

Reinterpretation of *Aḥādīth* on *Qadar* in dialogue with stoicism: Constructing a contemporary Muslim theology of resilience

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Abstract

The escalating mental health crisis amongst Indonesian Muslims, typified by rising anxiety and depression, necessitates culturally resonant interventions; yet, the therapeutic potential of classical Islamic theology remains obscured by fatalistic misconceptions. This study reinterprets the Prophetic traditions (*ḥadīths*) on Divine Destiny (*Qadar*) through a critical dialogue with Hellenistic Stoicism, utilising a library research method with descriptive-comparative analysis and contextual hermeneutics. This theological framework is grounded in Qur'anic guidance, particularly Surah al-Qamar (54:49) which states "Indeed, all things We created with predestination," and Surah al-Hadid (57:22-23) which establishes the divine register preceding all events while simultaneously calling believers to avoid despair and excessive pride. The analysis demonstrates that the concept of Divine Destiny establishes a dynamic equilibrium between absolute Divine decree and rigorous human agency. Whilst revealing a functional convergence with Stoic principles, specifically the dichotomy of control and *amor fati*, the findings highlight a crucial epistemological distinction: Islamic resilience is anchored in Divine revelation and a Personal God, transcending the impersonal rational order (*logos*) of Stoicism. Consequently, this research synthesises a Contemporary Muslim Theology of Resilience built upon four dialectical pillars, offering a pragmatic, faith-based formula integrating Faith, Acceptance, Human Agency, and Divine Reliance to address the anxieties of the modern Muslim experience.

Keywords: *Hadith* Reinterpretation, Islamic Resilience, Stoicism, Mental Health

1.0 INTRODUCTION

The mental health crisis has evolved into a pervasive global phenomenon, manifesting with particular severity across Indonesia's demographic landscape. Recent epidemiological data reveal alarming increases in mental health disorders among Indonesians. The younger generation bears the heaviest burden. Survey data from Surabaya State University in 2024 documented that 267 students, constituting 21.9% of the sample, exhibited severe mental health disturbances characterized by pronounced stress and depressive symptomatology (*Statistik Kesehatan Mental Mahasiswa Universitas*

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Negeri Surabaya Tahun 2024., 2024). Expert consensus underscores a critical deficit in mental health prioritization, revealing that merely 9.3% of individuals identified with probable depression access therapeutic interventions, reflecting systemic neglect by both governmental institutions and public consciousness (Basrowi et al., 2024). Longitudinal monitoring by the Community Caucus for Mental Health Care demonstrates unprecedented increases in psychiatric morbidity throughout 2024, with anxiety disorder prevalence surging to 16% and depressive disorders reaching 17.1%, representing substantial escalations from the 2018 Riskesdas baseline figures of 9.8% and 6% respectively (Saputra, 2024).

Young people aged 15-24 years show the highest psychological vulnerability. This demographic, encompassing Generation Z and Millennials, records depression prevalence of 2%—the highest across all age groups (Badan Kebijakan Pembangunan Kesehatan, 2024). Despite 33% of Indonesian adolescents reporting clinically significant psychological distress, a mere 2% engage with mental health support infrastructure, exposing a catastrophic service utilization gap (Yani et al., 2025). This epidemiological crisis intensifies under compounding modern stressors including escalating academic demands, fierce occupational competition, pathological social media exposure, and pervasive future uncertainty, collectively precipitating widespread anxiety disorders and maladaptive rumination among youth populations. Documented declines in aggregate mental health indices coincide temporally with improvements in employment metrics and social engagement, suggesting that labor force absorption may increasingly encompass psychologically distressed individuals, particularly within contexts devoid of comprehensive mental health infrastructures.

The gravity of Indonesia's mental health emergency acquires additional urgency when examined through culturally specific epidemiological lenses. Documentation indicates that 23.1% of Indonesian adolescents have engaged in deliberate self-harm behaviors, while approximately 10% harbor suicidal ideations or have formulated concrete suicide plans. The profound stigmatization surrounding mental health discourse within Asian sociocultural contexts, compounded by entrenched traditional belief systems and pervasive social shame, erects formidable barriers to help-seeking conduct (Yani et al., 2025). Only 9.3% of adults manifesting probable depression receive therapeutic treatment, with socioeconomic status, educational attainment, and health insurance coverage serving as significant determinants of healthcare access probability (Rizal et al., 2024). This yawning treatment chasm transcends mere healthcare system inadequacy, constituting instead a profound societal rupture demanding urgent, culturally resonant interventions.

Amidst this mental health crisis, Stoic philosophy has experienced remarkable revival. This ancient Greek tradition, originating over two millennia ago, now resonates strongly with Millennial and Gen Z demographics. This resurgence signifies that younger generations are actively pursuing philosophical scaffolding to navigate contemporary existential pressures (Qolby, 2025). Digital content addressing Stoic principles has witnessed explosive growth approaching 400% across platforms including Reddit and X, evidencing widespread generational appeal (Alam, 2025). Stoic tenets such as the dichotomy of control, distinguishing between controllable internal responses and uncontrollable external circumstances, *amor fati* or the loving embrace of one's fate, and prioritization of internal virtue cultivation over external achievement, resonate profoundly with youth seeking pathways to tranquility and psychological fortitude (Suhandoko, 2024). Stoicism, systematized by Zeno of Citium during the third century BCE, offers immediately applicable principles: the dichotomy of control delineates sovereignty over attitudes, responses, and efforts whilst acknowledging the uncontrollability of outcomes, external opinions, and circumstantial events; *amor fati* advocates conscious acceptance and embrace of reality as manifested; virtue ethics emphasizes character development and internal moral excellence over external validation or material acquisition (Pratiwi, 2025).

Nevertheless, Indonesia's Muslim-majority population possesses an underutilized theological resource. Islamic tradition has profound capacity for cultivating mental resilience. Islamic tradition, articulated through Quranic revelation and Prophetic *aḥādīth*, has historically promulgated the doctrine of *qadar*, divine preordination, which prescribes a sophisticated equilibrium between accepting divine

decree, maximizing human effort (*ikhtiyār*), and cultivating reliance upon divine providence (*tawakkul*). Systematic meta-analyses demonstrate robust positive associations between Islamic-Sufi spiritual practices and mental well-being indices, with interventions employing *dhikr*, contemplative remembrance, proving therapeutically efficacious in attenuating anxiety and depressive symptomatology (Cetinkaya & Billings, 2023). Traditional Islamic spiritual-meditative practices function as potent psychotherapeutic modalities capable of fortifying psychological resilience and effecting psychiatric remediation, supported by millennium-and-a-half historical efficacy data. These contemplative disciplines impact not solely psychological but also physiological dimensions, corroborated by rigorous empirical investigations spanning epigenomic and neuroscientific domains (Zahir & Qoronfleh, 2025).

The concept of *qadar* denotes linguistically divine measurement or determination, whilst theologically signifying Allāh's absolute sovereign decree pervading all creation. Conviction in *qadar* constitutes the sixth pillar of Islamic faith, as articulated in the Gabriel tradition narrated by Imām Muslim. Throughout Islamic theological historiography, *qadar* has precipitated extensive scholastic dialectics among competing schools: the *Jabrīyah* advocating deterministic fatalism negating human volition entirely, the *Qadarīyah* excessively amplifying human autonomy whilst diminishing divine sovereignty, and the *Ahl al-Sunnah wa al-Jamā'ah* synthesizing a moderate equilibrium acknowledging both divine will and human moral responsibility. Spirituality and religious values exert significant influence across biological, psychological, social, and spiritual health dimensions, with Islamic discourse constituting one of the most salient thematic currents in modern mental health scholarship (Carey et al., 2023).

The Qur'anic foundation for *qadar* is explicit and comprehensive, serving as the primary epistemological source before the Prophetic traditions. Surah al-Qamar (54:49) declares: "Indeed, all things We created with predestination (*bi-qadar*)," establishing divine sovereignty over all creation. This is complemented by Surah al-Hadid (57:22-23): "No disaster strikes upon the earth or among yourselves except that it is in a register before We bring it into being—indeed that, for Allah, is easy—in order that you not despair over what has eluded you and not exult [in pride] over what He has given you." These verses establish the dual framework of divine sovereignty and appropriate human emotional response. Furthermore, Surah al-Insan (76:3) affirms human agency within divine preordainment: "Indeed, We guided him to the way, be he grateful or ungrateful," demonstrating that divine decree does not negate human choice but rather encompasses it within a higher wisdom. Surah al-Baqarah (2:286) reinforces this by stating: "Allah does not burden a soul beyond its capacity," establishing both divine justice and the reality of human moral capacity. This Qur'anic framework forms the theological matrix within which the Prophetic traditions on *qadar* must be understood and interpreted.

Regrettably, comprehension of the *qadar* doctrine articulated in Prophetic traditions frequently suffers distortion into passive fatalism, a defeatist mentality characterized by resignation to circumstance devoid of volitional effort (Azizi, 2022). The eminent Indonesian Islamic intellectual Nurcholish Madjid cautioned that theological misapprehensions regarding destiny would precipitate collective descent into fatalistic consciousness embodying surrender mentality. Paradoxically, this fatalistic ideology persists even among ostensibly rational and critically-minded Millennial cohorts. Authentic belief in *qadar* necessitates not passive capitulation but rather sustained maximal effort concurrent with conviction that ultimate outcomes rest within divine determination. This fatalistic misinterpretation contradicts fundamentally the Islamic spirit emphasizing *ikhtiyār* and comprehensive human accountability. Fatalistic *qadar* interpretations actively encourage passive attitudes and circumstantial resignation absent effort, directly contravening Islamic doctrines accentuating human agency imperatives (Maher & Bissoondath, 2019).

Herein resides this investigation's critical urgency: how might *aḥādīth* concerning *qadar* undergo contextual and dialogical reinterpretation, thereby transforming into sources of mental resilience for contemporary Muslim populations? Critical dialogue with Stoic philosophy proves essential given substantial conceptual convergences coupled with divergent epistemological

foundations. Stoicism grounds itself in rational *logos* and impersonal cosmic order, whilst Islamic *qadar* derives from divine revelation (*wahy*) and faith in a personal, omnipotent Deity. Resilience conceptually encompasses individual capacity for adaptive recovery and growth following adversity, trauma, or sustained stress. Systematic reviews and meta-analyses demonstrate that religiosity and spirituality constitute significant protective factors in depression and anxiety prevention and management among youth populations, with interventions incorporating religious and spiritual practices proving predominantly efficacious (Aggarwal et al., 2023). Spirituality and faith have been empirically validated as potent resilience sources, furnishing meaning-making frameworks for suffering comprehension and perseverance motivation (Shalahuddin, 2024).

Contemporary Indonesian *ḥadīth* scholarship exhibits dynamic evolutionary trajectories, with escalating researcher engagement in *aḥādīth* reinterpretation addressing modern challenges (Baiquni, 2022). Nevertheless, scholarship specifically synthesizing *qadar aḥādīth* with psychological resilience frameworks, particularly through dialogue with Western philosophical traditions such as Stoicism, remains remarkably sparse. This investigation addresses this lacuna by proposing an applicable, contextually grounded resilience theology whilst maintaining authentic Islamic traditional foundations. The Yaqeen Institute for Islamic Research emphasizes that historically, numerous Muslim scholars dedicated scholarly careers exploring spiritual and psychological dimensions of human flourishing and well-being, constituting a rich intellectual heritage remaining largely unexplored within contemporary mental health discourse (Abdul-Rahman, 2017). The Islamic doctrine of divine preordination proves particularly psychologically powerful, enabling individuals to transcend mistakes and calamities through conviction that divine decree embodies wisdom, justice, and compassion.

Proceeding from this contextual foundation, this investigation formulates three principal research questions. First, what constitutes the conceptualization of *qadar* within selected Prophetic *aḥādīth*? Second, what convergences and divergences characterize the relationship between *qadar* doctrine in *aḥādīth* and Stoic philosophical principles? Third, how might a framework for contemporary Muslim resilience theology be constructed through critical reinterpretation of *qadar aḥādīth* in dialogue with Stoicism? This research aims to formulate contemporary Muslim resilience theology through critical reinterpretation of *qadar aḥādīth* engaging Stoic philosophy dialogically. Theoretically, this investigation aspires to enrich *ḥadīth* scholarship through cross-traditional comparative methodology whilst opening productive dialogue between Islamic theology and Western philosophy. Practically, this research endeavors to furnish an applicable religious framework addressing mental health crises afflicting contemporary Muslim populations, particularly Millennial and Gen Z demographics, by bridging classical Islamic tradition with twenty-first century psychological exigencies.

2.0 LITERATURE REVIEW

Islamic theology, Stoic philosophy, and mental health resilience form an emerging interdisciplinary field. This intersection demands systematic scholarly examination. This literature review synthesizes three primary research domains: Islamic concepts of *qadar* and resilience, Stoic philosophy and psychological well-being, and comparative theological-philosophical approaches to mental health. Each domain contributes essential theoretical frameworks and empirical evidence for understanding how ancient wisdom traditions address contemporary psychological challenges.

Islamic resilience scholarship demonstrates that the concept transcends conventional Western psychological frameworks by integrating spiritual dimensions with psychological adaptability. Qualitative investigations reveal that Islamic resilience is more than adaptive capacity. It constitutes a theological obligation where faith (*iman*) is tested through life's tribulations (Gumiandari et al., 2022). This perspective fundamentally reframes adversity from purely negative experience into spiritually transformative opportunity, with tribulation serving as catalyst for enhanced proximity to the Divine. The doctrine of *qadar* occupies central significance within this framework, with empirical studies examining trauma survivors documenting that conviction in divine preordination correlates

significantly with accelerated psychological recovery trajectories. Participants manifesting strong religious commitment and comprehension of *qadar* as divine wisdom demonstrated markedly superior resilience outcomes compared to individuals lacking such theological grounding, suggesting that *qadar* functions as cognitive-spiritual schema facilitating meaning-making during existential crisis.

Contemporary scholarship has identified specific Islamic personality constructs that parallel Western resilience components, including *sabr* (patience), *tawakkul* (reliance upon God), *shukr* (gratitude), *ridha* (contentment), *ikhlas* (sincerity), and *tawbah* (repentance) (Gumiandari et al., 2022). Each construct serves distinct yet complementary psychological functions: *sabr* provides emotional regulation during distress, *tawakkul* reduces anxiety through divine trust, *shukr* cultivates positive affect, *ridha* facilitates acceptance, *ikhlas* ensures authentic motivation, and *tawbah* enables psychological renewal. Collectively, these constructs form an integrated Islamic resilience model addressing cognitive, affective, behavioral, and spiritual dimensions simultaneously. Sufi spiritual training methodologies offer structured pathways for cultivating Islamic resilience through the tripartite progression of *takhalli* (purification from negative traits), *tahalli* (adornment with virtuous qualities), and *tajalli* (divine manifestation), representing a systematic developmental framework for resilience enhancement that demonstrates sophisticated understanding of psychological transformation (Gumiandari et al., 2022). Contemporary applications of these methodologies show promise as culturally-congruent interventions for Muslim populations experiencing psychological distress, with academic resilience research revealing that Islamic psychological principles, particularly *tawakkul*, *sabr*, and *shukr*, significantly enhance students' capacity to navigate academic pressures while maintaining mental well-being (Faizi & Risalah, 2023).

Stoic philosophy has experienced remarkable resurgence within modern psychological discourse, particularly regarding resilience training and emotional regulation. The philosophical framework established by Zeno of Citium and elaborated by Epictetus, Seneca, and Marcus Aurelius offers structured approaches to psychological fortitude demonstrating significant convergence with contemporary Cognitive Behavioral Therapy (CBT), extending beyond superficial similarity to deep structural homology wherein both systems prioritize cognitive appraisal over emotional reaction, emphasize distinguishing controllable from uncontrollable factors, and advocate rational examination of distress-inducing beliefs. The dichotomy of control, articulated clearly in Epictetus's *Enchiridion*, divides reality into two domains. The first includes what is within our control: judgments, intentions, desires, and aversions. The second encompasses what is beyond our control: outcomes, external events, others' actions, and past occurrences. Empirical investigations demonstrate that training individuals to implement this distinction yields measurable improvements in anxiety reduction and subjective well-being, operating through psychological liberation whereby releasing futile attempts to control uncontrollable factors enables individuals to redirect cognitive-emotional resources toward genuinely influenceable domains (Aziz, 2025).

Experimental research provides empirical validation for Stoic interventions' therapeutic efficacy, with randomized controlled trials examining structured Stoic journaling exercises comprising daily reflection on control distinctions, cognitive reframing of adversity, and philosophical contemplation demonstrating significant improvements in emotional resilience measured through standardized psychological instruments, with effects persisting beyond immediate intervention period. Critically, participants incorporating Stoic practices reported sustained engagement exceeding typical CBT skill retention, suggesting that philosophical framework provides motivational substrate absent in purely technical skill training. The concept of *amor fati*—loving or embracing one's fate—represents advanced Stoic practice transcending mere acceptance toward active affirmation of reality, with contemporary psychological research examining this principle through lenses of acceptance-based therapies, particularly Acceptance and Commitment Therapy (ACT), documenting that cultivating *amor fati* attitudes correlates with reduced experiential avoidance, enhanced psychological flexibility, and improved capacity for value-directed action despite aversive circumstances (Harerimana et al., 2025).

However, critical scholarship distinguishes authentic Stoic philosophy from problematic "stoic

ideology" characterized by emotional suppression and help-seeking avoidance. Research utilizing the Pathak-Wieten Stoicism Ideology Scale reveals that endorsement of rigid stoic beliefs, imperviousness to emotion, taciturnity, extreme self-sufficiency, correlates negatively with health-seeking behaviors and positively with treatment delays, inadequate pain management, and social isolation. This distinction proves clinically crucial: philosophical Stoicism advocates rational emotional processing and social responsibility, whilst stoic ideology promotes maladaptive emotional suppression and social disconnection. Contemporary applications must carefully preserve authentic Stoic principles whilst avoiding their distortion into harmful emotional rigidity. Integration of Stoic philosophy within workplace stress management and educational contexts demonstrates practical applicability beyond clinical populations, with studies examining Stoic-informed interventions for occupational stress documenting significant improvements in burnout prevention, emotional regulation, and work-related well-being, whilst educational applications reveal that teaching students Stoic principles, particularly passion theory distinguishing rational from irrational emotions, enhances capacity for managing peer pressure, social media-induced anxiety, and toxic positivity phenomena increasingly prevalent among young adults (Gleydis Harwida et al., 2024).

Emerging scholarship examines convergences and divergences between Islamic and Stoic frameworks for resilience, revealing that both traditions emphasize accepting uncontrollable circumstances whilst maximizing effort within controllable domains, cultivating internal virtue over external validation, and reframing adversity as developmental opportunity. These structural similarities suggest deep philosophical consonance despite distinct epistemological foundations: Islamic *qadar* derives from divine revelation and personal theistic faith, whilst Stoic providence stems from rational observation and impersonal pantheistic cosmos. Yet critical differences demand scholarly attention, particularly regarding motivational substrates wherein Islamic resilience integrates vertical relationship with personal, compassionate Deity (*al-Raḥmān*), rendering acceptance simultaneously rational and relational act of love (*ḥubb*), whilst Stoic acceptance constitutes purely rational acknowledgment of cosmic necessity devoid of personal divine relationship. Empirical research suggests that theistic religious motivations provide more robust, enduring psychological benefits compared to philosophical motivations alone, particularly during severe adversity threatening meaning-making capacities (Aggarwal et al., 2023). Furthermore, Islamic theology explicitly affirms social responsibility, communal solidarity (*ukhuwah*), and collective welfare as essential dimensions of spiritual health, whereas Stoicism, whilst acknowledging social nature of humanity through *oikeiōsis* doctrine, tends toward more individualistic ethical orientation centered on personal virtue cultivation.

Recent scholarship advocates dialogical integration whereby each tradition enriches the other, with Stoic philosophy offering structured, accessible psychological techniques for operationalizing Islamic theological concepts, rendering abstract doctrines practically applicable in daily life, whilst Islamic theology provides transcendent meaning framework and motivational depth potentially absent in purely philosophical approaches. This synthesis holds particular promise for contemporary Muslim populations experiencing mental health challenges whilst seeking culturally congruent interventions grounded in authentic religious tradition yet informed by psychological science. Despite growing scholarly interest, substantial lacunae persist: empirical research directly examining Islamic *qadar* doctrine's psychological mechanisms remains limited, with most studies employing qualitative or descriptive methodologies rather than rigorous experimental designs; comparative investigations systematically analyzing Islamic and Stoic frameworks through controlled research paradigms are virtually absent; intervention studies testing integrated Islamic-Stoic resilience programs among Muslim populations experiencing clinical-level distress require development and validation; and longitudinal research examining sustained effects of theologically-grounded resilience interventions across developmental stages and cultural contexts remains needed. Addressing these gaps necessitates interdisciplinary collaboration spanning Islamic theology, philosophy, clinical psychology, and cultural psychiatry, with methodologically rigorous investigations balancing fidelity to theological authenticity with empirical precision, ensuring interventions remain both religiously orthodox and scientifically validated.

3.0 METHODOLOGY

This study is underpinned by a rigorous qualitative library research methodology, leveraging established academic sources as its primary data corpus (Zed, 2014). The central sources are the authentic Prophetic traditions (*aḥādīth*) concerning *Qadar* (Divine Destiny), meticulously sourced from the primary canonical compilations, specifically the *Kutub al-Sittah*. These Islamic scriptural texts are placed into a comparative matrix alongside foundational philosophical works on Hellenistic Stoicism, primarily the *Enchiridion* and *Meditations*. The analysis is conducted through a two-fold procedure. Firstly, a Descriptive-Comparative Analysis is executed, involving the detailed exegesis (*sharḥ al-ḥadīth*) of the selected traditions to precisely delineate the theological concept of *Qadar* within the orthodox *Ahl al-Sunnah wa al-Jamā'ah* framework. This exegesis is then used as the basis for a comparative study to identify the conceptual and functional points of convergence and the fundamental epistemological divergences between *Qadar* and core Stoic tenets, such as the dichotomy of control and *amor fati*. Secondly, a Contextual-Hermeneutical Analysis is applied, which re-evaluates these classical interpretations against the backdrop of the modern psychological imperative of resilience (Suryadilaga, 2017). This ensures that the resulting 'Contemporary Muslim Theology of Resilience' is both textually authentic and practically relevant to the current mental health challenges facing the Millennial and Gen Z cohorts.

4.0 RESULT AND DISCUSSION

4.1 *Ḥadīths* on Qadar: Analysis and Comprehension

The *ḥadīths* on *qadar* must be understood within their Qur'anic theological matrix. The Qur'an establishes the foundational principles that the Prophetic traditions elaborate and operationalize. As discussed in the Introduction, verses such as al-Qamar 54:49, al-Hadid 57:22-23, al-Insan 76:3, and al-Baqarah 2:286 create a comprehensive framework balancing divine sovereignty with human moral agency. The following categorization of *ḥadīths* reflects this Qur'anic balance, demonstrating how the Prophet Muhammad ﷺ taught the practical application of Qur'anic principles in daily life.

A comprehensive understanding of *qadar* (divine preordainment/fate) within Islam necessitates an investigation into the *ḥadīths* of the Prophet Muḥammad, which regulate the delicate balance between the decree of Allāh and human responsibility. These *ḥadīths* can be categorised into three primary, mutually complementary groups: *ḥadīths* on the establishment of *qadar*, *ḥadīths* on *ikhtiyār* (choice) and effort, and *ḥadīths* on *qanā'ah* (contentment) and acceptance. These three categories form an integral theological framework for understanding how a Muslim ought to approach life.

The first category addresses the *ḥadīths* that affirm the establishment of Allāh's *qadar*. In *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*, it is narrated from 'Abdullāh ibn Mas'ūd that the Messenger of Allāh said: "*Verily the creation of one of you is brought together in the belly of his mother for forty days as a nutfah (drop of semen), then he becomes a blood clot for a similar period, and then a lump of flesh for a similar period. Then an angel is sent to him to breathe the soul into him, and is commanded to write four matters: his provision, his lifespan, his deeds, and whether he will be wretched or happy.*" (Al-Bukhārī, 2005). This *ḥadīth* demonstrates that there are aspects of human life that have been decreed by Allāh from the time of the womb.

Aḥmad ibn 'Alī al-'Asqalānī, in his authoritative commentary on *Ṣaḥīḥ al-Bukhārī*, explains that this establishment of *qadar* encompasses four interconnected pillars: Allāh's encompassing knowledge (*al-'ilm*), inscription in the Preserved Tablet (*al-kitābah*), Allāh's Will that covers everything (*al-mashī'ah*), and creation (*al-khalq*) (Al-'Asqalānī, 2021). These four pillars form the robust theological foundation for the understanding of *qadar* within the *Ahl al-Sunnah wa al-Jamā'ah* tradition. Yaḥyā b. Sharaf al-Nawawī also asserts that belief in *qadar* is the sixth pillar of faith, without which a person's belief is considered incomplete (Al-Nawawī, n.d.).

Nevertheless, this preordainment does not mean that humans have no role whatsoever. In the perspective of Islamic theology, there has been a long historical debate between various schools of thought. The *Jabrīyyah* school tends towards fatalism, holding that humans possess no free will at all, whilst the *Qadarīyyah* overemphasise human freedom to the extent of disregarding Allāh's Will. Between these two extremes, *Ahl al-Sunnah wa al-Jamā'ah* adopt a moderate path (*wasatīyyah*) by teaching a balance between Allāh's decree (*qadā'*) and human responsibility (*qadar*)(Al-Ash'arī, 1990). This middle-ground approach aligns with the Qur'ānic verse in *Sūrat al-Insān* (The Human), verse 3, which states: "*Indeed, We guided him to the way, whether grateful or ungrateful,*" indicating that although Allāh provides guidance, humans still have the choice to respond to it (Al-Ṭabarī, 2014).

Contemporary studies suggest that a mistaken understanding of *qadar* can actually become a source of psychological problems. Research in the *British Journal of Middle Eastern Studies* reveals that a fatalistic interpretation of *qadar* can encourage passive attitudes and resignation to circumstances without effort, which contradicts Islamic teachings that stress the importance of *ikhtiyār* (effort/choice)(Maher & Bissoondath, 2019). Conversely, a balanced understanding of *qadar*, one that acknowledges Allāh's decree while still encouraging maximal effort, is proven to contribute positively to psychological resilience and mental health (Fakhriyani, 2021).

The second category brings us to the *ḥadīths* that emphasise the significance of human *ikhtiyār* and effort. One of the most popular and frequently cited *ḥadīths* in this category is the one concerning the tying of the camel. It is narrated from Anas ibn Mālik that a Bedouin Arab left his camel untied at the door of the Messenger of Allāh's mosque. He then entered, saying with full conviction: "*I have put my trust (tawakkaltu) in Allāh.*" Upon hearing this statement, the Prophet did not simply let it pass; instead, he corrected him, saying: "*I'qilhā wa tawakkal*" ('Tie it and then put your trust') (Al-Tirmidhī, 1978). This brief yet profound *ḥadīth* teaches the fundamental principle that *tawakkul* (reliance upon Allāh) does not mean abandoning effort, but rather making a maximal effort first, and only then submitting the results to Allāh.

Muḥammad ibn Aḥmad al-Qurṭubī, in his monumental exegesis, firmly explains that true *tawakkul* is the integration of external effort with internal submission to Allāh (Al-Qurṭubī, n.d.). This view is reinforced by Muḥammad ibn Abī Bakr al-Jawzīyah who states that genuine *tawakkul* actually demands optimal effort, as Allah has established cause-and-effect (*asbāb*) as *Sunnat Allāh* (the divine law) in the system of life. This understanding directly reflects the Qur'anic principle in Surah al-Baqarah (2:286): "*Allah does not burden a soul beyond its capacity; it will have [the consequence of] what [good] it has gained, and it will bear [the consequence of] what [evil] it has earned.*" This verse establishes both human capacity for action (*ikhtiyār*) and divine justice in accountability. The Prophet's command to "tie the camel" operationalizes this Qur'anic teaching, demonstrating that human effort within one's capacity is not merely permissible but obligatory, while outcomes remain in divine hands (al-Jawzīyah, 1998). Abandoning *ikhtiyār* under the pretext of *tawakkul* contradicts the *Sunnat Allāh* and falls under the category of *tawakkul al-bāṭil*, or a mistaken reliance that deviates from the true teaching.

In another, more explicit narration, 'Amr ibn Umayyah directly asked the Messenger of Allāh a very practical question: "*O Messenger of Allāh, should I tie my camel (mount) and then put my trust in Allāh, or should I leave it untied and then put my trust?*" This question reflects the confusion that still frequently occurs today about how *tawakkul* should be practised. The Messenger of Allāh answered clearly and emphatically: "*Tie your mount (camel) and then put your trust.*" Imām Aḥmad commented on this *ḥadīth* by stating that in the *ḥadīth* there is not the slightest indication that abandoning effort is permissible; on the contrary, there is a strong indication of the necessity of actively seeking provision and making an effort (Al-'Asqalānī, 2021).

The Prophet Muḥammad himself provided a beautiful and easily understood metaphor for the balance between effort and *tawakkul*. In a *ḥadīth* narrated from 'Umar b. al-Khaṭṭāb, the Messenger of Allāh said with wisdom: "*If you were to rely upon Allāh with the proper reliance, He would provide*

for you as He provides for the birds: they go out in the morning hungry and return in the evening full." (Al-Tirmidhī, 1978). Aḥmad ibn ‘Alī al-‘Asqalānī comments on this *ḥadīth* by asserting that the bird does not remain still in its nest awaiting provision from the heavens; rather, it flies out from the early morning to seek food actively and with zeal. Likewise, humans must actively strive (*sa‘ā*), not passively wait (*intizār*) under the pretext of *tawakkul* (Al-‘Asqalānī, 2021).

Contemporary research in the *Multidisciplinary Indonesian Center Journal* shows that the practice of *tawakkul* integrated with *ikhtiyār* is proven effective in reducing stress and enhancing psychological well-being. The study reveals that *tawakkul* functions as a healthy coping mechanism, where individuals still exert maximal effort but are not excessively burdened by the final outcome because they have submitted it to Allāh (Isdianto et al., 2025). This aligns with the concept of *locus of control* in psychology, where a balance between an *internal locus* (effort) and an *external locus* (submission) results in optimal mental health.

The third category leads us to the *ḥadīths* concerning *qanā‘ah* (contentment) and acceptance, which represents the spiritual dimension of the concept of *qadar*. In *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*, it is narrated from Abū Hurayrah that the Messenger of Allāh said with profound meaning: “*Laysa al-ghinā ‘an kathrat al-‘araḍ, wa lākinna al-ghinā ghinā al-naḥs*” (‘Wealth is not in having many possessions, but true wealth is the wealth of the soul’) (Al-Bukhārī, 2005). This *ḥadīth* offers a truly radical perspective on the concept of affluence, especially in a materialistic society such as our current era. Whilst wealth is often measured by the accumulation of possessions, social status, and external achievements, the Messenger of Allāh taught an entirely different paradigm: true wealth is *ghinā al-naḥs*, or the wealth of the soul, a heart that always feels sufficient with what Allāh has bestowed. This Prophetic teaching echoes the Qur’anic guidance in Surah al-Zumar (39:53): “Say, ‘O My servants who have transgressed against themselves [by sinning], do not despair of the mercy of Allah. Indeed, Allah forgives all sins. Indeed, it is He who is the Forgiving, the Merciful.’” The connection between *qanā‘ah* and divine mercy is profound—contentment arises not from material sufficiency but from trusting in Allah’s compassionate provision and wisdom. The Qur’an further instructs in Surah al-Talaq (65:3): “And whoever relies upon Allah—then He is sufficient for him,” establishing that true wealth (*ghinā*) is found in this reliance, not in external possessions.

‘Alī ibn Khalaf al-Qurṭubī explains most illuminatingly that the reality of wealth is not in the abundance of possessions one owns. This is evidenced by the numerous people upon whom Allāh has generously bestowed material wealth, yet they never feel satisfied with what they have been given. Such individuals constantly strive to increase their wealth without regard for the source, whether it be from lawful (*ḥalāl*) or even prohibited (*ḥarām*) means. Conversely, the reality of true wealth is the richness of the heart, a heart that always feels sufficient, is always *qānī‘* (content) with what is obtained, and is always *rāḍīn* (pleased) with Allāh’s decree (Al-Qurṭubī, n.d.).

Yahyā ibn Sharaf al-Nawawī, in his commentary on *Ṣaḥīḥ Muslim*, expands the meaning of *ghinā al-naḥs* as a spiritual condition in which a person no longer relies on external validation or material ownership to experience tranquility and happiness (Al-Nawawī, n.d.). This is a form of spiritual independence (*al-ḥurriyyah al-rūḥiyyah*) that liberates human beings from enslavement to the world and the opinions of others. This concept is highly relevant in the modern context, where comparison culture and materialism are major sources of anxiety and depression, especially amongst the younger generation who are constantly exposed to the lives of others through social media.

In another equally important *ḥadīth*, it is narrated from ‘Abdullāh ibn ‘Amr ibn al-‘Āṣ that the Messenger of Allāh said: *Qad aḥḥaḥa man aslama wa ruḥḥa kafāfan wa qanna‘ahu Allāhu bi-mā ātāhu* (‘He has indeed succeeded who embraces Islam, is given sufficient provision, and Allāh makes him content with what He has bestowed upon him’). The word *ḥaḥa*, or success, in this *ḥadīth* carries a powerful and comprehensive meaning: attaining everything desired and being saved from everything undesirable. The three matters mentioned in this *ḥadīth*, embracing Islam, receiving sufficient provision, and adopting *qanā‘ah*, collectively encompass the good of both this world and the Hereafter.

As explained in the commentary on this *ḥadīth* by ‘Abd al-Raḥmān ibn ‘Abd al-Raḥīm al-Mubārakfūrī, a person who has embraced Islam will obtain rewards for his righteous deeds. If this is complemented by receiving sufficient provision (*al-kafāf*), neither excessive, becoming a trial, nor lacking, becoming a hardship, then he will not need to beg from creation, which is a humiliation. And if he is granted *qanā‘ah* by Allāh, he will always feel rich even if his possessions are few, perhaps even very little by worldly standards (Al-Mubārakfūrī, n.d.). Muḥammad ibn Abī Bakr al-Jawzīyah, in his work *‘Uddat al-Ṣābirīn*, beautifully adds that *qanā‘ah* is "a treasure that will never perish" (*kanz lā yafnā*), as it originates from within the self, not from external factors that are always fluctuating and unstable.

Recent research in the *Journal of Personality and Social Psychology* indicates a highly significant correlation between *gratitude* (or *shukr*) and *qanā‘ah* with levels of subjective well-being (Emmons & McCullough, 2003). Individuals who consistently practise *qanā‘ah* tend to have lower stress levels, higher life satisfaction, and stronger resilience in facing life's various difficulties. This is because *qanā‘ah* shifts the focus from what one does *not* possess (*scarcity mindset*) to what one *already* possesses (*abundance mindset*), which is psychologically far healthier and more constructive for mental health.

From the three categories of *ḥadīths* above, it can be synthesised that the concept of *qadar* in Islam in no way teaches passive fatalism, as is often misunderstood. Fatalism is the attitude of surrendering to fate without effort, based on the mistaken assumption that everything is predetermined and thus human effort is utterly pointless. This understanding is not only erroneous but also fundamentally contradicts the actual teachings of Islam. The Prophet's *ḥadīths* actually teach a highly applicable dynamic balance: accept with sincerity the decrees of Allāh that cannot be changed, such as birth, death, gender, and destiny that has already occurred; exert maximal effort in aspects that can be influenced, such as seeking provision, pursuing knowledge, working professionally, and self-improvement; and then be pleased (*riḍā‘*) with the final result through *qanā‘ah*, without excessive complaint or disappointment.

Nurcholish Madjid, the highly respected Indonesian Islamic thinker, once firmly cautioned that a mistaken understanding of destiny would lead the community towards a fatalistic mental attitude that embodies a spirit of surrender to fate, whereas Islam actually teaches a spirit of optimism and high responsibility (Azizi, 2022). Fazlur Rahman, the influential modern Islamic thinker, also asserted in his study of the major themes of the Qur’ān that the concept of *qadar* in the Qur’ān and *ḥadīths* does not negate human free will; rather, it affirms that free will itself is an integral part of the greater system of Allāh's *qadar* (Rahman, 1989).

In the context of the contemporary mental health crisis, this theological framework is highly relevant and applicable. Research in the *International Journal of Language and Linguistics* shows that belief in *qadar* when understood correctly, not fatalistically, can significantly enhance an individual's ability to cope with adversity, reduce destructive levels of anxiety, and build meaning-making amidst unavoidable difficulties (Hussein, 2020). This harmonious synthesis of Qur'anic principles and Prophetic guidance creates what can be termed a "Qur'anic-Prophetic psychology of resilience." The Qur'an provides the theological framework and epistemological foundation, while the *ḥadīths* offer practical, contextualized applications. Surah al-Insan (76:3), previously cited, deserves further elaboration here: "*Indeed, We guided him to the way, be he grateful or ungrateful.*" This verse, within the context of *qadar*, affirms that divine guidance (*hidāyah*) and human response (gratitude or ingratitude) coexist without contradiction. The guidance is from Allah (divine sovereignty), yet the response is genuinely human (human agency). This is the sophisticated theological balance that protects against both fatalistic resignation and Promethean hubris. The harmonious combination of acceptance towards the unchangeable, maximal effort towards the changeable, and *qanā‘ah* towards the final outcome forms a psychological resilience that is strong, healthy, and sustainable in the long term.

4.2 History, Development, and Core Principles of Stoicism

Stoicism emerged during the Hellenistic period as a dominant philosophical school. Zeno of Citium founded it around 300 BCE in Athens. The name 'Stoicism' itself originates from the *Stoa Poikile* (Painted Porch) in the Athenian Agora, the location where the first Stoic philosophers gathered and taught (Pratiwi, 2025). This philosophy rapidly evolved through three main phases: Early Stoa, featuring figures such as Zeno and Chrysippus; Middle Stoa, represented by Panaetius and Posidonius; and Late Stoa during the Roman period, epitomised by Seneca, Epictetus, and the Emperor Marcus Aurelius (Ola, 2025).

Stoicism later influenced many intellectual traditions. These include early Christianity and modern philosophy, particularly the works of Descartes and Spinoza. In the 21st century, there has been a significant revival of Stoicism, particularly within the technology industry and online communities, with Stoicism-related content experiencing up to a 400% increase on platforms such as Reddit and X (Twitter) (Alam, 2025). This phenomenon suggests that Stoic principles are deemed highly relevant for addressing the pressures of modern life, especially among Millennials and Gen Z who are seeking a philosophical framework to build mental resilience.

The foundational principle of Stoicism is the Dichotomy of Control, which dictates a clear separation between things that are within our control and those that are outside of it. Epictetus, in his *Enchiridion*, firmly asserts that what is truly within our power are only our judgments, attitudes, responses, and efforts, while final outcomes, the opinions of others, external events, and the past are beyond our control (Epictetus, 2024; Hirsch et al., 2023). This principle teaches us to focus our energy on the aspects we can influence and to release attachment to what we cannot, thereby reducing anxiety and enhancing inner tranquility (Aziz, 2025). Contemporary research shows that the Dichotomy of Control effectively reduces helplessness. This feeling is a primary trigger for anxiety and depression. This technique resonates strongly with strategies used in Cognitive Behavioral Therapy (CBT), allowing Stoicism to serve as a complementary tool for stress management (Alam, 2025).

Another vital Stoic concept is *Amor Fati* (Love of Fate), a mental attitude that encourages one not merely to accept, but to embrace and love whatever happens in life. Marcus Aurelius wrote in his *Meditations*: "*Welcome whatever comes to you*," underlining that everything that occurs is a rational part of the universal order (Aurelius, 2024). This concept is not passive submission; rather, it is an active acceptance of reality while continuing to strive to change what is changeable. Stoicism teaches that resisting unchangeable reality merely prolongs suffering, whereas rational acceptance brings serenity (Aziz, 2025a). Recent studies show that the practice of *Amor Fati* can improve emotional preparedness and self-reflection, helping individuals confront difficulties with a more constructive disposition (Harerimana et al., 2025). In the context of mental health, the acceptance of unalterable circumstances is proven to reduce psychological distress and enhance subjective well-being.

Furthermore, Stoicism centres on Virtue Ethics, teaching that true happiness (*eudaimonia*) is achieved not through external accomplishments but through the cultivation of internal character and virtue. There are four cardinal virtues: wisdom, courage, justice, and temperance (self-control) (Ola, 2025). Seneca, in his work, emphasised that a happy life does not depend on wealth, power, or external pleasures, but on virtue and wisdom in living according to nature (*living according to nature*) (Seneca, 2024). This focus on virtue over outcome provides emotional stability because virtue resides entirely within the individual's control, independent of luck or external circumstances. Research confirms that an orientation towards internal virtues, rather than external validation, contributes significantly to

eudaimonic well-being, the feeling of flourishing and finding meaning in life (Karl et al., 2022). This is particularly relevant in the social media age where external validation frequently becomes a source of anxiety and dissatisfaction.

Finally, Stoicism advocates for *Apatheia* and the rational management of emotions. *Apatheia* is often misunderstood as emotionlessness, but it actually refers to freedom from destructive emotions generated by false judgment, not the suppression or elimination of all feelings (Pratiwi, 2025). Seneca, in *On the Shortness of Life*, reminds us that life is truly long enough if used wisely, but much of it is wasted because we allow ourselves to be dominated by destructive emotions and things outside our control (Seneca, 2024). Stoicism acknowledges that natural emotional reactions, such as grief over loss, are human, but it teaches us to respond to them rationally, so they do not evolve into prolonged suffering. Latest research suggests that the Stoic approach to emotional management, rationally processing feelings without suppressing them, is healthier compared to emotional suppression strategies, which are linked to increased psychological distress (Karl et al., 2022). However, it is crucial to distinguish authentic Stoicism from 'naive Stoic ideology', which oversimplifies the philosophy into mere emotional suppression, a practice proven to be detrimental to mental well-being.

4.3 Dialogue between the *Ḥadīths* on *Qadar* and Stoicism

Having elucidated the concept of *qadar* within the Prophetic tradition and the core tenets of Stoicism, the discussion now advances to a critical dialogue between these two intellectual giants. This is not merely a search for superficial similarities, but an interrogation of how Stoicism, a Hellenistic philosophy founded by Zeno of Citium in the 3rd century BCE, can intellectually resonate with, yet theologically diverge from, Islamic fatalism. Three distinct intersections emerge: the locus of control, the nature of acceptance, and the definition of the good life.

The first point of convergence lies in the Dichotomy of Control. Epictetus, in his *Enchiridion*, draws a sharp line: our internal judgments and impulses are ours to command, whilst external bodies, wealth, and reputation are enslaved to fortune (Epictetus, 2024). Stoic wisdom demands the withdrawal of emotional investment from the uncontrollable.

This mirrors the Islamic dialectic of *Ikhtiyār* (choice/effort) and *Tawakkul* (reliance). The Prophetic command, "Tie your camel and then put your trust!" (Al-Tirmidhī, 1978), operates on a similar logical structure: maximal agency is required in the realm of causality (*tying the camel*), followed by total surrender in the realm of outcomes (*trusting Allāh*). However, a subtle yet profound distinction exists. The Stoic withdraws from externals to preserve rational sanity and inner peace (*ataraxia*). In contrast, the Muslim exerts effort as an act of worship (*ibādah*) to the Creator. Surrender is not to indifferent fate but to a benevolent Divine Trustee (*al-Wakīl*). The form appears similar, but the spirit differs profoundly. The form is identical; the spirit is distinct.

The second intersection involves the attitude towards unavoidable suffering. Stoicism proposes *Amor Fati* (Love of Fate). Marcus Aurelius exhorts the self to "welcome whatever comes," viewing every event as a necessary thread in the rational fabric of the Cosmos (*Logos*) (Pratiwi, 2025). To resist fate is to be irrational.

Islam parallels this with *Riḍā'* (contentment). The *ḥadīth* states that the affair of the believer is always good, if blessed, he is grateful; if tested, he is patient. The dialectic deepens here. *Amor Fati* can be interpreted as resignation to an impersonal, mechanical universe. *Riḍā'*, by contrast, is deeply personal and relational. A Muslim accepts not merely the decree but the Decree-er Himself. The acceptance is rooted in *Husn al-Ẓann* (good opinion) of Allāh, the conviction that behind the pain lies the wisdom of the Most Merciful (*al-Raḥmān*). It transforms philosophical endurance into spiritual

intimacy.

Finally, both traditions agree that external validation is a false idol. Stoic Virtue Ethics argues that *eudaimonia* (flourishing) depends solely on one's character (wisdom, justice, courage, temperance), which no tyrant can confiscate.

This finds a powerful resonance in the Islamic concepts of *Ihsān* (excellence) and *Qanā'ah* (contentment). The Prophet's definition of wealth as *ghinā al-naḥs* (wealth of the soul) is a near-perfect articulation of Stoic self-sufficiency. Both systems shift the metric of success from outcome-orientation (what I get) to process-orientation (who I become). The "Internal Citadel" of the Stoic becomes the "Sound Heart" (*Qalb Salīm*) of the believer. In an era obsessed with metrics and materialism, both traditions offer a liberating truth: true sovereignty is dominion over one's own soul, not dominion over the world.

Table 1. Comparative Synthesis: The Theology of *Qadar* and Stoic Philosophy

Aspect	<i>Ḥadīths on Qadar</i>	Stoicism	Convergence
Control	<i>Ikhtiyār</i> (Effort) within capacity	<i>Dichotomy of Control</i>	Focus on the changeable
Acceptance	<i>Riḍā'</i> (Contentment) with Allāh's <i>Qadar</i>	<i>Amor Fati</i> (Love of Fate)	Embracing reality
Orientasi	Effort > Outcome	<i>Virtue > Outcome</i>	Process supersedes outcome
Wealth	<i>Qana'ah</i>	<i>Contentment internal</i>	Freedom from externals
Adversity	Trial & Expiation of Sins	<i>Training ground</i>	Opportunity for Growth

The discourse between Stoicism and the Islamic concept of *qadar* presents a compelling case for mutual intellectual enrichment. Both traditions concur on the premise that life contains aspects beyond human volition, thus necessitating a judicious and considered attitude of acceptance. Nevertheless, the fundamental epistemological divergence, Stoicism is grounded in *ratio* and an impersonal *logos*, whereas *qadar* fundamentally derives from divine revelation (*waḥy*) and belief (*īmān*) in Allāh, the Omnipotent, lends an entirely distinct dimension to the practical application of this acceptance (Isdianto et al., 2025).

It is crucial to note that, behind these conceptual commonalities, there are substantial distinctions demanding rigorous analysis. The first discrepancy concerns the epistemological foundation and its ensuing motivation. The *ḥadīths* on *qadar* originate from sacred revelation (*waḥy ilāhī*), which necessitates a response of *īmān* towards Allāh, *al-Qādir* (the Omnipotent). The motivation for acceptance (*riḍā'*) is rooted in a belief in Divine wisdom (*ḥikmah*) and compassion (*raḥmah*). For a Muslim, acceptance is an act of worship (*'ibādah*) oriented vertically. Conversely, Stoicism's ethical claim stems from human reason and belief in an impersonal *logos*. A Stoic accepts fate (*Amor Fati*) based on the rational conviction that resistance to reality is an irrational and futile endeavour, seeking instead a state of stable inner composure and self-mastery (*ataraxia*).

A second crucial point is the teleological orientation. Islam's ultimate goal is the attainment of the pleasure of Allāh (*riḍā Allāh*) and success in the eternal life of *al-ākhirah* (the Hereafter). Stoicism, whilst stressing virtue, is directed towards *eudaimonia* (rational flourishing) realised within the boundaries of this temporal existence. Furthermore, the approach to emotional management differs significantly. Islam advocates for the management (*idārah*) of emotions, not their eradication. The tears shed by the Prophet Muḥammad upon the death of his son Ibrāhīm illustrate that natural sorrow is a legitimate human response and a sign of compassion (*raḥmah*). Whilst Stoicism champions *apatheia*

(freedom from debilitating passions), this position, particularly in its simplified forms, risks promoting the unhealthy suppression of natural feeling. A fourth area of difference concerns the social dimension. Islam places paramount emphasis on social responsibility, justice (*‘adālah*), and communal life (*ummah*), integrating the spiritual health of the individual within a collective ethical mandate. Stoicism, both historically and ethically, tends towards a more individualistic pursuit of moral perfection.

The strategic combination of Stoic practicality (the precise logic of the Dichotomy of Control) with Islamic spirituality (the profound depth of *tawakkul* and *riḍā’* in a personal and benevolent Divine reality) holds the potential to yield a comprehensive, applicable, and contextual theological framework for resilience. This hybrid approach is critically relevant for addressing the mental health challenges confronting contemporary Muslims, particularly the Millennial and Gen Z generations, by integrating essential rational tools with profound spiritual meaning.

4.4 A Theological Framework for Contemporary Muslim Resilience

The synthesis between the *ḥadīths* on *qadar* and the core principles of Stoicism culminates in a theological framework for resilience, structured upon four dialectical pillars. This framework is not a mere adaptation of Western concepts into Islamic terminology; rather, it is an authentic reconstruction that demonstrates the intrinsic capacity of Islamic spirituality to cultivate psychological resilience, a capacity that predates modern conceptualisations by many centuries.

The first dialectic hinges on acceptance, a posture that is not passivity but active surrender (*taslīm*), a paradox that overcomes the conventional dichotomy between determinism and free will. Reinterpreting the *ḥadīth* on *riḍā’* (contentment) with Allah's decree reveals an epistemological distinction. Islamic acceptance stems from faith in Allah, the All-Compassionate. Stoic *Amor Fati* arises from rational awareness of impersonal *logos*. This difference is crucial, not trivial. This difference is far from trivial, as a theological motivation has proven to be more sustaining in the long term compared to a purely philosophical motivation (Maher & Bissoondath, 2019). Quranic scholarship on resilience affirms that the Islamic concept is holistically integrated with the values of *ṣabr* (patience), *shukr* (gratitude), *tawakkul* (reliance), and *riḍā’*, which together form a comprehensive psychological system. Research published in the *Buletin Psikologi* reveals that resilience is not merely an individual trait but the result of a dynamic interaction between internal processes and external support (Andy et al., 2024). Within the context of *qadar*, this "external support" is precisely the conviction in Allāh's wisdom (*ḥikmah*) that transcends human comprehension, a spiritual anchor that provides profound serenity amidst uncertainty.

The second dialectic emerges from the tension between effort (*ikhtiyār*) and surrender (*tawakkul*), two seemingly contradictory concepts that are, in fact, mutually essential. The *ḥadīth* "Tie your camel and then put your trust" represents profound philosophical synthesis. It is not mere pragmatic compromise. Effort without *tawakkul* breeds pathological anxiety. Conversely, *tawakkul* without effort becomes aberrant fatalism. A meta-analysis published in the *Buletin Psikologi* indicates that self-efficacy (belief in one's own capabilities) correlates significantly and positively with resilience ($r = 0.48$) (Utami, 2017). Within the Islamic framework, this *self-efficacy* is robustly buttressed by the conviction that Allāh does not burden a soul beyond its capacity, as mentioned in Sūrat al-Baqarah verse 286. A study in *Risalah: Jurnal Pendidikan dan Studi Islam* identified six components of academic resilience from an Islamic psychological perspective: emotion regulation, impulse control, optimism, empathy, self-efficacy, and the ability to derive wisdom (Andy et al., 2024). These six components align precisely with the *ḥadīths* on *ikhtiyār* that mandate excellence (*iḥsān*) in every undertaking. Paradoxically, this focus on process-oriented endeavour, rather than result-oriented obsession, substantially increases the probability of success a finding confirmed by contemporary psychological research on the *growth mindset*.

The third dialectic is positioned between material wealth and spiritual richness, the *ḥadīth* that declares "True wealth is the wealth of the heart" is a profound challenge to modern materialism's hegemony. A study on psychological resilience based on Sūrat al-Baqarah, verse 286, published in the *Journal of Psychology Students*, asserts that resilience is the ability to recover and flourish positively

during trials, with a spiritual foundation serving as the primary anchor (Fauzan Akbar et al., 2024). In the digital age, characterised by comparison culture, the concept of *ghinā al-nafs* (the wealth of the soul) offers a robust antithesis to the mentally exhausting pursuit of external validation. Research in the journal *Al Qalb* on the foundations of Quranic positive psychology suggests that the character strengths and virtues articulated in the Qur'an precede Western conceptualisations of positive psychology (Hude et al., 2020). The integration of Islamic spiritual practices, *dhikr* (remembrance), *ṣalāt* (prayer), *murāqabah* (contemplation), and *tilāwah* (recitation), with the Stoic concept of the *inner citadel* yields a spiritual bulwark highly resistant to external volatility. Empirical research consistently confirms that Islamic spirituality correlates negatively with stress and positively with subjective well-being.

The fourth dialectic contrasts adversity as a curse versus adversity as an opportunity for growth. The *ḥadīth* "Wondrous is the affair of a believer" teaches a form of cognitive reframing *avant la lettre*, a technique that modern cognitive therapy would only conceptualise centuries later. Research into the resilience model of Ibn Taymīyah demonstrates that the classical scholar's recommendations on acceptance, patience (*ṣabr*), and forgiveness align significantly with modern Dialectical Behaviour Therapy (DBT) and Cognitive Behavioural Therapy (CBT) (Zulfeqar, 2024). A study on parental resilience during the pandemic, published in *Psikoislamika*, revealed that the ability to reframe difficult situations, reinterpreting a trial as a test that draws one closer to Allāh, was the primary protective factor against stress (Solichah & Shofiah, 2021). The transformation of the question from "Why is this happening to me?" to "What is Allāh teaching me through this?" is not merely a psychological technique but an ontological paradigm shift that fundamentally redefines the individual's relationship with reality.

These four dialectical pillars form a cycle of resilience that can be readily operationalised in daily life. The cycle begins with identification, clearly distinguishing between controllable and uncontrollable aspects. The subsequent step involves maximising optimal effort (*ikhtiyār*) in the controlled domain with full excellence (*iḥsān*), followed by releasing the final outcome through genuine *tawakkul*. Once the result manifests, the appropriate response is to express gratitude (*shukr*) if positive or patience (*ṣabr*) if negative, always concluding with an evaluation for continuous learning. The resulting formula is: Resilience = Faith (foundation) + Accept (*Amor Fati*) + Effort (*Ikhtiyār*) + Surrender (*Tawakkul*)—which is not a linear summation but a mutually reinforcing dialectical integration.

In the context of contemporary mental health, this framework addresses specific problems facing the Millennial and Gen Z generations. To combat anxiety and overthinking, the framework teaches the identification of productive worry that compels action versus debilitating, destructive worry, maximising control through concrete actions, and releasing the uncontrollable through *dhikr* and *tawakkul*. For the pervasive problem of comparison culture in the social media era, the solution lies in building internal wealth (*ghinā al-nafs*), practising Islamic *gratitude journaling*, and detoxifying from external validation. To mitigate burnout and perfectionism in professional life, the framework emphasises focusing on virtue (*iḥsān*) rather than outcomes alone, setting 'good enough' standards for non-essential tasks, and remembering that Allāh judges' effort and intention, not final results. Finally, to manage failure, the necessary steps are an objective evaluation for learning, reframing the perspective to discern the wisdom behind the event, and moving forward with a revised *action plan*.

5.0 CONCLUSION

This research concludes that a contextual reading of the *ḥadīths* on *qadar* offers a clear antithesis to passive fatalism, instead establishing a dynamic equilibrium between accepting Divine decree (*qaḍā'*) and optimising human responsibility (*ikhtiyār*). The critical dialogue with Stoicism achieves mutual enrichment: Stoic technical-rational tools (Dichotomy of Control, *Amor Fati*) are given a spiritual-transcendent foundation by the *ḥadīths*, transforming logical acceptance into loving surrender (*riḍā'*). This synthesis crystallises into a theological framework for resilience built on four pillars: *riḍā'* (acceptance of the uncontrollable), *iḥsān* (excellence in effort), *tawḥīd*-based internal fortitude, and Islamic cognitive reframing of trials. The resulting formula, integrating *īmān* (Faith), Acceptance, Effort,

and *Tawakkul* (Reliance), transforms *qadar* from a mere dogma into a functional psychological mechanism for navigating modern pressures. Practically, this framework serves as a direct curative response to contemporary Muslim mental health crises (anxiety, burnout, comparison culture). The study thus revitalises the *ḥadīths* for Millennial and Gen Z relevance, demonstrating the powerful vitality of Islamic spirituality to bridge modern psychological needs with profound inner tranquillity sourced from revelation.

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