

How to Cite:

Malek, J. A., Hasan, A. Z., Rahman, A. Z., Khairuddin, W. H., Arif, R., Awang, J., & Yunus, R. M. (2022). Elements of internal, external factors of mental health disorders, tawakal and resilience in COVID 19 pandemic. *International Journal of Health Sciences*, 6(S6), 6401–6416. <https://doi.org/10.53730/ijhs.v6nS6.11333>

Elements of internal, external factors of mental health disorders, tawakal and resilience in COVID 19 pandemic

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Abstract--God's Word s.w.t: Then set your face straight to the religion of Allah, the nature of Allah, which He created man above that nature; there is no change for the creation of the nature of God; that's a

straight religion, but most people do not know it. Tawakal means surrendering decisions on all matters, efforts and endeavours to God of The Entire Universe. Tawakal is also an element that proves faithfulness and the Islamisation of a Muslim. Every human being who has been born to this earth has been created in the natural state; his heart always wants to face his God and wants to follow his religion; and the nature that God has created in every human being will never change, it will still voice the command to always return to the truth of God. Resilience is one aspect that is absolutely required by all Muslims when facing the COVID 19 Pandemic. There are several verses in the al-Quran that discuss the aspect of resilience or the capability of an individual to rise against adversities and overcome it. The resilience aspect is crucial when facing challenges, especially for someone who is more productive, meaningful and earnestly pursues his positive potential although in difficult situations. This causes far in the corner of the natural heart to feel bound, confused, crying and disappointed because it can not move freely to the direction of God's pleasure swt. This is what causes people to become anxious and frightened.

Keywords--Tawakal, resilience, internal factors, external factors of mental health disorders, a healthy sustainable soul, Islamic psychotherapy in COVID 19 pandemic.

Aspects of Tawakal when Facing The COVID 19 Pandemic

According to the who (19 april 2021), the COVID 19 pandemic has seen 2,207,730 infected cases in 193 countries worldwide since the infection first emerged in china last December. Out of this number, 483,000 patients had recovered. the united states has recorded the highest number of cases with 683,786 infections and 34,575 deaths with 56,546 patients having recovered. Italy is second in the list with 22,745 deaths and 172,434 positive cases, followed by spain (19,478 deaths and 188,068 cases), france (18,681 deaths and 147,969 cases) and britain (14,576 deaths and 108,692 cases). Meanwhile, China recorded 4,632 deaths and 82,367 cases. whereas europe recorded 1,100,677 cases and 96,721 deaths until now, with the United States and Canada recording 715,428 cases and 35,929 deaths, followed by Asia (157,131 cases and 6,801 deaths), West Asia (117,953 cases and 5,371 deaths), Latin America and the Caribbean (89,460 cases and 4,242 deaths), Africa (19,296 cases and 995 deaths) and Oceania (7,785 cases and 83 deaths). Malaysia had recorded 5389 cases and 89 deaths. virologists are of the view that lifestyle and social activities are factors that contribute to the high number of COVID 19 deaths among males in the world since the virus was first detected in wuhan, china in December of 2019. Director of the tropical infectious diseases research centre (tidrec) in universiti malaya (um), professor dr Sazaly Abu Bakar said that the COVID 19 pandemic has social underpinnings.

Tawakal means surrendering decisions on all matters, efforts and endeavours to God of The Entire Universe (Hamka 2013). Tawakal also means surrendering in this manner to obtain benefits (*maslahah*) or reject harm (*mafsadah*) (Abdul

Ghoni 2016). Tawakal is also an element that proves faithfulness and the Islamisation of a Muslim (QS Yunus [10]: 84-85). The definition of Tawakal, besides being an important element of the Syariat, is also absent in other religious teachings. According to Al-Abbad (2015), Tawakal is the practice of the heart, the self-subjection towards Allah SWT, believing in HIM, returning to HIM, surrendering oneself and willingly accepting whatever that might happen to oneself. According to M. Quraish Shihab, Tawakal does not mean absolutely surrendering to Allah SWT, but rather the surrender should be preceded by a person's determined effort. A friend of the Prophet SAW approached HIM in the mosque without first tying his camel. When the Prophet SAW enquired about that, he replied, "I Tawakal that to Allah SWT". The Prophet SAW explained the confusion about the meaning of Tawakal by exhorting, "Tie it (your camel) first, after that only you Tawakal" (M. Quraish Shihab 2007).

Tawakal has an effect on a person's mental health. When carefully examining the actual meaning of Tawakal, it means surrendering to Allah SWT besides it being a medium in the process of securing a peace of mind. When examining the definition of Tawakal from a psychological perspective, it could mean that Tawakal is the total acceptance of everything about ourselves and the capability to manage ourselves, which would continuously provide a healthy mind and soul (Zakiah Daradjat 2002). As exhorted by Allah SWT in Surah Hud, verse 123:

"To Allah 'alone' belongs the knowledge of what is hidden in the heavens and the earth. And to Him all matters are returned. So, worship Him and put your trust in Him. And your Lord is never unaware of what you do." (QS. Huud [11]: 123).

According to Ibnu Katsir's interpretation, a person who worships should have strong feelings of Tawakal towards Allah SWT because worship is proof of one's confidence and Tawakal towards what has been determined by Allah the Most Powerful and the Most Knowing of everything (Abdullah, 2008). The approach recommended by Islam for treating a mental patient would be to instil Tawakal in that person. As exhorted by Allah SWT in Surah Al-Mulk, verse 2:

"He is the One' Who created death and life in order to test which of you is best in deeds. And He is the Almighty, All-Forgiving." (Surah Al- Mulk 67:2)

According to M. Quraish Shihab, as a Muslim, one should endeavour within the permitted limits or parameters although there is a burning desire or wish to obtain or achieve something. Hence, when we fail to achieve it, we should not forget all the blessings of God that have thus far been bestowed onto us (M. Quraish Shihab 2015). As a human, each dream that we wish will become a reality must begin with our own effort and not just by surrendering everything (dreams etc.) solely to HIM. Each Muslim must evaluate and study the situation from all aspects before beginning one's initiatives because sometimes what one does might not be to one's liking although it could be good or useful, whereas what is presumed to be inappropriate or not good for oneself could actually turn out to be the best option. As exhorted by Allah SWT in Surah Al-Baqarah verse 216:

“Fighting has been made obligatory upon you ‘believers’, though you dislike it. Perhaps you dislike something which is good for you and like something which is bad for you. Allah knows and you do not know..” (Surah Al-Baqarah 2:216)

Hence, leaving the element of Tawakal totally to Allah SWT while at the same time expanding one’s total effort, should be the main principle inherent in every Muslim. Thus, if there is a strong belief and confidence that Allah SWT plans everything then surely humans will Tawakal only to Allah SWT and not depend on oneself or others who are equally deficient and weak. As exhorted by Allah SWT in Surah Al-Ma’idah verse 23:

“Two God-fearing men—who had been blessed by Allah—said, “Surprise them through the gate. If you do, you will certainly prevail. Put your trust in Allah if you are ‘truly’ believers.” (Surah Al-Ma’idah 5:23)

Aspects of Resilience and Gratitude when Facing The COVID 19 Pandemic

Resilience is one aspect that is absolutely required by all Muslims when facing the COVID 19 Pandemic (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) Subhan Nur (2012). There are several verses in the al-Quran that discuss the aspect of resilience or the capability of an individual to rise against adversities and overcome it (Ab Rahman et al, 2018, 2020; Ismail et al 2018; Ahmad Zaki et al 2020) Surah Al-Baqarah Verse 214 mentions about the challenges faced by humankind and the assistance extended by Allah SWT. The verse states that every human will face challenges that will make them suffer and lament when overcoming it. Nevertheless, humans who believe in the promises made by Allah SWT will rely on Allah SWT and HIS plans when facing any suffering and hardship until assistance from Allah SWT finally arrives. This verse states that each challenge put forward to an individual will come with a solution if the individual exercises patience through prayers and makes an ultimate effort by completely depending on the assistance offered by Allah SWT.

The next verse(s) related to resilience is surah al-Insyirah, Verses 1 to 8, which mention about the relieve and comfort afforded to humans after they face some hardship. The verses also mention that verily, Allah SWT lightens the burden faced by all humans. Allah SWT also promises to offer relieve and comfort to each and every form of hardship faced by humans. The relieve and comfort does not come easily but it is a culmination of human efforts that are exerted tirelessly to overcome the hardship (Al-Kaheel (2010), Al-Galal & Alshaikhli, (2017); Shekha et al., 2013; Ab Rahman et al, 2018, 2020; Ismail et al 2018; Ahmad Zaki et al 2020)

Resilience from the Positive Psychology Perspective

Positive psychology is a branch of psychology that focuses on the positive aspects found in a person (King, 2008), which are namely hope, gratitude, optimism, resilience, happiness and grit. Positive psychology studies that focus on a person’s positive aspects aim to return psychology to its original path, which not

only treats psychological ills but also productive and meaningful aspects as well as sharpen and mould a person's best potential (Seligman, 2001).

The resilience aspect is crucial when facing challenges, especially for someone who is more productive, meaningful and earnestly pursues his positive potential although in difficult situations (Luthar, Lyman, & Crossman, 2014). Resilience and positive psychology aim to provide benefits to humanity (Donaldson, Csikszentmihalyi, & Nakamura, 2011). Resilience actually focuses on relationships with others consistent with the aim of positive psychology, which is the presumption that individuals who are enjoying a degree of prosperity and wellbeing are doing so due to the good relations they have with individuals around them (Holaday (1997); Ab Rahman et al (2018); Ahmad Zaki Hasan et al (2020); Luthar, Lyman, & Crossman, 2014). Assimilating the principles of positive psychology, such as the show of resilience when undergoing psychotherapy, can certainly help the individual to overcome psychological distress in the form of depression and anxiety (Donahue, M. J. (1985); Giorgi, L., & Marsh, C. (1990); Smith, B, et al, (2008); Stein, M. (2005); Septiani, T., & Fitria, N. (2016). Principles of positive psychology adopted during psychotherapy can help the individual recover from psychological distress and provide positive hope in life (Seligman, 2001).

The Aspect of Resilience in Overcoming Difficulties

Resilience is an individual's capability to persevere, overcome, and self-adapt when overcoming difficulties in life (Holaday & Mcphearson, 1997; Bagar and Killacky, 2006; Walsh, 2003; (Connor & Davidson, 2003). Ogińska-Bulik & Juczyński (2008) defined resilience as an individual's degree of adaptability based on the individual's flexibility, diligence in pursuing personal aims, ability to practice tolerance when undergoing negative experiences, ability to face difficult situations, open to new experiences and being optimistic towards life. Some of the characteristics of resilient individuals are the ability to withstand stress, can regulate emotions well, flexible when adapting to change, having close relationships with others and the ability to handle oneself well (Reivich & Shatte, 2002; Connor & Davidson, 2003). There are several factors that influence an individual's resilience, such as feeling grateful (Listiyandini, 2016; Listiyandini, 2018), optimistic (Lamond, et al., 2009), a good personality, social intelligence (Andriani & Listiyandini, 2017), and having social support (Khabbaz, Behjati, & Naseri, 2012). Connor and Davidson (2003) defined the five characteristics of resilience as:

- Personal competence and high standards indicate that the individual feels capable of achieving his/her objectives in a difficult and failing situation;
- Believe in one's own instinct and having tolerance in negative matters by exercising calmness, ability to easily cope with stress, think prudently, and the ability to focus when facing problems;
- A positive attitude towards changes and the ability to forge good relationships with others, which refers to the ability to adapt to changes;
- Good self-management can be used to achieve one's objectives and assist in requesting or obtaining help from others; and

- Influences spirituality by instilling confidence in Allah SWT and believing in fate.

Internal Factors when Facing The COVID 19 Pandemic

Rasulullah s.a.w said that every child born is in a pure and sinless state. Then during his growth, he will remain pure and dependent on the efforts of his parents to make him a true Muslim or become a Jew, Christian or Majusi when facing The COVID 19 Pandemic. According to the Old Testament, the ancestors of the Jews were Terah of Ur Kaldea, who subsequently lowered the generation of Abraham (Ibrahim-Ishaq-Ya'qub). They began inhabiting the western part of the Euphrates River. Then they moved to Palestine following the teachings of Prophet Ibrahim and lived as a shepherd. In the days of the Prophet Yusuf, they moved to Egypt to open industrialization and rear their livestock and then moved to Egypt during the reign of Fir'aun. In the field of religion, the Jews began to embrace the religion of Kaldaniyah, which was later renewed by the Prophet Ibrahim when facing the COVID 19 Pandemic (Zaizul et al 2018) Since the Jews were in many places, religious teachings were entered into by elements of idolatry and subsequently renewed by Moses especially after leaving Egypt. Because they are arrogant, consider and admit that their nation is the most noble nation in the sight of Allah, then ultimately God sustains them.

God s.w.t explained to us about the Jewish and Nazarenes as in his word: Jews and Christians have stated: "We are the children of God and His beloved ones." Say: "Why then did Allah punish you for your sins? But you are a common man among those whom He has created; He will forgive for whom He wills, and He will punish whom He wills; and belongs to Allah all the kingdoms in the heavens and the earth and all that is between them, and to Him is the return. (Al-Maidah 5: 18)

There is another word of His; where the verse explains the disobedience and disobedience of the Jews against Allah and the torment by cursing them by increasing the error, disbelief and enmity between them until the Day of Resurrection (Al-Maidah 5: 64). The Jews are the people who are very hostile to the Believers to this day. As can be seen throughout history, where Palestinians have never felt calm, peaceful, secure, and free of their threats and cruelty (Mutsalim et al 2016; Jaffary Awang et al 2018; Zaizul et al 2018). Christianity is the title of the believers brought by Jesus. Some of them are servants of Allah (before the prophet Muhammad s.a.w) and some of them are enemies of Allah (after the prophet Muhammad s.a.w). God's Word s.w.t: And they (Jews and Christians) say: "Never enter Paradise except Jews and Christians", that is their wish. Say: "Show the proof of your truth, if you are all the truthful. (Al-Baqarah 2: 111).

The Jews and Nazarenes, their fellow-peoples opposed each other, blaming each other and always being hostile; and then Allah will judge their enmity (Al-Baqarah 2: 113). Whoever follows the teachings, the religion and the will of the Jews and the Christians then Allah will not give protection and help to him (Al-Baqarah 2: 120, 135). The curse and curse of God is so severe to them because of their speeches that defy and defile His sanctity as they say arrogantly that they are

children and lovers of God. only those who go to heaven while other than they will not go to heaven; they even claimed that the Prophet Ezra and Prophet Isa were also the sons of Allah. (Al-Maidah 5: 8; At-Taubah 9: 30). Majusi is a religion worshipping fire, born in Persia (5000 BC), and trusts two gods namely the God of Light (the source of all kindness and pleasure) and the Dark God (the source of all evil and distress). Both were always hostile, and finally the God of Light gained victory. Believers believe that fire and light are the shadow of God, and in their place of worship there is a lamp that never goes out and controlled by the seeker (Norasibah et al 2018; Wan Hamidun et al 2018; Noor Ezlin et al 2018; Jalalluddin et al 2018; Sawal et al 2018).

In the Qur'an, there are not many verses that tell about religion and the people of the Majusi in depth when facing The COVID 19 Pandemic. The verse only mentions in general as the word of Allah this:... and the people of Majusi and those who have done shirk, surely Allah will decide them on the Day of Resurrection ... (Al-Hajj 22: 17) In the previous hadith, it is said that every child born to the earth is in a pure and innocent state but both parents will determine the child's life. This means that the mother who will determine the child's life. The characteristics of people who have Jewish, Christianity and Majesty are those who tend toward disbelief, idolatry, wickedness, hypocrisy and tyranny, those who possess arrogant, arrogant, triumphant, riya ', vindictive, scornful, deceitful etc. Allah s.w.t strongly prohibits the act of adultery because it is a vicious and bad act. This is to say, the purity of his heart will be plagued by the abomination and the evil result of that adultery when Facing The COVID 19 Pandemic. COVID 19 pandemic is not the problem of individuals, families, nations and nations, but it is a humanitarian problem that has never been solved.

External Factors when Facing The COVID 19 Pandemic

Psychological deviations and violations of Islamic policies made by individuals are caused by two factors, namely internal factors and external factors. Deviations and collisions caused by external factors are more focused on the educational system that has been received by an individual from birth to adulthood (Salina Nen et al 2012; J Wan Azreena et al 2018). Education that is meant is education related to the development and strengthening of one's Islamic religious potential ie education of faith, Islam, disability, and dignity; and not education that leads to the development and strengthening of the Jewish, Christian and the Majesty of:

- Has never been introduced to a person at the beginning of his education since childhood about the word syahadah and the word tauhid as the Messenger of Allah s.a.w:Begin by educating your children (babies) with the words "There is no god but God." (HR Al-Hakim from Ibn Abbas r.a). A scene that makes sense in faith is when the writer sees with his own eyes an activity held where they welcome the joys of the birth of their babies by turning the night for seven nights. However, those nights were not filled with worship activities and remembered Allah s.w.t, but they filled the nights with gambling, drinking alcohol and laughing loudly.
- Never disclosed and taught to the souls about the laws of halal and haram and the effects to be obtained; when the Prophet s.a.w had ordered to teach the matter, as he said: Pray with obedience to Allah and keep your self from

disobedience to Allah; Command your children to do all that He has commanded and to keep away from what He has forbidden, for it is a fortress for them and for yourselves from the Fire. (HR Ibn Jarir and Ibn Mundzir from Ibn Mas'ud r.a)

- Never been ordered by the family since the age of seven years for worship and did not get a good example of her parents; when the Prophet s.a.w had ordered to teach the matter, as he said: Order your children to pray since they are seven years old, and stroke if they refuse to do so when they are ten years old and separate their sleep. (HR Al-Hakim and Abu Daud from Ibn Amar bin Ash r.a)
- Never implanted with love values to Rasulullah s.a.w, apostles and prophets and alim ulama, and emulate all their personalities and dignity in their daily life.
- Never been taught reading al-Qur'an and as-Sunnah and never been given examples in practicing the Qur'an and as-Sunnah in everyday life; when the Prophet s.a.w had ordered to teach the matter, as he said: Educate your children with three traits: love your prophet, love his family and read al-Qur'an when Facing The COVID 19 Pandemic. Surely the reader and the practitioner of the Qur'an are in the protection of the Godhead where there is no other protection on that day but the protection of God with His prophets and His saints. (HR Thabrani from Ali r.a). The effort to instill love for the Prophet s.a.w, his family, the apostles. the prophets and saints are by telling and giving readings or books that narrate the history of their struggle, life, traits and glory in the sight of Allah. Additionally, the recital of certain prayers and readings to them is as much as day or night. The effort to teach reading the Qur'an should be accompanied by the teaching of the express or implied meaning of the contents of the Qur'an and at the same time make the Qur'an read as wirid and practice.
- A harmonious family environment and the environment in dirty, irregular homes and non-Islamic neighborhood environments (Al-Muslim et al 2018; Ahmad Sunawary Long et al 2018).
- Non-Islamic education and environments. There are many factors that lead to the deviation, moral collapse and the absence of the education system that exists among societies full of crimes, sins, crimes, and damage from various aspects (Jaffary Awang et al 2018; Ahmad Munawar et al 2018).

Educators should be responsible for the problem of the mental and moral collapse of this society when Facing The COVID 19 Pandemic. If educators do not have a sense of responsibility, have no real trustworthiness, can not find out and understand the factors of aberration, and are not sensitive to taking follow-up action to prevent this problem, eventually the children, teens and adults even will become a waste and disease to society (Hoesni S.M. et al 2012; Zaizul et al 2018; Rafiza et al 2018; Nurul Najiah et al 2018). Educators are responsible for finding the factors of the problem and then providing a solution that can lead to great benefits when Facing The COVID 19 Pandemic.

Discussions

Ab Rahman et al (2020) stated that Tawakal should be initiated not based on the passive and pessimistic aspects but instead, should be combined actively and

optimistically. The Tawakal approach should be initiated after maximum efforts have been exerted to achieve all objectives no matter what the outcome fated by Allah SWT. Nevertheless, as an excellent student one must always hold true to the teachings of Islam. One dimension of Tawakal, which is self-confidence in Allah SWT, is very similar to the 'surrender to God' variable that has become a factor in enhancing the Grit aspect. Nguyen, Bellehumeur, and Malette (2015) mentioned that an individual who feels the presence of God in his life and completely entrusts himself to God, is one who has the potential to possess the element of resilience or a higher level of competitiveness compared to other individuals.

Pargament, dkk. (1990) strongly indicated that a person who disassociates the power of God with his activities will be inclined to fluctuations in temperament and loss of hope in life. In addition, when that individual feels that he has excessive ego, then he will evaluate and associate God with inappropriate things (Ahmad Zaki Hasan et al, 2021). It is anticipated that the Tawakal variable can reduce these negative relationships and eradicate the ego-filled arrogance in oneself. In the non-anxious dimension, it has been strongly indicated that this dimension is a significant influencing factor in a person's resilience (Min, dkk., 2011). It is this resilience aspect that can alleviate or eliminate stress in an individual and enable the continuation of daily activities (Rutter, 1985). Moreover, a person must possess anti-anxiety traits to avoid negative emotions, guilty feelings and psychopathological elements (Ahmad Zaki Hasan et al, 2021).

Worshipping has been perceived to be one of the religious coping approaches (Rahman, Z. A. et al 2020). When a person is in a state of quandary when facing problems in life, the practice that takes the person closer to God is worship and this could be the solution to his problems (Foy, et.al., 2018). When considering the good relationship between spirituality and well-being (Newport, et.al., 2012), the act of worship can be a positive solution that enhances a person's level of perseverance (Seale, 2014). In conclusion, the major factors that cause personal deviation and psychological disorders to an individual that occurs internally are concentrated on sexual intercourse, the psychological state of both his parents while in the womb, and the spiritual education provided by his parents while in the womb. While the major factors that cause personal deviations and psychological disorders to an individual that occurs internally are concentrated on the many and least religious education received, there is no example of both parents and the environment, and the mistakes of religion, education and life.

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

Acknowledgement

This study received the support and funding from the Universiti Kebangsaan Malaysia through the research code FRGS/1/2021/SSIO/UKM/02/9, PP-2022-001 and TAP-K013499. Appreciation is also conveyed to the CRIM (Centre for Research and Instrumentation), Centre for Theology and Philosophy, Faculty of

Islamic Studies, UKM, Faculty of Medicine and Faculty of Social Science and Humanities, UKM and USAS (University of Sultan Azlan Shah) as well as all those who have made this research a success.

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