

Significance Of Applying Religiosity And Resilience In Islamic View Among Mpob Staf When Observing The Movement Control (Order Mco) During The Covid 19 Pandemic

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Abstract--The Study Examined The Relationship Of Religiosity And Resilience In Islamic View When Observing The Movement Control (Order Mco) During The Covid 19 Pandemic. At Present, There Is An Almost Global Lockdown, And Social Distancing Appears To Be Having Some Effect On Reducing The Prevalence Of Infection. One Aspect Of The Lockdown Is That Places Of Worship Have Been Temporarily Closed And The Internet Has Become The Primary Locus Of Religious Activity. Most Coping Strategies Agree With The Internalization Of Religion As A Strategy That Can Help Alleviate Stress Spiritual Elements Can Create A Deep Impact In Helping A Person Search For The True Meaning Of Life. They Believe The Internalization Of Religion As Symbolic Of Their Bond With God. The Stronger A Person's Bond With God, The Easier It Is For Them To Find Peace And Move On With Life. A Theory That Matches This Research Is Imam Ghazali's Al-Alqab Theory. The Theory States That All Human Behaviour Originates From The Heart (Al Qalb). Resilience Means The Ability To Survive By Recovering From A Situation Or Returning To Its Original Shape After Been Compressed, Stretched Or Bent. When The Term Resilience Is Used In Psychology It Means A Person's Ability To Quickly Recover From Changes, Sickness, Accidents, Or Adversities. Opined That Patience Is The Withholding Of Natural Inclinations To Avoid Inappropriate Occurrences, Withholding From Complaining And Withholding Oneself (Body) From Doing Something Negative, Such As Slapping One's Own Face Or Tearing One's Clothes When Something Unfortunate Happens. Patience Has A Positive Relationship With Resilience, Which Translates To Not Giving Up Easily When Faced With A Dire Situation. This Is Indicated In Another Study Which Suggested That Internal Factors Do Strongly Influence An Individual's Resilience.

Keywords- Religiosity, Resilience, Movement Control (Order Mco), Covid 19 Pandemic, Mpob Staf

I The Element Of Religiosity When Facing The Movement Control Order

First Identified In Wuhan, China In December 2019, The Virus Has Reached Most Parts Of The World. At The Time Of Writing, The United States, The United Kingdom, Italy, And Spain Have Been The Four Countries Worse Affected By The Pandemic. At Present, There Is An Almost Global Lockdown, And Social Distancing

Appears To Be Having Some Effect On Reducing The Prevalence Of Infection. One Aspect Of The Lockdown Is That Places Of Worship Have Been Temporarily Closed And The Internet Has Become The Primary Locus Of Religious Activity. Most Coping Strategies Agree With The Internalization Of Religion As A Strategy That Can Help Alleviate Stress (Haniza, 2007; D. M. Kelley, 2012; M. M. Kelley & Chan, 2012; Muselman & Wiggins, 2012; Pargament & Abu Raiya, 2007; Sharifah Nazirah, 2012). Spiritual Elements Can Create A Deep Impact In Helping A Person Search For The True Meaning Of Life. They Believe The Internalization Of Religion As Symbolic Of Their Bond With God. The Stronger A Person's Bond With God, The Easier It Is For Them To Find Peace And Move On With Life. A Theory That Matches This Research Is Imam Ghazali's Al-Alqab Theory. The Theory States That All Human Behaviour Originates From The Heart (Al Qalb). In Other Words, In Islam, The Quality Of A Muslim Favoured By Allah Is Within The Heart. The Heart Also Determines A Person's Behaviour, Whether Positive Or Negative.

Imam Ghazali Have Highlighted Four Important Elements In Building Effective Behaviour, Which Are Al-Qalb, An Nafs, Ar Ruh Dan Al Aqal, Where Each Element Has Its Own Specific Role. As Muslims, The Heart Must Be Cared For, Instilled With Iman (Faith) And Taqwa (Piety), Through Believing The Five Pillars Of Islam And Six Pillars Of Iman.

Internalization Of Islam Is Important In Making Islam The Best And Perfect Way Of Life That Is Favoured By Allah, Based On Obedience And Trust In Our Creator By Obeying His Commands And Avoiding Things That He Prohibits. Trust, Loyalty And Obedience To Allah That Is Internalized In One's Heart Paves The Way For A Person To Build Behaviour (Akhlah) That Is Fitting For A Muslim. Rasulullah Saw Is Indeed The Best Example In Akhlak, And Virtuous Behaviour Can Only Rise From A Clean And Pure Heart (Al Qalb).

Leseho Dan Maxwell (2010) See Spiritual Internalization From A More Artistic And Sensitive Perspective. They Found That Spiritual Connections Relate Closely With A Person's Soul. This Connection Is Shown Through Dance. Dance Does Not Only Increase Endurance. In Fact, Truly Internalizing Dance Movements Is Seen As A Spiritual Element That Can Connect A Person Straight To Their Creator. Kaminer (2006) On The Other Hand, Found That Narrative Expression Is An Important Part Of Coping. An Individual Can Experience Emotional Catharsis Through Using Language, Thus Healing Their Emotional State. Mullet, Akerson Dan Turman (2013) Support Kaminer's (2006) Findings, Although In A Different Context. They Saw How Connections Affected Narrative Expression As A Coping Strategy. This Mechanism Gives More Meaning To The Difficulties A Person Is Experiencing.

Kelley (2012) Found That Religious Internalization As A Coping Strategy Was Not Enough To Help A Person Overcome Grief. A Grieving Individual Needs Social Support To Go On With Life. Social Support Is Defined As The Various Ways In Which An Individual Receives Love And Attention From Others Such As Family, Relatives And Friends, Who Can Help Them In Carrying Out Daily Activities. (Schrag & Tieszen, 2014). Social Support Can Help Them Create A Healthy And Positive Lifestyle Despite Being In A Stressful Situation (Guillory Et Al., 2014). Some Researchers Have Identified This Support System, Which May Be Able To Help Grieving Groups, As A Social Support Coping Strategy. (S. Clark & Hamplová, 2013; Correa Et Al., 2011; Grossman Et Al., 2009; Guillory Et Al., 2014; Lashley & Giannoni, 2010; Schrag & Tieszen, 2014). They Posit That A Person Needs To Look For Social Support As A Way To Alleviate Their Burden. They Will Not Only Be Able To Lighten Their Grief, But Also Learn To Apply What They Have Learnt From Their Support System. This Social Support System Is Not Limited To Friends And Family. In Fact, The Community Plays An Important Role In Encouraging A Person Who Is Stressed (L. Clark, 2001). Grossman Et Al. (2009) States That Social Support Is Important Because It Helps A Person Adjust Into A Life That Is Different From Before. Other Opinions Propose That Coping Strategies Can Be Applied Through Self-Reported Exposure. Research By Tsai Et Al (2010) Found That Having A Person Confront Their Grief Through Self-Reported Exposure Can Enable Them To Cope Better. During Self-Reported Exposure, The Individual Is Ready To Talk About Their Experience. This Becomes A Positive Psychological Element That Helps The Individual Cope.

Johnson (2013) Also Sees Experience As A Coping Process. The Experience Of Being Involved In Volunteer Activities Can Help Someone Alleviate Stress And Enable Them To Cope. Becoming A Volunteer Does Not Completely Take Away One's Grief, But At Least It Increases A Person's Social Skills In Their Community.

As Suggested By Feldman Dan Byles (2000), A Person's Health, Social Life And Financials Are Issues Of Concern In Australians. These Issues Result In Long-Term And Short-Term Effects That Affect One's Health And Well-Being. Research Has Found That A Person With These Issues Choose Four Main Coping Strategies Which Are Freedom From Responsibility, Social Support, Need To Self-Differentiate And Caring Relationship.

Significance Of Applying Religiosity And Resilience In Islamic View Among Mjob Staf When Observing The Movement Control (Order Mco) During The Covid 19 Pandemic

Several Studies (Holaday & Mcphearson, 1997; Bagar And Killacky, 2006; Walsh, 2003) Were Of The View That Religiosity Is A Factor That Influences Resilience. This View Was Supported By Handayani (2010) And Ab Rahman Et Al., (2019), Who Stated That Internal Aspects, Such As Religious Behaviour, Religious Adherence, A Strong Faith And The Relationship Between Subject And God, Are A Source Of Strength In Enhancing An Individual's Level Of Resilience.

In Islam, The Aspect Of Patience Emerges From The Resilience Behaviour Portrayed By An Individual. From A Linguistic Perspective, Iredho & Magfiroh (2016) Stated That Patience Refers To 'Withholding' Or 'Enduring'. According To Al-Ghazali, As Mentioned In Iredho & Magfiroh (2016), Patience Is A Form Of A Positive Value In A Person Required For Achieving Happiness In This Life And In The Afterlife. Harun Nasution Stated That Patience Is The Reaction Of An Individual Who Condescends And Willingly Carries Out The Commands Of Allah Swt, Abstain From All His Prohibitions And Accepts All The Trials And Tribulations Of Life. Ibnu Qayyim Al-Jawziyyah (1292-1350) Opined That Patience Is The Withholding Of Natural Inclinations To Avoid Inappropriate Occurrences, Withholding From Complaining And Withholding Oneself (Body) From Doing Something Negative, Such As Slapping One's Own Face Or Tearing One's Clothes When Something Unfortunate Happens. He Also Said That Patience Is A Noble Moral Value That Prevents A Prohibited Act. He Believed That Patience Is A Human Virtue That Helps Achieve The Best Outcome In Any Kind Of Dealing. According To Dzunun Al-Mishri, (W. 859) And As Mentioned By Al-Qusyairi (W. 859), Patience Helps Distance Oneself From Matters That Are Against The Wishes Of Allah Swt.

Al-Junaid (830-910) Was Once Asked About Patience And He Replied That Patience Is An Emotional Feeling That Can Eliminate The Feeling Of Bitterness While Still In A State Of Sadness. Ibnu Qayyim Narrated That A Person Had Complained To His Relative By Saying, "Oh My Relative, In The Name Of Allah, There Is No Gain In You Complaining To Him, Who Loves You". He Then Spoke About A Poem, Which Said That When We Complain To A Son Of Adam About The Adversities Of Life, We Are Complaining To Allah Swt, Who Loves His Subjects That Are Full Of Weaknesses. A Person Who Has A High Degree Of Patience Should Not Express His Habit Of Complaining When Confronted With Adversities. However, There Are Acts Of Complaining That Are Permitted And Do Not Devalue The Virtue Of Patience, Such As The Complaining By Prophet Ya'qub, Who Said, "I Confide My Sadness Only To Allah." (Q.S. Yusuf, [18]:86). Even The Prophet Saw Exhorted, "Oh Allah, I Confide In You About My Weaknesses, My Strengths And Some Of My Efforts."

Patience Is The Inner Strength Available When Facing The Trials And Tribulations Of Life That Safely Carries The Individual Through The Tragic Epilogue With Calm And An Open Heart (Al-Jawziyyah, 2015). Patience Can Also Enhance Mental Strength When Confronted With The Adversities Of Life Without Complaining, Which Then Enhances Positive Values Leading To The Perseverance Required For Facing The Trials And Tribulations Of Life. Individuals Who Possess A High Degree Of Patience Can Exercise Self-Control When Facing Adversities Due To The Inner Strength And Understanding That One Can Seek Refuge In Allah Swt In Dire And Challenging Situations (Uyun & Rumiani, 2012; Ab Rahman Et Al 2020).

Allah Swt Exhorted In Q.S Ali Imran: 125, Meaning,

" Yes, If You Remain Patient And Conscious Of Allah And The Enemy Come Upon You [Attacking] In Rage, Your Lord Will Reinforce You With Five Thousand Angels Having Marks [Of Distinction]"

In The Verse Above, Allah Swt Elaborates On One's Functions And Priorities When Being Patient And Facing The Trials And Tribulations In Life. The Advantage Of Practicing Resilience In Life Is Evident And It Indicates That Anyone Who Possess A Degree Of Patience Will Receive Help From Allah Swt When Faced With Obstacles And Trials In Life In This World, Which Is Temporary In Nature, Compared To Being Permanent In The Afterlife.

According To Islam, Patience Is The Feeling Of Confidence That Allah Swt Will Surely Render Help When Someone Is Faced With A Challenging Situation But Remains Calm And Tenacious (Uyun & Rumiani, 2012). The Element Of Patience Has Several Definitions, Such As:

- (1) Patience Teaches One To Control One's Feelings, Be Careful And Not Be Hasty
- (2) Patience Means Perseverance, Strength, Steadfastness And Constancy
- (3) Patience Means To Be Organised, Structured And Systematic
- (4) Patience Means Condescending And Having An Open Heart When Facing A Dire Situation In Life (Said, Abu-Nimer, & Sharify-Funk, 2006).

Allah Swt Exhorted In Q.S. Al-Baqarah: 155- 157, Meaning:

" And We Will Surely Test You With Something Of Fear And Hunger And A Loss Of Wealth And Lives And Fruits But Give Good Tidings To The Patient. Who, When Disaster Strikes Them, Say, "Indeed We Belong To Allah, And Indeed To Him We Will Return". Those Are The Ones Upon Whom Are Blessings From Their Lord And Mercy. And It Is Those Who Are The [Rightly] Guided".

The Verses Above Explain That Allah Swt Will Test His Holy Subjects, As Stated In The Following Translation:

"... Those Who When Disaster Strikes Them, Will Say: "Indeed We Belong To Allah, And Indeed To Him We Will Return" (Inna Lillaahi Wa Innaa Ilaihi Raaji'uun). Those Are The Ones Upon Whom Are Blessings From Their Lord And Mercy. And It Is Those Who Are The [Rightly] Guided." This Means That No Matter How Big The Problem Is, One Should Think Positively And When Disaster Strikes, One Should Realise That Everything Belongs To Allah Swt And Eventually, Everything Will Return To Him.

Al-Ashfahani, In His Scripture Mufradat Fi Gharabil-Qur'an, Explained That The Meaning Of Patience Is To Persevere In Times Of Adversity (El Hafiz Et Al., 2015). Quraish Shihab, In Tafsir Al-Mishbah, Explained That Patience Means To Persevere And Hold Firm Although Something Goes Against One's Wishes. Based On The Concept Of Patience In Tafsir Al Mishbah, Patience Has Numerous Characteristics, Such As Withholding From An Early Response, Processing Or Being Active, Yearning To Seek Knowledge, Good Intentions, Optimistic, Never Surrendering, Observance/Obedience To Regulations, Resolute To Find Solutions, Consistent And Non-Complaining (El Hafiz Et Al., 2015).

Allah Swt Exhorted In Q.S Al Baqarah: 214, Meaning,

"Or Do You Think That You Will Enter Paradise While Such [Trial] Has Not Yet Come To You As Came To Those Who Passed On Before You? They Were Touched By Poverty And Hardship And Were Shaken Until [Even Their] Messenger And Those Who Believed With Him Said,"When Is The Help Of Allah?" Unquestionably, The Help Of Allah Is Near".

Based On The Criteria Mentioned Above, The Main Component Of Patience Is Withholding, Such As An Early Response, Being Active, Good Intentions And Observance/Obedience; Meanwhile, Elements In The Supporting Component Are Yearning To Seek Knowledge, Being Optimistic, Never Surrendering, Resolute To Find Solutions And Non-Complaining (El Hafiz Et Al., 2015). Q.S Al Baqarah Verse 214 Explains That A Person Who Is Patient When Facing The Adversities In Life Will Receive Help From Allah Swt. According To Az-Zahrani In Iredho & Magfiroh (2016), There Are Four Categories Of Patience, Namely:

1. Patience In The Face Of All Trials And Tribulations

2. Patience When Obeying The Commands Of Allah Swt

3. Patience When Facing The Tests Of Natural Inclinations (Nafsu) And Vice. This Is Based On The Al-Quran Q.S An- Nazi'at Verse 40-41, Meaning:

"But As For He Who Feared The Position Of His Lord And Prevented The Soul From [Unlawful] Inclination, Then Indeed, Paradise Will Be [His] Refuge"

(Q.S An-Nazi'at: 40-41)

4. Patience When Facing Ordeals And Persevering When Facing Challenges In The Name Of Allah. (Iredho & Magfiroh, 2016)

Connor And Davidson Opined That An Individual's Degree Of Resilience Can Be Measured When The Individual Overcomes An Ordeal With Calm And A High Degree Of Patience (Ardina Putri, & Uyun, 2017). According To Reivich & Shatte (2002), Resilience Is A Person's Capability To Overcome Problems In Life By Trying To Persevere And Equipping Oneself With Positive Elements That Act As A Shield (Riza & Ike, 2013).

As Allah Swt Exhorted In Q.S Al Baqarah Verse 286, Meaning:

"Allah Does Not Charge A Soul Except [With That Within] Its Capacity. It Will Have [The Consequence Of] What [Good] It Has Gained, And It Will Bear [The Consequence Of] What [Evil] It Has Earned. "Our Lord Does Not Impose Blame Upon Us If We Have Forgotten Or Erred. Our Lord Lays Not Upon Us A Burden Like That Which You Laid Upon Those Before Us. Our Lord, Burden Us Not With That Which We Have No Ability To Bear. And Pardon Us; And Forgive Us; And Have Mercy Upon Us. You Are Our Protector, So Give Us Victory Over The Disbelieving People."

ii The Element Of Resilience When Observing The Movement Control Order (Mco)

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The Word 'Resilience' Originates From The Latin Verb 'Resilire', Which Means 'To Recoil Or Rebound'. During The Early Stages This Term Was Used In The Physics Context Or The Scientific Field Of Physics. According To Vesdiawati (2008), The Term 'Resilience' Was Used By Block When Referring To The 'Resilience Of The Ego', Which Refers To A High Degree Of Self-Adaptability And Flexibility When Facing Pressure. Resilience Also Means The Ability To Survive By Recovering From A Situation Or Returning To Its Original Shape After Been Compressed, Stretched Or Bent. When The Term Resilience Is Used In Psychology It Means A Person's Ability To Quickly Recover From Changes, Sickness, Accidents, Or Adversities (Wijayani, & Budi A, 2011). Reivich & Shatte In Mulyani (2011) Had Defined 'Resilience' As:

"..... The Capacity To Respond In A Healthy And Productive Way And When Faced With Adversity Or Trauma, That It Is Essential For Managing The Daily Stress Of Life."

Resilience Is A Person's Ability To React In A Healthy And Productive Manner When Faced With A Traumatic Situation Whereby The Situation Is Important For Overcoming The Daily Stress In Life (Henderson & Thompson, 2010; Shulman, 2009; Tefera, 2005; Mulyani Nasution, 2011). According To Grotberg (2003), Resilience Is The Ability To Evaluate, Overcome And Enhance Oneself From What One Is Experiencing, Such As The Adversities In Life (Sekar Wijayani, & Budi A, 2011). According To Zolkoski & Bullock, 2012, In Martin Hebert, Resilience Is:

"..... Defined In Multiple Ways, But Two Elements Appear Essential In All Definitions: The Presence Of A Threat To A Healthy Development And Of A Subsequent Positive Adaption" (Martin Hebert, Dkk, 2014).

According To Holaday (1997), An Individual Who Possesses A High Level Of Resilience Has The Ability To Quickly Recover As Well As Have A High Degree Of Survivability And Readiness To Face An Adverse Situation (Cindy Carissa Puteri, Dan Hartosujono, 2011). Resilience Is Also Defined As A Kind Of 'Vaccine' That Advances Positive Health. A Person Who Possess A Low Level Of Resilience Lacks The Ability To Confront Adversity, While One Who Possess A High Level Of Resilience Is Able To Successfully Engage All Forms Of Adversities. Similarly, Nadia Et Al., (2014) Said That Resilience Is An Individual's Ability To Rebound Although Under Negative Circumstances (Nadia Dewi, & Wiwin, 2014).

Tugade & Fredrikson (2004) Stated That Resilience Is The Ability To Carry On Standing Firmly In The Face Of Adverse Predicaments And Overwhelming Pressure In Order To Show That There Is A High Level Of Flexibility In Oneself (Jabbal, 2012). According To Sagor, In Patilima, (2015), Resilience Is A Positive Value In An Individual As Well As The Strength And Perseverance To Face Major Trials And Tribulations That Haunt An Individual's Life (Patilima, 2015).

Based On The Views Mentioned Above, It Can Be Concluded That Resilience Is An Individual's Ability To Carry On Standing Firmly In Various Adverse Situations And Can Rebound Back As Before. Moreover, The Individual Can Even Become Much Stronger After Experiencing Various Adversities And Painful Situations. Stewart & Mcwhriter (2007) Stated That Resilience Is A Phenomenon Of Life That Surpasses A Person's Capabilities When Facing Adverse Situations In Life. Whereas, Grotberg (1999) Opined That Resilience Is An Individual's Capability In Facing And Overcoming Pressures In Life (Stewart, D & Mcwhriter, J. 2007). Berns (2004) Suggested That Resilience Is Related To An Individual's Capability And Coping Skills When Facing Tests And Challenges In Life (Cindy Carissa, Hartosujono, 2011).

iii Discussions

Based On The Theories About Resilience Discussed Above, It Can Be Concluded That Resilience Plays An Important Role In A Person's Life. One Who Possesses The Capability Will Be Able To Face Challenges That Emerge In Life And Can Think Rationally About The Negative Happenings In Life As Being A Test From Allah Swt And It Is Only Temporary. The Capability To Face And Overcome Adversities Is An Exceptional Capability In An Individual As The Individual Goes On With Everyday Life. According To Reivich And Shatte (2002), In Mulyani, Stated That Resilience Is A Person's Capability To Face Emerging Problems In Life (Mulyani Nasution, 2011). Connor And Davidson In Ardina, Suggested That Patience Is A Person's Characteristic When Facing Difficulties In Life. Based On This Definition, It Can Be Concluded That Resilience Is A Person's Capability To Adapt And Withstand In A Pressured Situation, Both Internally And Externally. A Resilient Individual Will Be

Capable Of Changing Something Negative To Something Positive As Well As Minimize The Stress Level At That Moment. The Relationship Between Resilience And Patience Is That An Individual Who Possess A High Degree Of Resilience Will Be Able To Persevere In Times Of Adversity And This Fits The View Of Quraish Shihab, Who Opined That Patience Means The Capability To Persevere During Times When Something Goes Against One's Wishes.

This Study Is Consistent With Previous Observations On A Cluster Of University Students By Cakrawijaya, Mansyur, And Arifin (2016), Who Stated That There Is A Strong Relationship Between Patience And Resilience In Students From Poor Families. This Relationship Has Positive Values, Whereby A High Level Of Patience Indicates A High Level Of Resilience In A Person. The Results Of The Study Support Uyun And Rumiani (2012), Who Stated That A Patient Person Would Be More Resilient, Which Means A Person Will Rebound Much Easier After An Adverse Event And Patience Can Enhance Resilience. This View Is Consistent With Abdelzاهر Et Al., (2017), Who Stated That A Literary Figure Who Practices Patience Will Indirectly Enhance Resilience In That Literary Figure.

This Study Is Consistent With That Of Walsh (2003), Who Stated That The Confidence And Spiritual Elements Are Important When Enhancing An Individual's Resilience. Patience Has A Positive Relationship With Resilience, Which Translates To Not Giving Up Easily When Faced With A Dire Situation. This Is Indicated In Another Study (Herman, 2015), Which Suggested That Internal Factors Do Strongly Influence An Individual's Resilience. Based On An Individual's Religious Practices, Such As Reading Religious Texts, It Can Indirectly Influence Behaviour And Reduce The Level Of Stress In That Individual (Achour Et Al., 2015).

Walsh (2003) Stated That Confidence And Spiritual Practices Are Needed For Developing Resilience In A Person. Achour Et Al., (2015), In A Study On The Importance Of Confidence And Spiritual Practices, Stated That Thinking Of Allah Swt Can Instil Self-Awareness About A Higher Power That Can Change A Negative Situation And Build Patience To Overcome Adversities. The Spiritual Aspect Is One Of The Aspects That Form Resilience (Connor & Davidson, 2003). An Individual's Incisive Stand On Divinity Will Make That Individual Steadfast And Persevere When Solving Various Problems In Daily Life (Grotberg, 1995). The Last Aspect That Enhances Patience And Has A Positive Relationship With Resilience Is Not To Complain, Be Appreciative And Think Positively When Facing The Challenges Of Life (Kashdan, Uswatte, & Julian, 2006). Linley And Joseph (2004) Said That An Individual Who Is Thankful And Appreciative Will Experience Positive Emotions, Such As Feeling A Sense Of Happiness Although In Times Of Adversity, Coping Better With Stress And Helping Others To Recover Or Rebounding From Adversities (Ningrum, 2011). A Person Also Does Not Capitulate Or Give Up Easily When Solving A Problem Although Facing Numerous Obstacles In Life (Herman, 2015). That Person Will Also Hold True To Principles And The Aim Of Life From A Religious Aspect, Which Is A Component Of Spiritual Intelligence That Helps Form Resilience (Connor & Davidson, 2003). Moreover, That Person Would Be Motivated To Find Ways To Solve The Problem (Problem Focused Coping). A Person Who Is Inclined To Problem Focused Coping Possess A High Level Of Perseverance Or Durability And This Influences Resilience To Seek Solutions For The Problem In Hand. One Must Also Possess A Matured And Flexible Level Of Thinking As Well As The Capability To Break Deadlocks Or Stalemates When Solving Problems (Shure & Spivack, 1982). One Will Not Easily Complain About Problems Or Adversities In Life Although During The Most Crucial Moments Because The Relationship With Allah Swt Is Fundamentally Strong.

During Early Adulthood, The Process Of Building And Taking Responsibility For Oneself And Managing Emotions Starts To Materialise (Santrock, 2012). One Reason For This Will Be The Person's Age And The Increase In Empathy For Others (Dayakisni & Hudaniah, 2012). Emotional Maturity In The Form Of Emotional Control, Evaluating One's Own Capability And Empathy Are Indicators Of Resilience In Oneself (Grotberg, 1995). The Development Of Cognitive Capability Is Much More Pronounced In Early Adulthood Than At A Younger Age (Santrock, 2012). An Increase In Cognitive Capability Is An Indicator That A Person's Resilience Will Increase The Capability To Find Solutions To Problems (Grotberg, 1995).

In Conclusion, The Theories State That Cognitive Capability Is An Internal Factor That Forms Resilience In A Person (Grotberg, 1995). There Is A Positive Relationship Between The Experience Of A Student Who Has Lived For A Long Time In The Pesantren (A Religious School's Student Hostel) And The Student's Resilience. Eventually, One Who Lives In A Specific Environment Will Gain Experience And Influence The Learning Process, Which Then Affects The Ability (Resilience Indicator) That Has Adapted To The Problem At Hand (Schoon, 2006).

Iv Conclusion

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Thus, It Can Be Concluded That Learning Can Help An Individual Obtain Information And React Towards Stimulus To Gain New Knowledge And Improve Themselves.

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