



The Rise of the Nation During a Pandemic with Resilience from an Islamic Psychology Perspective

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Abstract. Resilience is the ability of an individual to be able to survive in difficult conditions and rise towards a better life. It is influenced by determination, endurance, adaptability, and recoverability (recoverability). Meanwhile, in Islam, it has been explained in the Qur'an that in the face of a difficult situation, humans are encouraged to have an attitude of patience and effort. This research is library research with relevant literature such as journals, books, and sources from the Qur'an, which aims to find out the extent of the nation's rise during a pandemic based on resilience from the perspective of Islamic psychology. The results showed that patience and effort could be the key for humans to be able to apply resilience from the point of view of Islamic psychology. Where patience and effort can be a psychological defense response in the face of the nation's downturn. There is a strong relationship between resilience and patience, and effort. If a high attitude of patience and effort is possessed by an individual, then there will also be a high level of resilience and have an impact on the rise of the nation's life.

Keywords: pandemic · resilience · patience · endeavor

1 Introduction

The Covid-19 pandemic that has hit mankind in all corners of the world has succeeded in making very drastic changes to the lives of people in the world, and Indonesia is no exception. Aspects of life in the nation and state are also victims, and the supporting sectors that were supposed to be the connecting hands of the continuation of living things have actually experienced a downturn due to this Covid-19 tragedy. For example, some of the sectors in question, there are economic sectors, health, employment, and others. This condition turns out to require people to be able to adapt in order to continue to be able to survive in the midst of change. This is in line with Albert Einstein's words that the being that can still exist in the world is not the largest, the greatest, or the most other, but rather who can adapt to change.

According to the results of the METER survey in May 2020, during this pandemic in the economic sector, there were many cases of entrepreneurs going out of business due to a decrease in purchasing power and limited mobility of economic actors. On the

other hand, due to the considerable decline in economic power, not a few of the workers received layoffs, this had an impact on the unemployment rate soaring drastically, which then became apparent not only there but increased the scope of problems caused by the situation with many family problems arising which led to divorce, and even many went crazy because of the inability to face such drastic changes.

This situation causes its own stress for humans, who are certainly the main objects and figures in the tragedy of the Covid-19 pandemic, and not a few also experience deep trauma, especially for those who experience it directly or who have lost relatives due to suffering from covid-19. Therefore, humans need to have high resilience to be able to sustain their survival and survive everything that can destroy their mental to live. Resilience, according to (Campbell-Sills, L. and Stein 2007). Resilience is a process of adaptation that is positive in the face of stress and trauma. Resilience is a mindset that forces an individual to survive and face an advanced life with all the new experiences he has. At the same time, patience is how an individual supposes himself from emotions and desires, also how to accept reality in himself (Subandi 2011). Ikhtiar itself, according to M. Zaim in the book *Ikhtiar in Indonesian*, means how a person's efforts in maximizing his work in order to achieve success (Mukhaiyar 2020).

Research on resilience has been carried out by many researchers, including those that have written (Mufarrohah and Karimulloh 2021) entitled "Family Resilience and Quality of Life in the Pandemic Era According to Islamic Review" that resilience is indispensable in human life and it has also been explained in the Quran that Allah will not test his servant beyond his limits. So that families and communities can have hope to be able to get through the conditions they are facing. But the study of resilience remains important at the present moment. Previous research has also suggested that resilience has a great impact on human for their survival. In line with the research, Yoga Achmad and Anwail added that the resilience of the community facing Covid-19 is high, and there continues to be an increase (Ramadhan and Hamidy 2021). In addition, research conducted by Ade et al. showed that the level of resilience of students facing academic pressures during the Covid-19 pandemic was high, with a percentage of 63.12% (Harahap et al. 2020). Not stopping there, it turns out that there is research entitled "The Influence of Resilience Attitudes during the Covid-19 Pandemic on Students' Academic Abilities in Educational Evaluation Courses" revealed that there is a positive influence between resilience attitudes and student academic abilities that arouse student enthusiasm (Surono and Ifendi 2021). Not only that, Tri Sulastri and Muhammad Jufri also revealed that the higher the individual self-efficacy, the higher the level of resilience to rise from the slump during the pandemic. (Tri Sulastri and Muhammad Jufri 2021). It can be seen carefully that resilience is a very effective way to be able to continue to exist during the Covid-19 pandemic, including in the life of the nation and state. Where if people's lives are effective, it will have a good impact on the revival of the nation in the face of the Covid-19 pandemic.

Based on the description above, the researcher focuses on examining how resilience can have an impact on the rise of the nation through the perspective of Islamic psychology. Where the use of an Islamic perspective is also based on Indonesian society, the majority of which are Muslims. This resilience can also be built from the perspective of the Islamic religion. For there are many verses that can be used as a reference to how Islam

commands man to have resilience under any circumstances. This research serves to provide an overview of how resilience has an optimal impact on society so that the results can be used as a reference for the community to improve the life of the nation and state so that they can rise from the slump.

2 Methods

This research method uses the library research method, which is a literature approach method that is studied critically and in-depth based on library materials from various literature, such as in the form of journals, books, and reference sources from the Qur'an and Hadith, which are relevant in nature. According to Mardelis, literature study research is research that uses the concept of literature and theoretical studies. In writing, the literature used serves to analyze the described phenomena so that they can get new information (Surono and Ifendi 2021). There are three variables studied, namely resilience, patience, and effort.

3 Result and Discussion

This discussion will be explained the resilience, patience, effort, and relationship of the three. Where resilience acts as the main variable of the nation's revival, while patience and endeavor as explanatory variables according to the perspective of Islamic psychology.

3.1 Resilience

Definition of Resilience. The term resilience was first introduced by Redl in 1969, which at that time was used to describe the condition of the individual in responding to everything or event that harmed himself, such as stress in the form of pressure from outside (Wahidah 2018). But at that time, there was no agreement from experts regarding the true meaning of the word resilience. Some experts also define the word resilience with different meanings, including Wiwin; according to him, resilience is a continuous interaction between individuals to be able to face difficulties in their lives. Grotberg also defines resilience as the capacity of an individual to be able to survive the pressures in his life and a transformation to be able to live a better life. In addition, according to Abdul in his journal, he said that resilience is one of the psychological terms which is defined as the ability of an individual to survive when he gets pressure and can find a way out of the problem (Hasan 2022). Missouri and Cahya also mentioned that resilience is a process of adaptation carried out by an individual in a situation of trauma or experiencing a tragedy and an event that causes stress and stress in his life (Seminar et al. 2019). Meanwhile, according to Wagnild and Young (1993) resilience is the ability to successfully change his life for the misery he has (Padjadjaran 2018).

From some of the understandings above, it can be concluded that resilience is an individual's condition to be able to survive the pressures in his life that can cause stress and trauma and how the individual is to transform to live a new, better life and rise from existing difficulties. As is also found in the word of Allah Almighty in the Qur'an

Surat Ar Ra'd verse 11, which means: *for man, there are angels who always follow him in turn, in his face and behind him, they guard him at the behest of GodGod. Indeed, GodGod does not change the state of a people so that they change the situation that is in themselves, and if GodGod wills the ugliness of something, then no one can resist it; and there was never a protector for them but Him.*

Dimensions of Resilience. At this time, resilience can be developed based on the dimensions of resilience that develop. According to Taormina (2015) in (Mutiarra et al. 2019), There are four dimensions of resilience that exist in the individual in his development, namely determination, endurance, adaptability, and recoverability. From these four dimensions, it can be determined how the resilience of each individual then describes his personal components and adapts to the personal character he has. Whether you realize it or not, resilience in each individual is reflected through thoughts and words in his heart that are often depicted in the four dimensions of resilience (Nugroho 2012). When the dimension of resilience that an individual has is low, the level of resilience he has will also be low. They will dissolve into a slump due to the low level of such dimensions.

Determination, or if interpreted, means determination is defined as a power possessed by an individual to decide whether to survive and lead to self-created success. Endurance is defined as an individual's endurance to withstand a bad situation without wanting to give up. Adaptability is defined as the conditions in which muddah adapts from a less supportive environment to be able to adjust for the better. At the same time the last one is recoverability which is defined as the ability of the individual to be able to recover the state both cognitively and physically from all the dangers and difficulties experienced and threaten the existence of the individual (Tinggi et al. 2016). If one of these four dimensions can be increased or included high in a person, it is certain that the individual has fairly good resilience but is not yet in the high category, so it will be very easy to survive even in a depressing situation.

Resilience Factors. *Globally, resilience factors are formed based on several factors, including external factors, internal factors, and the three factors I can* (Hasan 2022). While according to Brankin and Khanlou (Mutiarra et al. 2019), There are three factors that affect resilience, individual factors, family factors, and finally, social-environmental factors. Individual factors here can be said to include internal factors, then family factors as external factors, while factor I can be said to be social and environmental factors. These two sources both mention that basically resilience is formed from various factors that become one.

The first factor is an external factor, where this factor is tasked with making an individual able to survive in dealing with a problem. In other words, this internal factor is known as I have or I have. Where the factors of parents, teachers, and so on have a great factor in the formation of individual resilience by providing support in the form of independence, morality, communication, spirituality, and others, but the strengths possessed by each family also vary depending on what challenges they face and will always change along the way. The second factor is the internal factor which is the power possessed by him and is known as I am. These factors can be in the form of affection, sympathy and empathy, concern for others, optimism, and full of responsibility, which

can be used as the main capital of the individual responding to a difficult condition. In addition, this internal factor can be formed through the process of travel in each phase of development. The third factor is the I can factor or which can be said to be a social-environmental factor. In the form of an individual's ability to build communication with thoughts and squeezes, solve various problems, provide assistance and reduce existing pressures. This factor can be said to be a problem-solving factor in dealing with less desirable situations. These factors must be present in the individual so that the individual can be said to be an individual with good resilience. Social and environmental factors also require the involvement of individuals to be active in their social environment. If one of these factors is not met, then it will be difficult for an individual to be able to survive in difficult conditions.

3.2 Patient

Understanding Patience. In the book *Patience and Gratitude*, Ulya Ali Ubaid explained that the etymology of patience is an attitude of restraining deeds, feelings, and words. Namely refraining from doing harm, refraining from feelings that cause negative perceptions, and refraining from saying something painful (Ubaid 2012). Pracoyo Wiryoutomo also emphasized in his book, *Hikmah Sabar*, that patience is another term for *istiqomah* in the context of Shari'a, such as not wanting to have sex and always avoiding toxicity as much as possible (Wiryoutomo 2009).

Patience can also be said to be a form of embrace because the person who is the spreader is actually hugging himself from the situation experienced by the person (Concept et al. 2018). Patience is an attitude of a person when facing certain conditions. What is desired from the definition of patience is the strong desire to obey religion in order to be able to face the lust that is increasingly becoming (Abidin 2017). According to Khoirul Ulum, patience in terms of terms accepts the situation, withholding from those who violate the prohibitions of Allah Almighty, and avoiding complaints and circumstances (Selama and Qur 2021). Meanwhile, M Yusuf stated that patience is a demand for humans to be able to face severe tests and must be accepted with an airy chest (Yusuf et al. 2018).

From the definitions above, it can be concluded that the true meaning of patience is very complex; patience is interpreted differently with different background experiences as well, which means that the meaning of patience in substance and terminology is very complex. And from some of the definitions above, in terminology, patience is an attitude of refraining from everything that is emotionally good in the nature of actions such as hitting, speech such as berating, and holding back for revenge against difficult and sad circumstances and accepting the situation that is being lived.

Miscellaneous Patience. As discussed above, the definition of patience is terminologically very complex; in other words, the application of the concept of patience is also different and has different designations in each condition (Concept et al. 2018). Here's a kind of patience:

1. Patience in accepting trials from Allah Almighty.

2. Patience in the face of the temptations of worldly pleasures, especially from those that are haram and forbidden by Allah Almighty.
3. Be patient when facing war or in other words be brave.
4. Patience in venting emotions with the lust of anger or, in other words, politeness.
5. Be patient when accepting a stressful disaster or, in other words, an airy chest.
6. Be patient when you hear something that is not good so as not to spread it to others or, in other words, katum.
7. Be patient when looking at worldly luxuries even though they are kosher or, in other words, zuhud.
8. Be patient when given something in small quantities or, in other words, qonaah.

Patient Context. In its application, patience also has some context. Here are some of the contexts of patience commanded in the Qur'an:

1. Patience while waiting for the destiny of Allah Almighty mentioned in QS Yunus: 109. *وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ وَاصْبِرْ حَتَّىٰ يَحْكُمَ اللَّهُ وَهُوَ خَيْرُ الْحَكِمِينَ*. which means “*And follow what is revealed to you, and be patient until God gives you a decision. He is the best judge.*”
2. Patiently waiting for the promised day mentioned in QS Ar-Rum: 60. *اللَّهُ حَقٌّ وَلَا يَسْتَحِفُّكُمُ الَّذِينَ لَا يُوَفُّونَ فَاَصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ* which means “*Then be patient with you (Muhammad), truly, Allah's promise is true and never let those who do not believe (the truth of Allah's verses) disturb you.*”
3. Patience when bullied and insulted is mentioned in QS Thaha: 130. *يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا وَمِنْ أَنْأَى الْأَيْلِ قَسْبِحْ وَأَطْرَافَ النَّهَارِ لَعَلَّكَ تَرْضَىٰ فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا وَمِنْ أَنْأَى الْأَيْلِ قَسْبِحْ وَأَطْرَافَ النَّهَارِ لَعَلَّكَ تَرْضَىٰ فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا وَمِنْ أَنْأَى الْأَيْلِ قَسْبِحْ وَأَطْرَافَ النَّهَارِ لَعَلَّكَ تَرْضَىٰ فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ* which means “*Then be patient thou (Muhammad) for what they say, and consecrate by praising thy Lord, before sunrise, and before sunset; and consecrate (also) at midnight and at the end of the day, that you may feel at peace.*”
4. Patience for the desire for revenge is mentioned in QS An-Nahl: 127. *صَبْرُكَ إِلَّا بِاللَّهِ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِي ضَيْقٍ مِّمَّا يَمْكُرُونَ وَاصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِي ضَيْقٍ مِّمَّا يَمْكُرُونَ* which means “*And be patient (Muhammad) and your patience is solely with Allah's help and thou shalt not be saddened by their (paganism) and do not (also) narrow the bosom of their planned deceit.*”
5. Patience in worship is mentioned in QS Maryam: 65. *فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ هَلْ تَعْلَمُ لَهُ سَمِيًّا رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا* which means “*(He is) the Lord (who rules) the heavens and the earth and all that is between them, so worship Him and be firm in worshipping Him. Do you know there is something in common with Him?*”
6. Patience in the face of calamity is mentioned in QS Luqman: 17. *وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَاصْبِرْ عَلَىٰ مَا أَصَابَكَ إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ يُبْنِي أَيْمَ الصَّلَاةِ* which means “*O my son! Perform prayers and tell (men) to do what is makruf and prevent (them) from being angry and be patient with what befalls you, indeed, such is an important matter.*”
7. Patience in trying to meet needs and achieve dreams is mentioned in QS Al-Baqoroh: 153. *يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ* which means “*O people of faith! Ask for help (to Allah) patiently and pray. Truly, God is with patient people.*”

3.3 Initiative

Definition of Endeavor. According to Joni, the endeavor is an equal word of strength, thought, and effort, which, if explained further, the endeavor is the power of thinking and doing to produce something desired by trying (Harnedi 2017). In the Arabic dictionary, an endeavor is a verb form that has the meaning of choosing. In other words, endeavor is the power of an individual to be able to make choices for himself, whereas the word endeavor has the meaning of an individual's self-awareness in achieving what he wants in his life (Rosmanidar 2019). In other terms, it is explained that an endeavor is a real effort by putting all the energy, mind, and heart to be able to get what is desired (Saffan 2016). Another terminology also mentions that endeavor is a form of the earnestness of an individual who really wants to achieve his dreams and desires (Zulkifli 2016). An endeavor is a form of human effort to be able to meet all the needs that exist as long as he lives both materially, religiously, and with others (Mu'ammam 2011).

From some of the definitions above, it can be concluded that an endeavor is a form of effort, effort and all forms of activity aimed at achieving a desire and wholeness of an individual, where the individual is willing to sacrifice and exert everything he has to be able to reach a certain point, both in energy, mind, heart. And surely he is inseparable from his servitude to the All-Willed so that such a hard and painstaking effort is indeed prepared to face the best results given by his GodGod or by the destiny of nature.

As a perfect and special creature of GodGod, man is given the will to choose his way of life to pick up happiness or wait for the uncertain. So when someone who has an expectation, needs, and desires is expected to strive as strongly as possible in order to get the best results. This effort makes a person willing to try to change his life for the better.

Forms of Endeavor. According to Zulkifli (Zulkifli 2016), there are several forms of endeavor, including: be earnest in achieving dreams, the spirit of living a state of affairs, never give up, disciplined and responsible, be diligent in any case in order to achieve a goal.

In Islam, people have been taught to have patience and effort in all conditions, including going through a trial. The Qur'an has mentioned in Sura Al-Baqarah verse 153 which reads *يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ* It means *"O people of faith! Ask for help (to Allah Almighty) patiently and pray. Truly, GodGod is with the patient."*

The above verse contains a command to ask for help only from GodGod, not to other than GodGod, and as a person of faith, must be patient, for GodGod is always with those who are patient.

In addition, the verse on the command of patience has also been mentioned in the Qu'ran in Sura Al-Baqarah verse 155 which reads *فَإِنَّ مَعَ الْعُسْرِ يُسْرًا الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْفَرِيقِ* It means *"and we will surely test you with a little fear, hunger, lack of treasure, soul, and fruits. And deliver glad tidings to the patient"*. From that verse, it can be concluded that patience is a command from GodGod that is highly recommended and is very rewarding worship.

Meanwhile, the order of endeavor is contained in sura al-insyirah verse 5, which reads *فَإِنَّ مَعَ الْعُسْرِ يُسْرًا* which means “*then indeed in every difficulty there must be ease.*” the verse contains the command not to despair in the face of problems because every problem must have a way out and never stop praying because Allah is all-hearing.

Patience and effort can be the key so that humans can apply resilience according to the perspective of Islamic psychology. Where if every human being has patience and effort in his life, it can be a psychological defense response in the face of pandemic conditions that result in a downturn for the nation. With patience and effort to increase resilience, it turns out that it can help humans live healthy life. A healthy life is not only physically healthy but also mentally healthy. A healthy mentality in welcoming his ideal life is not only viewed according to the perspective of general psychology but also from the perspective of Islamic psychology, which is manifested by the form of patience and endeavor. People who are mentally healthy are those who can survive in all conditions, including the decline in national and state life due to the COVID-19 pandemic. Thus a mentally healthy human being is one who is able to be grateful for life and take wisdom in every event. And in fact, Allah will not burden His servant beyond his ability but according to the capacity he has (Q.S Al-Mukminum: 62, Q.S Al-Baqarah: 286). This means that every human being is guaranteed to be able to solve his problems. And there is no human being who does not pass the test that Allah Almighty has given. Then why is there a human being who is always in a slump? The answer is because of the lack of applying an attitude of patience and effort, which results in low resilience in the livelihood of the nation and state. There is a strong relationship between resilience and patience, and endeavor. It can be concluded that patience and high effort will have an impact on the high resilience that is useful for the revival of the nation from the downturn period of the Covid-19 pandemic according to the perspective of Islamic psychology.

4 Conclusion

As we know from the notion of resilience and its aspects, Islam turns out to be very concerned about resilience for humans. In Islam, one has been commanded by Allah to be a patient person and always endeavor, which are the two most important aspects to able to build good resilience. Because in resilience, human beings are required to be able to survive or be patient in facing problems, and in patience, it is not enough just to stand idly by taking trials for granted, it is also required to find a way out in order to rise from the problems that are hitting, and this effort is called endeavor. In other words, before the word resilience was formulated, GodGod had already given commands and ways of responding to problems for humans, only in different terms.

That means the resilience, patience, and effort that exist in Islam support each other with some of the same point-points. And it may be that resilience is mandatory for Muslims because it is a command from Allah Almighty. Therefore, be a human being who has high resilience because resilience is part of taqwa.

The researcher's suggestion for this study is further enhanced by the scope of discussions related to problems that often occur and rarely as a whole, especially from the point of view of Islam itself. Because there are still many people who underestimate the insights or scope discussed in Islam, a research entitled Islamic like this can then prove

that Islam is a complex religion because it is able to discuss all scientific fields in the world based on the Quran and hadith.

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