

Significance Of Applying Mental Illness, Patience (Sabr) And Resilience Among Covid-19 Patients

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Abstract

The study examined the relationship between elements of mental illness, resilience and patience (sabr) during the COVID 19 pandemic. 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. 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 direct situation. This is indicated that internal factors do strongly influence an individual's resilience.

Keywords- Internal Elements of Mental Illness, Resilience, Patience (Sabr), COVID 19 Patients Pandemic, Islamic Perspective

1. The Element of Patience (Sabr) When Facing The COVID 19 Pandemic

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.

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 direct 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."

2. The Element of Resilience during COVID 19 Pandemic

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 adaptation" (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).

3. An Element of Lazy in Islamic Perspective

God's Word s.w.t:

The hypocrites [think to] deceive Allah, but He is deceiving them. And when they stand for prayer, they stand lazily, showing [themselves to] the people and not remembering Allah except a little. (An-Nisa 4:142)

The above verse demonstrates the typicality of the hypocrites. Hypocrites often being dishonest against God. However, God will definitely punish them back. They act as if they were very obedient to God. Thus it feels that God gives abundant wealth, high position, has many good acquaintances and health. The hypocrites only want to get something without trying hard.

Laziness is one of the diseases of the heart that can affect one's mentality. Those who have been consuming haram foods are more likely to get lazy. They are more excited about dealing with world affairs because they are keen on get tangible results on the world, but are less interested in the hereafter.

Contrary to laziness is hardworking. In Islam, hardworking and always striving is mandatory for every Muslim. A Muslim who ignores the law of Allah S.W.T who ignores the law of God will be the wrath of God.

And whatever good you put forward for yourselves - you will find it with Allah . It is better and greater in reward. (Al-Muzammil 73: 20)

Siti Aishah once woke up one night and saw that Rasulullah S.A.W was praying that his legs were swollen and broken. She questioned him:

"Why do you need to pray when God forgives the past sins and your future sins?" Rasulullah S.A.W then replied "Don't I have the right to be grateful to Him" (HR Bukhari and Muslim)

Everyone needs to get rid of laziness in themselves. Rasullullah S.A.W has become the best role model for all. Although he is the most perfect servant, but he never stopped to pray and worship Allah S.W.T as a sign of gratitude to Him.

According to Dzun Nuun Al-Mishry, human breakdown is caused by six factors, such as:

- a) Least trying to work hard and do charity for the hereafter.
- b) Their bodies are controlled by lust
- c) Do not afraid of death as favours the world more than anything.
- d) Prefers to prioritize more on human than Allah S.W.T.
- e) Fulfil their desire without referring to the Sunnah of Rasulullah S.A.W
- f) Defends themselves by put the blames on others.

4. A Review of Element in Dependending Behaviour

God's Word s.w.t:

The men hypocrites and the women hypocrites are as one another. Their hold their hands, and forgotten Allah, so Allah S.W.T has forgotten the as they become immoral. (At-Taubah 9: 67)

And be not like those who forgot Allah, so He made them forget themselves. Those are the defiantly disobedient. (Al-Hasyr 59: 19)

A person who has forgotten Allah S.W.T and doing Allah S.W.T 's prohibition will suffer two types of punishments for his actions as mentioned on above verses.

a) Allah S.W.T will disregard his servant. He will not help his servant to gain a happiness in this world and will just let his servant suffer in their difficulty.

b) Allah S.W.T will make they forget about their true self. The darkened heart will make them not aware of the sins committed, and they will ignore their surroundings.

If a person feels this is a problem to them, it's obvious that they have forgotten the good that Allah S.W.T. It will become more relevant when they are approached by death and the Judgement Day because what's been done in the world will be accumulated during the hereafter.

There are three stages of ignorance:

First: Forget and ignore Allah S.W.T, His Names, His attributes, and His essences (Taqwa)

Second: Do not carry out Allah S.W.T orders, such as does not perform daily prayers, paying zakat, helping people in need, serving the orphans and more.

Third: The final stage is worse than the earlier two. Faith becomes more disoriented and vulnerable. Problems arise involving surrounding life such as family, position, and more. The soul turn out to be damaged and crazy as what Allah S.W.T words's:

Surely, they are the ones who do the wrong but they are unaware. (Al-Baqarah 2: 12)

... and that they only destroy themselves, while they are unaware. (Al-An'am 6:26)

And they prevent [others] from him and are [themselves] remote from him. And they do not destroy except themselves, but they perceive [it] not (Al-An'am 6:26)

There are consequences and effects experienced by those who are forgetful and neglected, among which are:

a) The trouble will come to them without any warning (Al-A'raf 7:95; Yusuf 12:107)

b) They have hearts with which they do not understand, they have eyes with which they do not see, and they have ears with which they do not hear. Those are like livestock; rather, they are more astray. It is they who are the heedless. (Al-A'raf 7:179)

c) Those are the ones over whose hearts and hearing and vision Allah has sealed, and it is those who are the heedless. (An-Nahl 16:108)

d) We drowned them in the sea because they denied Our signs and were heedless of them. (Al-A'raf 7:136).

5. An Element of Feeling Lost in Human Nature

God's Word s.w.t:

Does he not know that Allah sees? (Al-Alaq 96:14)

Word of the Prophet s.a.w:

Shyness will not cause anything but good. (HR Bukhari and Muslim from Imran bin Hushain r.a)

Having shame is a branch of faith. (HR Bukhari and Muslim from Abu Hurairah r.a).

You are in the presence of God with shame. They said: Surely we are ashamed, the Prophet of Allah and all praise belong to Him alone. The Messenger of Allah (peace and blessings of Allah be upon him) said: It is not a real shame, but a person who is ashamed of the true meaning of God is to

- (1) to keep his mind and mind murmuring
- (2) to keep the stomach and everything he ate
- (3) and the reply of the grave

(4) whoever desires the Hereafter, the abandoning of all the jewelry of the world's life. So, whoever has done all of that, it means that he has been eagerly embarrassed to God with the real shame. (HR Turmudzi from Aishah r.a).

6. Element of Ungenerous in Islamic Understanding

God's Word s.w.t:

Who are stingy and enjoin upon [other] people stinginess and conceal what Allah has given them of His bounty - and We have prepared for the disbelievers a humiliating punishment (An-Nisa 4:37)

Word of the Prophet s.a.w:

Guard yourself from tyranny, for it is the darkness of darkness on the Day of Judgment. And keep in mind the stinginess, for the forwardness has destroyed the nations before you, and pushed them to bloodshed and to legalize all that was forbidden by Allah. (HR Muslim from Jabir r.a)

Stingy or ungenerous is an attitude of unwilling to spend money or help to other people, which can help needy people in their lives.

The stingy nature is an attitude that does not want to share what he has with other people. Many eligible people who are worthy hard to pay their zakat, infaq and part of the duty to give alms to the needy people. This sinner has sinned against the law of Allah S.W.T.

And let not those who [greedily] withhold what Allah has given them of His bounty ever think that it is better for them. Rather, it is worse for them. Their necks will be encircled by what they withheld on the Day of Resurrection. And to Allah belongs the heritage of the heavens and the earth. And Allah, with what you do, is [fully] Acquainted. (Ali Imran 3: 180)

The nature of the opposite is the generosity of generosity or generosity. They are the ones who fulfill God's right to their own will and obey God without pressure or hope for gratitude. The stingy or sloppy nature is divided into three types:

Contrary to stingy, is generous. Generous people are willing to share, give their help, money or anything without the pressure of payback or expecting thanks from others.

a) Crippling or criminals against the property that Allah has given and refuses to issue zakat, infaq, and alms from him.

b) Cheating and being stingy will caused Allah S.W.T displeased, and He will show his punishment to them either in the world or hereafter. Allah S.W.T will limit their wealth, goodness and path of truth. The heart becomes darker and oblivious of His affection.

7. 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 Abdelzaher 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).

8. 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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