



The Power of Surrender: The Role of Tawakal in Building Academic Resilience among Indonesian High School Students

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Abstract

Academic resilience refers to a student's ability to overcome academic stress, adapt to challenges, and persist in achieving goals despite setbacks. One of the internal factors contributing to resilience is spirituality, including the concept of *tawakal*, the Islamic belief of surrendering to Allah after making an effort. This study aims to examine the relationship between *tawakal* and academic resilience among Muslim high school students in Indonesia. Using a quantitative correlational design, data were collected from 268 students across various regions using the Academic Resilience Scale and the *Tawakal* to Allah Scale. Results from the Spearman Rho test indicated a significant positive correlation between *tawakal* and academic resilience ($r = 0.331$, $p < 0.01$), with *tawakal* accounting for 11.5% of the variance in academic resilience. These findings highlight the role of Islamic spiritual values in supporting students' psychological strength in academic settings. The study contributes to the development of context-specific models of resilience and provides practical implications for educators to integrate spiritual development into school-based character education programs.

Keywords: *Academic resilience; high school students; Islamic psychology; spirituality; tawakal*

INTRODUCTION

The online learning period implemented in Indonesia from March 2020 to February 2022, due to the COVID-19 pandemic, marked the first instance of mass online learning. This policy affects the implementation of academic activities and impacts schools, teachers, students, and parents. These changes also have a significant impact on the physical and mental well-being of students, as well as their academic performance.

BBC Indonesia reported that there were several cases of student deaths during online learning. KPAI also suspects that this death case is related to depression experienced by students during the online learning period (Wijaya, 2021). According to Supriyatna and Aranditio (2020), a 15-year-old student was found dead after hanging himself after complaining about the large number of assignments he received from school. Mashabi (2020) also reported that a high school student committed suicide by drinking grass poison due to the large number of assignments he received and the difficulty of internet access. This demonstrates that the online learning experience can also contribute to students' stress.

Based on research conducted by Shiddiq and Rizal (2021), of 182 high school student subjects, it was found that 13.7% of students experienced stress in school at a very high level, 36.2% experienced stress at a high level, 39.5% at a moderate level, 7.6% at a low level, and another 2.7% at a very low level. This is caused by various academic stressors experienced by students during online learning, which makes students feel burdened and depressed.

Apart from that, most high school students are also in their teens to early adulthood. At this age, individuals are searching for and exploring their self-identity, and if this process is not achieved, they will experience identity confusion (Santrock, 2020). Furthermore, in this context, schools and educational institutions also play a role in shaping individual identity (Verhoeven et al., 2019). In situations like this, students need academic resilience skills to face various problems and

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use this event as an opportunity to develop themselves (Eva et al., 2021).

Academic resilience is defined as the ability to overcome difficulties that are seen as a threat to a student's education (Cassidy, 2016). Furthermore, Eva et al. (2021) define academic resilience as an individual's capacity to overcome, endure, or adapt to the pressures and challenges encountered in an academic setting. Academic resilience is also a strong predictor of student learning motivation and attendance at lectures (Afriyeni & Rahayuningsih, 2020). Students who exhibit academic resilience are characterized by their ability to set goals, persistence in achieving these goals, and optimism (Kumalasari & Akmal, 2020).

Based on a study conducted by 10 and Mugiarto (2021), it is known that of 238 high school student subjects, 2% of students had academic resilience at a very high level, 26% at a high level, 48% at a medium level, 19% at a low level, and 4% % at very low levels. From these data, it can be seen that the majority of high school students' academic resilience levels are at a medium level. Another study suggests that a sign of students who are not resilient is that they tend to have lower academic achievements than their resilient peers. Moreover, students who lack resilience also tend to develop negative attitudes towards school and teachers (Kalender, 2015).

The factors that influence students' academic resilience can be divided into two categories: internal factors and external factors. Internal factors include things that come from within the student, such as spirituality (Yulianto, 2019), religiosity (Poerwanto & Prihastiwati, 2017), and self-efficacy (Sembiring, 2016). External factors include things that are outside the self, such as social support (Sari & Indrawati, 2016) and class climate (Tumanggor & Dariyo, 2015). Spiritual and religious factors relate to *tawakal*, which means surrendering all provisions and decisions to Allah while continuing to obey His commands and remain connected to Him (Sartika & Kurniawan, 2015). With trust, individuals will not feel anxious or worried about good or bad events that happen to them; they will be calmer and more patient when experiencing life's difficulties (Sartika & Kurniawan, 2015).

Based on research conducted by Nurhamizah (2015), it is known that there is a significant relationship between *tawakal* and academic resilience in final semester students. This study explains that *tawakal* is one of the elements that contribute to the formation of resilience within the self. However, this study still cannot provide a comprehensive explanation of individual psychological dynamics. Research on trust and resilience has also been previously studied by Adli (2020), Habibah et al. (2018), and Putri and Uyun (2017). The results obtained from the three studies are also the same, namely that there is a positive and significant relationship between *tawakal* and resilience. However, the subjects in each of these studies differed, such as teenagers from orphanages, flood survivors, and students memorizing the Koran. The resilience studied in this research also uses general resilience theory. Thus, this research has several differences from previous studies that focus specifically on academic resilience with high school students or equivalent subjects.

In addition, this study employed an alternative instrument, the Academic Resilience Scale developed by Hardiansyah et al. (2020). The scale, which was tested on 160 student participants, was considered by the researchers to be applicable beyond the student population. Therefore, in this study, the researcher modified several items, particularly those containing the terms 'course' and 'lecturer', replacing them with wording that is more understandable and relevant to the school context and to the students themselves. Because of this, in this study, the researcher made modifications, especially to items that included the words "course" and "lecturer," so that they became words easier to understand and relevant to the school setting or to the students themselves. Based on the background of the problem and the description explained above, the researcher formulated the research problem as follows: "What is the relationship between *tawakal* and academic resilience in high school students?". This research aims to empirically test the

relationship between *tawakal* and academic resilience in high school students.

LITERATURE REVIEW

Academic Resilience

In general, resilience is a multidimensional character that varies based on context, time, age, gender, cultural origin, and individual background (Connor & Davidson, 2003). Resilience is also defined as the process, capacity, or result of successful adaptation in challenging or threatening situations (Martin, 2002). So, resilience in an academic setting, or what is usually called academic resilience, according to Martin (2002), is an individual's ability to handle academic setbacks, stress and learning pressure. In the study by Hardiansyah et al. (2020), four main dimensions of academic resilience are identified, namely academic toughness, problem-solving, intelligence in the face of difficulties, and self-adjustment. Individuals with academic resilience are characterized by their ability to thrive under pressure, solve problems, manage emotions, and adapt to challenging academic situations.

Based on several research results obtained, it is known that there are factors that influence individual academic resilience, including: peer social support (Ramadhana & Indrawati, 2019; Sari & Indrawati, 2016), adversity intelligence (Ramadhana & Indrawati, 2019), gratitude (Utami, 2020), spirituality (Yulianto, 2019; Hasugian, 2020; Meiranti, 2020), mindfulness (Yulianto, 2019), classroom climate (Tumanggor & Dariyo, 2015), religiosity (Nadhifah & Karimulloh, 2021; Poerwanto & Prihastiwi, 2017), self-efficacy (Sembiring, 2016), self-regulation (Poerwanto & Prihastiwi, 2017), and *tawakal* (Nurhamizah, 2019). Thus, the factors that influence academic resilience can be classified into two, namely internal factors and external factors. It can be seen that *tawakal* is one of the internal factors that influences individual academic resilience.

Tawakal Concept in the Islamic Perspective

According to Hamka (1981), *tawakal* is submitting all affairs, endeavors, and efforts to the God of the universe. According to Sahl, *tawakal* is surrendering to whatever Allah's will is (Al-Jauziyah, 1999). In terms of terminology, *tawakal* comes from Arabic which, means showing inability, relying on, or submitting to others. The original word is 'wakala', which means handing over, relying on, and entrusting one's affairs to another party (Supriyanto, 2010).

Religiously, *tawakal* means freeing oneself and handing over all matters to Allah alone. *Tawakal* is an act physically and mentally by completely surrendering to all the efforts that have been made to Allah to obtain benefits and avoid harm (Supriyanto, 2010). Meanwhile, according to Imam Al-Ghazali, *tawakal* is relying on the only place to rely on, namely Allah, in every matter, in every moment of facing difficulties, feeling steadfast, a calm soul, and a peaceful heart when trouble strikes (Supriyanto, 2010). According to a study conducted by Sartika and Kurniawan (2015), there are three dimensions of *tawakal*, namely belief in Allah, feelings of not worrying, and worship.

Tawakal and Academic Resilience

Based on the explanation above, it is known that several factors of academic resilience are spirituality and religiosity. These two factors have similar concepts to aspects of *tawakal*, namely belief in Allah, feelings of not worrying, and worship. In the aspect of belief in Allah, this is in line with one of the dimensions of spirituality, namely, transcendent. Individuals who are transcendent or believe in a greater power will appreciate the mystery and sacredness of life (Hodges, 2002). Apart from that, in the aspect of not worrying, this is also related to transcendence. A study conducted by Matthew and Cook (2009) states that individuals who experience transcendent experiences tend to be more optimistic, have goals in life, and have values that serve as guidelines. Thus, individuals who have *tawakal* themselves become more optimistic in viewing things.

Furthermore, another aspect of *tawakal*, according to [Sartika and Kurniawan \(2015\)](#), is worship. This worship is included in the dimensions of religiosity which are usually called external practice and personal practice ([Pearce et al., 2017](#)). External practice is a religious activity or worship carried out in groups with the religious community. Meanwhile, personal practice is more about religious activities carried out independently ([Pearce et al., 2017](#)). Thus, the dimensions of *tawakal* share similar concepts with those of spirituality and religiosity, and are related to individual resilience abilities.

Based on a study conducted by [Habibah et al. \(2018\)](#) stated that *tawakal* has a significant relationship with resilience in disaster survivors. [Putri and Uyun \(2017\)](#) also stated similar results that there was a positive relationship between *tawakal* and the resilience of students memorizing the Koran. According to [Putri and Uyun \(2017\)](#), this can happen because confident individuals tend to be able to handle stress well. Apart from that, in the educational context, a study conducted by [Nurhamizah \(2019\)](#) also stated that there is a significant positive relationship between *tawakal* and student academic resilience.

Based on the findings obtained through previous research, the researcher hypothesizes that there is a positive relationship between *tawakal* and academic resilience in high school students. This means that the higher the level of individual *tawakal*, the higher the level of academic resilience they have. Likewise, vice versa, the lower the level of individual *tawakal*, the lower the academic resilience ability they have.

RESEARCH METHOD

Research Design

This study uses a quantitative approach with a correlational research type. The main objective of this study is to determine the relationship between *tawakal* variables and academic resilience in high school students.

Participants

The sampling technique used was purposive sampling, with the criteria being high school students who are Muslim and willing to complete the questionnaire voluntarily. The consideration of choosing purposive sampling is that the researcher wants to target a specific population in accordance with the research objectives. Participants in this research are 268 high school students in Indonesia (69% Java Island, 7.8% Sumatra, 4.8% Kalimantan, 2.2% Sulawesi, 9.7% Papua, and 6.3% Nusa Tenggara), Muslims, Male (21.6%) and Female (78.4%), 14-19 years old, and currently in grades 10th – 12th.

Measurement

This study employed two measurement tools, namely the Academic Resilience Scale and the *Tawakal* to Allah Scale. Academic resilience in this study was measured using the Academic Resilience Scale compiled by [Hardiansyah et al. \(2020\)](#) based on the academic resilience theory formulated by [Cassidy \(2015\)](#), [Rojas \(2015\)](#), [Hendriani \(2017\)](#), and [Boatman \(2014\)](#). On this scale, there are four dimensions of academic resilience: academic resilience, problem-solving, intelligence in the face of difficulties, and self-adjustment. This scale consists of 27 Likert scale items, all of which are favorable. Items on this scale have four alternative answers, each with a value of 1 to 4. Score 1 for the alternative answer, which states 'very inappropriate', and score 4 for the alternative answer, which states 'very suitable'. Thus, scoring is done by adding up the total scores obtained by respondents from each item. The high and low scores obtained by respondents are directly proportional to the high or low level of academic resilience exhibited by the respondent. This scale has a Cronbach Alpha (α) reliability coefficient of 0.784. However, after item analysis was carried

out with data collected from participants, two items were deleted because the item-total correlation coefficient was below 0.3, so that in the item data analysis, 25 items were used with a Cronbach Alpha (α) reliability coefficient of 0.832.

Tawakal in this study was measured using the *Tawakal* to Allah Scale developed by Sartika and Kurniawan (2015). On this scale, there are three dimensions of *tawakal* to Allah, namely, belief in Allah, feelings of not worrying, and worship. This scale consists of 25 Likert scale items, all of which are favorable. Items in this measuring tool have five alternative answers with a value of 1-5. 1 mark for the alternative answer which states 'never' and five marks for the alternative answer which states 'always'. Thus, scoring is done by adding up the total scores obtained by respondents from each item. The high and low scores obtained by respondents are directly proportional to the high and low levels of *tawakal*. This scale has a Cronbach Alpha (α) reliability coefficient of 0.918. After item analysis was carried out with data collected from participants, a total of 25 items were tested with a Cronbach Alpha (α) reliability coefficient of 0.925.

Procedure

Data collection was conducted online using a Google Form. Participants received written information about the study's purpose and provided informed consent before completing the questionnaire. This study has received ethical approval from the research institution. Before analysis, the data were tested for normality, homogeneity, and linearity assumptions. Since the data only met the linearity assumption, the analysis was conducted using the Spearman Rho non-parametric correlation test to test the relationship between the two variables. The test for differences between groups was conducted using the Mann-Whitney U Test (based on gender) and the Kruskal-Wallis Test (based on class level). All analyses were conducted using the latest version of SPSS software.

FINDINGS AND DISCUSSION

Findings

Table 1. Data Categorization

Variable	Categorization	Score Range	Frequency	Percentage
<i>Tawakal</i>	Low	$X < 96$	35	13,1%
	Moderate	$96 < X < 120$	182	67,9%
	High	$120 < X$	51	19%
Academic Resilience	Low	$X < 69$	32	11,9 %
	Moderate	$69 < X < 83$	188	70,1%
	High	$83 < X$	48	17,9%
Total			268	100%

Of the 268 students, it is known that 11.9% of students have a low level of academic resilience, 70.1% have a medium level of academic resilience, and 17.9% have a high level of academic resilience. Furthermore, it is also known that 13.1% of students also have a level of *tawakal* in the low category, 67.9% of students are in the medium category, and 19% of students are in the high category.

Because the research data only meets one of the assumption tests, namely the linearity test, the hypothesis test is carried out using non-parametric techniques. The hypothesis test used was

the Spearman Rho correlation test. The Spearman correlation test displays the following data.

Table 2. Hypothesis Test Result

Variable	Correlation Coefficient (r)	p	Effective Contribution (R ²)
<i>Tawakal</i> Academic Resilience	0,331	0,000	0,115

According to Table 2 above, the correlation coefficient is 0.331, indicating a significant positive relationship between the *tawakal* variable and the academic resilience variable. In this research, the researchers also conducted additional analysis in the form of correlation tests and difference tests between aspects. This correlation test is used to determine the relationship between aspects of *tawakal* and academic resilience. The results of the correlation test between aspects of *tawakal* and academic resilience are obtained as follows.

Table 3. Correlation Test Between *Tawakal* Aspects and Academic Resilience

Variable		Correlation Coefficient (r)	p
Academic Resilience	Belief in Allah	0,312	0,000
	Feelings of not worrying	0,209	0,000
	Worship	0,261	0,000

From this table, it is known that there is a positive relationship between each aspect of *tawakal* and the academic resilience variable. Next, an additional analysis was carried out, which involved a difference test. This difference test examines the differences between variables based on the subject's gender and class level. In the first difference test, based on the subject's gender, the Mann-Whitney U difference test was used. This technique was chosen because the data did not meet the assumption test, and there were two sample groups. The results of different tests of academic resilience variables based on gender are as follows.

Table 4. Different Test Result Academic Resilience Based on Gender

Category	p	Mean
Male	0,318	125,53
Female		136,98

From Table 4 above it can be seen that the significance value obtained is 0.318 ($p > 0.05$), which means there is no significant difference in the level of academic resilience between male and female students. The results of the different tests for the *tawakal* variable, based on grade level, are as follows.

Table 5. Different Test Result *Tawakal* Based on Gender

Category	<i>Tawakal</i>	
	p	Mean
Male	0,560	129,25
Female		135,95

From Table 5 above, it can be seen that the significance value obtained is 0.560 ($p > 0.05$), which indicates that there is no significant difference in the level of *tawakal* between male and

female students. Next, the second difference test was carried out based on the subject's class level. In this difference test, the Kruskal-Wallis difference test technique is used. This technique was chosen because the data did not meet the assumption test, and there were more than two sample groups.

Table 6. Different Test Result Academic Resilience Based on Grade Level

Category	Academic Resilience	
	p	Mean
Grade 10	0.092	133,31
Grade 11		124,97
Grade 12		149,70

From the table above, it can be seen that the significance value obtained is 0.092 ($p > 0.05$), which indicates that there is no significant difference in the level of academic resilience between students in grades 10, 11, and 12. Then the results of the different tests for the *tawakal* variable are based on grade level and are as follows.

Table 7. Different Test Result *Tawakal* Based on Grade Level

Category	<i>Tawakal</i>	
	p	Mean
Grade 10	0.002	158,57
Grade 11		117,66
Grade 12		136,18

From Table 7 above, it is evident that the significance value obtained is 0.002 ($p < 0.05$), indicating a significant difference in the level of *tawakal* among students in grades 10, 11, and 12.

Discussion

This study investigates the relationship between *tawakal* and the academic resilience of high school students. Using the Spearman Rho correlation test, the analysis revealed a correlation coefficient of 0.331 with a significance value of 0.00 ($p < 0.05$). These results indicate a significant positive correlation between *tawakal* and academic resilience, meaning that higher levels of *tawakal* are associated with stronger resilience in students. A subsequent linear regression test showed that *tawakal* contributes 11.5% to students' academic resilience. These findings are consistent with previous studies, such as Nurhamizah (2019), which also reported a significant positive association between *tawakal* and resilience, as well as research by Nazula (2020), Adli (2020), Habibah et al. (2018), and Putri and Uyun (2017), who found similar results across different contexts.

Tawakal is considered an aspect of spiritual intelligence that strengthens an individual's ability to endure challenges. Individuals with strong *tawakal* believe that Allah Subhanahu Wa Ta'ala will always provide support and guidance, which fosters peace of mind and contentment (Sudi & Yama, 2018). Hasan (2018) further found that *tawakal* positively influences mental health, enabling individuals to accept themselves and their circumstances with calmness rather than stress or anxiety. Such individuals make earnest efforts and entrust the outcomes to Allah, trusting in His plan and accepting destiny.

In the educational setting, students inevitably face difficulties throughout their academic journey. Here, *tawakal* functions as a protective factor that helps them regulate and respond

emotionally to stressors (Maynard et al., 2001). Because *tawakal* encompasses elements of spirituality, religiosity, and divinity, students engaged in worship practices also tend to demonstrate positive academic outcomes, good social behavior, and constructive role models (Santrock, 2016).

Each aspect of *tawakal* also relates to students' resilience. In terms of belief, Javanmard (2013) reported that religious belief is a predictor of academic resilience. Javanmard (2013) highlighted that an intrinsic religious orientation reduces stress, whereas an extrinsic orientation may increase it. Nuzuliya (2021) also found that students facing change with confidence and positive expectations were better equipped to handle challenges, a finding supported by Roellyana and Listiyandini (2016) on the role of positive thinking in problem-solving. Similarly, Habibah et al. (2018) emphasized spirituality as a key factor in resilience, as it reflects trust in God's help after effort.

The aspect of worship, including prayer and giving, is likewise associated with resilience. Meiranti and Sutoyo (2021) found a positive relationship between spiritual intelligence and academic resilience, while Nouri et al. (2020) noted that worship commitment enhances resilience. Mountain (2005) also observed that prayer provides teenagers with coping mechanisms during academic struggles, offering both emotional release and a connection to personal identity. Finally, in the emotional dimension, *tawakal* involves freedom from worry and anxiety. Believers trust in Allah's protection and are less burdened by external criticism or fear of deception. As Roellyana and Listiyandini (2016) demonstrated, students who consistently adopt a positive mindset while facing academic challenges tend to achieve better outcomes.

Apart from that, this can also be explained by the words of Allah *Subhanahu Wa Ta'ala*, which read:

الْعَلِيمُ السَّمِيعُ وَهُوَ ۖ وَإِيَّاكُمْ يَرْزُقُهَا اللَّهُ رَزْقَهَا تَحْمِلُ لَا دَابَّةٍ مِنْ وَكَائِنَ

Meaning: "And how many living moving creatures are not (able to) carry (take care of) their own sustenance. It is Allah who gives sustenance to him and to you. He is All-Hearing, All-Knowing" (Q.S. Al-Ankabut: 60)

According to Al-Munir's interpretation (Al-Zuhaili, 2016), the verse in question was revealed at the time Muslims were commanded to migrate. At that moment, many felt hesitant because they lacked housing and support for basic needs such as food and drink in their destination. The purpose of the verse is to reassure that those who remain faithful, patient, and place their trust in Allah *Subhanahu Wa Ta'ala* will be rewarded and their sustenance guaranteed. Furthermore, Allah relieves the anxieties and worries of those who believe, persevere, and rely upon Him.

Additional analyses in this study examined differences in academic resilience across gender and grade levels. The test by gender yielded a significance value of 0.318 ($p > 0.05$), indicating no statistically significant difference between male and female students. Similarly, based on grade level, the result was 0.092 ($p > 0.05$), indicating no significant difference among students in grades 10, 11, and 12.

Parallel tests were also conducted on the *tawakal* variable. The test by gender revealed a significance value of 0.560 ($p > 0.05$), showing no difference between male and female students. This finding contrasts with earlier studies, which reported that women tend to demonstrate higher religiosity, spirituality, and participation in religious practices compared to men (Maynard et al., 2001; Santrock, 2016). Also, Santrock (2016), observed that adolescent girls are generally more active in religious activities, apply religious principles more consistently, and feel closer to God.

Meanwhile, the test on *tawakal* by grade level produced a significance value of 0.002 ($p < 0.05$), suggesting a significant difference in levels of *tawakal* among students across grades 10, 11, and 12. This result aligns with findings by Santrock (2016), which indicate that individuals tend to become more diligent in religious observance around age 14, followed by a decline during the ages of 14–18, and a renewed increase in their 20s.

Overall, this study makes both theoretical and practical contributions. Theoretically, it reinforces the idea that Islamic spiritual values, particularly *tawakal*, play a crucial role in shaping students' academic resilience. This suggests that the concept of academic resilience should be further developed by incorporating religious dimensions, particularly in religious societies like Indonesia. Practically, the findings can guide schools, counseling teachers, and parents in designing programs that foster students' spirituality, such as reflective religious practices and daily worship habits, a means of enhancing resilience against academic stressors. Embedding *tawakal* within character education curricula in secondary schools may further strengthen students' adaptive capacity in facing learning challenges.

CONCLUSIONS

Based on the results of the data analysis carried out, it can be concluded that there is a positive relationship between trust and academic resilience among high school students. This means that the higher a student's level of *tawakal*, the higher their level of academic resilience. Vice versa, if the level of *tawakal* is lower, the resilience ability is also lower. This proves that *tawakal* has a role in academic resilience. The practical contribution made by *tawakal* to academic resilience is 11.5%.

LIMITATION & FURTHER RESEARCH

Overall, this study successfully measured the relationship between *tawakal* and academic resilience in high school students. Researchers also attempted to analyze the data based on differences in class level and gender among the subjects. However, this study has several limitations, as the uniqueness of the subject, such as differences in age, type of school, and area of origin, cannot be properly identified and analyzed. Apart from that, there is an imbalance in the research subjects, where the number of male and female subjects is unequal, and the area of origin of the subjects also does not accurately represent the entire target population. The discussion conducted by researchers in explaining the psychological dynamics of *tawakal* and academic resilience also draws on references from a limited religious perspective.

Future researchers are expected to be able to identify and analyze differences in subjects, such as differences in age, specialization, type of school, and the students' origins. It is also hoped that future researchers will be able to describe the psychological dynamics that occur with more references and more complete explanations, especially from the perspective of religious theory.

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