

Strengthening Resilience Through Reflective Writing Based on Surah Al-Fatihah

Rinova Cahyandari,¹ Ahmad Miftahul Ghina,² Arif Agustiyan³

Institut Agama Islam Negeri Kudus
*Korespondensi: rinova@iainkudus.ac.id

ABSTRACT

Mental health is one dimension of an individual's health in living life. Various life challenges have the potential to create tension and can lead to psychological distress. Including college students who have various role conflicts have their own challenges in being able to achieve balance in their daily lives. One individual concept that supports a healthy mental state is resilience. The aim of this research is to determine the extent to which psychotherapy in the form of reflective writing through Surah Al-Fatihah is able to have an impact on increasing resilience in college student respondents. Data was obtained through a Resilience questionnaire which had been tested for validity and reliability. This research is quantitative research involving 56 college student respondents. The results of statistical tests show that psychotherapy in the form of reflective writing through the surah Al-Fatihah can increase resilience. Al-Fatihah is able to strengthen resilience because it contains the concept of tauhid so that it teaches more deeply about Allah SWT and the human relationship as a servant of Allah in carrying out various aspects of life.

Keywords: *Al-Fatihah, Islamic Psychotherapy, Resilience, Reflective Writing.*

ABSTRAK

Kesehatan mental merupakan salah satu bagian dimensi dari kesehatan individu dalam menjalani kehidupan. Berbagai tantangan kehidupan dapat berpotensi memunculkan ketegangan dan dapat berujung kepada kondisi distres psikologis. Termasuk pada mahasiswa yang memiliki konflik peran beragam memiliki tantangan tersendiri untuk dapat mencapai keseimbangan dalam menjalani kesehariannya. Salah satu konsep individu yang dapat menjadi pendorong ke arah kondisi mental yang sehat adalah resiliensi. Tujuan penelitian ini adalah untuk mengetahui sejauh mana psikoterapi berupa penulisan reflektif melalui Surat Al-Fatihah mampu memberi dampak pada peningkatan resiliensi pada responden mahasiswa. Data diperoleh melalui kuesioner Resiliensi yang telah diuji validitas dan reliabilitasnya. Penelitian ini merupakan penelitian kuantitatif dengan melibatkan 56 responden mahasiswa. Hasil pengujian statistik menunjukkan bahwa psikoterapi berupa penulisan reflektif melalui surat Al-Fatihah mampu meningkatkan resiliensi. Surat Al-Fatihah mampu menguatkan resiliensi karena mengandung konsep tauhid sehingga mengajarkan lebih mendalam mengenai Allah SWT dan hubungan manusia sebagai seorang hamba Allah dalam menjalani berbagai aspek kehidupan.

Kata kunci: *Al-Fatihah, Menulis Reflektif, Psikoterapi Islami, Resiliensi.*

A. INTRODUCTION

Learning is carried out by each individual and carried out in stages and continuously in order to create reliable quality human resources. Therefore, college students who have graduated from upper secondary education will continue to a higher level in higher education as college students. In this case, individuals experience changes in conditions, both in terms of learning materials, learning demands, and the abilities and skills that need to be mastered during higher education. College students have their own challenges because they face various changes in the education system, differences in social relationships, choice of field of study or major, economic problems. Especially if the student is a student who is also working, this will bring its own challenges related to time and work management (Astuti & Edwina, 2016).

Paying attention to these various challenges, college students need to develop self-quality in order to be able to overcome various dynamics in their lives. The self-quality referred to here is the resilience possessed by the student. Resilience can be interpreted as the ability to overcome, control, go through, and bounce back when adversity hits (Reivich & Shatte, 2002). College students who show a good level of resilience are when college students are able to independently overcome problems that arise in lectures and other daily activities, are able to control situations and conditions faced daily, and are able to bounce back when facing situations that are perceived as difficult conditions. detrimental to him.

Individuals who are resilient (Reivich & Shatte, 2002) ideally appear from their mastery of several abilities. The ability in question is showing good emotional regulation, being able to remain calm in stressful situations, being able to control impulses within oneself, having optimism in looking at the future. In addition, individuals who are resilient are also able to analyze the causes of problems, are able to empathize in social interactions, have confidence in themselves that they can solve their problems. Resilient individuals will also be able to understand and achieve positive aspects of their lives after going through various difficulties.

The ideal resilience has not been fully achieved. This is shown by various problems that college students are always required to be active and creative so that these college students are vulnerable to experiencing problems in the learning process which results in stressful conditions (Ekasari & Andriyani, 2013). Measurements of the level of resilience of college students in their first year of college were also found to have varying levels of resilience, with the majority having a moderate level of resilience. The results of various resilience measurements can be caused by various factors, both internal and external (Amelia, Asni, & Chairilisyah, 2014).

College students with low resilience can be identified by feelings of pressure during assignment deadlines, lecture focus being disturbed by family or other work problems, and poor communication with their social environment. Regarding emotional mastery, college students with low resilience show an irritable attitude, get angry easily, show dissatisfaction, are pessimistic and are unsure of their abilities in terms of their outlook on the future. Thinking power when a problem occurs is also

still focused on solving it without paying attention to the cause of the problem. Empathy in social interaction is also less marked by ineffective communication when problems arise (Astuti & Edwina, 2016). College students still show a low level of resilience, indicated by still feeling anxious when facing problems during the learning process from home. College students are also not able to analyze problems accurately and have a low sense of empathy in their environment (Sari, Aryansyah, & Sari, 2020).

The explanation above shows that there is still a gap, in this case a resilience gap that college students have not been able to master optimally. Resilience is something that needs to be studied further because poor resilience shows a detrimental impact. Low resilience is related to the level of distress experienced by individuals. Distress in this case refers to stressful conditions that are negative and have the potential to damage the individual. In conditions of psychological distress, individuals will experience negative emotional nuances, less than optimal thinking abilities, less focus in solving problems, less ability to adapt, less self-control, and less confidence in the God they worship (Azzahra, 2016).

The use of Al-Fatihah as a means of psychotherapy also has a positive impact on resilience (S.A. Widodo & Triana, 2020). Intuitive Reflective Al-Fatihah Surah Therapy is basically a way of reading the Al-Qur'an which is reflected to oneself repeatedly so that it can channel motivation and understanding to individuals who are experiencing depression regarding their view of life (Julianto & Subandi, 2015). In this case, reflective writing activities through the surah Al-Fatihah can be a way to improve an individual's mental condition. The Al-Fatihah has been practiced in everyday life and is able to provide positive benefits to humans. As one study showed, individuals who performed the dhikr of Al-Fatihah were able to show an increase in subjective well-being. This is manifested by increased life satisfaction and positive affect when carrying out Al-Fatihah remembrance therapy (Mudzkiyyah, et al, 2014). In other research, resilience abilities can also be improved through the Al-Fatihah Reflection Therapy approach (Widodo & Triana, 2020). This method can have a very positive influence on the subject, namely the disability group. In the aspect of emotional regulation, it can be seen that the subject is able to manage negative emotional feelings which prevents him from getting lost in sadness. Then the next aspect is that the subject is able to control his anger towards people who view negatively the condition he is experiencing. The subject also believes that whatever happens in his condition will have its own wisdom. Not only that, they also have the desire to motivate others and want to provide assistance to people who need it. So that with these brushes and desires, they can rise from despair and be more optimistic about looking to the future (S.A. Widodo & Triana, 2020).

Previous research has examined various impacts of using Islamic psychotherapy using verses of the holy Koran, especially the Al-Fatihah. Reading Al-Fatihah in an intuitive reflective manner can also reduce stress levels and increase immunity (Very Julianto, 2019). Al-Fatihah reflective therapy can increase the resilience of persons with disabilities (Singgih Arif Widodo & Triana,

2020). Therapy using Al-Fatihah has also had a positive impact on autoimmune disease survivors. These survivors can experience depression because of their condition, and intuitive reflective Al-Fatihah reading therapy can reduce the level of depression in these survivors (Wardani & Nashori, 2021). Apart from reducing depression, Al-Fatihah reading therapy can reduce stress in autoimmune disease survivors (Putra & Nashori, 2021). Studies on college students also show that counseling involving Al-Fatihah therapy can reduce stress levels in college students (Eko Hardi Ansyah, Paryontri, & Affandi, 2023).

Apart from being done reflectively, murottal listening therapy to the Al-Fatihah surah, as audio therapy, can also reduce stress levels in patients suffering from diabetes mellitus (Prihati & Wirawati, 2018). Murottal therapy using verses from Surah Al-Fatihah can also reduce anxiety, depression and stress in patients with chronic kidney disease (Twistiandayani & Prabowo, 2021). Even though several studies have shown the positive benefits of practicing Surah Al-Fatihah in improving individual psychological conditions, research linking it with resilience variables is still very limited. This paper aims to determine to what extent the role of the Al-Fatihah can have an impact on resilience in student respondents.

B. LITERATURE REVIEW

Surah Al-Fatihah is one of the surahs in the holy book of the Al-Qur'an. Surah Al-Fatihah has other names that refer to the equivalent meaning of the word Al-Fatihah. Ihsan (2020) suggests four other classifications of names for Al-Fatihah. First are the names that refer to the position of Al-Fatihah as the opening surah or chapter which contains the content or essence or main points of the Al-Qur'an. Second are names that contain the understanding that Al-Fatihah is a reading that can protect and heal. The third is names that are intended as praise and prayer. Fourth, are names that are intended as guidelines, guidance, and directions. Surah Al-Fatihah is a foundation in life which is supported by aspects that strengthen it. The foundation of life in question includes five stages, namely motivation, submission, commitment, prayer, and hope. Meanwhile, there are two aspects that underlie the five stages, namely aspects of faith and knowledge (Ihsan, 2020).

Surah Al-Fatihah is the largest letter in the Qur'an (A'zam). Apart from that, the Al-Fatihah letter is also a letter that was never previously revealed in the Torah, Gospel, Zabur, and not even in the Al-Qur'an which can be compared to it. Surah Al-Fatihah is also a letter that was revealed only to the Prophet Muhammad SAW, and for anyone who reads this letter, Allah SWT will immediately answer each verse that is read. As for Al-Fatihah, it contains medicine, both spiritual medicine and bodily ailments. According to Ibnu Qayyim in his book *Madarijus Salikin* in chapter 1 states that the disease that befalls the heart is basically based on two things, namely damage to knowledge and damage to goals. As a result of this damage, two dangerous heart diseases arise, namely *adh-Dhalaal* (misguidance) and *al-Ghadab*. This delusion occurs because of the corruption of knowledge, and the insolence of anger occurs because of the corruption of the purpose of life. These two diseases are the

mother of all heart diseases. Therefore, the *hidayat* in the form of Shiraatal Mustaqim is a cure for misguidance. Meanwhile, the meaning contained in *Iyyaka na'budu wa iyyaka nasta'iin* is a cure for the second disease, namely the destruction of the purpose of life (Arifin, 2005). Reading Al-Fatihah's intuitive reflective was able to reduce depression significantly and was able to increase immunity as seen by indicators of the number of neurotrophites. Changes in the reduction of depression and immunity occur because of the individual's perception of understanding the events they are experiencing. The individual understands what he is experiencing from the point of view of God's provisions. This change occurred because of the feeling of calm and peace that he got after reading the surah Al-Fatihah repeatedly (Julianto & Subandi, 2015).

Surah Al-Fatihah can have a positive influence on individuals through various methods of application in daily life. Surah Al-Fatihah can be the basis of therapy which is realized in a series of systematic therapy stages involving reflective writing methods. Reflective activities can be accompanied by writing skills. Writing basically reflects the expression of ideas and the development of meaning experienced by the individual who does it. Writing as an expression of ideas can be understood as a process of expressing ideas so that people can read them (Abidin, 2015).

Writing is a skill activity possessed by individuals. At school age development, individual mastery of writing skills appears slower than reading skills. Writing skills are more difficult to master, therefore various tasks related to education are attempted to be conveyed in written assignments. When the writing process is carried out, it is the process that helps individuals understand something. If an individual wants to understand himself and what he does, then the individual needs to write it down. The activity of using writing tools on paper involves thinking about what is being written, making decisions about what to write, how to write it, involving the thought process and explaining the meaning of the writing so that when the writing is read, an understanding of what is written emerges. In general, writing activities help individuals develop an understanding of something (Bassot 2016).

The use of Al-Fatihah as a means of psychotherapy also has a positive impact on resilience (Widodo & Triana, 2020). Resilience comes from the Latin word *resilire* which means to bounce back. Resilience is the human ability to recover and recover from bad things, misfortune, illness and difficulties (Munawaroh & Mashudi, 2018). Resilience is also identified as a human capacity as one of the basic strengths to survive and continue life positively (Suryadi, 2018). Resilience is a dynamic process that involves the role of various individual and social or environmental factors, which reflect a person's strength and resilience to recover from negative emotional experiences when facing difficult, stressful situations, or which contain significant obstacles (Hendriani, 2018).

Resilience can be understood from the origin of the word which contains different meanings. Resilience which refers to the term resilience has a different meaning to words which refer to resilience or ego-resiliency. Resilience, which comes from the word *resilience*, emphasizes a dynamic process that involves positive coping skills and adaptation in facing various difficult life

situations. Meanwhile, resilience, which comes from the words resilience and ego-resiliency, focuses more on individual personality traits which tend to be permanent within the individual and contribute to his or her ability to face life's stresses and life's difficulties. Thus, we can understand together that resilience can be seen as a permanent construct, and on the other hand as a dynamic construct, depending on the perspective used (Hendriani, 2018).

Resilience can be concluded as the ability to overcome and adapt to difficult events or problems that occur in life. According to Grotberg, resilience has several sources, namely, I am, I Can, and I Have. This source of I am is a source of strength that comes from the individual himself, such as attitudes, feelings and beliefs. The source of I Can is an individual's ability to express feelings and thoughts when communicating, overcome various problems, and regulate behavior. The source of I Have is a supporting factor from outside (external factors), this support that comes from outside helps individuals develop feelings of security and safety which will become the basis or core in realizing resilience. The sources of I Have are, house rules, relationships of mutual trust, welfare, health, access to education, and security services (Claudia & Sudarji, 2018).

Resilience can be formed through mastering abilities that can be carried out by each individual. Abilities that can form resilience are emotional regulation, impulse control, optimism, causal analysis, empathy, self-efficacy and reaching out (achievement). Individuals who have good resilience will be able to survive stressful situations and even when facing trauma or adversity experienced during their life journey (Reivich & Shatte, 2002). First, emotional regulation is an individual's ability to maintain a state of calm even in stressful conditions. Skills that can be improved by individuals to have good emotional regulation skills are the skills to be calm and focused. Calm conditions will help individuals digest information according to the stimuli in the environment more objectively. Meanwhile, focused thinking will help individuals focus on management that is centered on solving problems and avoiding other things that disturb the individual.

Second, impulse control is an individual's ability to control desires, urges, preferences and pressures that arise from within themselves. This impulse control will minimize the non-optimal function of thinking in solving problems in an individual's life. Third, optimism is also a sign of a resilient individual. Optimism describes a positive perception of what might happen in the future. The individual also has the perception that he is able to face unfavorable situations in the future. Fourth, causa analysis is related to an individual's ability to accurately identify the causes of problems that arise in their lives. The more an individual is able to analyze precisely and accurately, the more resilient the individual will become. These individuals tend not to make repeated mistakes related to the causes of problems. Fifth, empathy is an individual's ability to read signs of other people's emotional and psychological conditions. This ability to empathize really helps individuals to carry out activities in social functions. The social interactions that occur will be more optimal because interpersonal communication is accompanied by empathy from each individual interacting.

Sixth, self-efficacy refers to the belief that oneself as an individual has the ability to solve the problems experienced. Individuals with good self-efficacy will also have a better level of resilience. Seventh, reaching out is an individual's ability to achieve various positive aspects of life after a stressful situation or misfortune befalls them.

Various literatures have examined the construct of resilience and produced conclusions regarding various factors that influence resilience. In general, there are two factors that influence resilience, namely internal factors and external factors. Internal factors are factors that originate from within an individual that can influence resilience, including spirituality, self-efficacy, optimism and self-esteem. Meanwhile, external factors are factors from outside the individual that can influence resilience, namely social support (Missasi & Izzati, 2019). In resilience there are dynamics in how individuals are able to face life's challenges which can be perceived as difficulties, misfortunes and adversity. More than that, resilience also includes individuals who enable themselves to rise from adversity, to face challenges, face difficulties, and bounce further in a better direction than before (Suryadi, 2018).

C. METHOD

The quantitative method implemented in this research is the experimental method. This method is used to find the effect of certain treatments in a condition (Sugiyono, 2018). The hypothesis proposed in this research is that reflective writing through the Al-Fatihah can increase the resilience of research respondents. The experimental research design used was a pre-experimental design with the type one group pretest-posttest. Researchers will carry out measurements before and after respondents receive therapeutic treatment, in the form of reflective writing activities through the Al-Fatihah, with the aim of obtaining resilience measurement values. The results of the treatment can be seen from comparing the results in two different conditions, namely before and after the psychotherapy activities were carried out. The use of this design is in line with the aim of this research, namely to determine changes in resilience in respondents. The results of measurements before treatment will then be referred to as pre-test values. Meanwhile, the results of the measurements after treatment will then be referred to as post test scores (Prastiti & Yuwono, 2018).

The respondents involved were 56 people who had several characteristics, including as college student, Muslim, able to carry out daily activities independently, able to interact interactively on a daily basis, and cooperative. Primary data is data obtained directly from respondents, while secondary data can also be obtained through documents or other research reports related to discussing similar research variables. Data collection is obtained from a Likert scale which will produce a total score which can represent the resilience value for each student. The scale that will be used is the Resilience Quotient Test (RQ-Test) scale which is based on the resilience theory put forward by Reivich and Shatte (2002). The scale used is the Resilience Quotient Test (RQ-Test) scale which was adapted from research by Mirad (2019). Testing of the scale was carried out so that it could then

be used in data collection. This scale is based on the theory put forward by Reivich and Shatte which states that measuring resilience involves seven factors, namely emotional regulation, impulse control, empathy, optimism, ability to analyze problems, self-efficacy, and achievement. Each statement involves five answer choices where respondents are asked to provide one answer from the alternative answer choices. The answer choices are strongly agree, agree, somewhat agree, disagree, and strongly disagree. The scoring varies depending on the nature of the statement as a favorable or unfavorable statement.

D. RESULT AND DISCUSSION

1. Statistical Test Results

Based on the results obtained, it can be seen that the total number of respondents involved in this research was 56 respondents consisting of 15 people (26.78%) men and 41 people (73.21%) women. In this case, the research respondents were dominated by women. Meanwhile, the ages of respondents varied between 19 years and 24 years. Based on this data, the respondents are in their late teens and early adulthood. Regarding employment status, there were 14 college students (25%) who worked in a place or work organization, 10 people (17.85%) worked online, and 32 people (57.14%) did not work. In this way, it can be seen that the student respondents have variations between college students who work and do not work.

The data obtained from respondents through questionnaires was then tabulated by giving an assessment score to each respondent's answer. After tabulating the data, the next step is processing the score data using statistical testing. Several tests carried out to process this research data include assumption tests, hypothesis tests, and improvement tests. In the assumption test, pre-test and post-test data are tested to determine whether the data distribution is normal or not. If the normality test measurement results show that the data distribution is in the normal category, it will determine the processing of the hypothesis test to be of a parametric type. Meanwhile, if the results of the normality test show that the data distribution is categorized as abnormal, then the hypothesis test will be processed using non-parametric testing. An improvement test was also carried out to find out how much the score for all respondents increased. This will later be able to describe the extent of changes that occur before and after reflective writing psychotherapy.

The first test was a normality test on the pre-test and post-test data using the Kolmogorov-Smirnov test. The Normality Test is used to determine whether the data used is normally distributed or not.

Table 1. Normality Test Pre test and Post test

Tests of Normality

	Kolmogorov-Smirnov ^a			Shapiro-Wilk		
	Statistic	Df	Sig.	Statistic	df	Sig.
Pre_Test	.152	56	.003	.878	56	.000
Pos_Test	.072	56	.200*	.982	56	.551

*. This is a lower bound of the true significance.

a. Lilliefors Significance Correction

In testing, a data is said to be normally distributed if the significance value is more than 0.05 (sig p-value > 0.05). From the calculation results above, it can be seen that the significance value in the Kolmogorov Smirnov pre-test p-value = 0.000 < 0.05, then H₀ is rejected so that the data is not normally distributed. For the post test class the Kolmogorov Smirnov significance value p-value = 0.200 < 0.05, then H₀ is accepted so that the data is normally distributed. Based on the results in Table 1 above, the researcher used a non-parametric test for the next hypothesis testing stage. Taking the test, because there is one value in the pretest class is not normally distributed. If the data is not normal then parametric statistics cannot be used, for this reason it is necessary to use non-parametric statistics (Sugiyono, 2018).

The second test in this study was carried out by testing the hypothesis using a non-parametric test. The Wilcoxon test is used to test the significance of the hypothesis that the comparison of two samples correlates with each other if the normal distribution requirements are not met, or if the processed data is in the form of ordinal data or if the data is not normal.

Table 2. Wilcoxon Test Results

Test Statistics^a

	Pretest - Posttest
Z	-6.444 ^b
Asymp. Sig. (2-tailed)	.000

a. Wilcoxon Signed Ranks Test

b. Based on negative ranks.

Table 2. above is the result of hypothesis testing. Based on this table, it can be said to be acceptable if the Asymp.Sig value is < 0.05. It can be seen that in the Wilcoxon test results the data has an Asymp.Sig of 0.000 so the hypothesis is accepted. So it can be concluded that there is a

difference in resilience between before and after psychotherapy in the form of reflective writing through the Al-Fatihah.

The third test, after the hypothesis test is carried out, the Gain test or increase test is carried out. The gain or increase test is used to find out how the results of psychotherapy have improved for research respondents. The Gain (g) test was carried out to provide a general picture, the increase in results in respondents' resilience between before and after being given psychotherapy in the form of reflective writing through the Al-Fatihah. The amount of increase before and after being treated with reflective writing is calculated using the gain formula (normalized gain).

Table 3. Gain Test Results (Increase)

Descriptives

	Group	Statistic	Std. Error		
N_Gain_Persen	1	Mean	32.9201	2.37912	
		95% Confidence Interval for Mean	Lower Bound	28.1522	
			Upper Bound	37.6879	
		5% Trimmed Mean	33.2786		
		Median	32.5833		
		Variance	316.971		
		Std. Deviation	17.80369		
		Minimum	-9.82		
		Maximum	72.28		
		Range	82.10		
		Interquartile Range	20.40		
		Skewness	-.264	.319	
		Kurtosis	.211	.628	

The results of the N-Gain score test calculation above show that the average N-Gain score for research respondents is 32.9% or 33% and can be concluded as being in the moderate improvement category. Therefore, it can be concluded that the use of psychotherapy in the form of reflective writing through the Al-Fatihah can increase the resilience of research respondents. Thus it can be concluded that, based on the results of statistical calculations, the resilience of the respondents increased by 33% after reflective writing was carried out through Al-Fatihah.

2. The Role of Reflective Writing based on Al-Fatihah toward Resilience

As is known, resilience is an individual's ability to overcome, control, get through and bounce back when difficulties strike. Individuals who have good resilience will be able to survive stressful

situations and even when facing trauma or adversity experienced during their life journey (Reivich & Shatte, 2002). The study conditions experienced by college students are challenges in themselves which can have varying impacts on individuals. Various things that happen in college and in personal life can cause problems for individuals. Stress conditions can be triggered by various stressors, some of which are social conditions in terms of the availability of social support, or the presence of stressful conditions in one or more situations. The research data shows that respondents who are college students have varied functions including functions as children in the family, workers in the workplace, and college students in educational institutions. There are various role functions, if individuals do not have good resilience they will tend to experience difficulties in balancing these role functions.

In a study that examined role conflict in college students, it was found that there was a positive and significant relationship between role conflict and the occurrence of burn out. Thus, what is meant by a positive and significant correlation is that the higher the role conflict experienced by the respondent, the higher the occurrence of burn out in the individual. The lower the role conflict experienced by an individual, the lower the risk of experiencing burn out. Various demands placed on individuals including mental demands, organizational demands, emotional demands can increase the risk of individuals experiencing stress which leads to burn out conditions. Burn out is a condition of fatigue or frustration caused by obstacles to achieving expectations, resulting in behavior that withdraws from work or activities, and social attitudes that withdraw or maintain distance from the social environment (Pangesti, 2012). Role conflict experienced by individuals can have an impact in the form of hampering the fulfillment of responsibilities, causing stress, dissatisfaction within the group and affecting work productivity (Schermerhorn, Osborn, Uhl-Bien, & Hunt, 2012).

Individuals with good resilience will have the ability to rise when facing various stressful situations that usually cause psychological distress. Meanwhile, individuals who do not have good resilience will tend to survive in conditions of psychological distress. If this is not handled properly it can lead to chronic stress conditions that will affect individual health both physically and psychologically. In research, it is known that stressful conditions have a close relationship with individual resilience (Budiyati & Oktavianto, 2020). Resilience in this case acts as resilience so that it can be said that the higher the individual resilience, the lower the level of stress experienced by the individual (Septiani & Fitria, 2016).

Resilience is a dynamic process that involves the role of various individual and social (environmental) factors (Hendriani, 2018). In the Indonesian Dictionary from the Language Center of the Ministry of National Education (Kemendikbud, 2019), the word "dynamic" can be interpreted as a state full of enthusiasm and energy so that it moves quickly and easily adjusts to circumstances and so on, and contains dynamics in it. While "dynamics" itself can be interpreted as the existence of movement, the existence of a driving force, and the spirit contained therein. Thus it can be understood that the resilience that exists in an individual is a substance that moves individuals to

adjust to the existence of a spirit that drives towards more optimal conditions. The dynamic nature of resilience is what makes the level of resilience within an individual change. However, changes in resilience always lead to adaptation to the circumstances experienced by individuals.

This reflective writing activity involves individual active activities in terms of hand motor coordination, namely writing skills. As we already know, writing is a way of therapy. Writing is a motor activity that involves a process of expressing ideas or thoughts and involves a construction of meaning or perception in individuals who carry out writing activities (Abidin, 2015). The benefits of the writing method can be strengthened through a type of reflective writing that involves a process of cognitive restructuring, meaning of verses, and behavioral assignments (Widodo & Triana, 2020). The meaning of a piece of writing can vary from one individual to another, depending on various factors, one of which is the individual's cognitive abilities. Reflective writing through Surah Al-Fatihah carried out in this study is intended to bring out deep meaning related to various individual life events when associated with humans as creatures created by Allah SWT.

Reflective writing activities were carried out by respondents through three stages, namely reflecting, analyzing and acting (Bassot, 2016). First, reflect on experience. At this stage the respondent tries to focus on one or several life events that will be focused on. The ability to focus is important so that reflective activities can focus on the issue of the incident that you want to reflect on. Second, is analysis, namely the respondent analyzes what happened in the incident, assumptions that may arise, tries to identify patterns of thought, feelings, and behavior related to the incident. At this time a challenge arises against the assumptions that have been owned and respondents can try to find alternative choices related to beliefs or try to see from other perspectives. The third stage is action, in which the respondent focuses on how he will plan actions related to the problems experienced, assesses the various risks that may occur for the actions taken, and gains lessons from what has happened in his life.

Writing as a physical activity can be combined with a spiritual dimension. Covey put forward four dimensions that need to be strengthened in order to achieve a highly effective person. The dimension in question is the first, the physical dimension, namely strengthening by maintaining a healthy body, adequate rest, proper physical exercise, maintaining diet and so on. Second, the spiritual dimension which involves strengthening the center and a commitment to a spiritual value system. Activity, mental dimension, namely by strengthening thinking functions, for example by thinking or pursuing education. Lastly, there is the socio-emotional dimension, for example by strengthening social aspects and managing emotions appropriately and adaptively (Bassot, 2016).

Reflective writing through Al-Fatihah can stimulate individual strengthening in the four dimensions in question, namely the physical, spiritual, mental, and socio-emotional dimensions. Writing activities can function as a therapeutic tool in the therapy process. Writing activities basically involve writing activities that use free language, which can encourage the emergence of unconscious values while facilitating implementation. An individual's self-awareness (insight) can

be gained slowly as the writing process progresses. Writing activities can be done in free time, and this can be used as a therapeutic activity process at home. Writing activities are often done alone because of their private nature, and are different from other ways of communicating. Writing is a form of communication with oneself and can help the catharsis process in the context of the therapeutic process (Bolton, 2011).

Reflective writing through the Al-Fatihah can play a role in changing cognitive function, in terms of how individuals perceive life events which are always returned to Allah SWT. There is an improvement in negative perceptions which are slowly shifting to positive perceptions regarding life events. Before carrying out reflective writing activities through Al-Fatihah, negative thoughts that arise in individuals can include thoughts that life events are perceived as very dangerous (very burdensome) which they feel unable to overcome. Individuals think that they do not have enough potential to solve problems. At such times, individuals also find it difficult to describe problems so that they remain in unresolved problems. Another thought is the thought that what is happening to oneself is something bad and does not contain anything good. Various thoughts that appear automatically will be focused on various negative things.

After carrying out reflective writing activities through the Al-Fatihah, these negative thoughts slowly shifted into more positive thoughts. The thought arose that Allah is Most Gracious and Merciful to all creatures. This thinking gives confidence to the individual to believe that Allah SWT will love and care for all of his creatures. The thought that Allah SWT will not reduce difficulties that exceed the limits of his servant's ability. Thus, whatever difficulties that occur to an individual are basically difficulties that the individual can still bear. Allah SWT gives various potentials to humans as a means of thinking to manage or solve existing problems. Allah has given various abilities to humans as provisions for living life as servants who believe and are devoted to Allah SWT. Positive thinking also appears in the idea that everything God gives to his creatures is good and contains blessings that need to be deeply grateful.

In addition to cognitive patterns, reflective writing through Al-Fatihah is also able to improve the emotional conditions experienced by individuals. Before reflective writing is carried out, individuals have a tendency to feel several emotions including happy, sad, annoyed, hurt, disappointed, confused, doubtful, afraid and anxious. This was stated by research respondents with a variety of types of emotions that were dominated by negative emotional feelings. After carrying out reflective writing activities through Surah Al-Fatihah, it was found that the respondents stated that they experienced changes in emotional nuances. The respondents felt more relieved, calm, excited, touched, grateful, safe, and comfortable. Although some negative emotions are still felt, the emergence of positive emotions is felt to be more dominantly felt by the respondents. These various emotional changes can be influenced by the cognitive restructuring process experienced by individuals. The cognitive restructuring process can improve negative emotional nuances to become more positive (Afradipta, 2021).

The dynamics of the interaction of cognitive and emotional aspects within the individual will encourage the individual to behave in their environment. At the beginning, before reflective writing was carried out through the Al-Fatihah, the behavior conveyed by respondents included unenthusiastic (lazy) behavior, giving up easily, being indifferent, speaking less friendly. After doing reflective writing through Al-Fatihah, the respondent is better able to organize what he is going to do. Respondents were able to carry out actions that had previously been well thought out. Individual psychotherapy participants also said that there were changes in terms of speech that was more polite, more able to respect other people, more able to empathize with other people's conditions, more enthusiastic in activities, able to develop more positive social interactions, more able to communicate assertively. Individuals are able to create self-awareness that whatever they do always includes an element of God that Allah SWT always provides guidance in behaving and overcoming various life challenges.

The explanation above is a description of the development of spiritual intelligence in individuals. Spiritual intelligence can be interpreted as a psychological and physical condition that is felt by someone after carrying out positive activities. In this case the positive activity is a process in which the individual is aware of his own abilities and carries out activities of religious appreciation. Spiritual intelligence involves indicators which include being able to be flexible, able to adapt spontaneously and actively, having high self-awareness, being able to face and forgive suffering, pain, having a vision and value principles, having commitment and acting responsibly (Rahman, 2017).

This reflective writing activity involves an experiential learning cycle proposed by Kolb. In this cycle can be started from any point, but most cycles start from Concrete Experience (real experience). After that, the cycle switches to Reflective Observation (reflective observation process) where individuals think about what has happened in their lives and begin to analyze it. After the individual has analyzed comprehensively, the next cycle is Abstract Conceptualization (abstract conceptualization) where the individual begins to be able to summarize the experiences experienced, by adding new knowledge related to the situation or other practical matters related to the problem. In the last cycle, there is Active Experimentation, where individuals at this stage are able to start applying the knowledge gained to other new real situations. The experiential learning cycle is a continuous cycle so that it will return from the initial cycle. This cyclical process can be experienced by individuals varying over time, it can occur in a short period of time, daily, weekly, or even monthly depending on the conditions that affect the individual (Bassot, 2016).

Surah Al-Fatihah is the first written opening surah in the Qur'an. Surah Al-Fatihah is also often used as a treatment, Surah Al-Fatihah is also named al-Syifa which means healer. As is known, the Al-Fatihah contains many optimistic sentences as a form of a servant's surrender to Allah. This behavior is a form of belief that Allah will help someone solve problems or help someone recover from the illness they are experiencing (Muhsin, 2020). In Surah Al-Fatihah, components related to

psychology are also explained, such as thoughts, feelings, communication and actions. Just as happiness has also been explained in the Al-Fatihah, even the happiness described in the Al-Fatihah is accompanied by two feelings, namely, the absence of negative emotions or anger and the growing desire to learn to become better. From these conditions, there is something called the psychology terminology of Surah Al-Fatihah, which is a science that studies the psychological and psychological systems of humans to achieve perfect happiness or true happiness (Ansyah & Hadi, 2017).

When humans live their lives with the psychological scheme of Surah Al-Fatihah, it will bring the individual to true happiness. This happens when an individual is able to control himself, master his emotions with positive emotions, is always enthusiastic, not angry, patient, and full of happiness. Especially for the closest people who may always meet every day, such as parents and their children, teachers and their college students, and people around them, this will be an example for college students of how to make other people happy, patient, and become a person who is always enthusiastic (Ansyah & Hadi, 2017). Reflective activities involving the Al-Fatihah can have an influence on changing an individual's view of problems in their life (Julianto & Subandi, 2015). Understanding the Al-Qur'an in individuals can provide peace and remind them of the existence of God in life (Julianto, 2019). Providing therapy involving reading the Al-Fatihah can increase feelings of calm, feel stronger and optimistic in facing various challenges (Widodo & Triana, 2020). This supports the findings in this research that reflective writing involving the Al-Fatihah can strengthen individual resilience.

Overall, changes in psychological conditions occur in a positive direction. Based on the various explanations presented above, it shows that reflective writing activities through the Al-Fatihah provide benefits for individuals through cognitive, emotional and behavioral changes in life. Individuals are better able to manage their emotions by growing positive emotional nuances little by little. Individuals are also able to refrain from committing acts that can hurt others or harm others. This is then associated with the ability of individuals who are getting better at analyzing problems from a comprehensive perspective. When this is done, individuals will be able to see problems more objectively, be more aware of the potential they have as provisions for managing problems, and be more able to be empathetic, respect and value other people.

Strengthening individual resilience can be supported by the elements contained in Surah Al-Fatihah. Surah Al-Fatihah has a positive impact on individuals influenced by the concept of tauhid contained in it. In surah al-Fatihah there is a very comprehensive concept of tauhid, including tauhid *rububiyah*, *ulluhiyah*, and *al asma' wa al-sifat* (Arroisi, 2019; Saputra, 2021). Then that all human activities can be worth a blessing by involving Allah, namely by internalizing the remembrance of *basmalah* in every activity carried out. Individuals need to make tauhid a view of life as the basis for carrying out all life activities. The concept of *tauhid* which is used as a way of life and underlies activities will bring individual safety and happiness (Arroisi, 2019). Apart from that, cognitive changes that occur in individuals can be driven by understanding the values contained in Surah Al-

Fatihah. In Surah Al-Fatihah, it explains the position of Allah as the Lord of the universe, the Lord who creates and maintains. Surah Al-Fatihah also explains God's relationship with humans as a form of Rahmaniyyah and Rahimiyyah, with unconditional love and mercy, and makes people aware that humans will be accountable for their actions before Allah (Rohmah, 2018).

Various conveniences experienced by a person can come from understanding the meaning of Surah Al-Fatihah which can encourage individuals to straighten out their intentions and goals in an effort to face various life tests. This alignment of intentions and goals will clarify the direction of the activities carried out accompanied by *Bismillah* and *Alhamdulillah*. This expression shows the manifestation of a servant worshipping and begging only to Allah SWT. There are keywords in the Al-Fatihah, namely *Iyyaka na'budu wa iyyaka nasta'in* which is the key in the straightness of faith where a servant only deities Allah SWT, and only asks Allah SWT. A request to Allah is a manifestation of the servant's intimate closeness to Allah. This close relationship then brings a deep sense of love and this encourages the servant to position himself to be able to answer various problems in his life. In essence, the Al-Fatihah is the key to creating closeness to Allah in worship and to be able to face life's problems so that it leads to happiness in this world and the hereafter (Andy, 2019).

The verse in Surah Al-Fatihah also contains educational value, namely that Allah teaches humans to know who their Lord is and who they are as a servant. Through Surah Al-Fatihah, it also teaches humans to position themselves before Allah. Humans need to recognize themselves as servants who have the obligation to worship, have faith and ask for help only from Allah (Ubbaidi & Budianto, 2022). Through this reflective writing therapy, individuals are able to believe that Allah SWT has given them the ability and strength to face life's challenges. Individuals have more confidence in Allah, the Most Gracious, the Most Merciful, who always gives love and favors to all of their creatures. Individuals are also more aware of always praying only to Allah SWT, to ask for good guidance and to be kept away from lost conditions. Individuals who pray and ask Allah SWT have the belief that they will be able to live life more optimistically, even though life's challenges vary one after another.

E. CONCLUSION

Based on the results and discussion that have been described, it can be concluded that there is a difference in student resilience between before and after carrying out Islamic psychotherapy in the form of reflective writing through the al-Fatihah. The change in resilience in question is that there is an increase in resilience. This increase in resilience can be influenced by the positive potential that exists in Al-Fatihah. Surah Al-Fatihah can have a positive effect because of the various meanings contained in the verses. Surah Al-Fatihah contains a comprehensive concept of tauhid, including tauhid *rububiyah*, *ulluhiyah*, and *al asma' wa al-sifat*. Surah Al-Fatihah teaches humans to know

more deeply about Allah SWT and themselves as servants, who believe, worship and pray only to Allah SWT. Internalization of the Al-Fatihah in humans can strengthen one's closeness to Allah in terms of worship and face various life problems with resilience so as to achieve happiness in this world and the hereafter.

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