

Impact of Islamic Spiritual Guidance on the Resilience of Covid-19 Patients

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ABSTRACT

The Covid 19 pandemic has caused serious problems, especially patients who have become restless, restless, anxious and don't know what to do, even to the point of despair. At that time, spiritual guidance is needed so that patients have self-resilience, so that Covid 19 patients have the ability to survive and rise in the face of their illness. The aim of this research is to find out about Islamic spiritual guidance services and their influence on increasing the resilience of Covid 19 patients. This research method uses quantitative methods, using simple linear regression analysis. The analysis requirements are to test the correctness of the data, and test the homogeneity of the variables to be tested. In this research, it was found that Islamic spiritual guidance services have an effect on increasing the resilience of Covid 19 patients. Spiritual guidance services can increase the resilience of Covid 19 patients, because the service makes them calm and strong in illness, creates enthusiasm to face illness, expresses the meaning of life's trials with words that are simple and easy to understand, make sure the patient is able to bear the burden of illness as a trial from God, provide spiritual guidance for recovery.

KEYWORDS calmness; covid 19 patients; resilience; Islamic spiritual guidance

ABSTRAK

Pandemi Covid 19 mendatangkan masalah serius terutama pada pasien menjadi resah, gelisah, cemas tidak tahu apa yang harus dilakukan, bahkan sampai putus asa. Pada saat itulah diperlukan bimbingan rohani agar pasien memiliki resiliensi diri, sehingga pasien Covid 19 memiliki kemampuan untuk bertahan dan bangkit dalam menghadapi sakitnya. Tujuan penelitian ini mengetahui tentang layanan bimbingan rohani Islam dan pengaruhnya terhadap peningkatan relisiensi Pasien Covid 19. Metode penelitian ini menggunakan metode kuantitatif, dengan menggunakan analisis regresi linier sederhana. Persyaratan analisis dilakukan pengujian kebenaran data, dilakukan uji homogenitas variabel yang akan diuji. Pada penelitian ini ditemukan bahwa Layanan bimbingan bimbingan rohani Islam berpengaruh terhadap meningkatnya resiliensi pasien covid 19. Layanan bimbingan rohani yang dapat meningkatkan resiliensi Pasien Covid 19, sebab layanan membuat tenang dan kuat dalam sakit, menimbulkan semangat untuk menghadapi keadaan sakit, mengungkapkan makna cobaan hidup dengan kata-kata yang sederhana dan mudah dipahami, menumbuhkan meyakinkan pasien mampu menanggung beban sakit sebagai cobaan dari Allah, memberi petunjuk spiritual untuk sembuh.

KATA KUNCI ketenangan; pasien covid 19; resiliensi; bimbingan rohani Islam

Introduction

At the end of 2019 in Wuhan, China there was an outbreak of a virus that caused death to those it attacked, the virus was called COVID 19. Entering 2020 the virus spread to countries around the world, including Indonesia. Data from October 18 2021 in Indonesia showed that 4,234,758 people were confirmed positive for Covid 19, 4,073,418 people recovered and 142,952 people died (<https://covid19.go.id/peta-sebaran>). In South Kalimantan Province with a population of 4,303,979 people, data on October 24 2021, 69,779 people were detected positive for Covid-19, 2384 people died (<https://corona.kalselprov.go.id/>). The latest data on January 14 2024 in South Kalimantan, 89,355 people were confirmed positive, 2,612 people died, 86,676 people fully recovered and 67 people are still active cases (Andra Farm, 2024).

For individuals who are positively exposed to Covid 19, the first will cause mild symptoms which will recover more quickly, namely within seven days, then moderate symptoms require intensive care and treatment because they will cause death, the next symptoms are critical symptoms which are treated using respiratory aids. breathing because if aids are not given, the patient will most likely die. In all of these symptoms, patients can recover because of their strong immune system. Until now, there is still no medicine to cure Covid-19 patients. Covid-19 patients are cured because of their immune system.

The various problems faced and experienced by patients exposed to Covid-19 are not only physical health problems, but also mental and psychological health problems. Feelings of anxiety, anxiety and even tension dominate their minds, because they have to face many things (Sebayang 2020). The rapid and massive transmission of the corona virus and the increasing number of patients being treated, even in Indonesia thousands of people have died, this has given rise to feelings of restlessness and anxiety, excessive *anxiety* among the public. Excessive *anxiety* results in lowered immunity, this causes the patient's illness to get worse, and the general public will be easily attacked by the Covid 19 virus (Kustiaverawati and Fitriani 2021). For patients suffering from Covid 19, *excessive anxiety will make the disease they experience more severe, which will reduce the body's immunity and this is very dangerous for the patient.*

According to Ardiyanto (2020) immunity is very important in curing positive Covid 19 patients. The Corona virus lasts the longest in the human body for 14 days, during that time the body's immunity plays a very important role in fighting the Covid 19 attack, if the body's immunity is weak then the patient is likely to die. So, healing Covid 19 patients really depends on the patient's body immunity, so healing Covid 19 patients actually means strengthening the patient's immunity. Vironica (2020) believes that the factors that influence increasing a patient's immunity, apart from nutritional intake and exercise, are that they must always remain calm.

The condition of an individual when stricken with a disease that is considered deadly will certainly disturb the peace, causing panic and unstable emotions, in the end the patient becomes restless, agitated, anxious and

doesn't know what to do. It is natural that when an individual is hit by a disaster it will certainly cause sadness, restlessness, worry and uncertain emotions, all happiness will be lost and even despair will appear. At that time, guidance is needed so that the patient becomes calm, fosters enthusiasm and motivation to recover and always be happy. All of this is very necessary so that self-resilience develops well, to increase body resistance for Covid-19 patients, because individuals who have good self-resilience have the ability to survive and rise up in the face of various life problems (Rahmanisa et al. 2021).

In every hospital, spiritual guidance is always provided to patients, which is carried out by Spiritual Guidance officers. During the Covid 19 pandemic, many Covid 19 patients were treated for healing, which was cured by increasing immunity or the strength of the body's immune system. As explained above, Covid 19 patients are cured by increasing the body's immunity so that they are able to survive the long life of Covid 19, around 2 weeks or 14 days. At that time, spiritual guidance is needed for Covid 19 patients in order to increase faith, resilience and make Covid 19 patients happy amidst physical and psychological adversity in facing the painful attack of the Corona virus. The findings of Putra's (2020) research indicate the existence of three distinct forms of spiritual services, namely long-distance spiritual guidance services, second, long-distance information services, third, providing motivation and reinforcement outside the room with a hospital sound system. This article will describe the influence of spiritual guidance services on strengthening self-resilience for the recovery of Covid 19 patients. This research aims to determine the impact of spiritual guidance services on increasing the resilience of Covid 19 patients.

Theoretical Framework

Islamic Spiritual Guidance

Guidance is a translation of the word "guidance" which means direction, advice and counseling given in collaboration with the recipient, often using personal data and interviews as important auxiliary tests (VandenBos 2015). In terms of terms, as stated by Moegiadi (Winkel 1996), guidance is "a way of providing assistance to individuals to understand effectively and efficiently all the potential they have for their personal development". In this case, guidance is more focused on developing psychological or spiritual aspects, so that individuals gain happiness in life.

Humans as living creatures do not only consist of body (physical) but also contain a spirit (soul). Rohani comes from the Arabic "روحي" which means "soul". In the Koran it is stated that the spirit is perfection and power over human creation in order to make humans submit to Allah, explained in surah As-Shaad (38) verse 72:

فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ

It means:

"When I have perfected (creation) and breathed My spirit (creation) into it, bow down to it in a state of prostration."

The spiritual guidance referred to in this research is Islamic spiritual guidance. Islamic spiritual guidance is a support service provided to patients/people who are experiencing problems in their religious life, want to develop the dimensions and potential of their religion as optimally as possible, both individually and in groups, in the guidance of faith, worship, morals and muamalah, through various types of services and supporting activities based on faith and devotion contained in the Qur'an and Hadith (Anwar 2019), in order to develop potential and become aware of one's existence as a creature of Allah SWT, in order to achieve happiness in life in this world and in the afterlife.

Resilience

The shortest definition of resilience is “bouncing back.” resilience is the ability for positive adaptation in the face of very strong difficulties (Cutuli et al. 2009). Resilience is the ability to adapt to challenges flexibly and to recover quickly from adversity (Vos 2021). Smith et al. (2008) defines resilience as the ability to bounce back or recover from stress, being able to adapt to stressful situations or difficulties. Resilience is a process that allows individuals to use experiences to improve their lives for the better.

Resilience is also a person's potential to remain optimistic and have good problem solving when facing difficulties or trauma, which may cause feelings of stress in their life (Reivich and Shatté 2002). Meanwhile VandenBos (2015) defines resilience as a process resulting from adaptation to difficult or challenging life experiences, especially through mental, emotional and behavioral flexibility, both external and internal adjustments. Several factors that form resilience, namely;

1. Risk factors

Things that can cause negative impacts or put individuals at risk of experiencing developmental disorders or psychological disorders.

2. Protective factors

Factors that delay, minimize, and neutralize negative outcomes. There are three protective factors related to resilience in individuals, namely:

- a. Individual factors: are factors that originate from within the individual himself, for example *self-confidence*, *self-efficacy*, high self-esteem, and having talent.
- b. Family factors: families related to resilience, namely close relationships with parents who are caring and attentive, parenting styles that are warm, orderly and conducive to individual development, socio-economic affluence, having harmonious relationships with other family members.
- c. Surrounding community factors: have an influence on individual resilience, namely getting attention from the active environment in community organizations in the neighborhood where they live.

According to Sinclair, Britt, and Thomas(2014)resilience is important because it can provide experience for individuals in facing problems and difficulties that occur in their lives. There are three things that the environment can provide to increase a person's resilience.

1. Caring relationships

Is the support of trust and unconditional love. Caring relationships are characterized as positive rewards. Examples include holding shoulders, smiling and greeting.

2. High expectation massages

Provide a message of high expectations (positive and clear). Positive, centered expectations communicate the deep trust of adults in building resilience and trust and provide challenges to make a person who they want to be.

3. Opportunities for participation and contribution

Opportunities to participate in decision making, and take responsibility. also provides an opportunity to practice problem solving skills and independent decision making. One example would be giving praise for completing a simple task, or offering unsolicited help.

Strategy to Strengthen the Resilience of Covid 19 Patients

For Covid 19 patients, apart from being physically ill, they also have the burden of suffering from being ostracized, stress, fear, anxiety and excessive worry, of course they really need input, enlightenment, strengthening and words that can generate motivation and hope in the form of spiritual guidance. The research results show that 86% of Covid 19 sufferers try to connect (seek support) from religious leaders and the religious communities they belong to (Effendi 2021).

Spiritual guidance for depressed patients is carried out so that clients can adjust to stressful situations or in other words adapt to stress (Arifin 2020). Covid 19 is a disease that is very easily transmitted to anyone, so Covid 19 patients must be isolated from other people and are not allowed to have direct interactions to avoid further infection. On the other hand, by looking at the suffering of Covid 19 patients, Spiritual Guidance must be implemented or given to Covid 19 patients using strategies that do not have a harmful effect on Spiritual Guidance/counsel officers.

Spiritual guidance is assistance provided to patients with the aim of making the patient able to understand his or her condition and be strong enough to face the illness he or she is suffering from. So, you don't immediately assess the bad situation you are experiencing (Riyadi, Hadziq, and Ali 2019). The strategy for providing spiritual guidance services to Covid 19 patients is carried out by first providing spiritual guidance remotely, secondly providing information remotely and thirdly providing motivation and reinforcement using a sound system to all Covid 19 patients (Putra et al. 2021). Long distance spiritual guidance is carried out by providing guidance at a distance according to the provisions of a safe distance for the health of the instructor/spiritual guidance officer. Likewise, providing information remotely between the patient and the instructor carries out long-distance or safe distance interactions in providing information that is useful for the patient's healing efforts. Providing motivational reinforcement for long-distance healing can use media, for example by using a sound system. In detail, the strategies that can be used for Islamic spiritual guidance are as follows:

1. Spiritual mental guidance at a safe distance

Long distance mental spiritual guidance has two dimensions, namely the first is mental spiritual guidance which is carried out by maintaining distance and obeying Covid 19 rules. You can still interact directly and face to face.

The second dimension of long-distance spiritual guidance using a *sound system* can be designed by placing a *sound system* in every room occupied by Covid 19 patients.

Sufistic spiritual touches in the form of praying and inviting people to always pray make indirect changes to a person's body, the calmness of someone who always prays will be different from someone who is far from God. Through spiritual awareness, previous Sufis were able to penetrate the Malakut realm to reach their God. With serious effort (*mujahadah*), and spiritual practices (*riyadlah*) (Syukur 2011) In this process, the spiritual guide helps in healing the patient's illness. Be it physical or mental, by encouraging the inner self to heal, and it is all left to the help of Allah SWT. Islam teaches that if we are struck by an illness, we are able to face it with faith in Allah SWT as the healing agent who cures various illnesses in humans. So, praying and believing in His help becomes a basic need. Apart from that, an optimistic lifestyle and confidence in the help that He will provide also becomes a strength for the patient.

2. Information Services at a safe distance

Providing information services to Covid 19 patients is very important, because the Covid 19 pandemic is an outbreak of a new disease that is very easily transmitted to anyone. In this way, the treatment of Covid 19 patients also uses new procedures that must be understood by Covid 19 patients and their families. Providing information, especially about the rules applied in hospitals, needs to be conveyed and understood so that patients are calmer and not careless in undergoing treatment, or in other words, providing information to Covid 19 patients has an impact on patient calm, reducing stress or excessive anxiety.

Information that is also very important to convey is regarding how to deal with the development of the Covid 19 outbreak, which has stages that it goes through. The delivery of information to Covid 19 patients is carried out using long-distance procedures. Distance services can be provided directly or indirectly. Carrying out remote information services can take the form of taking a safe distance according to health procedures, this strategy can be said to be a direct distance service. Apart from that, information services can be carried out indirectly, meaning that the instructor and the patient do not meet directly, but rather in a separate room, information is provided using loudspeakers or a *sound system*. Or use a series of *speakers* installed in every room of Covid 19 patients.

3. Strengthening and increasing motivation for healing at a safe distance

Providing and strengthening motivation for healing must always be given to every patient, especially Covid 19 patients who have to go through a critical phase. Healing motivation aims to provide enthusiasm in going through the phases of Covid 19, always be steadfast and put your trust in Allah and have confidence in the power to recover.

Providing motivation at a safe distance can be done using a *sound system* without face-to-face interaction, it can also be done with safe distance interaction using the clothing required for safe transmission of Covid 19. Strengthening motivation for healing can be in the form of stories that contain wisdom for healing or metaphors. - a metaphor that can grow and strengthen motivation for the recovery of Covid 19 patients. Adaptation and self-adjustment when under pressure must be accompanied by prayers,

this will reduce the mental burden.

Counselors must use the right strategy in carrying out spiritual guidance during the Covid 19 pandemic. The right strategy in carrying out spiritual guidance is intended to ensure that the quality of spiritual guidance services is maintained and good. The better the quality of Islamic spiritual guidance services, the higher the motivation for healing. On the other hand, the worse the quality of Islamic spiritual guidance services, the lower the motivation for healing (Maghfiroh 2014). High motivation for healing will increase resilience so that it becomes strength for patients to get through critical times.

Relevant Previous Research

Research on Islamic spiritual guidance has been carried out on sufferers of diseases which are considered very difficult to cure with only medical assistance. This research includes the title "Implementation of Islamic Spiritual Guidance for Covid-19 Patients (Study at Dr. M. Djamil Hospital Padang)" by Ahmad Putra was carried out in 2021 by researchers using qualitative methods (Putra et al. 2021). The research findings found that: firstly, providing long distance spiritual guidance, secondly providing long distance information and thirdly providing motivation and reinforcement using a sound system to all Covid 19 patients. The focus of this research is on aspects of the form or method of delivering spiritual guidance to Covid 19 patients, while the research we carried out was to examine the effect of Islamic spiritual guidance services on strengthening patient resilience in facing the Covid 19 attack.

Research with the title "The Influence of the Quality of Islamic Spiritual Guidance Services on Healing Motivation". Case study of diabetes mellitus patients at the Sultan Agung Islamic Hospital Semarang by Maghfiroh (2014). This research uses a quantitative type of research aimed at empirically testing the influence of the quality of Islamic spiritual guidance services on healing motivation. The researcher's assumption states that the better the quality of Islamic spiritual guidance services, the higher the motivation for healing. On the other hand, the worse the quality of Islamic spiritual guidance services, the lower the motivation for healing. The results of this research show that there is an influence between the quality of Islamic spiritual guidance services on healing motivation. Thus, the researcher's assumption is correct, meaning that the quality of spiritual guidance services is good, the motivation for healing is higher. On the other hand, if the quality of spiritual guidance services is poor, motivation for healing will be lower. The research above only examined the influence of the quality of Islamic spiritual guidance services on motivation. Meanwhile, the research we will conduct is the influence of Islamic spiritual guidance services on increasing the resilience of Covid 19 patients.

Research entitled The Effectiveness of Spiritual Guidance to Increase the Life Expectancy of Cancer Patients (Case Study of "T" Patients at the Child Cancer Care Community Foundation) by Dasri Nurhamidi (2018). This research aims to clearly understand the life expectancy of cancer patients, the factors influencing life expectancy and the effectiveness of spiritual guidance and counseling on the life expectancy of T patients. The method used is qualitative case study data mining using observation, interviews and documentaries. The results of the research show that before receiving spiritual

guidance and counseling, their physical health declined and they even reached the point of despair. Factors that influence life expectancy are social support, family and patient motivation. Self-control and help from the APKKPK community. The method used is the direct method of reading the Koran, religious studies and reading prayers. This research is aimed at spiritual guidance efforts in order to increase life expectancy using qualitative case study methods on one patient. Meanwhile, the research we conducted was aimed at the influence of Islamic spiritual guidance as variable X and Covid 19 Patient Resilience as variable Y. The method used was quantitative so that it would produce a clear picture of the relationship between the variables.

Method

This type of research is quantitative research, because data collection is carried out in the form of numbers. Data in the form of numbers is collected and analyzed in order to obtain scientific information behind the numbers (Sugiyono 2014). Based on the characteristics of data collection, the type of researcher. This research uses simple linear regression analysis because it only uses variables X and Y, Islamic spiritual guidance services as variable. The relationship that occurs is caused by the direct influence of the independent variable on the dependent variable, namely the influence of Islamic spiritual guidance services on the resilience of Covid 19 patients.

The instrument used in collecting data in this research was a closed questionnaire. The questionnaire was designed with five answer alternatives, using a Likert scale of 1 to 5. A questionnaire is a data collection technique by providing a series of questions or a set of written questions/statements that are given to respondents to answer (Sugiyono 2014).

The questionnaire was distributed to respondents taken as samples for this research. On the other hand, the hospital in providing patient data must obtain approval from the patient or former patient, because this is the patient's personal secret and cannot be opened to the public except after obtaining permission from the patient concerned. In this case, sampling was carried out by confirming patients or former patients who were willing to become respondents while keeping the identity of the Covid 19 patient confidential. In the sampling process, 300 patients or former patients were obtained who were willing to become respondents, and a questionnaire in the form of a Google form was distributed. to a sample of 300 respondents.

Results

From the results of the survey distributed to 300 respondents, it was found that based on gender, the number of female respondents was 183 people (61%), while the number of male respondents was 117 people (39%).

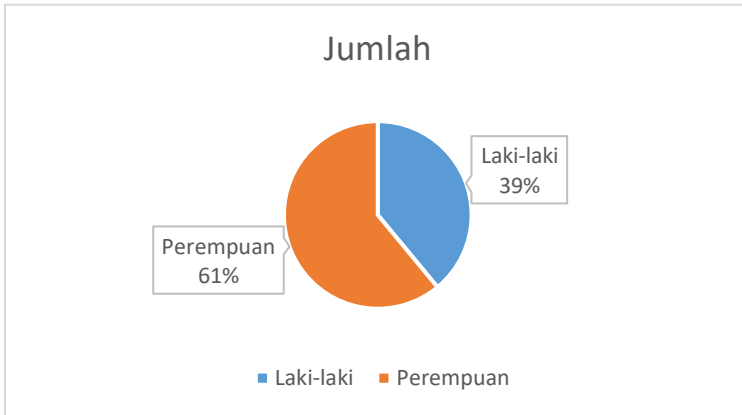


Figure 4.1 Comparison of Female and Male Respondents

From Figure 4.1 we can see that the number of female respondents is greater than the number of male respondents who have been treated in hospital, namely 61% compared to 39%.

Based on the age range, it can be seen in the following table:

Table 4.1 Distribution of Number of Respondents by Age

Age Range	Amount
17-20 years old	36
21-25 years old	54
25-35 years old	87
36-46 years old	76
47-57 years old	47
Number Of Respondents	300

Based on the table above, it can be seen that the number of respondents in the 25-35 year age range is greater than in other age ranges. If we look at it in diagram form, it can be described as follows:

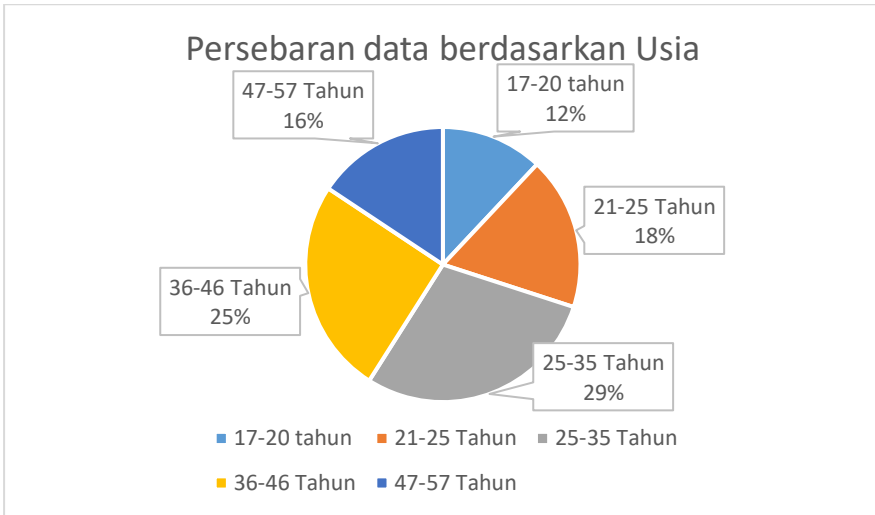


Figure 4. 1Description of the Distribution of Respondents Based on Age

Statistical analysis

1. Validity test

To find out whether the statement made to the respondent is valid or not, a validity test is needed. The validity test can be determined through the Correlated Item-Total Correlation (CITC) value. The CITC value will be compared with the r-Table value because the criteria used to determine whether it is valid or not is using the r-Table. According to Ghozali (2016) if the value of R calculated > R table, then the items on the scale can be said to be valid. This research had a sample of 100 respondents, with a significant degree value of 0.05. So, the DF in the r test is N-2 which is the sample, then the value of r-Table (98) is 0.2565

a. Scale of Spiritual Guidance Services

For the Spiritual Guidance Services Scale, all items tested were declared valid because all items were greater than 0.2565

Table 4. 1Validity Test Results of the Spiritual Guidance Service Scale

Item	r-Count	r-Table	Information
X1.1	,530**	0.2565	Valid
X1.2	,599**	0.2565	Valid
X1.3	,536**	0.2565	Valid
X1.4	,611**	0.2565	Valid
X1.5	,572**	0.2565	Valid
X1.6	,487**	0.2565	Valid

Item	r-Count	r-Table	Information
X1.7	,482**	'0.2565	Valid
X1.8	,490**	'0.2565	Valid
X1.9	,617**	'0.2565	Valid
X1.10	.409**	'0.2565	Valid
X1.11	,628**	'0.2565	Valid
X1.12	,690**	'0.2565	Valid
X1.13	.701**	'0.2565	Valid
X1.14	,528**	'0.2565	Valid
X1.15	.323**	'0.2565	Valid

Based on the table above, it can be seen that overall, the items contained in the Spiritual Guidance Service scale are declared to be valid where R-Count > R-Table (0.2565), and overall the indicators tested are positive.

b. Resilience Scale

Table 4. 2 Resilience Scale Validity Test Results

Item	R-Count	R-Table	Information
Y.1	,602**	0.2565	Valid
Y.2	,449**	0.2565	Valid
Y.3	.707**	0.2565	Valid
Y.4	,702**	0.2565	Valid
Y.5	,429**	0.2565	Valid
Y.6	,563**	0.2565	Valid
Y.7	,351**	0.2565	Valid
Y.8	,097	0.2565	Invalid
Y.9	.421**	0.2565	Valid
Y.10	.603**	0.2565	Valid
Y.11	,645**	0.2565	Valid
Y.12	,597**	0.2565	Valid
Y.13	,673**	0.2565	Valid

Item	R-Count	R-Table	Information
Y.14	,649**	0.2565	Valid
Y.15	.412**	0.2565	Valid
Y.16	,661**	0.2565	Valid
Y.17	,758**	0.2565	Valid
Y.18	,596**	0.2565	Valid
Y.19	,582**	0.2565	Valid
Y.20	.707**	0.2565	Valid
Y.21	,298**	0.2565	Invalid

Of the 21 resilience scale items, there are 2 items that are invalid, namely item number Y.8 and item number Y.21 where the calculated R is < R Table so that these two items will not be used to test the resilience scale.

2. Reliability Test

According to Sugiyono (2014) reliability is a series of measurements or a series of measuring instruments that have consistency if the measurements made with the measuring instrument are carried out repeatedly. A scale is said to be reliable if the Cronbach's Alpha obtained is >0.6

1) Scale of Spiritual Guidance Services

Reliability Statistics	
Cronbach's Alpha	N of Items
,829	15

On the spiritual guidance services scale, it was found that Cronbach's Alpha was 0.892 > 0.6, so it could be said that the spiritual guidance services scale was reliable.

2) Resilience Scale

Reliability Statistics	
Cronbach's Alpha	N of Items
,882	21

From the results of the analysis, it was also found that this resilience scale was reliable with Cronbach's alpha 0.882 > 0.6.

Testing Hypothesis H with T Test

For t table obtained from the formula $t_{table} = t(\alpha/2; nk-1) = t(0.025; 293-4-1) = 1.968235$ and t Calculate as follows:

Coefficient					
Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
(Constant)	7,338	1,924		3,814	,000
Spiritual Guidance Services	,244	,039	,221	6,285	,000

Dependent Variable: Resilience

Ha: there is an influence of Spiritual Guidance Services with Resilience

It is known that the Sig value for the influence of spiritual guidance services on resilience is $0.000 < 0.05$ and based on partial analysis it is found that $t \text{ count} > t \text{ table}$, where $t \text{ count} (6.285) > t \text{ table} (1.968)$, it can be concluded that Spiritual Guidance Services has an influence on patient resilience. So "there is a significant relationship between spiritual guidance services and increasing the self-resilience of Covid 19 patients in hospitals in South Kalimantan".

Discussion

Overall, based on the results of the research that has been carried out, it can be concluded that Islamic spiritual guidance services have a significant influence on the resilience of patients who have received treatment due to Covid-19. The variables that strengthen the resilience of Covid 19 patients are due to:

1. Islamic Spiritual Guidance Services are able to make you calm and strong in illness. For patients suffering from illnesses that can cause instant death, such as Covid 19, the first thing to do is stabilize their psychological condition (Mu'jizati 2009). The patient must be calm and must continue to maintain his calm, in this case the spiritual guidance officer has the responsibility to always provide spiritual guidance that can calm the patient and the patient's family.
2. Islamic Spiritual Guidance Services create enthusiasm to face illness. The research results show that the Islamic Spiritual Guidance Service is an adaptive positive response to strengthening patient resilience. Thus, providing encouragement, motivation, support and education as well as suggestions must be carried out by spiritual guidance officers and people around the patient (Styana, Nurkhasanah, and Hidayanti 2017).
3. Spiritual Guidance Services are able to express the meaning of life's trials in simple and easy to understand words. Islamic spiritual guidance officers help to reveal the meaning of the disaster of illness, that whatever humans experience is God's destiny and they must be pleased with it, that illness erases the sins of those who are sick, so Allah erases their sins and they are elevated in rank, the reward continues to flow and Allah's love and reward are unlimited if be patient.
4. The Spiritual Guidance services provided ensure that patients are able to bear the burden of illness as a trial from God. Spiritual guidance officers must develop the patient's belief that every trial from God will definitely be

able to be faced by the patient. Allah will not give burdens of trials beyond the limits of human ability.

5. The Spiritual Guidance services provided also provide spiritual guidance for healing. Patients who initially often uttered the words "complaints" have replaced these "complaints" with positive words and even contain many prayers which are indirectly a form of strengthening themselves. This also has the impact of being more patient, sincere and pleased as well as motivation to quickly recover from the illness you are suffering from. Because, through an attitude of patience, sincerity and pleasure, it does not mean that it can cure all diseases, but is a form of realization and manifestation of the essence of Islamic spiritual guidance services themselves, namely turning problems into worship (Khumairo, Adiansyah, and Tanjung 2023).

The results of this research also strengthen previous research on the relationship between spiritual guidance and resilience. Mawarni's research (2019) shows that Islamic spiritual guidance carried out by Bimroh officers at the Bandung City Muhammadiyah Hospital has a big role in increasing patient resilience. Likewise, research conducted by Lindsay Smith, Ruth Webber, and John DeFrain (2013) found that spiritual guidance has a positive relationship in forming resilience in adolescents. Other research shows that spiritual guidance can form positive relationships in building patient resilience (Kirom, Fuadil ; Kanafi 2019).

Several previous research results show that there is a positive relationship between spiritual guidance and the formation of patient resilience. The results of this study strengthen the assumption that there is a positive relationship between spiritual guidance and the resilience of Covid-19 patients. In special situations that are out of the ordinary or abnormal circumstances, strategies and methods of spiritual guidance are needed for patients suffering from illnesses for which no special medicine has been found to cure them.

Facing physical or emotional pain can be a big challenge, the right strategy is needed in an effort to help someone have the spirit to remain calm and strong when facing pain, for this reason it is necessary to develop the following potentials:

1. Self-acceptance Acknowledging that pain is a part of life and that feeling sad, afraid, or frustrated is a natural reaction. Self-acceptance has an impact on the ability to adapt well, being able to objectively assess one's potential so that the individual concerned will use the potential effectively. In the aspect of social relations, individuals feel safe accepting other people, have a sense of sympathy and empathy (Hurlock 1976). Self-acceptance is the realization of *qana*, *ah* ridho towards whatever state of oneself is given by Allah, will build the ability to control emotions, love oneself, increase self-confidence, and be yourself.
2. Self-awareness to face pain. Individuals who have self-awareness will be able to face various situations, make wiser decisions, create healthy relationships with other people, and be more productive in work and daily activities. Changing the mindset to a more positive direction full of optimism

for recovery, this will empower all aspects of the individual's self towards strengthening the ability to survive.

3. Guidance is also aimed at diverting attention to forget the pain by focusing on pleasant thought patterns. Apart from that, strengthening the purpose and meaning of life will further increase the patient's immunity and resilience so that they can get through critical periods. The ability to control emotions in dealing with feelings of sadness, fear, frustration and sadness.
4. Need support, especially support from close people, family, friends, in the form of caring, providing a sense of security and always giving encouragement. Patients need to maintain a balance in the form of adequate rest but not too much, because too much will cause a feeling of isolation. Thus, adequate activity is needed and not excessive.
5. Guidance on strengthening not to give up in facing the healing process and going through difficult times and remaining enthusiastic will be a powerful weapon in facing Covid 19.

Revealing the meaning of life's trials is usually personal and unique, each person has different experiences, perspectives and beliefs towards life. However, spiritual guidance can be provided for Covid 19 patients by influencing emotional, mental and spiritual aspects so that they can make experience a way to form belief values and always be grateful for what Allah SWT has given them. Opens insight into a larger perspective in life, for example the purpose of life and the perspective of spirituality.

Islamic spiritual guidance services have the impact of increasing Covid 19 Patient Resilience because:

1. Islamic Spiritual Guidance Services are able to make you calm and strong in illness.
2. The Islamic Spiritual Guidance Service creates enthusiasm to face illness.
3. Spiritual Guidance Services are able to express the meaning of life's trials in simple and easy to understand words. Islamic spiritual guidance officers help to reveal the meaning of the disaster of illness, that whatever humans experience is God's destiny and they must be pleased with it, that illness erases the sins of those who are sick, so Allah erases their sins and they are elevated in rank, the reward continues to flow and Allah's love and reward are unlimited if be patient.
4. The Spiritual Guidance services provided ensure that patients are able to bear the burden of illness as a trial from God. Spiritual guidance officers must develop the patient's belief that every trial from God will definitely be able to be faced by the patient. Allah will not give burdens of trials beyond the limits of human ability.

The Spiritual Guidance services provided also provide spiritual guidance for healing. Patients who initially often uttered the words "complaints" have replaced these "complaints" with positive words and even contain many prayers which are indirectly a form of strengthening themselves.

Conclusion

From the results of the analysis and discussion we can conclude that:

1. There is a positive relationship between Spiritual Guidance Services and Resilience, the higher the Spiritual Guidance service, the higher the development of a person's resilience, conversely, the less or lower the spiritual guidance service, the lower the value of an individual's resilience. Islamic spiritual guidance services have an effect on increasing the resilience of Covid 19 patients.
2. Spiritual guidance services that can increase the resilience of Covid 19 patients because they are able to make patients calm and strong in illness, create enthusiasm to face illness, express the meaning of life's trials in simple and easy to understand words, make sure patients are able to bear the burden of illness as a trial from Allah, giving spiritual guidance to heal.

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