



## The Effectiveness of Patience Therapy with Sufistic Techniques in Increasing Resilience in Adolescents

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### ABSTRACT

This study aimed to: 1) determine the condition of adolescents' resilience before receiving patience therapy 2) determine the condition of adolescents' resilience after receiving patience therapy 3) determine the effectiveness of guidance service with patience therapy in increasing adolescents' resilience. This quantitative study applied one group pre-test and post-test. Data were collected through questionnaire, which was distributed to twenty participants. The study results indicate that before receiving patience therapy with sufistic techniques, adolescents exhibited a mean score of 164.5 or 82%, which was grouped into moderate category. After receiving patience therapy with sufistic techniques, the mean score was 171.35 or 86%, which was in the high category. This is proven through the Paired t-test sample test, which obtained a sig. (2-tailed) of 0.000 < 0.05, indicating that patience therapy with Sufistic techniques is effective in improving adolescents' resilience.

**Keyword:** Patience therapy; sufistic techniques; resilience; youth

### ABSTRAK

Tujuan dari penelitian ini adalah: 1) untuk mengetahui kondisi resiliensi remaja sebelum diberikan terapi sabar 2) untuk mengetahui kondisi resiliensi remaja setelah diberikan terapi sabar 3) untuk mengetahui efektifitas bimbingan dengan terapi sabar dalam meningkatkan resiliensi remaja. Jenis penelitian ini adalah kuantitatif dengan menggunakan one group pre-test and post-test dengan melakukan tes sebelum dan sesudah perlakuan. Sumber data dalam penelitian ini adalah dengan menggunakan kuesioner pada subjek. Subjek dalam penelitian ini berjumlah 20 orang remaja. Hasil penelitian ini menunjukkan bahwa sebelum diberikan bimbingan terapi sabar dengan teknik sufistik pada remaja rata-rata sebesar 164,5 atau 82% termasuk dalam kategori sedang. Dan setelah diberikan layanan bimbingan terapi sabar dengan teknik sufistik diperoleh nilai rata-rata 171,35 atau presentase 86% yang termasuk dalam kategori tinggi. Hal ini dibuktikan melalui uji sampel Paired t-test yang memperoleh nilai sig. (2-tailed) sebesar 0,000 < 0,05, sehingga dapat disimpulkan bahwa bimbingan terapi pasien dengan teknik sufistik terbukti efektif.

**Kata kunci:** Bimbingan terapi pasien; teknik sufistik; ketahanan; pemuda

## INTRODUCTION

*“And be Patient. Surely, Allah is with those who are patient.”* (Al-Quran, 8:46).

In case of any adversity, we can put our faiths on Allah, we can say that no matter whatever the situation is that we are facing we should be faithful and patient as Allah is with us, He will never leave us alone (Departemen Agama RI, 2019).

The attitude of resilience needs to be developed by everyone. It is the strength and ability to bounce back from adversity, that must be possessed by every individual (Fitri & Kushendar, 2019). Humans respond to problems in life differently, some exhibited negative responses such as insecurity, hopelessness, and even suicide. Some individuals exhibited positive attitude by trying to bounce back and exhibit wise responses. Fullerton et al. (2021) suggest that resilience is generally the ability to survive, adapt, and solve problems, which is important to help individuals solve their problems.

Every individual has their own problems, and their ability to learn from their environment and think makes them resilient in dealing with problems, including problems during adolescence. Almost all individuals have experienced sadness, disappointment, and anxiety, as flow of life almost never aligns with one's personal plan. Adolescence, as a transitional period from childhood to adulthood, is a crucial stage in which individuals experience psychological and physical development. In this period, adolescents often face problems. During this period of development, of course, teenagers will experience problems. Previous studies showed the importance of resilience during adolescence. Putri and Rusli (2020) reported that adolescents in Nurul Ikhlas Modern Islamic Boarding School perceived 105% and 89.5% resilience due to peer support.

Research by Mujahidah and Listiyandini (2018) shows that the influence of affective empathy on adolescents can increase the occurrence of depressive symptoms, which are predicted to decrease if there is high resilience. So that resilience is very influential in reducing symptoms of depression in adolescents.

There are two types of Islamic psychology interventions: integrative Islamic psychology interventions and original Islamic psychology interventions. The original form of Islamic psychological intervention is called akhlaq, and it is focused on worship and values. Dhikr, prayer (shalat), Quranic, and dua therapy go under the category of original Islamic intervention based on worship, whereas patience therapy, gratitude therapy, and repentance therapy fall under the category of original Islamic psychology intervention based

on morality. Integrative Islamic psychology intervention includes both general and specific integrative Islamic psychology interventions as well as Islamic psychology interventions focused on morality and worship. Islamic cognitive therapy, religious cognitive behavioural treatment, religious coping therapy, and Islamic counselling are examples of general integrative therapies in Islamic psychology. *Dhikr* relaxation treatment is one of the methods used in integrative psychology that is based on worship (Nashori et al.,2019). Current research focuses on the original Islamic psychology intervention based on morality it is the patience therapy and focuses on sufistic techniques

Based on interviews with several teenagers in Warak village, it was found that each teenager in Warak village has their own problems. This was proven by interviews with Warak village teenagers with the initials L and S Warak village teenager with the initials L said that he felt lazy to do his assignments, because he had a lot of schoolwork, and ended up stressed thinking about these tasks. Meanwhile, teenager S said that he was stressed thinking about his family and schoolwork, especially at home there are family problems, which may be almost every day parents quarrel. This is the reason he used by smoking, praying too haphazardly as an escape also sometimes against parental advice, from there he was not interested in what his parents did as they always quarreled and were finally stressed.

It is in conditions like this that resilience in adolescents will be seen, the extent to which they can overcome the problems they are facing. Cases that are often seen in Warak village are peer relationships that lead to negative emotions in most cases as well as attitudes of resistance to parents, despair, depression, and giving up easily. This happens because of the lack of parental attention to children and the lack of understanding of religious knowledge. It is often seen that teenagers in Warak village do not enthusiastically attend religious gatherings. It happens so that whenever they are advised by their parents regarding anything they tend to underestimate and even some fight back.

Inspecting the cases, it can be said that these problems in adolescents need special handling, not only giving advice. There is also special treatment for adolescents who are difficult to control. Lestari (2012) defines juvenile delinquency as an act by someone who is not yet an adult who deliberately violates the law and who knows by the child himself that if his actions are known by law officers, he is subject to the law.

Patience therapy is a process to cure someone from the illness they experience, both psychological and mental illnesses which are carried out by experts (Alang, 2020). Thus,

patience therapy is a psychological therapy given to someone with the aim of changing mindsets. In achieving the next goal of patience therapy, the technique used in this therapy is Sufistic therapy (takhali, tahalli, tajalli) by making the counselee aware of himself through prayer, telling the story of the Prophet, and inviting dhikr in order to foster faith in the counselee and make the counselee feel calm and confident that the problems that occur according to his ability level. Based on various previous problems, this study wants to see how effective adolescents are when they have been given sufistic patience therapy.

In addition, several studies have shown that resilience has a significant effect on depressive symptoms with an effective contribution of (1.8%). Empathy has an influence on depressive symptoms. Significantly with an effective contribution of (2%). Resilience and empathy can significantly affect the appearance of depressive symptoms with a total effective contribution of (5.5%) (Mujahidah & Listiyadini, 2018). The results of Muwakhidah's research (2021) state that peer counseling can increase adolescent resilience. Thus, peer counseling is effective for increasing low resilience.

This study is to examine the effectiveness of guidance, patience therapy, Sufistic techniques on resilience among adolescents due to problems experienced by them. As there is a dearth of researches in this topic, there is a need to look more into this as problems that exist within the individual or from the internal and external environment make adolescents stressed and discourages them in carrying out daily activities such as at school. This study provides limited research on mental health and helps fill a gap in the literature. The results of this study have the potential to inform the development of culturally meaningful interventions to facilitate the mental health and well-being of Warak Village adolescents.

The purpose of this study was to investigate the effectiveness between mentorship, patience therapy, Sufistic techniques, and its effect on resilience in Warak Village adolescents. Understanding this effectiveness may inform the development of interventions to support the mental health of Warak Village adolescents and to promote effective guidance of patience therapy with Sufistic techniques and resilience.

## **METHODS**

This work was categorized as a quantitative study, a method based on the philosophy of positivism to picture certain populations or samples (Sugiyono, 2018). More specifically, this pre-experimental study applied one-group pre-test and post-test design. This study population was 98 adolescents in Warak village adolescents with 20 adolescents involved

as participants, consisting of 10 females and 10 males. The mean age of the participants was 15 years old. Pretest and posttest were conducted using a 50-item resilience scale. Data were analyzed using paired sample t-test with SPSS version 25.0 application. This test was conducted to determine the difference in pretest and posttest scores.

## RESULTS AND DISCUSSION

The results of the study showed differences in pretest and posttest scores, more clearly shown in table 1. Based on table 2, the sig (2-tailed) value is  $0.000 < 0.05$ . Thus,  $H_0$  is rejected and  $H_a$  is accepted. The results revealed there is a significant difference between the pre-test and post-test scores, which means that patience therapy guidance services with Sufistic techniques can increase resilience in adolescents in Warak Village, Dukuh Subdistrict, Sidomukti District, Salatiga City.

**Table 1**  
**Comparison of Pre-test and Post-Test**

No	Subject	Pre-test	Post-Test
1	RR	157	182
2	GB	142	165
3	SK	154	165
4	SN	147	168
5	FB	146	170
6	AM	151	168
7	FN	129	166
8	NL	139	172
9	NN	129	165
10	ZF	127	174
11	NB	131	166
12	DV	130	165
13	SS	157	174
14	AY	151	167
15	LR	147	167
16	TR	159	170
17	DT	150	166
18	SL	137	173
19	ND	140	173
20	MS	130	170
	$\Sigma$	3288	3427
	<b>Mean</b>	164,4	171,35
	<b>Frequency</b>	82%	86%
	<b>Minimum</b>	127	165
	<b>Maximum</b>	159	182

**Table 2**  
**Paired Samples Test**

	Paired Differences					t	df	Sig. (2-tailed)
	Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference				
				Lower	Upper			
Pre-test Experiment – Post-test Experiment	-26.650	10.505	2.349	-31.566	-21.734	-11.346	19	.000

The purpose of this study is to investigate the effectiveness of guidance, patience therapy, Sufistic techniques, on resilience in Warak Village adolescents. Southwick et al. (2014) revealed resilience is the ability to survive and adapt, as well as the human capacity to face and solve problems after experiencing adversity. Ledesma (2014) state that resilience describes an individual's ability to respond to adversity or trauma faced in healthy and productive ways. it can be concluded that resilience is a dynamic process that involves various individual, social, and environmental factors. Where a person has the strength and resilience to rise in the face of difficult situations.

Reivich & Shatte (2002); Mestre et al. (2017) suggest that there are seven indicators in resilience which include; 1) Emotion Regulation, emotional control where the individual's ability to remain calm under stressful conditions. 2) Impulse Control, the ability of individuals to control the desires of urges, preferences, and pressures that arise from within. 3) Optimism, the ability of individuals to overcome various problems that may occur in the future, where individuals believe that they can solve existing problems and control their lives. 4) Casual Analysis, the ability of individuals to identify the causes of the problems being faced. Where individuals play an important role in being in full control of problem solving. 5) Empathy, individuals can interpret non-verbal languages shown by others such as faces, voice intonation, body language, and are able to capture what others think and feel. 6) Self-efficacy, individual belief that they can solve the problems they face. 7) Achievement, the individual's ability to achieve positive aspects of the problems that befall. From these aspects, it can be concluded that not many individuals choose to live normally and minimize risks. So that individuals have an excessive sense of thinking about the worst

events that will occur in the future. This causes individuals to have fear and away from the character of resilience.

Soufi et al. (2021); Lee et al. (2012) suggests that the four functions of resilience are; 1) to reduce the risk of experiencing negative consequences after a stressful life. 2) to reduce the likelihood of negative reactions after stressful life events. 3) helps maintain self-esteem and a sense of self-worth. 4) increase the opportunity to develop.

The therapy will not only may help the adolescent with resilience, as patience even goes beyond resilience and incorporates it. Tolerance, adaptation, return, compatibility, capacity improvement, change and reformation are among the conceptual constructs of resilience, whereas the conceptual constructs of patience include the avoidance of anger, the avoidance of lusts, forbearance, perseverance, waiting, and the openness of mind. Such a process of patience growth includes emotional restraint, forbearance, endurance, waiting, and perfection (Martinez, 2022; Ahmadi, 2020).

Meanwhile, guidance is one of the fields and programs of education, and this program is intended to help optimize student development (Sitinjak & Canu, 2023). Lubis et al. (2021) suggests that guidance and counseling is a process of assistance provided by counselors to counsees through face-to-face meetings or reciprocal relationships between the two, so that counsees have the ability or ability to see and find their problems and can solve their own problems. From the explanation above, it can be concluded that guidance and counseling is a process of assistance provided by the counselor to the counselee, where the counselor only bridges and is expected that the counselee is able to solve the problems or problems faced. The 10 functions in guidance and counseling are understanding, prevention, development, healing, channeling, adaptation, adjustment, repair, facilitation, maintenance.

Patience therapy according to Mahmudah and Muhammad (2022) Therapy in English means treatment and healing, in Arabic, *ayafa-yasfi-syifa*, which means healing. Therapy can also be interpreted as a systematic and planned effort in overcoming the problems faced by the client by restoring, maintaining, and developing the client's condition so that his mind and heart are in a proportional condition and position. Thus, therapy is a healing effort for someone that is carried out systematically in order to restore the condition of the mind and heart. Aktulga-Gurbuz (2022) argues that patience is a form of effort in order to stay away from Allah's prohibitions. An attitude to remain calm in the face of all kinds of life problems,

he revealed that patience is to accept calmly and steadfastly all the trials he experiences. Indeed, patience is a valuable quality that can greatly enhance one's lives and well-being. It plays a significant role in various aspects of individual's existence, be it spiritual, physical, or emotional. Patience encourages us to have faith and maintain strength, even in the face of misfortune, and it helps us persevere through difficulties.

In our fast-paced and often unpredictable world, it is easy to become frustrated or agitated by situations that require waiting or enduring delays, such as being stuck in traffic or standing in long queues. However, by embracing patience, we can transform these seemingly mundane moments into valuable opportunities for personal growth. Patience allows us to shift our perspective and approach from these unpredictable situations with a positive mindset. Instead of becoming overwhelmed by frustration, we can choose to use the time productively. Worthen (2018); Bulbul & Izgar (2018) suggests that there are five benefits of patience, namely: 1) bring Allah's help. 2) bring great fortune. 3) bring forgiveness and great reward. 4) bring Allah's blessings, mercy, and guidance. 5) bring goodness in the afterlife.

Sufistic techniques according to Umam & Suryadi (2019) the word sufism in western literature is specifically used for Islamic mythism or mysticism that grows in Islam. Meanwhile, religion that is mystical in Islam is called Sufism and by orientalist it is called Sufism. So that the term sufism is only used for myths in Islam. Rajab (2014) explains that the methods and techniques of Islamic psychotherapy therapy are based on the Al-Quran, hadith, and the results of ijthah. The division of methods and techniques of therapy has several phases, including: takhali, tahalli, tajalli. This is in line with the stages in the existing techniques in akhlaki Sufism developed by the Sufis.

According to Hanifiyah (2019), takhali is a step to clean the heart from various sins, despicable traits. And heart disease that is embedded in the heart. So that the way that can be done is to clean the dirt, because if it is not cleaned immediately the dirt thickens and is difficult to clean.

According to Sholihin and Anwar (2011), tahalli is an effort to fill or decorate oneself by familiarizing oneself with praiseworthy attitudes, behaviors, and morals. Hanifiyah (2019) tajalli is a stage of increasing the relationship with Allah so that every worship performed by humans as creatures is not only ritual in nature, but also spiritual in nature. In





performing voluntary prayers, and reading the Qur'an, so that it can improve individual spirituality as a creature to the Creator.

As there is a dearth of researches in this field, this research does give an outlook to add original Islamic psychology interventions, as they are deep rooted to the individuals and strengthens the connection between ourself and Allah. Cultivating patience is a lifelong journey that requires practice and self-awareness. By consciously working on our patience, we develop resilience and inner strength. One learns to manage our emotions more effectively, which in turn positively impacts our mental and emotional well-being. Patience enables us to approach challenges with a clear and calm mind, leading to better decision-making and problem-solving abilities.

Implications of this study are important for the development of interventions that support adolescent mental health and promote resilience and effective coping strategies in this population. In various researches it has been found that spiritual principles like here sufistic techniques and sabr (patience) therapy can operate as protective elements that boost resilience of survivors of traumatic events, also saving them from developing more serious psychological issues. Previous research demonstrated that protective variables like spirituality might boost survivors' resilience (Uyun & Witruk, 2017).

The results of the current research reveal that interventions that focus on improving health and promoting patient guidance with Sufistic techniques are effective in reducing stress experienced by adolescents. In addition, the finding that Sufistic therapeutic guidance moderated the relationship between resilience and stress levels suggests that interventions that address both resilience and Sufistic therapeutic guidance may be more effective in reducing stress compared to interventions that only focus on one of these factors.

## **CONCLUSIONS**

This study demonstrated how adolescents in Warak village exhibit improved patience from a mean score of 164.5 (82%, moderate level) to 171.35 (86%, high level) after engaging in patience therapy with sufistic technique. This study showed that patience therapy with Sufistic techniques is effective in increasing the resilience of Warak Village adolescents, as indicated by sig. value 0.000 ( $< 0.05$ ).

It seems that the guidance service of patience therapy with Sufistic techniques and resilience has a significant impact on the various problems and issues faced by adolescents in Warak Village. In addition, patient therapeutic guidance with Sufistic techniques and

resilience were found to be significant predictors that increases the resilience in adolescent in Warak village. Low Resilience can positively predict the problems faced by adolescents. These findings suggest that interventions aimed at increasing resilience are effective in reducing stress among adolescents in Warak Village, Salatiga. However, it is important to note that further research is needed to confirm these results and to examine the mechanisms underlying this relationship.

This study's participants were limited and were not comprehensive. It is expected for adolescents to always improve their resilience, so that individuals can control themselves, be able to control emotions, and be able to assess all problems positively. It is also expected that the guidance services of patience therapy with Sufistic techniques can add insight and knowledge in the field of guidance and counseling regarding patience therapy to increase resilience in adolescents. This study may also be used as a reference for future studies aiming at developing other techniques in guidance and counseling services.

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