

# The Methodology of Risalah an-Nur in Shaping Spiritual Resilience for Mental Health Development

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## Abstract

This article addresses a significant contemporary issue about mental health problems and the methodology of Said Nursi from *Risalah an-Nur* in shaping spiritual resilience. The study aims to elucidate the methods employed by Said Nursi in fostering spiritual resilience, particularly in coping with mental health problems. In addition, the increasing neglect of mental health and the rise in mental health issues underscore the importance of this research. This study emphasizes the importance of mental health, also aims to raise awareness of the responsibility in mental health and assist researchers in expanding this area of academic research to benefit society in the future. This study uses the descriptive approach in gathering information and data related to the topic, as well as the analytical approach in analysing the methodology and meanings of the collected information in detail from *Risalah an-Nur*. It explores the cultural, social, and psychological dimensions presented by Badiuzzaman Said Nursi in shaping resilience. The methodology in *Risalah an-Nur* provides insights into how people with mental health problems can find ways of dealing with their difficulties by developing spiritual resilience in forming a well-rounded generation and establishing a peaceful and secure society.

**Keywords:** Methodology, spiritual resilience, mental health problems, Risalah an-Nur

## منهجية رسالة النور في بناء المرونة الروحية لتنمية الصحة النفسية

روضة الفردوس فتاح ياسين - نجاح أماني بنت خيرول أنور

### المستخلص

تتناول هذه المقالة قضية معاصرة مهمة في المجتمع المعاصر، وهي مشاكل الصحة النفسية ومنهجية سعيد النورسي من رسائل النور في بناء قدرة على الصمود الروحي. يهدف البحث إلى توضيح الأساليب التي استخدمها سعيد النورسي في تعزيز الصمود الروحي، لا سيما في مواجهة مشاكل الصحة النفسية. بالإضافة إلى ذلك، فإن تزايد الإهمال للصحة النفسية وارتفاع معدلات المشاكل النفسية يبرز أهمية هذا البحث. يؤكد هذا البحث على أهمية الصحة النفسية، ويهدف الدراسة إلى التعرف على كيفية بناء القدرة على الصمود كأسلوب للتعامل مع مشاكل الصحة النفسية وأيضاً إلى زيادة الوعي بالمسؤولية تجاه الصحة النفسية ومساعدة الباحثين في توسيع هذا المجال الأكاديمي لصالح المجتمع في المستقبل. اعتمد البحث على المنهج الوصفي في جمع المعلومات والبيانات المتعلقة بالموضوع، وكذلك المنهج التحليلي في تحليل البيانات والمعاني المتعلقة والمستخلصة من رسائل النور بالتفصيل. يستكشف البحث الأبعاد الثقافية والاجتماعية والنفسية التي قدمها بديع الزمان سعيد النورسي في تشكيل الصمود وتأثيرها على قدرة الناس على مواجهة الصعاب. يسلط الضوء على كيفية دعم الناس لصحتهم النفسية ورفاهيتهم. توفر منهجية رسائل النور رؤى حول كيفية مواجهة الأفراد لمشاكلهم النفسية من خلال تطوير الصمود الروحي. في النهاية، تساهم هذه المنهجية في تكوين جيل متكامل وإقامة مجتمع ينعم بالسلام والأمن.

الكلمات المفتاحية: منهجية، قدرة على الصمود الروحي، مشاكل الصحة النفسية، رسائل النور

## Introduction

Mental health is essential for a healthy mind, yet it often gets overlooked in favor of physical health. Mental health conditions are quite prevalent, affecting hundreds of millions of individuals each year, with many more experiencing them at some point in their lives. These conditions can include everything from anxiety and depression to more severe disorders, impacting both personal well-being and the well-being of families and communities. According to the Malaysia Mental Health Association (2020), “Around 450 million people suffer from mental disorders. One in four families have at least one member with a mental disorder at any point in time Mental illness accounts for 12% of the total burden of disease” (para. 4). Unfortunately, stigma and misconceptions often prevent open discussions about mental health, making it essential to promote awareness and education. Due to a lack of awareness, most people have always looked at these issues lightly. Therefore, it’s important to nurture both mental and physical health for optimal performance and overall well-being.

A psychotherapy concept from the *Risalah an-Nur* approach will be used to deal with the circumstances that the people faced, which is shaping resilience through spiritually based Islamic therapy. This is one of the ways to adapt to the new situations in which people struggle with adversity. Resilience is the bedrock of positive mental health (Persaud, 2001). Resilience is about managing emotions, not suppressing them (Neenan, 2011). Not only emotional, but the important aspect is the spiritual, known as the soul. People with resilience can easily adapt and be flexible when facing difficulties or adversity.

This study aims to fill the gap by delivering the spiritual aspect that people's souls need in order to cope with mental health problems. In this study, the descriptive approach was used to collect specific information related to the topic, such as definitions, explanations, types, and more, and the meaning of the term's mental health, spiritual resilience, and others. Then, the analytical approach was used to explain and analyze the meanings related to mental health in the field of shaping resilience from the different and varied opinions and sayings of scholars.

### 1. Definition of Terms

#### a. Mental Health

Mental health is a relative state in an individual in terms of the personal, emotional, and social aspects of himself or his environment. According to the World Health Organization (2022), it is “a state of psychological well-being that enables a person to cope with life’s pressures, realize his potential, learn and work well, and contribute to his local

community.” The Encyclopedia of Psychology and Psychoanalysis defines mental health as “healthy adjustment, a feeling of health, and the desire to live” (Abdul Mun'im, 1879, p. 472).

Mental health is an integral component of health and well-being that underpins our individual and collective abilities to make decisions, build relationships, and shape the world we live in, and it is crucial to personal, community, and socio-economic development. Mental health is more than the absence of mental disorders. It is different from one person to the next, with varying degrees of difficulty and distress and potentially very different social and clinical outcomes.

People with mental health conditions are more likely to experience lower levels of mental well-being, but this is not always or necessarily the case (World Health Organization, 2022). Therefore, mental health is not a simple matter for people, but a very serious issue for their future lives.

#### b. Resilience

One way to cope with mental health problems is using the spiritual-based Islamic technique from the *Risalah an-Nur* such as building resilience. Resilience is the ability to adapt, react to, and recover back from difficult circumstances. Neenan (2011) mentioned that resilience can be represented by adaptability and bouncing back from adversity (p. 17). One of the Yaqeen Institute's articles mentioned that "resilience is the capacity we all possess to rebound from stress and feelings of fear, helplessness, and overwhelm" (Sarah & Najwa, 2022, p. 5). The ability to function and adapt despite adversity is arguably one of the most important skills. This can help people manage their stress and feelings of uncertainty. However, being resilient does not guarantee that people will not encounter difficulties or hardships (American Psychological Association, 2012).

#### c. *Risalah an-Nur*

The *Risalah an-Nur* or The Book of Light is a *tafsir* (exegesis) on the Qur'an written during the 1910s and 1950s by Said Nursi, a Kurdish Islamic Scholar from the Bitlis region of Turkey. The commentary does not follow the order of the ayah as traditional Islamic exegesis does, instead it makes comments on their meanings. It is a *tafsir maudhu'i* (thematic tafsir) that deals with the issues surrounding the fundamental teachings and principles of Islam. There are fourteen books in the collection. The main purpose of the *Risalah an-Nur* is to bring a religious revolution in Turkey.

The collection includes a discussion of Islamic sources as well as an interpretation of the text for the "mentality" of Said Nursi's period. Zarkasyi, Arroisi, Hizbullah, and Maharani (2019), concluded that the concept of psychotherapy in the *Risalah an-Nur* is the study of faith. However, it is not merely an exegesis because it includes reflections and details about Said Nursi's life and interpretations. It is also encouraging the reader to understand how to handle daily activities in accordance with Qur'anic standards, as well as install the Qur'an in a person's numerous life situations and emotions (Nursi Research and Training Centre, n.d).

*Risalah an-Nur* is a corpus composed of 130 pieces all of which collectively make the first four major books, which are The Words, The Letters, The Flashes, and The Rays. The Twenty-eighth Letter and The Twenty-ninth Letter have been included. Some are short, perhaps only two or three pages long, while others are long as 80 or 90 pages (Risalah Online, n.d, p. 4).

## 2. Mental Health Problems

A mental illness might develop when our mental health is negatively impacted for an extended period of time. It is an illness that affects all aspects of our health, including emotional, mental, physical, social, and spiritual (Khalil Center, n.d). Mental illnesses are diseases or conditions that affect the way we think, feel, act, or deal with others or the environment in which we live. These symptoms can range from mild to severe, and their effects may vary from person to person. In many cases, it is difficult for the patient to deal with daily life matters. But when an expert diagnoses his condition and helps him get treatment, he can be helped (WebMD, 2022). According to the World Health Organization (2020), in the health argument stated that, “Nearly one billion people have a mental disorder, and anyone, anywhere, can be affected. 1 in 5 children and adolescents has a mental disorder.”

There are types and degrees of mental illness. It may be light on the patient's personality and behavior. It may be so severe for the patient that it leads to murder and suicide. Mental illnesses are as numerous and widespread as the number of cases of polio, heart disease, and cancer combined. In this article, the researcher will review the common mental illnesses affecting people in detail, then the researcher will discuss treatment from the point of view of Said Nursi in *Risalah an-Nur*. These are trauma, anxiety, depression, and behavior disorders.

Some examples of mental illness that occur among children are childhood trauma like abuse and neglect. The Wave Clinic (2021) stated that, childhood trauma is defined as traumatic events that occur in infants, toddlers, and children under the age of six. People often assume that children just forget these memories, but trauma is far more complex. Negative experiences can be suppressed by the brain, but they can easily return years later, particularly if the trauma is unresolved.

Almost everyone tends to engage in disruptive behavior or make a mistake in judgement. The intensity of problem behaviors can vary. They can affect both children and adults. People who engage in troublesome behaviors frequently require medical assistance to deal with their symptoms. The symptoms such as anger, abuse, self-injury, emotional flatness, and others (Nall, 2019). Said Nursi also emphasis some of the mental illnesses that are related to the heart, which are hopelessness, self-conceit, arrogance, and many more.

For the most part, depression and anxiety seem to be different from one another. Depression is characterized by a persistent gloomy, sad, or hopeless mood, whereas anxiety is characterized by excessive sensations of concern, tension, and fear. However, these conditions do share numerous significant symptoms. For example, anxiety frequently comes with irritability, and some people suffering from depression may feel more irritated than sad (Holland, 2022).

Some mental illnesses may be caused or worsened by environmental stressors that occur during childhood, including trauma such as exposure to verbal, physical, or sexual abuse; severe emotional, physical, or sexual abuse; the death of a parent or loved one as a child; parental neglect; school problems; exposure to bullying; and peer pressure.

Other than that, family relationship problems can also lead to some psychological disorders in some people. But not everyone who goes through these things develops a mental illness (WebMD, 2022). It is normal for people to feel emotions such as sadness, anger, fear, and many more. when they face a major setback in life. Mental illness is different from that. This statement was supported by Rawda & Faiz (2022), who stated that, the basic problem that human beings of this age suffer from is a lack of religion, spiritual value, and meaning in life. So, the researcher will focus on this point in this study.

### 3. The Methodology of *Risalah an-Nur* in Shaping Spiritual Resilience

Why is resilience good for people? This is because they can recover from setbacks and get back to living their lives more quickly (Neenan, 17). They are often good at solving problems and easily learning new skills because they will try many times if things do not go the way they want. When they can overcome problems easily, it builds their confidence and helps them to feel more capable the next time a problem comes up. Feeling sad, disappointed, and frustrated will help them to understand that these uncomfortable emotions usually do not last forever.

In this study, the researcher will discuss a way to build spiritual resilience in coping with mental problems from the *Risalah an-Nur*. *Risalah an-Nur* contains wisdom that can be imparted to people to instill resilience in coping with mental challenges as the concept itself focuses on the psychology of the faith.

The study was divided into three different types of approaches from *Risalah an-Nur*. Every type of approach will deliver some ways to help and encourage people to cope with mental problems and bear the responsibility. The first approach is spiritual, drawing from *Risalah an-Nur*; the second is emotional, and the third is social.

#### a. Spiritual Approach from *Risalah an-Nur*

##### i. Purifying the souls

A conscience and soul that are not free from heart illnesses are among the main causes of why individuals are unhappy or do not feel free in life. A sick heart is easily controlled by lust that is ridden by the devil and always invites evil. As mentioned in the Quran in Surah Yusuf, 12:53,

﴿إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ﴾

"Indeed, lust will always lead to evil."

Therefore, it is understandable that mental disease can spread physically and can be devastating. Said Nursi reminded that a dirty heart can destroy not just a person's life, but also a family, community, and country (Zunaidah & Asma, 2023). According to Al-Ghazali in *Ihya' Ulumuddin*, the heart is the place where all kinds of mental diseases accumulate, hence it is also the most effective spot in humans for curing those diseases. Therefore, the position of the heart is very important in a person's life.

So, in order to achieve happiness, we must purify our souls and have a peaceful mind and heart (Rawda, 2023). As a result, the key to curing heart disease is to improve faith. People can motivate themselves better by improving their faith because faith is the source of all action and serves as a driving force and controller for every human being. A person will behave well if his faith is strong, and vice versa. As the Prophet Muhammad said, narrated by Nu'man bin Bashir in Sahih al-Bukhari, book of Faith, hadith number 45:

«أَلَا وَإِنَّ فِي الْجَسَدِ مُضْعَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ، وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ. أَلَا وَهِيَ الْقَلْبُ»

“Indeed, in the body, there is a piece of flesh, if it is reformed, the whole body becomes good, and if it is spoilt, then the whole body becomes spoilt. Indeed, it is the Heart.”

Faith is something that is fixed in the heart. Faith serves as a torch that shines on a dark path. The main basis of faith is believing in the existence of Allah as God. Faith based on true belief is to strengthen the position of faith by worshiping God, which is, it can illuminate the human soul (Rawda, 2023, p. 52).

Said Nursi demonstrated treatments for physical and psychological diseases in his "Message for the sick" and the intervention has been classified into different subject matters (Ahmad Nabil et. al, 2019). The method derived from the *Risalah an-Nur* based on Sakinah Thomas (2019) is, acknowledging weaknesses, awareness of neediness, absorbing compassion, and applying reflective thoughts. Said Nursi remarked that all humans should recognize their weaknesses and believed that no one is stronger than Allah. It is common for people to have several desires throughout their lives because it is part of their fitrah. However, we must recognize our limitations and accept our weaknesses. So, we will only rely on Him.

So, it is crucial for all people to instill enormous faith in their souls before they encounter life's hardships. Encourage the soul to have faith in Allah, and always believe in Him in everyday life. People need to teach their souls from an early age to know Allah as the creator and to believe only in Him.

## ii. Trust in Allah's Plan (Tawakkal)

Moreover, the *Risalah an-Nur* emphasizes the concept of tawakkul. Said Nursi had mentioned the meaning of tawakkul is also related to strong faith. Tawakkul is an Arabic word (توكل), that means reliance or trust in Allah which is

defined as "having firm trust and confidence in what is Allah's in everything and having no confidence in nothing" (Fifth Word, p. 35). The state of having this *tawakkul* entails the complete absence of any anxiety vis-a-vis worldly matters, in one's confidence that Allah, who owns everything and has control over everything, will take care of one's affairs.

The most significant principle in life is to trust only Allah, especially as a Muslim, and to avoid shirking Him. Our lives belong entirely to Allah; thus, we must believe and glorify Him by whatever is required. Teach the souls to trust in Allah's wisdom, they should trust that Allah has a plan for everything, even in difficult times. This should begin with ourself, who should have a strong connection or trust in Allah's plan. Put Allah in whatever we do, fulfill it with tremendous effort, and then trust entirely in His plan. So, in Allah let the believers put their trust. As He mentioned in Surah an-Nisa', 4:81,

﴿وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَىٰ بِاللَّهِ وَكِيلًا﴾

"and rely upon Allah. And sufficient is Allah as Disposer of affairs."

When we put Allah first in everything, we will easily feel tranquility and happiness in our lives and hereafter. As Said Nursi stated when he explains the word (كُنْ (فَيَكُونُ)), one of the two cures was trusting in Allah, together with patience and entire reliance on the Creator's might, as well as reliance on His wisdom (Seventh Word, p. 54). This has been supported by Akmal Khuzairi (2023), feelings of depression, sadness, despair, concern, and so on are all obstacles to mental stability and peace of mind. It will damage mental stability if it fails to be properly controlled and does not have strong resistance.

Also in the Twentieth Flash, page 12, Said Nursi stated that, "by the grace of the reliance on the Divine (*tawakkul*) and submission (*taslīm*) arising from faith in Allāh (*al-īmānu billāh*) which is a tower of strength surpassing might, the people of truth do not request the support and assistance of others in presenting their needs to them." On the other hand, worldly people become weak and powerless in worldly matters because of the hopelessness of their true strength, and they thus feel an intense need for helpers in their life, which Allah.

So, what should we do to build a connection in trusting Allah? We should encourage our souls to seek help, seek someone that they can rely on, and seek the



greatest one, which is Allah. For instance, a child in need will turn to their parents for help, as they rely on them for guidance. As Gail Belsky (2023) highlighted that people need to know that struggling, failing, or facing hardship is not a sign of weakness, and that seeking help is a sign of strength. It is possible for everyone to put their trust in someone else without knowing and building a connection with Him. Likewise, by fostering a deep trust in Allah, people can develop resilience in every action, so we can strengthen the bond with Him at the same time; this helps strengthen resilience (Sarah & Najwa, 2023).

To sum up, building resilience involves understanding that asking for help during struggles is a strength rather than a weakness. Fostering a deep connection and trust in Allah can strengthen inner resilience by providing guidance and support during difficult periods.

### iii. Gratitude & Patience

Apart from that, the *Risalah an-Nur* highlights the importance of gratitude and patience. It discusses about being grateful to Allah and the significance of patience in facing life's trials. Gratitude sometimes it is easy to say by the tongue, but either only Allah knows or our heart. Ibnu Qayyim (2019) defined the word gratitude according to three main items to manifest through, which are (1) the heart, through feelings of subordination and submissiveness. (2) the tongue, through verbally acknowledging the blessing and praising or thanking. (3) acts of obedience and unwavering devotion (para. 8). So, it can be concluded that Ibnu Qayyim used to combine both outward expressions and inward experiences (Desouky, 2022).

According to Sarah Tarek (2023), one way to express gratitude is with words, which is to say "*Alhamdulillah*" when you see something that you feel grateful for. In the first part of the Fruit Epistle, Said Nursi (1993) mentioned that "to us, it says: 'my meaning is incomplete without the existence of the hereafter, for instances of praise and gratitude from beginningless to endless eternity, irrespective of the identity of the thanker and the thanked, are exclusively for Him alone.'" Said Nursi continued, every believer's saying, according to the Sharia, *Alhamdulillah*, at least 150 times after the prescribed prayers every day, and its meanings expressing praise and gratitude towards Allah as expansive and endless eternity, is no other than the advance price and payment for paradise and endless happiness.

Gratitude must come together with *sabr* or patience. We always feel gratitude when it comes to a good thing, but when it comes to bad things, we should feel gratitude too, as it is also one of the *nikmah* from Allah. Even we always see bad things as a test for us, as Allah mentioned in the Quran, surah al-Baqarah, 2:214,

﴿أَمْ حَسِبْتُمْ أَنْ تُدْخِلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ ۖ مَسْتَهْزِئِينَ وَالصَّارِعَ الَّذِينَ زُلْزِلُوا وَتُزْلِقُوا حَتَّىٰ يَقُولَ الرَّسُولُ وَالَّذِينَ ءَامَنُوا مَعَهُ مَتَىٰ نَصْرُ اللَّهِ ۗ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ﴾

"Or do you think that you will enter Paradise while such [trial] has not yet come to you as came to those who passed on before you? They were touched by poverty and hardship and were shaken until [even their] messenger and those who believed with him said, "When is the help of Allah?" Unquestionably, the help of Allah is near."

So, as Muslims, we must be conscious that this Dunya is a place of testing from Allah, from which no one can escape. As stated in surah al-Mulk, verse 2: "[He] who created death and life to test you [as to] which of you is best indeed - and He is the Exalted in Might, the Forgiving."

In the Seventh Word, Said Nursi (1993, p. 49) defined the word الصبر (*as-sabr*) or patience as "one's not complaining about tests and tribulations with which one has been afflicted, and having perseverance in performing one's religious duties and in abstaining from prohibited actions." Also, as mentioned before in the Seventh Word, one of the two cures was trusting in Allah, together with patience. Patience is also one of the ways to gain happiness and tranquility from this hardship of life. There are three types of patience, as stated by Said Nursi in the Twenty-First Word, "The first one is patience concerning obedience. The other is patience against sins. The last one is patience against calamity. (1993, p. 37) These help us identify the differences between these three types of *sabr*. According to Akmal Khuzairy (2023), patience in the face of trials comes from complaining to Him and not sighing about His trials. In surah Yusuf, 12:18, Allah mentioned:

﴿فَصَبْرٌ جَمِيلٌ﴾

"so patience is most fitting."

Said Nursi also mentioned the story of Prophet Ayyub for us to reflect on the tests and how to face them by *sabr*, from The Second Flash, page 3. "Prophet Ayyub endured the suffering of wounds and ulcers for a very long period, yet he bore this illness with perfect patience, thinking of its great reward. Yet he is not thinking of his comfort, but rather of the worship he was engaged in with his heart and tongue, and he prays "My Lord, the harm has visited me, and it has impaired the remembrance of my tongue and the worship of my heart." Allah accepted that sincere and pure thing that was made just for Him in an utterly phenomenal manner. He bestowed complete good health upon him and showered him with all

the diversity of His mercy. The story of Prophet Ayyub exemplifies how patience and sincere devotion during times of hardship lead to immense spiritual reward and divine mercy. Reflecting on this story can inspire people to face life's challenges with gratitude and steadfastness, fostering resilience and inner strength.

Gratitude plays an essential role in building resilience (Wilson, 2016), especially when facing mental health problems. One exercise suggested by Sarah Sultan & Najwa Awad (2023) involves reflecting on the verse in surah al-Fatihah, verse 2, "All praise is due to Allah, Lord of the worlds." This can be done by considering what we grateful and thankful to Allah for and listing several of the most treasured blessings.

iv. Encourage Good & Forbid Evil

Furthermore, it is essential to promote the importance of fostering goodness and discouraging negativity or harmful behavior from an early age. Encourage ourselves to stand up for what is right and help those in need. This can contribute significantly to mental well-being, helping them avoid prolonged struggles with mental health challenges. Neenan (2011) pointed out that "attitude is very consequential stuff, and it is the heart of resilience" (p. 19).

As explained by Said Nursi in the Eight Issue of the Fruit Epistle, "the encounter of good and evil, pleasure and pain, light and darkness, heat and cold, beauty and ugliness, and guidance and misguidance, and the overlapping of each pair of them in this universe is all for the sake of a most immense wisdom" (p. 83). Allah had prepared all things in this universe in pairs, but we as humans should be wise to choose and differentiate between good and bad.

**b. Emotional Approach from *Risalah an-Nur***

i. Self-reflection

The *Risalah an-Nur* emphasizes the importance of self-reflection and self-esteem. It is crucial to encourage people to consistently reflect on their actions and behavior, aiming for personal growth and improvement in character. An intense sense of self may develop resilience. Every circumstance can provide valuable insights into strengths (Brightwheel, 2023). For instance, through play-based learning, people can explore themselves and their surroundings. During imaginative play, they can act out notions that they have internalized. They utilize play to explore new methods of interacting with others. This process allows them to navigate and process their emotions. Play is significance for the development of physical, cognitive, linguistic, and social-emotional skills. Play also enable people to demonstrate and build abilities related to resilience, such as concentration, self-control, and critical thinking.

In Islam, we always refer to the term self-reflection as *tafakkur*. Said Nursi had defined the word in the Five Epistles, in the First Word, "تَفَكُّرٌ (*tafakkur*) 'is the intellect's

reflecting on the meanings underlying things in order to arrive at the knowledge of their true realities.' The purpose of contemplating Allah's creation is to drive us up to gnosis of Allāh (ma'rifatullāh)" (p. 7). Other than that, in the Staff of Mosses, the Third Part, Said Nursi quoted a hadith and explained about it. It is narrated in the hadith of Sahih al-Bukhari, book of al-Jihad wa as-Siar, hadith number 3009: "It is better to have a person come to faith by means of you than to own a valley replete with red sheep." There are times when an hour of reflection (*tafakkur*) is better than a year of the act of worship (p. 364). In Surah ar-Rum, 30:8, Allah mentioned,

﴿أَوَلَمْ يَتَفَكَّرُوا فِي أَنفُسِهِمْ مَّا خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلًا مُّسَمًّى﴾

"Do they not contemplate within themselves? Allah has not created the heavens and the earth and what is between them except in truth and for a specified term."

Moreover, self-esteem will have a good impact on mental health. According to Rozanizam Zakaria (2023), self-esteem functions as a protective factor, enhancing resilience when faced with difficulties. Those who have a high sense of self-esteem are more likely to face tough situations with optimism and problem-solving abilities. Individuals with low self-esteem, on the other hand, may struggle to cope successfully with life's difficulties, leading to more stress and despair. So, self-esteem plays a crucial role in mental health. It is essential to foster strong self-esteem from a young age and throughout life.

## ii. Fostering Adaptability

Life is constantly changing in various ways. It is natural to feel skeptical about new developments. According to Lebow (2022), change is beyond our control, but how we respond are up to us. When change comes, try to give yourself some time to comprehend it. The American Psychological Association (2012) notes that change can be frightening for individuals. It is essential to recognize that change is a natural part of life, and new goals can often replace old ones that have become unrealistic. Analyzing what is working well and creating a plan of action for what is not.

It is important to adapt to change and see challenges as opportunities for growth, which helps build resilience. It's common to think that most people will naturally learn the ability to cope with hardship. However, resilience is not a given; without this important life ability, people may have negative effects such as anxiety, depression, and social problems that can last until adulthood. Understanding brain development and paying attention to interactions are essential stages to improve resilience and promote emotional well-being (Emerging Minds, 2022).

## c. Social Approach from *Risalah an-Nur*

### i. Creating a Secure Environment

It is crucial to understand that a secure and supportive home environment provides a foundation for resilience. Establishing a safe atmosphere and routines, demonstrating love

and empathy, and ensuring a safe space for expression are essential for coping with mental problems.

Within a social framework, there are various strategies and approaches that people can adopt in fostering a secure environment. Demonstrating healthy coping mechanisms in life can show effective ways to manage stress and challenges. Other than that, creating an emotionally supportive atmosphere where members feel safe and connected to be together. Also, offering reassurance and comfort during difficult times is important, with an emphasis on unconditional love. For example, a comforting hug or gentle touch during moments of distress can convey a sense of security and affection without the need for words.

## ii. Modeling Resilience

Furthermore, people that are trusted serve as role models through their action. Therefore, they are responsible for being role models to others. People learn significantly by observing those around them. Hurley (2020) described that modeling resilience is the most effective approach to teaching it. We are all exposed to difficult situations. Use coping and soothing techniques. Deep breathing can be an excellent stress-reduction technique. Label your feelings and always talk through your problem-solving process. Demonstrating resilience in the face of challenges teaches people how to respond positively to adversity.

As we all know, Prophet Muhammad is the best role model among Muslims. Said Nursi emphasized in the Eleventh Flash, others would describe the Noble Prophet by saying his character was the Quran. As narrated by Qatadah, Aisyah said: "Verily, the character of the Prophet of Allah was the Quran." The model and exemplar of the beautiful character expounded by the Quran is Muhammad s.a.w. and he is the first to have exemplified those beautiful character traits. He was created with his innate nature to embody those beautiful character traits. Said Nursi also stressed that, every one of this person's deeds, words, and motions is a model and exemplar for others.

Furthermore, Sarah & Najwa (2023) pointed out that "the Prophet Muhammad was a model of resilience, as seen in his ability to always maintain a good attitude, excel in his interpersonal relationships, preserve his mental health, and diligently pursue his goals (spreading the message of Islam) in the face of staunch and often bloody resistance." For instance, in the relationship between parents and children, those who are relied upon should ideally be the parents themselves. So, parents should be more careful when being role models to the children, as they will follow their parent's steps throughout their lives, especially when the connection is already strong. Parents need to apply resilience in their daily lives to be a good role model for their children, especially when they face mental health problems.



iii. Open Communication

Open communication is essential for building spiritual resilience in coping with mental health challenges. It involves sharing thoughts, feelings, and experiences freely and honestly, creating an environment where individuals feel safe to express themselves. This practice allows for emotional expression, which is essential for dealing with difficulties and seeking for help. Open communication lessens stigma by normalizing conversations about mental health, which promotes a culture of understanding and empathy that is essential for those facing emotional difficulties. According to Langham (2023), validating feelings helps individual to understand that it's okay to experience different emotions.

In the Staff of Moses, the First Part of the Fruit Epistle, when Said Nursi defined the word *lisamul hal*, he related it to communication, which is "All of the beings in the universe have languages particular to them, or the 'language of state'. Just as meaningful communication with human beings depends on our learning the language that they speak, so too is our learning the language of the universe a prerequisite to our understanding of its 'speaking'. The universe is a book written by the pen of the might of Allah, that describes His Holy Names and Attributes. Reading this book enables us to acquire knowledge of Allah (*ma'rifatullah*).\" (p. 37). As a slave of Allah, we should learn from surah Taha, 20:44, which Allah mentioned to Prophet Musa and Harun to talk to Firaun with gentle speech so that it will make him remind Allah,

﴿فَقُولَا لَهُ قَوْلًا لِّئَلَّا يَعْلَمَ يَتَذَكَّرُ أَوْ يَخْشَى﴾

And speak to him with gentle speech that perhaps he may be reminded or fear [Allah].\"

So, we can understand from this statement that, everyone needs communication in their life as explained in research conducted by Azirawati, Raudah, and Yusmini (2021), communication is a key factor in creating a happy and prosperous family. Poor communication has a severe impact on the emotions and psychology, particularly who have mental health issues (p. 27). Andrew and Kristina (2015) also pointed out that a good communication relationship can also have a positive effect on psychological and physical development, as well as being able to overcome stress problems and increase self-esteem.

Moreover, open communication deepens one's spiritual connection, as it encourages individuals to engage in dialogue about their beliefs and experiences. Faith can be strengthened and comfort during tough times by sharing personal stories and exploring spiritual values. When it comes to emotional expression and management. Rather than simply expressing your day with the words "good" or "OK," try to share the various feelings you experienced throughout the day. For example, as a slave of Allah, don't be scared to discuss mental health with other people because the sensations are normal and offers advice on how to deal with (Langham, 2023).

Building strong connections is crucial, as noted by Hurley (2020), who emphasizes the importance of spending one-on-one time in nurturing relationships. This quality time

allows individuals to acquire coping skills within a context of love and support. For instance, when someone expresses worry about a difficult situation at work or school, active listening without interruption is essential. A supportive response might be, "I hear that you're feeling upset about what happened. I'm here for you, and we can talk about it together." It is equally important to validate emotions by acknowledging, "It's okay to feel sad or frustrated. Your feelings are important, and I'm here to support you no matter what." When people believe they have unconditional support from parents, family members, or even a mentor, they are more likely to seek assistance and work through challenging situations. Positive connections can serve as a model for demonstrating coping and problem-solving abilities in challenging circumstances.

#### **4. Conclusion**

By discussing and integrating these techniques from the *Risalah an-Nur* into daily life, as a slave of Allah, we can develop a deeper understanding of resilience, faith, and wisdom to cope with mental challenges. Building resilience is one way to create a connection with the inner soul and the Almighty. Providing a strong foundation rooted in Islamic principles to face life's difficulties with strength and determination. In navigating contemporary challenges, people must handle the problems that come up in their lives. Every person is unique, and approaches to fostering resilience may vary. Consistency, patience, and unconditional support are key components in nurturing resilience. It's important to understand that building resilience is an ongoing process, and people must continuously support each other throughout their development.

#### **5. Suggestion and Recommendation**

The results of this research provide compelling evidence of the positive effects of building resilience to cope with mental health challenges. The study demonstrated significant improvements in using resilience techniques from *Risalah an-Nur* to address various problems faces by people.

To enhance future studies, it is advisable to conduct field research utilizing quantitative studies to obtain accurate result in terms of collecting data. Further research should be conducted to explore the effects of the limitations on building resilience. Moreover, ensuring effective implementation of resilience-building strategies requires an acknowledgment of responsibilities related to understanding the mental health status of those in need. Training sessions should be organized to provide support in these situations. By considering these suggestions, researchers can continually refine and expand the implementation of resilience, leading to increase the awareness and understanding of mental health challenges.

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