

Exploring the Role of Islamic Resilience and Self-Identity in Muslim Women's Da'wah Experiences

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ABSTRACT

For a Muslim teenage girl, staying true to her identity becomes more challenging as she faces various temptations. This study aimed to explore the role of Islamic resilience and self-identity in Muslim women's da'wah experiences, focusing on the challenges and strength required to maintain their faith and identity in this context. This research was a qualitative study with a phenomenological approach, utilizing in-depth interview to gather detailed insights into the participants' experiences and perspectives on resilience and self-identity in their da'wah activities. The informants of this study were teenagers in their late adolescence, specifically in the age range of 18-21 years. This study examined the experiences and perspectives of Muslim youth in building their identity and how they develop resilience within themselves. This study proved that self-identity of Muslim women had impacted their resilience in da'wah. This study also found out that the dimensions of Islamic resilience can be used by Muslim preachers to be able to survive in maintaining their commitment and identity in preaching.

INTRODUCTION

Currently, Muslim teenagers often face challenges that can strengthen their da'wah efforts and help them find their self-identity. As we know, reminding others about goodness is an obligation. Those with a strong understanding of religion should be aware of human duty to remind one another about goodness, as Allah SWT says in Q.S. Al-Asr (1-3). We can preach Muslim teenagers in a friendly environment. However, many teenagers today are indifferent to religious commandments. Many of today's youth consider things like dating, using foul language, revealing their aurat and neglecting prayers as commonplace, even though religion is something that should not be abandoned.

Religion is a guide and advice for humanity toward a better and peaceful life for its followers (Mutamaqin, 2023). Religion is the foundation of life and guidance for every believer (Fitriani, 2020). Islam is a religion that provides a way of life for humanity (Fahmi & Hamdiyah, 2020). Islam is a universal religion, meant for all of humanity or a "global" religion because its messages are blessings for all creations (Arif, 2012). Therefore, Islam and Islamic Education are very important, especially in modern life today. Nurmiyanti (2018) argues that Islamic Education aims to build a positive relationship between humans and Allah (hablum minallah) and emphasizes the importance of fostering good relationship with others (hablum minannas). We hope that students will develop



positive attitudes, such as mutual respect, love, honesty, justice and cooperation through a deep understanding of Islam (Sriyanti, 2023). Thus, a Muslim's self-identity can be strongly influenced by the religion they adhere to, in this case, Islam. Ratri (2011) mentions that identity is the self understood reflectively by an individual within the context of their biography. Other people's perceptions of us shape our identity (Utami, 2018).

Identity refers to an individual's ability to articulate who they are, what they want to do and what they hope to achieve. We can define identity as what unites us with others but also differentiates us from the majority. Sakti & Yulianto (2018) define identity as self-awareness, as a person's thoughts and observations about themselves. We also define identity as a person's physical appearance, racial characteristics, skin color, language used, self-assessment and other perceptual factors. All of which contribute to the formation of identity. Identity is different from the concept of self-esteem because identity includes others' opinions. Identity is fundamental in every social interaction and subsequently determines the form of that social interaction (Reyes-Menendez et al., 2020).

Meanwhile, Weeks (1990) expresses his views on the importance of attention to identity. First, whether consciously or unconsciously, we always remember to ask new people basic questions, "Who are you?" or "Who are you really?" Second, identity is a sense of belonging, which relates to what makes you different from others. Hidayah & Huriati (2016) argue that self-identity is self-awareness that allows an individual to explain who they are. Meanwhile, Hakim et al. (2021) argue that identity refers to individual ownership and their ability to identify and position themselves in their environment. An individual's identity can be influenced by several aspects. The first is social aspect. Khafidah & Maryani (2020) argue that social interaction involves more than one person who mutually functions. The second is physical aspect that distinguishes an individual from others. The third is family aspect. Finally, the last is personal aspect or unique characteristic of the individual.

From the previous explanations, it can be stated that self-identity is very crucial in modern-day da'wah, particularly for Muslim women. Having a strong understanding of who we are, what we believe, what we must do and how we want others to perceive us is important to maintain consistency in da'wah. In this context, a teenager with a strong self-identity will be able to deliver da'wah messages in a good and confident way and vice versa. A clear self-identity provides strength when facing challenges in da'wah, both external issues such as environmental factors and internal issues that in psychology is referred to as resilience. If an individual's self-identity is strong, their resilience will also be strong, as they will not be easily swayed by opinions or challenges.

Resilience is the process of adapting, persisting and remaining steadfast in the face of difficulties and threatening situations, as well as recovering from stressful conditions (Apriawal, 2022). According to Hendriani (2017), resilience reflects the strength and toughness within a person. An individual has resilience when they can quickly return to their pre-trauma state and show resistance to various negative life events (Nastasia, 2022). Every individual must possess resilience, the ability to manage their life effectively (Ramadhani et al., 2021). Hanewald (2011) distinguishes three types of resilience. First is overcoming difficulties or challenges. Second is coping, which refers to an individual's capacity to face challenging situations. Third is recovery from trauma or an individual's ability to rise and make peace with the trauma or fear they have experienced. Meanwhile, Nastasia (2022) reveals seven aspects that can shape a person's resilience. They are (1) Emotional regulation or the ability to control emotions; (2) Impulse control or the ability to control desires; (3) Optimism; (4) Empathy; (5) Problem-solving ability; (6) Self-efficacy or belief in overcoming problems and achieving success; and (7) Enhancing positive aspects within themselves. These

statements suggest that resilience refers to an individual's capacity to effectively manage stress (Suud, et al., 2024).

In this context, resilience in da'wah is very important because da'wah will always involve both acceptance and rejection. The ability to address issues wisely is also a characteristic of individuals with excellent resilience (Bashori & Moerdijat, 2023). In this situation, resilience plays a role in maintaining mental and emotional health so that Muslim teenagers remain steadfast in their original purpose in da'wah. An individual's resilience is closely linked to their religiosity because both are intertwined in shaping an individual's endurance in da'wah.

Religiosity is a combination of belief in religion as a cognitive element, the feelings towards religion as an affective element and the behavior towards religion as a conative element (Rahmawati, 2016). A person with religious character is someone who bases all aspects of their life on the religious values they believe in (Narulita et al., 2017). Oktari & Kosasih (2019) argue that religion has three views. First is believing in absolute involvement. Second is establishing a connection between conscious behavior and absolute values. Third is surrendering or surrendering both life and death to something that is absolute. Religiosity has a broader meaning than religion. Religiosity is the relationship between a person's knowledge of religion, belief in religion and the sense of duty to perform religious obligations. We can also define religiosity as an attitude of appreciation towards the values or teachings of religion. A person internalizes and respects religious values through obedience and understanding, which are then applied in their daily behavior (Febriana & Qurniati, 2021). With high religiosity, individuals will be able to bounce back from failures more easily. Religiosity also teaches patience, trust and sincerity in every effort, especially in noble activities such as da'wah. Therefore, a Muslim woman's self-identity in da'wah is not only driven by the strength of resilience in da'wah, but also by a deep understanding of aspects, such as religiosity, which can provide motivation and endurance for consistent da'wah.

Until now, there has been no research specifically discussing self-identity and resilience in Muslim teenagers in da'wah. Previous studies, such as the one by Aziz & Aziz (2022), focused on the religious identity of Muslim students in America, while another study by Saleh et al. (2024) involved participants who were Muslim parents with children. However, research focusing on self-identity and resilience in Muslim teenagers, especially in the modern era, is still very limited. This highlights the need for further research on Muslim teenagers in the context of da'wah today.

This study offers practical implications for various parties, such as youth mentors, parents and educational institutions, especially Islamic education. We expect the findings of this study to inform the planning of coaching programs aimed at fostering the spiritual and social development of Muslim teenagers (Imron et al., 2023). These individuals will protect themselves from hurting themselves or others around them. This study aims to investigate the strategies employed by Muslim adolescents to maintain their identity as Muslim women and continue their da'wah activities in the face of contemporary challenges. Furthermore, this study will scrutinize the resilience level of Muslim teenagers in confronting these challenges. In addition, this study also discusses what factors can influence the formation of self-identity and resilience in teenagers (Haq & Rohmadani, 2024). We hope that this study can provide insights to readers regarding the factors that motivate Muslim adolescents to engage in da'wah activities in the present time. We expect that this research can provide recommendations for creating a more relevant Islamic religious education curriculum for today's youth.

METHODS

This research is a qualitative study with a phenomenological approach. Syahrizal & Jailani (2023) describe the phenomenological approach as a qualitative one rooted in philosophy and psychology, focusing on human life experiences. This approach was chosen because it allows in-depth exploration of information from informants to uncover their personal experiences regarding self-identity and resilience in preaching. This research delves into the life experiences of women actively preaching in the digital era, tracing the challenges and resilience they face, with the aim of inspiring other virtuous women in Indonesia. We conducted this research in the city of Yogyakarta from the beginning of 2024. Six female, in their late adolescent, informants, aged 18–21 and university students, participated in this research. The sample was selected using purposive sampling method, and the sampling was aimed at obtaining in-depth information about how Muslim teenagers' self-identity and resilience in da'wah were developed. This research data were collected through in-depth interview, observation and documentation. The type of interview conducted was a structured interview and this interview used a list of pre-prepared questions. An interview is a communication between two or more parties conducted face-to-face, where one party acts as the interviewer with the aim of gathering information, while the other party, the interviewee, plays the role of providing information (Fadhallah, 2021). Data analysis employed Interpretative Phenomenological Analysis (IPA) as per Smith's guidelines. The conclusion section summarizes the described data to derive meaning from the reduced and presented data descriptions.

RESULTS AND DISCUSSION

We conducted a study with six informants to investigate the role of identity in shaping the preaching actions of Muslim teenagers. We conducted this study to investigate how the four aspects—social, physical, personal and family aspects—influence self-identity of the six informants. In social aspect, the researcher sought to find out what principles the informants hold regarding socializing and whether religion influences daily decision-making. Second, in physical aspect, the researcher asked whether dressing in accordance with Islamic law is important. Third, in personal aspect, the researcher sought to find out how the informants feel the presence of Allah and how to overcome faith when it is down. Finally, in family aspect, the researcher asked whether the family has an influence on identity formation.

Table 1. Self-Identity of Muslim Women

Informant	Social Aspects	Physical Aspects	Personal Aspects	Family Aspects
A	-Amar ma'roof nahi munkar -Influential as the foundation of faith	Significant	-When faith comes down -Increasing sunnah practices	Influential
B	-maintaining manners and ethics -Influential decision-making	significant	-When praying -Self-introspection	Influential
C	-Honest -Influential in obeying sharia	significant	-Believing that God is in the heart -Self-imposed	Influential
D	-Manners and ethics -Influential in obeying sharia	significant	-Feeling watched -Self-motivating	Influential
E	-Manners and ethics -Influential in obeying Shari'a	significant	-When you wake up -Asking for motivation from family	Influential

F	-Manners and ethics -Influential in obeying Shari'a	significant	-Feel at every moment -Associate with righteous people	Influential
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The first aspect that can influence the formation of self-identity is the social aspect. The results of this study indicated that the principles held by individuals in socializing vary. There are three principles that informants hold in socializing. The three aspects are: 1) the principle of maintaining a good attitude 2) the principle of honesty, and 3) the principle of amar ma'ruf nahi munkar. Most informants expressed that positive manners and attitudes are crucial in interacting and socializing in a social environment. This principle was something they uphold in order to maintain harmonious social relations. On the other hand, there are also those who hold fast to the value of the principle of honesty; according to them, honesty is a very fundamental thing. They hold the belief that honesty plays a crucial role, particularly in preserving trust.

Some argue that upholding the principle of amar ma'ruf nahi munkar is crucial. In the concept of socializing, the principle of amar ma'ruf nahi munkar is a principle that can encourage individuals to invite and call for goodness and avoid evil or undesired things. Adhering to the principle of amar ma'ruf nahi munkar can foster a positive social environment and promote good manners. Azisi's (2020) research aligns with this. Azisi asserted that upholding religious values has a significant impact on social life. Following the rules and implementing religious values will impact all aspects of life, including the social aspect. Applying the principles of Islam in social interactions can enhance one's spiritual well-being. This viewpoint aligns with the teachings of Allah in QS Al-Hujurat verses 11-12, specifically verse 11, which emphasizes the importance of maintaining positive relationships with one's social environment by refraining from criticism and negative thoughts.

Furthermore, all informants agreed that Islamic teachings significantly influence decision-making in everyday life. They agree with the values of Islamic teaching. They all agree that the values of Islamic teachings, particularly those related to sharia, play a crucial role in making decisions. This demonstrates that in social interaction, religion can serve not only as an identity but also as a foundation for faith in everyday community life. Efendi & Ibnu Sholeh (2023) revealed that one factor that influences decision-making is the consideration of Islamic teachings. Decisions should be aligned with and not conflict with the values of Islamic education. The second thing that can influence self-identity is the physical aspect. Physical aspect plays a big role in shaping self-identity because it is the first thing someone sees when they see another individual. Others perceive an individual's outward appearance first. In Islam, clothing holds significant benefits, particularly for women. All informants concur that adhering to Islamic law is crucial, as it does not only uphold Islamic teachings but also upholds women's honor. Informant B said: *"It is important because the main thing is that wearing Sharia-compliant clothing is a religious command and wearing Sharia-compliant clothing can protect honor, especially for women like me"*. Wahyu & Julianto (2023) contend that the practice of wearing syari aligns with Islamic teachings. In this case, all informants agree that wearing sharia clothing is very important. Allah states in Q.S. Al-Ahzab: 59 that women should wrap the hijab around their entire body to ensure recognition and avoid disruption.

The third aspect that builds self-identity is the personal one. This aspect serves as the foundational element in the formation of self-identity. This aspect pertains to elements that set a person apart from others, including self-principles, personality traits and life objectives. This aspect highlights things that are different or unique from each individual. Sarwoko argues that unique means that no other individual has the same characteristics. Informants, in the personal context of their belief

in God's presence, fall into two groups. Some informants ranged from those who felt God's presence in various ways to those who were convinced that God was constantly monitoring their actions. This demonstrates how a positive spiritual experience can set individuals apart from others, potentially serving as the ultimate purpose of life. These different opinions are in line with the word of God in QS Al-Ahzab verse 41, which is a call for constantly remember God by remembering Him as much as possible.

Furthermore, as ordinary humans, we often experience faith fluctuations. The rise and fall of faith is a natural thing and the ways in which informants deal with fluctuating faith also vary. Individuals begin by intensifying their sunnah worship, engaging in self-reflection and seeking guidance and inspiration from their family and religious companions. This shows that individuals have different or unique ways of keeping their faith strong. Yahya's (2019) research confirms that faith persists in its growth although it can also diminish or weaken at times. You can overcome this by consistently practicing muraqabah and expressing regret.

The fourth and last aspect of discussion that can influence self-identity is family. Family is the first and foremost environment. That is why, in forming self-identity, family is important. The values taught by the family and how the family educates the individual, as well as the emotional support given by the family, greatly influence the formation of self-identity. The informants agree that the family has a significant influence on the formation of self-identity. The values taught by the family since childhood, such as religious teachings, morals, and social teachings, have a great influence on the individual's personality and their perspective on the world. The results of this study confirm that the family has a significant role in the formation of an individual's character and identity. Firmansyah's (2020) research aligns with this, asserting that parents bear the responsibility of imparting character education and exert a significant influence in shaping their children's character.

Identity is in the form of character, customs or culture typical of a country (Dewi & Najicha, 2024). Identity is something that can describe a person. This identity can be derived from their physical characteristics, such as their skin color, race, and other attributes. Alternatively, we could define identity as a characteristic. Self-identity refers to a person's existing characteristics. According to Akbar & Faristiana (2023), self-identity is an understanding of how and who they really are, such as interests, life values and roles in the individual's life. This self-identity can develop and change over time. Experience, new social environments and the pursuit of self-potential are the factors that influence this process.

Adolescents Demonstrate Resilience when They Preach to Their Peers.

The researchers conducted this study to find out how resilient Muslim adolescents are when preaching to their peers in their surrounding environment. We also conducted this study to determine how seven aspects influence Muslim adolescents' resilience when preaching to their peers. The seven aspects are aspects of emotional regulation, impulse control, optimism, empathy, ability to analyze problems, self-efficacy and positive aspects of self.

Researchers aimed to understand how informants perceived terms like "ukhti" and "alim" in terms of emotional regulation and how they reacted when they encountered rejection during preaching. Second, in terms of impulse control, researchers sought to find out whether they had ever had thoughts of giving up on preaching. Thirdly, regarding optimism, the informants aimed to understand how they sustained optimism within themselves. Fourth, in terms of empathy, researchers sought to find out whether they had a sense of responsibility to remind their friends to worship. Fifth, in terms of problems, researchers asked whether informants had an analysis when their friends

violated religious orders. Fifth, in terms of self-efficacy, researchers asked how they maintained motivation. Finally, in terms of the positive aspect of self, the researchers inquired about how individuals maintained positive thinking.

Table 2. Resilience of Muslim Youth in Da'wah

Aspects	Informant A	Informant B	Informant C	Informant D	Informant E	Informant F
Emotion regulation	Considering the test his task is only to remind	Uncomfortable, Feeling cornered, patient won't remind anymore	positive thinking The task is only to remind	Considering the test won't remind anymore	Considering praise remind again	Considering the test The task is only to remind
Impulse control	Once but dismissed	Never	Pray	Never	yes	yes
Optimism	Making decisions after thinking	Haven't found a way	Grateful takdir	Considering the test	Husnudzon	Remembering God
Empathy	Still confused	No	yes	yes	yes	yes
Analyze the problem	Habit factor	Habit factor	Factors of friendship environment	Environmental factors	Environmental factors	Disappointed in something
Self-efficacy	Making God a goal	Being in a hijrah environment	Believing that there will be better destiny	enjoy	Bear in mind that exams will be valuable learning	Together with a frequent friend
Positive aspects of self	There is no failure	Parents' Prayer	Believe in the best destiny	There will be something better	Calm down	Allah has given blessings

Resilience can occur when someone is able to control their emotions. This aspect primarily focuses on an individual's ability to control their emotions when confronting situations that arise in a friendship environment. The researchers conducted the study to understand how informants responded to the calls of "ukhti" and "sok suci." The results revealed a division in individuals' interpretations of this problem into two groups. The first group viewed the call as good recognition, while the other groups did not feel comfortable with it. This proves that other people's judgments can affect a person's emotions. Furthermore, facing rejection is a common challenge, particularly when preaching to peers. In preaching, there are two possibilities, namely acceptance and rejection. Therefore, rejection is not an uncommon occurrence. The informants respond to this challenge in diverse ways. Most informants will remain determined that preaching and conveying messages is an obligation, regardless of the response they will get. They understand that their role as friends is to serve as reminders and they submit any response they receive to Allah SWT. However, some individuals opt to cease their preaching if they encounter rejection. This demonstrates the unique emotional regulation of each individual and suggests that some informants already possess strong resilience. This aligns with Wahidah's (2020) perspective, which asserts that resilient individuals are proactive rather than reactive, take responsibility for problem-solving, constantly strive for self-improvement or changeable situations and enhance their capacity to handle unchangeable situations. Those with strong resilience abilities perceive life as an ongoing challenge and have faith in their ability to conquer it.

The second factor that impacts resilience is impulse control. Impulse control means a person's ability to control desires that arise suddenly. When it comes to preaching, we can interpret impulse control as the intensity of the urge to persist in preaching despite various challenges. The study classified the informants' responses into two distinct groups. The first group consisted of informants who have a strong commitment and determination to continue preaching without ever considering

giving up. The second group acknowledged doubts and contemplated ceasing their preaching. This demonstrates that each individual possesses a unique capacity to manage pressure.

According to Q.S. Ali-Imran verse 134, a pious person is someone, who consistently does good deeds, has the ability to control anger and is willing to forgive others' mistakes. This indicates that the individual possesses strong spiritual intelligence, which in turn enhances their resilience. Affandi & Mubarak's (2022) research aligns with the notion that an individual's resilience increases with their spiritual intelligence and religiosity. Affandi & Mubarak (2022) also stated that resilience refers to a person's ability to adapt when facing changes in a positive way, to stabilize challenges and to rise from adversity.

The third aspect that can affect resilience is optimism. Optimism and resilience have a close relationship. Individuals who have excellent resilience will tend to be optimistic and have confidence that they will be able to face existing challenges. Individuals who have positive feelings of optimism will always look for solutions and maintain the motivation that they have held so far. This study identified three distinct types of individuals who maintain an optimistic attitude. Firstly, the informant meticulously planned their actions before taking action, fostering confidence in success. Secondly, they upheld optimism by trusting that Allah has orchestrated the most favorable outcome. Informant E said, *“Always remember that Allah's assumption is in line with His servant's assumption, and we should not think about things we do not know will happen tomorrow or guess things we do not have the answer, either. So, it is better to think positive because everything has already been arranged by Allah”*. The third informant perceives the challenges they encounter as a chance for ongoing learning and personal development. This demonstrates that each individual possesses a unique approach to sustain optimism within themselves. As mentioned in Q.S. Fushshilat verse 30, self-confidence when facing difficulties is a trait given by Allah.

The fourth aspect that influences resilience is empathy. This aspect has the potential to foster a more intimate social network. This empathy aspect plays a crucial role in fostering resilience. In the context of friendship. This study revealed that most informants felt responsible for their friends' obligations to worship so that they reminded their friends to do worship. Some of them were perplexed by this. Both in life and after life, they want to be friends. Friendships that remind each other of goodness will also provide intercession in the afterlife. As stated by Rahmiyanti and Izzan (2021), the Prophet emphasizes the importance of an individual providing intercession to their other friends, enabling them to both enter heaven and gather again. This shows that empathy can encourage individuals to care about the spiritual activities or obligations of worshipping friends around them, and this is in line with the concept of resilience.

The fifth aspect that influences resilience is the ability to analyze problems effectively. The ability to analyze problems well can prevent individuals from immediately developing negative thoughts about an incident, making it a crucial aspect of resilience. If individuals lack of the ability to analyze problems effectively, they tend to harbor negative thoughts and blame on others. This study proved that most informants assumed that the factors that influence individuals to violate religious orders are environmental, such as the influence of family and friendships. Rahmatiya & Miatun's (2020) research which aligns with this concludes that individuals with high resilience possess strong mathematical problem-solving skills and exhibit confidence when confronted with diverse challenges. Also in Q.S. Al-Hujurat verse 12, Allah commands not to have bad thoughts about others. This demonstrates the ability of informants to analyze problems effectively, as they first identify the cause without assigning blame.

The sixth aspect that can affect an individual's resilience is self-efficacy. Self-efficacy is a person's belief that he or she will achieve the goals that he or she has always hoped for. This aspect plays a crucial role in building resilience, as it can serve as a source of motivation for the individual. The results of this study show that informants have a variety of motivations to maintain self-efficacy. Most informants said that the way they survive when facing difficulties is by using religion as a guide. They will choose an environment that reawakens enthusiasm and provides motivation; the environment will provide a lot of strong motivation. This shows the significant impact of the environment on sustaining individual productivity. Hidayanti (2023) asserted that possessing self-confidence has a significant impact on achieving desired success. Efficacy helps create a sense of calm in carrying out difficult tasks and activities (Erlina, 2020). Research by Yuliyani et al. (2017) supports this, stating that students who instill positive thinking in themselves will develop and awaken positive aspects, enabling them to view everything positively.

The seventh and last aspect of discussion that can affect individual resilience is the positive self-aspect. This aspect plays a crucial role in fostering resilience. This aspect is not much different from the previous aspect. Positive self means believing in one's own abilities and quality. This aspect will assist individuals to build resilience and instill in themselves the confidence to persevere. In this study, most informants stated that the way they maintained positive self-awareness was by believing that there would be beneficial things that would happen in the following time. The role and motivation of those closest to them undoubtedly influence this belief. This is in line with the opinion of Suud & Na'imah (2023), who stated that positive thinking can change individual behavior, enabling individuals to overcome their problems.

Resilience is an attitude when facing success or failure. According to Anugraheni et al. (2020), resilience includes many things, such as optimism, belief in success, tolerance and patience. Safitri et al. (2022) assert that an individual's level of religiosity can influence resilience. The higher the religiosity of the individual, the better the resilience they have. Meanwhile, according to Suud et al., (2024), the main thing that influences resilience is age and support from the surrounding environment.

CONCLUSION

This study proved that the self-identity of Muslim women impacts their resilience in da'wah and Islamic resilience gives them the strength to keep fighting and persevering in their da'wah efforts, even when frequently faced rejection. The informants possessed seven dimensions of resilience, which serve to strengthen their efforts. Most informants did not have a mindset of giving up in preaching; they desired a friendship that transcends the world. Before making judgments about their self-identity, they made an effort to identify the root causes of the problem and maintained their self-efficacy. Another strength they had is believing that favorable things will definitely happen in the future. The research recommends that Muslim adolescents, especially girls, study Islamic resilience and practice each of its dimensions. It aims to enhance their religiosity and helps them understand the identity of Muslim adolescents well. This research has limitations because it only uses one approach to obtain information with a limited number of informants. We anticipate expanding the study to include more informants or participants in future research. We recommend a quantitative or mixed-method approach for future research to accurately measure the significance of the relationship and influence between variables and Islamic resilience. This research also provides practical implications for various parties, such as youth mentors, parents and educational institutions, especially Islamic education.

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