

## **ISLAMIC RESILIENCE AS SPIRITUAL AND PSYCHOLOGICAL COPING STRATEGIES FOR MUSLIMS DURING COVID-19 PANDEMIC**

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### **Abstract**

This study aims to explain the concept of resilience from the Islamic perspective. This study used qualitative methodology with a literature approach. The results showed that the phenomenon of religious human behavior should not only be judged by the lens of modern secular psychology theory, but also by the theory of psychology based on Islamic values. It is because they have different frames in looking at reality; and resilience in Islam is an obligation. Having resilient personalities, in Islamic teaching, means individuals' *īmān* (faith) should be tested.

Humans are motivated to have resilience after getting life's problems with the Covid-19 issue. Individuals' faith has not reached a high level of spirituality when they have not been tested. There are some personalities in Islam that are in line with the concept of resilience for overcoming the Covid-19 issue in positive psychology such as *ṣabr*, *tawakkal*, *shukr*, *riḍā*, *ikhlas* and *tawbah*. In order to increase resilience in overcoming the Covid-19 issue, Sufis provide spiritual training such as *takhallī*, *taḥallī*, and *tajallī*.

**Keywords:** Islamic teachings; Muslims' personalities; positive psychology; resilience; Sufi's spiritual training.

#### **Khulasah**

Penyelidikan ini bertujuan untuk menerangkan konsep ketahanan diri daripada perspektif Islam. Penyelidikan ini menggunakan kaedah kualitatif dengan pendekatan kajian literatur. Hasilnya menunjukkan bahawa fenomena tingkah laku agama manusia bukan sahaja harus dinilai dari lensa teori psikologi sekular moden, tetapi juga dengan teori psikologi berdasarkan nilai-nilai Islam. Ini adalah kerana kedua-duanya mempunyai kerangka pemikiran yang berbeza dalam menanggapi realiti; dan ketahanan dalam Islam adalah satu kewajipan. Mempunyai keperibadian yang unggul, dalam ajaran Islam, bermakna iman individu mesti diuji. Manusia disarankan untuk memiliki ketabahan selepas mengalami masalah kehidupan dengan isu Covid-19. Keimanan individu belum mencapai tahap rohani yang tinggi sekiranya mereka belum diuji. Terdapat beberapa personaliti dalam Islam yang selari dengan konsep ketahanan untuk mengatasi isu Covid-19 dalam psikologi positif seperti sabar, tawakkal, syukur, ridha, ikhlas, dan taubat. Bagi meningkatkan daya tahan individu untuk mengatasi isu Covid-19,

Sufi menyediakan latihan kerohanian seperti *takhalli*, *tahalli* dan *tajalli*.

**Kata kunci:** Ajaran Islam; keperibadian umat Islam; psikologi positif; ketahanan; latihan rohani Sufi.

## Introduction

Depressing conditions in life are something that cannot be avoided in the range of human development. Erikson's theory of development stated, that each stage of development in the span of human life has a unique developmental task that exposes humans to a crisis that must be faced.<sup>1</sup> The more individuals successfully overcome the crisis they face, the more potential they will increase in order to face the next developmental stage, especially during the Corona Virus Disease pandemic in 2019 (Covid-19) which is currently the focus of world attention. The Covid-19 crisis pandemic has put new and unexpected pressures on the Indonesian people. The impacts of Covid-19 such as recession, death, loss of work as a result of large-scale social limitation and disruption of all activities (education, economic and social) cause serious psychological effects.<sup>2</sup> This condition is almost evenly distributed in various regions throughout Indonesia.

In dealing with the global pandemic above, individuals should be able to make positive adaptations when experiencing stressful conditions.<sup>3</sup> In positive psychology, one of the adaptive coping strategies to deal

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<sup>1</sup> Ode Yahyu Herliany Yusuf, "Teori Perkembangan Sosial/Psikososial Erik Homberger Erikson," *Jurnal Idrus Qaimuddin* 2(1) (2020), 58-64.

<sup>2</sup> Sadhika Sood, "Psychological Effects of the Coronavirus Disease-2019 Pandemic," *Research & Humanities in Medical Education* 7(11) (2020), 23-26.

<sup>3</sup> Amy B. Adler and Kristin N. Saboe, "How Organisations and Leaders Can Build Resilience: Lessons from High-Risk Occupations," *Managing for Resilience* (2017), 171-189.

with the crisis is called psychological resilience.<sup>4</sup> Resilience is one of the variables in positive psychology that refers to the phenomenon of individuals who still have good mental health despite experiencing various psychological burdens.<sup>5</sup> Resilience arises from the transformation of research on psychopathology which states that in certain conditions an individual who experiences a situation that can cause him to experience psychopathology shows the ability of positive adaptation so that he does not experience psychopathology.<sup>6</sup>

Scientific research on resilience at the end of the twentieth century led to the development of positive psychology research that studies the human capacity to adapt and be able to do positive coping when experiencing difficulties.<sup>7</sup> Luthans argues that resilience is the capacity of individuals to rise from adversity, conflict, confusion, and failure and the ability to make positive changes.<sup>8</sup> Resilience is a dynamic process of positive adaptation to adversity. High resilience is associated with a healthier lifestyle and good physical performance,<sup>9</sup> good

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<sup>4</sup> Gill Windle, "What is Resilience? A Review and Concept Analysis," *Reviews in Clinical Gerontology* 21(2) (2011), 152-169.

<sup>5</sup> George A. Bonanno, Maren Westphal & Anthony D. Mancini, "Resilience to Loss and Potential Trauma," *Annual Review of Clinical Psychology* 7(1) (2011), 511-535.

<sup>6</sup> L. Alan Sroufe, "Considering Normal and Abnormal Together: The Essence of Developmental Psychopathology," *Development and Psychopathology* 2(4) (1990), 335-347.

<sup>7</sup> Ann S. Masten & Marie-Gabrielle J. Reed, "Resilience in Development," in *Handbook of Positive Psychology*, eds. C. R. Snyder & S. J. Lopez (Oxford: Oxford University Press, 2002), 74-88.

<sup>8</sup> Fred Luthans, "The Need for and Meaning of Positive Organizational Behavior," *Journal of Organizational Behavior: The International Journal of Industrial, Occupational and Organizational Psychology and Behavior* 23(6) (2002), 695-706.

<sup>9</sup> Szu-Ying Lee et al., "Resilience among Older Cardiovascular Disease Patients with Probable Sarcopenia," *Archives of Gerontology and*

adaptability, independence, optimism and mental well high levels,<sup>10</sup> as well as good mental health.<sup>11</sup> At work, individuals with high resilience show better performance.<sup>12</sup> While low resilience is associated with easy self-blame and high anxiety and depression.<sup>13</sup>

However, it cannot be denied that the quality of human beings and the mechanism of interaction between modes of the soul in understanding the phenomenon of adaptive behavior between one individual and another must be different. The solutive approach in unraveling the complexity of the problems that are present as a result of the Covid-19 pandemic in Indonesian religious people must use the culture base on which the community lives. The behavior of Muslims, as an example of their praxis, should not be judged by the lens of modern secular psychology theory, because both have different frames in seeing reality.

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*Geriatrics* 86 (2020), doi: 10.1016/j.archger.2019.103939; Ka Keat Lim et al., "The Association between Psychological Resilience and Physical Function among Older Adults with Hip Fracture Surgery," *Journal of the American Medical Directors Association* 21(2) (2020), 260-266; Ploughman, et al., "The Impact of Resilience on Healthy Aging with Multiple Sclerosis," *Quality of Life Research* 29(10) (2020), 2769-2779.

<sup>10</sup> Giampaolo Perna et al., "Heart Rate Variability: Can it Serve as a Marker of Mental Health Resilience?: Special Section on "Translational and Neuroscience Studies in Affective Disorders" *Journal of Affective Disorders* 263 (2020), 754-761.

<sup>11</sup> Chen Xu et al., "The Role of Career Adaptability and Resilience in Mental Health Problems in Chinese Adolescents," *Children and Youth Services Review* 112 (2020), <https://doi.org/10.1016/j.chilyouth.2020.104893>.

<sup>12</sup> Yasaswi N. Walpita & Carukshi Arambepola, "High Resilience Leads to Better Work Performance in Nurses: Evidence from South Asia," *Journal of Nursing Management* 28(2) (2020), 342-350.

<sup>13</sup> Sanna Liesto et al., "Psychological Resilience Associates with Pain Experience in Women Treated for Breast Cancer," *Scandinavian Journal of Pain* 20(3) (2020), 545-553.

There are many studies trying to link the resilience and spirituality of religion. Among them is research conducted by Dehghani & Andishmand. The study examined the role of religious orientation and spiritual health in predicting individual resilience. This research is descriptive and correlative. The results of their research found a relationship between religious orientation and spiritual health and resilience among female students.<sup>14</sup>

Similar research was also carried out by Lamoshi which showed that Islam can be used as a tool of resilience to support young people in overcoming their difficulties. Islamic teachings recognize that there are human qualities that can be used as basic human capital to develop and solve life's problems by using the power of self as a reflection of the highest power, God.<sup>15</sup> While Brewer-Smyth & Hoenig showed the relationship between religion and spirituality and neurobiological resilience in victims of childhood trauma. Spirituality and religion can be associated with guilt, neurotic, and psychotic disorders, while they can also be a source of hope, meaning, peace, comfort, and strong forgiveness for oneself and others.<sup>16</sup> Similar to Brewer et al., Choi, & Hastings's research aims to explore how religion and spirituality influence the behavior of homeless African-American societies in

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<sup>14</sup> Mahdi Pourkord, Fazlollah Mirdrikvand & Amir Karami, "Predicting Resilience in Students based on Happiness, Attachment Style and Religious Attitude," *Health, Spirituality and Medical Ethics* 7(2) (2020), 27-34.

<sup>15</sup> Abdulraouf Y. Lamoshi, "Religion as a Resilience Tool to Manage Stress in Adolescents: Islamic Approach," *Global Journal of Human-Social Science: H Interdisciplinary* 15(3) (2015), n.p.

<sup>16</sup> Kathleen Brewer-Smyth & Harold G. Koenig, "Could Spirituality and Religion Promote Stress Resilience in Survivors of Childhood Trauma?" *Issues in Mental Health Nursing* 35(4) (2014), 251-256.

conducting self-management to be resilient in the practice of diabetes care.<sup>17</sup>

Some of the above studies have not yet explained the concepts of resilience from an Islamic perspective as psychological and spiritual endurances for Muslim communities. This is where the novelty of this research is put forward. Islam is a religion that is rich in psychological values. Islam teaches and encourages people to be resilient to the problems Allah has given them. The resilient characteristics of the perspective of the Koran are those who have patience and endurance, be optimistic, never give up, have a big heart, and fight for jihad.

Departing from the above explanation, the concept of psychology which is rich in Islamic values must immediately appear to be a normative reference for Muslims. This is where this study gets its significance. This study aims to explain resilience from an Islamic psychology perspective. This study is a very significant effort in terms of completing a scientific treasury on the issue of integration of psychology and Islam that is being sought by formulations by various universities throughout Indonesia that began to incorporate general knowledge in their scientific development. It is expected to be a 'light reference' in seeding and continues to foster a spirit of the development of a coherent Islamization construction with the standardization of modern knowledge. In praxis, the findings of this analysis will be worthy of providing an alternative coping strategy for the Muslim community in facing the complexities of life's problems based on the culture in which the people live, namely the psychological approach based on religious spirituality.

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<sup>17</sup> Sung Ah Choi and Julia F. Hastings, "Religion, Spirituality, Coping, and Resilience among African Americans with Diabetes," *Journal of Religion & Spirituality in Social Work: Social Thought* 38(1) (2019), 93-114.

This study used qualitative methodology with a literature approach, a study referring to written data or materials related to the topic of the discussion being raised.<sup>18</sup> Since this study attempts to explain resilience from an Islamic perspective, the first and foremost source is all kinds of literature such as journals, books, and other writings explaining Islamic values in dealing with the concept of resilience. The data collection techniques that the authors use are documentation techniques. The documentation technique is a method of data collection carried out by finding data on research variables from various kinds of documentation, both in the form of notes, transcripts, books, newspapers, magazines, journals, etc.<sup>19</sup> The analytical method writer used is content analysis.<sup>20</sup>

### **Resilience as an Object of Islamic Psychology Study**

The term 'resilience' was first introduced by Redl in 1969 and used to describe the positive parts of individual differences in one's response to stress and other adverse conditions.<sup>21</sup> The term 'resilience' appears as a substitute for previous terms such as invulnerable, invincible, and strength. Therefore, the process of becoming resilient involves the introduction of pain, struggle, and suffering. The experts interpreted resilience as the human capacity to face, overcome, and even be transformed by experiences of adversity. Resilience is the capacity to spring back, rebound, and adapt in the face of adversity, and develop social academic and vocational competence despite

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<sup>18</sup> *Ibid.*

<sup>19</sup> Suharsimi Arikunto, *Prosedur Penelitian: Suatu Pendekatan Praktik* (Jakarta: Rineka Cipta, 2010).

<sup>20</sup> D. B. Prasad, *Content Analysis: A Method in Social Science Research: Research Methods for Social Work* (New Delhi: Rawat, 2008).

<sup>21</sup> Desmita, *Psikologi Perkembangan Peserta Didik: Panduan Bagi Orang Tua dan Guru Dalam Memahami Psikologi Anak Usia SD, SMP, dan SMA* (Bandung: Remaja Rosdakarya, 2011).



exposure to severe stress or simply to the stress that is inherent in today's world.<sup>22</sup> Whereas Grotberg saw that resilience is the capacity to respond healthily and productively when dealing with misery or trauma, which is needed to manage the stresses of daily life.<sup>23</sup>

According to Reivich and Shatte, resilience is under individual control.<sup>24</sup> Individuals can teach themselves to be resilient and make great changes on how to deal with setbacks very well, and how enthusiastically individuals approach challenges. In fact, individuals may need to learn how to be resilient. Although some individuals must learn how to deal with difficulties without having to hide. Individuals must learn how to think sharply when involved in a conflict and how to gain knowledge and meaning from their setbacks and failures. The individual must also learn how to listen to his/her mind and inner voice, which can guide him/her through life that sometimes brings undesirable changes.

From the explanation of resilience above, it appears that resilience is one of the concepts which is the development of the third school of Humanistic Psychology, a school of Psychology that emphasizes the strength and privilege of humans.<sup>25</sup> Human existence in this Humanistic school is imaged with good attributes and is prepared to do well. Among those good images are special human qualities and abilities such as thinking,

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<sup>22</sup> Rizky Harier Muiz & Rr Indahria Sulistyarini, "Efektivitas Terapi Dukungan Kelompok Dalam Meningkatkan Resiliensi Pada Remaja Penghuni Lembaga Pemasarakatan," *JIP (Jurnal Intervensi Psikologi)* 7(2) (2015), 173-190.

<sup>23</sup> Edith Grotberg, "Countering Depression with the Five Building Blocks of Resilience," *Reaching Today's Youth* 4(1) (1999), 66-72.

<sup>24</sup> Karen Reivich & Andrew Shatté, *The Resilience Factor: 7 Essential Skills for Overcoming Life's Inevitable Obstacles* (New York: Broadway Books, 2002).

<sup>25</sup> Frank G. Goble, *Mazhab Ketiga, Psikologi Humanistik Abraham Maslow* (Yogyakarta: Kanisius, 1987).

imagining, solving problems, being responsible and so on. This school focuses more on emphasizing humanitarian patterns so it is better known as a school of humanistic orientation.<sup>26</sup>

Even though Humanistic Psychology has been influenced by psychoanalysis and behaviourism, it has a very significant discrepancy. Humanistic Psychology exists to criticize the two previous schools which are considered to have dehumanized humans because they denied the unique image of humans. The main stresses that are applied by behaviorists on stimuli, observed behavior, and pessimistic views of human nature as reflected by psychoanalysis, are seen by Humanistic Psychology as an oversimplification, which neglects the human self, inner experiences, and complex human behavior such as values and self-confidence, self-esteem, self-efficacy, as well as it's potential to direct oneself, and self-actualize.<sup>27</sup> So Humanistic Psychology is very self-centered on human beings as a unifier that explains the subjective experiences of individuals, which may determine the behavior that can be observed. Regarding this, psychologists of self-humanistic are far closer to the dualistic concept of the psycho-physical religion: the human body versus its soul or mind.

Humanistic psychologists disagree with the pessimistic view of human nature as reflected by Freud's psychoanalysis and the neutral (not evil and bad) outlook of behavior. According to humanistic psychologists, both schools view human behavior wrongly, that is, behavior that is entirely determined by external forces; whether those forces are unconscious motives or conditioning from

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<sup>26</sup> Septi Gumindari, "Kepribadian Manusia dalam Perspektif Psikologi Islam: Telaah Kritis Atas Psikologi Kepribadian Modern," *Holistik* 12(1) (2011), 259-296.

<sup>27</sup> R. Aziz, "Membangun Psikologi Islami," *Psikoislamika: Jurnal Psikologi dan Psikologi Islam* 1(1) (2004), 10-15.

childhood and environmental influences.<sup>28</sup> Contrary to these two schools of thought, the Humanistic school believes in a more positive concept of human nature, which is to see that human nature is basically good. Human acts of cruelty and selfishness are seen as pathological behavior caused by rejection and frustration from the basic good nature. A human being is not seen as a passive machine, but as an active participant who has the freedom of choice, to determine his own destiny and the fate of others.<sup>29</sup>

However, because this school relies heavily on its structural theory of human strength, its philosophical orientation tends to be anthropocentric (Anthropos = human; centric = center), that is, a view that places man as the center of all his experiences and relations, as well as the main determinant of all events involving humans and humanity. Departing from this philosophy, this school is finally trapped in an attitude of excessive optimism, where humans with their qualities are merely seen. Through several processes of self-awareness and quality development, humans have been able to get out of the problems that surround them.<sup>30</sup>

Undoubtedly, humanity's view will always return to goodness, but its ability to return will greatly depend on various factors; education, socio-culture, and the scale of meaning in the environment where humans are. For this reason, it can be said that humans will always need guidance in their lives. This is also the case with this school which sees humans with a good basic pattern and unlimited potential. This view is clearly very optimistic

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<sup>28</sup> Septi Gumindari, "Kepribadian Manusia dalam Perspektif Psikologi Islam," 259-296.

<sup>29</sup> R. Aziz, "Membangun Psikologi Islami," 10-15.

<sup>30</sup> Hanna Djumhana Bastaman, *Logoterapi: Psikologi untuk Menemukan Makna Hidup dan Meraih Hidup Bermakna* (Jakarta: PT Raja Grafindo Persada, 2007).

and even too optimistic about efforts to develop human resources so that humans are seen as the sole determinant capable of playing the role of God.

Optimism in looking at humans, of course, will have an impact on the emphasis or deification of the human quantitative problem itself, where it tries to deny its imprisonment by subject-object dualism. This perspective gives rise to the arrogance of humanity as the sole determinant of self and its environment. This school is too concerned about absolute human self-awareness and free will. As a result, the question of "where the future of mankind will be carried?" is very dependent on the desires and absolute wills of man themselves without feeling there is a limiting device for all his actions.<sup>31</sup>

From the above explanation, it can be concluded that the human quality and the mechanism of interaction between modes of the soul in the framework of Humanistic Psychology seem to still leave holes in many sides. Humanistic psychology has been proven to be inadequate for understanding psychiatric phenomena and human personality that have vertical dimensions. The assumption put forward here is that in order to understand the phenomenon of religious human behavior in other parts of the world, a cultural base must be used where humans live. The behavior of Muslims, as an example of their praxis, should not be judged by the lens of modern secular psychology theory, because both have different frames in seeing reality.

Religiosity has a very important role that is often used as a way for someone when they face an obstacle or problem. Religiosity refers to the level of individual interest in religion by living and internalizing the

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<sup>31</sup> Malik Babikir Badri, *Dilema Psikolog Muslim (The Dilemma of Muslim Psychologists)*, trans. Siti Zaenab Luxfiati (Jakarta: Pustaka Firdaus, 1995).

teachings of religion so that it influences all individual's actions and outlook on life. Having faith and belief in God can be a source of strength to overcome problems.<sup>32</sup> Faith, religious values, and religious beliefs are important elements of individual character.<sup>33</sup> Pop, also believes that spirituality is a strong predictor of positive public health, resilience, and optimism in one's life. Belief in religion gives comfort to the individual, guarantees individual security, strengthens one's moral vacuum, and emotional basis, and makes humans strong in the difficulties that occur in their lives. Religious rules are a factor that can be applied to prevent mental disorders effectively, can improve mental and moral well-being, and increase endurance and resilience in adversity.<sup>34</sup>

In this framework, the concept or theory of psychology which is rich in Islamic values must immediately appear to be a normative reference for Muslims. This is where the study of Islamic resilience gets its significance. Resilience from the Islamic perspective will be elaborated in this research is expected to cover the gaps of emptiness and deficiencies that exist in modern psychology. Through this study, the orientation of humanistic psychology which is very measurable and good but still anthropocentric oriented can be given a special emphasis on Divine spirituality factors.

Therefore, as a scientific discipline that is rich in metaphysical, cosmological, and psychological doctrines and religious psycho-therapy, Islamic Psychology can be a source of value for the development of modern

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<sup>32</sup> Farhat Jomehri, Mina Mojtabaei & Maryam Hadadian, "Relationship of Religious Beliefs with General Health and Resilience in Students of Islamic Azad Universities in West Mazandaran Province," *Singaporean Journal of Business, Economics and Management Studies* 51(1515) (2014), 1-13.

<sup>33</sup> *Ibid.*

<sup>34</sup> *Ibid.*

psychological theories. This effort is very strategic in order to offer alternative solutions to various complexities of problems including facing the Covid-19 pandemic and the personality dynamics of modern society today that require a new approach, namely the psychology approach based on religious spirituality. The presence of a theocentric orientation (God-centric) is expected to not only prevent the development of extreme anthropocentrism in Humanistic Psychology, but will also broaden the horizons of the human environment. Because humans not only make horizontal relations with nature (themselves and their environment) but also enforce transcendental relations with God.

For this reason, concepts such as *ṣabr*, and various other human qualities with other spiritual values need to be introduced to Humanistic Psychology, besides integrating and strengthening the spiritual dimension in the psycho-sociocultural cultural system so that human existence becomes a unity from the Divine psycho-sociocultural-spiritual dimension.

### **Some Personalities in Islam which are in line with the Concept of Resilience in Positive Psychology**

Islam with its holy book, the Qur'an, is a teaching that governs human life in full, even all the entities in this life, including in education and various other social-emotional dimensions, as well as about rising from adversity (resilience), as explained in al-Baqarah: 214 and al-Ra'd: 11. These verses explain that there is not a single person in this world who is not given problems by God. Surrendering everything that happens to God and everything in this world that belongs to Him makes a person's souls feel calm and avoids disappointment and despair. Because only people who are able to survive to solve problems and can get back up will get pleasure from God in return for their success in facing problems.

From the explanation above it can be understood that resilience in Islam is an obligation. Having resilience means a servant has tested his faith and resilience as a Muslim. In a *ḥadīth*, it is said that "Allah loves his strong servants rather than his weak servants."<sup>35</sup> This *ḥadīth* is strengthened by al-Baqarah: 286 and al-Inshirah: 1-8. Departing from these two verses, humans are motivated to have resilience after getting life's problems because the real problem faced is according to human capacity and can still be overcome. Faith has not been said to be tough if it has not been tested. Problems, other trials and temptations are a test of the servant's faith and devotion to Allah SWT. There are some personalities in Islam that are in line with the concept of resilience in Positive Psychology as follows:

#### **a. *Ṣabr* (Patient Personality)**

Patience (*ṣabr*) is part of the human psychological defense system (resilience).<sup>36</sup> Etymologically, patience comes from the Arabic word *ṣabr* which means to hold and restrain (*al-habs wa al-kuf*). In terminology, patience means refraining from anything that is not liked because we expect God's willingness,<sup>37</sup> as God says in the Qur'an, Ali-Imran: 125.

The above etymological and terminological interpretations of patience show a parallel relationship between *ṣabr* and individual resilient behavior in Positive Psychology which emphasizes the individual's ability to control impulses and the ability to regulate self and

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<sup>35</sup> Muslim, "Ṣaḥīḥ Muslim," No. Ḥadīth: 2664, *al-Mawsū'ah al-Ḥadīthiyyah*, <https://www.dorar.net/hadith/sharh/62791>.

<sup>36</sup> Umi Rohmah, "Resiliensi dan Sabar sebagai Respon Pertahanan Psikologis dalam Menghadapi Post-Traumatic," *Ilmu Dakwah: Academic Journal for Homiletic Studies* 6(2) (2012), 312-330.

<sup>37</sup> Subandi, "Sabar: Sebuah Konsep Psikologi," *Jurnal Psikologi* 38(2) (2011), 215-227.

emotions. According to Reivich and Shatté, impulse control is the ability to control the desires, impulses, likes, and pressures that arise from a person. Individuals with low impulse control often experience rapid emotional changes that tend to control their behavior and thoughts. Such individuals often lose their temper, become irritable, impulsive, and act aggressively in small situations that do not really matter, so that the social environment around them feels uncomfortable which results in problems in social relationships.

Emotional regulation, according to Reivich and Shatté, is the ability to remain calm under stress. Individuals who have the ability to regulate emotions can control themselves when they are upset and can overcome anxiety, sadness, or anger so that they can speed up solving a problem. Expressing emotions, both negative and positive is healthy and constructive as long as it is done right. The correct expression of emotions is one of the strong individual abilities. Reivich and Shatté put forward two important things related to emotional regulation, namely calming and focusing. Individuals who are able to manage both of these skills can help diffuse existing emotions, focus on distracting thoughts, and reduce stress.

The two indicators expressed in positive psychology actually have the same values as the concept of *ṣabr*, because, in Islam, patience is able to hold fast and follow religious teachings to face or fight impulses. Patients who are 'patients' will be able to make decisions in dealing with existing stressors. As in verse 155 of al-Baqarah which emphasizes patience to be able to face the trials given. In addition, patient people are people who can put off their needs and have emotional intelligence. The ability to procrastinate high needs belongs only to adults. Adults like this do not come instantly but through coaching from childhood.



From the description above, it can be concluded that an individual with a *ṣabr* personality is a person who can control impulses and regulate their emotions. If the individual has learned to be patient in enduring the hardships of life, to be patient in dealing with people who hurt and hostile to him, to be patient in worshiping and obeying God, and to be patient in fighting lust, and be patient in work, the activities and products.<sup>38</sup> Being patient is a skill that must always be honed and is indispensable for every individual to face life's problems, including anxiety disorders in the Covid-19 era.

The Covid-19 pandemic has changed the rhythm of human life. The Covid-19 pandemic affects self-image, loss of appetite, weak body, stress, and threatens the future. Implementing the *ṣabr* concept contributes to maintaining a Muslim's mental health stability to overcome the Covid-19 pandemic. A person feels calmer, can accept the situation with grace, and thinks positively about the things faced during the pandemic. *Ṣabr* can use as a tool to prevent human stress during the Covid-19 pandemic.

### **b. Tawakkal**

*Tawakkal* is the attitude of Muslims who surrender and return all matters to Allah because they believe that Allah gives everything.<sup>39</sup> By relying on Allah and giving all matters back to Allah, there will be no more pressing in the individual's heart or even demanding him/her to get what he/she wants so that the individual will get relief and happiness of the soul.<sup>40</sup>

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<sup>38</sup> Abdul Mujib, *Kepribadian dalam Psikologi Islam* (Jakarta: PT Raja Grafindo Persada, 2007).

<sup>39</sup> Miswar, "Konsep Tawakkal dalam al-Qur'an," *Ihya al-Arabiyyah: Jurnal Pendidikan Bahasa dan Sastra Arab* 4(1) (2018), 30-44.

<sup>40</sup> Wahbah al-Zuhayli, *Tafsir al-Munir* (Jakarta: Gema Insani, 2016).

In this case, al-Zuhaylī interprets the Qur'anic verse in Sūrah al-'Ankabut: 60, that when someone gets a mandate, it means that the person has divine knowledge so that the person will never worry because he knows and believes that everything has been guaranteed by Allah. A person who has faith will not give up on migrating and leaving something that he previously had comfortable in a certain place and some things require him to move to a new place whose conditions, food, and drink are unknown. The fruit of *tawakkal* is that Allah guarantees and bears all the burden on the minds of those who put their trust in both this world and the hereafter and Allah will fulfill what they need.<sup>41</sup>

Based on the description above, it can be said that people with the right beliefs will have a feeling of calm and confidence to be able to face or adjust to a different life than before, in this case when a natural disaster occurs. According to ad-Dumaiji, the verse al-Qur'an Sūrah Ali-'Imran: 160, explains that those who rely on Allah will be given to them by Allah. Vice versa, people who ask for help other than Allah, Allah will leave his affairs to the person who is asked for help and of course, something that is submitted to other than Allah will perish.<sup>42</sup> In other words, if a person has faith in God and continues to work on what he is facing, God will give peace to the hearts of those who are doubtful and anxious. Thus, it is seen that an attitude of belief in God will make individuals tougher.

Prevention of the spread of Covid-19 through efforts to comply with health protocols, for example, wearing masks, regularly washing hands, maintaining distance, etc.

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<sup>41</sup> Ridha Habibah et al., "Resiliensi pada Penyintas Banjir Ditinjau dari Tawakal dan Kecerdasan Emosi," *Jurnal Psikologi Islam Dan Budaya* 1(1) (2018), 29-36.

<sup>42</sup> Ad-Dumaiji, *Tawakal Bergantung Sepenuhnya kepada Allah* (Jakarta: Pustaka Al-Inabah, 2015).

After doing this, put your trust in Allah. The Covid-19 outbreak reminded us of the time of human life in this world, that sooner or later, death will come. Therefore, a Muslim must be quick in preparing his best practices. It does not mean that the Muslim does not feel anxiety or worry, but he can direct negative emotions in a more positive direction because he believes there is help from Allah. The implementation of *tawakkal* gives positive thoughts and peace of mind to every Muslim living life during the Covid-19 pandemic.

### c. *Shukr*

*Shukr* is defined as a positive sense experienced by an individual that has a positive impact on daily life.<sup>43</sup> With *shukr*, individuals will be able to see the positive values they have amid all their limitations to foster positive feelings for themselves about their lives. In addition, this feeling of *syukr* can increase the meaning of life in the world they are currently living. According to McCullogh, grateful individuals experience positive effects such as experiencing happiness more often, enjoying life satisfaction, having more hope, and being less likely to experience depression, anxiety and jealousy<sup>44</sup>. In addition, they are expected to be able to control major difficulties better, even though they experience various kinds of setbacks or problems, they still do not complain about their living conditions. So that he is able to live his life in order to avoid negative and optimistic feelings about their future.

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<sup>43</sup> Nurul Hidayatul Rohmah, "Hubungan antara Kepuasan Hidup Remaja dengan Bersyukur pada Siswa SMAIT Abu Bakar Boarding School Yogyakarta," *Empathy Jurnal Fakultas Psikologi* 2(1) (2013), 1-16.

<sup>44</sup> Linley, P. Alex & Stephen Joseph, "Positive Change Following Trauma and Adversity: A Review," *Journal of Traumatic Stress: Official Publication of the International Society for Traumatic Stress Studies* 17(1) (2004), 11-21.

Watkins's research shows that intrinsic religiosity is related to grateful behavior (*shukr*).<sup>45</sup> *Shukr* correlates with subjective happiness. *Shukr* people show increased positive mood and life satisfaction.<sup>46</sup> Other studies have also shown that gratitude is a predictor of self-confidence,<sup>47</sup> and has a significant effect on resilience.<sup>48</sup> *Shukr* is a proactive coping strategy in dealing with post-traumatic stress and reducing stress levels.<sup>49</sup> In addition, *shukr* and spiritual well-being are associated with a good mood and sleep, not fatigue, and high self-efficacy, and gratitude has full or partial beneficial effects on spiritual well-being. The implementation of *shukr* during the Covid-19 pandemic affects psychological well-being. Gratitude is a form of individual personality in positive thinking and becoming better. *Shukr* provides peace and calm in overcoming anxiety and stress due to Covid-19.

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<sup>45</sup> Philip C. Watkins, et al., "Gratitude and Happiness: Development of a Measure of Gratitude and Relationships with Subjective Well-being," *Social Behavior and Personality: An International Journal* 31(5) (2003), 431-451.

<sup>46</sup> Jeffrey J. Froh et al., "Measuring Gratitude in Youth: Assessing the Psychometric Properties of Adult Gratitude Scales in Children and Adolescents," *Psychological Assessment* 23(2) (2011), 311.

<sup>47</sup> Sagita Purbasari Salim, "Hubungan antara Rasa Syukur dengan Optimisme pada Santri Pondok Pesantren Modern Islam (PPMI) Assalaam" (PhD diss., Universitas Muhammadiyah Surakarta, 2015).

<sup>48</sup> Mahesti Pertiwi, *Dimensi Religiusitas dan Resiliensi pada Residen Narkoba di Bnn Lido* (Jakarta: UIN Syahida, 2012).

<sup>49</sup> Laura L. Vernon, Jacqueline M. Dillon & Amanda R. W. Steiner, "Proactive Coping, Gratitude, and Posttraumatic Stress Disorder in College Women," *Anxiety, Stress & Coping* 22(1) (2009), 117-127.

#### **d. *Riḍā***

*Riḍā* is the attitude of accepting what is given by Allah.<sup>50</sup> Acceptance and satisfaction in life are two interrelated things, likewise, the relationship with a person's psychological well-being.<sup>51</sup> *Riḍā* is part of subjective well-being. A happy person will have high positive affection and low negative affection.<sup>52</sup> Therefore, *riḍā* can be an effective way to overcome various difficulties in life. Low health problems increase depression, and low life satisfaction and all life problems due to Covid-19 can be happily handled (high trust in God and accepting His destiny). Individuals who believe in their God must also be active in overcoming various life difficulties and achieving the best results.<sup>53</sup> *Riḍā* is an inseparable component in shaping one's psychological well-being, and the result of contentment and acceptance is happiness.<sup>54</sup>

The Covid-19 pandemic has drastically changed the way people live. They are implementing *riḍā* by accepting the reality experienced as it is. Taking the fact of covid encourages people to be more confident and calm.

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<sup>50</sup> Ahmad Rusdi, "Syukur dalam Psikologi Islam dan Konstruksi Alat Ukurnya," *Jurnal Ilmiah Penelitian Psikologi: Kajian Empiris & Non-Empiris*, 2(2) (2016), 37-54.

<sup>51</sup> Wei Xu et al., "The Moderating and Mediating Roles of Self-Acceptance and Tolerance to Others in the Relationship between Mindfulness and Subjective Well-being," *Journal of health psychology* 21, no. 7 (2016), 1446-1456.

<sup>52</sup> John D. Corrigan et al., "The Satisfaction with Life Scale," *The Journal of Head Trauma Rehabilitation* 28(6) (2013), 489-491.

<sup>53</sup> Kenneth I. Pargament, Harold G. Koenig & Lisa M. Perez, "The Many Methods of Religious Coping: Development and Initial Validation of the RCOPE," *Journal of Clinical Psychology* 56(4) (2000), 519-543.

<sup>54</sup> Nayanika Singh & Ibadat Khan, "Self Acceptance and Happiness: A Study on Gender Differences among School Teachers," *Learning Community:-An International Journal of Educational and Social Development* 4(1) (2013), 55-60.

Receiving the Covid-19 trial by Allah's decree will avoid fear and psycho-physical problems.

**e. *Ikhhlās***

*Ikhhlās* is a positive attitude to life.<sup>55</sup> It is the attitude of accepting one's self as it is, being able to determine the purpose of a life well, and feeling humble not inferior, so that it feels that the goal of life is God Almighty.<sup>56</sup> A sincere meaning in a substantive meaning has the potential to be developed as a new spiritual-based healing model.<sup>57</sup> That is because *ikhhlās* demands the strength to accept what cannot be avoided without allowing oneself to be destroyed by it. Happiness is when someone is able to see reality as something that must be accepted, loved and grateful for its existence. An attitude of *ikhhlās* provides resilience to endure bad luck as well.<sup>58</sup> Al-Jawziyyah stated that individuals with this attitude will always have positive thoughts to always improve everything they have done in a more positive direction.<sup>59</sup> The findings of Ramiza's study confirm the conclusions of this report, which notes that *ikhhlās* has a strong relationship with meaningfulness in life.<sup>60</sup> The compensation for *ikhhlās* is to live in peace, calm, and happiness.

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<sup>55</sup> M. Noor Rochman Hadjam, "Penyusunan Instrumen Pengukuran Ikhlas," *Psikologika: Jurnal Pemikiran dan Penelitian Psikologi* 18(1) (2013), 39-49.

<sup>56</sup> Kiki Ramiza, "Kebermaknaan Hidup ODHA Ditinjau dari Ikhlas dan Dukungan Social," *Psikoislamedia: Jurnal Psikologi* 3(1) (2019), 199-211.

<sup>57</sup> Subandi, *Psikologi Dzikir, Studi Fenomenologi Pengalaman Transformasi Religius* (Yogyakarta: Pustaka Pelajar, 2009).

<sup>58</sup> M. Noor Rochman, "Penyusunan Instrumen Pengukuran," 39-49.

<sup>59</sup> Al-Jauziyyah, *Madarijus Salikin Penjabaran Kongkrit "Iyyaka Na'budu wa Iyyaka Nasta'in* (Jakarta: Pustaka Al-Kautsar, 2013).

<sup>60</sup> Ramiza, "Kebermaknaan Hidup ODHA Ditinjau dari Ikhlas," 199-211.

The Covid-19 pandemic has become a field of worship that provides an opportunity for someone to do good sincerely. A Muslim must be sincere about Allah's provisions and the will because whatever happens, of course, cannot be separated from the will of Allah.<sup>61</sup> Implementing *ikhhlās* values can reduce stress and anxiety about the obstacles to life activities due to the impact of the Covid-19 pandemic.

#### **f. *Tawbah***

*Tawbah* or repentance is a human effort to free himself from the influence of sin and rebuild his life. *Tawbah* is an independent effort made by an individual to free himself from feelings of guilt and his desire to improve the situation.<sup>62</sup> As one of the teachings in Islam, repentance has a very important role in restoring mental health and developing human potential. *Tawbah* will be able to provide positive cognitive, affective, and psychomotor (behavior) states. Religious and spiritual healing also has many ways, one of which is by using the *tawbah* method. Uyun's research shows that repentance methods are proven to reduce anxiety.<sup>63</sup> Individuals who always perform *tawbah* have a higher understanding of the importance of forgiving, are better able to identify problems at hand, and face them with forgiveness.

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<sup>61</sup> Rahmah, "Urgensi Tasawuf di Tengah Pandemi Covid," *Alhadharah: Jurnal Ilmu Dakwah* 19(2) (2021), 74-90.

<sup>62</sup> Hooman Keshavarzi & Amber Haque, "Outlining a Psychotherapy Model for Enhancing Muslim Mental Health within an Islamic Context," *International Journal for the Psychology of Religion* 23(3) (2013), 230-249.

<sup>63</sup> Qurotul Uyun, Irwan Nuryana Kurniawan & Nahdhata Jaufalaili, "Repentance and Seeking Forgiveness: The Effects of Spiritual Therapy Based on Islamic Tenets to Improve Mental Health," *Mental Health, Religion & Culture* 22(2) (2019), 185-194.

Therefore, *tawbah* is a form of positive religious coping<sup>64</sup> and has a significant relationship with resilience.<sup>65</sup>

On the other hand, forgiveness is an adaptive coping strategy and can support individuals in dealing with problems. Forgiveness is one of the most commonly used coping methods in dealing with stress in life.<sup>66</sup> Forgiveness is a series of changes in the pro-social motivation of an individual after experiencing a problem. According to Nashori,<sup>67</sup> forgiveness is seen as an individual's ability to foster cognitive, affective, and interpersonal relationships with others who have committed unfair offenses and is followed by an individual's willingness to leave negative things that come from interpersonal relationships with others.

The word 'forgive' is closely related to the word forget (forgive and forget). Many overwhelmed individuals forgive others who have hurt them, but they cannot forget the painful incident. A forgiving person is a person who is not only able to forgive but also forget the mistakes of others. No matter how big the mistakes made by other people to him, people who are forgiving will be open to forgiving, the more important thing is to forget about it and then together make improvements. Several studies have shown that forgiveness and forgetting mistakes are part of a person's way of being happy, and

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<sup>64</sup> Amy Wachholtz & Usha Sambamoorthi, "National Trends in Prayer Use as a Coping Mechanism for Health Concerns: Changes From 2002 to 2007," *Psychology of Religion and Spirituality* 3(2) (2011), 67-77.

<sup>65</sup> Iswan Saputro & Fuad Nashori, "Resiliensi Mahasiswa Ditinjau dari Pemaafan dan Sifat Kepribadian *Agreeableness*," *Jurnal Psikologi Islam* 4(2) (2017), 171-180.

<sup>66</sup> Qurotul Uyun et al., "Repentance and Seeking Forgiveness," 185-194.

<sup>67</sup> Fuad Nashori et al., *Tema-tema Pemaafan pada Mahasiswa Yogyakarta* (Yogyakarta: Fakultas Psikologi dan Ilmu Sosial Budaya UII, 2011).



being able to work together again and build relationships with people who have hurt them, so they can work without feeling any burden that can get in the way as described in the Qur'an, "Forgive and ask people to do what is good, and stay away from stupid people." (Sūrah al-A'raf: 199)

The implementation of *tawbah* during the Covid-19 period is a form of psycho-religious therapy to accept the pandemic and surrender to God. This implementation forms spiritual intelligence in dealing with the negative impression of Covid-19 on mental health.<sup>68</sup> Abid & Sultan reveal the positive influence of forgiving behavior on resilience.<sup>69</sup> Forgiveness can affect individuals' resilience and health conditions through good social support and the quality of their interpersonal relationships.<sup>70</sup> Forgiveness can increase empathy,<sup>71</sup> trust with others,<sup>72</sup> and quality of life. Forgiveness can also decrease cognitive aspects of stress, desire for revenge, depressive symptoms, and tendencies to bully.<sup>73</sup>

Experts try to explain the effect of forgiveness on resilience. The process of eliminating negative things that are felt and developing positive things in oneself requires

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<sup>68</sup> Syamim Zakwan Rosman et al., "Terapi Taubat dalam Menangani Dampak Kesehatan Mental COVID-19," *The Sultan Alauddin Sulaiman Shah Journal (JSASS)* 9(1) (2022), 76-85.

<sup>69</sup> Momina Abid and Sarwat Sultan, "Dispositional Forgiveness as a Predictor of Psychological Resilience among Women: A Sign of Mental Health," *Journal on Educational Psycholog* 9(2) (2015), 1-7.

<sup>70</sup> Worthington Jr. et al., "Interpersonal Forgiveness as an Example of Loving One's Enemies," *Journal of Psychology and Theology* 34(1) (2006), 32-42.

<sup>71</sup> Dewi Angraini & Hijriyati Cucuani, "Hubungan Kualitas Persahabatan dan Empati pada Pemaafan Remaja Akhir," *Jurnal Psikologi* 10(1) (2014), 18-24.

<sup>72</sup> Deassy Arifianti Utami, "Kepercayaan Interpersonal dengan Pemaafan dalam Hubungan Persahabatan," *Jurnal Ilmiah Psikologi Terapan* 3(1) (2016), 54-70.

<sup>73</sup> Iswan Saputro & Fuad Nashori, "Resiliensi Mahasiswa Ditinjau dari Pemaafan," 171-180.

individuals to be able to do good emotional regulation during the forgiveness process. Their optimal emotional regulation will help individuals deal with existing pressures, changes and problems. Forgiveness is a form of coping strategy with a religious approach that can increase an individual's ability to overcome unpleasant feelings from life and increase happiness.

In addition, positive religious coping can also increase individual resilience. This is in line with the results of Widuri's research which found that emotional regulation in *tawbah* and forgiveness also has a significant positive relationship to resilience.<sup>74</sup> *Tawbah* is an aspect that emphasizes the individual's ability to rebuild interpersonal relationships and can also improve the quality of existing relationships after experiencing conflicts or problems with others. The optimal quality of interpersonal relationships can provide a source of social support to individuals in their lives to be more resilient. From this explanation, it can be concluded that *ṣabr*, *tawakkal*, *shukr*, *riḍā*, *ikhhlāṣ* and *tawbah* moderate the relationship between religiosity and resilience.

### **Methods of Increasing Resilience in Islamic Perspective**

Islamic Sufism has three methods to improve the quality of the individual self, which are often called the three 'T' (*takhallī*, *taḥallī*, and *tajallī*). Sufism is a discipline in Islamic thought which is often interpreted as a philosophy of life to improve one's soul morally, through certain practical exercises. To increase resilience, Sufis provided spiritual training as follows:

*First*, the initial stage (*al-bidāyah*) called *takhallī*, which empties oneself of all the dirty qualities that cover

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<sup>74</sup> Erlina Listyanti Widuri, "Regulasi Emosi dan Resiliensi pada Mahasiswa Tahun Pertama," *Humanitas: Jurnal Psikologi Indonesia* 9(2) (2012), 147-156.

the spiritual light. At this stage, human nature feels homesick for its Creator. This stage is passed by removing the veil (*al-ḥijāb*) which hinders interaction and communication. Wickedness, sins, and spiritual diseases such as *riyā'* (arrogant), anger, lying, greed, despair, and so on are spiritual diseases that prevent happiness and well-being. Even in the hadith of the Prophet the history of Muslims and Aḥmad of al-Nawās ibn Sim' an al-Anṣārī stated: "Sin is an emotional condition that balances in the soul and feels uneasy if his actions are known by others." For the discussion of this aspect, al-Ghazālī wrote a quarter of the book in *Iḥyā' 'Ulūm al-Dīn*. It was stressed that bad character is a disease of the heart and mental illness.

*Secondly*, the seriousness stage is a process of pursuing goodness (*al-mujāhadah*) called *taḥallī*, filling, and adorning oneself with noble qualities. After cleansing from spiritual impurities, individuals are trained to fill themselves with noble behaviors and deeds, such as sincerity, *tawādu'*, patience, gratitude, *qanā'ah*, *tawakkal*, pleasure, and so on. This second stage must be supported by the purpose of education through an inner process (*riyāḍah al-naḥs*), namely; *mushāraṭah*, which stipulates terms or spiritual contracts to carry out their duties properly and away from prohibitions that serve as controls and motivate themselves to gain more value in achievement; *murāqabah*, which is introspective and vigilant with all spiritual power so that you are always close to God; *muḥāsabah*, introspection, making calculations or looking back at the behavior that is done, whether following what was previously required or not; *mu'āqabah*, which is punishing oneself because in *rabbānī* commerce it always suffers losses; *mujāhadah*, which is trying to be good in earnest, so that there is no time, no place to play, let alone do bad behavior; *mu'atabah*, which is regretting and reproaching himself

for his sinful acts; *mukāshafah*, that is opening a barrier or veil so that the verses and secrets of Allah are revealed. *Mukāshafah* also means interwoven two souls who fall in love and affection, so that each secret is known to one other.

*Third*, the stage of feeling (*al-Mudhīqat*) is called *tajallī*, the emergence of *rabbani* consciousness. At this stage, an individual does not just carry out his *Khāliq* orders and stay away from His prohibitions, but feels the delicacy, closeness, and longing even at the same time (*ma'iyah*) with Him. This stage is preceded by *al-fanā'* (awareness of the absence of matter in oneself) and *al-baqā'* (awareness of the existence of the spiritual world), to gain peak experience.

### **Conclusion**

This research reveals that the phenomenon of religious human behavior should not only be judged by the lens of modern secular psychology theory, but also by the theory of psychology based on Islamic values. It is because they have different frames in looking at reality. Resilience in Islam is an obligation. Having resilient personalities, in Islamic teaching, means individuals' *īmān* (faith) should be tested. Humans are motivated to have resilience after getting through life's problems with the Covid-19 issue. Individuals' faith has not reached a high level of spirituality when they have not been tested. Some personalities in Islam are in line with the concept of resilience for overcoming the Covid-19 issue in Positive Psychology such as *ṣabr*, *tawakkal*, *shukr*, *riḍā*, *ikhlas*, and *tawbah*. The Sufis provided spiritual training such as *takhallī*, *taḥallī*, and *tajallī* to increase resilience in overcoming the Covid-19 issue.

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