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Prophetic Resilience Pedagogy: A Qur'anic Framework for Student Well-Being in Islamic Education

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Abstract

Growing psychological pressures among young people require Islamic education to address student well-being alongside cognitive, moral, and spiritual development. Qur'anic prophetic narratives offer distinctive pedagogical resources because they portray adversity together with faith-based meaning, self-regulation, perseverance, relational support, and constructive action. This study proposes Prophetic Resilience Pedagogy (PRP) as a conceptual framework for the systematic integration of prophetic narratives into Islamic education to support students' emotional awareness, meaning-making, self-regulation, spiritual resilience, and responsible social conduct. The study employed qualitative conceptual literature research using purposive conceptual sampling of the narratives of Prophets Joseph, Moses, Job, and Muhammad (PBUH). Qur'anic passages and their interpretations were examined through qualitative content analysis and cross-narrative thematic analysis using a hybrid deductive-inductive coding strategy. The analysis identified four recurrent resilience-related patterns: cognitive-spiritual regulation, relational support, adaptive environmental response, and transformation of adversity into constructive action. These patterns were synthesized into three pedagogical processes—recognition-reflective, meaning-reconstructive, and resilience-transformative—and integrated into educational objectives, learning materials, reflective methods, educator roles, and formative assessment. PRP is positioned as a non-clinical educational framework rather than psychotherapy. Its contribution lies in providing a structured, theologically grounded model for translating Qur'anic narratives into resilience-oriented learning while maintaining clear pedagogical and professional boundaries. Empirical research is required to evaluate its feasibility and educational outcomes.

Keywords: Islamic pedagogy; Narrative pedagogy; Prophetic narratives; Resilience; Qur'anic education; Student well-being

Introduction

Student well-being has become an increasingly important concern in contemporary education because psychological difficulties can affect learning, interpersonal relationships, classroom participation, and personal development. The World Health Organization (WHO, 2025) estimates that approximately one in seven adolescents aged 10–19 experiences a mental health disorder, indicating a substantial global burden. Rapid technological development, social comparison, academic competition, economic uncertainty, and the consequences of

global crises may further intensify pressures experienced by young people (Grande et al., 2023; Pillai et al., 2023).

Psychological strain also affects educators and consequently shapes the broader learning environment. A systematic review and meta-analysis reported substantial prevalence of stress, depression, and anxiety among teachers (Ma et al., 2022), while poor teacher well-being may negatively influence classroom engagement, interpersonal relationships, and teaching quality (Dreer, 2023; Grande et al., 2023). Educational institutions, therefore, have an important developmental role in creating environments that support well-being and strengthen students' capacities to respond constructively to adversity.

School-based mental health and well-being initiatives suggest that educational environments can provide psychological support, although outcomes depend on the quality of implementation, pedagogical engagement, and contextual conditions (Scholz et al., 2022). More comprehensive approaches attend to cognitive, emotional, social, and environmental dimensions of students' experiences (Gunawardena et al., 2023; Monsillion et al., 2023). This suggests that education can contribute not only by responding to difficulties but also by strengthening meaning-making, self-regulation, supportive relationships, moral orientation, and adaptive responses to adversity. In this study, these capacities are approached through the concept of resilience.

A resilience-oriented perspective is particularly relevant in Muslim educational contexts because responses to adversity are often interconnected with religious belief, moral responsibility, spiritual practice, and interpretations of life experience. The Qur'an is understood within Islamic tradition as guidance and is also associated with *shifā'* (Yani & Qomariyah, 2022). However, the theological concept of *shifā'* should not be automatically translated into a clinical claim. Within education, its relevance is more appropriately understood through the ways Qur'anic guidance supports hope, reflection, ethical orientation, spiritual meaning, and constructive action.

Contemporary Islamic psychological scholarship similarly identifies meaning, hope, spirituality, emotional regulation, and resilience as relevant to psychological well-being (Aycan, 2024; Elfattah, 2025). These dimensions are compatible with the formative orientation of Islamic education, in which learning extends beyond knowledge acquisition toward moral, spiritual, and behavioral development.

Qur'anic narratives are especially relevant to such formation because they communicate theological and moral meanings through human experiences. Mustaqim (2010) notes the extensive presence of narrative material in the Qur'an. Prophetic narratives portray experiences of fear, grief, betrayal, separation, injustice, anger, perseverance, forgiveness, hope, and responsibility, thereby enabling religious learning through representations of human vulnerability and response (Mustaqim & Khalid, 2021). The narrative of Prophet Joseph, for example, contains experiences of familial conflict, temptation, injustice, endurance, reconciliation, and forgiveness (Shihab, 2024).

The pedagogical importance of these narratives has begun to receive scholarly attention. Yusoff (2023) identifies Qur'anic narrative as a significant foundation for narrative pedagogy in Islamic education. Psychological research on narrative also suggests that stories can support meaning construction, perspective-taking, and coherent interpretation of experience (Banks, 2013). Bibliotherapy literature similarly highlights identification, reflection, and insight as possible outcomes of engagement with meaningful texts (Pardeck & Pardeck, 2021). These adjacent perspectives are useful for understanding reflective learning, but Qur'anic prophetic

narratives should not be equated with narrative therapy or clinical bibliotherapy. They are sacred texts embedded in theological and educational traditions.

Islamic education itself provides the primary pedagogical context for this study. Research indicates that Islamic educational practices can contribute to emotional intelligence, empathy, self-regulation, social-emotional competence, forgiveness, and psychological well-being (Alimni et al., 2022; Mustaghfiroh et al., 2025). Nevertheless, prophetic narratives are still commonly approached primarily as sources of doctrinal knowledge, moral exemplification, or character education. Their systematic organization as pedagogical resources for resilience development remains insufficiently conceptualized.

This study addresses that gap by proposing Prophetic Resilience Pedagogy (PRP). PRP is defined as a non-clinical pedagogical framework that employs Qur'anic prophetic narratives as structured learning resources for developing emotional awareness, faith-based meaning-making, self-regulation, relational support, spiritual resilience, and constructive action in the context of adversity.

PRP is distinct from psychotherapy because its setting, objectives, professional roles, and assessment remain educational in nature. It also differs from narrative therapy because it does not seek to clinically re-author a client's autobiographical narrative. Likewise, it differs from bibliotherapy in that prophetic narratives are not prescribed as therapeutic reading materials but are engaged as sacred curricular texts through guided reflection and pedagogical dialogue.

The study focuses on selected narratives of Prophets Joseph, Moses, Job, and Muhammad (PBUH). These cases were selected because they provide diverse and relatively explicit representations of adversity, emotional experience, internal and external responses, spiritual meaning, relational support, environmental change, and constructive action. The study asks how these patterns can be translated into educational objectives, learning materials, teaching methods, educator roles, and formative assessment.

The originality of the study, therefore, lies not in claiming psychological treatment through Qur'anic narratives but in conceptualizing how prophetic narratives can be systematically organized as resilience-oriented pedagogical resources within Islamic education. The framework maintains a deliberate distinction between Qur'anic meaning, exegetical interpretation, resilience-related conceptual interpretation, pedagogical application, and clinically demonstrated effects.

Method

Research Design

This study employed a qualitative conceptual literature design to develop Prophetic Resilience Pedagogy (PRP). The research combined Qur'anic interpretation, psychological concepts related to resilience, and Islamic pedagogy through an interdisciplinary analytical approach. A qualitative design was appropriate because the objective was to interpret textual meanings, identify conceptual patterns, and develop a pedagogical framework rather than quantify variables or test causal effects (Creswell & Creswell, 2023).

The methodological sequence consisted of qualitative content analysis followed by cross-narrative thematic analysis. Deductive and inductive reasoning were combined during coding and category development. Accordingly, content analysis served as the primary method for examining textual material. While, thematic analysis identified recurring patterns within and across prophetic narratives; and deductive-inductive reasoning guided the development of categories and conceptual synthesis.

Corpus and Purposive Conceptual Sampling

The material corpus was limited to selected Qur'anic narratives concerning Prophets Joseph, Moses, Job, and Muhammad (PBUH). The four narratives were selected through purposive conceptual sampling, rather than to represent all prophetic narratives in the Qur'an.

Selection was based on four considerations: the presence of relatively explicit experiences of adversity or emotional challenge; variation in forms of adversity; variation in internal, relational, behavioral, and environmental responses; and relevance to resilience-oriented Islamic education.

The primary textual corpus consisted of relevant Qur'anic passages and their interpretation in Tafsir Al-Misbah and Tafsir Al-Azhar. The two commentaries were used to preserve contextual and exegetical interpretation before psychological or pedagogical meanings were considered. Other Qur'anic and scholarly references were used selectively for clarification and conceptual comparison.

Inclusion and Exclusion Criteria

A Qur'anic passage or narrative segment was included when it met the following criteria: it belonged to one of the four selected prophetic narratives; it contained an identifiable adversity, emotional response, cognitive appraisal, spiritual response, behavioral response, relational support, environmental change, or constructive outcome; and it had a meaningful relationship with the study's questions concerning resilience and Islamic pedagogy.

Material was excluded when it was predominantly genealogical or chronological and not relevant to adversity and response; when its exegetical discussion did not contribute to the resilience-oriented analysis; or when interpretations relied on speculative or weak narrative material that did not affect the central Qur'anic meaning.

Unit of Analysis and Data Organization

The unit of analysis was a narrative meaning segment. A unit could consist of a verse, a sequence of verses, a dialogue, an event, an action, or an exegetical explanation containing information about adversity, emotional experience, appraisal, spiritual response, behavioral response, relational support, environmental response, or a change in the narrative situation.

Data were organized in an analytical matrix that included the prophet, Qur'anic passage, narrative event, emotional or psychological dynamics, exegetical interpretation, internal/spiritual response, external/behavioral response, initial code, emerging category, and possible pedagogical implications.

This structure enabled the analysis to examine an interconnected sequence rather than isolate individual emotional terms:

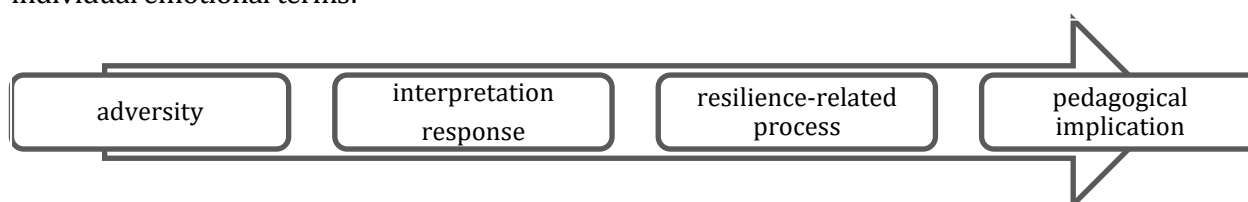


Fig 1. Unit Analysis Structure

Figure 1 summarizes the analytical logic used to connect narrative adversity with resilience-related interpretation and subsequent pedagogical implications. The analysis begins with adversity situations involving pressure, loss, conflict, threat, or suffering that arise within the narrative. The subsequent stage is interpretation/response, which refers to how the character perceives, evaluates, and reacts to the situation through cognitive, spiritual, relational, or behavioral means. These responses are then categorized into resilience-related processes, such as cognitive-spiritual

regulation, relational support, adaptive environmental response, or the transformation of adversity into constructive action. In the final stage, these resilience patterns are translated into pedagogical implications—specifically, their potential applications to learning objectives, content, reflective methods, the role of the educator, and formative assessment within Islamic education.

Data Analysis

The analytical procedure is summarized in Figure 2

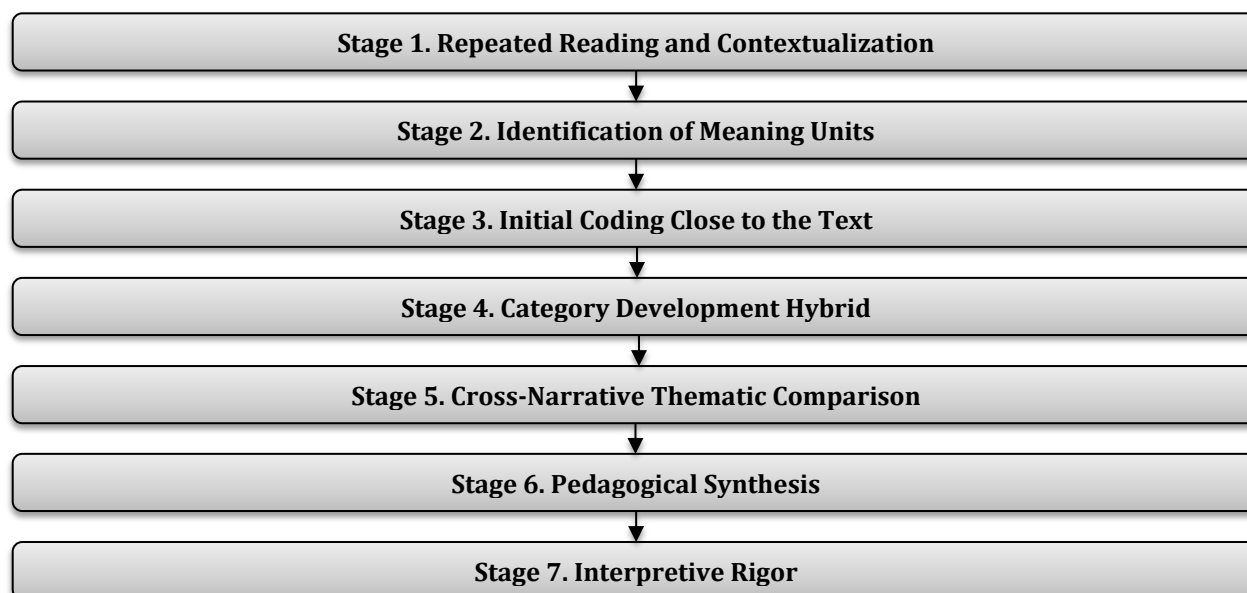


Fig 2. Stages of Data Analysis

First, relevant Qur’anic passages and their interpretations were read repeatedly to establish narrative context before psychological and resilience-related conceptual categories were considered. *Second*, meaning units were identified from verses, dialogue, actions, episodes, and exegetical explanations.

Third, initial coding remained close to the textual material. Examples included fear in the presence of threat, seeking companionship, prayer under pressure, forgiveness after injustice, maintaining hope, *leaving* an unsafe environment, reconciliation, and responsible action. Psychological labels such as cognitive restructuring or therapeutic intervention were not assigned directly to the Qur’anic texts.

Fourth, related codes were grouped into broader categories. The coding strategy was hybrid deductive–inductive. Deductive sensitizing categories included adversity/emotional experience, internal-spiritual response, *external*-relational response, and constructive outcome. Additional categories emerged from the corpus, including forgiveness, reconciliation, social support, environmental change, help-seeking, leadership, and community formation.

Fifth, categories were compared within and across the four narratives. Cross-narrative analysis generated four recurrent patterns:

1. cognitive-spiritual regulation, including meaning-making, hope, prayer, tawakkul, and morally grounded appraisal;
2. relational support, including companionship, assistance, reconciliation, and community;
3. adaptive environmental response, including withdrawal from danger, migration, or constructive changes in external conditions; and

4. transformation of adversity into constructive action, including forgiveness, moral courage, responsibility, leadership, and prosocial conduct.

Finally, these themes were synthesized pedagogically. Qur'anic meaning and exegetical interpretation were considered first; resilience-related interpretation followed; pedagogical implications were developed only at the final stage. This sequence reduced the risk of imposing modern psychological theories directly onto sacred texts. Interpretive rigor was supported by comparing interpretations across the two principal tafsir sources, checking the narrative context before and after selected passages, maintaining a traceable analytical matrix, and repeatedly tracing categories and themes back to their textual sources.

Results

Cross-Narrative Mapping of Prophetic Resilience

The analysis showed that the selected narratives represent different configurations of adversity and constructive response. Table 1 summarizes the principal passages retained in the analytical corpus.

Table 1. Cross-Narrative Mapping of Selected Prophetic Narratives

Prophetic narrative	Representative Qur'anic passages	Adversity and emotional context	Internal/spiritual response	External/behavioral response	Resilience-related pattern	Pedagogical relevance
Joseph (Yūsuf)	Yūsuf 12:33; 12:77; 12:90–92	Temptation, injustice, imprisonment, remembered betrayal, opportunity for retaliation	Prayer, moral appraisal, patience, faith-based meaning	Self-restraint, forgiveness, reconciliation	Cognitive-spiritual regulation; forgiveness; transformation toward prosocial action	Integrity under pressure; managing resentment; forgiveness and reconciliation
Moses (Musa)	al-Qaṣaṣ 28:21; Ṭāhā 20:25–32, 67–68; al-A'rāf 7:150	Threat, fear, responsibility, confrontation, anger	Prayer, trust, awareness of limitation, reliance on divine support	Leaving danger, seeking Harun's support, returning to responsible action	Relational support; adaptive environmental response; courage and self-regulation	Help-seeking; responding to fear; regulating anger; changing unsafe conditions
Job (Ayyub)	al-Anbiyā' 21:83–84; Ṣād 38:41–44	Prolonged suffering and vulnerability	Supplication, patience, hope, and orientation to divine mercy	Perseverance and constructive response to changed circumstances	Spiritual endurance, hope, and meaning in prolonged adversity	Patience without passivity; hope; responding constructively to sustained difficulty
Muhammad	al-An'ām 6:33; al-Ḥijr 15:97–98; al-Tawbah 9:40	Rejection, emotional pressure, social threat, migration	Reframing through revelation, remembrance, worship, and trust	Companionship, migration, collective action, community formation	Meaning reconstruction, relational support, environmental adaptation, purposive action	Coping with rejection, spiritual meaning, social support, adaptive change, and community resilience

The table demonstrates that resilience does not appear as a single response. Rather, the corpus presents multiple interacting resources: internal interpretation, spiritual orientation, relational support, behavioral choice, and modification of external conditions

Cognitive-Spiritual Regulation

The first recurring pattern concerned the regulation of adversity through theological and moral interpretation. The narratives did not portray resilience as the absence of fear, grief, anger, or pressure. Instead, difficult experiences were accompanied by processes that redirected perception and action.

In Prophet Joseph's narrative, the preference for imprisonment over moral compromise (Yūsuf 12:33) illustrates a response in which immediate hardship is interpreted in light of a broader moral commitment. Later, the encounter with his brothers culminates in forgiveness rather than retaliation (Yūsuf 12:90–92). Studies of the Joseph narrative similarly identify purpose, hope, emotional regulation, and inner strength as important psychological dimensions (Mustaqim & Khalid, 2021; Ramdhani & Rambe, 2025).

Prophet Job's supplication during prolonged suffering (al-Anbiyā' 21:83–84) similarly combines recognition of adversity with continued orientation toward divine mercy. His resilience, therefore, should not be reduced to passive endurance. The narrative presents vulnerability, acknowledgment of suffering, hope, and continued relational orientation toward God.

The experiences of Prophet Muhammad also illustrate the reconstruction of meaning. Qur'anic responses to rejection and emotional pressure redirect attention from personal failure to the broader meaning of prophetic responsibility (al-An'ām 6:33) and to worship and remembrance amid emotional constriction (al-Ḥijr 15:97–98).

Relational Support

A second cross-narrative pattern concerned relational support. Resilience in the selected narratives is not exclusively intrapersonal.

Prophet Moses explicitly asks for Harun to accompany him on his mission (Ṭāhā 20:29–32). Shihab (2002, p. 207) mentioned that the request was to support the Prophet Moses in carrying out his duties. This request combines awareness of personal limitation with active help-seeking. The pattern is educationally significant because it positions resilience as compatible with dependence on trustworthy others rather than as solitary endurance.

The migration narrative of Prophet Muhammad similarly emphasizes companionship and reassurance, as represented in al-Tawbah 9:40. Hamka (2020, p. 200) interpret the meaning of the verse with consolation to the prophet because God was always with him. Throughout the corpus, relational resources appear through companionship, family relationships, reconciliation, and community formation.

Adaptive Environmental Response

A third pattern is the modification of external circumstances. Prophet Moses leaves a threatening environment while fearful and vigilant (al-Qaṣaṣ 28:21). Such episodes show that a faith-based response to adversity does not always mean remaining within harmful circumstances.

Migration and environmental change also characterize the Prophetic experience. These narrative patterns are particularly important for avoiding an interpretation of resilience that equates patience with passive acceptance of danger. Resilience may include withdrawal from threat, seeking support, changing environments, and creating more supportive social conditions.

Transformation Toward Constructive Action

The fourth pattern involves movement from adversity toward morally constructive action. Joseph's narrative moves from betrayal and injustice toward forgiveness, reconciliation, and responsibility. Moses' fear develops alongside purposive action. Job's suffering is accompanied by perseverance and hope. The Prophetic experience of rejection develops into a sustained mission and the formation of community.

These patterns generated three pedagogically relevant processes: recognition-reflective, meaning-reconstructive, and resilience-transformative.

The recognition-reflective process enables learners to recognize adversity, emotions, responses, and relationships through a sacred narrative without being required to disclose private experiences. The meaning-reconstructive process invites learners to examine how adversity may be interpreted in theological terms, in terms of moral responsibility, hope, and future possibility. The resilience-transformative process translates reflection into dispositions and actions such as patience, self-regulation, help-seeking, forgiveness, responsible decision-making, environmental change, and prosocial conduct.

Discussion

Prophetic Resilience Pedagogy as an Educational Framework

The findings suggest that Qur'anic prophetic narratives can be organized as resources for resilience-oriented Islamic education. This does not require transforming Qur'anic learning into mental health treatment. Rather, it extends the formative purpose of Islamic education by connecting theological learning with reflection on adversity, emotional experience, relationships, moral judgment, and responsible action.

Islamic religious education emphasizes guidance, internalization, and practice in shaping religious personality and conduct (Nata & Yakub, 2023). PRP develops this orientation through three interconnected learning dimensions: cognitive, affective-spiritual, and behavioral.

The cognitive dimension concerns understanding the circumstances, choices, meanings, and consequences represented in prophetic narratives. Learners examine adversity and distinguish constructive from destructive responses.

The affective-spiritual dimension concerns recognition of emotion and theological meaning. Fear, grief, anger, hope, patience, gratitude, prayer, and *tawakkul* can be explored as dimensions of lived religious experience rather than as abstract moral vocabulary. Shihab (2002, p. 295) explained *tawakkul* as trust in God after maximum effort. This orientation is consistent with Qur'anic educational processes involving receiving, responding, believing, applying, and persevering (Bakhtir, 2021).

The behavioral dimension concerns constructive action. Students can examine help-seeking, forgiveness, reconciliation, responsibility, avoidance of danger, support for others, and ethical decision-making. These dimensions are pedagogical domains rather than stages of psychological treatment.

Qur'anic Narrative Pedagogy and Reflective Learning

PRP is more closely aligned with Qur'anic narrative pedagogy than with narrative therapy. Yusoff (2023) demonstrates the educational importance of narrative in Islamic learning. PRP develops this insight specifically around resilience.

The pedagogical value of prophetic narratives lies partly in their ability to create reflective distance. Students can first discuss adversity through a shared sacred narrative rather than through compulsory self-disclosure. They can examine what occurred, how characters responded, what moral and theological meanings emerge, and what alternative responses might be appropriate in contemporary life.

Narrative identity and bibliotherapy literature provide limited supporting insight into mechanisms such as identification, perspective-taking, and meaning construction (Banks, 2013; Pardeck & Pardeck, 2021). However, PRP differs fundamentally from clinical approaches. The narrative remains Qur'anic revelation, the setting remains educational, and the objective remains religious and resilience-oriented formation.

Learning Materials and Methods

The results support thematic organization of prophetic material rather than exclusively chronological retelling. Possible themes include responding to fear, living with prolonged adversity, seeking support, leaving unsafe conditions, forgiveness after injustice, and reconstructing meaning after disappointment.

For example, the Joseph narrative can support discussion of integrity, self-regulation, forgiveness, and reconciliation. Moses' narrative provides material for fear, anger, help-seeking, and adaptive environmental change. Job's narrative supports reflection on prolonged adversity, hope, and patience. Prophetic experiences provide material for rejection, spiritual meaning, social support, adaptive change, and community resilience.

Learning methods should therefore move beyond one-directional narration toward guided *tadabbur*, reflective questioning, dialogic discussion, comparative analysis of responses, perspective-taking, and application to hypothetical situations.

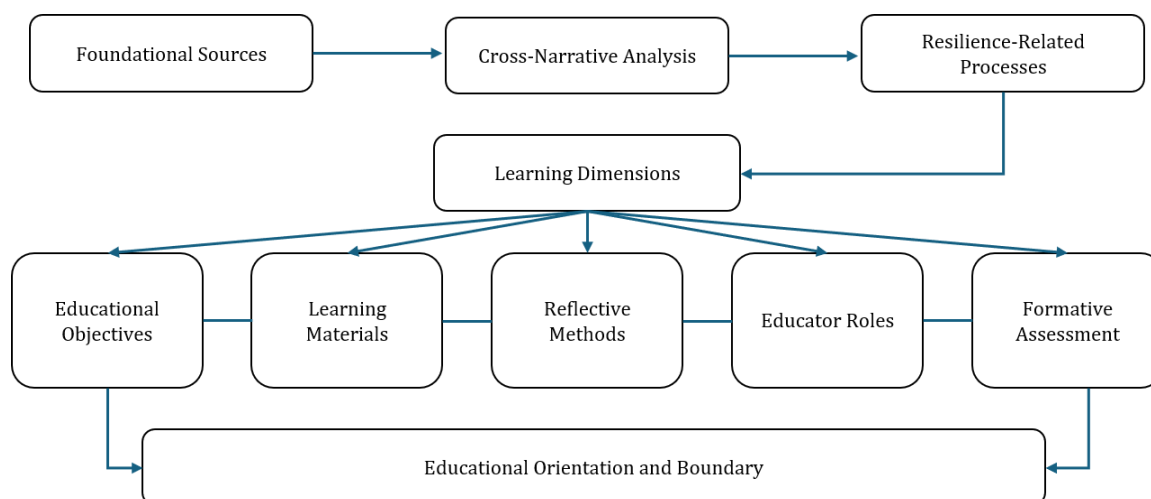


Fig 3. Proposed Conceptual Framework of Prophetic Resilience Pedagogy

Figure 3 presents PRP as a proposed conceptual model. Qur'anic prophetic narratives and their exegetical meanings constitute its foundational sources. Cross-narrative analysis identifies resilience-related processes that operate through cognitive, affective-spiritual, and behavioral learning dimensions. These are translated into five educational components: objectives, learning materials, reflective methods, educator roles, and formative assessment.

The framework is directed toward educational outcomes such as meaning-making, emotional awareness, self-regulation, hope, help-seeking, resilience, and prosocial conduct. These outcomes remain proposed rather than empirically demonstrated.

Educator Roles and Safeguarding

Educators within PRP function as religious educators and facilitators of reflection rather than mental health practitioners. They require academic-religious competence to interpret narratives responsibly, pedagogical competence to facilitate reflective learning, emotional sensitivity to respond appropriately to student reactions, and collaborative competence to recognize professional boundaries.

The framework should avoid spiritual bypassing. Concepts such as patience, prayer, and *tawakkul* must not be used to justify remaining in abusive, dangerous, or severely distressing

circumstances. The narrative of Moses leaving a threatening environment is especially important here which is resilience may require environmental change rather than passive endurance.

Students should not be required to reveal personal trauma or private emotional experiences. Teachers should also avoid interpreting psychological difficulties as evidence of weak faith.

Educational settings can support well-being and resilience, but they should not replace professional mental health intervention when significant psychological difficulties require specialized care (Berger et al., 2022; Scholz et al., 2022).

Formative Assessment

Assessment within PRP should evaluate educational learning rather than psychological recovery. Reflective journals, portfolios, guided self-assessment, classroom observation, and narrative-response tasks may be used to examine students' ability to identify emotions and adversity in a narrative, articulate theological and moral meanings, compare constructive responses, and apply principles to hypothetical or everyday situations.

Reflective practices and *muhasabah* may contribute to moral and spiritual development (Rothman, 2024), but assessment should not rank religiosity, diagnose distress, or treat vulnerability as an academic deficiency.

Mental health screening remains conceptually and professionally separates from PRP and requires validated measures and appropriately trained personnel.

Conceptual Contribution and Boundaries

The principal contribution of PRP is the integration of Qur'anic narrative interpretation, resilience-oriented meaning, and Islamic pedagogy into a coherent educational architecture. The framework organizes the conceptual relationship across three levels: Qur'anic narratives, resilience-related processes, and pedagogical design.

More specifically, the analytical sequence moves from adversity and responses represented in prophetic narratives to recognition-reflective, meaning-reconstructive, and resilience-transformative processes, which are subsequently translated into educational objectives, materials, methods, educator roles, and formative assessment. This structure differentiates PRP from existing Islamic psychotherapy, narrative therapy, and bibliotherapy. Those fields may provide comparative concepts, but they are not the model's organizing theoretical foundations.

Limitations and Future Research

This study is conceptual and literature-based. It does not demonstrate that engagement with prophetic narratives improves resilience, emotional regulation, spiritual well-being, or social behavior.

The corpus is also deliberately selective. The four prophetic narratives were chosen through purposive conceptual sampling and therefore do not represent the full range of Qur'anic prophetic narratives. Different selections may generate additional resilience-related patterns.

The framework requires adaptation according to student age, developmental stage, educational context, teacher competence, and institutional resources. Future studies should therefore develop classroom-based PRP modules and examine their feasibility, acceptability, and educational outcomes. Empirical work should also develop appropriate measures for resilience-oriented learning without conflating educational assessment with clinical mental health evaluation.

Conclusion

This study proposes Prophetic Resilience Pedagogy (PRP) as a conceptual framework for integrating Qur'anic prophetic narratives into Islamic education to support students' resilience and well-being. Cross-narrative analysis of selected accounts of Prophets Joseph, Moses, Job, and Muhammad identified recurring patterns of cognitive-spiritual regulation, relational support, adaptive environmental response, and the transformation of adversity into constructive action.

These patterns were synthesized into three pedagogical processes: recognition-reflective, meaning-reconstructive, and resilience-transformative. The framework integrates these processes into educational objectives, learning materials, reflective teaching methods, educator roles, and formative assessment across cognitive, affective-spiritual, and behavioral learning dimensions.

The contribution of PRP lies in treating prophetic narratives as structured resilience-oriented pedagogical resources while preserving their theological meaning and educational function. PRP is not psychotherapy and does not position teachers as therapists. Its intended role is to support reflective learning, meaning-making, self-regulation, help-seeking, hope, responsible action, and resilient religious character.

Because the framework remains conceptual, its educational outcomes have not yet been empirically established. Future research should therefore test classroom applications, develop teacher preparation and safeguarding procedures, and examine whether and under what conditions PRP can contribute to resilience-oriented Islamic education.

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