contribute to evidence-based models that integrate spirituality into mainstream organizational psychology and human resource management (Singh et al., 2022; Mhatre et al., 2023).

CONCLUSION

This paper introduces a conceptual framework that integrates Islamic spiritual well-being with workplace mental health practices, offering a holistic approach to employee care. By embedding Quranic principles such as Sabr (patience), Shukr (gratitude), Tawakkul (trust in Allah), and Mizan (balance) into organizational culture, companies can create environments that nurture both psychological resilience and spiritual fulfillment. Such integration goes beyond conventional wellness programs by addressing the inner dimensions of well-being, which are often overlooked in modern workplaces. This approach has the potential to reduce stress, enhance coping mechanisms, and foster a sense of purpose among employees, ultimately leading to improved productivity, stronger organizational commitment, and ethical decision-making. However, while the conceptual framework provides a strong theoretical foundation, empirical research is essential to validate its effectiveness. Future studies should explore practical applications across diverse organizational contexts, assess measurable outcomes such as job satisfaction and retention, and examine cross-cultural adaptability. The integration of spiritual well-being with mental health practices represents a promising direction for organizations seeking to support employees holistically and align workplace values with human-centered principles.

REFERENCES

Al-Quran al-Karim

- Abdelwahed, N. A. A., Al Doghan, M. A., Saraih, U. N., & Soomro, B. A. (2025). Unleashing Potential: Islamic Leadership's Influence on Employee Performance via Islamic Organizational Values, Organizational Culture and Work Motivation. *International Journal of Law and Management*, 67(2), 165–190. <https://doi.org/10.1108/IJLMA-01-2024-0019> [emerald.com]
- Ahmad Syahir, A. N., Zainal Abidin, M. S., Sa'ari, C. Z., & Abdul Rahman, M. Z. (2025). Workplace Spirituality and Its Impact on Employee Well-Being: A Systematic Literature Review of Global Evidence. *Journal of Religion and Health*, 64, 3313–3345. <https://doi.org/10.1007/s10943-025-02350-2> [link.springer.com]
- Al-Daghistani, R. (2023). Tawakkul and Rajā': The Concepts of Trust and Hope from an Islamic-Mystical Perspective. *Traditional Hikma Studies*. https://traditionalhikma.com/wp-content/uploads/2024/04/Al_Daghistani_R_2023_Tawwakul_and_raja.pdf [traditionalhikma.com]
- Al-Ghamdi, M. (2020). Spirituality and Mental Health: A Quranic Perspective. *Journal of Islamic Psychology*, 10(1), 34-47.
- Ali, S. A., Ahmed, M., Bhatti, O. K., & Farooq, W. (2019). Gratitude and Its Conceptualization: An Islamic Perspective. *Journal of Religion and Health*, 59, 1740–1753. <https://doi.org/10.1007/s10943-019-00850-6> [jstor.org]

- Ali, S. A., Ahmed, M., Bhatti, O. K., & Farooq, W. (2020). Gratitude and Its Conceptualization: An Islamic Perspective. *Journal of Religion and Health*, 59, 1740–1753. <https://doi.org/10.1007/s10943-019-00850-6> [link.springer.com]
- Asutay, M., Buana, G. K., & Avdukic, A. (2022). The Impact of Islamic Spirituality on Job Satisfaction and Organisational Commitment: Exploring Mediation and Moderation Impact. *Journal of Business Ethics*, 181, 913–932. <https://doi.org/10.1007/s10551-021-04940-y> [link.springer.com]
- Ayad, N. (2025). Mental Health and Spirituality: Qur’anic Teaching and Approaches to Mental Health in the Modern Era. *Al-Fahmu: Jurnal Ilmu Al-Qur’an dan Tafsir*, 4(1), 82-91.
- Fadhilah, H. U. (2024). The Role of Islamic Intrinsic Motivation and Work Engagement with Spiritual Welfare as Intervening Variables on HR Performance. *International Journal of Applied Psychology*, 1(1), 76–88. <https://jurnal.unissula.ac.id/index.php/IAPJ/article/viewFile/44977/12409>
- Hayati, N., Che Abas, A. J., & Hasan, F. (2025). The Intersection of Religious and Sunnah Practices Towards Student Mental Health: A Contemporary Analysis. *International Journal of Islamic Theology & Civilization*, 3(1). <https://doi.org/10.5281/zenodo.14768718> [ijitc.com]
- Huda, M., Sudrajat, A., Muhamat, R., Mat Teh, K. S., & Jalal, B. (2019). Strengthening Divine Values for Self-Regulation in Religiosity: Insights from Tawakkul. *International Journal of Ethics and Systems*, 35(3), 389–407. <https://doi.org/10.1108/IJOES-02-2018-0025> [emerald.com]
- Ihsan, N. H. (2025). Islamic Virtues Meet Society 5.0: Hamka’s Sufism Concept of Sabr and Shukr Guiding Educators’ Role in Resilience Building. *ICONETT Proceedings*. <https://proceedings.uin-alauddin.ac.id/index.php/ICONETT/iconett/paper/viewFile/1466/1045> [proceeding...ddin.ac.id]
- Kamal, S., & Hassan, M. (2021). Spirituality and Mental Health in Islam: A Comprehensive Review. *Journal of Islamic Psychology*, 8(2), 45-60.
- Maham, R., Bhatti, O. K., & Öztürk, A. O. (2020). Impact of Islamic Spirituality and Islamic Social Responsibility on Employee Happiness with Perceived Organizational Justice as a Mediator. *Cogent Business & Management*, 7(1). <https://doi.org/10.1080/23311975.2020.1788875> [tandfonline.com]
- Mhatre, S. G., & Mehta, N. K. (2023). A Review of Workplace Spirituality: Identifying Present Development and Future Research Agenda. *Management Research Review*, 46(9), 1895–1918. <https://doi.org/10.1108/mrr-11-2021-0800>
- Moulaei, K., et al. (2023). The Effect of the Holy Quran Recitation and Listening on Anxiety, Stress, and Depression: A Scoping Review. *Frontiers in Psychology*, 14, 1057-1070.
- Salaudeen, T. S., & Yusuff, A. A. (2025). Integrating Islamic Principles into Cognitive Behaviour Therapy: A Holistic Approach to Mental Health. *Journal of Institute of Africa Higher Education Research and Innovation*, 5(1), 85–92. <https://doi.org/10.59479/jiaheri.v5i1.107> [iaherijour...aun.edu.ng]
- Saleh, C. (2023). Islamic Leadership Principles in Organizational Contexts: Ethics, Participation, and Accountability. *Oikos: Journal of Islamic Studies and Culture*. <https://journal.uinsgd.ac.id/index.php/oikos/article/download/46729/14373/133450> [journal.uinsgd.ac.id]
- Samul, J. (2024). Spiritual Leadership and Work Engagement: A Mediating Role of Spiritual Well-Being. *Central European Management Journal*, 32(3), 421–435. <https://doi.org/10.1108/CEMJ-05-2023-0223> [emerald.com]

- Sharma, P. K., & Kumra, R. (2020). Relationship between Workplace Spirituality, Organizational Justice and Mental Health: Mediation Role of Employee Engagement. *Journal of Advances in Management Research*, 17(5), 627–650. <https://doi.org/10.1108/JAMR-01-2020-0007> [emerald.com]
- Singh, R. K., & Singh, S. (2022). Spirituality in the Workplace: A Systematic Review. *Management Decision*, 60(5), 1296–1325. <https://doi.org/10.1108/MD-11-2020-1466> [emerald.com]
- Winfrey, B. (2025). Integrating Spiritual Care Within Mental Health. *Journal of Human Services*, 44(1), 57–73. <https://doi.org/10.52678/001c.142365> [journalhum...rvices.org]