



## Concept of Resilience in Islamic Perspective

Fauzi Rochman<sup>1</sup>, Wahyu Budi Nugroho<sup>2</sup>, Sulistiono Shalladdin Albany<sup>3</sup>,  
Hanif Ikhsani<sup>4</sup>, Sukiman<sup>5</sup>, Ikhsan Hakim<sup>6</sup>, Suryahadi Yulia Rachman<sup>7</sup>

<sup>1</sup>Psikologi Pendidikan Islam, Doktoral Psikologi Pendidikan Islam, Universitas Muhammadiyah Yogyakarta, Indonesia

<sup>2</sup>Lembaga Riset dan Inovasi, Universitas Muhammadiyah Yogyakarta, Indonesia

<sup>3</sup>Pendidikan Agama Islam, Fakultas Agama Islam, Universitas Muhammadiyah Klaten, Indonesia

<sup>4</sup>Ilmu Tarbiyah dan Keguruan, Doktoral Pendidikan Agama Islam, Universitas Islam Negeri Sunan Kalijaga, Indonesia

<sup>5</sup>Ilmu Tarbiyah dan Keguruan, Doktoral Pendidikan Agama Islam, Universitas Islam Negeri Sunan Kalijaga, Indonesia

<sup>6</sup>Sains Komunikasi, Universitas Saintek Muhammadiyah, Indonesia

<sup>7</sup>Lembaga Riset dan Inovasi, Universitas Muhammadiyah Yogyakarta, Indonesia

Email korespondensi: [fauzi.rochman.psc20@mail.umy.ac.id](mailto:fauzi.rochman.psc20@mail.umy.ac.id),

DOI: <https://doi.org/10.18196/jasika.v4i1.118>

Submitted: 13-03-2024; Reviewed: 24-04-2024; Revised: 25-04-2024; Accepted: 26-04-2024

### Abstract

*The examination of resilience within the framework of positive psychology is constrained in its ability to elucidate the experiences of individuals residing in a social and religious milieu. The literature evaluation has not extensively examined resilience from an Islamic perspective. The objective of this study is to examine the concept of resilience from an Islamic standpoint by conducting a comprehensive analysis of relevant material published between 2010 and 2022, both at the national and international levels. The research methodology employed is qualitative, utilizing descriptive analysis. The approach adopted for this study is a literature review or library study. The data is sourced from the Google Scholar database by utilizing specific keywords and exclusion criteria. The process of analyzing data was conducted through the use of content analysis. The research yielded a total of 30 articles in the initial stage. After a screening process, 16 articles that did not fulfill the criteria were eliminated, leaving 4 articles for the subsequent content analysis stage. Content analysis reveals that resilience, from an Islamic standpoint, refers to an individual's capacity and fortitude to endure and adapt in the face of adversity, enabling them to overcome the challenges and maintain patience and submission to Allah. Resilience, from an Islamic standpoint, encompasses various elements such as adaptability, the capacity to acquire knowledge from experiences, a positive outlook and belief in one's own abilities, the ability to restrain cravings, empathy, and being trustworthy and responsible.*

**Keywords:** Resilience; Islamic Perspective; Al-Qur'an; Hadith

### 1. Introduction

The notion of resilience was initially introduced by Block in Klohnen (1996) through the phrase ego resilience, which refers to an individual's capacity to adapt effectively in the presence of internal or external stresses<sup>1</sup>. Resilience

---

<sup>1</sup> Eva C. Klohnen, "Conceptual Analysis and Measurement of the Construct of Ego-Resiliency," *Journal of Personality and Social Psychology* 70, no. 5 (1996): 1067–79, <https://doi.org/10.1037/0022-3514.70.5.1067>.

is a psychological concept introduced by researchers that analyze human behavior<sup>2</sup>. It is utilized to assess an individual's capacity to endure, flourish, and subsequently bounce back from challenging circumstances. Resilience notions encompass a range of elements and circumstances, many of which involve challenging occurrences, but with varying terminology.

Reivich and Shatte define resilience as an individual's aptitude or capability to effectively and constructively handle hardship or trauma<sup>3</sup>. Resilience is a crucial concept as it necessitates the ability to adapt and endure in order to overcome personal challenges. Individuals facing challenges can be divided into two categories: those who exhibit resilience and those who lack the strength to overcome them. Furthermore, the latter group may resort to committing grave transgressions due to their perceived inability to find a solution. Destructive aggressiveness is a manifestation of abnormal conduct that reflects the deterioration of mental faculties in individuals, taking various forms<sup>4</sup>.

Aulia argues that the modern approach to studying resilience has limitations as it does not align with social and cultural contexts. For instance, there are individuals who struggle to adapt to their surroundings, leading to a lack of accountability<sup>5</sup>. This is particularly evident among the people in Indonesia. Therefore, it is imperative to explore resilience from an Islamic standpoint. Islamic psychology is derived from Islamic texts and teachings, including the Quran and Hadith. The Qur'an is a scientific discipline that is widely acknowledged for its veracity and extraordinary phenomena<sup>6</sup>. The Qur'an was bestowed to the Prophet Muhammad SAW as a divine manual to steer humanity towards the righteous path. The unique characteristic of the Al-Qur'an lies in its ability to address many challenges encountered by individuals, encompassing mental, physical, social, economic, and political issues<sup>7</sup>. The study of resilience in Islam is derived from the examination of the Quran and Hadith.

Islamic psychology research on the construct of resilience is anticipated to provide a pertinent solution for religious societies. The advancement and evolution of society has also facilitated the growth of literature in the field of Islamic psychology worldwide<sup>8</sup>. Psychological studies acknowledge Behaviorism and reject Freudianism, James's religious experience, neo-Freudian theories, Maslow's humanistic psychology, and Frankl's logotherapy.

---

<sup>2</sup> L McCubbin, "Challenges to the Definition of Resilience [Paper Presentation]," in *109th Annual Meeting of the American Psychological Association, San Francisco, CA, United States*. <https://files.eric.gov/fulltext/ED458498.pdf>, 2001.

<sup>3</sup> Karen Reivich and Andrew Shatte, *The Resilience Factor: 7 Essential Skills for Overcoming Life's Inevitable Obstacles*. (Broadway books, 2002).

<sup>4</sup> Evita Yuliatul Wahidah, "Resiliensi Perspektif Al Quran," *Jurnal Islam Nusantara* 2, no. 1 (2020): 105–20.

<sup>5</sup> Afifah Restu Aulia and Karimulloh Karimulloh, "Faktor-Faktor Resiliensi Dalam Perspektif Hadits: Studi Literatur," *Al-Qalb: Jurnal Psikologi Islam* 12, no. 2 (2021): 194–208.

<sup>6</sup> Muhammad Asrun and Annisaa Miranty Nurendra, "Meningkatkan Resiliensi Masyarakat Yang Terkena PHK Di Masa Pandemi Dengan Perspektif Psikologi Islam," *Motiva: Jurnal Psikologi* 4, no. 1 (2021): 32–41.

<sup>7</sup> Syaikh Manna Al-Qaththan, *Pengantar Studi Ilmu Al-Qur'an* (Pustaka Al-Kautsar, 2018).

<sup>8</sup> Yandi Hafizallah and Sadam Husin, "PSIKOLOGI ISLAM: Sejarah, Tokoh, Dan Masa Depan," *Psychosophia: Journal of Psychology, Religion, and Humanity* 1, no. 1 (2019): 1–19.

Additionally, there are now globally recognized words such as "Qur'anic Humanities". This word highlights the existence of three types of knowledge: qauliyah, kauniyah, and nafsiyah, rather than simply two. The absence of humanities in science results in the exclusion of art, philosophy, anthropology, political science, and other related disciplines. This statement highlights the importance of conducting research on "Islamic science" as a distinct intellectual movement that is recognized as a novel paradigm within the field of science<sup>9</sup>. This research aims to elucidate the notion of resilience from an Islamic standpoint, drawing upon the teachings of the Al-Quran and Hadith, as well as examining existing literature on the subject between 2010 and 2022.

This study is significant as it combines the notion of resilience with Islamic spiritual ideals, a topic that has not been extensively explored in other scholarly works. In the face of growing difficulties in contemporary society, it is becoming more and more important to comprehend the role of religion in fostering resilience. This is particularly significant in Indonesia, where the Muslim faith is predominant among the population.

This research provides a unique contribution by conducting a comprehensive analysis of resilience literature from 2010 to 2022. It offers updated information and focuses specifically on the practical application of resilience in the daily lives of Indonesian people, an area that has received limited attention in previous studies. Additionally, this research takes an interdisciplinary approach by integrating psychological and spiritual aspects, thus offering a more holistic perspective. Therefore, it is anticipated that this study will provide a substantial contribution to the comprehension and implementation of the resilience idea from an Islamic standpoint within a contemporary framework.

## **2. Method**

This research method employs a qualitative approach, utilizing a library search strategy to gather information from various sources such as books, articles, and other literature-based study materials. Mantra defines qualitative research as the process of generating information and descriptive data from the text being analyzed<sup>10</sup>. The research employed a descriptive analysis approach to elucidate the Islamic perspective on resilience by providing a detailed description of the concept. The research utilizes secondary data derived from literature and books as the primary data source. Meanwhile, data gathering procedures involve the utilization of documentation and observation methods, namely by looking for relevant documents and assessing the appropriateness of the content in the literature material. The observation period was from 2010 to 2022, and the Google Scholar database was utilized to conduct the search. The keywords employed were "Resilience," "Islamic Perspective," "Al-Quran," and "Hadith." Next, gather the relevant literature and compile it into a concise summary table. The data was analyzed using content

---

<sup>9</sup> Islam Sebagai Ilmu Kuntowijoyo, "Epistemologi," *Metodologi Dan Etika*, Yogyakarta: Tiara Wacana, 2006.

<sup>10</sup> Ida Bagus Mantra, *Filsafat Penelitian & Metode Penelitian Sosial* (Yogyakarta: Pustaka Pelajar, 2004).

analysis. Content analysis is conducted in order to extract the scientific information included within data<sup>11</sup>. Subsequently, the author compiles the data from the research findings into a concise table for the chosen literature.

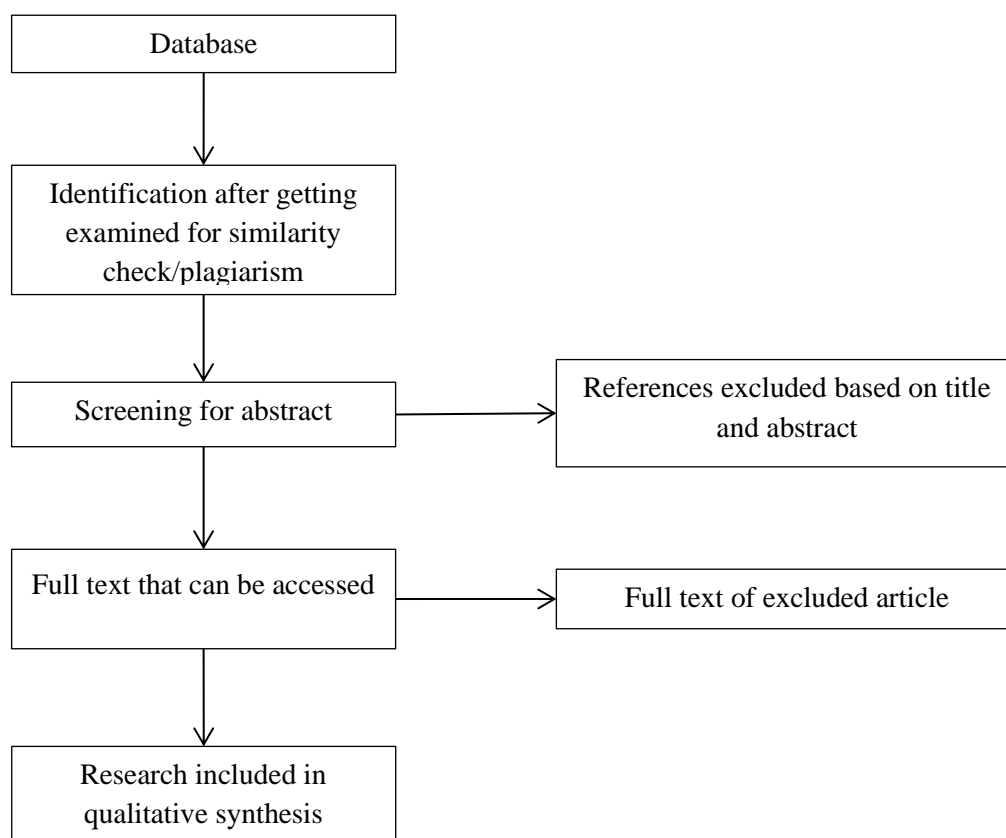


Figure 1. Flowchart for the steps of the research

### 3. Results and Discussion

Through a comprehensive literature search utilizing the specified keywords ("Resilience" "Islamic Perspective" "Al-Quran" "Hadith"), conducted between 2010 and 2022, a total of 30 publications were identified. Subsequently, a thorough examination was conducted on duplicate articles, resulting in the identification of 7 identical articles. Therefore, there were a total of 21 items that proceeded to the exclusion stage. After doing an abstract screening, it was determined that there were a total of 4 papers that were pertinent to the topic under investigation. Subsequently, full-texts were eliminated based on the specified criteria: The study encompassed both correlational research and experimental investigations. It also considered various types of papers, such as case reports, books, reviews, comments, practice guidelines, conference abstracts, and dissertations. Additionally, the study excluded arguments derived from the Quran and/or hadith. A total of 6

<sup>11</sup> Noeng Muhadjir, "Metodologi Penelitian Kualitatif," 1996.

papers were removed from the analysis. These included of 4 articles that featured empirical investigations with experimental designs, 1 article that presented a case report, and 1 article that either lacked arguments from the Quran or hadith. The subsequent articles have been examined for their content:

Table 1. Included article

No	Author (year), Title	Results of the research	Content	Extraction of Data from Studies in Islam
1	Hasan (2022), <i>Ajaran resiliensi dalam Al-Quran Surat Yusuf untuk menghadapi Pandemi Covid-19</i> <sup>12</sup>	Surah Yusuf teaches that resilience is generally based on three components. Such as piety (I have), patience (I am) and ihsān (I can). The aspects of resilience in Surah Yusuf that can be applied during the COVID-19 period in Indonesia are patience, gratitude, trust, optimism, innovation and solutions, independence, reputation, empathy and benefit, trust and professionalism, and prayer, as well as the teaching of resilience.	<ul style="list-style-type: none"> <li>• Resilience and its forming factors in Surah Yusuf</li> <li>• Aspects of resilience in Surah Yusuf and its implementation during the Covid-19 pandemic</li> </ul>	<ul style="list-style-type: none"> <li>• The factors that shape resilience are studied in: Al Quran Surah Yusuf verses 8, 12, 18, 83, 84, 86, 87, 98</li> <li>• The aspect of resilience is studied in QS Yusuf verses 18, 23, 31, 32, 37-40, 55, 67, 83, 87, 91-92, 99, 101</li> </ul>
2	Wadiah (2018), <i>Resiliensi perspektif Al-Quran</i> <sup>13</sup>	The uniqueness of resilience in the perspective of the Holy Quran is having patience and fortitude, having an attitude of persistence and never giving up, liking to share, and fighting for jihad. Resilience can be divided into three levels	<ul style="list-style-type: none"> <li>• Factors that create resilience</li> <li>• Components of resilience</li> <li>• Formation and development of resilience</li> </ul>	<ul style="list-style-type: none"> <li>• The concept of resilience in general QS Al-Baqarah verse 214</li> <li>• Resilience component QS Al Baqarah verses 155-156</li> </ul>

<sup>12</sup> Moh. Abdul Khoлиq Hasan, "Ajaran Resiliensi Dalam Al-Qur'an Surat Yusuf Untuk Menghadapi Pandemi Covid-19," *AL QUDS: Jurnal Studi Alquran Dan Hadis* 6, no. 1 (2022): 23, <https://doi.org/10.29240/alquds.v6i1.3262>.

<sup>13</sup> Evita Yuliatul Wahidah, "Resiliensi Perspektif Al Quran," *Jurnal Islam Nusantara* 2, no. 1 (2018): 105, <https://doi.org/10.33852/jurnalin.v2i1.73>.

No	Author (year), Title	Results of the research	Content	Extraction of Data from Studies in Islam
		<p>Based on the Islamic personality structure, namely</p> <p>The lowest level, called quitters in the Western perspective, can correspond to angry personalities who tend to pursue principles hedonism. The next level that can be equated with the lawwamah personality and the highest level is the muthmainnah personality if aligned with the western perspective, it is called a climber.</p>	<ul style="list-style-type: none"> <li>• Formation of the resilient character</li> <li>• Methods of increasing resilience</li> </ul>	<ul style="list-style-type: none"> <li>• Formation of resilience QS Al-Baqarah verse 286</li> <li>• Resilient character QS Alam Nasyarah verses 1-8, QS Ali Imran verse 200, HR Muslim, QS Yusuf verse 87</li> </ul>
3	Fajariyah (2021), Interpretasi ayat-ayat resiliensi dan signifikansinya dalam kehidupan sosial <sup>14</sup>	<p>Efforts to build resilience involve several aspects, namely; overcoming emotions, controlling desires, having positive expectations, causality analysis, empathy, self-confidence and positive achievement. Judging from the interpretation of the verses of the Holy Quran, these aspects have important significance in maintaining self-stability, faith, relationship integration and social harmonization.</p>	<ul style="list-style-type: none"> <li>• Definition and aspects of resilience</li> <li>• The significance of resilience in social life; emotional regulation, controlling desires, optimism, self-confidence, achieving positivity/ta king lessons</li> </ul>	<ul style="list-style-type: none"> <li>• Resilience concept QS Al-Baqarah 155-156</li> <li>• Emotional regulation QS Al-A'rah verse 150, Ali Imran verse 103,</li> <li>• Controlling desires QS Al-A'raf verse 10</li> <li>• Optimism in QS Az-Zumar verse 53</li> <li>• Self-efficacy QS Ali Imran verse 60</li> </ul>

<sup>14</sup> Lukman Fajariyah, "Interpretasi Ayat-Ayat Resiliensi Dan Signifikasinya Dalam Kehidupan Sosial," in *ICONIS: International Conference on Islamic Studies*, vol. 5, 2021, 273–86.

No	Author (year), Title	Results of the research	Content	Extraction of Data from Studies in Islam
4	Nida (2021), <i>Kontribusi Muhasabah dalam mengembangkan Resiliensi pada Orang Tua Anak Berkebutuhan Khusus</i> <sup>15</sup>	<p>Disabled situations often become a problem for people her parents. However, if parents are able to live it to the fullest</p> <p>This fortitude can be a form of their resilience. The resilience model obtained is greatly helped by the evaluation skills they use. There are important factors of resilience in the practice of self-evaluation in the form of: the ability to regulate emotions, the growth of optimism and tolerance, the ability to control impulses and analyze problems, good self-confidence and the ability to draw lessons.</p> <p>as an indication of aspects of the problem solving process.</p>	<ul style="list-style-type: none"> <li>• Factors that shape parental resilience towards children with disabilities</li> <li>• Practice muhasabah on resilience</li> </ul>	<ul style="list-style-type: none"> <li>• Factors forming resilience QS Yusuf verse 87, HR. Muslim</li> <li>• Muhasabah and resilience are explained by the opinions/thoughts of Muslim scientists, namely Ibnu Qayyim Al-Jauziyah</li> </ul>

The results of article extraction indicate that the study of resilience from an Islamic perspective draws upon the Book of Allah, specifically the Al-Quran, the sayings of the Prophet Hadith, and the ideas of Muslim scholars. The articles cover various topics related to resilience, such as its definition, factors that contribute to its formation, different aspects or components, how it is developed, the characteristics of a resilient individual, methods for improving resilience, the importance of resilience in social life, and the role of practicing muhasabah in enhancing resilience. Moreover, the author conducted content analysis based on the content, which will now be discussed:

### 3.1. Definition of Resilience in an Islamic Perspective

<sup>15</sup> Fatma Laili Khoirun Nida, "Kontribusi Muhasabah Dalam Mengembangkan Resiliensi Pada Orang Tua Anak Berkebutuhan Khusus," *Journal An-Nafs: Kajian Penelitian Psikologi* 6, no. 2 (2021): 244–62, <https://doi.org/10.33367/psi.v6i2.1715>.

According to Wahidah, resilience refers to the capacity of people, groups, or communities to mitigate the adverse impacts of unforeseen circumstances and transform challenging living conditions into surmountable ones<sup>16</sup>. As Allah SWT said, it signifies:

*"For each one are successive [angels] before and behind him who protect him by the decree of Allah. Indeed, Allah will not change the condition of a people until they change what is in themselves. And when Allah intends for a people ill, there is no repelling it. And there is not for them besides Him any patron." (QS. Ar-Ra'd: 11).*

Fajariyah asserts that resilience is the personal fortitude to confront and overcome challenges in life<sup>17</sup>. This text will elucidate how the Quran safeguards and assists humans in overcoming all challenges in life. It is crucial to understand that the struggles, challenges, and hardships of life are unavoidable. The test of life is the sunnatullah, where every occurrence in life and the universe is the divine will of Allah SWT. However, there are certain aspects that are beyond human agency, as humans are only capable of exerting control over elements such as emotions and desires. Concerning this issue, Allah states, which might be interpreted as:

*"And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient, Who, when disaster strikes them, say, "Indeed we belong to Allah, and indeed to Him we will return." (Al-Baqarah: 155-156).*

According to this explanation, the author concludes that resilience, as viewed from an Islamic standpoint, is explored in QS. Ar-Ra'd: 11 and QS Al-Baqarah 155-156. Resilience is defined as the capacity of a person to endure and adapt in the face of challenging circumstances, such as disasters or difficulties, while maintaining patience and surrendering to God. Any Muslim who can endure all challenges by submitting alone to Allah would undoubtedly enhance their faith and devotion. The capacity to acclimate and conform to the surrounding environment, social dynamics, and cultural circumstances underscores the indispensability of resilience for individuals, particularly those who identify as Muslims.

### **3.2. Aspects of Resilience in an Islamic Perspective**

The literature reviewed discusses many dimensions of resilience, referred to as "aspects," "components," and "forming factors," in four articles: Hasan (2022), Wadiyah (2018), Fajariyah (2021), and Nida (2021). The author subsequently analyzes the findings of Nida (2021) to derive conclusions. All four observed publications mentioned various characteristics or components that contribute to resilience (Figure 2). Nevertheless, not all articles provide a comprehensive explanation of each feature supported by the Al-Quran or Hadith arguments that constitute the basis of the components established by the previous author. Hasan (2022) and Nida (2021) do not comprehensively cover all aspects of resilience. Instead, they focus on integrating the fundamental principles of each

---

<sup>16</sup> Wahidah, "Resiliensi Perspektif Al Quran," 2018.

<sup>17</sup> Fajariyah, "Interpretasi Ayat-Ayat Resiliensi Dan Signifikasinya Dalam Kehidupan Sosial," 2021.



component. On the other hand, Wadiyah's (2018) article discusses the construction of resilience in the first two components, but fails to elaborate on the basic principles outlined in the remaining constructions. In his 2022 research, Fajariyah continuously discussed each aspect of resilience, supported by verses from the Al-Quran.

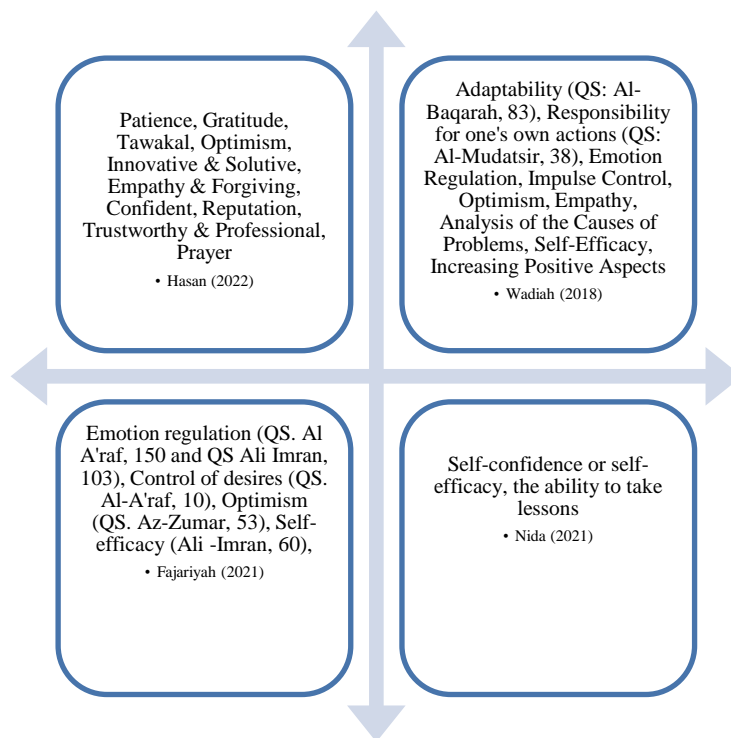


Figure 2. Aspects being discussed in the observed article

The four studies extensively explore aspects such as the capacity to adapt and acquire knowledge.

a. Ability to adapt and learn lessons

Adaptability is demonstrated by an individual who possesses resilience in the face of diverse adversity<sup>18</sup>. The teachings of Islam consistently promote the cultivation of patience and fortitude as a means of developing resilience in the face of life's challenges. Islam instructs on the notion of tests and wisdom, highlighting the inherent limitations of individuals in facing trials as a means to cultivate the strength and potential inside them. The distinctiveness of individuals who possess resilience is exhibited through their fortitude, which represents their inherent capacity. Hence, it is imperative to engage in consistent practice with the objective of assimilating into the inherent traits of humanity. The variation in people' level of patience lies in how they are afforded the chance to cultivate their capacity for patience during their life journey. Resilience does not manifest instantaneously in an individual, as it encompasses multiple facets. It requires both power and effort to transfer resilience from the social

<sup>18</sup> Wahidah, "Resiliensi Perspektif Al Quran," 2018.

environment to individuals who are in need of it<sup>19</sup>. In addition, resilience or fortitude can be acquired through training and practice, including self-evaluation activities that align with the principles of Islamic religious beliefs. Muhasabah plays a crucial role in the development of human potential. Muhasabah can be defined as a luminous lamp that consistently illuminates a very obscure pathway. By practicing muhasabah, a Muslim cultivates a constant state of vigilance towards potential calamities and tragedies, ensuring that their life's trajectory remains steadfast and unwavering. Muhasabah, as a process of self-reflection, can foster the cultivation of resilience skills in individuals. Causal analysis, akin to muhasabah, is a factor that contributes to the development of resilience. The introspection step is the essential component of causal analysis, which is also a fundamental aspect of muhasabah activities. Ibn Qayyim al Jauziyyah presents the fundamental idea of the attributes of muhasabah, which is the practice of self-evaluation. Muhasabah involves a cognitive disposition that consistently assesses, computes, and reflects upon one's experiences. However, this prompts the question of whether there are parallels in these elements, as the hallmarks of causal analysis in resilience are indistinguishable. By cultivating the qualities of self-reflection and introspection, one can effectively develop resilience and experience favorable outcomes<sup>20</sup>.

b. Optimism and Self-Efficacy

The meaning of optimism can be derived from verses 83, 87, and 99 of QS Yusuf, as explained by Hasan<sup>21</sup>. These three verses articulate Jacob's aspirations for the well-being of both himself and his sons. Prophet Ya'kub did not succumb to despair or abandon his efforts in the face of challenging conditions. Optimism is the most advantageous outlook for any circumstances that arise. Instills the heart with fervor and contentment as it anticipates something it deeply adores<sup>22</sup>. Individuals who consistently maintain a positive mindset possess an inherent positive disposition. They perceive events from a positive perspective rather than a negative one. They believe that understanding can be gained from struggle, leading to delight, and that ease can be found behind difficulty. This hopeful mindset must be embraced by individuals who have faith in Allah.

The combination of unwavering faith, perpetual optimism, and unwavering trust in Allah SWT can bring tranquility in conquering any adversity, challenges, and tribulations. The sensation of despair will dissipate along the course of encountering any and all present difficulties. The Qur'an provides an explanation<sup>23</sup>.

---

<sup>19</sup> Nida, "Kontribusi Muhasabah Dalam Mengembangkan Resiliensi Pada Orang Tua Anak Berkebutuhan Khusus."

<sup>20</sup> Nida.

<sup>21</sup> Hasan, "Ajaran Resiliensi Dalam Al-Qur'an Surat Yusuf Untuk Menghadapi Pandemi Covid-19."

<sup>22</sup> Barbara Resnick, L Gwyther, and Karen A Roberto, *Resilience in Aging* (Springer, 2011); Hasan, "Ajaran Resiliensi Dalam Al-Qur'an Surat Yusuf Untuk Menghadapi Pandemi Covid-19."

<sup>23</sup> Wahidah, "Resiliensi Perspektif Al Quran," 2018.

*"And he said, "O my sons, do not enter from one gate but enter from different gates; and I cannot avail you against (the decree of) Allah at all. The decision is only for Allah; upon Him I have relied, and upon Him let those who would rely (indeed) rely." (QS. Yusuf: 87).*

The aforementioned verses serve as a source of motivation to persevere and exhibit self-assurance in conquering any obstacles in life, ultimately leading to an improved existence. Despair, a spiritual ailment, hinders the realization of human potential, even encompassing those who have lost hope, including non-believers as well as Allah SWT. The challenges of life are undeniably arduous. Consider them as steps that lead to the divine favor and ultimate bliss of paradise, which Allah has pledged to bestow upon people who have faith in Him. Inner strength can be cultivated via hope, resilience, and prayer. Therefore, the Prophet Muhammad (SAW) stated that Allah declared:

*"Anyone who has done good deeds will have a tenfold reward for him, maybe even more. And whoever commits a crime, the reward for that crime is one-for-one, and may even be forgiven. And whoever draws near to Me a span, I draw near to him a cubit. And whoever draws near to Me a cubit, I will draw near to him a span. And whoever comes to Me walking, I will run to him. And whoever meets Me with an earthen vessel full of guilt, but he does not associate Me with anything, I will surely meet him with the same amount of forgiveness." (HR Muslim).*

Optimistic individuals remain resilient in the face of adversity and consistently interpret failure in a positive and constructive manner. Optimistic persons consistently perceive the events that occur to them as a favorable progression. Hence, a positive mindset significantly contributes to an individual's achievement. By following this approach, an individual can fulfill his desires and ambitions. The Quran also instructs against succumbing to pessimism, as exemplified in the following verse<sup>24</sup>:

*"Say, "O My servants who have transgressed against themselves (by sinning), do not despair of the mercy of Allah. Indeed, Allah forgives all sins. Indeed, it is He who is the Forgiving, the Merciful." (Az-Zumar: 53)*

Asy-Syaukani explains that this passage conveys the importance of perseverance and offers encouragement through positive information. The passage also indicates that individuals perpetually rely on God, acknowledging His abundant grace as an act of obedience and reverence<sup>25</sup>.

#### c. Controlling Desire

One's ability to regulate the impulses that originate from within oneself. Significant emotional fluctuations can arise from an individual's limited

<sup>24</sup> Fajariyah, "Interpretasi Ayat-Ayat Resiliensi Dan Signifikasinya Dalam Kehidupan Sosial," 2021.

<sup>25</sup> L Fajariyah, "Interpretasi Ayat-Ayat Resiliensi Dan Signifikasinya Dalam Kehidupan Sosial," *ICOWS: International Conference on ... 2* (2021): 273–86.

capacity to regulate their emotions. Impaired impulse control can precipitate a lack of emotional regulation, leading to volatile conduct, including aggressive impatience and similar manifestations. Undoubtedly, this also has an impact on social interactions and engenders unfavorable opinions among people in your vicinity<sup>26</sup>. Anger leads to heightened physiological arousal in individuals. The Quran advises utilizing intense or passionate emotions when confronting non-believers who attempt to impede the spread of the Islamic faith. An illustration of this can be seen in the story of Prophet Musa, who expressed his displeasure towards his people for worshiping the golden calf idol as described in the Quran<sup>27</sup>.

*"And when Moses returned to his people, angry and grieved, he said, "How wretched is that by which you have replaced me after [my departure]. Were you impatient over the matter of your Lord?" And he threw down the tablets and seized his brother by [the hair of] his head, pulling him toward him. [Aaron] said, "O son of my mother, indeed the people oppressed me and were about to kill me, so let not the enemies rejoice over me and do not place me among the wrongdoing people." (Al-A'raf:150).*

Individuals with limited capacity to regulate their desires may undergo rapid and sometimes distressing fluctuations, potentially leading to the activation of unpleasant emotions. Desire and longing are inherent human traits. Each everyone possesses their own set of ideals and aspirations. Human beings inhabit this place within the world and aspire for improved circumstances, so propelling themselves to constantly push the boundaries of their aspirations. Nevertheless, any aspiration or longing that is actively pursued will always encounter numerous impediments<sup>28</sup>. The Quran instructs its followers to demonstrate empathy towards individuals such as family, neighbors, orphans, and those who are in need or experiencing poverty.

*"And when [other] relatives and orphans and the needy are present at the [time of] division, then provide for them [something] out of the estate and speak to them words of appropriate kindness." (An-Nisa: 8).*

According to Islamic teachings, Allah SWT has instructed Muslims to create a will when distributing inheritance, ensuring that it is allocated to relatives, orphans, and individuals in need.

#### d. Empathy

Empathy is characterized by the ability to discern psychological cues and feelings in others. This indicates an individual's aptitude for perceiving and understanding the emotional requirements of others<sup>29</sup>. Empathy is a valuable tool for navigating social connections by understanding and

---

<sup>26</sup> (L Fajariyah, 2021; Wahidah, 2018)

<sup>27</sup> Fajariyah, "Interpretasi Ayat-Ayat Resiliensi Dan Signifikasinya Dalam Kehidupan Sosial," 2021.

<sup>28</sup> Fajariyah.

<sup>29</sup> Wahidah, "Resiliensi Perspektif Al Quran," 2018.

responding to the emotions and experiences of others. In addition, empathy plays a crucial role in fostering social comprehension through constructive efforts and behaviors aimed at reducing conflicts when addressing challenges<sup>30</sup>. Consequently, those who are approaching the end of their lives are urged to donate a portion of their money as charitable contributions. This demonstrates a manifestation of empathy towards marginalized demographics (orphans and the impoverished) with the aim of fostering social cohesion. Empathy in a person leads to more consideration of their attitudes, particularly when assessing the situation of others who are in disagreement with them. Consequently, this enhances individuals' resilience. Resilience in QS Yusuf can be characterized by the capacity to persist, demonstrate tolerance, offer assistance to others, and take responsibility by apologizing for one's mistakes. An illustration of this can be seen in QS.12 (Yusuf) verses 58-59 and 91-92. Prophet Yusuf displayed exemplary service and respect towards his brothers, despite the fact that they had previously caused him harm. He sought their assistance during a time of famine in his region. Prophet Yusuf exhibited magnanimity by pardoning their errors and refraining from retaliating against their transgressions<sup>31</sup>.

e. Trustworthy or Responsible

A reliable and accountable individual is someone who is conscious of their obligations. Every individual who professes belief in Allah SWT is accountable for their actions as stated in Qs. Al-Mudatsir verse 38. This suggests that human beings are inherently social creatures that require the presence of others<sup>32</sup>. Man is an autonomous being with the ability to act in accordance with his own desires and wishes. However, alongside the autonomy of choice, individuals must also possess the willingness to accept the repercussions of their decisions and possess the capacity to comprehend and acknowledge the constraints associated with each of their actions. Resilient individuals consistently take responsibility for seeking answers to their difficulties, striving to enhance oneself in order to exert control over their circumstances, and fortifying their mental power to confront unchangeable situations. Resilient youngsters possess clear objectives that continually guide their lives, and they demonstrate diligent and effective endeavors in their academic pursuits. They perceive life as a sequence of obstacles that must be confronted and conquered. A resilient individual refrains from engaging in undesirable conduct due to their ability to discern and prioritize what is advantageous for them, while also considering the potential implications of their actions<sup>33</sup>. This phenomenon is seen in the capacity of individuals to successfully surmount all obstacles and adjust to various circumstances. Every resilient individual possesses an

---

<sup>30</sup> Fajariyah, "Interpretasi Ayat-Ayat Resiliensi Dan Signifikasinya Dalam Kehidupan Sosial," 2021.

<sup>31</sup> Hasan, "Ajaran Resiliensi Dalam Al-Qur'an Surat Yusuf Untuk Menghadapi Pandemi Covid-19."

<sup>32</sup> Wahidah, "Resiliensi Perspektif Al Quran," 2018.

<sup>33</sup> Wahidah.

enhanced feeling of conscientiousness and accountability towards all aspects of life.

#### 4. Conclusion

The notion of resilience in an Islamic context is explored by examining several articles that analyze positive psychology principles and compare them to teachings found in the Al-Qur'an and Hadith. Resilience, as viewed through an Islamic lens, is explored in QS. Ar-Ra'd: 11 and QS Al-Baqarah 155-156. It is characterized as the capacity and fortitude of an individual to endure and adapt in the midst of challenging circumstances, while maintaining patience and surrendering to God, even in the face of disasters or hardships. Resilience in the Quran is comprised of various elements, which include the capacity to adjust and learn from the teachings of the QS. Al-Baqarah verse 83, a positive outlook and belief in one's own abilities as mentioned in QS Yusuf verses 83, 87, 99, HR. Muslim, and QS. Az-Zumar verse 53, the ability to control one's desires as stated in QS Al-A'rah verse 150 and An-Nisa verse 8, and the quality of empathy. References to verses 58-59 and 91-92 in Surah Yusuf, as well as verse 38 in Surah Al Mudatsir, discuss the concepts of trust and responsibility.

#### References

- Al-Qaththan, Syaikh Manna. *Pengantar Studi Ilmu Al-Qur'an*. Pustaka Al-Kautsar, 2018.
- Asrun, Muhammad, and Annisaa Miranty Nurendra. "Meningkatkan Resiliensi Masyarakat Yang Terkena PHK Di Masa Pandemi Dengan Perspektif Psikologi Islam." *Motiva: Jurnal Psikologi* 4, no. 1 (2021): 32-41. <https://doi.org/10.31293/mv.v4i1.5428>
- Aulia, Afifah Restu, and Karimulloh Karimulloh. "Faktor-Faktor Resiliensi Dalam Perspektif Hadits: Studi Literatur." *Al-Qalb: Jurnal Psikologi Islam* 12, no. 2 (2021): 194-208. <https://doi.org/10.15548/alqalb.v12i2.3096>
- Fajariyah, L. "Interpretasi Ayat-Ayat Resiliensi Dan Signifikasinya Dalam Kehidupan Sosial." *ICONIS: International Conference on ...* 2 (2021): 273-86.
- Fajariyah, Lukman. "Interpretasi Ayat-Ayat Resiliensi Dan Signifikasinya Dalam Kehidupan Sosial." In *ICONIS: International Conference on Islamic Studies*, 5:273-86, 2021.
- Hafizallah, Yandi, and Sadam Husin. "PSIKOLOGI ISLAM: Sejarah, Tokoh, Dan Masa Depan." *Psychosophia: Journal of Psychology, Religion, and Humanity* 1, no. 1 (2019): 1-19. <https://doi.org/10.32923/psc.v1i1.860>
- Hasan, Moh. Abdul Kholiq. "Ajaran Resiliensi Dalam Al-Qur'an Surat Yusuf Untuk Menghadapi Pandemi Covid-19." *AL QUDS: Jurnal Studi Alquran Dan Hadis* 6, no. 1 (2022): 23. <https://doi.org/10.29240/alquds.v6i1.3262>.
- Klohnen, Eva C. "Conceptual Analysis and Measurement of the Construct of Ego-Resiliency." *Journal of Personality and Social Psychology* 70, no. 5 (1996): 1067-79. <https://doi.org/10.1037/0022-3514.70.5.1067>.
- Kuntowijoyo, Islam Sebagai Ilmu. "Epistemologi." *Metodologi Dan Etika*,

Yogyakarta: Tiara Wacana, 2006.

Mantra, Ida Bagus. *Filsafat Penelitian & Metode Penelitian Sosial*. Yogyakarta: Pustaka Pelajar, 2004.

McCubbin, L. "Challenges to the Definition of Resilience (Paper Presentation)." In *109th Annual Meeting of the American Psychological Association, San Francisco, CA, United States*. <https://files.eric.ed.gov/fulltext/ED458498.pdf>, 2001.

Muhadjir, Noeng. "Metodologi Penelitian Kualitatif," 1996.

Nida, Fatma Laili Khoirun. "Kontribusi Muhasabah Dalam Mengembangkan Resiliensi Pada Orang Tua Anak Berkebutuhan Khusus." *Journal An-Nafs: Kajian Penelitian Psikologi* 6, no. 2 (2021): 244-62. <https://doi.org/10.33367/psi.v6i2.1715>.

Reivich, Karen, and Andrew Shatte. *The Resilience Factor: 7 Essential Skills for Overcoming Life's Inevitable Obstacles*. Broadway books, 2002.

Resnick, Barbara, L Gwyther, and Karen A Roberto. *Resilience in Aging*. Springer, 2011.

———. "Resiliensi Perspektif Al Quran." *Jurnal Islam Nusantara* 2, no. 1 (2018): 105. <https://doi.org/10.33852/jurnalin.v2i1.73>.