



# The comparison of acceptance and ridha

Yulia Sholichatun<sup>1\*</sup>

<sup>1</sup>Department of Psychology, Faculty Psychology, Universitas Islam Negeri Maulana Malik Ibrahim, Malang, Jawa Timur, Indonesia

\*yulia@psikologi.uin-malang.ac.id

**Abstract.** Acceptance is one of the concepts found to impact mental health positively. On the other hand, there are many studies that prove a positive relationship between faith, religion, and spirituality with mental health, quality of life, well-being, or positive outcomes. Acceptance has a similar meaning to ridha in Islam. This study aims to examine two concepts, acceptance and Ridha, with qualitative methods in the form of a literature review. Data is collected by reviewing relevant books and then by content analysis. The results showed that Ridha differs from the acceptance due to the side of spirituality that underlies the building of ridha. The similarity between the two concepts in terms of understanding is that both Ridha and acceptance mean the absence of an attitude of opposition which will produce psychological flexibility, manifested in positive emotions in the form of a sense of calm. While in terms of benefits, acceptance positively affects cognition, emotions, and individual behaviour. The same is also found in the concept of ridha but added with a spiritual aspect. Even more important is that the spiritual aspect drives the emergence of positive impacts on cognition, emotion, and behaviour.

**Keywords:** Acceptance, Ridha, Psychological Wellbeing

## 1. Introduction

Various concepts in psychology are associated with positive consequences on a person's mental health condition. One concept that has been studied a lot, especially recently after the development of positive psychology, is the concept of acceptance. The concept of acceptance is not new because psychologists have long introduced this concept to us. Call it Rogers, with the concept of acceptance given in the context of positive reception to clients. Likewise, Frederick Perls, the figure of Gestalt psychology, also placed the concept of acceptance as an important concept in his theories. Developmental psychology adopts

many concepts of acceptance, for example, in the context of self-acceptance as an important component of individual development as proposed by Hurlock. Continued self-acceptance by Ryff is used as one component of psychological well-being.

Psychological well-being as a concept that is widely studied in the era of positive psychology, has become one of the concepts of well-being that rolls in psychology in addition to subjective well-being, social well-being, and spiritual well-being. The application of well-being in clinical psychology is important because individual well-being is closely related to the quality of mental health.

Their spiritual and religious life influences the mental health condition of individuals in many studies. An analysis of interviews with more than 676,000 people conducted by Gallup in the United States showed that Americans whose religion is an important part of their daily lives have higher levels of mental health. They also have more positive feelings about their current and future situations than people who do not consider religion important [1].

Several literature reviews have also been conducted to understand the relationship between beliefs and emotional well-being. For example, Koenig, McCullough & Larson, 2001 conducted a systematic review of research examining the relationship between religion and mental health. A total of 102 studies on the relationship between beliefs and higher life satisfaction, happiness, positive affect, or morals showed that 79% had a positive correlation. Most studies on the relationship between belief and hope, optimism, purpose, and meaning prove positive.

A recent review [2] of 224 quantitative studies on the relationship between belief and well-being showed that 78% of findings were positive, 5% reported complex findings, 17% showed no association, and only 1% showed negative relationship results between belief and general well-being. The research results on adolescent subjects were also in line with the study's trend. A review of 20 studies on religion and spirituality in mental health in adolescents, 90% of which had a positive relationship, showed that beliefs are associated with positive affectation and emotional well-being [3].

Departing from the many studies that prove a positive relationship between faith, religion and spirituality with mental health, quality of life, well-being, or other positive outcomes, researchers are interested in examining one of the psychological concepts that are much related to religious beliefs, namely the concept of acceptance.

The results prove that acceptance is an important component of individual resilience and well-being, parallel to gratitude and forgiveness. These three characteristics become three main characteristics that influence individuals' psychological well-being [4], [5].

According to researchers, these three characteristics are also concepts that have much to do with religion. Gratitude is a highly recommended concept in every religion, as is forgiveness. The concept of acceptance, according to the results of qualitative research conducted by Ferguson, Richie & Gomes [6] on 68 survivors who lost their arms due to explosions, shows the dynamic process between acceptance and resilience. Some observations in his research show the existence of religious spiritual experiences as an important component in the process of accepting their loss. This condition shows that acceptance has something to do with the individual's spiritual and religious life. The result of the study by Ferguson et al supports the findings of previous research conducted by Fraizer, Mintz & Moblier [7] on the relationship of self-acceptance with the religiosity of African American urban seniors.

According to Bond, et al. [8], acceptance is the willingness to experience (without regard to form, frequency, and sensitivity) unwanted personal events to seek personal values and goals. This acceptance is very important, especially when coping with an irreversible condition. Thompson et al. [9] also state the definition of acceptance in line with Bond et al. Mindfulness and acceptance-based interventions have been shown to overcome the negative consequences of stressful conditions experienced by individuals exposed to trauma.

Acceptance can be described as a form of coping carried out by individuals when faced with unavoidable conditions. In line with Bond et al., acceptance as a form of coping can be categorized as a form of coping focusing on emotions, including using forms of religious cognitive coping. Some forms of religious coping described by Pargament include using faith to view a stressor in a more positive light, such as considering it to be a lesson from God or an impetus for spiritual growth. Pargament is also in line with Richard and Bergin [10]. They assume that; "God exists, that human beings are the creations of God, and that there are unseen spiritual processes by which the link between God and humanity is maintained".

Meaning becomes one coping when individuals face conditions that cannot be changed, such as various traumatic events. Meaning, on the other hand, is often related to the religious cognitive potential possessed by the individual. According to Pargament, beliefs can activate useful processes of meaning. Experiencing life's difficulties can lead to a sense of mastery over challenges and can trigger personal development. Life's difficulties offer the opportunity for positive life change. In line with this, when a person experiences spiritual significance in facing the severe problems of life or views God as the ultimate power owner behind all events, then the negative impact that arises on the individual from the heavy events will be less. Attribution to God's will strengthens security and reduces anxiety in the face of life's stresses. Through this situational assessment, the individual will be able to

recover beliefs that are as central to the global system of meaning as the belief that he or she is safe and the belief that there will always be God's forgiveness.

Relating to the brief understanding of acceptance and the fact of acceptance is a form of cognitive religious coping, in Islam known the concept related to the concept of acceptance, namely the concept of ridha. Ibn Al Qoyyim Al Jauziyah [11] stated that Ridha is one of the deeds of the heart guided in Islam. Just as jihad is one of the charities of the limbs, Ridha as charity of the heart is the culmination of the mound of faith as jihad. The Prophet (peace be upon him) said: "The one who feels the sweetness of faith is pleased with Allah as Rabb, to Islam as a religion and Muhammad as an apostle". The Prophet (peace be upon him) also said, "Whenever he hears the adhan saying 'I am pleased with Allah as Rabb, Islam as religion and Muhammad as Messenger' will be forgiven for his sins".

Al Jauziyah explains that these two hadiths are the core position of religion and, at the same time are the culmination in which there is Ridha in rububiyah and uluhiyah Allah, Ridha to His Messenger, submission, Ridha to His religion and submission to Him. This aligns with Al Ghazali [12] that Ridha is the greatest door of Allah the Exalted. Whoever finds the way to pleasure is of the highest rank and rank.

Ridha has benefits and outcomes. Al Qarni [13] explained that the benefits of Ridha are the creation of a calm, kind heart, firmness in facing Shubhat, firmness in facing many problems, and appearing very fast. Conversely, the attitude of not accepting or not being pleased will make the heart uneasy, doubtful, and anxious, not tough, hurt, and turbulent. Not being Ridha is the door to unrest, sadness, heartache, melancholy, and undue prejudice to Allah.

The same meaning is expressed by Al Jauziyah that Ridha results in pleasure towards whatever is destined, and peace of mind in the face of any situation of world affairs, satisfaction and submission to his Rabb and does not make him complain other than to his Rabb. Ridha can empty the servant's heart, reduce his anxiety and sadness, and then diligently worship his Rabb with a light heart, without being burdened by the burdens of the world and all his anxieties.

Departing from the explanation above, it can be concluded that the fruit of ridha is a sense of well-being or spiritual well-being in terms of psychology but in a deeper sense of prosperity. This is shown by the many positive effects described by both Al Qarni and Al Jauziyah as the fruit of ridha. The words calm, peace, contentment, resignation, and toughness are several words that represent a healthy state of mental quality. At first glance, such conditions have similarities with the effects of acceptance possessed by individuals, as shown in research on acceptance. This similarity encourages researchers to examine the

concept of acceptance and the concept of pleasure. Based on the explanation, this study was conducted to answer the question of different concepts between acceptance and Ridha.

## 2. Method

Research problems are examined by qualitative methods with a library research approach with the accommodation of books related to the theme to be studied. The main books on the concept of acceptance are Carl Rogers, Gestalt books, and Acceptance and Mindfulness books by Hayes et al. While the main books on the concept of Ridha are books by Ibnul Qoyyim Al Jauziyah, Al Ghazali, and Aidh Al Qarni. In addition to these books, relevant research journals are also added.

The data collection method in this study is to analyse works relevant to the research problem. Data analysis is done by content analysis. Connaway & Powell explain that content analysis is an approach that uses several procedures to draw valid conclusions based on text. Conclusions are drawn regarding the sender/author of the message, the message itself, and/or the recipient of the message. Content analysis is carried out on the premise that the word series of interviews, observations, and documents can be reduced, organised, and categorised into word groups or word units, which give it a similar central meaning.

This study uses data analysis steps described by Krippendorff [14]: Unitizing: making schemas of units of meaning; sampling, coding; data reduction; drawing conclusions on the context of phenomena; narrating back answers to research questions. Content analysis in this study was carried out on messages written by message writers, namely experts who wrote concepts about acceptance and ridha. The main books on acceptance are Carl Rogers, Gestalt and Acceptance and Mindfulness by Hayes, et al. While the main books on the concept of Ridha are books by Ibnul Qoyyim Al Jauziyah, Al Ghazali, and Aidh Al Qarni. In addition to these works, content analysis is also carried out on other supporting sources, such as research journals with themes related to acceptance or other books that support the elaboration of the concept of ridha.

The type of content analysis design used in this study is the design termed by Krippendorff as comparing similar phenomena inferred from different bodies of text. That is to compare similar phenomena, which are deduced from different texts.

## 3. Result

Researchers have searched the literature related to the research theme and found several relevant literatures. for the concept of acceptance are Carl Rogers' book, Gestalt book and Acceptance and Mindfulness book by Hayes, et al. While the main books on the concept of

Ridha are books by Ibnul Qoyyim Al Jauziyah, Al Ghazali, and by Aidh Al Qarni. The results of this study include a description of each concept and its benefits.

### 3.1. Differences in Definition Acceptance and Ridha

The epistemologic notion of acceptance is "to take what is offered" (Hayes, 2004). Meanwhile, ridha in At Ta'rifaat has the meaning, سرور القلب بمر القضاء Means: "the joy of the heart at the bitterness of determination".

Based on these two understandings, there are differences in formulating what is acceptance and what is ridha. The epistemological definition of the word acceptance emphasises the willingness to accept whatever is obtained, given, or offered, while ridha is more than just receiving because it has given direction to positive emotions in the form of feelings of joy over the bitter qadla that occurs in life.

The emphasis of acceptance on the side of willingness to accept and not on the side of the emergence of positive emotions in the situation can be seen more clearly in the exposure of Rogers, Perls, and Hayes when they explain what acceptance is. Rogers explains in *On Becoming a Person* that acceptance is the process of accepting oneself as one is with all its imperfections. In line with Rogers, Frederick Perls, a Gestalt figure, also had the concept of acceptance. While Rogers emphasises client acceptance applications more, Perls emphasises self-acceptance as part of the individual's conscious process. The concept of acceptance of Perls must be distinct from the concept of awareness. Awareness is a form of experience due to vigilant contact about important events in individuals or their interaction with the environment.

According to Gestalt, self-acceptance is conscious contact with the self that leads them to acceptance of the self. If contact with self is a contact, that consciously means that a person consciously understands and knows what he is experiencing and what processes are happening in him so that he will accept whatever is and happens in him. Growth will occur when a person identifies with themselves, acknowledging whatever aspect emerges under any circumstances [16].

Furthermore, Hayes et al define acceptance as the capacity of a person to actively embrace all personal experiences without the need to change the frequency or nature of the experience itself in a way that can harm them. Furthermore, Hayes describes acceptance as follows:

” Acceptance is not merely tolerance; it is the active nonjudgmental embracing of experience in the here and now. Acceptance involves undefended ”exposure” to thoughts, feelings, and bodily sensations as they are directly experienced”.

Although Hayes’s presentation is fundamentally the same as Rogers and Perls, there is little difference in describing it. Hayes et al. emphasize the accepting here and now and recognise the importance of engaging thoughts, feelings, and bodily sensations in a non-defensive manner as they exist when any event is experienced.

According to the researchers' analysis, this may also lead Hayes et al. to state that "acceptance is not merely tolerance". Tolerating an unexpected experience can be done while maintaining a defensive attitude in mind, feeling, and carnal sensations. When defensive tendencies are maintained, psychological flexibility cannot be realised. Hayes et al. developed a therapy called acceptance and commitment therapy or ACT, whose goal is to increase the psychological flexibility of individuals. When psychological flexibility cannot be realized, the individual will still feel the tension and the effects of that tension mentally.

The results of the researcher's analysis of ridha provide a different understanding of the concept of acceptance in some aspects, and there are points of similarity on the other side. Imam al-Qusyairi in the book *Risalatul Quasyairiyah* explains:

فالأراضي بالله تعالى، هو: الذي لا يعترض على تقديره.

That is: the pleased one is the one who does not oppose His decrees

The meaning of not opposing does not mean there is no perceived life test, but Ridha is not to oppose His laws and decrees [p.86]. Researchers see similarities with Hayes’s explanation that acceptance requires the non-defensive involvement of thoughts, feelings, and bodily sensations as they are when any event is experienced. But in the Islamic point of view, through the narration of Imam Al Qusyairi, Ridha is shown by the attitude not to oppose the decrees of Allah.

In line with this understanding, Imam Al Qusyairi quotes from Ibn Khofif that pleasure is the calmness of the heart to His laws and conformity of the heart with what Allah is pleased with and what Allah chooses for him. This means that non-opposition can be expressed in the form of calmness of heart to His laws and conformity to what Allah pleases with him and what Allah chooses for him. The word *لا يعترض* thus implies the emotional aspect of the emergence.

of positive emotions in the form of tranquility and conformity of the heart to His laws and whatever He chooses. This equanimity arises from the individual relying on his or her

acceptance of God, not solely on the individual's willingness to accept without defensiveness as Hayes et al explains. This is the side that distinguishes the concept of acceptance from pleasure. The similarity is that the absence of opposition will produce psychological flexibility, which manifests in positive emotions, that is, a sense of calm.

Similarly, Imam Al Qusyairi took Rabbiah Adawiyah's explanation that the essence of Ridha is when a disaster or difficulty makes a person happy as ni'mat makes him happy, then that is the one who is Ridha. Yahya bin Muadz was once asked "When will a servant attain the position of Ridha?" Then he replied, "If he puts himself on the four foundations of Allah's action to him then he says "If You give me, then I accept it. If You withhold gifts from me, then I am pleased. If You let me then I still worship. If you tell me to, then I will fulfill it." Ridha is not required to feel suffering and things that are not liked. But this state should not be faced with anger or denial of fate.

Furthermore, Imam Qushairi took Abu Bakr bin Thohir's words about ridha that ridha is to remove the heaviness from the heart so that there is nothing in it but joy and pleasure. This explanation confirms the strong positive emotions in the state of Ridha when someone succeeds in achieving it. But the next question is whether the pleasure characterised by positive emotions in the form of a sense of calm of heart towards His decree results from human effort.

That question is what distinguishes acceptance from ridha. If acceptance can be said to be entirely the result of what the individual tries to accept whatever situation he experiences, is Ridha also so?

Ibnul Qoyyim Al Jauziyah said that ridha is one of the heart's deeds guided in Islam. Just as jihad is one of the charities of the limbs, Ridha as charity of the heart is the culmination of the mound of faith as jihad. The Prophet (peace be upon him) said, "Those who taste the sweetness of faith are those who are pleased with Allah as Rabb, to Islam as a religion, and Muhammad as an apostle". The Prophet (peace be upon him) also said "Whoever when he hears the adhan utters 'I am pleased with Allah as Rabb, Islam as religion and Muhammad as Messenger' will be forgiven for his sins".

Al Jauziyah explains that these two hadiths are the core position of religion and at the same time are the culmination in which there is Ridha in rububiyah and uluhiyah Allah, ridha to His Messenger, submission, Ridha to His religion and submission to Him. This is in line with Al Ghazali that ridha is the greatest door of Allah the Exalted. Whoever finds the way to Ridha is of the highest rank and rank.

Ridha is something that can be sought if judging from its cause and is a gift if judging from its essence. If indeed the causes are possible and the tree can be planted, then the effect of ridha can also be picked because Ridha is the end of tawakkal. Whoever has a firm foothold



on tawakkal, surrender, and resignation will be obtained, whoever is pleased with Allah as his Rabb is also pleased with him. Among the biggest factors that can bring pleasure is following what Allah is pleased with because this will lead to pleasure.

Based on the explanation above, it can be concluded that individuals can strive to gain pleasure by accepting and following what Allah is pleased with in the form of His laws and provisions.

### **3.2. Benefits/virtues of Acceptance and Ridha**

The benefits of acceptance put forward by the characters depend on the context in which their theories are raised. Rogers, who put forward the concept of acceptance in the context of counseling, argues that the influence of accepting a counselor to clients with full acceptance will make clients dare to master themselves and face their true reality. The same meaning is expressed by Rogers when describing the effect of individual acceptance to himself as explained in terms of acceptance according to Rogers' perspective, "when I accept myself as I am, then I change".

Discomfort is often the impetus for people to make changes. Undesirable and even hated conditions often encourage people to eliminate them immediately. But Rogers, when describing the effect of self-acceptance on self-change, it can be concluded that the process of change will occur by accepting all unwanted, unexpected, or even hated self-conditions. Conversely, when individuals focus on their negative conditions to be changed immediately, it is not uncommon for it to make discomfort more pronounced. This phenomenon aligns with the opinion of Hayes et al. that efforts to control or eliminate unwanted experiences are the fundamental reason for not changing.

Perls also aligns with Rogers' opinion about the effect acceptance has on the individual self. Yontef explains the concept of acceptance from a Gestalt perspective, change is a function of the whole context in which a person lives. Individuals will live meaningfully only when they understand their connection to context. Context doesn't just mean the environment outside the individual. Context also means all the conditions that exist within the individual. When the individual can identify the state within himself, the whole process of self-support will be able to lead the individual to growth. Conversely, the reluctance to acknowledge, own and accept the condition of self will lead to psychological conflict because it means the individual does not become a "totality" but "fragmented". Self-acceptance thus becomes an individual's conscious contact with the organismal-environmental field that is the means of change.

The conclusion that can be drawn about the benefits of self-acceptance, according to Rogers and Perls, is a way that individuals can open the steps of self-change in the expected

direction. Acceptance will lead someone to have a complete connection to themselves and their environmental conditions so that they can lead to an increase in self-meaning.

The expansion of the concept of acceptance with the term self-acceptance has become much research either as a stand-alone concept or self-acceptance as part of the concept of psychological well-being initiated by Ryff. For example, the results of research by McCullough et al. prove that acceptance is an important component of individual resilience and well-being, parallel to gratitude and forgiveness. These three characteristics become the three main characteristics influencing individuals' psychological well-being. The results of research by Thompson et al by conducting mindfulness-based interventions and acceptance are also proven to overcome the negative consequences of stressful conditions experienced by individuals exposed to trauma.

Acceptance can be positioned as a form of coping carried out by individuals when faced with unavoidable conditions. Acceptance as a form of coping can be categorised into forms of coping focusing on emotions, including using forms of cognitive religious coping. Some forms of religious coping described by Pargament include using faith to view a stressor in a more positive light, such as considering it to be a lesson from God or an impetus for spiritual growth. Meaning becomes one of coping when individuals face conditions that cannot be changed, such as various forms of traumatic events. Meaning, on the other hand, is often related to the religious cognitive potential possessed by the individual.

According to Pargament, beliefs can activate useful processes of meaning. Life's difficulties offer the opportunity for positive life change. When a person experiences spiritual significance in dealing with life's severe problems or views God as the ultimate power owner behind all events, the negative impact that arises on the individual from the heavy events will be less.

It can be concluded that the benefits of acceptance are facilitating positive self-change, supporting resilience and self-worth, alleviating the effects of negative stress, and can act as a way of overcoming problems through cognitive religious coping. The benefits of acceptance are related to cognition, emotions, and human behaviour. In cognition, acceptance will become a way to assess reality as it is. Furthermore, reality assessment will encourage emotions to have psychological flexibility to bring up feelings of self-worth because they can accept conditions without wanting to change them. This condition will further encourage individuals to take concrete steps toward change for the better, an aspect of the behaviour conveyed by Rogers.

Regarding the benefits of ridha, researchers found a similar side to the benefits of acceptance but also a side to the difference. The similarity can be seen from the benefits related to the effect on the three aspects, namely cognition, emotion, and behaviour of

individuals who have *ridha*. However, regarding their respective descriptions, especially in cognition and behaviour, acceptance and *ridha* have different explanations.

#### 4. DISCUSSION

The benefits of *ridha* in cognition are explained by Al Qarni. Al Qarni took wisdom from what the Prophet showed (peace be upon him) when he felt sadness because of the death of his son Ibrahim. At that time, he did not say anything except what made his Rabb happy i.e. "the heart grieves, eyes flow tears, and we do not say anything except what makes our Rabb happy". When facing *qadla* which someone thinks is heavy, the pleased person will think of three things in his mind:

- a Aware of the wisdom kept secret by the maker of the *qadar* and realizing that Allah knows better the benefit of each person and what is beneficial to him.
- b to wait for great rewards and great rewards, just as God's promise is given to His servant who is in dire straits and is patient.
- c realising that decisions and all matters are the absolute authority of the Rabb while the authority of the servant is surrender and submission.

The explanation above shows how the nature of *ridha* can act as a cognitive coping mechanism using religion. This is in line with Pargament's opinion on some forms of religious coping, for example, by using faith to view a stressor in a more positive light, such as considering it to be a lesson from God or an impetus for spiritual growth.

The next benefit of *ridha* is to the emotions, as can be seen in the hadith:

وقال النبي صلى الله عليه وسلم: "إن الله عز وجل بحكمته وجلاله جعل الروح والفرح في الرضا واليقين، وجعل الغم والحزن في الشك والسخط ( HR. Ath Thabrani dari Ibnu Mas'ud)

Indeed, Allah Azza wa Jalla with His wisdom and majesty, makes spaciousness and joy in *ridha* and confidence. And God makes distress and sadness in doubt and wrath.

Abu Sulayman Ad Daraani said, "Indeed, Allah's love for His servants is that they are pleased with Him". In another hadith, it is said that Sahl said, "The luck of the servants of that belief is due to their degree of fortune from *ridha*. And their fortune of pleasure is due to their mere life with Allah Azza wa Jalla". Another hadith narrated by At-Tirmidhi from Fudhalah bin Ubayd also reinforces this: "Blessed is he who obtains guidance to Islam, and his wealth is sufficient, and he is pleased with him".

Through the hadith narrated by Imam Ath Thabrani that Allah bestows spaciousness and joy is in pleasure and confidence. *Ridha*, combined with confidence, will produce

spaciousness and joy, or in the language of psychology, can be called a condition filled with positive emotions by a sense of well-being. On the contrary, the absence of ridha or in the language of hadith, is termed 'suhthu', which means wrath, anger, or displeasure. Ridha or not ridha in the hadith is associated with belief, which means that ridha becomes an inseparable part of faith. This implies that the position of pleasure relates to belief in Allah and all His statutes and laws. The next hadith reinforces the understanding of the benefits or effects of pleasure related to belief: Sahl said, "The luck of the servants of that belief is due to their degree of luck from pleasure".

In line with the explanation above, Al Qarni also said that the benefits of ridha are creating a calm, soft heart, toughness in facing Shubhat, toughness in facing many problems and appearing profusely. Conversely, the attitude of not accepting or not being pleased will make the heart uneasy, doubtful, and anxious, not tough, hurt, and turbulent. Not ridha is the door to unrest, sadness, heartache, melancholy, and undue prejudice to Allah. The next effect of ridha according to Al Qarni is gratitude. Gratitude is the highest level of faith, even the essence of faith itself. In the Faith stage, gratitude is the culmination. A person not ridha of Allah's gifts, His decisions, His creation, and His arrangements will not be able to thank Allah. And that means grateful people are the ones who enjoy life the most.

The benefits of ridha on emotions are also stated by Al Jauziyah, namely that ridha results in pleasure towards whatever is destined, tranquility and peace of mind in the face of any circumstances of world affairs, satisfaction and submission to his Rabb and does not make him complain other than to his Rabb. Ridha can empty the servant's heart, reduce his anxiety and sadness, and then diligently worship his Rabb with a light heart without being burdened by the burdens of the world and all his anxieties.

Another benefit or virtue of ridha is the spiritual side. As explained by Imam Al Qusyairi, pleasure is the door of the Great God. That is, whoever is glorified with the nature of ridha then really, meets tarhiibul aufa and is glorified with taqriibul a'la. Abbas ibn Hamza said: Rida is the door of the Great Allah and heaven on earth [p.89]. Imam Qusyairi added as stated by the Messenger of Allah, SAW that those who are pleased with Allah as their Rabb will taste the sweetness of Faith [p.90]. Furthermore, Imam Qushairi also quoted Umar bin Khattab as saying to Abu Musa Al 'Ash'ari,"

" فان الخير كله في الرضا، فان استطعت أن ترضي، وإلا، فأصبر "

: Indeed, the whole good is in pleasure. So if you are able, please. And if not then be patient.

The explanation of the spiritual benefits of ridha also implies the understanding that ridha has benefits for the behavior of the individual. When a person has been filled with a sense of Ridha that will strengthen one's faith, then there is a tendency to do all the laws or rules of Allah without a heavy heart. This is as stated by Al Jauziyah, also quoting from Yahya

bin Muadz. He was asked, "When does a servant attain the position of Ridha?" He replied, "If he puts himself on the four foundations of Allah's actions to him, then he says "If You give me, then I accept it. If You withhold gifts from me, then I am pleased. If You let me, then I still worship. If you tell me to, then I will fulfill it." This answer shows in the last sentence that ridha has implications for the behaviour of a Muslim who characterises ridha, namely his willingness to follow whatever Allah and His Messenger commands.

The conclusion of the explanation of the benefits of ridha is in four aspects, namely cognition, emotions, behavior, and the spiritual side of a person. In cognition, Ridha can act as a way of coping by placing the understanding of Ridha as using faith to view a stressor in a more positive light. Emotional pleasure brings up various positive emotions such as spaciousness, joy, a sense of well-being, toughness, gratitude, calmness, and satisfaction. Behaviorally, pleasure provides benefits in the form of a strong urge to carry out whatever is commanded by Allah and His Messenger, while spiritual pleasure brings individuals to the door of glory, closeness to Allah, and sweetness of Faith.

## 5. Acknowledgments

The author would like to thank those who funded this research, Faculty of Psychology Universitas Islam Negeri Maulana Malik Ibrahim, Malang.

## References

- [1] C. Miller-Perrin and E. K. Mancuso, *Faith from a positive psychology perspective*. London: Springer.
- [2] C. Miller-Perrin and E. K. Mancuso, *Faith from a positive psychology perspective*. Springer, 2015. doi: 10.1007/978-94-017-9436-7.
- [3] Y. J. Wong, L. Rew, and K. D. Slaikou, "A systematic review of recent research on adolescent religiosity/ spirituality and mental health," *Issues Ment. Health Nurs.*, vol. 27, no. 2, pp. 161–183, 2006, doi: 10.1080/01612840500436941.
- [4] M. E. McCullough, R. A. Emmons, and J. Tsang, "The grateful disposition: A conceptual and empirical topography," *J. Pers. Soc. Psychol.*, vol. 82, no. 1, pp. 112–127.
- [5] Y. M. Nakamura and U. Orth, "Acceptance as a coping reaction: adaptive or not?," *Swiss J. Psychol.*, vol. 64, no. 4, pp. 281–192.
- [6] A. D. Ferguson, B. S. Richie, and M. J. Gomez, "Psychological factors after traumatic amputation in landmine survivors: The bridge between physical healing and full recovery," *Disabil. Rehabil.*, vol. 26, no. 14, pp. 931–938 2004.
- [7] C. Frazier, L. B. Mintz, and M. Mobley, "A multidimensional look at religious involvement and psychological well-being among urban elderly African Americans," *J. Couns. Psychol.*, vol. 52, no. 4, pp. 583–590.

- [8] F. W. Bond *et al.*, "Preliminary psychometric properties of the acceptance and action questionnaire-II: A revised measure of psychological inflexibility and experiential avoidance," *Behav. Ther.*, pp. 676–688.
- [9] R. W. Thompson, D. B. Arnkoff, and C. R. Glass, "Conceptualizing mindfulness and acceptance as components of psychological resilience to trauma," *Trauma Violence Abus.*, vol. 12, pp. 220–235.
- [10] P. S. Richards and A. E. Bergin, *A spiritual strategy for counselling and psychotherapy*, Second. Washington D.C, U.S: American Psychologist Association.
- [11] A. Jauziyah and I. Qoyyim, *Madarijus Salikin: Pendakian menuju Allah*. Penerjemah: Kathur Sukardi. Penerbit Pustaka Al Kautsar.
- [12] A. G. M. I. U. P. Z. H. Al Hamid, "Penerbit Pustaka Amani." Jakarta.
- [13] A. Qarni, "Aidh. La Tahzan."
- [14] K. K., *Content analysis; An Introduction to Its Methodology*, Fourth. SAGE Publications, Inc.
- [15] S. C. Hayes, "Acceptance and commitment therapy and the new behavior therapies: mindfulness, acceptance, and relationship," in *Mindfulness and Acceptance; expanding the cognitive behavioural tradition. 2004*, S. C. Hayes, F. M. Volette, and M. M. Linehan, Eds. New York: The Guilford Press, pp. 1–17.
- [16] G. M. Yontef, "Gestalt Therapy; theory of change," in *Gestalt therapy; history, theory, and practice*, W. A.L and S. M. Toman, Eds. Sage Publications, Inc, pp. 81–95.

**Open Access** This chapter is licensed under the terms of the Creative Commons Attribution-NonCommercial 4.0 International License (<http://creativecommons.org/licenses/by-nc/4.0/>), which permits any noncommercial use, sharing, adaptation, distribution and reproduction in any medium or format, as long as you give appropriate credit to the original author(s) and the source, provide a link to the Creative Commons license and indicate if changes were made.

The images or other third party material in this chapter are included in the chapter's Creative Commons license, unless indicated otherwise in a credit line to the material. If material is not included in the chapter's Creative Commons license and your intended use is not permitted by statutory regulation or exceeds the permitted use, you will need to obtain permission directly from the copyright holder.

