

THE EFFECT OF SELF-TRANSFORMATION AND SPIRITUAL EXPERIENCE OF THE RESILIENCE ON MUSLIM WOMEN WHO WEAR THE BURQA IN JAKARTA

*Erna Multahada

Fakultas Psikologi, Universitas Mercu Buana, Jakarta

*Corresponding author's e-mail: ernamultahada@mercubuana.ac.id

Received date: 1 August 2020; Accepted date: 8 September 2020

Abstract: Women who have decided to wear the veil in his daily life will be a lot to see conflict, whether the conflict on the women themselves (within people) as well as the conflict between veiled woman with other people or community (between people) is the prejudice that is less good than community or various forms of discrimination against them. The subjects were Muslimah who wear the burqa in Jakarta, with $N = 60$. Quantitative method based on regression linier analysis. And the Result: $R = 0.689$ ($p < 0.05$) and the effective contribution (R^2) from the self-transformation and spiritual experience to resilience is 41.1%. It's means there is significant influence the self-transformation and spiritual experience to resilience on women who wear the burqa in Jakarta.

Keyword: Burqa, Resilience, Self-transformation, Spiritual Experience, Resilience, Veil, Veiled Women

INTRODUCTION

The burqa is an advanced version of the veil, burqa is cover for the entire face except the eyes. Burqa considered as one of Arab culture that incompatible with Indonesia culture, especially Indonesia have a tropical climate. Using of burqa seen as a form of narrow fanaticism disturbing state of life that recognizes diversity. The rejection of the use of the burqa by Muslim women in Indonesia is because of their fear of the limitations that follow the use of the veil even less the burqa. As experienced by a student at Universitas Sumatra Utara (USU). Because of using the burqa, two candidate doctors of medical student couldn't finish their college. The medical faculty of Universitas Sumatra Utara (USU) has established a ban on Burqa for female students. In the end, the student must choose between

removing the burqa or moved from the Faculty of Medicine USU (Ratri, 2006). Burqa is not like veil that have received potential in the cultural development in various countries, especially Indonesia. Especially after the acts of terrorism, veiled women necessarily have the new limitations, not only have to accept 'nature' as a woman, a new form of discrimination, either implicitly or explicitly be inevitable, veiled women confront multiple discrimination.

Decisions made by veiled Muslim Women are very vulnerable to conflict, whether the conflict on women veiled themselves (within people) as well as the conflict between veiled woman with other people or community (between people). Existing conflict will lead to feeling uncomfortable, anxious and various emotions that will affect the lives and social relation with the surrounding. Veiled women should be able to face and overcome the existing conflicts so that she can continue their life better. An individual's ability to confront and resolve conflicts that exist called resilience (Razinah & Nazlinda, 2014).

Veiled Muslim woman who has resilience will be able to adapt with changes, cope with stress, look at life positively, recover and develop into individuals who are stronger and wiser (Reivich & Shatte, 2002). For individuals who can be resilient, a person must have expertise with a term of seven factors of resilience. Seven resilience factors namely, emotion regulation, impulse control, optimism, causal analysis, empathy, self-efficacy and reaching out. Each individual has different strengths depending on each factor (Reivich & Shatte, 2002). Differences in power at any resilience factors contained in each individual will affect the ability of an individual's resilience.

Islam requires Muslim women to cover the body which follows the law with guidelines based on Al-Quran and Al-Hadith. A Muslim woman who decides to change her physical appearance in this case wearing a burqa is one attempt to change her-self better than before in front of the creator Allah SWT. Changes in self or so-called self-transformation implies a displacement of forms to forms other. Transformation is one rule in life and is the most important component if we want to achieve something. Namely to change from one state to a better state (Razinah & Nazlinda, 2014). When Nafs (self) transformed he became more attracted to God and less interested in the world (Frager, 2014).

Self-transformation requires the ability to survive individual to continue in a better change (Getu, 2002). Sufi psychology of self-transformation according to the process of achieving the perfect self in God's eyes. Individuals will pass through various levels and processes of transformation itself, the higher the level that people went through, the more people believed in God and devotes themselves only to God, this means that people will achieve a high level of spirituality (Frager, 2014).

Women who wear Burqa have confidence that using it is to add new attributes inside which should be implemented into everyday activities ie piety and devotion to God. For them the Quran and Hadith are no longer to be questioned, but it is believed and implemented. According to them veiled is the logical consequence of a more intense learning process about the nature of women.

Self-transformation

Self-transformation included four aspects of life, namely Al-Aql (reason), Al-Qalb (heart), Al-Ruh (soul), and Al-Fitrah (Baharudin, 2007) That means that transformation is not just physical changes, it is a characteristic that reflects and empower surge someone to physical excellence, intellect, intellectual, moral, and psychological. Transformation of self or self-change is one rule in life and the most important component if we want to achieve something (Getu, 2002). By carrying out the transformation of human being scan indirectly improve the standard of self to a higher stage (Maxmpre, 2003).

To measure aspects of self-transformation researcher refers on Robert Frager theory in his book 'heart, self, and soul: the Sufi psychology of growth', which is the level of self, among others: the tyrannical nafs, nafs lawwamah, nafs mulhamah, nafs muthmainnah, nafs radhiyah, nafs mardhiyah, and nafs mahdhah.

Spiritual Experience

The essence of spirituality is connectedness, that connectedness themselves with God, with fellow human beings and the universe (Jaenudin, 2012). Spiritual experience is something that happened in the mind of people thoughts that occurred under their conscious or far from actual reality. The inner experience of spiritual feelings and awareness are

integral part of the everyday religious and spiritual lives of many individuals (Underwood & Teressi, 2002). Light emitted God into the hearts. It is like the light that helps us to be able to see. The light works, the light of faith, the light of knowledge, the light of unity and uniqueness of light are similar to each other, they come from the same divineness source (Fragar, 2014).

Spirituality related to psychological functioning, beliefs about the afterlife, will increase awareness about connectedness with God and reduce the level of stress in cancer patients (Jacobson et al., 2004). Individuals with higher levels of spirituality has a better attitude, feel satisfied in life, less experienced about traumatic and loneliness (Papalia, et al., 2009).

Spirituality can be improved through spiritual experiences and spiritual activities that did it every day in individual life. Underwood and Teresi (2002) declare spiritual experience as perceptions about the existence of the transcendent in daily life and perceptions about connecting with transcendent phenomenon in daily life. exploring the spiritual experience in an individual can increase spirituality, belief in connecting with God, relationships with others, giving happiness during the chronic (Stephenson, Pamela, Claire, Mart-solf, and Donna, 2003). By exploring the spiritual experience individuals more aware of the mistake and realize the connectedness with God and have confidence that forgiveness and help are from God. Spiritual experience is an important aspect of measuring spirituality.

Spiritual experience everyday include a sense of awe, gratitude, compassion, realizing a compassion, a desire to be closer to God (Underwood, 2006), A study shows that people who interpret live well, have a spiritual experience higher than other and have a welfare higher, then the tendency of low psychopathology and spirituality are very effective to reduce the number of suicides (Garrouste, Gold-berg, Bealsc, Herrelld, & Mansonc, 2003). spiritual experience in terms of love, belief in a higher power (God), and a positive outlook, better health, creating a feeling of peace and well-being (Campbell, Yoon, Johnstone, 2010), in some cases found that the occupants of the prison showed an increase in religiousness activity. It is possible there was an increase in spirituality.

Some studies suggest that there are differences in spirituality and spiritual experience in gender. current study shows that women are more religious than men. Kalkstein and Tower (2009) research be done in elderly patients. found daily spiritual experience more often experienced by women than in men.

Resilience

Resiliency has been defined in many ways. "successful adaptation following exposure to stressful life events." Resiliency has also been conceptualized as an individual's capacity for self-righting (Werner & Smith, 1992) and for transformation and change (Lifton, 1993). Further, resiliency is associated with a reduction of negative and undesirable behavior and the exhibition of healthy or productive behavior, even under difficult circumstances (Bernard, 1991). While there is no universal definition of resilience, a central notion exists that resilience concerns successfully coping with or overcoming risk and adversity or the development of competence in the face of severe stress and hardship (Doll & Lion, 1998). "positive pole of the ubiquitous phenomenon of individual difference in people's responses to stress and adversity (Rutter, 1993). Characterized resiliency as the ability to bounce back, rebound, or recover (Garmezy, 1991).

Resilience is more than just how an individual has the ability to overcome adversity and emerge from the downturn, but more than that resilience is also the ability of individuals achieve positive aspects of life after them is fortune that befell (Reivich & Shatte, 2002).

To measure aspects of resilience, researchers refer to the theory of Reivich & Shatte in their book 'the resilience factors' including aspects: emotion regulation, impulse control, optimism, causal analysis, empathy, self-efficacy, and reaching out.

Emotion regulation, emotional control or can be referred to as emotion regulation is the ability to remain calm under stressful conditions (Reivich & Shatte, 2002). The results showed that people who lack the ability to regulate emotions experienced difficult in establishing and maintaining relationships with others.

Impulse control, impulse control is the ability of individuals to control the desire, encouragement, joy, and the pressure that comes from within ourselves (Reivich & Shatte, 2002). Individuals who have poor impulse control ability, quickly changing emotions, which in turn control their thoughts and behavior. They display behaviors of irritability, loss of temper, impulsive and aggressive. Surely these behaviors would make people around him feel uncomfortable resulting in poor social relationships of individuals with others.

Optimism, individuals with good resilience are individuals who are optimistic, believing that things can change for the better. Individuals have hope for the future and be able to control the direction of his life. Optimistic create a healthier physical and not easily depressed. Optimistic shows that individuals confident in its ability to overcome the difficulties that cannot be avoided in the future.

Causal analysis is the ability to analyze the causes of the problem / causal analysis refers to an individual's ability to accurately identify the causes of the problems they face. Individuals who are not able to identify the cause of the problems, will continue to do the same mistake.

Empathy, individual inability to read nonverbal signs of another person can be very harmful, both in the context of labor relations and personal relations, this is because the basic human need to be understood and appreciated. Individuals with low empathy tend to repeat the pattern made by individuals who are not resilient, that generalize all the desires and emotions of others (Reivich & Shatte, 2002).

Self-efficacy is the belief that individuals can solve the problem, possibly through experience and belief in the ability to succeed in life. Self-efficacy makes individuals more effective in life. Individuals who are not convinced by them efficacy like a lost their identity, and raised doubts himself.

Reaching out, making individual resilience can improve the positive aspects of life. Resilience is the source of the ability to achieve. Some people are afraid to reach for something, because it is based on previous experience, however, complicate the situation would always be avoided.

Reaching for something in individuals who are influenced by fear in estimating the true limits of its capabilities.

The Concept of Burqa

In English, the word veil is usually used to refer to the head covering, face, or a woman's body. Meaning contained in this sentence is the 'cover', in this case to cover or conceal or disguise (Echolis & Shadilly, 1984). In Arabic to mention a lot of terms to indicate the parts of clothing, which is used for synonym veiling. Some terms that may be mentioned here include 'Abayah, burqu, burqa, burnus, hijab, veil, jellabah, niqab, yashmik, habarah etc.

The burqa (or, alternatively, “burka”) is “a loose enveloping garment that covers the face and body and is worn in public” by Muslim women (Meriam, 2004). The widely recognized source for Islam’s rationale behind female body coverings can be found in two places within the Qur’an. The first reads “O Prophet! tell thy wives and daughters and the believing women, that they should cast their outer garments over their persons (when abroad): that is most convenient, that they should be known (as such) and not molested (Holy Quran), The second text reads “and say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (must ordinarily) appear thereof; that they should draw their veils over their bosoms (Holy Quran).

METHOD

Participants

We collect data from Muslim women who live in Jakarta who use the burqa, 30 people residing in boarding schools and 30 others residing outside the boarding school. Participants aged 16 - 35 years, the number of participants is 60 people, 50 participants were unmarried and 10 others have been married.

Measures

Self transformation

Measuring this variable made our own by referring to the theory of self-transformation/ levels of self from Robert Frager (2014), which consists

of 51 questions. Reviews These questions were rated on a 4-point Likert Scale (strongly agree, agree, disagree and strongly disagree), examples of items of self-transformation is the "I accept all the difficulties and problems of life that God gave to me." A high score shows high level of self-transformation, whereas a low score indicates a low level of self-transformation. Based on research conducted obtained internal consistency alpha of 0.92.

Resilience

Measuring tool made itself with reference to the theory of Reivich & Shatte (2002), which consists of 47 questions. Reviews These questions were rated on a 4-point Likert Scale (strongly agree, agree, disagree and strongly disagree), examples of resilience item is "I am able to control emotions in the face of pressure". A high score shows high level of resilience, otherwise a low score indicates a low level of resilience. Based on research conducted obtained internal consistency alpha of 0.91.

Spiritual Experience

Daily spiritual experience scale (DSES, Underwood and Teresi, 2002), is used to measures a habit or spiritual experiences of everyday life. DSES consists of 16 items but the trial is valid based on 14 items. Measured on a scale of 6 criteria: many times a day, every day, almost every day, some days, once in a while, and never or almost never (Underwood, and Teresi, 2002). The instrument is adapted to the way in translated by experts and in consultation with the supervisor. Example item DSES is "I find comfort in religion I profess". A high score shows high level of spiritual experience, otherwise a low score indicates a low level of spiritual experience. Based on tests performed by Underwood (2002, 2011), obtained internal consistency of alpha = 0.92. While the study showed internal consistency alpha of 0.85.

Procedure

Questionnaires distributed or given to participants at each residence. For those participants who are in boarding school questionnaire was taken back after three days. It took approximately 30-60 minutes to complete the questions. The results are calculated and analyzed using SPSS for windows 20.0.

RESULTS

Descriptive Analysis

Table 1: Categorization of Self Transformation

Category	Norm Expectation	Norm Reality	Frequencies	%
Low	<87	<128	1	1,7
Medium	87-127	128-156	5	8,3
High	>127	>156	54	90

Table 2: Categorization of Spiritual Experience

Category	Norm Expectation	Norm Reality	Frequencies	%
High	<34	<62	0	0
Medium	34-55	62-75	1	1,7
High	>55	>75	59	98,3

Table 3: Categorization of Resilience

Category	Norm Expectation	Norma Reality	Frequencies	%
Low	< 72	< 101	0	0
Medium	72-90	101-124	3	5
High	> 90	> 124	57	95

Table 4: Self Transformation Influence on Resilience

Coefficients Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	29.305	14.436		2.030	.047
Self Transformation	.480	.105	.566	4.563	.000
Spiritual Experience	.222	.233	.118	.951	.345

a. Dependent Variable: Resilience

Based on the table above can be seen that the self-transformation effect on resiliency with t greater than t table and p = 0.000.

Table 5: Spiritual Experience Influence on Resilience

Coefficients Model	Unstandardized Coefficients		Standardize d Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	29.305	14.436		2.030	.047
Self Transformatio n	.480	.105	.566	4.563	.000

Spiritual Experience	.222	.233	.118	.951	.345
----------------------	------	------	------	------	------

a. Dependent Variable: Resilience

Based on the table above can be seen that the spiritual partially no effect on resiliency with $p > 0.000$.

Table 6: Self Transformation and Spiritual Experience Influence Resilience (ANOVA)

ANOVA Model	Sum of Squares	Df	Mean Square	F	Sig.
1 Regression	3331.267	2	1665.634	19.873	.000 ^b
Residual	4777.316	57	83.813		
Total	8108.583	59			

a. Dependent Variable: Resilience
b. Predictors: (Constant), Spiritual Experience, Self Transformation

Based on F test (simultaneous) can be seen that self-transformation and spiritual experience together affect the resilience with $p = 0.000$.

Table 7: Self Transformation and Spiritual Experience Influence Resilience (Regression)

Model Summary									
R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics R Square Change	F Change	df1	df2	Sig. Change	F
.641 ^a	.411	.390	9.155	.411	19.873	2	57	.000	

a. Predictors: (Constant), Spiritual Experience, Self Transformation
b. Dependent Variable: Resilience

Based on the results obtained from the above table the value of R² of 0.411 means that the percentage of donations variables influence of self-transformation and spiritual experience of the resilience is 41.1% or it could be concluded that personal transformation and spiritual experiences affect the resilience. That the transformation of self and spiritual experiences significantly influences the resilience of 41.1%, the rest is influenced by other variables amounted to 58.9%.

DISCUSSION

By using the quantitative method of multiple regression analysis. Obtained results of $R = 0.641$ and the effective contribution (R²) of variable self transformation and spiritual experience of the resilience of 41.1%, $p =$

0.000 which shows that there is significant influence between personal transformation and spiritual experience of the resilience on Muslim women who wear the burqa in Jakarta.

In life, everyone is faced with a variety of options, but each option will never be separated from the accompanying risk or conflict. Including the decision of a Muslim woman to wear the burqa, they faced various conflicts is the conflict of inner and external conflicts. How does a woman veiled overcome all kinds of problems it faces and the backup of the problem cannot be separated from the various factors behind them, one of which is transforming itself to become better in the eyes of god and spiritual experiences in his life.

Resilience Burqa women in Jakarta 95% in the high category. This suggests that veiled Muslim woman has the excellent ability to regulate emotions, controlling impulses, optimistic, analysis cause of the problem, empathy, self-efficacy and increase the positive aspects in their life (reaching out). The ability of women veiled in conducting resilience cannot be separated from efforts to transform themselves, they believe that the change himself solely to Allah not for others. It can also be seen from the descriptive analysis on the variables of self-transformation in which 90% of burqa women at the high category in which their relationship with God very well and tends to defeat the ego contained within them.

Furthermore, the results of research carried out showed that there was no significant effect on the variable spiritual experiences against resilience on burqa women in Jakarta. This test T (partial) on these variables is to obtain significant result of 0,495 or greater than 0.000.

From this research it can be declare that the other factors that affect resilience is self-transformation and spiritual experience. Individuals who have a high degree of resilience that the value of self-transformation factor and high spiritual experiences, individuals who have a degree of resilience that is lower than the value of the factor of self-transformation and spiritual experience is also low.

Limitations

There are several limitations in this study is from the aspect of participants and aspects of the research method, the first aspect of this study

participants using a number of participants that bit is only 60 people so researchers suggested to increase the number of participants if it will do further research. Then the second is the aspect of research methods, this research method used is quantitative method yet to measure the variables of self-transformation is actually not enough if only using the quantitative measurement, much better to measure the variables of self-transformation is also used qualitative methods so that the data generated will be to be better.

CONCLUSION

Based on this research, it is known that the second hypothesis proposed in this study received, that there is the influence of self-transformation and spiritual experience of the resilience on women who wear the burqa and there is a significant influence on the transformation of the resilience on women who wear the burqa, but one hypothesis is rejected that there is no effect spiritual experience of the resilience on Muslim women who wear the burqa.

REFERENCES

- Ahem N.Kiehl E, Sole MI, Byers J., (2006). A Review Of Instruments Measuring Resilience Issues In Comprehensive Pediatric Nursing 29 (103-125).
- Atkinson, R. L., Atkinson, R. C., Smith, E. E., Dan Bem, D. J., (1993). Pengantar Psikologi (Terj.WidjajaKusuma). Batam Centre: Interaksara.
- Azwar, Saifudin. (2012). Penyusunan Skala Psikologi. Yogyakarta: Pustaka Pelajar.
- Bachr, Peter & Daniel Gordon., (2012). On The Edge Of Solidarity: The Burqa And Public Life. Social Journal. 49:457-467.
- Benard, B. (1991). Fostering resiliency in kids: Protective factors in the family, school, and community.
- Baharuddin. (2007). Paradigma Psikologi Islami, Studi Tentang Elemen Psikologi Dari Alqur'an. Yogyakarta: PustakaPelajar.
- Bogar, Dkk. (2006). Resiliency Determinants And Resiliency Processes Among Female Adult Survivors Of Childhood Sexual Abuse. Journal Of Counseling And Development: 318-327.
- Cambell, J. D., Yoon, D. P., & Johnstone, B. (2010). Determining relationships between physical health and spiritual experience, religious practices, and congregational support in a heterogeneous

- medical sample. *Journal of Religion and Health* ,49 (1), 4-11.
<http://www.springerlink.metapres.com>.
- Clark, H. W. (1969). *The Psychology Of Religion*. New York: The Macmillan Company.
- Connor & Davidson. (2003). Development Of The New Resilience Scale: The Connor Davidson Resilience Scale (Cd-Risc). *Journal Of Depression And Anxiety*. Vol18 :76-83.
- Coleman, robin R. menas. (2002). *Say it loud! African American Audiences, Media And Identity*. Routledge: London.
- Covey, S. R. (1997). *7 Kebiasaan Manusia Yang Sangat Efektif* (Edisi Bahasa Indonesia). Jakarta: Bina rupa aksara.
- Dariyo, A. (2003). *Psikologi perkembangan dewasa muda*. Jakarta: PT Gramedia pustaka utama.
- Doll, B., & Lyon, M. A. (1998). Risk and resilience: Implications for the delivery of educational and mental health services in schools. *School Psychology Review*, 27(3), 348.
- Desmita., (2013). *Psikologi Perkembangan*. Bandung: Remaja Rosda karya.
- Echolis Jhon, M., & Shadily, H. (1984). *Kamus Inggris Indonesia*.
- Fragar, Robert. (2014). *Psikologi Sufi: Untuk Transformasi Hati, Jiwa, Dan Ruh*. Jakarta: Zaman.
- Garroute, M. E., Goldberg, J., Beals, J., Herrel, R., & Manson, M. S. (2003). Spirituality and attempted suicide among American Indians. *Social Science & Medicine*, 56, 1571–1579.
- Getu, Makonen. (2002). *Measuring Transformation Conceptual Framework And Indicator*. USA.
- Grotberg, E.H. (1999). *Tapping Your Inner Strength*. Oakland: New Harbinger Publication, Inc.
- Garmezzy, N. (1991). Resilience and vulnerability to adverse developmental outcomes associated with poverty. *American behavioral scientist*.
- Hurlock, E. B., (1999). *Psikologi Perkembangan, Suatu Pendekatan Sepanjang Rentang Kehidupan*. Jakarta :Erlangga.
- Hurtes, Karen P & Allen Laurence R. (2001). *Measuring Resiliency In Youth: The Resiliency Attitudes And Skill Profile*. Scholarly Journal. United States. Vol: 35.
- Harrington, R., Fudge, H., Rutter, M., Pickles, A., & Hill, J. (1990). Adult outcomes of childhood and adolescent depression: I. Psychiatric status. *Archives of General Psychiatry*, 47(5).

- Hermansen, M. (2014). *Sufi Movements In America*. The Oxford Handbook of American Islam.
- Jacobson, C. M., Rosenfeld, B., Kosinski, A., Pessin, H., Cimino, J. E., & Breitbart, W. (2004). Belief in an afterlife, spiritual well-being and end of life. *General Hospital Psychiatry*, 26, 484-486.
- Jaenudin, ujam. (2012). Psikologi transpersonal. Bandung: pustaka setia.
- Jalaludin., (2012). Psikologi Agama: Memahami Perilaku Dengan Mengaplikasikan Prinsip-Prinsip Psikologi, Jakarta: Raja Grafindo Persada.
- Kalkstein, S., & Tower, R. B. (2009). The daily spiritual experiences scale and well-being: Demographic comparisons and scale validation with older jewish adults and a diverse internet sample. *The journals of religion and Health*, 48 (4), 402-417. Diakses melalui <http://www.springerlink.com>.
- Lifton, R. J. (1993). *The protean self: Human resilience in an age of transformation*.
- Maxmore. (2003). Self transformation. <https://www.maxmore.com/selftrns.htm>. 21 Maret 2015.
- Myers, David. (2014). Psikologi Sosial. Jakarta: Salemba Humanika. Edisi 10.
- Merriam-Webster Inc. (2004). Merriam-Webster's collegiate dictionary. Merriam-Webster.
- Nurhidayah, R. E. (2003). Keperawatan dan perubahan. Tugas akhir fakultas kedokteran program studi ilmu keperawatan. Universitas Sumatra Utara.
- Papalia, Diane. (2014). Human Development (Perkembangan Manusia) Buku 2. Jakarta: Salemba Humanika.
- Papalia, D. E., Olds, S. W., & Feldman R. D. (1998). Human development. USA. Mc. GrawHill Companies.
- Parvez, Farren. (2011). Debating The Burqa In France: The Antipolitic Of Islamic Refival Jurnal, *Qual Sociol* (2011) 34:287–312. Doi 10.1007/S11133-011-9192-2. USA.
- Periantalo, Jelpa., 2015. Penyusunan Skala Psikologi: Asyik, Mudah, Bermanfaat. Yogyakarta: Pustaka Pelajar.
- Pipes, D. 7th March 2002. Niqabs and Burqas as Security Threats (<http://www.danielpipes.org/blog/2002/03/nikab-dan-burka-sebagai-ancaman-keamanan>). Diakses 13 Februari, 2016. 1:25)

- Rahman, Agus Abdul., (2013). Psikologi Social Integrasi Pengetahuan Wahyu Dan Pengetahuan Empiric. Jakarta: Raja grafindo Persada.
- Ratri, Lintang. (2006). Cadar, Media, Dan Identitas Perempuan Muslim. Jurnal Komunikasi
- Razinah dan nazlinda (2014). Transformasi diri. Malaysia: jabatan perkhidmatan awam.
- Reivich, K & Shatte, A., (2002). The Resilience Factor: 7 Essential Skills For Overcoming Life's Inevitable Obstacles. New York: Broadway Books
- Rutter, M. (1993). Resilience: Some conceptual considerations. Journal of adolescent health, 14(8), 626-631.
- Seligman, M. E. (1995). The effectiveness of psychotherapy: The Consumer Reports study. American Psychologist, 50(12), 965.
- Sarafino, E.P., (1997). Health Psychology. Third Edition. New York: John Wiley & Sons, Inc.
- Scott Kunz, Adam, (2012). public exposure: of burqas, secularism, and france's violation of European law. 13:06.
- Siebert, Al., (2006). Develop Resiliency Skills. Development Journal. USA. 1535774064. 88-89.
- Stephenson, Pamela, L., Claire, D., Martsof, & Donna, S. (2003). The experience of spirituality in the lives of hospice patients. *Journal of Hospice & Palliative Nursing*, 5 (1), 51-58. <http://ovidsp.tx.ovid.com>
- Southwick, P.C., (2001). The Tao Of Resilience. [Http ://Www.Geocities.Com/Iona_M/Chaosophy4/Resilience/Resilience.Html](http://www.Geocities.Com/Iona_M/Chaosophy4/Resilience/Resilience.Html).
- Sugiono (2008). Metode penelitian kuantitatif kualitatif dan R&D. Alfabeta: Bandung.
- Underwood, L. G. (2006). Qualitative research, interpretive guidelines, and population distribution for the daily spiritual. *Archive for the Psychology of Religion/Archiv für Religions psychology*, 28 (1), 181-218.
- Underwood & Teressi (2002). the daily spiritual experience scale: development, theoretical description, reliability, exploratory factor analysis, and preliminary construct validity using health-related data. 24(1):22-33.
- Yu, X & Zhang, J., (2007). Factor Analysis And Psychometric Evaluation Of The Connor Davidson Resilience Scale (Cd-Rise) With

Chinese People. *Journal Of Social Behavior And Personality*. 35
(1), 19-30.

Holy Qur'an.

Werner, E. E., & Smith, R. S. (1992). *Overcoming the odds: High risk children from birth to adulthood*. Cornell University Press.

Werner, P., & Rink, J. (1989). Case studies of teacher effectiveness in second grade physical education. *Journal of Teaching in Physical Education*, 8(4), 280-297.

Werner, P., Cohen-Mansfield, J., Braun, J., & Marx, M. S. (1989). Physical restraints and agitation in nursing home residents. *Journal of the American Geriatrics Society*, 37(12), 1122-1126.