Significance of applying theory of planned behaviour, theory of hexaco, religiosity and tawakal in COVID-19 pandemic

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Abstract---Research dealing with various aspects of theory of Hexaco, theory of planned behavior, tawakal and religiosity are reviewed, and some unresolved issues are discussed in coping of COVID 19 disease in Malaysia. In broad terms, the theory is found to be well supported by empirical evidence. Intentions to perform behaviors of different kinds can be predicted with high accuracy from attitudes toward the behavior, subjective norms, and perceived behavioral control; and these intentions, together with perceptions of behavioral control,

account for considerable variance in actual behavior with religiosity aspect. Theory of Hexaco, attitudes, subjective norms, and perceived behavioral control, religiosity and tawakal are shown to be related to appropriate sets of salient behavioral, normative, and control beliefs about the behavior, but the exact nature of these relations is still uncertain. Expectancy. value formulations are found to be only partly successful in dealing with these relations. Optimal rescaling of expectancy and value measures is offered as a means of dealing with measurement limitations. Finally, inclusion of past behavior in the prediction equation is shown to provide a means of testing the theorys sufficiency, another issue that remains unresolved. The limited available evidence concerning this question shows that the theory is predicting behavior quite well in comparison to the ceiling imposed by theory of Hexaco, attitudes, subjective norms, and perceived behavioral control, religiosity and tawakal of elemen of COVID 19 disease in Malaysia.

Introduction

The COVID-19 pandemic is impacting humankind in unprecedented and monumental ways and data is needed to plan for next steps following the acute outbreak. Healthcare providers are on the frontlines of the pandemic response and already show deleterious mental health consequences. Hence, there is an urgent need to gauge the role of applying theory of Hexaco, theory of Planned Behaviour, Tawakal and Religiosity in coping with The COVID 19 Pandemic in Malaysia. Research dealing with various aspects of theory of Hexaco, theory of planned behavior, tawakal and religiosity are reviewed, and some unresolved issues are discussed in coping of COVID 19 disease in Malaysia. In broad terms, the theory is found to be well supported by empirical evidence. Intentions to perform behaviors of different kinds can be predicted with high accuracy from attitudes toward the behavior, subjective norms, and perceived behavioral control; and these intentions, together with perceptions of behavioral control, account for considerable variance in actual behavior with religiosity aspect. Theory of Hexaco, attitudes, subjective norms, and perceived behavioral control, religiosity and tawakal are shown to be related to appropriate sets of salient behavioral, normative, and control beliefs about the behavior, but the exact nature of these relations is still uncertain. Expectancy. value formulations are found to be only partly successful in dealing with these relations.

Hexaco Personality Trait (HPT)

There are several different definitions and meanings of the Hexaco Personality Trait (HPT) given by psychologists. Many of them agree that the word personality originates from the Latin word 'persona', which refers to a specific Greek mask used by actors in a Greek play. According to the term, it has a greater function when played by an individual (Feist & Feist, 2008). Feist & Feist (2008) stated

that HPT is a relative and unique set of traits that focuses on the consistent and individualistic aspects in human behaviour. It does not differ much from the Big Five Factor Personality theory, which was introduced by Robert R. McCrae and Paul T. Costa. The HPT originated from a study based on the lexical approach (implicit meaning) to personality traits (Lee & Ashton, 2016). Hexaco's six dimensions represent several variants of the personality trait that are not represented in the Big Five Factor Personality theory (Ashton, Lee, & de Vries, 2014).

In the Big Five Personality theory, altruistic behaviour and character are combined with the agreeableness continuum, which differs with the HPT, whereby altruistic behaviour is divided into two continuums, namely agreeableness and emotionality (de Vries & Kampen, 2010). Explanation from the HPT continuum is based on the Big Five Personality theory. The neurotism continuum can be determined if there is a low value for the agreeableness trait in the HPT theory, as a type of human emotion (Ashton, et al., 2004). There is also the Honesty-Humility trait, which is a behavioural theory about a personality that is transparent, fair and moderate. This was found after a test carried out in 12 countries based on the language and norms practiced in each of the societies in these countries (Lee & Ashton, 2008).

Dimensions of the Hexaco Personality Trait (HPT)

Ashton M. C., et al., (2004) had prescribed six dimensions to the Hexaco Personality Trait model, as follows:

1. Emotionality in the HPT refers to the fear in those who face physical danger and experience anxiety when overcoming pressures in life, feel the need for emotional support from others as well as feel the empathy and sentimental connection with others.
2. Agreeableness in the HPT refers the ease in forgiving others, exercising tolerance when evaluating others, readiness to cooperate with others as well as easily manage their emotions.
3. Honesty-Humility in the HPT refers to a person's quality of being honest, transparent, fair and moderate. It also includes a person's character as in avoiding being manipulated by others, feeling challenged when violating regulations or rules, not attracted to riches and luxury as well as not having a desire for a high social status.
4. Conscientiousness in the HPT refers to the self-discipline in managing time within one's environment, working with discipline in order to achieve the aims of life, endeavour to do the best in work as well as negotiating cautiously when making decisions.
5. Extraversion in the HPT is reflected in a person who feels positive about himself when leading other or discussing with a group of people, enjoying social encounters and when interacting as well as experiencing positive energy.
6. Openness to Experience in the HPT refers to a person who likes natural beauty and uses his imagination freely in everyday life.

Theory of Planned Behaviour (TPB) in COVID 19 Pandemic

Ajzen's (1991) Theory of Planned Behaviour (TPB) is a theory that describes human behaviour. TPB is a general theory that is used by researchers to predict a person's behaviour in different environments for example in COVID 19 disease. The Theory of Planned Behaviour (TPB) (Ajzen, 1991) is developed from The Theory of Reasoned Action (TRA) (Ajzen and Fishbein, 1975). The important basis of the Theory of Planned Behaviour and Theory Reasoned Action is an individual's intention to carry out a certain action. A person's action is thus determined by their intention to do the act (Stone et al., 2007). According to this theory, an individual's intentions and actions are based on three components, namely (1) attitude toward behaviour, (2) subjective norms and (3) perceived behavioural control. The theory allows easier and more effective predictions to be made on volitional behaviour where there is intention and effort towards an action (Thomas et al., 2007) to cope the COVID 19 disease. The Theory of Planned Behaviour is an improvement to overcome clear weaknesses in the Theory of Reasoned Action originally developed by Fishbein and Ajzen (1975). Like the latter, TPB also focuses on a person's intention which leads them to engage in certain actions (Ajzen 1991). In fact, TPB is an influential model that is used to explain a human's social behaviours (Ajzen, Joyce, Sheikh, & Cote, 2011). TPB has been used widely to examine behaviour in many environments, specifically religious behaviour for example in COVID 19 disease. Beck and Ajzen, 1991; Thomas et: al (2007) clearly advocate that the Theory of Planned Behaviour is directed and can suitably predict non-compliance towards principles of smart campuses, which is a core discussion of this research. Earlier researchers (Passow, Mayhew, Finelli, Harding, Trevor & Carpenter, 2006; Whitley,1998; Thomas et al., 2007; Mei Wah, William and Katthew, 2013; Alleyne and Philip, 2011; Thomas et al., 2010; Imran and Nordin, 2013) who have used the theory in research have stated the strength of TPB in predicting behaviour in COVID 19 disease. Therefore, based on the strong support of TPB, this theory was chosen as the base theory of this research.

Theory of Reasoned Action in Covid 19 Disease

Ajzen and Fishbein (1975) worked towards developing an understanding of the relationship between attitude and human behaviour and came up with the Theory of Reasoned Action. This theory states that attitude determines a person's behaviour in making rational and detailed decisions in how to mitigate from COVID 19 disease. This theory encompasses two components, which are (1) behaviour that is not influenced by an individual's specific attitude towards something (2) behaviour that is determined by subjective norms as well in addition to attitude. Ajzen strived to develop an understanding between behavioural attitude, subjective norms and perceived behavioural control towards a person's intention to act. According to Kamaruddin Ambak, Rozmi, Riza Atiq and Nazri (2011) within this theory, attitude refers to overall evaluation of an individual's behaviour, subjective norms refer to the belief of whether other people will be affected by their actions in COVID 19 disease, while perceived behavioural control refers to the perception of factors that can enable or prevent an individual from carrying out the behaviour (Razuhanafi, Rozmi and Riza Atiq, 2013).

In this circumstance, intention can uncover the motivational factors that influence a certain behaviour (Ajzen 1991). Hisrich (2008) strengthens this view with two perceptions on these motivational factors, namely the confidence an individual has towards the ease of which an action can be carried out and the intent as seen through the individual's attitude. Until now, Ajzen's (1991) model has been used widely in psychological to explain and predict human behaviour (Dyer 994: Kolvereid 1996; Krueger and Carsrud 1993; Krueger 2000). Learning is an important part of life. Almost all our daily activities lead to learning something new, whether we are aware or not of it occurring (Hermawan, 2014). The process of learning is continuous, through skills such as reading, counting, writing and evaluating (Mohamed & Amir, 2014). Thus, an individual's ability to identify, remember, think and predict things that happen becomes new knowledge (Hanafy, 2014).

According to Hergenhahn and Olson (2015), learning is knowledge or understanding that is gained through practice or experience. Learning is also considered a process or effort by an individual to achieve certain behaviour in terms of knowledge, attitude, appearance and positive values (Azrai et al., 2017). Mental, physical or spiritual activities that an individual experiences can continuously influence and develop their behaviour (Razak & Noh, 2016). Therefore, changes in attitude and behaviour includes cognitive, affective and psychomotor aspects (Susanto, 2016).

Human Behaviour is Determined by Changes of Norma Behaviour in COVID 19 Disease

Human behaviour is determined by intention and any changes in our behaviour towards an object (target) depends on time and situation (Fishbein and Ajzen, 1975). Krueger and Carsrud (1993) found that intention is the best predicting factor to behaviour stemming from attitude. Other than that, intention or behaviour is believed to be unique and dependant on an object, situation and the timeframe in which a behaviour is presented. (Krueger 2000). Theoretically, the intention can predict many types of behaviours with high accuracy based on an individual's past life events (Ajzen, 1991). There are certain elements involved in the process in which intention shapes a certain new behaviour (Ajzen 1991). First, attitude towards behaviour, which refers to an individual's evaluation towards a certain behaviour. The second predicting factor of intention is subjective norms which refers to the acceptance of social pressures to exhibit a certain behaviour. The third predicting factor refers to degree of perceived behaviour control. Perceived behaviour control refers to a person's perception of their ability to perform a given behaviour (Fishbein and Ajzen, 1975). However, this theory proposes that only intention has a direct effect on behaviour and that intention is influenced by attitude. Past research has shown that attitude affects at least 50 percent of variants towards level of intention, while intention contributes 30 percent towards behaviour (Autio, 1997).

In relation to that, intention is a catalyst towards a certain intended behaviour (Krueger and Carsrud, 1993). Hisrich (2008) believes that an individual has a strong intention towards a behaviour after considering that a behaviour will have the expected outcome. In this situation, an individual's intention is determined by

three beliefs, which are behaviour, normatives and control that exists in the relationship between attitude, subjective norms and actual behaviour control. These three events which lead to level of intention are the main constructs of this model. Attitude and subjective norms are actual intended factors. (Krueger et al. 2000). Whereas actual controlled behaviour is the reflection of actual possible outcomes to present a certain behaviour and relates to self-efficacy or perception of situation efficacy. (Ajzen 1991; Hisrich et al 2008; Krueger et al. 2000). Attitude towards behaviour refers to an individual's evaluation of whether a behaviour is favourable or unfavourable (Ajzen 1991; Fishbein and Ajzen 1975; Hisrich et al 2008). Attitude affects certain behaviours and relates closely to an individual's positive or negative feelings (Ajzen 1991; Ajzen and Fishbein 1975).

Change of New Attitudes in COVID 19 Disease

This attitude depends on expectations and beliefs related to personal impact as a result of an individual's behaviour (Krueger et al. 2000). Therefore, in this context, attitude is very much influenced by exogenous factors, whether to perform a certain behaviour or decrease the relationship between intention and behaviour (Krueger and Carsrud 1993). However, according to Krueger and Carsrud (1993), exogenous factors only indirectly influence intention and behaviour through changes in attitude. The second construct in this theory is social norms which refers to perception towards social pressures in determining whether a behaviour can be performed or not (Ajzen 1991; Krueger et al. 2000). In this context, an individual's perception is controlled by their normative believes on the expectations of others towards performing a behaviour (Ajzen 1991). These normative beliefs depend on the motivational strength to obey social norms. Krueger (2000), found that social norms cannot predict the intention of individuals who have a high locus of control or strong orientations towards a performed behaviour. The strongest social influences are parents, friends, role models or mentors and social networks. Actual behavioural control is the third factor in this theory. According to Ajzen (1991), behaviour very much depends on an individual's past experiences. This factor relates closely to self-efficacy which involves perception of situational efficacy. (Hisrich et al. 2008; Krueger et al. 2000). Krueger et al (2000) found that perception could predict planned behaviour when a problem occurs in behavioural control. Therefore, an individual will produce an intended attitude when they believe that the behaviour will lead to a positive outcome. Vice versa, belief in a negative outcome will produce a negative attitude (Fishbein and Ajzen (1975). This shows that level of intention to produce a behaviour becomes stronger when attitude and subjective norms find a behaviour is favourable, while at the same time increasing actual behavioural control (Ajzen, 1991).

Elemen of Religiosity in COVID 19 Disease

Many religion scholar identified this religiosity concept by considering a person's participation in a formal religious organisation (Ohrbach, 1961; Bahr, 1970; Schaie & Willis, 1986; Wan Ibrahim Wan Ahmad & Zainab Ismail, 2010; Ab Rahman, Z. et al., 2019; al Muhasibi, 1992). In this context, the level of religiosity (internalisation) is measured based on how frequently one attends a church service. The higher the frequency of attendence, the higher the level of religiosity

(internalisation). Quraish Shihab was also of the view that religion is a relationship between a subject and his Creator from a spiritual perspective as well as practiced in worship rituals. Religiosity or a religious attitude in a person is produced due to behaviour normally associated with the internalisation of religion, which reflects one's identity based on a holistic understanding of religion. Religiosity also influences a person's cognitive, affective and psychomotor faculties involved in a dimension that has an absolute relationship with the values of religiosity.

Abdul Mujib (2003), Visser et al. (2010), Rahman et al (2018), Salasiah et al (2020) had shown that a high level of religious practice leads to a significant increase in the quality of life when dealing with various types of cancer. This was consistent with Giovagnoli et al. (2006), Al Nadawi (2000), al Jawziyyah (2008), Said Hawwa (2000), who found that religiosity could contribute towards the enhancement of life when fighting epilepsy. Harrison et al. (2005) stated that religiosity has a positive relationship when associated with the level of global health, such as the anxiety aspect. Besides that, Sloan et al. (1999) had shown that the religious aspect and prayers can lead to quick recovery in various illnesses. Whereas, Koening et al. (2009), Ibn Qayyim (2005), Al Nadawi (2000) and Imam Malik (2005) showed that spirituality and religion can influence the physiological perimeters, such as the cardiovascular and immune systems, when fighting diseases and high lipid levels, which leads to low blood pressure.

Dr Robert C. Pale, a surgeon, had expressed his views, as follows:

"Religion has huge benefits in the field of medicine. I, as a surgeon, have frequently witnessed remarkable recoveries in patients because of their high level of confidence in fighting their disease internally. I have also seen a concerting relationship when religion and health both influence one another. Hence, I am very confident that when religiosity and health are combined to fight diseases and sadness, there is a big possibility that the relationship will be positive"

Carl Gustav Jung had a positive view about religion compared to his mentor, Sigmund Freud, who thought that sexual urges were very important for an individual's instinctual life.

"Patients who were more than 35 years of age had a high level of religiosity in their lives and I believe that they all fall sick because they have lost the guidelines provided by religiosity and no one will be cured if they do not return to their own religion".

Weaver, A. J., et al (2004), Wiebe, K. F., & Fleck, J. R. (1980) strongly agreed with the views of Jung although at the beginning he did not agree on the religious aspect but because most of the problems experienced by his patients were related to the religious aspect, he eventually embraced Christianity. After he embraced Christianity, the religious approach was associated with the mental health of his patients. Victor E. Frankl also expanded the psychotherapy aspect based on the extension of the human mind and he disagreed with the views of Freud, who had never seen humans from the actual aspect. His studies found that 20% of those suffering from neurosis did not have any direction in life.

According to Al-Muhasibi, 1992; Hawwa, Said, 1988; Ab. Rahman, Z. 2018; Salasiah Hanin, et al, 2020., psychologists and psychotherapists should focus on the religious aspect in mental health. Among his views were:

i) A patient must understand the problem he is facing.
ii) The intervention must be based on the patient's religious beliefs.
iii) The religious aspect must be identified in the patient's treatment framework.
iv) Negative experiences must be eliminated from the patient's mind.
v) A holistic evaluation that affects the patient's life is necessary for charting the patient's whole life.

Thompson, M. P (1997), Tobin, D. L et al (1998), Koole et al (2009) and A. Vishkin, Y. Bigman and M. Tamir (2014) had strongly emphasised that the religious approach is significant in rejuvenating a patient's mental health and a psychological healing system for illnesses. Religion is not only a mystical practice that soothes the mind but can also treat neurosis. Jung also stated that the religious dimension is a mental aspect that connects humans with eternal beliefs in the process of finding some form of compatibility between the ego and non-ego. The religious dimension starts with the awareness of religion by initially examining the internal or spiritual aspects.

According to Jung, the process of knowing God needs a consistent adventuring of the mind and a person must adhere to all the commands of God. The spiritual adventuring process forms the religious behaviour and the seeking of religious awareness begins with a person's experience according to the meaning of a religion and its role in the perpetuity of life. Religious experience will lead a person to appreciate the genuine and true meaning of religious awareness in order to achieve a meaningful life (Al-Muhasibi, 1992; Hawwa, Said, 1988; Ab. Rahman, Z. 2018; Salasiah Hanin, et al, 2020).

Tawakal in COVID 19 Disease

Tawakal means surrendering to Allah SWT and not to form associations with HIM by implementing what has been instructed. Tawakal originates from the Arabic word 'wakalah' (representative), which means a person who surrenders his matters to God with full trust and without a tinge of a doubt (Hawwa, 2005). In this context, individuals sincerely and wholeheartedly surrender everything to Allah SWT without feeling fearful about the future as well as not worrying about whatever that Allah SWT desires. The heart will become calm and tranquil because the individual is confident about Allah SWT's planning to overcome everything. Therefore, Islam has established that faith (iman) should be followed suit by Tawakal (Rosita, 2018). Hence, 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).

At-Tuwaijiri (2014) argued about the dimension from the Tawakal aspect by saying that a person should believe and willingly accept every decision made by Allah SWT. The feeling of belief and trust must be anchored on a strong belief that only Allah the Almighty can provide the best solution for every matter as well as problem faced by HIS pious subjects. According to Hawwa (2005), if the feeling of worry about what he has done is still present in a person, then the maturity and confidence of an individual should be enhanced because that is the process called Tawakal. Moreover, a Muslim should believe that there is no strength and fortitude except that bestowed by Allah SWT (laa hawla walaa quwwata illa billah) because Tawakal cannot exist except with the strength and confidence in what has been surrendered with full confidence to Allah SWT.

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)

Discussions

Rahman, Z.A et al., (2007) explained that the The HPT categorises personality traits into six constructs, namely Honesty- Humility (H), Emotionality (E), Extraversion (X), Agreeableness (A), Conscientiousness (C), dan Openness to Experience (O). Lin & Chang (2017) stated that the four characteristics of personality traits are Agreeableness, Conscientiousness, Neuroticism, Intellect/Imagination and they significantly influence Grit by excluding the Extraversion aspect. Personality trait aspects are important for determining an individual's Grit level. These traits together with academic excellence have shown that the relationship between perseverance, creativity and self-concept can become factors that influence students' academic performance (Durso-Finley, 2016).

In relation to the influence of Conscientiousness on Hexaco theory, which includes the characteristics of obedience and self-discipline, it is one of the indicators of the style and product of positive learning according to the aspects of perseverance and effort, which indicates that an individual should be obedient and possess certain personal interests as well as effective learning. Honesty- Humility, Agreeableness and Emotionality, which are based on an individual's emotions can influence theory of Hexaco as long as the individual possesses calmness and there is sympathy shown by others (Lin & Chang, 2017). Extraversion and Openness to Experience are portrayed as being suitable self-values in an individual's positive characteristic (Dinger, et al., 2015).

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). Based on the research above, each personality trait varies with the value of Grit because there are differences in the achievement of each trait's objectives. It can be concluded that Tawakal is a person's self-confidence about the power of Allah SWT that can instigate perseverance from the physical and mental aspects of the person who faces a dire situation in 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

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