



Article History

Submitted:

15-02-2025

Reviewed:

09-09-2025

Approved:

23-10-2025



The Construction of Resilience in The Qur'anic Perspective

Yulia Sholichatun

yulia@psi.uin-malang.ac.id

State Islamic University Maulana Malik Ibrahim, Indonesia

M. Jamaluddin

Jamaluddin@psi.uin-malang.ac.id

State Islamic University Maulana Malik Ibrahim, Indonesia

Nurul Hikmah

taklimmsaa@uin-malang.ac.id

State Islamic University Maulana Malik Ibrahim, Indonesia

Nayla Shofia

naylashofiaa@gmail.com

State Islamic University Maulana Malik Ibrahim, Indonesia

Abstract

This study constructs a Qur'anic Resilience Framework (QRF) by analyzing verses depicting the stories of the Prophets Ulul Aẓmī to reveal the psychological resilience rooted in Islamic spiritual values. Using a qualitative approach based on library research combined with focus group discussions involving experts in Qur'anic exegesis and Islamic psychology, this study develops a conceptual model of Qur'anic resilience. The main novelty lies in the integration of spiritual and cognitive dimensions—termed spiritual–cognitive resilience—which unites faith-based components (Ṣabr, Tawakkul, Riḍā, Riḷā) with reflective and adaptive actions (Al-Fikr, Al-'Amal, Ṭsiqqah 'Alā an-Nafs). This approach enriches modern psychological theories of resilience, which are predominantly secular, by adding a transcendental foundation grounded in tawḥīd. Theoretically, this research contributes to the development of Islamic psychology by presenting a conceptual framework of resilience deriving from Al-Qur'ān while reinforcing integrative methodologies between classical exegesis and empirical psychology. Practically, the findings offer implications for Al-Qur'ān-based mental health interventions, including Islamic counseling, spiritual guidance, and character education. Moreover, this study opens opportunities for developing measurement instruments and training programs on resilience grounded in Islamic spirituality, thereby strengthening the psychological well-being of Muslim communities.

Keywords: Resilience, Qur'anic Perspective, Library Research

URL: <https://e-journal.uingusdur.ac.id/Religia/article/view/10211>

DOI: <https://doi.org/10.28918/religia.v28i2.10211>

INTRODUCTION

Mental health is a growing global concern. Current trends suggest that mental health issues may emerge after the pandemic due to environmental stress, loss of a loved one, or lifestyle changes (Jiang et al., 2023). Economic challenges and social inequality also increase vulnerability to post-pandemic mental health issues. The World Bank has predicted a sharp global economic recession for decades following the COVID-19 pandemic. The potential for an economic recession with rising unemployment following the COVID-19 pandemic may have a similar impact on suicide rates (Kathirvel, 2020).

Resilience is one of the things individuals need to face these challenges. The Oxford Dictionary of English defines resilience as “the ability of withstanding or recovering quickly from difficult conditions.” Resilience can act as a mediator between mental health and certain variables, enabling individuals to demonstrate resistance to stressors and other elements contributing to various psychological problems. Resilience does not eliminate stress or life challenges; however, resilience can empower individuals to survive, overcome, and navigate life’s journey.

Resilience is briefly defined as successful adjustment despite threatening conditions and the adverse impact of life circumstances that one faces (Masten & Reed, 2002). Tugade and Frederickson describe resilience as the drive to continue moving in a positive way after experiencing stressful and traumatic events (Sholichatun, 2014). Resilience is a mental and behavioral process in mobilizing personal and social resources to protect individuals from the negative effects of stress or life pressures. The results of this process can be seen in an individual’s ability of bouncing back or even growing personally after experiencing significant stressful events.

High resilience can protect individuals from depression and anxiety (Loh et al., 2014; Song et al., 2021), has a positive effect on psychological well-being (Delgado et al., 2021, and influences mental health (Gao et al., 2017; Mangestuti et al., 2020). Factor influencing resilience is, among others, religiosity/spirituality. Religiosity not only influences psychological health but also acts as a buffer between stress and psychological health (Reutter, & Bigatti, 2014; Sholichatun et al., 2023). Even in individuals who have character strengths and attachment to parents as protective factors, their resilience levels will be higher if mediated by the role of religiosity (Idriyani, 2021).

Smith dkk. (2012) argue that spirituality can enhance resilience in at least four ways: connectedness, life values, personal meaning, and coping. They conclude that spirituality can influence resilience and positive emotions more than the other way around. Thus, a resilient individual may lack spirituality, but someone with spirituality may have higher levels of resilience. Religiosity and spirituality both serve as sources of resilience in the relationship between stress and psychological health. Recent studies also support these findings (Sari & Sutarto, 2023; Schwalm et al., 2022).

Spirituality provides a framework guiding individuals through life's challenges. In the context of its relevance to Islam, several studies have been conducted to understand resilience from a Qur'anic perspective. In line with the results of a research review (Ab Rahman et al., 2020), it can be concluded that reading the Qur'an has been shown to improve resilience and mental health in COVID-19 patients undergoing quarantine. The Qur'an contains various elements needed by humanity, serving as a guide to achieving prosperity in this life and the hereafter. Reading the Qur'an daily shows a person a sense of ongoing calm, a highly effective therapy for someone facing stress. The Qur'an also provides all the internal and external needs one needs to face various challenges in life. Reading the Qur'an is beneficial for an individual, but listening to its recitation can also bring peace and blessings from Allah SWT.

A search for the researches on resilience from a Qur'anic perspective revealed four studies. Wahidah's (2018) article on resilience from a Qur'anic perspective emphasized the concept of resilience from a Qur'anic perspective in general. Setiawan (2018) examined resilience from the perspective of Surah Adh Dhuha, while Hasan (2022) more specifically examined resilience in Surah Yusuf in dealing with the pandemic. Conversely, Foroozfar's (2020) study focused on the differences and similarities between the concepts of resilience in positive psychology and The Qur'an and how to increase resilience according to these two perspectives. Furthermore, a research conducted by Mughni & Marzuk (Mughni & Muhammad Marzuk, 2022) analyzed Qur'anic verses regarding resilience and factors from Western psychology experts, Reivich and Shatte.

These studies were conducted through literature studies focusing on specific surahs and analyzing aspects based on resilience from a Western perspective. The theoretical gap is evident from the basic conceptual analysis based on a Western perspective, even though the Islamic teachings in the Qur'an and Sunnah are complete as guidance for human life, so this gap needs to be explored. The methodological gap of these studies is entirely based on data collection

through literature studies. This study will fill this theoretical gap by developing the concept of resilience from a Qur'anic perspective, focusing on the analysis of verses related to the story of the Prophet *Ulūl Azmī*. The selection of study on the verses of the story *Ulūl Azmī* is considered an analysis closely aligning with the concept of significant human hardship experienced by the Prophets. They experienced various forms of significant pressure, yet they were able to overcome them. Methodologically, data exploration was conducted not only through literature but also validated with expert opinions in the fields of Qur'anic interpretation and Islamic psychology.

This research is urgent to address the challenge of integrating psychology and Islam, particularly regarding resilience as a concept contributing significantly to efforts to build human psychological resilience in the face of life's pressures. Islam, as a universal religion, is replete with religious values that have noble sources enshrined in the Qur'an and Sunnah, which can serve as a foundation for developing Islamic-based psychological concepts. Islam has a methodological foundation that can serve as a reference for developing psychological theories that encompass textual, philosophical, and Sufi approaches (Khair, 2019).

Based on this background, the problem in this study is: How is the concept of resilience based on the meaning of the verses of the Qur'an related to the story of *Ulūl Azmī*? To answer this question, the data will be directed to explore what types of adversity experienced by the Prophets, what components and factors influenced their resilience. Furthermore, what is the model of integration of Qur'anic resilience found from this study.

This study is a qualitative research using library research methods focusing on tracing and analyzing verses of the Qur'an related to the concept of resilience based on the stories of the Prophets *Ulūl Azmī*. The unit of analysis in this study is the verses of the Qur'an containing the stories of the Prophets and *the Ulul Azmi*, reflecting the process of facing trials, pressures, and difficulties in life. Each verse is analyzed as a meaningful unit containing values of psychological and spiritual resilience. This research was conducted through four methodological stages:

Step 1: Identification of Qur'anic Verses (Ulul Azmi Stories)

This stage involves selecting and identifying verses of the Qur'an relating to the story of the Prophet *Ulūl Azmī* (*Nūh*, *Ibrāhīm*, *Mūsā*, *'Īsā*, *Muḥammad*) describing various forms of trials, difficulties, and resilience in facing the pressures of life, social rejection, and leadership

responsibilities. The main objective is to determine the unit of analysis of the Qur'anic text that will underlie the development of a model of Qur'anic resilience.

Step 2: Exegetical Interpretation Using Classical Tafsir

At this stage, each selected verse is interpreted in depth (exegesis) using classical exegesis such as *Ibn Kathīr Rūḥ al-Ma'ānī Al-Baḥr al-Madīd Jāmi' al-Bayān* to understand the contextual and spiritual meaning of the story of the Prophet *Ulūl Azmī*.

Step 3: Thematic Coding into Psychological Constructs

Having obtained the interpretation meaning, the author conducted a content analysis with three main stages: Open coding: labeling words/phrases reflecting resilience values; Axial coding: grouping codes based on similar themes; and Selective coding: determining core categories creating the psychological construct of Qur'anic resilience. This stage bridges the gap between religious texts and psychological theory, resulting in concepts such as spiritual–cognitive resilience.

Step 4: Validation through FGD (Tafsir Expert & Islamic Psychology Expert)

The final stage was validation of the analysis results through a Focus Group Discussion (FGD) with Islamic commentators and psychologists. This was intended to ensure that the resulting interpretations had a valid theological basis and strong psychological relevance. These FGDs also served as a form of expert triangulation to ensure trustworthiness and strengthen the final conceptual model.

The methodological stage can be seen in Figure 1.

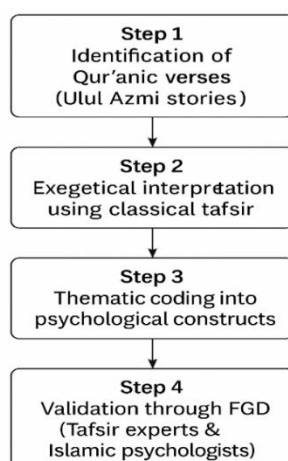


Figure 1. Flow of Methodological Step

The author set inclusion and exclusion criteria up for data sources to ensure that the selection

process for the literature and Qur'anic verses studied was systematic, focused, and relevant to the research objectives. For inclusion criteria, data sources were included in the analysis if they met several criteria as outlined in Table 1.

Table 1
Inclusion and Exclusion Criteria for Research Data Sources

Aspect	Inclusion Criteria	Exclusion Criteria
Source type	<i>Al-Qur'an</i> verses containing the story of <i>the Prophet Ulul Aẓmi</i> • Authoritative classical tafsir books, such as <i>Ibn Kathir Rūḥ al-Ma'ānī Al-Baḥr al-Madīd Jāmi' al-Bayān</i> . • National and international scientific articles relevant to the themes of <i>resilience, spirituality, religiosity</i> , and <i>Islamic psychology</i> .	<ul style="list-style-type: none"> • Popular or non-academic interpretations (<i>tafsir</i>). • Articles without valid scientific sources. • Sources not discussing <i>Ulul Aẓmi's story</i> or do not relate to the concept of resilience.
Publication period	<ul style="list-style-type: none"> • Published within the last 15 years (2008–2023) to maintain current relevance. • Classical interpretations are not limited by the year of publication because they are used as primary sources. 	<ul style="list-style-type: none"> • Publications before 2008 (except classical interpretations).
Language and accessibility	<ul style="list-style-type: none"> • Written in Arabic, English, or Indonesian. • Completely accessible, both in print and digital formats. 	<ul style="list-style-type: none"> • Sources that are incomplete, cannot be verified for authenticity, or are only available as secondary citations.
Psychological relevance and spirituality	<ul style="list-style-type: none"> • Containing psychological and spiritual values that reflect the resilience components of <i>the Qur'an</i> such as <i>Al-Fiker</i>, <i>Al-'Amal</i>, <i>Ṭsiqqab 'Alā an-Nafs</i>, <i>Ṣabr</i>, <i>Tawakkul</i>, <i>Riḍā</i>, <i>Rujā'</i> 	<ul style="list-style-type: none"> • Not containing psychological, spiritual elements, or concepts of resilience to life's difficulties.
Academic credibility	<ul style="list-style-type: none"> • Published by a university, research institution, or official academic publisher. • Has a clear identity of the author, year, and publishing institution. 	<ul style="list-style-type: none"> • Not having valid author, institution, or year of publication. • Published by an unverified source or personal blog.

The data obtained was then analyzed using content analysis. Miles and Huberman (1994) explain that content analysis in qualitative research is conducted interactively and cyclically (not linearly) through Three main components: data reduction, data display, and conclusion drawing and verification. The coding and categorization processes are explained in Table 2.

Table 2
Coding and Cetergorization Steps

No.	Stages	Activity Description
1	Unitizing the Data	Determining the meaning units of the verses of <i>the Qur'an</i> containing the stories of the Prophets <i>Ulul Azmi</i> to identify relevant text fragments that can be analyzed thematically.
2	Open Coding	Reading the <i>tafsir</i> text in depth to identify initial concepts (<i>initial codes</i>) related to the value of resilience. Examples of initial codes: <i>Al-Fiker</i> , <i>Al-'Amal</i> , <i>Tsiqqab 'Alā an-Nafs</i> , <i>Ṣabr</i> , <i>Tawakkul</i> , <i>Riḍā</i> , <i>Rujā'</i> . These codes are derived directly from the <i>tafsir</i> text without any theoretical bias.
3	Axial Coding	Grouping codes with similar meanings into thematic categories. For example: “restraining oneself,” “not giving up,” “steadfast in trials” → <i>Ṣabr</i> (patience) category.
4	Selective Coding	After the categories were formed, the researchers selected core themes that became the center of the analysis, the main components of Qur'anic resilience. The seven main themes appearing were: <i>Al-Fiker</i> , <i>Al-'Amal</i> , <i>Tsiqqab 'Alā an-Nafs</i> , <i>Ṣabr</i> , <i>Tawakkul</i> , <i>Riḍā</i> . This stage unifies the categories into one conceptual model (<i>Qur'anic Resilience Framework</i>).
5	Categorization and Theoretical Interpretation	Interpreting all themes generated theoretically and conceptually based on modern resilience theory (Reivich & Shatté, Masten & Reed) and Islamic psychology. The analysis was conducted descriptively–interpretively to see the relationship between spiritual aspects The analysis was conducted descriptively–interpretatively to see the relationship between spiritual aspects (faith, <i>Tawakkul</i> , <i>Riḍā</i>) and cognitive aspects (<i>Al-Fiker</i> , <i>Al-'Amal</i> , <i>Tsiqqab 'Alā an-Nafs</i>), so that a <i>spiritual–cognitive resilience model</i> was created.
6	Validation and Triangulation	Expert triangulation was conducted through <i>focus group discussions</i> (FGDs) with experts in Islamic interpretation and psychology. This was intended to ensure consistency between the results of interpretation coding and psychological interpretations, as well as to confirm the validity of the categories and themes created.

RESULTS AND DISCUSSIONS

The analysis of the verses provided data that can be categorized into several themes: types of difficulties and their positive consequences, and components and factors of resilience. Resilience, as a dynamic, requires the interaction of components between difficulties or stressors and protective factors influencing and subsequently impacting the emergence of positive outcomes. The discussion will be based on the grouping of types of difficulties: loss and grief, physical and psychological attacks, and leadership responsibilities. In addition to these three types of difficulties, there is one type of difficulty

generally occurring simultaneously with the presence of all three: a crisis of faith and spiritual trials, serving as risk factors. Risk factors can reduce resilience if protective mechanisms are not functioning.

1. Advertisy, Component, and Resilience Factors

1.1 Loss and Grief

a. Mortality

Loss is a universal experience encountered by every human being (Abi Hashem, 1999; Buglas, 2010). The form of reaction is, among others, grief, a profound emotional experience arising after the loss of someone or something valuable. Grief is expressed differently by each individual and group, but it is fundamentally natural and cross-cultural. Among the various forms of loss, the loss of a loved one is the most difficult experience for humans (Abi Hashem, 1999).

In the context of prophecy, *Abu Ḥayyān* and *Al-'Alūsī* interpreted that Surah *Az-Zuḥā* and *Al-Inshirāḥ* were revealed as a form of consolation for the Prophet Muhammad (peace be upon him) after the death of those closest to him. This period was an important phase in the Prophet's missionary journey, while also demonstrating how the experience of loss can foster spiritual strength and emotional maturity. In line with Calhoun et al. (2010), the experience of grief can be a means of personal and spiritual growth (post-traumatic growth).

Externally, a protective factor playing a crucial role in coping with grief is social and spiritual support, particularly from family. The support of a pious mother and the affection of an uncle who accompanied the Prophet Muhammad (peace be upon him) illustrate how the family environment serves as a buffer against emotional stress. This aligns with the findings of Prokrity et al. (2018) that parental bonds and social support contribute positively to individual resilience and well-being.

In addition to external factors, there are also internal factors strengthening one's resilience in facing the loss. *Sabr*, *Tawakkul*, and *Riḍā* are three spiritual attitudes that are at the heart of resilience in Islam. All three act as mechanisms for regulating emotions and meaning in dealing with grief (Rusdi, 2017). *Riḍā* is similar to the concept of acceptance in psychology, but goes beyond cognitive acceptance because it produces transcendental inner peace (Sholichatun, 2017). *Sabr*, as explained in QS 2:45, 177 (Al Jauziyah, 2008), is related to self-control and the ability of facing difficulties (adversity quotient) (Rusdi, 2016).

Tawakkul is dependence on Allah, placing trust and prejudice in Him, and submitting all matters to Him (Al Jauziyah, 2008). The attitude of resignation in believers will create a sense of calm to protect against anxiety and strengthen resilience (Iskandar et al., 2018; Hasan, 2022). Individuals who are able to be patient in the process of loss, trust in their efforts, and are happy with the results will achieve a complete form of resilience—be able to withstand emotional shocks, maintain direction and hope in life, and grow spiritually after going through misery.

In addition, personality is also an important internal protective factor in dealing with loss due to death. Wagnild & Young (2009) mention two main personality components supporting resilience: *perseverance* (the perseverance to continue life even in difficult conditions) and *meaningfulness* (the belief that life still has purpose and meaning).

b. Non-mortality

Loss due to non-mortality is depicted in the story of *Moses* (AS) who was swept away by his mother into the Nile River (QS Al-Qasas: 7; QS Thaha: 40). *Ibn Kathīr* (1419) explains that this act was a form of total submission and trust in God's guidance. This reflects how a mother's spiritual support can be a protective factor in building resilience (Wilks et al., 2018). Another story shows that when *Moses* (AS) fled Egypt after killing a follower of Pharaoh (QS 28: 21–22), he faced fear and uncertainty. However, with optimism and trust in God, *Moses* was able to survive until he finally reached a new place and experienced personal growth (*Ibn Kathīr* , *Ibn 'Ajībah*). Psychologically, this experience is in line with Carlson et al.'s (2012) study on Sudanese refugee children, finding that resilience resulted from an optimistic outlook, religious coping, and social support.

This kind of loss was also experienced by Muhammad SAW when his uncle refused to convert to Islam (QS 28: 56). The same thing was experienced by Ibrahim AS when his father rejected the call to faith (QS 19: 41-48) and also Noah AS when he was betrayed in his faith by his wife and children (QS 66: 10; QS 11: 41-43). In addition to his father's rejection, Ibrahim AS' next defeat was Allah's command to slaughter his son Ishmael AS as narrated in QS 37: 100-106. He also experienced the test of loss when he was ordered to leave Hajar and Ishmael in the Valley of Mecca (QS 14: 37)

The loss they experienced was classified as *ambiguous loss* (Boss in Falicov, 2014), a loss accompanied by uncertainty, both physical and emotional. In this condition,

resilience is developed through acceptance, patience, trust and active efforts, all of which are strengthened by spiritual and social support. For example, the efforts made by Ibrahim AS when his father refused to believe, accompanied by *trust* - in the form of inviting dialogue (QS 19:42-48), likewise when Muhammad SAW continued to try to convey da'wah, although his uncle refused the faith (QS 26: 214-216). It can also be seen from Noah AS' efforts when his children and wife betrayed him in faith (QS 11:42-43).

The Prophets' active efforts contained the components of *Al-Fikr* and *Al-'Amal*. A purposeful action is always preceded by analysis. Likewise, every individual motivated to undertake an endeavor tends to have a perception of their own ability to face and manage problems. As Albert Bandura (1986) put it in his social cognitive theory, he emphasized the importance of the relationship between thinking (cognition) and action (behavior). Bandura argued that individual actions are heavily influenced by cognitive processes, including self-efficacy and outcome expectations (hope components). This link between analysis (thinking) and action is evident in how individuals assess situations and predict the outcomes of their actions, then motivating or hindering those actions. This is also in line with Leone's (2021) research, finding that discovering new meanings for problems or events and perceptions of self-control increase self-efficacy (*Tsiqqah 'Alā an-Nafs*), a key component of resilience.

The ultimate impact of an individual's ability of overcoming loss, whether mortality or non-mortality, is **personal and spiritual growth**, as well as a closer relationship between the individual and God Almighty. In psychology, this is called post-traumatic growth (PTG), referring to the positive changes occurring after someone faces and overcomes a traumatic event or severe stress. PTG involves profound psychological and emotional development, often including an increased sense of meaning in life, better relationships with others, and greater personal strength. Unlike recovery from trauma, PTG demonstrates that even though individuals experience significant difficulties, they can thrive and experience positive changes as a result of the experience (Tedeschi & Calhoun, 1996).

1.2 Physical and Psychological Attack

The next difficulty the Apostles encountered was attacks on themselves and their safety. In carrying out their da'wah, the Apostles faced various forms of resistance from their people—from rejection, ridicule, slander, expulsion, to threats to their safety (QS [3]:48–54; [26]:105–

122; [37]:97–98; [11]:38; [20]:56–59). These events caused deep sadness, but they remained patient and steadfast in facing the test (QS [6]:33–35). Internally, the fundamental protective factor maintaining the steadfastness of the Apostles was spirituality, functioning as a mechanism for regulating emotions. Through spirituality, attitudes of patience, consent, and resignation emerged in responding to rejection and insults to the da'wah they brought. These three values enabled them to manage negative emotions, maintain inner balance, and remain oriented toward divine goals.

Empirical research also supports the protective role of spirituality in the face of severe stress. A review by Stewart-Brown (2018) showed that spirituality has the strongest positive effects on individuals experiencing significant hardship. For example, cancer patients with strong spiritual resources were shown to be better able to cope with chronic pain and achieve psychological well-being. These findings confirm the view that spirituality plays a significant role in building psychological resilience when facing misery. In addition to spirituality, personality factors are also important internal protective elements. The Acts of the Apostles depicts noble personalities with high moral and emotional strength. Martínez-Martí and Ruch (2017) stated that character strength has a greater influence on resilience than other factors, such as self-efficacy, optimism, social support, or life satisfaction. Emotional strength and the ability to cope with stress are the most significant positive predictors of resilience.

Resilience in the face of violence is also supported by reflective thinking (*Al-Fikr*) and proactive action (*Al-'Amal*). These two aspects describe cognitive and behavioral efforts to analyze problems and take solution-oriented steps to address them. Ahmed (2015) and Zhou and Li (2022) emphasized that rational thinking and cognitive reappraisal skills are strongly influential in developing mental resilience. Reivich and Shatté (2002) refer to this ability as causal analysis —the ability of understand deeply the causes of problems and developing effective solutions.

In the context of Qur'anic resilience, *Al-Fikr* refers to the process of critical, reflective, and analytical thinking about the events and challenges one faces in life. In Islam, *Al-Fikr* is an integral part of how a Muslim processes adversity and seeks solutions, which is crucial in developing personal resilience. *Al-Fikr* also demonstrates how individuals use their reason to reflect, analyze, and understand the meaning behind the trials or tribulations they face. *Al-Fikr* is not only limited to mental activity but also involves deep understanding and careful

consideration before taking action. It is an intellectual and emotional form encouraging a person not only to accept circumstances, but also to seek a deeper understanding of life and every test coming. With *Al-Fikr*, a person is expected to be able to assess the situation more objectively and then take wiser steps (al 'amal).

The stories of the Apostles provide concrete examples of the concept application: *Moses* thought of alternatives when being chased by Pharaoh's army (QS 28:23-26); Noah built an ark in anticipation of a major disaster (QS 23:27-28); and the Prophet Muhammad (peace be upon him) migrated to Medina as a form of solution after facing severe pressure in Mecca (QS 2:218; QS 4:100). All of these actions demonstrate a positive attributional style toward difficult events, which, according to Johnson et al. (2017), is an important factor in the development of resilience. A **positive attributional style** is the way individuals **appraise** and **interpret** life experiences, especially **adversity**, with a **positive outlook** encouraging them to view challenges as opportunities for growth and development. This is particularly important in the context of **resilience**, as a positive attributional style enables individuals to persevere and **bounce back** stronger after facing trials or failures.

While many protective factors contribute to internal resilience, external support also plays a crucial role in cushioning the negative effects of psychological and physical violence. Social support serves as a source of comfort, validation, and hope, strengthening an individual's resilience to life's stresses (Martínez-Martí & Ruch, 2017). Thus, the Prophets' resilience stemmed not only from spiritual strength and moral character, but also from their ability to think reflectively and take proactive action in the face of life's difficulties. Furthermore, social support also strengthened their resilience. This combination of spiritual, cognitive, and social aspects forms a strong foundation for the comprehensive Qur'anic resilience framework.

1.3 Leadership Responsibilities

The final challenge the Messengers faced was the task of leadership and the responsibility of guiding humanity toward tawhid—worship of Allah SWT alone (QS 48:29, QS 3:49, QS 20:47, QS 7:104-105, QS 14:35-36). Each Messenger, including the Prophet Muhammad (peace be upon him), was sent to face the great challenge of building a spiritual civilization in a society that rejected the truth (QS 6:112). As leaders, they constantly faced dynamic social changes, moral crises, and unforeseen events that demanded wisdom and fortitude. In this context, leadership resilience becomes a crucial aspect, not only to maintain the personal health and well-

being of a leader, but also to maintain the stability and resilience of his followers.

The Apostles exemplified leadership resilience through their ability of withstanding pressure and remaining committed to their divine mission. The story of Prophet *Nūh (Noah)*, *Ibrahim*, *Muhammad* (peace be upon him) described this steadfastness — they continued to call their people to worship Allah alone without relying on any power other than His help (QS [10]:71–73; [23]:27; [29]:16–22). This steadfastness reflects self-efficacy (*Tsiqqah 'Alā an-Nafs*) which is rooted in faith, namely complete confidence in one's own abilities based on trust in Allah's help. In the context of Qur'anic resilience, *Tsiqqah 'Alā an-Nafs* refers to one's belief and trust in one's abilities, stemming from the awareness that all abilities are Allah's gifts. This reflects the integration of self-efficacy (*Tsiqqah 'Alā an-Nafs*) with *Tawakkul* (dependence on Allah).

These findings align with various psychological studies showing that self-efficacy is an important predictor of resilience, particularly in the context of leadership (Sagone & Caroli, 2013; Wang et al., 2018). A leader with spiritual self-confidence is able to face pressure more calmly, think clearly in decision-making, and maintain the motivation of followers amid difficulties. Furthermore, Förster and Duchek (2017) explain that resilient leaders possess a combination of interacting internal, situational, and behavioral factors. Internal factors include character, values, and personal capacities; situational factors include environmental and social conditions; while behavioral factors are evident in interpersonal skills, effective communication, and moral example. In the Apostles, these three factors blend harmoniously—creating a leadership profile that is not only socially effective but also spiritually strong.

Thus, leadership resilience from a Qur'anic perspective encompasses a balance between spiritual steadfastness, faith-based self-confidence, and intelligence in managing change. The Apostles demonstrate that true leadership is not about power, but rather about the steadfastness to continue striving for truth, even when faced with the most difficult challenges.

The dynamic interaction between adversity, components, and protective and risk factors can shape resilience. This dynamic is illustrated in Figure 2, depicting the relationship between types of adversity, components of Qur'anic resilience, and protective factors creating spiritual-cognitive resilience as found in the research. The dynamics of the Qur'anic Resilience Framework (QRF) process show that Qur'anic resilience is the result of the interaction between the types of adversity experienced by the Ulul Azmi Prophets and the seven core components

of resilience (*Al-Fikr, Al-'Amal, Tsiqqah 'Alā an-Nafs, Şabr, Tawakkul, Riḍā, Rujā'*).

This *component* is strengthened by protective factors such as spirituality, social support, meaning in life, and spiritual self-efficacy. The presence of risk factors will have less impact on resilience if the protective factors are functioning.

2. The Qur'anic Resilience Framework: An Integrative Model

Based on the explanation of the results in the previous section, an integrative model can be developed including the components creating Quranic resilience. Figure 2 illustrates this model. The term spiritual-cognitive resilience is used because the Qur'anic resilience model (Qur'anic Resilience Framework / QRF) constructed in this study not only emphasizes emotional or social aspects, but is also rooted in the integration of spiritual strength and reflective thinking skills.

The spiritual part of the Qur'anic Resilience Framework emphasizes that the primary source of strength in facing life's difficulties comes from faith and a relationship with Allah SWT. Values such as *Şabr* (patience), *Tawakkul* (complete dependence on God), *Riḍā* (willingness to accept fate), and *Rujā'* (hope in God) are forms of faith-based emotional regulation. These components operate on a spiritual-emotional level, providing inner peace, life meaning (meaning-making), and a positive outlook on trials. Thus, the "spiritual" component functions as a core coping system that fosters sincerity and spiritual balance.

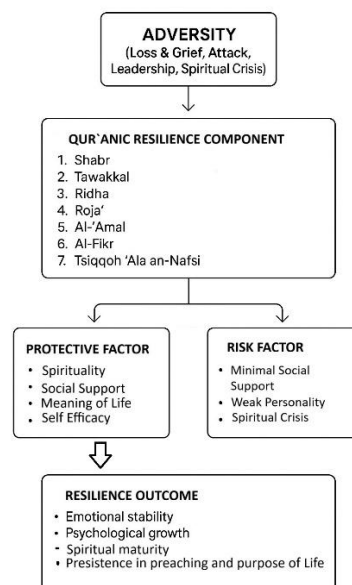


Figure 2. Dynamic of Qur'anic Resilience Framework (QRF)

Meanwhile, the cognitive part arises from the components: *Al-Fikr* , (deep reflection, critical thinking towards events), *Al-'Amal* (active effort to solve problems), and (*Tsiqqah 'Alā an-Nafs* self-confidence that comes from spiritual awareness) This aspect shows that resilience is not only resigned, but also rational and active. A resilient individual in the Qur'anic perspective uses his mind to understand the wisdom behind the test, analyzes the situation clearly, and then acts with real effort. Thus the “cognitive” part shows the ability of thinking reflectively, analytically, and problem-solving as a result of mature faith.

Spiritual and cognitive aspects do not operate separately, but rather reinforce each other, forming a spiritual-cognitive integration. Spirituality provides meaning, direction, and emotional strength. Cognition provides strategy, reason, and adaptive capacity. This integration is what forms Qur'anic resilience, where one faces difficulties with a surrendered heart but a sober mind.

The term “spiritual cognitive resilience” also aligns with the positive psychology 2.0 (PP 2.0) approach, emphasizing a balance between meaning, mindfulness, and moral faith in the face of misery (Wong, 2020). However, the QRF enriches this concept with a foundation of monotheism, making God the center of spiritual and cognitive resources. This integrated model of the Qur'anic resilience framework can be briefly illustrated in Figure 3 (Qur'anic Resilience Framework).

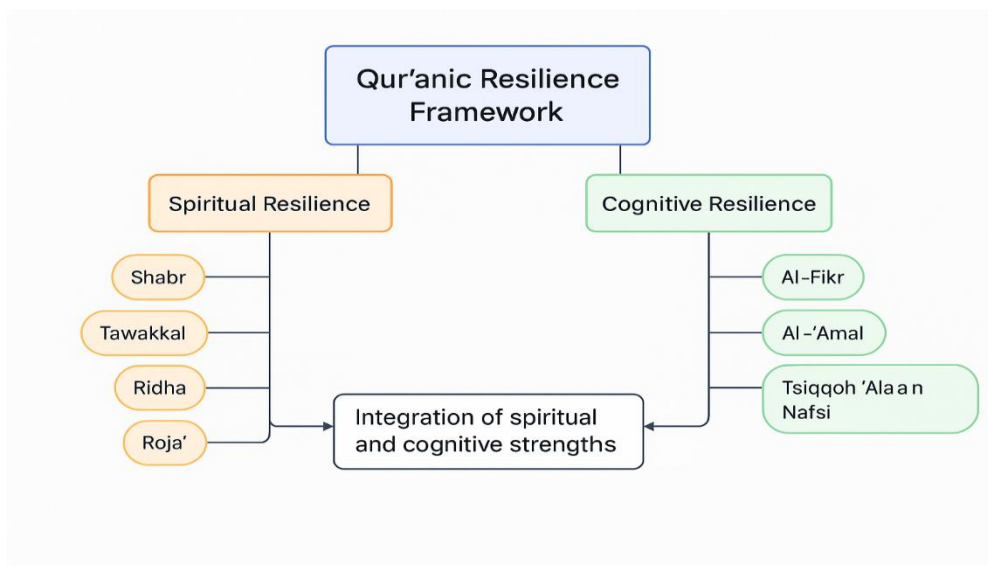


Figure 3. The Dynamic of Qur'anic Resilience Framework (QRF)

CONCLUSIONS

Qur'anic resilience is the process of utilizing personal resources based on faith in Allah SWT and environmental resources to face life's difficulties, enabling one to recover and continue living adequately. This research provides an important theoretical contribution to the development of Islamic psychology by constructing a Qur'anic resilience model rooted in the stories of the Ulul Azmi Prophets. This study successfully identified seven key components composing resilience— *Al-Fikr*, *Al-'Amal*, *Ṭsiqqah 'Alā an-Nafs*, *Ṣabr*, *Tawakkul*, *Riḍā*, *Rujā'*)— conceptually integrating spiritual, cognitive, and behavioral dimensions. This model offers a new paradigm complementing the concept of resilience from Western psychology that tends to emphasize intrapersonal and social factors, by adding a transcendental dimension based on tawhid. From a methodological perspective, this study also strengthens the integrative approach between exegesis and psychology through a combination of literature studies and focus group discussions with Islamic exegetes and psychologists, thus enriching the content analysis methodology with cross-disciplinary validation. Thus, this study is the first step in building a conceptual framework of resilience based on the Qur'an that can be developed into a more comprehensive theory of Islamic psychology.

Practically, the results of this study provide implications for the development of mental health interventions based on Qur'anic values. The identified components of Qur'anic resilience can be used as a foundation for Islamic counseling, spiritual guidance programs, and character education in Islamic-based educational institutions to strengthen individuals' emotional and spiritual resilience. Furthermore, this concept is also relevant for designing religious-based psychosocial programs, such as post-disaster assistance, family strengthening, and training for Muslim community resilience in dealing with stress and trauma. This research also opens up opportunities for the development of Qur'anic resilience measurement instruments and empirical testing in different populations, so that Qur'anic values serve not only as spiritual guidance but also as a scientific source in building human psychological well-being.

BIBLIOGRAPHY

- Ab Rahman, Z., Mohd Noor, A. Y., Kashim, M. I. A. M., Saari, C. Z., Hasan, A. Z., Pa'ad, N. S., Ridzuan, A. R., Md Sham, F., Mohammed, A. F., & Kashim, M. I. A. M. (2020). Critical review of the relationship between resilience, self-esteem and religiosity among the tabligh during the fight of COVID-19. In *Journal of Critical Reviews*. <https://doi.org/10.31838/jcr.07.05.218>
- Ahmed, A. (2015). Resilience in relation with personality, cognitive styles and decision making styles. *Journal of the Indian Academy of Applied Psychology*, 41(1), 151-158.
- Al Jauziyah, I. al Q. (2008). *Madarijus Salikin: Pendakian Menuju Allah* (Pertama). Pustaka Al Kautsar.
- Al-Alusi, S. M. (n.d.). *Rub al-Ma'ani fi tafsiri al-Qur'an al-Azim* (Vol. 1-30). Dar al-Kutub al-Ilmiyyah.
- Atsiir ad Diin, A. H. (1420). *Al Bahru al Muhiith*. Daar al Fikr.
- Andri Setiawan, M. (2018). Keterampilan Resiliensi Dalam Perspektif Surah Ad Dhuha. *Jurnal Fokus Konseling*, 4(1), 37. <https://doi.org/10.26638/jfk.534.2099>
- Calhoun, L. G., Tedeschi, R. G., Cann, A., & Hanks, E. A. (2010). Positive outcomes following bereavement: Paths to posttraumatic growth. *Psychologica Belgica*, 50(1-2), 125-143. <https://doi.org/10.5334/pb-50-1-2-125>
- Carlson, B. E., Cacciatore, J., & Klimek, B. (2012). A Risk and Resilience Perspective on Unaccompanied Refugee Minors. *Social Work*, 57(3), 259-269. <https://doi.org/10.1093/sw/sws003>
- Delgado, C., Roche, M., Fethney, J., & Foster, K. (2021). Mental health nurses' psychological well-being, mental distress, and workplace resilience: A cross-sectional survey. *International Journal of Mental Health Nursing*, 30(5), 1234-1247.
- Falicov, C. (2014). *Ambiguous Loss : Risk and Resilience* in. January 2002.
- Foroozanfar, A. (2020). Positive Psychology and the Qur'an: A Comparative Study of the Constructs of Hope, Resilience, and Forgiveness. *Iranian Evolutionary and Educational Psychology Journal*, 2(3), 208-224. <https://doi.org/10.29252/ieepj.2.3.208>
- Gao, T., Ding, X., Chai, J., Zhang, Z., Zhang, H., Kong, Y., & Mei, S. (2017). The influence of *The Construction of Resilience ...200-220 (Yulia Solichatun, et all)*

- resilience on mental health: The role of general well-being. *International Journal of Nursing Practice*, 23(3), e12535.
- Hasan, M. A. K. (2022). Ajaran Resiliensi dalam Al-Qur'an Surat Yusuf untuk Menghadapi Pandemi Covid-19. *AL QUDS: Jurnal Studi Alquran dan Hadis*, 6(1), 23. <https://doi.org/10.29240/alquds.v6i1.3262>
- Ibnu 'Ajjibah, A. al-A. (1423). *Al Bahru al Madiid*. Daarul kutub Ilmiyyah.
- Ibnu Katsir, A. al F. (1419). *Tafsir al Qur'an al Adziim*. Daarul kutub Ilmiyyah.
- Idriyani, N. (2021). Religiosity As a Mediator Variable Influence Between Character Strength and Parent Attachment On The Resilience Of Adolescent Victims Of Earthquake and Tsunami Living On The Coastal, Banten. *Psikis : Jurnal Psikologi Islami*, 7(1), 71-78. <https://doi.org/10.19109/psikis.v7i1.7911>
- Iskandar, B. J., Noupal, M., & Setiawan, K. C. (2018). Sikap Tawakal Dengan Kecemasan Menghadapi Ujian Nasional Pada Siswa Kelas Xii Madrasah Aliyah Di Kota Palembang. *Psikis : Jurnal Psikologi Islami*, 4(1), 17-26. <https://doi.org/10.19109/psikis.v4i1.2158>
- Jiang, L., Alizadeh, F., & Cui, W. (2023). Effectiveness of Drama-Based Intervention in Improving Mental Health and Well-Being: A Systematic Review and Meta-Analysis during the COVID-19 Pandemic and Post-Pandemic Period. *Healthcare*, 11(6), 839. <https://doi.org/10.3390/healthcare11060839>
- Johnson, J., Panagioti, M., Bass, J., Ramsey, L., & Harrison, R. (2017). Resilience to emotional distress in response to failure, error or mistakes: A systematic review. *Clinical psychology review*, 52, 19-42.
- Kathirvel, N. (2020). Post COVID-19 pandemic mental health challenges. *Asian Journal of Psychiatry*, 53(January). <https://doi.org/10.1016/j.ajp.2020.102430>
- Khair, N. (2019). Relasi Islam Dan Psikologi : Ikhtiar Menuju Integrasi Keilmuan the Relation Between Islam and Psychology : an Attempt To Reach. *Jurnal Kebudayaan dan Ilmu-ilmu Isam*, 12(1), 63-89.
- Leone, R. A. (2021). Counseling and Family Therapy Scholarship Review Using Ambiguous Loss to Address Perceived Control During the COVID-19 Pandemic Using Ambiguous Loss to Address Perceived Control During the COVID-19 Pandemic. 3(2).

- Loh, J. M. I., Schutte, N. S., & Thorsteinsson, E. B. (2014). Be happy: The role of resilience between characteristic affect and symptoms of depression. *Journal of Happiness Studies*, 15(5), 1125-1138. <https://doi.org/10.1007/s10902-013-9467-2>
- Mangestuti, R., Sholichatun, Y., Aziz, R., & Wahyuni, E. N. (2020). Urgency of Resilience and Optimism in Improving Students' Mental Health. *Jurnal Kajian Bimbingan dan Konseling*, 5(4), 154-161. <https://doi.org/10.17977/um001v5i42020p154>
- Martínez-Martí, M. L., & Ruch, W. (2017). Character strengths predict resilience over and above positive affect, self-efficacy, optimism, social support, self-esteem, and life satisfaction. *Journal of Positive Psychology*. <https://doi.org/10.1080/17439760.2016.1163403>
- Masten, A. S., & Reed, M.-G. J. (2002). Resilience in development. *Handbook of positive psychology*, 74, 88.
- Miles, M. B., & Huberman, A. M. (1994). *Qualitative data analysis: An expanded sourcebook* (2nd ed.). Thousand Oaks, CA: SAGE Publications.
- Mughni, S., & Muhammad Marzuk. (2022). TAFSIR AYAT PSIKOLOGI, Memaknai Ayat Al-Qur'an Tentang Resiliensi Jiwa Dan Urgensinya Dalam Kehidupan Sosial. *al-Afkar, Journal For Islamic Studies*, 5(4), 101-114. <https://doi.org/10.31943/afkarjournal.v5i4.319>
- Prokrity, T. S., Uddin, M. K., Nahar, N., Sheikh, B., & Rahman, M. (2018). Bonding with parents and children ' s well-being : Resilience and social support. February 2020.
- Reivich, K., & Shatté, A. (2002). The resilience factor: 7 essential skills for overcoming life's inevitable obstacles. In *The resilience factor: 7 essential skills for overcoming life's inevitable obstacles*. Broadway Books.
- Reutter, & Bigatti, S. M. (2014). Religiosity and Spirituality as Resiliency Resources: Moderation, Mediation, or Moderated Mediation? 53, 56-72.
- Rusdi, A. (2016). Patience in islamic psychology and its measurement. *The 3rd Inter-Islamic University Confrence on Psychology*, 1(1), 1-13.
- Rusdi, A. (2017). Rida Dalam Psikologi Islam Dan Konstruksi Alat Ukurnya. *Jurnal Psikologi Islam*, Vol. 4, No. 1 (2017): 95—117, 4(1), 95-117.
- Sagone, E., & Caroli, M. E. De. (2013). Relationships between Resilience, Self-Efficacy, and Thinking Styles in Italian Middle Adolescents. *Procedia - Social and Behavioral Sciences*, 92(Lumen), 838-845. <https://doi.org/10.1016/j.sbspro.2013.08.763>

- Sarah Stewart-Brown. (2018). Resilience and the role of spirituality. In S. Y. Dinesh Bhugra, Kamaldeep Bhui & and S. E. G. Shan Wong (Éds.), Oxford Textbook of Public Mental Health (Vol. 44, Numéro April, p. 0-23). Oxford University Press. <https://doi.org/10.1093/med/9780198792994.001.0001>
- Sari, D. P., & Sutarto, S. (2023). Academic Stress Coping Strategies Using Spiritual Approaches To Improve Student Resilience. *Psikis : Jurnal Psikologi Islami*, 9(1), 101-111. <https://doi.org/10.19109/psikis.v9i1.14420>
- Schwalm, F. D., Zandavalli, R. B., de Castro Filho, E. D., & Lucchetti, G. (2022). Is there a relationship between spirituality/religiosity and resilience? A systematic review and meta-analysis of observational studies. *Journal of Health Psychology*, 27(5), 1218-1232. <https://doi.org/10.1177/1359105320984537>
- Sholichatun, Y. (2014). Strategi Resiliensi Personal Bagi Pekerja. *Psikoislamika : Jurnal Psikologi dan Psikologi Islam*, 11(1). <https://doi.org/10.18860/psi.v11i1.6374>
- Sholichatun, Y. (2023). The comparison of acceptance and ridha (Numéro Pfh 2023). Atlantis Press SARL. https://doi.org/10.2991/978-2-38476-188-3_2
- Sholichatun, Y., Mangestuti, R., Huroniyah, F., & Marwing, A. (2023). Religious Commitment and Gratitude as a Strategy for Promoting Student Mental Health. *Journal An-Nafs: Kajian Penelitian Psikologi*, 8(2), 170-181.
- Song, S., Yang, X., Yang, H., Zhou, P., Ma, H., Teng, C., Chen, H., Ou, H., Li, J., Mathews, C. A., Nutley, S., Liu, N., Zhang, X., & Zhang, N. (2021). Psychological Resilience as a Protective Factor for Depression and Anxiety Among the Public During the Outbreak of COVID-19. *Frontiers in Psychology*, 11(January), 1-8. <https://doi.org/10.3389/fpsyg.2020.618509>
- Tedeschi, R. G., & Calhoun, L. G. (1996). *The posttraumatic growth inventory: Measuring the positive legacy of trauma*. *Journal of Traumatic Stress*, 9(3), 455-471.
- Wagnild, G. (2009). A review of the Resilience Scale. *Journal of Nursing Measurement*, 17(2), 105-113. <https://doi.org/10.1891/1061-3749.17.2.105>
- Wahidah, E. Y. (2018). Resiliensi Perspektif Al Quran. *Jurnal Islam Nusantara*, 2(1), 105. <https://doi.org/10.33852/jurnal.in.v2i1.73>
- Wang, L., Tao, H., Bowers, B. J., Brown, R., & Zhang, Y. (2018). Influence of Social Support and Self-Efficacy on Resilience of Early Career Registered Nurses. *Western Journal of*

- Nursing Research, 40(5), 648-664. <https://doi.org/10.1177/0193945916685712>
- Wilks, S. E., Spurlock, W. R., Brown, S. C., Teegen, B. C., & Geiger, J. R. (2018). Examining spiritual support among African American and Caucasian Alzheimer's caregivers: A risk and resilience study. *Geriatric Nursing, 39*(6), 663-668.
- Wong, Paul.T.P. (2020). The maturing of positive psychology and the emergence of pp 2.0: A book review of positive psychology (3rd ed.) by william compton and edward hoffman. *International Journal of Wellbeing, Vol.10* (1),107-117
- Zhou, S., & Li, X. (2022). Zhongyong Thinking Style and Resilience Capacity in Chinese Undergraduates: The Chain Mediating Role of Cognitive Reappraisal and Positive Affect. *Frontiers in Psychology, 13*(June), 1-11. <https://doi.org/10.3389/fpsyg.2022.814039>