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Jenis Ciptaan : **Karya Tulis (Artikel)**  
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a.n. MENTERI HUKUM DAN HAK ASASI MANUSIA  
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# RESILIENCE

## FROM POSITIVE PSYCHOLOGY & ISLAMIC PERSPECTIVES

### Abstract

This study aims to compare between Positive Psychology and Islamic perspectives on the concept of resilience. This is a theoretical study based on a qualitative methodology with a literature approach. The results show that (1) both of them share a positive view of humans. Humans are individuals who are able to withstand stressful situations. They have various ways and powers to recover from their psychological conditions, and rise out of all of life's problems; (2) the points of difference between the two shows in 5 components: the basic paradigm of science, the relationship between resilience and religiosity, the purpose of resilience, sources or factors forming resilience, efforts to increase individual resilience. Both schools paradigmatically lies in their perspective in looking at human resilience capacity. Positive psychology tends to view the positive potential of humans as the capacity of humans themselves to rise and get out of various problems. It tends to be anthropocentric, where humans are the source of positive potential. Meanwhile, Islamic psychology places spiritual-transcendent power as a source of positive human potential. Humans in Islamic perspective are described as theo-anthropocentric creatures, where all human positive potential is centered on the divine system. Through the concepts of *istirja'*, *shabr*, *tawakkal*, *ikhtiar*, *ikhlas*, and *syukr*, humans are not only required to adapt positively to existing problems, but also surrender their lives to God as the creator of the universe. Through these concepts, no matter how serious the problems faced by humans will be addressed positively, because the essence of human life will return to God.

**Key Words:** Resilience, Positive Psychology, Islamic Psychology.

### Abstrak

*Penelitian ini bertujuan untuk membandingkan konsep resiliensi antara Psikologi Positif dan Psikologi Islam. Penelitian ini bersifat teoritis berdasarkan metodologi kualitatif dengan pendekatan literatur. Hasil penelitian menunjukkan bahwa: (1) Kedua aliran Psikologi tersebut memiliki pandangan yang positif tentang manusia. Manusia adalah individu yang mampu bertahan dalam situasi stres. Manusia memiliki berbagai cara dan kekuatan untuk pulih dari kondisi psikologis mereka, dan bangkit dari semua masalah kehidupan; (2) Poin perbedaan keduanya terlihat dalam 5 (lima) komponen berikut: paradigma dasar ilmu, hubungan antara resiliensi dan religiositas, tujuan resiliensi, sumber atau faktor pembentuk resiliensi, upaya peningkatan ketahanan individu. Perbedaan kedua aliran tersebut secara paradigmatis terletak pada cara pandang keduanya dalam melihat kapasitas resiliensi manusia. Psikologi positif cenderung memandang potensi positif manusia sebagai kemampuan manusia itu sendiri untuk bangkit dan keluar dari berbagai persoalan. Pola pandang ini cenderung antroposentris, di mana manusia adalah sumber potensi positif. Sedangkan psikologi Islam menempatkan kekuatan spiritual-transenden sebagai sumber potensi manusia. Manusia, dalam perspektif Psikologi Islam, digambarkan sebagai makhluk teo-antroposentris, dimana seluruh*

*potensi positif manusia berpusat pada sistem ketuhanan. Melalui konsep istirja', shabr, tawakkal, ikhtiar, ikhlas, dan syukr, manusia tidak hanya dituntut untuk beradaptasi secara positif dengan permasalahan yang ada, tetapi juga menyerahkan hidupnya kepada Tuhan sebagai pencipta alam semesta. Melalui konsep tersebut, seserius apapun masalah yang dihadapi manusia akan ditanggapi secara positif, karena hakikat hidup manusia akan kembali kepada Tuhan.*

**Kata Kunci:** Resiliensi, Psikologi Positif, Psikologi Iskam

## A. INTRODUCTION

Positive psychology is a branch of psychology that exists as an antithesis to the previous schools of modern psychology which often focus its studies on human behavior with mental disorders and other mental illnesses. This school was first introduced by Martin E.P Seligman, a professor of Psychology at the University of Pennsylvania, United States. Seligman saw that every human being has a positive side and not only seen from the negative side. Happiness, optimism, gratitude, resilience are one of the many positive sides of humans, where the negative side of humans such as stress, depression, anxiety should be put aside and not become the main thing to form a positive human being. In other words, psychology does not only study disorders, weaknesses, and troubles, but also learns about how humans become prosperous in the face of difficulties (Seligman & Csikzentmihalyi, 2000).

Through the presence of Positive Psychology, research in the field of psychology is currently starting to shift to psychological variables that prioritize human positive potential in order to improve psychological well-being, adapt and actualize themselves in a better life (Inc Snyder & Lopez, 2002). In other words, the development of positive psychology is based on the fact that humans not only want to be free from problems, but also crave happiness. Since long time ago, humans have always been seen as problematic creatures even though humans also have a positive side. Humans are born with a lot of goodness and that goodness needs to be developed. Seligman (2002) stated that the goal of positive psychology is to accelerate behavior change that focuses on improving the worst things in life into an effort to build the best quality in life.

Human Strengths is the main discussion in positive psychology. Rath (Bowers & Lopez, 2010) stated that a strength is consistent and a behavioral performance which is close to perfect. This definition consists of three factors,



namely talent, knowledge, and skills. There have been many studies showing that human strengths become a buffer or barrier to mental disorders.

One of the human strengths that can be developed by individuals to achieve prosperity in their lives is the concept of resilience. Resilience can be defined simply as the ability possessed by individuals to face various crises in their life. Resilience is a personal quality needed by individuals to be able to adapt to the environment. This aspect is needed by individuals to continue to develop, through life's challenges. When the individual is tested and can pass, the individual's degree will be increased. A person who succeeds through challenges means gaining valuable experiences that allow him to go through other challenges that are even more difficult.

Because resilience departs from the positive psychology paradigm which is an extension of the thought of secular humanistic psychology, it is of course contrary to the scientific paradigm of Islamic Psychology which is full of spiritual-religious values. Islamic psychology was born from the spirit of the awakening of Muslim scientists in shifting the paradigm of western thinking and giving birth to knowledge that is based on Islamic teachings on the basis of the Al-Qur'an and Prophet's Hadith (Nashori, 1997, 2008; Marliany & Asiyah, 2015)

Islamic psychology was born as an alternative psychology with corrections to modern psychology in seeing the full reality of human existence (Ancok & Suroso, 1994). The purpose of this correction is that Islamic psychology carries the paradigm of a perfect human being which comes from the foundation of the revelation of Allah SWT. Islamic psychology needs to restructure the building of psychology so that it becomes comprehensive. Psychology in an Islamic perspective is a scientific study of the human soul or spirit in the perspective of Islamic teachings. Islamic values become a measure of the human psychological picture that is observed through various behaviors (Thoyibi & Ngemron, 1996).

The difference in scientific views is what attracts the author's interest in studying the theme of resilience from the perspective of these two schools of psychology. This study aims to describe how positive psychology and Islamic psychology view the concept of resilience. The similarities and differences in their scientific views in interpreting human resilience are expected to enrich the intellectual repertoire of Islam. This study is very important in an effort to complement scientific vocabulary in the discourse of scientific integration which

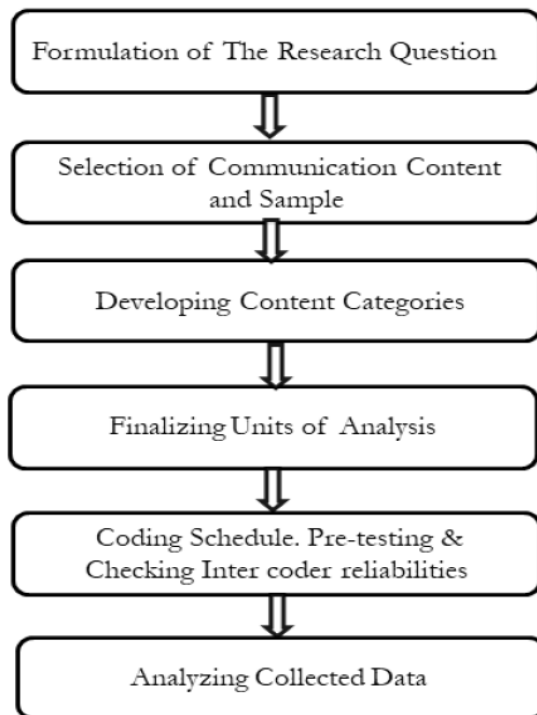
is currently being sought for formulations by various universities throughout Indonesia which are starting to include general science in their scientific building, where this study is expected to be a 'soft reference' in sowing, cultivating, continue to foster the spirit of building an Islamization construction of psychology that is coherent with standardization of modern knowledge.

## **B. METHOD OF RESEARCH**

This study uses library analysis, a study that refers to written data or materials relevant to the subject of the controversy that is being presented (Davis & Walters, 2011). There are two types of sources in this report, primary data and secondary sources of data. Main data sources are data sources that provide data directly to data collectors, while secondary data sources are data sources that do not provide data directly to data collectors, such as other individuals or records (Sugiyono, 2010). Both writings on resilience according to modern and Muslim psychologists are the source of this primary data in this study. Although the writer collected secondary data sources through various documents such as books, newspapers, both printed and online journals.

Data collection methods used by authors are techniques for documentation. It is a data collection method carried out by finding data from different kinds of documents on study variables, both in the form of notes, transcripts, books, newspapers, magazines, journals, etc. (Arikunto, 2010). The author will gather primary and secondary data sources, then describe the similarities and differences between modern and Muslim psychologists in terms of resilience. Content analysis is the analytical approach used by authors. Methodologically, this study attempts to provide epistemological conclusions about interpretation that not only concentrate on text analysis, but also emphasize in various times the surrounding context and its contextualization. The text is coded or broken down into manageable categories on a variety of levels to carry out a content analysis on any such text, word, word sense, expression, phrase, or theme, and then analyzed using one of the basic methods of content analysis: conceptual analysis.

Figure 1. Six Steps of Doing Content Analysis (Prasad, 2016)



## C. RESULT FINDINGS AND DISCUSSION

### 1) Resilience from Positive Psychology

Resilience is one of the variables in positive psychology which refers to the phenomenon of individuals who still have good mental health despite experiencing various heavy psychological burdens (Bonanno, Westphal, & Mancini, 2011). Resilience emerges from the transformation of research on psychopathology which states that, in certain conditions, individuals who experience situations that can cause themselves to experience psychopathology actually show positive adaptability so they do not experience psychopathology (Supkoff et al., 2012). Scientific research on resilience at the end of the 20th century led to the development of positive psychology research that studies the human ability to adapt and be able to do positive coping when experiencing difficulties (Masten & Reed, 2002).

Resilience is a dynamic process of positive adaptation to adversity (Gatt, et al. 2020). Luthans (2002) argues that resilience is an individual's capacity to rise from adversity, conflict, confusion, and failure as well as the ability to make positive changes. High resilience is associated with a healthier lifestyle and good physical performance (Lee, Tung, Peng, Chen, Hsu, & Huang, 2020; Lim, Matchar, Tan, Yeo, Østbye, Howe, & Koh, 2020; Ploughman, Downer, Pretty, Wallack, Amirkhanian, & Kirkland, 2020), good adaptability,

independence (Ching, Cheung, Hegney, & Rees, 2020), optimism and high mental well-being (Perna, Riva, Defillo, Sangiorgio, Nobile, & Caldirola, 2020; Souri, & Hasanirad, 2011), as well as good mental health (Xu, Gong, Fu, Xu, Xu, Chen, & Li, 2020; Tyler, et al. 2020). In the world of work, individuals with high resilience will show better performance (Walpita, & Arambepola, 2020). Meanwhile, individuals with low resilience will present a performance that is easy to blame themselves and high anxiety and depression (Liesto, Sipilä, Aho, Harno, Hietanen, & Kalso, 2020; MacLeod, Musich, Hawkins, Alsgaard, & Wicker, 2016; Min, Lee., Lee, Lee, & Chae, 2012; Ching, Cheung, Hegney, & Rees, 2020).

There are seven abilities that form resilience and almost no individual has these abilities well, which are as follows:

- a) Emotion Regulation, is the ability to remain calm under stressful conditions. The results showed that people who have the ability to regulate emotions have difficulty building and maintaining relationships with other people. The more isolated we are with anger, the more angry we will become (Yousefi, et al., 2016).
- b) Impulse Control, is an individual's ability to control the desires, urges, likes and pressures that arise in a person. Individuals who have low self-control abilities experience rapid emotional changes that ultimately control their thoughts and behavior.
- c) Optimism. Resilient individuals are individuals who are optimistic. Optimism is someone seeing that his future is bright and happy. Optimism that is owned by an individual indicates that the individual believes that he has the ability to overcome adversities that may occur in the future. This also reflects the self-efficacy possessed by an individual, namely the individual's belief that he can solve existing problems and be able to control his life.
- d) Causal analysis is the ability of individuals to identify problems accurately from the problems they face. Seligman revealed a concept that is closely related to the analysis of the causes of the problem, namely explanatory thinking style. Explanatory thinking style is a way that is usually used by individuals to explain something good and bad that happens to him.

- e) Empathy. It relates how individuals are able to read signs of other people's emotional and psychological conditions. Individuals who have the ability to empathize tend to have positive social relationships. Meanwhile, individuals with low empathy tend to repeat the pattern made by individuals who are not resilient, namely generalizing all the desires and emotions of others (Revich, K., & Shatte, A. 2002: 44).
- f) Self-efficacy is a belief that individuals are able to solve and deal with problems experienced effectively. Self-efficacy also means believing that you are capable, successful and successful. Individuals with high self-efficacy are committed to solving their problems and do not give up when they find that the strategies they are using are not working.
- g) Reaching out. Resilience is not only an individual who has the ability to overcome adversity and rise from adversity, but more than that resilience is also an individual's capacity to achieve the positive aspects of a downturn that occurs within him (Revich, K., & Shatte, A. 2002: 46).

Based on the explanation above, it can be concluded that resilience is the most appropriate competence in addressing the severity of life's challenges (Olson & DeFrain, 2003). He plays a key role in achieving mentally healthy human development (Ungar, 2004; Walsh, 2015; Hendriani, 2018). In general, resilience is the ability to face difficulties, resilience in dealing with stress or to rise from trauma experienced (Luthar & Zelazo, 2003). A person who is resilient is not an individual who is immune, resistant and can be completely free from pressure, but he has a way to immediately recover his psychological condition, moving up from adversity (Hendriani, 2018).

## **2) Resilience from Islamic Perspective**

In discussing resilience, Islamic psychology does not use a specific concept that refers to the concept of resilience. However, the substance of this concept is actually present in many holy verses of the Qur'an. Among them is when God tests humans with various problems and challenges in life. As Allah says: "And We will certainly test you with a little fear, hunger, lack of wealth, souls, and fruits. And give good news to those who are patient, that is, people who when tragedy strikes they say, verily we belong to Allah and to Him we return." (Al-Baqarah [2]: 155-156) As servants of Allah SWT, all humans in life in this world will not escape various kinds of trials, both in the



form of hardship and pleasure. This applies to every believer and disbeliever. "We will test you with bad and good as a trial (in truth), and only to Us will you be returned." (Al-Anbiya [21]: 35).

Al-Qur'an explains that one of the consequences of the statement of faith is to be prepared to face the test that Allah has given to humans to prove the extent of the truth and sincerity of their faith. Whether it comes from faith and stability or is motivated by a momentary interest of wanting to win and not wanting to face difficulties, as illustrated in the verse below "Do people think that they are allowed (alone) to say:" We have believed ", while they are not tested again? And indeed we have tested those who were before them, so verily Allah knows those who are true and indeed He knows those who are lying." (Al-Ankabut [29]: 2-3). In this condition, a strong mental and psychological state is needed so that a person can survive in any condition when he gets into trouble and challenges. Allah SWT teaches humans to have a strong mentality and high enthusiasm even though they experience failure and suffering, the Koran states that "Do not be weak, and do not (also) be sad, even though you are the highest (degree) people. You are believers" (Al-Imran [3]: 139)

Actually, Allah SWT will not test humans more than their abilities. There are individuals who cannot survive psychologically and physically in the face of stress when faced with a stressful situation, but there are also individuals who are very strong, optimistic and see the pressures of life as challenges that can be faced. Trials come not to hurt, but because of God's love for humans. That's because the tests and trials will not exceed the measure of our ability as explained in this verse "Allah will not burden a person but according to his ability. He gets rewarded for the good he earns and he gets tormented for the crimes he has done". (Al-Baqarah [2]: 286)

The verse above is an indication that Islam treats each individual according to his or her unique and different disposition. This confirms the existence of differences between individuals in all aspects of their psychological traits and characteristics as well as cognitive characteristics (Hasan & Aliyah, 2008). Individuals who can survive in the language of psychology are said to have a hardiness personality. Literally this can be interpreted as resilience, fortitude or endurance (Echols and Shadily, 1987).

Meanwhile, individuals who have these personality characteristics are known as hardy persons.

From the explanation above, there are many Islamic concepts that are in line with the concept of resilience, including: the nature of *shabr*, *ikhlas*, *Syukur*, *ikhtiar*, *Tawakkal*, and *Istiqomah*

- a) *Shabr*. Human life is full of struggles. This struggle depends on how much patience one has. Because patience is a way that can lead someone to the desired victory, and then Allah makes patience the answer key to passing tests in the world. Allah says "And the people are patient in pain, suffering and in war. They are the ones who are true (faith) and they are the ones who are righteous" (al-Baqoroh 2: 177). People who are patient will get pleasure, peace, feelings of happiness, creation of glory and goodness, help from God, victory and love from Him.
- b) *Ikhlas*. Feelings of *ikhlas* and sincerity for all that is given by Allah make the heart unsupported by hopes, demands and desires. Because that's what humans get that has been given by God according to human needs. Because sometimes what humans think is good is bad for humans and vice versa. Humans must believe that what Allah has given them is the best for them.
- c) *Syukur*. Allah is Most Merciful and Gracious, Most Merciful for all people. Allah gives perfect favors to humans. And humans should express gratitude for this. Allah says: "Verily if you are grateful, surely we will add (favors) to you". (Ibrahim: 7). Through *syukur*, humans will achieve happiness because they have been given blessings by Him and make the best use of this perfection.
- d) *Ikhtiar*. Muslims are required to strive to fulfill both physical and mental needs and will not change the fate of a people until they try to change their own condition as the hadith of the Prophet Muhammad "Allah will not change a people until they change their own situation".
- e) *Tawakkal*, which is to return all matters to Allah. Because Allah gives everything. The results that humans have done will be given by God in accordance with the results of human efforts and needs. Allah said in Sura Al-Furqon, 25: 58 which means "Give yourselves to the living essence, which never dies". Through *tawakkal*, all matters are returned to Allah so

that there is no longer pressing in the heart demanding that people get what they want. So that humans get relief and happiness of the soul.

f) *Istiqomah* is the highest level of perfection in knowledge and deeds, cleanliness of heart which is reflected in words and deeds, and cleanliness of aqidah from all heresies and heresies. Allah said: "Then remain on the right path, as it was commanded to you" (Hud: 112). All good deeds need to be carried out continuously and have the heart to do them. Through *istiqomah*, the heart will avoid feeling restless.

Through those concepts of *shabr*, *ikhlas*, *Syukur*, *ikhtiar*, *Tawakkal*, and *Istiqomah*, humans are not only required to adapt positively to existing problems, but also surrender their lives to God as the creator of the universe. Through these concepts, no matter how serious the problems faced by humans will be addressed positively, because the essence of human life will return to God.

### **3) Resilience from Positive & Islamic Psychology Perspective;**

#### **A Comparative Study**

In conducting a comparative study on Resilience from the two schools, this study discussed about the similarities and differences in both perspectives. Based on the study of literatures, this study concluded that resilience from Positive and Islamic Psychology perspectives basically has similarities in looking at human abilities. In the view of positive psychology, humans are individuals that have natural potential and capacity to be able to develop positive character and virtue. Humans have innate characters that direct them to achieve prosperity (Nafstad in Shrestha, 2016; Seligman, 2002). This innate character is the ability to do good which is actualized through the strength of character. Meanwhile, the strength of character is related to positive traits and the desire of individuals to become better themselves and live in truth in accordance with their potential. Seligman said: "We can all be winners when acting in accordance with strengths and virtues" (Seligman, 2002).

This is in line with Islamic psychology in seeing human potential as a caliph on earth. The essence of man as the caliph of Allah on earth is explained in surah al-Baqarah verse 30: "Remember when your Lord said to the angels:" Verily I want to make a caliph on earth. "They said: "Why do you want to

make (caliph) on earth a person who will cause damage and shed blood, even though we always praise you and purify you?" God says: "Verily I know what you do not know." (QS: 2: 30), and Surah Shad verse 26, "O David, indeed We make you a caliph (ruler) on earth, so give judgments among humans fairly and do not follow lust. Because he will lead you astray from the way of Allah." (QS: 38: 26).

The two verses mentioned above explain that humans are God's most perfect creatures. The perfection of human creation was then further "perfected" by Allah by raising humans as caliphs on earth who govern and utilize nature. Allah also equips humans with various potentials that can be developed to fulfill the needs of human life itself. Among these potentials are emotional, physical, intellectual and spiritual.

Unlike other creatures, humans are Allah's most potential creation. The potential provided by Allah for humans is very complete and perfect. This causes humans to be able to develop themselves through these innate potentials or tendencies. Physically, humans continue to grow, mentally humans continue to develop, experience maturity and change. All of this is part of the potential that God gave humans as a chosen creation. The potential that is given to humans is in line with the attributes of God, and is within the limits of his level and ability as a human being.

Apart from the similarities above, both show some differences due to the academic atmosphere and cultural backgrounds between the two. Here is a comparison between the concept of resilience from a positive psychology viewpoint (positive psychology) and an Islamic perspective in an effort to build the concept of happiness in Islamic psychology (Islamic psychology). The author examines the comparison of 5 components, namely the basic paradigm of science, the relationship between resilience and religiosity, the purpose of resilience, sources or factors forming resilience, efforts to increase individual resilience.

NO	ASPECTS OF DIFFERENCIES	POSITIVE PSYCHOLOGY	ISLAMIC PERSPECTIVE
1	Basic paradigm of science	Secular, separating between science and the source of revelation	Religious, unites science with the source of revelation of the Al-

		(religion)	Qur'an & Hadith (Islam)
2	Relationship between resilience & religiosity	Religiosity has a significant relationship with resilience, resulting in increased positive emotions.	Obedience to religion (religiosity) is the basis for achieving happiness in both this world and the hereafter.
3	The goals of resilience	Forming individuals who have the ability to get out of mental disorders, have the endurance to face every obstacle and problem of life towards happiness in the world.	Forming individuals who have the ability to get out of mental disorders, have the endurance to face every obstacle and problem of life towards happiness in this world and the hereafter. Because true happiness is an effort of worship in the world to achieve happiness in the hereafter. Happiness was revealed as the concept of devotion (Ibn Khaldun), victory over lust (Al-Ghazali) and showing mental health characteristics (Daradjat)
4	Sources or factors forming resilience	The determinant of resilience is a combination of personal factors, intentional activities and life circumstances. Individual resilience is very dependent on the capacity of the human being himself (anthropocentric), where humans are the center of that positive potential	Individuals in Islam are described as theocentric creatures, where all the positive human potentials are centered on the divine system. The transcendent-spiritual power is primary, while the power / capacity of the human self is only sukender
5	Efforts to increase individual resilience.	There are 7 (seven) abilities that form resilience and almost no individual has these abilities well: Emotion Regulation, Impulse Control, Optimism, Problem Cause	Islamic Sufism has three ways or stages that can be done as efforts to improve the quality of individual resilience, which is often called the three T (takhalli, tahalli, and tajalli).



		Analysis, Empathy, Self Efficacy, and Reaching out.	
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## E. CONCLUSION

The research reveals that resilience from Positive and Islamic Psychology perspectives basically has similarities in looking at human abilities. Humans are individuals who are able to withstand stressful situations. They have various ways and powers to recover from their psychological conditions, and rise out of all of life's problems. They have natural potential and capacity to be able to develop positive character and virtue. Humans have innate characters that direct them to achieve prosperity. This innate character is the ability to do good which is actualized through the strength of character. Meanwhile, the strength of character is related to positive traits and the desire of individuals to become better themselves and live in truth in accordance with their potential.

The points of difference between the two shows in 5 components: the basic paradigm of science, the relationship between resilience and religiosity, the purpose of resilience, sources or factors forming resilience, efforts to increase individual resilience. Both schools paradigmatically lies in their perspective in looking at human resilience capacity. Positive psychology tends to view the positive potential of humans as the capacity of humans themselves to rise and get out of various problems. It tends to be anthropocentric, where humans are the source of positive potential. Meanwhile, Islamic psychology places spiritual-transcendent power as a source of positive human potential. Humans in Islamic perspective are described as theo-anthropocentric creatures, where all human positive potential is centered on the divine system. Through the concepts of *istirja'*, *shabr*, *tawakkal*, *ikhtiar*, *ikhlas*, and *syukr*, humans are not only required to adapt positively to existing problems, but also surrender their lives to God as the creator of the universe. Through these concepts, no matter how serious the problems faced by humans will be addressed positively, because the essence of human life will return to God.

The two disciplines; Positive Psychology and Islamic Psychology, can actually be brought together in a more paradigmatic scientific frame. The imbalances that exist in the world of mainstream psychology can be complemented with Islamic perspective. However, this does not mean that

researchers agree with a patchy way of thinking, in which Islam is seen only as a complement to the shortcomings of Western Psychology of human studies. Because Islam has its own concepts which relate to resilience such as *istirja'*, *shabr*, *tawakkal*, *ikhtiar*, *ikhlas*, and *syukr*. Through these concepts, humans are not only required to adapt positively to existing problems, but also surrender their lives to God as the creator of the universe. Through these concepts, no matter how serious the problems faced by humans will be addressed positively, because the essence of human life will return to God.

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