

Aspect of Religious Coping, Element of Neuroscience, Al-Quran Recital Approaches and Resilience among University Students in the Post-Covid-19 Pandemic

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ABSTRACT

Aspect of religiosity, religious coping, element of neuroscience, al-Quran recital, and resilience approaches contain various elements needed by humankind, such as religious, social, economic, health, medical, scientific, political, and other aspects, as a guide for achieving prosperity in this life and the afterlife, reciting the al-Quran daily shows a person with continuous serenity, which is a very effective therapy for a person facing pressures in life. Recital Quran has a unique power to change an individual's inappropriate behavior to appropriate behavior among post-COVID-19 university students during the post-COVID-19 Pandemic in Malaysia. The al-Quran also provides all the internal and external needs required by a person to face the various challenges of post-COVID-19 university students during the post-COVID-19 Pandemic in Malaysia. Reciting the al-Quran is not only advantageous to a person but listening to recitals can also provide serenity and blessings from Allah the Almighty.

Keywords: Religious Coping, Neuroscience, Al-Quran, COVID-19, Resilience

RELIGIOUS COPING THROUGH PRAYERS DURING THE POST COVID-19 PANDEMIC ERA

In a linguistic context, prayers mean invocation or appealing for something from God. From a fiqh perspective, prayers (solat) are a chain of salutations and acts, beginning with the Takbir (Allāhu Akbar, which means God is [the] greatest) and ending with the salam, which indicates religious worship to Allah the Almighty. Prayers (solat) are an act of complete servitude of the soul to Allah SWT by feeling the supremacy, greatness, excellence, and power of HIM from the physical and spiritual aspects. According to Mujib, (2009) worship in Islam comes in several types and forms,

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but worship that portrays the overall personality of a person is the prayer (solat). This is because prayers differentiate Muslims from the non-Muslims. Surah al-Israa' verse 78 instructs one to carry out prayers, as described below.

“Establish prayer at the decline of the sun [from its meridian] until the darkness of the night and [also] the Qur'an of dawn. Indeed, the recitation of dawn is ever witnessed.”

Based on the interview with a former COVID-19 patient, the patient had practiced religious coping in an Islamic context when receiving COVID-19 treatment, which was by performing prayers (solat). This is because prayers (solat) are a form of practicing religious coping to overcome problems, as mentioned in QS. al-Baqarah, verse 153, meaning:

“O you who have believed, seek help through patience and prayer. Indeed, Allah is with the patient”.

Al Ghazali (1998) stated that performing prayers (solat) is a spiritual journey toward Allah SWT. In other words, prayers (solat) contain four fundamental meanings. First, to feel what it is like to be in front (washala) of Allah SWT. Second, developing a sense of relatedness (shilah) with Allah SWT physically and spiritually, such as the value of love amongst humans. Third, it refers to the appreciation, praise, and respect for Allah SWT. Fourth, prayers (solat) contain the meaning of an invocation or appeal after a subject has conveyed the feeling of appreciation and praise to Allah SWT. Mujib explained that zikir and deep thoughts during prayers are the best meditation method. Besides having divine spiritual values, meditation during prayers (solat) also creates a harmonious balance between a person's body and soul beginning with the nerves, muscles, blood flow, breathing, digestion, lymphatic system, reproduction, etc. Ari Wisono Adi found a significant positive relationship between performing prayers (solat) and anxiety. In other words, the more a person is disciplined and focused on performing prayers (solat), the lesser the level of anxiety.

Abu Bakar Yalwa (2017) stated that three positive influences accruing from performing prayers (solat), such as spiritual and mental tranquillity as well as prevention of prohibited acts and characteristics such as being impatient and frequently complaining. Further explanation of the wisdom of performing prayers (solat) is as follows:

1) Prayers (solat) provide a peaceful mind and soul, which is a form of zikir to Allah SWT. This is based on the exhortations of Allah SWT in Surah Tha-Ha verse 14:

“Indeed, I am Allah. There is no deity except Me, so worship Me and establish prayer for My remembrance”.

2) Prayers prevent a person from carrying out despicable and prohibited acts. This is based on the exhortations of Allah SWT in Surah al-Ankabut verse 45:

“Recite, [O Muhammad], what has been revealed to you of the Book and establish prayer. Indeed, prayer prohibits immorality and wrongdoing, and the remembrance of Allah is greater. And Allah knows that which you do”.

3) Prayers prevent a person from complaining and being impatient. This is based on the exhortations of Allah SWT QS. al-Ma’arij verse 19-22, meaning:

“Indeed, mankind was created anxious. When evil touches him, he becomes impatient. And when good touches him, he is withholding [of it]. Except for the observers of prayer”

A Muslim who prays (solat) is called a mushhalli. According to Mujib, mushhalli is part of an individual’s personality that emerges after performing prayers consistently, orderly, and with full concentration until the individual receives the blessing for what he has prayed for. Doufesh et al. (2008); Salasiah Hanin et al 2020; Muhd Najib et al 2020; Mazlan Ibrahim et al 2020; Ahmad Sunawari et al 2020) found that the prostrating (sujud) posture during prayers (solat) produces alpha waves in the brain, which is similar to the state of the brain when a person is relaxing. Hence, prayers (solat) can be a religious coping method used for reducing stress levels in COVID-19 patients.

A study by the Biocybernaut Institute found that increasing alpha waves can reduce stress and anxiety as well as strengthen the body’s immune system when fighting COVID-19. Ab Rahman et al (2018); and Ahmad Zaki et al (2020) stated that prayers (solat) that are performed correctly and devoutly affect the formation of a soul free from anxiety when facing the challenges in life. The effect of prayers (solat) on humans produces a strong conviction and a calm mind that is lasting, willing, and blessed by Allah SWT in the course of facing difficulties in life.

NEUROSCIENCE’S FUNCTION IN INCREASING HAPPINESS AND ALLEVIATING STRESS DURING THE POST-COVID-19 PANDEMIC ERA

Stress is the body's response to an individual’s mental stress experienced in daily life. This stress stimulus originates from both outside and inside the body and involves the limbic system, which comprises the thalamus, hypothalamus, amygdala, hippocampus, and septum, and functions as the center for regulating adaptation in the human body. The hypothalamus plays a prominent role in almost the entire limbic system in the human body. When the hypothalamus is stimulated by

psychological and emotional factors that cover four specific functions, namely the autonomic nervous system's activity that affects the anterior pituitary gland, which produces the adrenocorticotrophic hormone (ACTH) and the ADH hormone or vasopressin and stimulates the thyroid gland to produce the thyroxine hormone [Subramaniam, V., 2015]. Stress response in the body is instigated through several pathways involving the hypothalamus or also called the HPA (hypothalamus-pituitary-adrenal) pathway. The HPA pathway's activity through neurons in the para-vestibular nucleus in the hypothalamus produces the CRH (corticotropin-releasing hormone).

The CRH (corticotropin-releasing hormone) causes the anterior pituitary gland (the front of the pituitary gland) to release the adreno-corticotropin hormone (ACTH), which then stimulates the adrenal cortex gland to release glucocorticoid or cortisol [Wardhana, M., 2011]. Cortisol can also affect the balance of the Th1/Th2 cell ratio because there are glucocorticoid receptors on the surface of lymphocytes. The stimulus that will be processed by the cerebral cortex is moved to the hypothalamus through the limbic system by producing the CRH hormone, which acts on the anterior pituitary gland to release ACTH. ACTH is an adrenal cortex gland that produces various hormones. The adrenal cortex releases cortisol through ACTH, while the medulla of the adrenal gland releases catecholamines, namely epinephrine and norepinephrine hormones [Wardhana, M., 2011]. Other hormones released are the antidiuretic (ADH) hormone from the posterior pituitary and aldosterone from the adrenal cortex, which causes atrial and water retention [Smeltzer, S. C. (2001)].

Specifically, cognitive scientists are interested in measuring religiosity. Religiosity can be defined as the adherence to one's ideological position. High religiosity involves a rigid adherence to one's ideology. Importantly, religiosity doesn't have to pertain to religious beliefs as it can apply to any ideology. Cognitive scientists often use religious beliefs to study religiosity because they can provide meaning and a framework for understanding one's environment.

According to certain schools of thought within cognitive science, positive psychological effects of religiosity include lifting the mood of elderly cancer patients (Fering et al, 1997) increasing the propensity to help others (Saroglou et al, 2005), and reducing anxiety (Kay et al., 2008; Park, 2005). This reduction of anxiety seems particularly powerful when religious people have strong convictions in their beliefs as it creates a framework for understanding their environment (Pargament, 2002). The advent of neuroimaging techniques has allowed neuroscientists to study how religiosity impacts the brain as well. The neuroscience of religious

belief is still a very new field, but there has already been substantial evidence explaining how religiosity reduces anxiety on a neural level.

In addition to releasing the epinephrine and cortisol hormones, people who experience fear and stress also experience instability caused by the serotonin hormone produced by the dorsal raphe nucleus, the norepinephrine hormone produced by the locus coeruleus, and the dopamine hormone. These three types of hormones cause a lack of appetite, difficulty focusing, increased fear (anxiety), and mood disorders, such as being more irritable, in those affected. Then, stress occurs through the neural system involving the sympathetic nerves that cause the human body to become active and as an autonomous motor reaction that emerges from the central nervous system in the lumbar region (the narrowest part of the back of the body - the waist region) and the chest (thoracic region) in the backbone's marrow. Thus, if a person is in a state of stress, then the sympathetic nervous system will activate various parts of the body to respond, in the form of increased blood sugar, increased blood pressure, increased muscle activity, and influence the body's metabolism.

THE AL-QURAN RECITAL THERAPY APPROACH USED ON UNIVERSITY STUDENTS IN POST COVID 19 PANDEMICS

Previous studies have found that religious and spiritual approaches can enhance a person's mental and physical health (Ab Rahman et al. 2020; Cohen et al. 2009; George et al. 2000; Koenig 2009; Powell, Shahabi & Thoreson 2003). For example, worship, prayers, and reciting the al-Quran are good alternatives for treating mental illnesses, preventing diseases, and enhancing the quality of life (Yousofi 2011). One of the psychological and spiritual approaches that is nonpharmaceutical in nature is listening to *dzikir* and recitals of the al-Quran. For Muslims, reciting the al-Quran or listening to recitals of the al-Quran is one way of remembering God during the COVID-19 Pandemic (Salam, Wahab & Ibrahim, 2013; Zaizul, et al 2019; Ab Rahman, Z. et al 2020). The al-Quran is like a beacon to Muslims and a miracle bestowed by Allah SWT to Prophet Muhammad SAW as a guide for humans to live a perfect life in this world and the afterlife. The al-Quran contains various harmonious alphabetic tones and arrangements that have a positive effect on anyone who recites and practices it. The al-Quran provides great benefits to humans, such as cures for treating various diseases, as exhorted by Allah SWT in Surah al-Isra':

“And We send down of the Qur'an that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss”. (Surah al-Isra' 17:82)

According to Abdurrohman (2012); Ab Rahman, et al (2020), a level of calmness can be achieved through *dzikir* or reciting and listening to recitals of the al-Quran. This method is known as the al-Quran therapy, which can be used as a medicine for treating psychological issues related to stress and emergencies. The al-Quran therapy is a new and better alternative therapy compared to audio therapy, which uses music, and provides a sense of calm to the reciter or listener. The al-Quran therapy is a miraculous healing instrument because it can lower stress hormones, activate endorphins, create a sense of relaxation, and reduce tension in a person. This is similar to the exhortation of Allah SWT in Surah Al Ra'd verse 28:

“Those who have believed and whose hearts are assured by the remembrance of Allah. Unquestionably, by the remembrance of Allah hearts are assured.” (Q.S Al Ra'd 13:28).

The meaning of Verse 28 in Q.S Al Ra'd: 28, as mentioned in the interpretation of the al-Quran by Syaikh Abdurrahman bin Nashir As-Sa'di, states that whoever recites or listens to the al-Quran will be rewarded with a serene and calm heart by Allah SWT.

Sayyid Qutb (2010) also stated that the al-Quran contains cures that can eliminate feelings of suspicion or anxiety because the al-Quran connects a person's heart with Allah SWT until it affords peace and calmness to the reciter. Ibn Qayyim al-Jauzi (2011) was of the view that the al-Quran is the perfect cure for all diseases, either physical or spiritual, and it has proven to have positive effects on those who recite or listen to it. He further added that a sick person who constantly seeks treatment by using verses of the al-Quran will eventually be cured (Salman Rusydie and Arina 2011).

THE AL-QURAN THERAPY IS A METHOD THAT USES SOUNDS IN POST-COVID 19 PANDEMICS

The al-Quran therapy is a method that uses sounds in the form of verses of the al-Quran when treating and overcoming a health problem during the COVID-19 Pandemic (Ahmad Zaki et al 2020; Ab Rahman, Z et al 2020). This therapy also provides calmness and a cure for anyone who

listens to it (Normardina 2015) because verses of the al-Quran have a unique vocal frequency and wavelength that influences as well as heals damaged brain cells (Kahel 2010). Repeatedly listening to verses of the al-Quran has a positive effect on humans as this act helps solve emotional, mental, and physical problems.

Ab Rahman, Z. et al. (2020) examined the recital of the al-Quran and *dzikir* by uttering the names of Allah SWT ('*asmā*'u llāhi l-ḥusnā) following coronary artery bypass surgery and found that the pain had tremendously reduced in about three days after the surgery. Beiranvand and Ahmad Zaki et al (2020) mentioned the reduction in pain after *dzikir* and prayers were recited in a Caesarean section patient. Studies have shown that prayers, charity (*sedoqah*), and reciting the al-Quran can reduce anxiety and depression caused by the pressures of daily life (Radzi et al. 2014). Hamid et al. (2012) examined the effects of *dzikir* therapy on reducing stress in single mothers. Another study by Indonesian researchers on the effects of reciting the al-Fatihah on stress and immunity found that individuals who recited al-Fatihah succeeded in reducing their stress levels while increasing their immunity levels (Very & Subandi, 2015). Al-Quran therapy is the rhythmic reciting of the al-Quran in a hymnody (*tartil*) manner based on the proper *tajwid* (Nelson, 2001). Mahjoob, Nejati, Hosseini, & Bakhshani (2016) stated that listening to recitations of the al-Quran has a positive effect on the listener's mental health. Julianto & Subandi (2015) also stated that reciting al-Fatihah reduces stress and increases the level of immunity in a person. Reciting the al-Quran also increases the release of endorphins, which relaxes the muscles in the body (Irawati & Lestari, 2017; Julianto, Dzulqaidah, and Salsabila, 2016). Babamohamadi, Sotodehasl, Koenig, Jahani, and Ghorbani (2015) studied the effects of reciting the al-Quran on anxiety in hemodialysis patients. The study of (Abdollahzadeh, F., (2000); Al-Galal, Alshaikhli, Rahman, and Dzulkifli (2016); Mirbagher & Ranjbar, 2010; Allameh et al., 2013; Sharifi et al., 2013 & Bayrami & Ebrahimipour, 2014; Ab Rahman et al, 2018; Ismail et al 2018; Ahmad Zaki et al 2020) found that reciting the al-Quran reduced the level of anxiety in the intervention group compared to the control group, which did not show any reduction in the level of anxiety. Ildar, Saleh, and Mazloom (2003) concluded that there was a significant reduction in stress level indicators, such as pulse, breathing, and blood pressure, in patients waiting to undergo heart surgery.

AL-QURAN RECITAL DOES ACTIVATE THE BRAIN BY PRODUCING ALPHA AND TETHA WAVES IN POST COVID 19 PANDEMICS

Previous studies (Abdollahzadeh, F., (2000); Al-Galal, Alshaikhli, Rahman, and Dzul kifli (2016); Mirbagher & Ranjbar, 2010; Allameh et al., 2013; Sharifi et al., 2013 & Bayrami & Ebrahimipour, 2014; Ab Rahman et al, 2018; Ismail et al 2018; Ahmad Zaki et al 2020; U Umarella, S., et al. 2020; Latuapo A., et al (2020); Saari, C.Z., et al., 2020; Hamjah, S.H. et al., 2020; Mohd. Nasir et al., 2021) have shown that reciting, listening, and memorizing verses of the al-Quran activate the brain by producing alpha and tetha waves that relax a person (Vaghefi et al. 2015). Reciting the al Quran influences the alpha waves in the brain, which is at a frequency of 8-13 Hz when a person is in a relaxed state (Tortora & Derrickson, 2010). Studies have found that listening to the al-Quran produces alpha brain waves in a person who is calm and relaxed (Zulkurnaini, Kadir, Murat, and Isa, 2012, Al-Galal & Alshaikhli, 2017, Shekha, Hassan, Othman, Hassan, & Othman, 2013). The alpha waves produced when listening to the al-Quran are much higher compared to when a person is listening to music (Al-Galal & Alshaikhli, 2017; Shekha et al., 2013). The al-Quran therapy is based on the sound or vibration of the voice concept, which causes the human body to also vibrate and react to create poles of harmonious vibration caused by reciting or listening to verses in the al-Quran (Norsiah and Siti Naqiah 2015). Besides that, reciting and listening to the al-Quran provides energy to less active cells so that they react to heal or cure diseases in humans because this therapy uses the auditory system that activates the brain and indirectly helps enhance a person's health.

Several verses of the al-Quran indicate that the sense of hearing is more sensitive compared to the other senses as it is the first sense that is focused on when a child is born, whereby the *adzan* is called out in the right ear and the *iqamah* in the left ear so that the first thing the child hears is the call of Islam and this protects the child from the forces of evil (Muhammad Sholikhin 2010). This is based on the exhortation by Allah S.W.T:

“And Allah has extracted you from the wombs of your mothers not knowing a thing, and He made for you hearing and vision and intellect that perhaps you would be grateful”
(Surah al-Nahl 16:78)

The auditory system begins to function in the first week of a child's life, whereas the sense of sight begins in the third month after birth. The hearing function is detected when a child reacts to a

sound (Mohamed Akhiruddin, M.Y. Zulkifli and Azniwati 2012). According to Dini Farhana and Melati (2011), sound therapy using verses of the al-Quran affects the human body, in which listening to verses of the al-Quran produces a state of calmness as well as reduces pressure in a person compared to other sounds. Therefore, the al-Quran covers all aspects of human life, including being a cure for various diseases, both physical and spiritual in nature.

LISTENING TO RECITALS OF THE AL-QURAN HAS A CALMING EFFECT AND REDUCES STRESS IN POST-COVID 19 PANDEMICS

Ibnu Umar R.A narrated a hadith where the Prophet Muhammad SAW exhorted, *“verily in the body (a man) there is the flesh, if good, the whole body is good, if it is damaged, then the whole body is damaged (damaged or immoral), surely that is the heart”*.

Among the medicines for a spiritual ailment is to remember Allah SWT, as mentioned in the al-Quran, meaning:

“Those who are faithful, and their hearts are calm when remembering Allah; because when remembering Allah without any doubt, the heart becomes calm”

Listening to recitals of the al-Quran has a calming effect and reduces stress, compared to listening to music during the COVID-19 Pandemic (Khan et al. 2010; Ab Rahman, Z. et al 2020). The al-Quran is one method for praying and getting closer to Allah SWT during COVID-19 Pandemic (Ab Rahman, Z. et al 2020). This situation calms the human soul because it provides spiritual strength for a strong soul (Hamidi, Bagherzadeh, & Gafarzadeh, 2010; Halimahtul. S, et al. 2021). Reciting the al-Quran also influences spiritual and mental health (Pashib, Khaqani, Bahrainian, & Abedi, 2014). Reciting the al-Qur’an is one form of treatment for mental illnesses (Kazemi, Ansari, Tavakoli, & Karimi, 2003) because having confidence in the al-Quran, which is full of prayers or invocations, helps a person become calm and free from various illnesses (Atarodi, Mottaghi, & Atarodi, 2012).

“Anas bin Malik RA narrated that the Prophet Muhammad SAW permitted an Ansar family to treat a person who had consumed poison and another with ear problems by reciting the al-Quran.”

Aishah R.A. narrated that when the Prophet SAW was unwell, HE recited the *Mu'awwidhat* (Surah al-Nas and Surah al-Falaq) and exhaled HIS breath all over HIS body. (Ma'ar enquired from al-Zuhri: How does the Prophet SAW usually exhale? Al-Zuhri said: HE exhales into the palm of HIS hands and then wipes HIS whole face). Ibnu Abbas narrated that several of the Prophet SAW's companions had met an Arabic tribe that did not entertain them. A little while later, the chief of the tribe was bitten by a snake (or scorpion). They asked the companions, "Do you have any medicine with you, or can anyone treat the chief by reciting the al-Quran?")

This current study investigated the effects of listening to recitals of the al-Quran while undergoing an operation under epidural anesthesia, on the intensity of post-operative pain. Findings showed a significant reduction in post-operative pain as well as the levels of anxiety and use of analgesics during the first 12 hours after surgery. This was the first operation that was planned and registered for evaluating the effects of the recitals of the al-Quran on female patients in Egypt. There are numerous free pharmacological methods and therapies for reducing pressure and pain, one of which is music therapy. Although pain and the auditory pathway are forms of a reaction, activating the auditory pathway plays an important role in nociceptor stimulus conduction (Kissin, 1996). Several studies have shown that music therapy is the best method for eliminating pressure (Evans, 2000; Yung, 2002); however, Ab Rahman, Z. et al. (2020) reported that music therapy has a therapeutic effect only if it follows the patient's selection, which is dictated by the patient's cultural background (Good et al. 2020).

Several studies (Mottaghi et al., 2011; Nawsher Khan, N.K., Bhattacharya & Petsche, 2001; Nakamura, Sadato, Oohashi, Nishina, & Yonekura, 1999). Norsiah Fauzan (2015) and Sadeghi, H. (2011); Muhd Najib et al (2020); Ahmad Sunawari et al (2020); Zaizul et al (2019); Ahmad et al (2020) have also shown the existence of significant differences in the pain score among two groups of patients, namely those immediately after surgery and those undergoing recovery. The pain score ($p < 0.05$) and use of post-operative analgesics were lower for patients who listened to recitals of the al-Quran while undergoing surgery. Abdullah & Omar, (2011) stated that reciting the al-Quran is a form of meditation for Muslims and several studies have shown the calming effect on patients. Reciting the al-Quran has been found to reduce the pre-operative anxiety score of adult patients (Majidi, 2004; Khatoni, 1997) and increase the important medication parameters (Abadi et al., 2003). Meanwhile, on the effects of music therapy on anxiety and pain in patients undergoing CS (Laopaiboon et al., 2009), only a few CS patients were affected

by listening to recitals of the al-Quran (Mirbagher & Ranjbar, 2010; Allameh et al., 2013; Sharifi et al. 2013 & Bayrami & Ebrahimipour, 2014). Findings show that the Apgar score was higher at 1 minute and 5 minutes after the baby was born to mothers who had listened to recitals of the al-Quran. The al-Quran therapy had a favorable effect on the Apgar score, and this was similar to previous findings regarding the Apgar score for music therapy (Sen et al., 2009). Ab Rahman, Z. et al. (2020) found an increase in short-term physiological reactions in newborn babies after undergoing al-Quran therapy at the NICU (Eskandari et al., 2012). Similar findings were reported by Bayrami & Ebrahimipour (2014), who examined recitals of the al-Quran and its effect on pain experienced by women giving birth.

THE ELEMENT OF RESILIENCE DURING POST-COVID 19 PANDEMICS

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 being 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 healthily and productively 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 healthily and productively 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 a subsequent positive adaption” (Martin Hebert, dkk, 2014).

According to Holaday (1997), an individual who possesses a high level of resilience can 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 possesses a low level of resilience cannot confront adversity, while one who possesses a high level of resilience can successfully engage all forms of adversity. 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 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 to face and overcome 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).

CONCLUSION

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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