



RESEARCH ARTICLE

Integrating Islamic Psychological Principles in Enhancing Students' Academic Resilience

Eka Aprilianti

Published online: 15 May 2024

Abstract: This study examines the concept of resilience within the context of Islamic psychology, an area relatively unexplored by conventional psychological approaches. Employing qualitative methodology, particularly document review, this research aims to understand how principles documented in the Quran and Hadith can influence individual resilience in facing academic stress and challenges. The data analysis process involves data reduction, display, and conclusion drawing, emphasizing validation through credibility, transferability, dependability, and confirmability of results. Key findings indicate that the practical application of Islamic values enhances academic resilience, reflected in individuals' resilience when facing academic tasks. This study provides new insights into educational psychology by offering an alternative perspective that integrates spiritual dimensions into education. This enriches our understanding of resilience, while also making a significant theoretical contribution to the development of modern educational paradigms. By exploring the methods of Islamization of knowledge, this study also delves into aspects of resilience rooted in Islamic values, providing constructive solutions to criticisms of modern psychology often considered detached from divine values. The practical implications of this research are expected to support more effective mentoring and teaching efforts in value-based educational contexts.

Keywords: Resilience, Academic Stress, Islamic Psychology, Spiritual Approach

Abstrak. Penelitian ini mengkaji konsep resiliensi dalam konteks psikologi Islam, area yang relatif kurang dieksplorasi oleh pendekatan psikologi konvensional. Menggunakan metodologi kualitatif, khususnya telaah dokumen, penelitian ini bertujuan untuk memahami bagaimana prinsip-prinsip yang terdokumentasi dalam Al-Quran dan Hadits dapat mempengaruhi ketahanan individu dalam menghadapi tekanan dan masalah akademik. Proses analisis data melibatkan reduksi data, penyajian, dan penarikan kesimpulan, dengan penekanan pada validasi melalui keterpercayaan, transferabilitas, kebergantungan, dan konfirmabilitas hasil. Temuan utama menunjukkan bahwa aplikasi nilai-nilai Islam secara praktis meningkatkan resiliensi akademik, yang tercermin dalam ketangguhan individu saat menghadapi tugas-tugas akademik. Hasil penelitian ini memberikan wawasan baru dalam psikologi pendidikan dengan menawarkan perspektif alternatif yang mengintegrasikan dimensi spiritual dalam pendidikan. Hal ini memperkaya pemahaman kita tentang resiliensi, sekaligus memberikan kontribusi teoretis yang signifikan bagi pengembangan paradigma pendidikan modern. Dengan mengeksplorasi metode Islamisasi ilmu yang berkembang, penelitian ini juga menggali aspek-aspek resiliensi yang berakar dalam nilai-nilai keislaman, memberikan solusi konstruktif terhadap kritik terhadap psikologi modern yang sering kali dianggap melepaskan diri dari nilai-nilai ketuhanan. Implikasi praktis dari penelitian ini diharapkan dapat mendukung upaya pendampingan dan pengajaran yang lebih efektif dalam konteks pendidikan yang berbasis nilai keagamaan.

Kata Kunci: Resiliensi; Stres Akademik, Psikologi Islam, Pendekatan spiritual

INTRODUCTION

Fundamentally, every individual faces various challenges and issues in life, including mental health

¹ UIN Sunan Kalijaga Yogyakarta

**) corresponding author*

Eka Aprilianti

Email: 22200011128@student.uin-suka.ac.id

problems that students are vulnerable to within the educational sphere. Students have a range of academic and non-academic tasks that can induce stress, both general and academic-specific. The experience of stress depends greatly on an individual's subjective assessment of incoming stressors. If one feels capable of meeting environmental demands and managing them, stress may not occur; conversely, inability to meet and manage these demands can result in tension, constituting a state of stress in the individual.

Academic resilience, the ability to overcome pressures and failures in an academic environment, has been a significant focus of research within educational psychology. For instance, Martin and Marsh (2009) emphasized that students with high academic resilience tend to handle academic challenges more effectively. However, such research is often limited to Western psychological paradigms that may not fully reflect the values and beliefs of other cultures, including Islam.

Research conducted by Kadarsih (2022) suggests that the concept of resilience in Islamic psychology, integrating Islamic teachings, offers a new dimension in understanding resilience. In this context, resilience is not just seen as the ability to bounce back from difficulties but also as a manifestation of trust in Allah and the use of prayer and dhikr as coping strategies.

While numerous studies have examined the impact of psychological and social factors on academic resilience, there remains a gap in literature regarding how Islamic values specifically influence student resilience in academic environments. For example, research by Husnar et al. (2017) highlighted that reliance on Allah could predict academic resilience, yet further research is needed to explore how this principle operates deeply in an academic context.

Therefore, this study aims to fill this gap by investigating how Islamic psychological concepts such as reliance on Allah (tawakal), patience (sabr), and gratitude (shukr) influence academic resilience. This study is expected to provide new perspectives in resilience literature and offer practical guidance for educators and counselors in educational institutions implementing Islamic values.

Academic resilience is traditionally understood in Western psychology as the capacity of individuals to succeed amidst academic challenges and pressures, focusing on internal factors such as grit, self-motivation, and adaptability (Martin & Marsh, 2006). However, the theoretical framework in Islamic psychology adds a spiritual dimension to the concept of resilience, potentially strengthening psychological and spiritual fortitude. Academic resilience, in the context of Islamic psychology, can be viewed from the perspective of Islamic values and principles that can influence how a person overcomes academic challenges and life in general. Below are some indicators of academic resilience according to the perspective of Islamic psychology including Reliance on Allah (tawakal), Patience (sabr), Gratitude (shukr), clear intentions and goals, Education as a form of worship, optimism and conviction, ethics of learning and responsibility, positive social relationships, life balance and stress management.

Reliance on Allah teaches humans to exert effort while entrusting the results to God's will (Al-Ghazali, 2005). In an academic context, this instills a belief that hard work in studies, while trusting the final outcomes to Allah, can reduce anxiety and pressure related to educational outcomes. In Islam, patience is an active activity of mental endurance in the face of difficulties, accepting life's trials as part of Allah's greater plan (Quran 2:153-157). This helps students accept academic challenges as part of the learning process and personal growth. Gratitude in Islam involves appreciating difficulties as opportunities to learn and grow, seeing the positive value in faced challenges, which can enhance psychological well-being and resilience (Nasr, 2013).

In the context of Islamic psychology, clear intentions and goals are a fundamental aspect of pursuing education. Setting good intentions is important, as Islamic teachings

underline that every action should start with good intentions. In the academic field, this includes understanding that academic goals are not just for personal achievement but also as part of worship and contributions for the good of the community (Nasr, 2013). Therefore, maintaining intentions to achieve success should always be linked with broader purposes, namely the benefit of society and oneself.

Furthermore, education in Islamic psychology is considered a form of worship. Learning and seeking knowledge are commanded as ways to draw closer to Allah and are obligatory for every Muslim. This emphasis not only enriches individuals intellectually but also spiritually, fostering a moral responsibility to use the acquired knowledge for the good (Al-Ghazali, 2005). This forms the basis of ethics in education, where the learning process is valued as worship, and ethics such as honesty and hard work are rigorously maintained.

Besides, optimism and conviction are crucial pillars in facing academic challenges. Islamic psychology teaches that every difficulty is accompanied by ease (Quran, 94:5-6), instilling a belief that no obstacle is insurmountable. This optimistic attitude is vital in the academic context, encouraging students to view each challenge as an opportunity for growth, avoiding despair, and trusting in Allah's best plan.

In the context of education, the importance of maintaining positive and supportive social relationships cannot be overlooked. Building a healthy social network helps in creating strong emotional and intellectual support among students, which is critical for academic success. Collaboration with peers not only strengthens understanding and skills through discussion and shared learning but also supports spiritual and academic growth, creating an environment conducive to learning (Woolfolk & Margetts, 2019).

Additionally, maintaining a good life balance between academic, spiritual, and social aspects is crucial. Balance in all aspects of life helps avoid imbalances that can hinder academic achievement. This balance allows students to allocate sufficient time for studies, social activities, and spiritual activities that enhance their well-being (Seligman, 2011).

Managing stress also becomes a crucial component in student life. The practice of prayer and dhikr has long been recognized in the Islamic tradition as effective tools for managing stress, presenting peace of mind and clarity in facing pressures. Additionally, the application of mindfulness practices adjusted to Islamic principles can play a significant role in maintaining mental health, offering ways to stay focused and calm in facing academic challenges and daily life (Rahman, 2014).

The Islamic psychology approach adds a spiritual dimension to the traditional academic resilience model, providing a more holistic framework that also considers the spiritual and moral dimensions often overlooked in Western psychological literature (Rahman, 2014). Integrating Islamic psychological concepts into the academic resilience model offers a deeper understanding of how spiritual values and religious beliefs can be significant psychological resources in overcoming academic difficulties.

In facing various difficulties arising from thesis work, students need the presence of resilience. Resilience is defined as an individual's ability to face, overcome, and respond positively to unpleasant conditions that are unavoidable, as well as using them to strengthen oneself to adapt to changes, demands, and disappointments in life (Dewi, 2014). Previous research indicates that resilience

can be influenced by internal protective factors within the individual themselves. Research in Western countries states that commonly recognized protective factors involve emotion regulation, self-control, cognitive flexibility, self-efficacy, empathy, willingness to face new challenges, and an optimistic attitude (Listiyandini, R. A & Akmal, 2015). According to Poetry (2010), individuals with high levels of resilience are those who are optimistic and confident that everything can evolve for the better.

Previous research results conducted by Rosyani (2012) indicate a significant correlation between resilience and coping. This means, the higher the level of resilience, the greater the ability to cope with stress. From both studies, it can be concluded that optimism may also have a close relationship with the level of resilience in final-year students working on their thesis. However, this finding needs further examination, considering the study by Listiyandini, R. A & Akmal (2015) with a sample of 35 students showed that the character strength of optimism did not show a significant correlation with the level of resilience.

Previous research on academic resilience generally emphasizes psychological and social factors, such as social support, self-efficacy, and coping strategies that contribute to an individual's ability to manage stress and academic challenges (Zimmerman, 2013). However, most of these studies focus on Western theoretical frameworks and tend to ignore the spiritual and religious aspects that might influence resilience. For example, the study by Masten et al. (2009) provides a comprehensive framework on resilience in academic environments, highlighting the importance of environmental and personal factors. Although this study offers valuable insights, they lack attention to how cultural and spiritual values contribute to resilience in academic contexts.

This research seeks to broaden the understanding of academic resilience by incorporating the perspective of Islamic psychology, which explicitly integrates elements such as reliance on Allah (tawakal), patience (sabr), and gratitude (shukr) emphasized in Islamic teachings. These concepts, as described by Afzal and Masood (2018), offer a holistic approach that addresses not only psychological factors but also spiritual in coping with academic pressure.

Thus, this research not only fills a gap in the existing literature by incorporating the often-neglected spiritual dimension in academic resilience studies but also enriches the discourse by providing new perspectives on how religious beliefs and practices can be integrated to support students in facing academic challenges.

Academic resilience refers to a student's ability to persevere in difficult conditions, recover from failures, overcome challenges, and adapt positively to academic pressures and demands. Martin and Marsh in Mangunsong & Hartuti (2009) explain that students who have academic resilience are able to effectively handle four situations, namely downturns, challenges, adversities, and pressures in academic contexts. These four situations also arise when students face final assignments, where there are internal and external factors that become obstacles for students.

To guide this research, the research question posed is: "How can Islamic psychological principles such as reliance on Allah (tawakal), patience (sabr), and gratitude (shukr) influence students' academic resilience?" Based on this question, the proposed hypothesis is: "Students who integrate the principles of reliance on Allah, patience, and gratitude in their academic lives will exhibit higher levels of resilience compared to those who do not."

This research is relevant and significant because academic resilience has been shown to correlate with

better educational outcomes and more stable mental health. In the current global context, where students face high academic pressures and psychological challenges, a deep understanding of how Islamic psychological principles can strengthen resilience becomes extremely important (Ahmed & Amer, 2013; Rippy & Newman, 2008). Additionally, given the increasing population of Muslim students worldwide and the need for more inclusive educational approaches that respect cultural and religious diversity, this research makes a significant contribution to the literature on education and psychology.

METHODS

This study employed a qualitative methodology with document analysis, as this approach is highly suitable for answering research questions concerning the impact of Islamic psychology principles on academic resilience. Document analysis allows researchers to access and analyze various sources containing Islamic wisdom and teachings, such as the Quran, Hadith, and scholarly writings, which would not be feasible through quantitative methods (Saldaña, 2016). This method facilitates a deep understanding of spiritual and pedagogical content that is inaccessible through surveys or interviews.

Furthermore, document analysis enables comprehensive text analysis, providing insights into how principles like reliance on God (tawakal), patience (sabr), and gratitude (shukr) are integrated into daily life and how they impact academic resilience (Prior, 2003). Primary data sources include primary religious texts, the Quran and Hadith, which are the foundational pillars of Islamic principles. These texts are used to directly understand Islamic views on concepts such as tawakal, sabr, and shukr. Works by classical and contemporary scholars, including books and commentaries written by renowned scholars like Ibn Taymiyyah, Al-Ghazali, and modern scholars discussing the application of Islamic principles in contemporary contexts. Scholarly articles from academic journals that address resilience from psychological and Islamic perspectives are also considered as data sources. These include empirical studies, literature reviews, and theoretical articles that have been peer-reviewed.

Data Analysis refers to the process outlined by Miles and Huberman, which involves three concurrent activities: data reduction, data display, and conclusion drawing or verification (Miles, 2007). In qualitative research, data checking is a crucial phase. Moleong asserts that the assessment of data validity is based on four main criteria: credibility, transferability, dependability, and confirmability (Moleong, 2004). These criteria can be described as follows: First, Credibility. To ensure data validity, researchers employ data checking techniques such as: (1) continuous observation, (2) triangulation of data sources, methods, and other researchers; (3) member checks, peer reviewing; and (4) checks related to the adequacy of references (referential adequacy checks), as recommended by Emzir (2010). Second, Transferability. Transferability in qualitative research can be achieved through the similarity between the context in which information is given and the context in which it is received. To achieve transferability, the researcher presents adequate descriptive data to support the reading of findings conclusions (Moleong, 2004). Findings are not related to detailed descriptions prepared by the researcher but are the result of interpretations of data described in detail with responsibility based on field realities (Ekosusilo, 2003). Third, Dependability. Dependability is implemented

to prevent potential errors in research planning, data collection, interpretation of findings, and reporting of results conducted by the researcher (Moleong, 2004). To prevent errors in the research, researchers consider data checking by paying attention to other factors related to the context of data checking (Emzir, 2010). Confidence in the validity of data obtained objectively depends on the agreement of several or many individuals on one's views, opinions, and findings. If the data have been approved by several or many parties, it can be considered as objective, although the emphasis is still on the substance of the data (Moleong, 2004). To ensure data confirmability in this research, data confirmation is carried out by involving informants. This activity is conducted collaboratively along with the dependability audit process (Ekosusilo, 2003).

In research involving texts with significant religious and cultural value, such as the Quran and Hadith, it is important to handle the material with a high level of sensitivity and respect. To ensure an ethical approach, this study will follow guidelines outlined by the American Psychological Association (APA) and international standards for religious studies (Flick, 2014). All analyses will be sensitive to the context of Muslim beliefs and practices, avoiding interpretations that could offend or misinterpret the texts. Involvement of Islamic scholars will be sought to validate the use and interpretation of these texts, ensuring that analyses do not deviate from widely recognized understandings.

Respecting copyright and intellectual property aspects in using documents is crucial. Documents used in this study, especially those sourced from published literature and contemporary scholars' commentary, will be scrutinized to ensure that all sources are properly acknowledged according to applicable citation standards (American Psychological Association, 2020). No material will be used without appropriate permission where required, and all references will be fully and accurately listed to ensure transparency and accountability.

RESULT AND DISCUSSION

Academic Stress Resilience

According to Connor, K. M., & Davidson (2003), resilience is defined as "Resilience embodies the personal qualities that enable one to thrive in the face of adversity." From their perspective, resilience encompasses personal traits that allow an individual to flourish and rebound when facing difficulties. Connor, K. M., & Davidson (2003) also identify five main aspects that shape resilience: 1) Personal competence, high standards, and perseverance; 2) Trust in oneself, tolerance of negative affect, and the ability to remain steadfast under stress; 3) The capability to accept change with a positive attitude and to form secure relationships with others; 4) Self-control; 5) Spiritual influence. By detailing these aspects, Connor and Davidson provide a comprehensive view of the traits that form resilience, involving not only personal aspects such as perseverance and self-confidence but also social and spiritual dimensions.

The term "academic" pertains to everything related to the activities and environment of learning, especially in formal educational institutions like schools, universities, or other educational bodies. "Academic" is commonly used to describe matters related to education and learning, whether it pertains to curriculum, assessments, learning achievements, or other aspects linked to intellectual and educational activities. For instance, "academic ability" may

refer to an individual's capacity in academic fields such as mathematics, science, languages, etc. "Academic question" may refer to inquiries related to study materials or research within a discipline. In general, "academic" is utilized to depict contexts and activities associated with learning, research, and knowledge development in formal educational settings.

Students may face challenges that can evolve into negative feelings, creating anxiety, stress, and loss of motivation, which ultimately lead to procrastination in completing assignments. Academic stress, a form of stress related to education, occurs when students face emotional pressure while dealing with academic demands. Academic stressors involve events requiring adjustments beyond daily routines. Gadzella and Masten express that academic stress is an unpleasant experience associated with an individual's academic life, necessitating personal adjustments. There are five sources of stress, including frustration, conflict, pressure, change, and self-imposed demands.

According to Reivich and Shatte, resilience is the capacity of an individual to respond to trauma with productive and healthy steps. Resilience is not a universal concept but rather a multidimensional phenomenon involving individual, social, and environmental factors. Resilience helps individuals recover from negative emotional experiences and plays a crucial role in overcoming difficult conditions.

The role of resilience is immensely beneficial for students in completing their tasks. This ability helps them recover from setbacks, maintain mental strength, and overcome sorrow. Resilience includes aspects such as emotional regulation, impulse control, optimism, cause-and-effect analysis, empathy, self-efficacy, and the ability to seek support (Kirana et al., 2022).

Resilience plays a highly significant role for students, particularly in achieving academic success and the ability to adapt and develop according to their potential. Students with a high level of resilience can more easily adapt to difficult situations and overcome challenges in their academic field.

A high level of resilience is also associated with high self-esteem. Therefore, individuals with high self-esteem tend to cope better with stress and achieve higher academic performance (Rahayu & Djabbar, 2019). Consequently, students' levels of resilience and their manifestations are closely linked to their effectiveness in handling academic stress. Each individual possesses a unique and distinct level of resilience.

وَلَيَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ
وَالْعَمَلِ وَالصَّبْرِ
وَالصَّبْرِ وَالصَّبْرِ وَالصَّبْرِ
وَالصَّبْرِ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ ۗ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

Translation: "And indeed, We will test you with something of fear, hunger, loss of wealth, lives, and fruits; but give glad tidings to the patient—those who, when afflicted with calamity, say: 'Truly, to Allah we belong and truly, to Him we shall return.'" (Q.S. Al-Baqarah: 155-156).

This verse explains that humans will be tested by Allah SWT, and when a person surrenders themselves and their affairs to Allah, they will experience tranquility and peace of mind. This helps to avoid feelings of disappointment and pessimism towards the problems faced. Individuals who can rise and persevere through trials and difficulties will receive rewards from Allah in the form of pleasures as a form of appreciation for their success in facing these trials.

Additionally, it is understood that resilience is considered an obligation in Islam (Kadarsih, 2022).

Allah SWT also commands humans not to give up in the face of trials and tribulations, and forbids falling into despair. A Muslim is advised not to feel sad and troubled by the trials and tribulations they face. This indicates that Allah wants His servants to remain strong and striving, always praying to Him, because Allah does not test His servants beyond their capabilities.

Carver, Scheier, and Weintraub state that individuals tend to "turn to religion," that is, return to practicing the teachings of religious values when facing stressful situations. Religion can serve as emotional support, a means for positive reinterpretation, capable of unraveling problems, and an effort to face stress sources (Wulandari et al., 2023).

Several internal factors that cause academic stress involve the individual's mindset related to their expectations. This mindset includes questions about whether they can control the situation they are facing or not. Another factor is the individual's belief in their ability to meet certain expectations. A different dynamic emerges when individuals surrender to Allah. The attitude of surrender or accepting any result obtained from their efforts can prevent individuals from worrying about whether the results match their expectations (Husnar et al., 2017).

According to the author, in the context of academic situations, religious practices can enable students to manage stress related to academic issues. These religious practices can involve activities such as reading the Qur'an and praying. The presence of religion or spirituality has the potential to alleviate the negative effects arising from stress. Closeness to religious values plays an important role in controlling academic stress in students.

The level of education is also a symbol of social status. Individual success often goes hand in hand with failure, and effort and struggle are required to face various challenges to achieve it. Therefore, the higher an individual's goal to achieve social status, the more vulnerable they are to experiencing stress.

Islamic psychology presents a different psychological concept compared to other approaches to academic stress. The Qur'an, theologically, is considered the book that governs all aspects of human life, including in the fields of education and social. Islamic psychology also offers several methods to form resilience or resilience against academic stress, including (Nadhifah, 2021):

1. Tawakal

Tawakal to Allah is an attitude of trust, dependence, surrendering all affairs to Him, and seeking help in every aspect of life. This includes the belief that His decree will surely apply, while continuing to strive to meet needs such as food, clothing, shelter, and protection from enemies, as done by the Prophets.

According to Asy-Syarqawi, tawakal is not leaning on rejection of the truth, canceling sharia, laziness, procrastination, or distancing oneself from the implementation of truth. Tawakal must not contradict the principles of sharia (Saputra et al., 2022). Tawakal, as outlined by Imam Al-Ghazali, is divided into three aspects: knowledge, state or condition, and deeds. Knowledge is considered the main foundation, which can only be understood by certain beings, especially individuals who have mastered knowledge so that they understand the essence of tawakal.

In Islam, it is explained that tawakal is not a path for those who are desperate. Instead, tawakal is the return of

affairs, efforts, and actions to Allah SWT. As mentioned in the Qur'an, Surah Ali Imran verse 122, "And let not those who disbelieve suppose that what We give them is good for them; indeed, We give it to them so that they may increase in sin."

إِذْ هَمَّتْ طَائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا ۗ وَاللَّهُ وَلِيُّهُمَا
وَعَلَى اللَّهِ فَتَلْتَوَكَّلِ الْمُؤْمِنُونَ

Translation: "And when two groups among you were about to falter, though Allah was their protector, and upon Allah let the believers rely"(Q.S Ali Imran: 122)

In the exegesis by M. Quraish Shihab, al-Biqai interprets this verse as conveying several messages. Those who take Allah as their protector and surrender (tawakkul) to Him strengthen themselves to face vulnerabilities (Wahyuni et al., 2021). Therefore, all believers trust and surrender to Him, hoping for His aid. Tawakkul also serves as a barometer or measure of a person's faith in Allah SWT. On a deeper level, individuals who practice tawakkul can use it as a means to manage their spiritual and physical dimensions, aiming to draw closer to Allah SWT.

Thus, the author concludes from the above definition that tawakkul is a state of heart, believing that all events, whether trials or blessings, past or yet to come, are within the knowledge and decree of Allah.

Balance in tawakkul involves aligning resignation with effort. It is not permissible to merely surrender to Allah without effort, and conversely, to make efforts while still surrendering to Allah. Tawakkul consists of being content with what Allah will provide, while still striving to achieve the best outcome.

Tawakkul is not about waiting for fate with folded arms but involves genuine effort, followed by surrendering to Allah. The obligation to make an effort is a command from Allah, and the outcome is determined by Him. Placing tawakkul in Allah brings peace of mind, as one trusts in His justice and mercy (Husnar et al., 2017).

A different dynamic emerges when individuals choose to surrender to Allah. Surrendering, or accepting whatever outcome arises from their efforts, serves as a shield preventing individuals from worrying about whether the outcomes will meet their expectations or not.

2. Patience and Prayer

Allah SWT instructs humanity to employ patience and prayer as means to seek His help (Kadarsih, 2022). The higher the expectations an individual has, the greater their level of patience and resilience to academic stress, and vice versa. The command to be patient and to pray is expressed in the Qur'an, Surah Al-Baqarah verse 153:

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ ۗ إِنَّ اللَّهَ
مَعَ الصَّابِرِينَ

Translation: "O you who have believed, seek help through patience and prayer. Indeed, Allah is with the patient.". (Q.S Al-Baqarah: 153)

Prayer has a remarkable impact in alleviating feelings of turmoil, anxiety, and distress that may reside within a person. Through the performance of prayer with deep devotion, that is, with a sincere intention facing Allah and fully surrendering to Him while leaving behind all busyness and life issues, one will feel tranquility, serenity, and peace (Hasanah, 2019).

A person seeks help by reinforcing the soul with patience, by enduring and through the performance of

prayer, which connects the soul with Allah SWT and asks Him to face various difficulties and burdens. However, such patience and prayer, and the burdens borne by a person, are indeed heavy except for those who are devout in performing worship, those who are submissive and have a peaceful heart when remembering Allah SWT.

A person's connection with their Lord during prayer creates a tremendous spiritual strength, which brings significant influence and change in the physical and psychological aspects. This spiritual strength can often eliminate stress, overcome weaknesses, and heal various ailments.

3. Dhikr

One of the ways to draw closer to the Creator is through dhikr. Dhikr has a relaxing ability that can reduce tension (stress) and bring peace of mind. Each dhikr recitation contains deep meaning, capable of preventing the onset of stress. Individuals with high levels of spirituality tend to have strong faith in God. This belief creates strong control, allowing individuals to interpret and accept every unpleasant event positively, and confident that there is a divine order to every event in the universe. This optimistic attitude becomes a new source of energy in the spirit of life and can eliminate despair when someone faces disturbing situations such as illness, failure, depression, and other psychological disturbances, including stress.

4. The Qur'an

Reading the Qur'an with visualization and multimedia systems can provide a relaxing effect, eliminating boredom, fatigue, depression, and stress. The positive effects of reading the Qur'an are permanent and will last long if performed regularly and continuously each day. The Qur'an contains various values such as faith, worship, knowledge, specific stories, philosophy, and human relations both as individual and social beings. These contents are expected to motivate and encourage individuals experiencing depression and despair.

5. Gratitude

The attitude of gratitude has a significant impact on the academic resilience of students. Moreover, gratitude also positively affects student participation in social activities. Further, the attitude of gratitude is one of the factors that are a source of academic resilience in students (Kadarsih, 2022). Additionally, the attitude of gratitude brings various positive benefits, among others.

إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ فَأُولَئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ ۗ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا

Translation: *"Indeed, repentance with Allah is only for those who do evil in ignorance and then repent shortly thereafter. It is they to whom Allah will turn in forgiveness, and Allah is ever Knowing and Wise". (Q.S An-Nisa' a : 17)*

Imam Razi explains that the blessings received by the grateful believers consist of two aspects. First, the spiritual blessings related to the servant's love for Allah SWT. Second, the physical blessings related to the enjoyment within the realms of religion and the worldly life (Utami, 2020). Gratitude has four aspects: intensity, frequency, span, and density. The span refers to the number of life situations one should be grateful for, while density is defined as the number of thanksgivings per each positive outcome obtained. Individuals who possess a grateful

nature tend to express their gratitude daily, feeling thankful for various life aspects such as family, religion, job, and their environment. Gratitude is considered both a virtue and a human characteristic, hence, grateful individuals consistently feel thankful in various conditions and times (Kadarsih, 2022).

The importance of gratitude as an antidote to negative emotions can neutralize feelings of envy, humility, and anxiety. The development of a grateful attitude appears to involve a continuous process. Studies indicate that gratitude positively contributes to the well-being of both individuals and the community. It has a positive impact on life satisfaction levels, optimism, hope, happiness, and health. Individuals who are grateful tend to exhibit pro-social behavior consistently towards others, making gratitude significantly beneficial for the community (Utami, 2020).

Gratitude impacts the resilience level of students, as the grateful nature they possess helps them reduce the emergence of negative emotions. When students observe others possessing certain advantages, they realize they too have blessings bestowed by God. A grateful attitude allows students to view what they lack as a positive thing, focusing on what they already have rather than what is absent. Gratitude also enhances social support and reduces stress and depression levels.

Differences Between Islamic and Western Psychology

The differences between Islamic and Western psychology include basic approaches, frameworks of reference, sources of authority, and the values and objectives underpinning psychological studies. Islamic psychology, grounded in the philosophical and theological bases of Islamic teachings from the Quran and Hadith, views humans as Allah's caliphs on Earth. Human behavior understanding in this context is influenced by Islamic spiritual, moral, and ethical values. In contrast, Western psychology often relies on a materialistic and empirical science framework, primarily focusing on measurable psychological aspects, often overlooking spiritual or religious dimensions.

Further differences lie in the sources of authority, where the Quran and Hadith guide Islamic psychology, whereas Western psychology relies on scientific methods and empirical research. In understanding human behavior, Islamic psychology emphasizes spiritual, moral, and ethical dimensions, whereas Western psychology focuses on observable behaviors, thoughts, and emotions. Regarding approaches to psychological issues, Islamic psychology integrates Islamic values such as self-understanding and trust in God (tawakal), while Western psychology tends to employ clinical and scientific approaches.

Ultimately, Islamic psychology emphasizes achieving happiness and success not just in this life but also in the hereafter, whereas Western psychology focuses more on well-being and happiness in this life, with primary goals related to social adjustment, mental health, or achieving life satisfaction. However, efforts from some modern psychology research and practitioners aim to integrate principles from both approaches to create a more holistic and comprehensive approach.

Academic Stress Resilience from an Islamic Psychological Perspective

Issues commonly faced by students can be linked to low levels of religiosity. Religiosity is a strength for individuals to face hardships, difficulties, and traumas. In

other words, religiosity plays a crucial role in building an individual's resilience. Increasing levels of religiosity can contribute to enhancing an individual's resilience level when facing difficult situations. Resilience in individuals can be enhanced through methods with psychological approaches and the performance of specific religious practices set by Islam to address various issues. Individuals have the capacity to independently face stress, particularly in an academic context (Gao et al., 2023). Some studies suggest that using a religious approach can reduce academic stress levels among students, based on preliminary research data that indicates a role of religious belief in facing academic challenges.

The main findings from this research indicate that Islamic psychological principles such as trust in God (tawakal), patience (sabr), and gratitude (shukur) significantly influence academic resilience, expanding our understanding from previous studies that typically focused on psychological and social aspects of resilience without considering the spiritual dimension (Zimmerman, 2013; Masten et al., 2009). Research by Afzal and Masood (2018) also shows that integrating religion into psychology can strengthen resilience, but this research further examines how specific concepts in Islam affect academic resilience.

Differences in findings between this study and previous ones may be due to differences in methodological approaches and a focus on more explicit spiritual elements. The theoretical implications include recognizing that the spiritual dimension should be considered in developing academic resilience models, particularly in culturally and religiously diverse contexts.

The results of this study can be applied in education and counseling in Islamic schools and other educational institutions serving students with an Islamic background. For instance, educators and counselors can integrate lessons on the importance of trust in God, patience, and gratitude into character development programs and extracurricular activities, thereby helping students develop resilience in facing academic and personal challenges. Additionally, these findings can support the development of curricula and interventions that recognize and utilize the strengths of religious values in supporting students' psychological well-being.

This research offers a significant theoretical contribution to the fields of educational psychology and Islamic psychology by developing and expanding our understanding of academic resilience through the lens of Islamic psychology. This is done by integrating fundamental Islamic psychological concepts—such as trust in God, patience, and gratitude—into the existing framework of academic resilience. This research introduces a new theoretical model that encapsulates how elements of Islamic psychology can be effectively applied to enhance resilience among students. This model distinguishes itself from traditional resilience models by focusing on the often-neglected spiritual and moral dimensions in Western psychological approaches. Explicitly, the model demonstrates the relationship between spiritual practices and psychological well-being, offering a holistic framework that acknowledges the importance of religious and cultural values in individual and academic development.

In addition to developing a new model, this research also expands our understanding of how Islamic psychological principles affect various aspects of student life, particularly in facing academic pressures and challenges. This provides new insights into the psychological and spiritual mechanisms that enable students to cope with stress and failures, offering an

alternative approach that can be applied in educational and counseling practices.

Limitations of the Study

This study employs a qualitative method with document analysis, which, although providing deep insights into how Islamic psychological principles influence academic resilience, has certain limitations. Because it relies on religious texts and scholars' interpretations, this research may not fully reflect the diverse direct experiences of individuals facing academic challenges. This could limit the generalizability of the conclusions drawn. Interpretations of religious texts can be subjective, depending on the researcher's background and theological views, which could affect the neutrality and objectivity of the research findings.

Recommendations for Future Research

To expand the findings of this research and address the limitations faced by the methodology, several future research recommendations can be considered: First, future research could utilize a mixed methods approach that combines qualitative analysis with quantitative surveys or experimental studies. This approach would allow researchers to test the hypotheses generated from this research in a larger and more diverse sample, thereby enhancing the generalizability of the findings. Mixed methods would also provide richer, deeper insights into how Islamic psychological principles influence academic resilience, providing numerical data to support qualitative findings (Creswell & Plano Clark, 2018).

Second, conducting longitudinal studies would be highly beneficial to track the influence of Islamic psychological principles on academic resilience over time. Such studies would provide more dynamic and comprehensive insights into how these values are internalized and affect academic behavior in students over time, helping researchers and educational practitioners to design more effective and targeted interventions (Bryman, 2016).

Third, diversifying the sample by conducting research in various geographical and cultural contexts would aid in understanding how social and cultural contexts influence the application and effectiveness of Islamic psychological principles in developing resilience. Research in various contexts would enrich our understanding of the universality or specificity of certain practices and beliefs, providing broader insights into how these principles operate under different conditions (Teddlie & Tashakkori, 2009).

CONCLUSION

This research has successfully identified and analyzed how Islamic psychological principles—trust in God (tawakal), patience (sabar), and gratitude (syukur)—influence academic resilience. The main findings indicate that the integration of these principles into students' lives significantly contributes to their ability to cope with academic pressures and challenges. This expands our understanding of academic resilience by adding a spiritual dimension that is often overlooked in traditional resilience models.

The findings from this study make a significant contribution to the theory of Islamic psychology and

resilience theory in general. Theoretically, this research validates the importance of spiritual factors in constructing resilience, aligning with previous theoretical understandings but often underemphasized in Western psychological practice. This study also deepens our understanding of how spiritual values specifically affect behavior and psychological well-being, demonstrating that Islamic psychological principles can be integrated into the framework of modern psychology to support individuals in a broader context (Hodge & Nadir, 2008).

In practical terms, the results of this research have substantial implications for education and counseling in Islamic environments. Educational institutions that understand and implement Islamic psychological principles can more effectively support student resilience. For example, curriculum development that includes lessons on Islamic ways of managing stress and pressure, such as through meditation, prayer, and spiritual reflection, can help students develop stronger and more sustainable coping mechanisms. Counseling programs that utilize Islamic psychological principles can provide support that is more aligned with the cultural and religious values of students (Rassool, 2015).

REFERENCES

- Afzal, H., & Masood, S. (2018). The role of religiosity in Islamic psychological resilience. *Journal of Muslim Mental Health, 12*(2), 22-37.
- Ahmed, S., & Amer, M. (2013). *Counseling Muslims: Handbook of Mental Health Issues and Interventions*. New York: Routledge.
- Al-Ghazali, A. (2005). *Revival of the Religious Sciences*. Islamic Texts Society.
- American Psychological Association. (2020). *Publication Manual of the American Psychological Association* (7th ed.). Washington, DC: Author.
- Bryman, A. (2016). *Social Research Methods*. Oxford: Oxford University Press.
- Connor, K. M., & Davidson, J. R. T. (2003). Development Of A New Resilience Scale: The Connor-Davidson Resilience Scale (CD_RISC). *Journal Of Depression And Anxiety, 18*, 76–82.
- Creswell, J. W., & Plano Clark, V. L. (2018). *Designing and Conducting Mixed Methods Research*. Thousand Oaks, CA: SAGE Publications.
- Denzin, N. K., & Lincoln, Y. S. (2011). *The SAGE Handbook of Qualitative Research*. Thousand Oaks, CA: SAGE Publications.
- Dewi, ayunda. (2014). Pengaruh Layanan Bimbingan Kelompok Terhadap Peningkatan Resiliensi Siswa. *Jurnal Ilmiah Pendidikan Bimbingan Dan Konseling, 2*(1), 43–49.
- Ekosusilo. (2003). Pedoman Penulisan Karya Ilmiah. In *Jakarta: Dahara Prize* (p. 74).
- Emzir. (2010). Metodologi Penelitian Pendidikan Kuantitatif dan Kualitatif. In *Jakarta: Rajawali Press* (pp. 79–80).
- Flick, U. (2014). *An Introduction to Qualitative Research*. London: SAGE Publications.
- Gao, Y., Zhao, J., Qin, C., Yuan, Q., Zhu, J., Sun, Y., Lu, C., Federal, U., Cear, D. O., Ci, C. D. E., Agr, N., Ci, E. M., Alimentos, T. D. E., Lopes, S., Oliveira, G. O. D. E., Afifah, I., & Sopiany, H. M., Psicologia, P. D. E. P. E. M., Orrico Junior, M., Santos, H. D. S., ... Augusto, K. V. O. N. Z. (2023). Hubungan Dukungan keluarga dengan stres akademik mahasiswa baru. *Aleph, 87*(1,2).
- Hasanah, M. (2019). Stres dan solusinya dalam perspektif psikologi dan islam. *Jurnal Ummul Qura, XIII*(1).
- Hodge, D. R., & Nadir, A. (2008). Moving toward culturally competent practice with Muslims: Modifying cognitive therapy with Islamic tenets. *Social Work, 53*(1), 31-41.
- Husnar, A. Z., Saniah, S., & Nashori, F. (2017). Harapan, Tawakal, dan Stres Akademik. *Psikohumaniora: Jurnal Penelitian Psikologi, 2*(1). <https://doi.org/10.21580/pjpp.v2i1.1179>
- Husnar, A. Z., Saniah, S., & Nashori, F. (2017). Harapan, Tawakal, dan Stres Akademik. *Psikohumaniora: Jurnal Penelitian Psikologi, 2*(1). <https://doi.org/10.21580/pjpp.v2i1.1179>
- Kadarsih, A. D. A. (2022). Resiliensi Akademik pada Masa Pandemi Covid-19 Dalam Perspektif Psikologi Islam. *Jurnal Studi Islam Dan Kemuhammadiyah (JASIKA), 2*(2). <https://doi.org/10.18196/jasika.v2i2.35>
- Kadarsih, A. D. A. (2022). Resiliensi Akademik pada Masa Pandemi Covid-19 Dalam Perspektif Psikologi Islam. *Jurnal Studi Islam Dan Kemuhammadiyah (JASIKA), 2*(2). <https://doi.org/10.18196/jasika.v2i2.35>
- Khan, Z. H., & Watson, P. J. (2006). Construction of the Pakistani Religious Coping Practices Scale: Correlation with religious coping, religious orientation, and reactions to stress among Muslim university students. *International Journal for the Psychology of Religion, 16*(2), 101-112.
- Kirana, A., Agustini, A., & Rista, E. (2022). Resiliensi dan Stres Akademik Mahasiswa Yang Sedang Menyelesaikan Skripsi di Universitas X Jakarta Barat. *Provitae: Jurnal Psikologi Pendidikan, 15*(1). <https://doi.org/10.24912/provitae.v15i1.18379>
- Listiyandini, R. A & Akmal, S. Z. (2015). Hubungan antara Kekuatan Karakter dan Resiliensi pada Mahasiswa. *Prosiding Temu Ilmiah Nasional 2015*. In *Fakultas Psikologi Universitas Pancasila*.
- Mangunsong, F. M., & Hartuti. (2009). Pengaruh faktor-faktor protektif internal dan eksternal pada resiliensi akademis siswa penerima bantuan khusus murid miskin (bkmm) di SMA negeri di Depok. *Psikologi Indonesia, 6*(2), 107–119.
- Martin, A. J., & Marsh, H. W. (2009). Academic resilience and its psychological and educational correlates: A

- construct validity approach. *Psychology in the Schools*, 46(3), 267-282. <https://doi.org/10.1002/pits.20149>
- Masten, A. S., Cutuli, J. J., Herbers, J. E., & Reed, M.-G. J. (2009). Resilience in development. *Handbook of Positive Psychology*, 117-131.
- Miles, M. B. dan A. M. H. (2007). Analisis Data Kualitatif Buku Sumber tentang Metode Metode Baru. In *Jakarta: Universitas Indonesia Press* (pp. 21–23).
- Moleong, J. L. (2004). *Metodologi Penelitian Kualitatif*. Bandung: Remaja Rosdakarya (p. 173).
- Nadhifah, F. (2021). Hubungan Religiusitas dan Resiliensi Akademik pada Mahasiswa dalam Perpektif Psikologi Islam. *Al-Qalb: Jurnal Psikologi Islam*, 12(1).
- Nasr, S. H. (2013). *The Study Quran: A New Translation and Commentary*. HarperOne.
- Poetry, R. V. (2010). Resiliensi pada Mahasiswa Baru Penyandang Cerebral Palsy (CP). In *Skripsi. Universitas Brawijaya*.
- Prior, L. (2003). *Using Documents in Social Research*. London: SAGE Publications.
- Quran 2:153-157.
- Rahayu, E. W., & Djabbar, M. E. A. (2019). Peran resiliensi terhadap stres akademik siswa SMA. *Naskah Prosiding Temilnas XI IPPPI, September*.
- Rahman, F. (2007). Health and medicine in the Islamic tradition based on the teachings of the Qur'an and the Prophet. *Journal of Islamic Medical Association*, 19, 104-109.
- Rahman, F. (2014). *Health and Medicine in the Islamic Tradition: Change and Identity*. ABC International Group.
- Rassool, G. H. (2015). *Islamic Counselling: An Introduction to theory and practice*. London: Routledge.
- Rippy, A. E., & Newman, E. (2008). *Adaptation of a scale of race-related stress for use with Muslim Americans*. *Journal of Muslim Mental Health*, 3(1), 53-68.
- Rosyani, C. R. (2012). Hubungan antara Resiliensi dan Coping pada Pasien Kanker Dewasa. In *Skripsi. Fakultas Psikologi Universitas Indonesia Program Studi Sarjana Reguler. Depok*.
- Saldaña, J. (2016). *The Coding Manual for Qualitative Researchers*. London: SAGE Publications.
- Saputra, A. M., Faruqi, A., & Kurniawan, I. N. (2022). Tawakal kepada Allah Memprediksi Resiliensi Akademik pada Pembelajaran Online. *Jurnal Psikologi Islam Dan Budaya*, 5(1). <https://doi.org/10.15575/jpib.v5i1.15832>
- Seligman, M. E. P. (2011). *Flourish: A Visionary New Understanding of Happiness and Well-being*. New York: Free Press.
- Teddlie, C., & Tashakkori, A. (2009). *Foundations of Mixed Methods Research: Integrating Quantitative and Qualitative Approaches in the Social and Behavioral Sciences*. Thousand Oaks, CA: SAGE Publications.
- Utami, L. H. (2020). Bersyukur dan Resiliensi Akademik Mahasiswa. *Nathiqiyah*, 3(1). <https://doi.org/10.46781/nathiqiyah.v3i1.69>
- Wahyuni, O., Zulmuqim, & Hasnah, R. (2021). Konsep Tawakkal dalam Q.S Ali-Imran (Tafsir Mudhu' i) serta Implikasinya dalam Pendidikan Islam. *Journal Cerdas Mahasiswa*, 3(1).
- Woolfolk, A., & Margetts, K. (2019). *Educational Psychology*. Pearson Education.
- Wulandari, M., Tetteng, B., & Mansyur, A. Y. (2023). Pengaruh Tawakal Terhadap Stres Akademik pada Mahasiswa. *Jurnal Psikologi TALENTA*, 8(2). <https://doi.org/10.26858/talenta.v8i2.44461>
- Zimmerman, M. A. (2013). Resiliency theory: A strengths-based approach to research and practice for adolescent health. *Health Education & Behavior*, 40(4), 381-383.

This page has been intentionally left blank