

Islamic Resilience

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

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Abstract

This study aims to reveal how Islamic resilience can serve as both psychological and spiritual coping strategies during the coronavirus pandemic. This study used qualitative methodology with a literature approach. The results showed that (1) 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. The need to do so is driven by the fact that both theoretical approach have different frames at looking at reality. Resilience in Islam is an obligation. Having resilient personalities, in Islamic teaching, means individuals' *iman* (faith) should be tested. Humans are motivated to have resilience after getting through life's problems. Individuals' faith has not reached a high level of spirituality when they have not been tested; (2) some personalities in Islam are in line with the concept of resilience in Positive Psychology such as *shabr*, *tawakkal*, *syukr*, *ridha*, *ikhlas*, and *taubat*; (3) to increase resilience, Sufis provide spiritual trainings such as *takhalli*, *tahalli*, and *tajalli*.

Keywords: Islamic teachings, Muslims' personalities, Positive Psychology, Resilience, Sufi's spiritual trainings.

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 (Maree, 2021). The more individuals successfully overcome the crisis they face, the more capable they will be in facing the next developmental stage, especially during the Corona Virus Disease pandemic in 2020 (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 are recession, death, loss of work as a result of large-scale social limitation, disruption of all activities (education, economic and social) cause serious psychological effects (Sood, 2020). This condition is almost evenly distributed in various regions throughout Indonesia.

In dealing with the global pandemic above, individuals should need to have the capacity to make positive adaptations when experiencing stressful conditions (Adler & Saboe, 2017). In positive psychology, one of the adaptive coping strategies to deal with the crisis is called psychological resilience (Windle, 2011). 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 (Bonanno et al., 2011). 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 (Sroufe, 1990).

Scientific researches on resilience at the end of the twentieth century led to the development of positive psychology research that studies human capacity to adapt and be able to do positive coping when experiencing difficulties (Masten & Reed, 2002). Luthans (2002) argues that resilience is the capacity of individuals to rise from adversity, conflict, confusion, and failure and the ability to make positive changes. Resilience is a dynamic process of positive adaptation to adversity. High resilience is associated with a healthier lifestyle and good physical performance (McCann et al., 2009), good adaptability, independence (Ching et al., 2020), optimism, and mental well high levels (Perna et al., 2020), as well as good mental health (Xu et al., 2020). At work, individuals with high resilience show better performance (Walpita & Arambepola, 2020). Meanwhile low resilience is associated with easy self-blame and high anxiety and depression (Liesto et al., 2020).

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 are naturally 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.

Many previous researches have attempted to link the resilience and spirituality religion. Among them is research conducted by Dehghani (2017). The study wanted to examine 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. Similar research was also carried out by Lamoshi (2015) 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. Schneider et al. (2013), Armstrong, et al. (2011), Guimarães, (2018) showed the relationship between religion and spirituality and neurobiological resilience. Spirituality and religion can be associated with guilt, neuroticism, and psychotic disorders, while they can also be a source of hope, meaning, peace, comfort, and strong forgiveness for oneself and others. Choi & Hastings (2019) showed how religion and spirituality influence the behavior of homeless African-American societies in conducting self-management to be resilient in the practice of diabetes care.

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 holy Quran characterizes a resilient person as having the following qualities: patience and endurance, be optimistic, never give up, have a big heart, and fight for *jihad*. Based on 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 Islamic Psychology Perspective. This study is a very significant effort in terms of completing the scientific treasury in the issue of integration of Psychology and Islam that is being sought by formulations by various universities throughout Indonesia who began to incorporate general

knowledge in their scientific development. It is expected to be “a new key 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 Indonesian Muslim community in facing the complexities of life's problems based on the culture in which the Indonesian people live, namely the Psychology approach based on religious spirituality.

MATERIALS AND METHODS

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 (Tuffour, 2017). 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 (Goodman, 2011). 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. (Oun & Bach, 2014). The analytical method that the authors used is content analysis (Hennink et al., 2020).

RESULTS AND DISCUSSIONS

Resilience as An Object Study of Islamic Psychology

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 (Harris & Butterworth, 2012). 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, suffering (Henderson & Milstein, 2003). 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 exposure to severe stress or simply to the stress that is inherent in today's world (Faigin & Pargament, 2011; Dolcos et al., 2021). Whereas Grotberg (1999) 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.

According to Reivich & Shatté (2002), resilience is under individual control. Individuals can teach themselves to be resilient. Individuals can make great changes on how to deal with setbacks very well, how enthusiastic individuals approach challenges. 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, how to gain knowledge and meaning from their setbacks and failures. The individual must also learn how to listen to his/her mind, 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 (Royce, 2012; Hoffman et al., 2013). 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, imagining, solving problems, being responsible, and so on. This school focuses more on emphasizing humanitarian patterns so that it is better known as a school of humanistic orientation (Royce, 2012).

Even though Humanistic Psychology has been influenced by psychoanalysis and behaviorism, 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 (Wolman, 2012; Jung, 1961; Skinner, 2019). The main stresses that are applied by behaviorists on stimuli, observed behavior, and pessimistic views of human nature as reflected by psychoanalysis (Freud in Abu-Raiya, 2014; Gumiandari & Nafi'a, 2019; Skinner, 2019) 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 its potential to direct oneself, and self-actualize (Haque, 2004; Nashori et al., 2019). So Humanistic Psychology is very self-centered of 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 (Royce, 2012; Hoffman et al., 2013). 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 childhood and environmental influences (Freud in Abu-Raiya, 2014; Gumiandari & Nafi'a, 2019; Skinner, 2019). 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 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 freedom of choice, to determine his destiny and the fate of others (Haque, 2004; Nashori et al., 2019).

However, because this school relies heavily on its structural theory on human strength so that 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 (Hamim, 2010).

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 both 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 very optimistic and even too optimistic about efforts to develop human resources so that humans are seen as the sole determinant capable of playing play god (the role of God) (Haque, 2004; Nashori et al., 2019).

Optimism for 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 the 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 without feeling there is a limiting device for all his actions (Badri, 1979).

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 (Sudirman, 2017). The assumption put forward here is that to understand the phenomenon of religious human behavior in other parts of the world, a culture 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.

In Indonesian context, religiosity has a very important role that is often used as a way for someone when they face an obstacle or problem (Palupi & Tjahjono, 2016). According to Smither & Khorsandi (2009), Islamic religiosity is a feeling and awareness of the relationship and re-bond with God. Religiosity refers to the level of individual interest in religion by living and internalizing the 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 (Asemi in Jomehri et al., 2014). Faith, religious values, and religious beliefs are important elements of individual character (Rashidpour Jomehri et al., 2014). Pop in Asemi in Jomehri et al. (2014), 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, emotional basis, and makes humans strong in the difficulties that occur in their lives. Religious rules are factors that can be applied in preventing mental disorders effectively and they can improve mental and moral wellbeing, boost endurance and resilience in adversity (Asemi in Jomehri et al., 2014).

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/deficiencies that exist in modern psychology. Through this study, the orientation of Humanity 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 Psychological theories. This effort is very strategic 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 theocentric orientation (God-centric) is expected to not only prevent the development of extreme anthropocentric in Humanistic Psychology, but it 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 *shabr*, 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 somato-psycho-sociocultural cultural system so that human existence becomes a unity from the Divine somato-psycho-sociocultural-spiritual dimension.

Personalities in Islam which are in line with the concept of Resilience in Positive Psychology

Islam with its holy book, the Quran, is a form of teaching that governs human life in full, even all the entities in this life, including in education and various other social-emotional dimensions (Fauzi, 2015), as well as about rising from adversity (resilience), as explained in al-Baqarah: 214 and ar-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 soul feel calm and avoids

disappointment and despair. Because only people who can 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 hadith, it is said that "Allah loves his strong servants rather than his weak servants." This hadith is strengthened by al-Baqarah: 286 and al-Insyirah: 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. Through 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:

1. *Shabr*

Shabr (patience) is part of the human psychological defense system (resilience) (Rohmah, 2016). Etymologically, *shabr* comes from the Arabic word *shabara* which means to hold and restrain (*al-Habs wa al-Kuf*). In terminology, *shabr* means refraining from anything that is not liked because we expect God's willingness (Kashim et al., 2020) as God says in Qs. Ali-Imron: 125.

The above etymological and terminological interpretations of *shabr* show a parallel relationship between patience and individual resilient behavior in Positive Psychology which emphasizes the individual's ability to control impulses and the ability to regulate self and emotions. According to (Reivich & Shatté, 2002), 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 matter, so that the social environment around them feels uncomfortable which results in problems in social relationships.

Emotional regulation, according to (Reivich & Shatté (2002), is the ability to remain calm under stress. Individuals who can 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 & Shatté (2002) put forward two important things related to emotional regulation, namely calming and focusing. Individuals who can manage both of these skills can help diffuse existing emotions, focus on distracting thoughts, and reduce stress.

The two indicators expressed in positive psychology have the same values as the concept of *shabr*. In Islam, *shabr* is Muslims' personality who can restrain themselves in facing all the problems of life and follow religious teachings to fight desires that can shake their faith. *Shabr* is Muslims' characteristic who can restrain themselves to make decisions in dealing with existing stressors. As is mentioned in verse 155 of al-Baqarah which emphasizes *shabr* (patience) to be able to face the trials given. Besides, patient people (*shabir*) 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 don't come instantly but through coaching from childhood (Kashim et al., 2020; Qodariah & Puspitasari, 2016; Nisar & Rashid, 2016).

From the description above, it can be concluded that an individual with a *shabir* 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 him, to be patient in worshiping and obeying God, and to be patient in fighting lust, and to be patient in work, the activities and products will become mature, balanced individuals, intact, productive, and active, they will avoid mental agitation (Kashim et al., 2020; Qodariah & Puspitasari, 2016; Nisar & Rashid, 2016). Being patient (*shabr*) 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.

2. *Tawakkal*

Tawakkal is the attitude of Muslims who surrender and return all matters to Allah, because they believe that Allah gives everything (Rohmah, 2016). 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 (Al-Zuhayli, 1991).

In this case, Al-Zuhayli (1991) interprets 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, even if the creature physical weakness and luck. A person who has faith, he will not give up on migrating, 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 result 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 (Rohmah, 2016).

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 (Rohmah, 2016). According to Mardapi (2018), the verse al-Qur'an surah Ali-Imran: 160 explains that those who rely on Allah will be given to him 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. 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 (Abdullah & Sahad, 2016; Wahyuna & Fitriana, 2020; Machasin, 2017).

3. *Syukr*

Syukr is defined as a positive sense of experience experienced by an individual so that it has a positive impact on daily life (Al¹⁹ al., 2020). In Positive Psychology, this term has similar meaning with "gratitude" (Kong et al., 2015; Lin, 2016; Sun et al., 2014). With *syukr*, individuals will be able to see the positive values they have in the midst of all their limitations to foster positive feelings for themselves about their lives. Also, this feeling of *syukr* can increase the meaning of life in the life they are currently living. According to McCulloch in Joseph, (2004), 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. Besides, 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 can live his life to avoid negative and optimistic feelings about their future.

Watkins's (2003) research shows that intrinsic religiosity is related to grateful behavior (*syukr*). *Syukr* correlates with subjective happiness (Al-Seheel & Noor, 2016).

Syukr people show increased positive mood and life satisfaction (Froh et al., 2011). Other studies have also shown that gratitude is a predictor of self-confidence (Uyun, 2019), and has a significant effect on resilience (Kong et al., 2015; Lin, 2016). *Syukr* is a proactive coping strategy in dealing with post-traumatic stress and reducing stress levels (Vernon et al., 2009). In addition, *syukr* 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 (Mills, 2015). Finley (2018), Vieselmeyer et al. (2017), Scott et al. (2021) stated that the existence of gratitude training will have a positive impact on various aspects of life.

4. *Ridha*

Ridha is the attitude of accepting what is given by Allah (Izharuddin, 2021). Acceptance and satisfaction in life are two interrelated things (Poppe et al., 2013). Likewise the relationship with a person's psychological well-being (Xu et al., 2016). *Ridha* is part of subjective well-being. A happy person will have high positive affection and low negative affection (Corrigan et al., 2013). Therefore, *Ridha* 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 (Krause & Hayward, 2015). Individuals who believe in their God must also be active in overcoming various difficulties in life must be active in achieving the best results (Pargament et al., 2000). *Ridha* is an inseparable component in shaping one's psychological well-being, and the result of contentment and acceptance is happiness (Singh & Khan, 2013).

5. *Ikhlas*

Ikhlas is a positive attitude to life (Keddie, 1963; Su, 2016; Mohammadi, 2019; Ghorbani et al., 2014). It is the attitude of accepting one's self as it is, being able to determine the purpose of a life well, feeling humble not inferior, so that it feels that the goal of life is God Almighty (Keddie, 1963). A sincere meaning in a substantive meaning has the potential to be developed as a new spiritual-based healing model (Subandi et al., 2021). That is because *ikhlas* demands the strength to accept what cannot be avoided without allowing oneself to be destroyed by it. Happiness is when someone can see reality as something that must be accepted, loved, and grateful for its existence.

An attitude of *ikhlas* provides resilience to endure bad luck as well (Su, 2016). Al-Jauziyah (2013) stated that *ikhlas* individuals always have positive thoughts to always improve everything they have done in a more positive direction. The findings of Izharuddin, (2021) confirmed the conclusions of this report, which notes that *ikhlas* has a strong relationship with meaningfulness in life. The compensation for *ikhlas* is to live in peace, calm, and happiness to be crushed (Sudirman, 2017).

6. *Taubat*

Taubat is a human effort to free himself from the influence of sin and rebuild his life. *Taubat* is an independent effort made by an individual to free himself from feelings of guilt and his desire to improve the situation (Keshavarzi & Haque, 2013). As one of the teachings in Islam, repentance has a very important role in restoring mental health and developing human potential. *Taubat* will be able to provide positive cognitive, affective, and psychomotor (behavior) skills (Uyun & Kurniawan, 2018; Uyun et al., 2019). Religious and spiritual healing also has many ways, one of which is by using *taubat* method (Koszycki et al., 2010). Uyun (2019) showed that repentance methods are proven to reduce anxiety. Individuals who always perform *taubat* have a higher understanding of the importance of forgiving are better able to identify problems at hand and face them

with forgiveness. Therefore, *taubat* is a form of positive religious coping (Wachholtz & Sambamoorthi, 2011). *Taubat* has a significant relationship with resilience (Uyun & Kurniawan, 2018; Uyun et al., 2019; Aisyah, 2021; Nashori et al., 2019)

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 (Uyun, 2019). Forgiveness is one of the coping strategies from an Islamic perspective. Forgiveness is a series of changes in the pro-social motivation of an individual after experiencing a problem. According to (Nashori et al., 2019), 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 of the 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 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 of communication between the two, as described in the Quran: "Forgive and ask people to do what is good, and stay away from stupid people" (al-A'araf: 199).

Abid Sultan (2015) reveals the positive influence of forgiving behavior on resilience. Forgiveness can affect the resilience and health conditions of individuals through good social support and the quality of their interpersonal relationships (Worthington, 2006). Forgiveness can increase empathy (Greenaway et al., 2012), trust with others (Brown et al., 2019; Ma et al., 2019), and quality of life (Nashori et al., 2019). Forgiveness can also decrease cognitive aspects of stress (Tuck & Anderson, 2014), desire for revenge, depressive symptoms, and tendencies to bully (Uyun & Kurniawan, 2018; Uyun et al., 2019; Aisyah, 2021; Nashori et al., 2019)

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 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 also increase individual resilience (Faigin & Pargament, 2011; Dolcos et al., 2021). This is in line with the results of Uyun, et al. (2018; 2019) which found that emotional regulation in *taubat* and forgiveness also has a significant positive relationship to resilience. *Taubat* 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 *shabr*, *tawakkal*, *syukur*, *rida*, *ikhlas*, and *taubat* moderate the relationship between religiosity and resilience.

Methods in Increasing Resilience Based on Islamic Perspective

Islamic Sufism has three methods that can be done to improve the quality of individual self, which is often called the three T (*takhalli*, *tahalli*, and *tajalli*). 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 (Laroui, 1973). To increase resilience, Sufis provided spiritual training as follows:

First, the initial stage (*al-bidayah*) called *takhalli*, which empties oneself from all the dirty qualities that cover the spiritual light. At this stage, human nature feels homesick for its Creator. This stage is passed by removing the veil (*al-Hijab*) which hinders its interaction and communication. Wickedness, sins, and spiritual diseases such as *riya*, arrogant, angry, lying, *thama'*, 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 Ahmad of al-Nawas ibn Sim'an al-Ansari 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-Ghazali (1986) wrote a quarter of the book *Ihya 'Ulum al-Din*. 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-mujahadah*) called *tahalli*, 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, *tawadhu'*, patience, gratitude, *qanaah*, *tawakkal*, pleasure, and so on. This second stage must be supported by the purpose of education through an inner process (*riyadhat al-nafs*), namely; *Musyarathah*, 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; *Muraqabah*, which is introspective and vigilant with all spiritual power so that you are always close to God; *Muhasabah*, introspection, making calculations or looking back at the behavior that is done, whether following what was previously required or not; *Mu'aqabah*, which is punishing oneself because in *Rabbani* commerce it always suffers losses; *Mujahadah*, 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; *Mukasyafah*, that is opening a barrier (hijab) or veil so that the verses and secrets of Allah are revealed. *Mukasyafah* also means interwoven two souls who fall in love and affection, so that each secret is known to one another.

Third, the stage of feeling (*al-Mudziqat*) called *tajalli*, the emergence of *rabbani* consciousness. At this stage, an individual does not just carry out his *Khalik* orders and stay away from His prohibitions, but feels the delicacy, closeness, longing even at the same time (*ma'iyyah*) with Him. This stage is preceded by *al-fana'* (awareness of the absence of matter in oneself) and *al-baqa'* (awareness of the existence of the spiritual world), to gain peak experience (Mujib, 2007).

CONCLUSIONS

This research reveals that (1) 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 resilience personalities, in Islamic teaching, means individuals' *iman* (faith) should be tested. Humans are motivated to have resilience after getting through life's problems. Individuals' Faith has not reached a high level of spirituality when they have not been tested; (2) Some personalities in Islam are in line with the concept of resilience in Positive Psychology such as *shabr*, *tawakkal*, *syukr*, *ridha*, *ikhlas*, and *taubat* (3) to increase resilience, Sufis provided spiritual trainings such as *takhalli*, *tahalli*, and *tajalli*.

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