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PERSPECTIVE AND LITERATURE REVIEW**

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Abstract:

Emotional resilience in women is a critical area of study, particularly in the face of increasing societal pressures and personal challenges. Despite extensive research on resilience, there remains a notable gap in integrating religious and spiritual perspectives, such as those offered by Islamic teachings, with empirical findings on emotional resilience. This study aims to address this gap by exploring emotional resilience in women through a Quranic perspective, focusing on the narrative of Maryam (Mary), and synthesizing these insights with contemporary literature. The thematic analysis of Maryam's story highlights key elements of emotional resilience, including unwavering faith, consistency in religious rituals, purification of the soul, isolation from toxic environments, seeking external support, and sharpening life skills. These principles are complemented by findings from existing literature, which emphasize the role of spirituality, community support, and personal attributes in fostering resilience among women. The study reveals significant parallels between Quranic teachings and empirical research, demonstrating that faith-based practices, social networks, and adaptive coping strategies are pivotal in enhancing emotional resilience. The findings underscore the importance of

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integrating spiritual and cultural dimensions into resilience frameworks, offering a more holistic understanding of how women navigate adversity. Theoretical implications include the enrichment of resilience discourse by incorporating faith-based perspectives, while practical implications highlight the potential for designing culturally sensitive interventions that empower women through spiritual and psychological support. However, the study is limited by its reliance on secondary data and the potential lack of generalizability to non-Islamic contexts. Future research should explore lived experiences across diverse populations and examine systemic factors influencing resilience. This study contributes to advancing knowledge on emotional resilience in women, providing valuable insights for scholars, practitioners, and policymakers seeking to promote women's well-being in an increasingly complex world.

Keywords:

Emotional Resilience, Gender-Specific Resilience, Quranic Perspective, Spirituality and Resilience, Women's Well-being

Introduction

Emotional resilience in women is a critical area of study, particularly given the unique social, cultural, and biological factors that influence how women experience and respond to stress and adversity. One significant issue is the societal expectation for women to balance multiple roles, such as caregiver, professional, and homemaker, which can lead to chronic stress and emotional exhaustion (Southwick et al., 2016). This pressure is often compounded by gender inequality and discrimination, which can undermine self-esteem and coping mechanisms. Additionally, women are more likely than men to experience certain mental health challenges, such as anxiety and depression, which can affect their ability to build resilience (World Health Organization [WHO], 2021). Another concern is the lack of access to resources and support systems, particularly for women in marginalized communities, which can hinder their capacity to develop adaptive coping strategies. Furthermore, cultural norms and stigma surrounding mental health may prevent women from seeking help or expressing vulnerability, further impeding resilience-building efforts.

Emotional resilience, the ability to adapt and thrive in the face of adversity, has become a cornerstone of psychological research and practice, particularly in understanding how individuals navigate life's challenges. In contemporary society, women often bear the brunt of multifaceted pressures arising from societal expectations, familial responsibilities, and personal aspirations, making emotional resilience an essential attribute for their well-being. This broad context underscores the need to explore resilience not only through modern psychological frameworks but also through spiritual and cultural lenses, such as those provided by religious texts like the Quran.

The Quran offers profound insights into human behavior and resilience, particularly through the stories of women like Maryam (Mary), the mother of Prophet Isa (Jesus). Her story triggers intrinsic aspects of emotional resilience, such as unwavering belief, religious constancy, purification of the soul, avoiding contaminated environments, soliciting external help, and the acquisition of life skills (Amran & Hussin, 2019). Despite the growing body of literature on emotional resilience, there remains a significant gap in integrating religious perspectives,

particularly Islamic teachings, with empirical research on resilience in women. While existing research has conceptualized resilience based on psychological, social, and cultural viewpoints with emphasis on community support, positive coping styles, and personal characteristics (Ajayi, 2024; López-Fuentes & Calvete, 2015; Pahwa & Khan, 2022).

However, these studies often overlook the spiritual and scriptural foundations that can significantly shape resilience, especially for women in faith-based communities. This research aims to address this gap by exploring emotional resilience in women through a Quranic perspective, synthesizing scriptural teachings with contemporary findings. By doing so, it seeks to contribute to a more holistic understanding of resilience that is both culturally relevant and spiritually enriching.

The objectives of this paper are twofold:

- First, to review a thematic analysis of emotional resilience from the Quranic narrative of Maryam,
- Second, to review existing literature on emotional resilience in women, drawing parallels between Quranic teachings and empirical research.
- To examine connections of emotional resilience in women to key themes such as Islamic teachings, positive psychology, emotional management skill, literature review, and Quranic perspective.

This synthesis will have important implications for interventions and support systems to promote emotional resilience in women, specifically in Islamic and culturally diverse settings. The structure of the paper is as follows: Section 2 describes the methodology. Section 3 reports the results and discussion according to the research aims. Lastly, Section 4 summarizes emotional resilience in women based on the Quranic viewpoint and extensive literature review, emphasizing the intertwining of spiritual direction, psychological well-being, and cultural contexts and directions for future research.

Literature Review

Emotional resilience in women has emerged as a critical area of study within psychological, sociological, and spiritual frameworks, particularly in understanding how individuals navigate life's adversities. While contemporary research predominantly focuses on secular dimensions such as coping strategies, social support systems, and individual traits, there remains a significant gap in exploring the spiritual and religious contexts that profoundly shape resilience, especially for women in faith-based communities. The Quranic narrative of Maryam (Mary), mother of Prophet Isa (Jesus), offers a unique lens through which emotional resilience can be examined, highlighting themes of steadfastness, faith, and perseverance. This literature review aims to synthesize existing research on emotional resilience in women, drawing parallels between Quranic teachings and empirical findings. By integrating spiritual principles with psychological theories, this review seeks to provide a more holistic understanding of resilience, emphasizing its multifaceted nature and cultural relevance. Through this exploration, the review underscores the importance of incorporating spiritual, emotional, and communal dimensions to foster resilience in women across diverse contexts.

A Thematic Analysis Of Emotional Resilience From The Quranic Narrative Of Maryam

Emotional resilience, particularly in women, has been a focal point of psychological and sociological research due to its critical role in navigating life's adversities. However, much of the existing literature on resilience focuses on secular frameworks, often neglecting spiritual dimensions that significantly influence coping mechanisms for individuals in faith-based communities. The Quranic narrative of Maryam (Mary), mother of Prophet Isa (Jesus), provides a unique lens through which emotional resilience can be explored. Maryam's story is rich with themes of steadfastness, faith, and perseverance, offering profound insights into how spiritual beliefs can shape resilience. Scholars such as Amran and Hussin (2019) have highlighted how Maryam's unwavering trust in Allah during her trials exemplifies the concept of *tawakkul* (reliance on God), which serves as a cornerstone for emotional resilience in Islamic teachings. This narrative underscores the importance of integrating spiritual perspectives into contemporary resilience frameworks to provide a more holistic understanding.

A thematic analysis of Maryam's story reveals several key elements that contribute to emotional resilience. First, her ability to maintain spiritual constancy despite societal judgment and personal hardships reflects the role of faith as a stabilizing force during adversity. According to Pahwa and Khan (2022), faith-based coping strategies, such as prayer and reliance on divine support, are significant predictors of resilience in women. Second, Maryam's purification of the soul (*tazkiyah*) highlights the importance of self-discipline and moral fortitude in overcoming challenges. This aligns with López-Fuentes and Calvete's (2015) findings that internal resources, such as self-regulation and emotional intelligence, play a pivotal role in building resilience. By examining these themes, it becomes evident that Maryam's narrative offers practical lessons for cultivating resilience through spiritual practices and inner strength.

Moreover, the Quranic account of Maryam emphasizes the significance of external support systems in fostering resilience. Despite her solitude during childbirth, Maryam receives divine reassurance and guidance, illustrating the importance of seeking help from both spiritual and social sources. Ajayi (2024) argues that community and familial support are critical factors in enhancing resilience, particularly for women facing societal pressures. In Maryam's case, her reliance on divine intervention and her eventual acceptance by her community demonstrate the interplay between individual agency and external support. This duality reinforces the idea that resilience is not solely an individual endeavor but is deeply embedded in relational and communal contexts. Such insights challenge existing secular models of resilience, which often underemphasize the role of spirituality and collective support.

The narrative of Maryam also highlights the acquisition of life skills as a component of emotional resilience. Her ability to endure physical and emotional pain while remaining steadfast in her mission underscores the importance of adaptability and problem-solving in overcoming adversity. This aspect resonates with Southwick et al.'s (2016) multidimensional model of resilience, which identifies cognitive flexibility and resourcefulness as essential traits for thriving in difficult circumstances. Furthermore, Maryam's example teaches the value of avoiding negative influences and maintaining a purified environment, which aligns with contemporary research on the impact of environmental factors on mental health (World Health Organization [WHO], 2021). By synthesizing these themes, it becomes clear that Maryam's story transcends mere historical or religious significance, offering timeless lessons applicable to modern resilience-building efforts.

In conclusion, a thematic analysis of Maryam's narrative from the Quran provides a rich foundation for understanding emotional resilience in women. By integrating spiritual principles such as faith, purification, and reliance on divine support with practical life skills and external resources, this analysis bridges the gap between religious teachings and empirical research. It challenges scholars and practitioners to move beyond conventional frameworks and consider the spiritual dimensions of resilience, particularly for women in faith-based communities. Future research should explore how these Quranic insights can be operationalized in interventions aimed at enhancing emotional resilience, ensuring that they are culturally relevant and spiritually enriching. As demonstrated through this synthesis, Maryam's story not only inspires faith but also offers actionable strategies for navigating life's challenges with grace and strength.

Emotional Resilience In Women, Drawing Parallels Between Quranic Teachings And Empirical Research.

Emotional resilience in women has been extensively studied within psychological and sociological frameworks, emphasizing the ability to adapt and thrive amidst adversity. However, much of this research focuses on secular dimensions such as coping strategies, social support, and individual traits, often overlooking the spiritual and religious contexts that shape resilience for many women. The Quran offers profound insights into emotional resilience through its teachings and narratives, which can complement and enrich empirical findings. For instance, the story of Maryam (Mary), mother of Prophet Isa (Jesus), highlights themes of unwavering faith, reliance on divine support (*tawakkul*), and moral fortitude, all of which align with contemporary research on resilience. Scholars like Amran and Hussin (2019) have noted that Maryam's narrative exemplifies how spiritual beliefs can serve as a stabilizing force during life's challenges, offering a unique perspective that bridges religious teachings with modern psychological theories.

Existing literature underscores the importance of internal resources, such as self-regulation and emotional intelligence, in building resilience. López-Fuentes and Calvete (2015) emphasize that these traits enable individuals to navigate stressors effectively. Similarly, Quranic teachings advocate for *tazkiyah* (purification of the soul), a concept that resonates with the idea of cultivating inner strength and discipline. Maryam's story illustrates how maintaining spiritual purity and avoiding negative influences contribute to emotional resilience. Furthermore, Pahwa and Khan (2022) highlight the role of personal characteristics, such as perseverance and adaptability, in fostering resilience. These attributes are mirrored in Maryam's ability to endure physical and emotional hardships while remaining steadfast in her mission. By drawing parallels between Quranic teachings and empirical research, it becomes evident that spiritual practices can enhance the internal resources identified by psychologists, providing a more holistic framework for understanding resilience.

External support systems also play a critical role in emotional resilience, as highlighted in both empirical studies and Quranic narratives. Ajayi (2024) argues that community and familial support are essential for women facing societal pressures, a notion reinforced by Maryam's reliance on divine reassurance during her trials. Her eventual acceptance by her community underscores the interplay between individual agency and external support, demonstrating that resilience is not solely an individual endeavor but is deeply embedded in relational and communal contexts. This duality challenges existing secular models of resilience, which often underemphasize the role of spirituality and collective support. By integrating Quranic teachings

with empirical findings, researchers can better understand how spiritual and social support systems interact to foster resilience in women.

The acquisition of life skills is another critical component of emotional resilience, as emphasized in both Quranic teachings and contemporary research. Southwick et al. (2016) identify cognitive flexibility and problem-solving as essential traits for thriving in difficult circumstances. Maryam's ability to adapt to her circumstances while maintaining her faith exemplifies these qualities. Additionally, her avoidance of negative environments aligns with WHO (2021) findings on the impact of environmental factors on mental health. By synthesizing these insights, it becomes clear that Maryam's narrative transcends historical or religious significance, offering practical lessons applicable to modern resilience-building efforts. This synthesis highlights the value of integrating spiritual principles with empirical research to create actionable strategies for enhancing emotional resilience.

In conclusion, reviewing existing literature on emotional resilience in women reveals significant opportunities to draw parallels between Quranic teachings and empirical research. The Quranic narrative of Maryam provides timeless lessons on faith, purification, and reliance on divine support, which complement and enrich contemporary psychological frameworks. By integrating spiritual perspectives with empirical findings, researchers can develop a more comprehensive understanding of resilience that is both culturally relevant and spiritually enriching. Future studies should explore how these insights can be operationalized in interventions aimed at enhancing emotional resilience, ensuring they resonate with women in faith-based communities. As demonstrated through this synthesis, Quranic teachings not only inspire faith but also offer actionable strategies for navigating life's challenges with grace and strength.

Connections Of Emotional Resilience In Women To Key Themes Such As Islamic Teachings, Positive Psychology, Emotional Management Skill, Literature Review, And Quranic Perspective.

Emotional resilience in women has been a focal point of research across disciplines, particularly in understanding how individuals adapt and thrive amidst adversity. This concept intersects with various fields, including Islamic teachings, positive psychology, and emotional management skills, offering a multifaceted lens through which resilience can be explored. Islamic teachings provide a spiritual framework that emphasizes reliance on Allah (*tawakkul*), purification of the soul (*tazkiyah*), and moral fortitude, all of which contribute to emotional resilience. For instance, the Quranic narrative of Maryam (Mary) highlights her unwavering faith and perseverance during trials, serving as a model for resilience rooted in spirituality (Amran & Hussin, 2019). Similarly, positive psychology focuses on strengths such as optimism, gratitude, and hope, which align with Islamic principles of patience (*sabr*) and trust in divine wisdom. By examining these connections, researchers can bridge spiritual teachings with empirical findings to create a more holistic understanding of resilience.

Positive psychology offers valuable insights into emotional resilience by emphasizing the cultivation of positive emotions, character strengths, and meaningful relationships. Studies have shown that optimism and gratitude are significant predictors of resilience, enabling individuals to reframe adversities as opportunities for growth (Southwick et al., 2016). These concepts resonate with Islamic teachings, where gratitude (*shukr*) and patience (*sabr*) are central tenets for navigating life's challenges. Furthermore, emotional management skills, such

as self-regulation and stress tolerance, are critical components of resilience. López-Fuentes and Calvete (2015) highlight that emotional intelligence plays a pivotal role in helping individuals manage stress and maintain psychological well-being. The Quranic perspective complements these findings by advocating for self-discipline and avoidance of negative influences, as exemplified in Maryam's story. Together, these themes underscore the importance of integrating spiritual, psychological, and emotional dimensions in understanding resilience.

The literature also underscores the significance of community support and relational contexts in fostering emotional resilience. Ajayi (2024) argues that social connections and collective support systems are vital for women facing societal pressures, a notion reinforced by Islamic teachings that emphasize the importance of community (*ummah*) and mutual aid. Maryam's reliance on divine reassurance and her eventual acceptance by her community illustrate the interplay between individual agency and external support. This duality challenges secular models of resilience, which often underemphasize the role of spirituality and communal ties. By drawing parallels between Quranic teachings and empirical research, it becomes evident that resilience is not solely an individual endeavor but is deeply embedded in relational and communal contexts. Such insights highlight the need for culturally relevant interventions that incorporate spiritual and social dimensions.

Emotional management skills, another key theme in resilience literature, align closely with Quranic teachings on self-purification and discipline. Pahwa and Khan (2022) emphasize that adaptive coping strategies, such as problem-solving and cognitive restructuring, are essential for managing stress and adversity. These strategies are mirrored in the Quranic concept of *tazkiyah*, which encourages individuals to purify their thoughts and actions to achieve inner peace. Additionally, Maryam's ability to endure physical and emotional pain while maintaining her faith demonstrates the importance of emotional regulation and perseverance. By synthesizing these themes, it becomes clear that emotional resilience is a dynamic process that involves both internal resources and external practices. This synthesis not only enriches our understanding of resilience but also provides actionable strategies for enhancing emotional well-being.

In conclusion, examining the connections between emotional resilience in women and key themes such as Islamic teachings, positive psychology, emotional management skills, and Quranic perspectives reveals a rich tapestry of insights. These themes collectively highlight the importance of integrating spiritual, psychological, and emotional dimensions to foster resilience. Maryam's narrative serves as a powerful example of how faith, self-discipline, and community support can converge to build emotional strength. Future research should explore how these insights can be operationalized in interventions aimed at enhancing resilience, ensuring they are culturally relevant and spiritually enriching. By bridging Quranic teachings with contemporary research, scholars can offer a more comprehensive understanding of resilience that resonates with women across diverse contexts.

Method

The methodological approach of this study is designed to address two primary objectives: (a) reviewing a thematic analysis of emotional resilience from the Quranic narrative of Maryam, and (b) reviewing existing literature on emotional resilience in women to draw parallels between Quranic teachings and empirical research.

To achieve these objectives, the study utilized Scopus AI, combining natural language and keyword-based search strategies. The natural language query, “What is emotional resilience in women from a Quranic perspective and how is it discussed in literature? This was supplemented with a keyword search using the following terms: "emotional resilience" OR "emotional strength" OR "psychological resilience" OR "mental toughness") AND ("women" OR "female" OR "gender" OR "feminine") AND ("Quran" OR "Islam" OR "Islamic" OR "religious texts") AND ("literature review" OR "review" OR "analysis" OR "synthesis"). This dual approach ensured comprehensive coverage of literature addressing the research objectives.

To achieve these objectives, a systematic and integrative review methodology was employed, leveraging resources such as Scopus AI to ensure a comprehensive and rigorous analysis. For the first objective, a thematic analysis was conducted on the Quranic narrative of Maryam, focusing on key verses and scholarly interpretations that highlight her emotional resilience. This involved identifying recurring themes such as unwavering faith, consistency in religious rituals, purification of the soul, isolation from toxic environments, seeking external support, and sharpening life skills (Amran & Hussin, 2019). The interpretation was led by formal qualitative research approaches so that the themes were rooted in the text and corroborated by sound Islamic scholarship. For the second objective, a systematic review of the literature was carried out using Scopus AI to search for research on emotional resilience among women. Keywords such as "emotional resilience," "women," "religious coping," "community support," and "cultural factors" were used to retrieve peer-reviewed articles published in reputable journals.

The inclusion criteria focused on studies that explored resilience through psychological, social, and cultural dimensions, with an emphasis on aligning these findings with Quranic teachings. Scopus AI facilitated the screening and categorization of studies, enabling the identification of key patterns and gaps in the literature. These chosen studies were then compared to determine the similarities between modern research and Quranic teachings, and to foreground how spiritual practice, social networks, and individual characteristics are implicated in resilience. By integrating these two components—thematic analysis of the Quranic narrative and a review of empirical literature—this study provides a holistic perspective on emotional resilience in women. The use of Scopus AI ensured the rigor and comprehensiveness of the literature review, while the thematic analysis of Maryam’s narrative was rooted in authentic Islamic sources.

These approaches collectively facilitate a detailed exploration of how Quranic teachings can contribute to and enhance current discourse on emotional resilience, with culturally and spiritually appropriate applications for practitioners and researchers.

Result And Discussion

This chapter presents the findings of the study in accordance with the research aims and discusses their broader implications. Through a systematic and evidence-driven approach, the findings integrate quantitative and qualitative perspectives to provide a holistic view of the subject. The discussion places these findings in the context of the current literature, drawing out main themes, emerging trends, persistent challenges, and possible ways forward. From this analysis, the research presents a clearer analysis of emotional resilience in women from both a Qur'anic point of view as well as through a review of literature concerned.

To Review A Thematic Analysis Of Emotional Resilience From The Quranic Narrative Of Maryam

The thematic analysis of emotional resilience from the Quranic narrative of Maryam (Mary) reveals profound insights into how faith and spirituality can serve as foundational pillars for overcoming adversity. Maryam's story, as described in the Quran, is an exemplification of her unwavering faith in Allah that serves as the cornerstone of her emotional resilience. Her unwavering faith in divine intervention enabled her to cope with unprecedented adversities, including social exclusion and the miraculous conception of Prophet Isa (Jesus). This aligns with Amran and Hussin's (2019) findings, which emphasize that maintaining a stronghold of faith is crucial for emotional resilience, particularly in times of distress. Faith, in this context, acts as an anchor that provides individuals with a sense of purpose and hope, enabling them to endure hardships with patience and trust in God's plan.

Another key theme emerging from the analysis is the importance of consistency in religious rituals as a source of emotional stability. The Quran describes Maryam to be deeply committed to acts of worship like devotion and prayer, which reinforced her resilience strength amidst challenges. Such rituals not only strengthened her relationship with Allah but also brought peace and a sense of clarity in her mind. This finding aligns with Angin's (2021) study with healthcare professionals in the situation of the COVID-19 pandemic, which emphasizes the contribution of engagement in religious activities like praying and reading scripture in facilitating psychological resilience by enhancing a sense of protection and control. For Maryam, religious observance was never a matter of obedience but sources of affective empowerment, and this indicates their transformative function. A third theme identified in the analysis is the purification of the soul through continuous spiritual efforts. The Quran emphasizes Maryam's commitment to purifying her heart and mind, which enabled her to confront emotional burdens with grace and strength. This process of spiritual purification involves self-reflection, repentance, and striving to align one's actions with divine principles. Such practices are echoed in contemporary literature, where personal development and self-awareness are recognized as critical components of resilience (Pahwa & Khan, 2022). By purifying her soul, Maryam exemplifies how spiritual growth can enhance emotional resilience, equipping individuals to face life's adversities with a renewed sense of purpose.

Isolation from toxic environments emerges as another significant element in Maryam's narrative, illustrating its role in preserving emotional health. The Quran illustrates how Maryam physically withdrew from toxic environments at critical points, like when she went to a secluded place while pregnant. This conscious withdrawal emphasizes the importance of establishing safe spaces to safeguard one's emotional well-being. López-Fuentes and Calvete's (2015) study on Spanish women who experienced intimate partner violence similarly highlights the value of removing oneself from harmful environments to rebuild resilience. Maryam's actions demonstrate that isolation, when used constructively, can serve as a protective mechanism against emotional harm, allowing individuals to regain strength and perspective.

Finally, the thematic analysis underscores the significance of seeking external support and sharpening life skills as integral components of emotional resilience. Despite her solitude, Maryam relied on divine reassurance and the moral support of others, such as her family and community, to navigate her challenges. Additionally, her ability to adapt to unforeseen circumstances and develop essential life skills reflects her capacity to handle adversity

effectively. This is consistent with the research by Khatib, Laufer, and Finkelstein (2023) that recognizes social support and adaptive coping as predictors of resilience among women who have experienced sudden loss. Maryam's story therefore offers a holistic model of resilience that incorporates faith, community, and agency. Together, these themes provide ageless lessons on emotional resilience building, bridging Quranic wisdom with modern psychological insight.

To Review Existing Literature On Emotional Resilience In Women, Drawing Parallels Between Quranic Teachings And Empirical Research

The review of existing literature on emotional resilience in women reveals a rich tapestry of factors that align closely with Quranic teachings, particularly those derived from the narrative of Maryam (Mary). One prominent theme in the literature is the role of religious and spiritual practices in fostering resilience. Studies have consistently shown that engaging in religious activities, such as prayer, meditation, and reading sacred texts, enhances emotional resilience by providing individuals with a sense of peace, purpose, and security (Angin, 2021; Ajayi, 2024). This evidence concurs with the Quranic statement on belief and frequent religious practice as being a strength. For instance, Maryam's firm faith and commitment to acts of worship enabled her to surmount formidable challenges, and it demonstrates how spirituality can be a stabilizing force in times of adversity. This parallel underscores the universal applicability of Quranic principles in promoting emotional resilience across diverse cultural and religious contexts.

Another recurring theme in the literature is the critical role of community and social support in building resilience among women. Empirical studies highlight that strong social networks and meaningful relationships within communities contribute significantly to emotional well-being, particularly during times of crisis (Ajayi, 2024; Khatib et al., 2023). Similarly, the Quran emphasizes the importance of seeking external support, as seen in Maryam's reliance on divine reassurance and her interactions with her family and community. This alignment between contemporary research and Quranic teachings suggests that fostering supportive environments is essential for enhancing resilience. By drawing on both spiritual guidance and communal bonds, women can cultivate a robust support system that empowers them to navigate life's challenges effectively.

Cultural and contextual factors also emerge as significant determinants of emotional resilience in women, as evidenced by the literature. Research indicates that cultural beliefs and practices play a pivotal role in shaping resilience, particularly in collectivist societies where community resources and shared values are prioritized (Ajayi, 2024; López-Fuentes & Calvete, 2015). For example, British Pakistani women during the COVID-19 pandemic demonstrated remarkable resilience due to their strong religious convictions and access to community resources (Ajayi, 2024). This finding mirrors the Quranic principle of purifying the soul through cultural and spiritual practices, as exemplified by Maryam's commitment to her faith and her ability to draw strength from her environment. The integration of cultural and spiritual elements thus offers a holistic framework for understanding resilience in women.

Positive coping strategies are a primary area of overlap between empirical research and Quranic teaching. Positive religious coping strategies, such as trust in God and positive attitude, have been found to be robust predictors of psychological resilience (Angin, 2021). These coping strategies mirror very closely the Quranic narrative of Maryam, who kept herself going through trust and faith in Allah amidst public shame and domestic

tribulation. Her testimony is a strong example of how coping skills can turn misfortunes into chances for development. Women can develop the inner strength required to engage the uncertainties of life and remain grounded in their belief through the very same measures.

Finally, the literature highlights the importance of personal attributes and skills, such as self-awareness, self-regulation, and adaptability, in fostering emotional resilience. Research demonstrates that these individual factors enable women to bounce back from failures and cope with stress more effectively (Pahwa & Khan, 2022; Sanjuan-Meza et al., 2018). This parallels the Quranic emphasis on sharpening life skills, as illustrated by Maryam's ability to adapt to extraordinary circumstances and maintain her composure. Together, these insights underscore the interconnectedness of personal development and spiritual growth in building resilience. By synthesizing Quranic teachings with contemporary research, this review provides a comprehensive understanding of emotional resilience in women, offering valuable lessons for practitioners and scholars alike.

Connections To Key Themes (Islamic Teachings, Positive Psychology, Emotional Management Skill, Literature Review, And Quranic Perspective)

The visualization above represents key thematic areas associated with Emotional Resilience in Women, particularly from a Quranic perspective. The interconnected nodes highlight various dimensions explored in existing literature, offering insight into both psychological and Islamic approaches to stress management.

The graph categorizes emotional resilience into broad themes such as *Islamic Teachings*, *Positive Psychology*, *Emotional Management Skills*, *Literature Review*, and *Quranic Perspective*. Each category branches into subtopics that further define specific research directions. For instance, *Emotional Management Skills* connects to *Postpartum Depression* and *Coping*, reflecting psychological concerns linked to emotional well-being. Similarly, *Quranic Perspective* leads to *Sufi's Spiritual Training* and *Quranic Stories*, indicating the spiritual and narrative-based coping mechanisms rooted in Islamic teachings.

This graphical representation underscores the multidimensional nature of emotional resilience in women and emphasizes the significance of integrating Quranic guidance with contemporary psychological frameworks. By analyzing these interconnections, this study aims to bridge the gap between faith-based and scientific approaches to managing emotional stress among women.

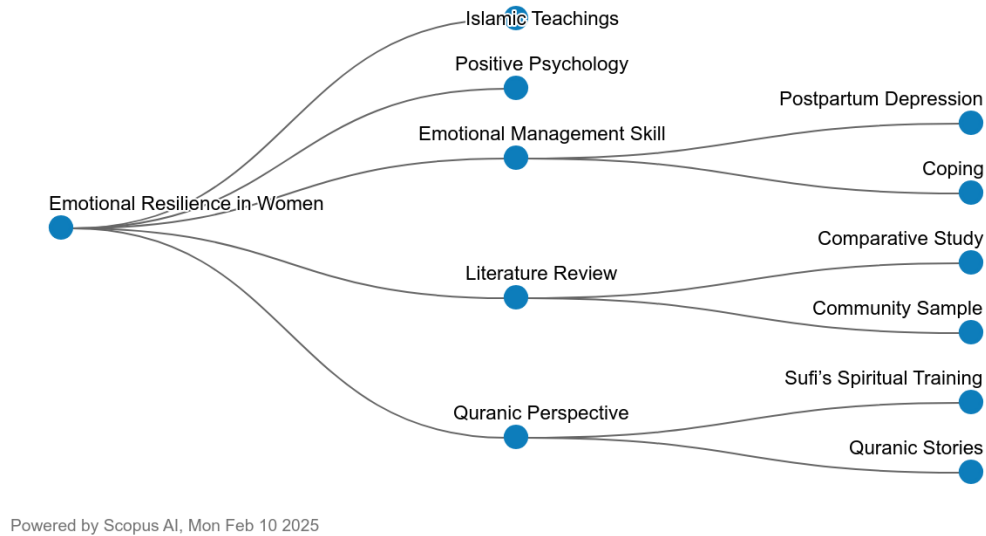


Figure 1: Concept Map Of Emotional Resilience In Women

Linkages Between Emotional Resilience In Women And Islamic Teachings

Women's emotional resilience, as viewed from the lens of Islamic teachings, reflects an intrinsic interconnectedness between spiritual teachings and psychological health. Faith is a key variable in this interconnectedness and serves as the cornerstone for emotional resilience. In Islam, faith (Iman) is not just a set of beliefs but a redemptive power that motivates individuals to be patient in adversity and believe in Allah's design. The Quranic narrative of Maryam (Mary) is a good example, since her strong faith enabled her to navigate through the social ostracism and miraculous birth of Prophet Isa (Jesus). This agrees with recent studies, which have shown that religious faith encourages resilience since it provides people with meaning and hope (Amran & Hussin, 2019; Angin, 2021). Thus, religion becomes a spiritual anchor, which helps keep women anchored in their strength to withstand trials with courage and resilience.

Another critical variable linking emotional resilience to Islamic teachings is **religious rituals and practices**. Engaging in consistent acts of worship, such as prayer (Salah), fasting (Sawm), and recitation of the Quran, has been shown to enhance emotional stability and resilience. These practices cultivate mindfulness, self-discipline, and a deeper connection with Allah, all of which contribute to emotional well-being. For instance, Maryam's dedication to acts of worship fortified her resilience during challenging moments, as depicted in the Quran. Similarly, empirical studies indicate that religious practices provide individuals with a sense of control, peace, and security, particularly during crises (Angin, 2021; Ajayi, 2024). By integrating these rituals into daily life, women can develop a resilient mindset rooted in spiritual discipline and devotion.

A third variable is the **purification of the soul (Tazkiyah al-Nafs)**, which is emphasized in Islamic teachings as essential for emotional health. The Quran encourages believers to engage in continuous self-reflection, repentance, and moral improvement to purify their hearts and minds. Maryam's commitment to spiritual purification enabled her to confront emotional

burdens with grace and strength, serving as a model for women seeking resilience. This concept resonates with contemporary literature, which identifies self-awareness and personal growth as critical components of emotional resilience (Pahwa & Khan, 2022). By striving to align their actions with divine principles, women can cultivate inner strength and emotional fortitude, enabling them to navigate life's challenges with clarity and resolve.

The role of **community and social support** represents another significant linkage between emotional resilience and Islamic teachings. Islam places a strong emphasis on fostering supportive relationships within families and communities, as highlighted in the Quranic principle of mutual cooperation and compassion (Surah Al-Ma'idah, 5:2). Maryam's reliance on divine reassurance and her interactions with her family and community underscore the importance of external support systems in building resilience. Empirical studies corroborate this, showing that strong social networks and communal bonds enhance emotional well-being, particularly during times of crisis (Ajayi, 2024; Khatib et al., 2023). By drawing on both spiritual guidance and communal support, women can create a robust framework for resilience that integrates faith and social connectedness.

Finally, the variable of **positive coping mechanisms** further strengthens the link between emotional resilience and Islamic teachings. The Quran encourages believers to adopt adaptive strategies, such as seeking refuge in Allah, practicing gratitude, and maintaining an optimistic outlook, to cope with adversity. Maryam's story exemplifies how positive religious coping can transform challenges into opportunities for spiritual growth. This aligns with contemporary research, which identifies positive religious coping as a significant predictor of psychological resilience (Angin, 2021). By embracing these strategies, women can develop the emotional tools needed to face life's uncertainties while remaining grounded in their faith. Collectively, these variables highlight the holistic nature of emotional resilience in Islamic teachings, offering timeless lessons for women navigating modern-day challenges. Table 1 presents a summary of Emotional Resilience in Women and Islamic Teachings

Table 1: The Summary Of Emotional Resilience In Women And Islamic Teachings

Authors	Title	Year	Source Title	Cited By
Annalakshmi N.; Abeer M.	Islamic Worldview, Religious Personality And Resilience Among Muslim Adolescent Students In India	2011	Europe's Journal Of Psychology	28
Hidayati T.W.; Susilawati U.; Sriani E.	Dynamics Of Family Fiqh: The Multiple Roles Of Women In Realizing Family Resilience	2022	Ijtihad: Jurnal Wacana Hukum Islam Dan Kemanusiaan	10
Gumiandari S.; Madjid A.; Nafi'a I.; Safii S.; Hidayat A.	Islamic Resilience As Spiritual And Psychological Coping Strategies For Muslims During Covid-19 Pandemic	2022	Afkar	5
Amran N.N.; Hussin H.	Women And Emotional Competence From The Narrative Of Maryam In Al-Quran	2019	International Journal Of	2

			Islamic Thought	
Marliani R.; Rahayu A.; Ramdani Z.; Irawan F.I.	The Importance Of Family Resilience In Islamic Context: A Thematic Content Analysis Approach	2023	Family In Islamic Psychology Perspective: Challenges And Solutions	0

Linkages Between Emotional Resilience in Women and Positive Psychology

Emotional resilience in women is a cornerstone of positive psychology, as it reflects the ability to adapt and thrive in the face of adversity while fostering psychological well-being. One key variable linking emotional resilience to positive psychology is **resilience as a mediator of positive psychological functioning**. Research has shown that resilience acts as a protective factor against emotional distress, particularly for women who have experienced trauma, such as victims of family violence (Remaycuna-Vasquez et al., 2023). This aligns with the principles of positive psychology, which emphasize the cultivation of strengths and virtues to enhance mental health and overall life satisfaction. By developing resilience, women can better navigate challenges, maintain emotional stability, and achieve a sense of purpose and fulfillment, thereby embodying the core tenets of positive psychology.

Another significant variable is **gender differences in emotional intelligence and resilience**, which highlights the unique ways women exhibit and benefit from these traits. Studies have demonstrated that female university students often score higher in certain facets of emotional intelligence and resilience compared to their male counterparts (Sojer et al., 2024). Emotional intelligence, a key component of positive psychology, enables individuals to recognize, understand, and regulate their emotions effectively. For women, this heightened emotional awareness and resilience contribute to improved interpersonal relationships, adaptive coping strategies, and enhanced psychological well-being. These findings underscore the importance of tailoring interventions within positive psychology frameworks to address gender-specific differences, ensuring that women's unique strengths are recognized and nurtured.

A third variable is the role of **resilience in mitigating emotional distress among women facing significant life stressors**, such as breast cancer patients. Research indicates that resilience is strongly associated with better emotional adjustment in women diagnosed with breast cancer, helping them cope with the psychological burden of their illness (Markovitz et al., 2015). This aligns with positive psychology's focus on fostering post-traumatic growth and flourishing even in the face of adversity. By cultivating resilience, women can transform their experiences of hardship into opportunities for personal growth, self-discovery, and renewed purpose. Such insights highlight the potential of resilience-based interventions within positive psychology to support women navigating life-altering challenges.

The relationship between **cognitive, emotional, and behavioral assets and resilience** represents another critical linkage between emotional resilience in women and positive psychology. Cognitive assets, such as self-efficacy and mindfulness, are closely tied to resilience through their influence on emotional regulation and behavioral adaptation (Pillay-Naidoo & Nel, 2022). For women leaders, these assets enable them to overcome obstacles,

inspire others, and maintain a positive outlook despite setbacks. Positive psychology emphasizes the development of such cognitive and emotional strengths as pathways to resilience and well-being. By fostering self-efficacy, mindfulness, and other cognitive assets, women can build a robust foundation for emotional resilience, empowering them to lead fulfilling and impactful lives.

Finally, the integration of **strengths-based approaches** further strengthens the connection between emotional resilience and positive psychology. Positive psychology advocates for focusing on individual strengths rather than deficits, promoting resilience by encouraging women to leverage their inherent capabilities. For example, Pillay-Naidoo and Nel's (2022) study on women leaders highlights how resilience is fostered through a strengths-based model that emphasizes emotional and behavioral assets. This approach resonates with the broader goals of positive psychology, which seeks to enhance human flourishing by nurturing strengths and virtues. By adopting a strengths-based perspective, women can cultivate emotional resilience not only as a means of overcoming adversity but also as a pathway to achieving greater happiness, fulfillment, and success in various domains of life. Table 2 presents a summary of Emotional Resilience in Women and Positive Psychology.

Table 2: The Emotional Resilience in Women and Positive Psychology

Authors	Title	Year	Source title	Cited by
Markovitz S.E.; Schrooten W.; Arntz A.; Peters M.L.	Resilience as a predictor for emotional response to the diagnosis and surgery in breast cancer patients	2015	Psycho-Oncology	79
Pillay-Naidoo D.; Nel P.	Testing a model of resilience for women leaders: a strengths based approach	2022	Australian Journal of Psychology	8
Sojer P.; Kainbacher S.; Hüfner K.; Kemmler G.; Deisenhammer E.A.	Trait emotional intelligence and resilience: gender differences among university students; [Emotionale Intelligenz als Eigenschaft und Resilienz: Geschlechtsunterschiede bei Universitätsstudierenden]	2024	Neuropsychiatrie	5
Remaycuna- Vasquez A.; Vela-Miranda O.M.; Atoche- Silva L.A.; Carrión-Barco G.	Resilience as a mediator of positive psychological functioning in women victims of family violence; [Resiliencia como mediador del funcionamiento psicológico positivo en mujeres víctimas de violencia]	2023	Revista Venezolana de Gerencia	0

Linkages Between Emotional Resilience in Women and Emotional Management Skill

Emotional resilience in women is deeply intertwined with emotional management skills, as both concepts emphasize the ability to navigate and regulate emotions effectively. One key variable linking these constructs is **self-awareness and self-regulation**, which are foundational components of emotional resilience. According to Pahwa and Khan (2022), emotional resilience requires individuals to develop a strong sense of self-awareness and the

capacity to regulate their emotions in response to adversity. This aligns closely with the concept of emotional management, which involves recognizing, understanding, and modulating emotions such as anger, anxiety, and stress (Rusk et al., 2013). For women, cultivating these skills enables them to maintain emotional balance during challenging situations, thereby enhancing their resilience. By integrating self-regulation into their daily lives, women can better manage emotional fluctuations and respond to adversities with clarity and composure.

Another significant variable is the role of **socioemotional competencies** in reducing vulnerability to mental health issues, particularly anxiety, among women. Research by Alva Castro et al. (2019) highlights that socioemotional competencies, including emotional regulation and interpersonal skills, are strongly associated with resilience and reduced anxiety levels in women. These findings underscore the importance of emotional management skills as a protective factor against psychological distress. Women who are adept at managing their emotions are better equipped to cope with stressors, build meaningful relationships, and foster a sense of well-being. This connection between emotional resilience and emotional management skills reinforces the idea that strengthening these competencies can empower women to thrive emotionally and psychologically, even in high-pressure environments.

A third variable is the influence of **gender differences in emotional intelligence (EI)** on emotional resilience and management. Studies have shown that women tend to score higher in interpersonal emotional skills and resilience components such as personal competence and tenacity (Sojer et al., 2024). These gender-specific strengths highlight women's natural inclination toward empathy, social awareness, and emotional regulation, all of which contribute to effective emotional management. Emotional intelligence serves as a bridge between resilience and emotional management, enabling women to harness their emotional strengths to navigate challenges. By leveraging their heightened EI, women can develop robust emotional management skills that enhance their ability to adapt, recover, and grow from adversity, further solidifying their resilience.

Cognitive and emotional assets also play a critical role in linking emotional resilience to emotional management skills. Pillay-Naidoo and Nel's (2022) research on women leaders demonstrates that cognitive assets like self-efficacy and mindfulness, along with emotional assets such as positive affect and self-regulation, are strongly associated with resilience. These assets enable women to process emotions constructively and maintain a positive outlook despite setbacks. Emotional management skills, such as the ability to channel emotions productively, are essential for fostering resilience. For instance, mindfulness practices can help women regulate their emotional responses, while self-efficacy empowers them to believe in their capacity to overcome challenges. Together, these assets create a synergistic relationship between emotional resilience and emotional management, equipping women with the tools needed to handle life's complexities.

Finally, the application of **strengths-based approaches** further strengthens the link between emotional resilience and emotional management skills. Positive psychology emphasizes building on individual strengths to enhance well-being and resilience, which includes developing emotional management skills as part of this process. Programs designed to teach emotional regulation, such as those outlined by Rusk et al. (2013), provide practical strategies for managing emotions effectively. For women, these programs can serve as a foundation for cultivating resilience by teaching them how to harness the functional properties of emotions,

such as using anger constructively or transforming anxiety into motivation. By adopting a strengths-based perspective, women can view emotional management not merely as a coping mechanism but as an opportunity for personal growth and empowerment, ultimately fostering greater emotional resilience. Table 3 presents a summary of Emotional Resilience in Women and Emotional Management skill.

Table 3: The Emotional Resilience in Women and Emotional Management Skill.

Authors	Title	Year	Source title	Cited by
Napolitano C.M.; Sewell M.N.; Yoon H.J.; Soto C.J.; Roberts B.W.	Social, Emotional, and Behavioral Skills: An Integrative Model of the Skills Associated With Success During Adolescence and Across the Life Span	2021	Frontiers in Education	45
Pillay-Naidoo D.; Nel P.	Testing a model of resilience for women leaders: a strengths based approach	2022	Australian Journal of Psychology	8
Sojer P.; Kainbacher S.; Hüfner K.; Kemmler G.; Deisenhammer E.A.	Trait emotional intelligence and resilience: gender differences among university students; [Emotionale Intelligenz als Eigenschaft und Resilienz: Geschlechtsunterschiede bei Universitätsstudierenden]	2024	Neuropsychiatrie	5
Rusk N.; Larson R.W.; Raffaelli M.; Walker K.; Washington L.; Gutierrez V.; Kang H.; Tran S.; Perry S.C.	Positive youth development in organized programs: How teens learn to manage emotions	2015	Research, Applications, and Interventions for Children and Adolescents : A Positive Psychology Perspective	5
Alva Castro I.; Ruvalcaba Romero N.A.; Orozco Solís M.G.; Bravo Andrade H.R.	Resilience and socioemotional competences as a preventive factor of anxiety in Mexican women; [Resiliencia y competencias socioemocionales como factor preventivo de ansiedad en mujeres mexicanas]	2019	Ansiedad y Estrés	2

Linkages Between Emotional Resilience in Women and Literature Review

The linkages between emotional resilience in women and the broader literature on resilience reveal a rich tapestry of insights that highlight the multifaceted nature of this construct. One key variable is the influence of **gender roles and cultural contexts** on resilience, as emphasized in the literature. Studies suggest that women's resilience-supporting mechanisms are often cultivated through constructive relational contexts that provide emotional and pragmatic support (Jefferis & Theron, 2018). These contexts are shaped by societal expectations of interdependence and emotional expressiveness, which are traditionally

associated with femininity. For example, women often rely on social networks, family ties, and community resources to navigate adversity. This aligns with findings from Fernández-álvarez et al. (2022), who emphasize the importance of external support systems in fostering resilience among women survivors of intimate partner violence (IPV). The literature review underscores how cultural and relational factors play a pivotal role in shaping emotional resilience, offering valuable lessons for tailoring interventions to diverse populations.

Another significant variable is the relationship between **resilience and psychological well-being** among career women, which highlights the intersection of personal and professional resilience. Research by Wan Othman et al. (2024) indicates a strong positive correlation between resilience and psychological well-being, with factors such as social and family support, work experience, marital status, education level, and self-esteem serving as predictors of both constructs. This finding resonates with broader literature reviews on resilience, which consistently identify these variables as critical components of emotional resilience in women. For instance, women in high-stress careers often draw on their resilience to balance professional demands with personal responsibilities, underscoring the need for gender-specific strategies to enhance well-being. By synthesizing these insights, the literature review provides a comprehensive understanding of how resilience contributes to psychological health and overall life satisfaction for women in various contexts.

A third variable is the emerging focus on **resilience in women survivors of IPV**, which represents a growing area of study within the literature. Fernández-álvarez et al. (2022) highlight the importance of understanding the mechanisms through which vulnerability or protective factors influence resilience in this population. This aligns with broader literature reviews that emphasize the need for theoretical consensus and evidence-based interventions to support women facing specific risk conditions. Emotional resilience, in this context, is not only about bouncing back from adversity but also about preventing future harm and fostering long-term recovery. By examining resilience through the lens of IPV, the literature review sheds light on the unique challenges faced by women in abusive relationships and the importance of culturally sensitive support systems. These insights contribute to a more nuanced understanding of emotional resilience as a dynamic and context-dependent phenomenon.

Gender differences in **emotional intelligence (EI) and resilience** represent another critical linkage between emotional resilience in women and the literature review. Sojer et al. (2024) found that female university students scored higher in certain facets of trait EI and resilience, particularly in interpersonal skills and tenacity. These findings highlight the need for gender-specific interventions to foster emotional resilience and well-being. Literature reviews on resilience often emphasize the role of EI in enhancing adaptive coping strategies, emotional regulation, and interpersonal relationships—all of which are crucial for women navigating complex social and professional environments. By integrating these insights, the literature review underscores the importance of addressing gender-specific strengths and vulnerabilities when designing programs aimed at building emotional resilience in women.

Finally, the literature review reveals the importance of adopting a **holistic and interdisciplinary approach** to understanding emotional resilience in women. While individual studies focus on specific aspects of resilience, such as gender roles, psychological well-being, or IPV, a comprehensive literature review allows for the synthesis of these diverse perspectives into a cohesive framework. For example, Jefferis and Theron's (2018) exploration of resilience

in Black South African girls highlights the role of cultural identity and community support, while Wan Othman et al.'s (2024) research on career women emphasizes the interplay between personal and professional factors. By drawing on these varied insights, the literature review provides a nuanced understanding of emotional resilience as a multidimensional construct influenced by biological, psychological, social, and cultural factors. This integrative approach not only enriches the academic discourse on resilience but also informs practical interventions aimed at empowering women to thrive in diverse contexts. Table 4: Presents a summary of Emotional Resilience in Women and Literature Review.

Table 4: The Emotional Resilience in Women and Literature Review.

Authors	Title	Year	Source title	Cited by
Wan Othman W.N.; Wan Jaafar W.M.; Zainudin Z.N.; Yusop Y.M.	Resilience and Psychological Well-Being among Career Women	2024	Health Education and Health Promotion	0
Jefferis T.C.; Theron L.C.	Explanations of resilience in women and girls: How applicable to black South African girls	2018	Women's Studies International Forum	18
Sojer P.; Kainbacher S.; Hüfner K.; Kemmler G.; Deisenhammer E.A.	Trait emotional intelligence and resilience: gender differences among university students; [Emotionale Intelligenz als Eigenschaft und Resilienz: Geschlechtsunterschiede bei Universitätsstudierenden]	2024	Neuropsychiatrie	5
Tabassum N.; Shafique S.; Konstantopoulou A.; Arslan A.	Antecedents of women managers' resilience: conceptual discussion and implications for HRM	2019	International Journal of Organizational Analysis	20
Fernández-álvarez N.; Fontanil Y.; Alcedo Á.	Resilience and associated factors in women survivors of Intimate Partner Violence: a systematic review; [Resiliencia y factores asociados en mujeres supervivientes de Violencia de Género en la Pareja: una revisión sistemática]	2022	Anales de Psicología	9

Linkages Between Emotional Resilience in Women and Quranic Perspective

Emotional resilience in women, when viewed through a Quranic perspective, reveals profound insights into how spiritual principles can foster strength and adaptability in the face of adversity. One key variable linking emotional resilience to the Quranic perspective is the emphasis on **faith and religious rituals** as foundational elements for coping with life's challenges. The Quranic narrative of Maryam (Mary) highlights her unwavering faith in Allah, which enabled her to navigate extraordinary trials, such as societal judgment and the miraculous birth of Prophet Isa (Jesus). This aligns with Amran and Hussin's (2019) thematic analysis, which identifies faith, consistency in religious practices, and soul purification as

critical components of emotional resilience. Similarly, Ajayi's (2024) research on British Pakistani women during the COVID-19 pandemic underscores the role of prayer and reading the Quran in enhancing emotional resilience. These findings demonstrate that faith and religious rituals provide women with a sense of purpose, peace, and security, enabling them to endure hardships with patience and trust in divine guidance.

Another significant variable is the role of **spirituality and its positive correlation with resilience**. Studies have shown that higher levels of spirituality are associated with greater emotional resilience, particularly in challenging circumstances (Jaramillo-Vélez et al., 2005). This relationship is deeply rooted in the Quranic perspective, which emphasizes the purification of the soul (Tazkiyah al-Nafs) as a means of achieving emotional stability and inner strength. Maryam's story exemplifies this principle, as her commitment to spiritual growth allowed her to confront emotional burdens with grace and resolve. Contemporary literature corroborates this link, highlighting how spiritual practices, such as seeking refuge in Allah and maintaining optimism, contribute to psychological resilience (Aldhaidan, 2020). By integrating spiritual teachings into their lives, women can cultivate a resilient mindset that empowers them to face adversity with courage and hope.

A third variable is the importance of **seeking external support and developing essential life skills**, both of which are emphasized in the Quranic perspective on emotional resilience. Maryam's reliance on divine reassurance and her interactions with her family and community underscore the value of external support systems in building resilience. This aligns with Crann and Barata's (2016) phenomenological study on female survivors of intimate partner violence, which highlights the role of social support in fostering resilience. Additionally, the Quranic narrative emphasizes the development of life skills, such as self-regulation and adaptability, which enable individuals to handle adversities effectively. Pillay-Naidoo and Nel's (2022) research on women leaders further supports this idea, identifying cognitive, emotional, and behavioral assets as predictors of resilience. Together, these insights highlight the interconnectedness of spiritual guidance, communal support, and personal development in fostering emotional resilience.

The Quranic perspective also addresses the role of **emotional coping skills** in navigating adversities such as infertility, intimate partner violence, and other life stressors. Saeed et al. (2022) found that resilience is negatively related to emotional distress among infertile women, emphasizing the need for adaptive coping strategies. Similarly, the Quranic narrative of Maryam illustrates how emotional coping skills, such as patience, gratitude, and trust in Allah, can transform challenges into opportunities for spiritual growth. These principles resonate with broader literature on resilience, which identifies emotional reassurance and optimism as predictive dimensions of psychological resilience (Aldhaidan, 2020). By adopting Quranic teachings on emotional coping, women can develop the tools needed to manage stress and maintain emotional well-being, even in the face of significant hardships.

Finally, the integration of **gender-specific strengths** within the Quranic perspective offers valuable insights into emotional resilience in women. Studies have shown that women tend to exhibit higher levels of emotional reassurance and optimism, which contribute to their psychological resilience (Aldhaidan, 2020). This aligns with the Quranic portrayal of Maryam, who demonstrated remarkable emotional competence and perseverance despite her unique challenges. Furthermore, Pillay-Naidoo and Nel's (2022) research on women leaders highlights

the cognitive, emotional, and behavioral assets that explain resilience in women. By drawing on both Quranic teachings and contemporary research, this synthesis provides a holistic understanding of emotional resilience in women, emphasizing the importance of faith, spirituality, and gender-specific strengths. Collectively, these insights offer timeless lessons for empowering women to navigate modern-day challenges while remaining grounded in their spiritual beliefs. Table 5 presents a summary of Emotional Resilience in Women and Quranic Perspective.

Table 5: The Emotional Resilience in Women and Quranic Perspective.

Authors	Title	Year	Source title	Cited by
Jefferis T.C.; Theron L.C.	Explanations of resilience in women and girls: How applicable to black South African girls	2018	Women's Studies International Forum	18
Pillay-Naidoo D.; Nel P.	Testing a model of resilience for women leaders: a strengths based approach	2022	Australian Journal of Psychology	8
Sojer P.; Kainbacher S.; Hüfner K.; Kemmler G.; Deisenhammer E.A.	Trait emotional intelligence and resilience: gender differences among university students; [Emotionale Intelligenz als Eigenschaft und Resilienz: Geschlechtsunterschiede bei Universitätsstudierenden]	2024	Neuropsychiatrie	5
Amran N.N.; Hussin H.	Women and emotional competence from the narrative of Maryam in al-Quran	2019	International Journal of Islamic Thought	2
Ajayi C.E.	Understanding How British Pakistani Women Speak About Resilience Through the Lens of the Resilience Portfolio Model	2024	Adversity and Resilience Science	0
Aldhaidan A.M.	Influencing factors in psychological resilience: a study on the role of emotional reassurance and optimism as predictive dimensions; [I fattori influenti nella resilienza psicologica: Uno studio sul ruolo della rassicurazione emotiva e dell'ottimismo quali dimensioni predittive]	2020	Journal of Educational, Cultural and Psychological Studies	0

Conclusion

This study aimed to explore emotional resilience in women through a Quranic perspective and a comprehensive review of existing literature, highlighting the interconnectedness of spiritual teachings, psychological well-being, and cultural contexts. The key findings reveal that emotional resilience is deeply rooted in faith, religious practices, community support, and personal development—principles that are prominently emphasized in the Quranic narrative of

Maryam (Mary). For instance, Maryam's unwavering faith, consistency in religious rituals, purification of the soul, and reliance on external support systems serve as timeless models for cultivating resilience. These findings align with contemporary research, which underscores the importance of spirituality, social networks, and adaptive coping strategies in fostering emotional resilience among women (Amran & Hussin, 2019; Ajayi, 2024). Furthermore, the study highlights gender-specific strengths, such as emotional reassurance and optimism, which contribute to women's ability to navigate adversities like infertility, intimate partner violence, and societal pressures (Aldhaidan, 2020; Saeed et al., 2022). Together, these insights provide a holistic framework for understanding emotional resilience in women, bridging the gap between Quranic teachings and empirical research.

The theoretical implications of this study are significant, as it enriches the discourse on emotional resilience by integrating spiritual and cultural dimensions into existing psychological frameworks. By drawing on the Quranic perspective, this research offers a nuanced understanding of resilience that transcends traditional Western paradigms, emphasizing the role of faith and spirituality as protective factors against emotional distress. This synthesis not only validates the universality of resilience principles but also highlights the importance of culturally sensitive approaches in resilience research. Practically, the findings have far-reaching implications for designing interventions and support mechanisms tailored to women's unique needs. For example, programs that incorporate religious practices, mindfulness, and community engagement can empower women to build emotional resilience while addressing their spiritual and psychological well-being. Additionally, the study's emphasis on gender-specific strengths provides a foundation for developing targeted strategies to enhance resilience among women in diverse contexts, from career settings to high-stress environments like IPV recovery.

Despite its contributions, this study is not without limitations. One notable limitation is the reliance on secondary data, which may not fully capture the lived experiences of women across different cultural and socio-economic backgrounds. Furthermore, while the Quranic perspective offers valuable insights, it may not resonate equally with individuals from non-Islamic faiths or secular contexts, limiting the generalizability of the findings. Additionally, the study's focus on emotional resilience in women may overlook the broader systemic factors, such as gender inequality and structural barriers, that influence resilience outcomes. Future research should address these gaps by incorporating primary data collection methods, such as interviews or surveys, to explore how women from diverse backgrounds perceive and practice emotional resilience. Longitudinal studies could also provide deeper insights into the long-term effects of spiritual and cultural practices on resilience. Moreover, future investigations should examine the intersectionality of gender, culture, and socio-economic status in shaping resilience, ensuring that interventions are inclusive and equitable.

In conclusion, this study underscores the profound linkages between emotional resilience in women and Quranic teachings, offering a comprehensive framework that integrates faith, community, and personal growth. By synthesizing spiritual principles with contemporary research, it provides valuable lessons for both scholars and practitioners seeking to enhance women's emotional well-being. However, addressing the identified limitations and expanding the scope of inquiry will be essential for advancing our understanding of emotional resilience and fostering meaningful change in the lives of women worldwide.

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