CRITICAL REVIEW OF THE RELATIONSHIP BETWEEN RESILIENCE, SELF-ESTEEM AND RELIGIOSITY AMONG THE TABLIGH DURING THE FIGHT OF COVID-19

Ab Rahman, Z.¹, Mohd Noor, A.Y.², Kashim M.I.A.M.³*, Che Zarrina Saari⁴, Ahmad Zaki Hasan⁵, Nur Shahidah Pa’ad⁶, Abdul Rahim Ridzuan⁷, Fariza Md Sham⁸, Ahmad Fakhrurrazi Mohammed⁹

¹Research Centre for Theology & Philosophy, Faculty of Islamic Studies, UKM Bangi, Selangor, Malaysia. Email: zaizul@ukm.edu.my
²Research Centre for Theology & Philosophy, Faculty of Islamic Studies and Institute of Islam Hadhari, UKM Bangi, Selangor, Malaysia. Email: a_yunusl@ukm.edu.my
³Sharia Research Centre, Faculty of Islamic Studies and Institute of Islam Hadhari, UKM Bangi, Selangor, Malaysia.
⁴Department of Aqidah and Islamic Thought, Academy of Islamic Studies, Universiti Malaya, Kuala Lumpur
⁵Faculty of Islamic Studies, Universiti Sultan Azlan Shah, Perak, Malaysia
⁶Department of Dakwah and Human Development, Academy of Islamic Studies, Universiti Malaya, Kuala Lumpur.
⁷Faculty of Business and Management, Universiti Teknologi Mara, Melaka Campus, Malaysia.
⁸Research Centre for Da”wah and Leadership and Institute of Islam Hadhari, UKM Bangi, Selangor, Malaysia.
⁹Research Centre for Quran and Sunnah, Faculty of Islamic Studies, UKM Bangi, Selangor, Malaysia.

*Corresponding author: izhar@ukm.edu.my

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ABSTRACT: The paper presents resilience, self-esteem and religiosity approach to handle COVID 19 pandemic in Malaysia by an individual when facing and overcoming adversities. One of the factors that influence resilience in a person is self-esteem. According to Coopersmith, self-esteem is an individual’s self-evaluation of the capability, significance, patience, consistency and flexibility in oneself when facing pressure. Individuals with a high degree of self-esteem can appreciate themselves, evaluate themselves well, accept their capabilities and deficiencies as well as the negatives and positives in life while being a responsible person. Individuals should not only think about themselves but also appreciate others and cultivate a healthy relationship with those around them. This attitude builds an individual with a high degree of resilience. According to Coopersmith, some of the aspects of self-esteem are power, significance, virtue and competence

KEYWORDS: resilience, self-esteem, religiosity, COVID 19 pandemic, Malaysia

I. INTRODUCTION

COVID-19 started in December 2019, like a viral outbreak in Wuhan city of central Hubei province of China (Holshue et al., 2020). To date (May 1th, 2020), over 3,200,000 confirmed cases and 230,309 deaths attributable to this disease have been reported. In the wake of this global health crisis, stringent public health measures have been implemented to curtail the spread of COVID-19 (Adhikari et al., 2020). In addition to various psychological problems like depression, anxiety, and panic disorder, the COVID-19 pandemic has caused severe threats to the lives and physical health of people around the globe (Battaglia, J., Coverdale, J., & Bushong, C. 1990; Qiu et al., 2020). Schaie & Willis, 1986; Wan Ibrahim Wan Ahmad & Zainab Ismail, 2010; al Muhasibi, 1992; Ballentine, Larres and Mulgrew (2014), Ramlan Mustapha (2017), Ab Rahman, Z. et al (2018), Salasiah et al (2020) call for religious elements to be inserted as dependent variables seeing as not many researchers discuss this issue in their research, when religiosity plays a determining role in research on compliance of principles of quarantines in home when facing the COVID 19 pandemic. Laurin, Kay and Fitzsimon (2012) state that religious elements in an individual’s mind can lead to improvement in behaviour. In addition, Randolph, Seng and Nielsen (2007), Ramlan
Mustapha (2017), Ab Rahman, Z. et al (2018), Salasiah et al (2020) found that religiosity could lead to more honest and ethical individuals. Based on the recommendations of previous research, more studies need to be carried to examine certain behavioural aspects such as resilience, self-esteem and religiosity among the tabligh as factors that have a significant relationship to avoid COVID 19 pandemic in Malaysia community.

Reivich and Shatte (2003) defined resilience as a person’s ability to overcome, manage, experience and rebound when facing adversities. According to Wolins (in Ekasari & Andriyani, 2013), resilience is a unique capability in an individual when facing and overcoming adversities. One of the factors that influence resilience in a person is self-esteem (Resnick, Gwyther, & Roberto, 2011). According to Coopersmith (1967), self-esteem is an individual’s self-evaluation of the capability, significance, patience, consistency and flexibility in oneself when facing pressure. Individuals with a high degree of self-esteem can appreciate themselves, evaluate themselves well, accept their capabilities and deficiencies as well as the negatives and positives in life while being a responsible person. Individuals should not only think about themselves but also appreciate others and cultivate a healthy relationship with those around them. This attitude builds an individual with a high degree of resilience (Hidayati, 2014). According to Coopersmith (1967), some of the aspects of self-esteem are power, significance, virtue and competence.

Power is indicative of an individual’s capability to control and organise behaviour as well as to ensure that others appreciate this behaviour. One who possesses a high degree of self-esteem will feel the recognition and respect received from others for the ideas and quality adduced as well as the ability to manage the cognitive and behavioural faculties in a mature manner (Coopersmith, 1967). The Tabligh who possess a high degree of self-esteem can behave positively by playing their role well in carrying out different routines in every field and feeling that they are accepted by others around them. Whereas, the Tabligh who possess a low degree of self-esteem are inclined to blame others when something goes wrong. This is related to resilience, whereby individuals with resilience have the confidence to identify their capabilities and successfully face challenges as well as live independently from others (Reivich & Shatte, 2003).

According to Coopersmith (1967), the second aspect of self-esteem is the significance, which relates to concerns or the attention received by a person from an individual indicating the acceptance by that individual. The Tabligh who possess a high degree of self-esteem will feel the concern and attention given by those around them as well as the feeling that they are accepted for what they are and receive a positive response from their surroundings. A person who possesses resilience is inclined to have a positive social relationship and is more socially adept due to the feelings of acceptance and attention received from the surrounding, which makes the person resilient (Reivich & Shatte, 2003).

The third aspect of self-esteem is a virtue (Coopersmith, 1967), which refers to a sense of adherence to moral, religious and ethical standards, whereby a person abstains from prohibited behaviour and only practices what is permitted by these standards. The Tabligh who possess a high degree of self-esteem is capable of behaving appropriately according to religious values and focus on positive self-evaluation. The exercise of conducive behaviour together with a positive self-evaluation builds calmness in a person, which helps manage emotions under pressure and eventually express these emotions accurately and healthily. The ability to express emotions healthily prevents an individual from showing signs of anger, sadness or anxiety when overcoming adversities (Reivich & Shatté, 2003). Calmness and emotional resilience help an individual to face adversities and build resilience. This is consistent with Yu and Zhang (in Putri & Uyun, 2017), who stated that a resilient individual can handle pressure with calm and shows prudence when making decisions.

The fourth aspect of self-esteem (Coopersmith, 1967) is the high degree of self-preparation or virtues in an individual that provides what is needed to accomplish the performance of tasks, which also depends on the age of that individual. A person with a high degree of self-esteem feels capable of performing well and solves important tasks to achieve one’s aims. This self-esteem aspect builds self-trust, and the individual will be able to implement something according to his/her capabilities (Rahmasari dkk, 2014). Also, students tend to have the capability to overcome adversities to achieve their aim (Reivich & Shatté, 2003). Individuals believe that they can overcome future problems because they have cognitive ability and can accurately identify the cause of these problems. A resilient individual with cognitive survivability is inclined not to blame others for one’s own mistakes to safeguard one’s self-esteem and free one from guilt (Reivich & Shatté, 2003).
According to Sibert (Adriana, 2017), self-esteem helps to maintain an individual’s self-control during a competitive and dynamic period. An individual who cannot accept tough challenges could lose his/her self-esteem. A person who is patient has self-trust as well as possesses strength and a high degree of religiosity to face or adapt to all sorts of resistance and pressures in life. Synder & Lopez (2007) stated that self-esteem is an internal factor that influences the formation of resilience in an individual. Based on the explanation above, it was found that the Tabligh with a high degree of self-esteem is inclined to become resilient when facing the threat of COVID 19. Michinton (in Iqbal, 2011), had categorised the dimensions of self-esteem according to three situations, as mentioned below.

II. FEELINGS ABOUT ONESELF


2. Individuals with low self-esteem believe that self-evaluation is based on how those around them view their achievements. The individual is very courageous and competitive when engaging other individuals to achieve something and to prove that he/she has successfully achieved something. Individuals with low self-esteem aspire to be perfect, have unrealistic aims and put irrational demands on themselves. Having unrealistic aspirations puts a lot of blame and guilt on oneself and others when such an aspiration is not achieved. Individuals with low self-esteem are frequently disappointed because they fail to achieve what they want. However, they have tried very hard and eventually become afraid to try again in the future.

III. FEELINGS ABOUT LIFE

1. Individuals with a high degree of self-esteem feel that they have total responsibility for their lives (Mogahed, Y. 2014; Al-Bukhari, et al 2008; Al-Ghazali, 2015; Ab Rahman et al, 2019; Salasiah Hanin et al 2020). They feel confident with the reality around them and do not blame themselves for the problems in their lives. They believe that whatever happens in their lives is due to their own choices and decisions in life and not because of external factors. Individuals with a high degree of self-esteem have the choice of considering other’s views and opinions about life and possess the authority to determine what is right and what is best in their lives (Ahmad Sunawari et al 2020; Kamarudin Salleh et al 2020; Ahmad Zaki et al, 2020).

2. Individuals with low self-esteem lack confidence when conceptualising the realities of life and do not bother about what happens to those around them. The individual feels isolated from the realities of life and whatever happens in life is usually beyond the individual’s control. Individuals with low self-esteem feel that they are helpless, weak and easily manipulated by others.

IV. FEELINGS ABOUT OTHERS

1. Individuals with a high degree of self-esteem possess tolerance, appreciate everybody and have equal rights just like others. Those who possess a high degree of self-esteem will feel at ease with themselves and those around them, leading to the formation of deep and mature relationships with others.

2. Individuals with low self-esteem possess a low level of appreciation for others as well as lack tolerance and confidence, leading to the belief that others should live based on the individual’s view about them. An individual’s low self-esteem in a relationship is noticeable in a fixated and rigid attitude, too busy with personal matters and not keen on thinking about others. When there is limited time to think about others, individuals only worry about what others think about them. Individuals with low self-esteem tend to sabotage their relationships with others as they frequently feel unsafe and uncomfortable in the presence of others, besides feeling ashamed, angry and defensive.

Based on several aspects adduced above, it can be concluded that self-esteem, according to Coopersmith, comprises power, significance, virtue and competence. Meanwhile, according to Burks, B. D. (2007); Conroy, S. J., & Emerson, T. L. (2004); Donahue, M. J. (1985) the dimensions of self-esteem are feelings about oneself, feelings about life and feelings about others.
V. FEELINGS ABOUT RELIGIOSITY

In Islam, the aspect of religiosity emerges from the resilient behaviour portrayed by an individual. From a linguistic perspective, Kidwell, J. E. M. (2009) stated that patience refers to ‘withholding’ or ‘enduring’. According to Achour, M., Bensaid, B., & Roslan, M. (2015), 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 religiosity 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 Al-Qaradawi, Yusuf (2001) and as mentioned by El Hafiz, S., Mundzir, I., Rozi, F., & Pratiwi, L. (2015) patience helps distance oneself from matters that are against the wishes of Allah SWT.

Appreciation of religion (at-tadayyun) or religiosity is an important aspect in a person’s life as it has a major influence on behaviour, practices and personality (Raba, 2001; Jamiah Manap, Azimi Hamzah, Sidek Mohd Noah, Hasnan Kasan, Steven Eric Krauss, Khairul Anwar Mastor, Turiman Suandi and Fazilah Idris, 2013), emotional stability (Kassan, 2002) self-esteem (Qardhawi, 1985) and contentment (Hamka, 1997). Religious appreciation or religiosity refers to a religious way of life or lifestyle. In the context of Islam, a religious lifestyle is referred as Addin or way of life (Abdul Rahman Al-Nahlawi, 2002) According to Nor Salimah Abu Mansor (2007), religious appreciation in Malaysia is seen as an Islamic way of life with encompasses all areas including social, finance, practice, ethics and daily life.

Other terms in Islam that carry the same meaning as religiosity are Hayyah Mutadayyinah or religious lifestyle (Zakaria Stapa, 2002), religious consciousness (Syed Naqib, 2002) and internalization of religion/Islam (Hashim Yahya, 2002; Azma, 2006). This element of religiosity covers religious activities, belief in religion, interventions based on religion, attendance to religious events, reading religious books, prayer, as well as belief and dependence in God (M. Nor, 2012; Ahmed, 2007).

VI. CONCLUSION

Islam views religiosity as living religiously or having appreciation towards religious values and practices, which have a great influence on behaviour and personality (M. Nor, 2012; Jamiah, Azimi, Sidek and Hasnan, 2004; Ahmad Sunawari et al 2020; Kamarudin Salleh et al 2020; Ahmad Zaki et al, 2020). Islam also sees religiosity as not only a system of beliefs in God, but also ‘Ad-Din’, a holistic system of life with rules and shariah (Ramli, 1997; Haron Din, 2007; M.Nor, 2012 Heinsohn.; D. 2012; Jaffary Awang et al, 2020). Religiosity in Islam also means total confidence, full submission and a deep, sincere understanding of religious systems as a part of all aspects of life (M. Nor, 2012; Ramli, 1997; Haron Din 1985; Muhd Najib, et al 2020). Muslims who practise Islam as Ad-Din is said to appreciate Islam in their daily life. This can be seen in the Quran:

“O you who have believed, enter into Islam completely [and perfectly] and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.”

(Al Baqarah: 208)

Islam is a life structure that covers not only one’s system of beliefs (iktilad) which will determine purpose, but also rules as well as a life system that is practical and dynamic. Some of these systems include faith (aqidah), spiritual and physical practices, economic systems, and all affairs of both life and the afterlife. (Sayyid Qutb, 1984; Abdul Hadi, 2001). This can be seen in Allah’s own words:

“This day I have perfected for you your religion and completed My favour upon you and I have approved for you Islam as religion.” (Al Maidah: 3)

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