

## Research Article

# Early Adult Survivors of BPD: The Role of Tawakal in Emotional Stability?

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**Abstract.**

Borderline personality disorder (BPD) is known for its characteristics of significant emotional instability, impulsivity, and difficulty in maintaining healthy interpersonal relationships. Therefore, this study aims to explore the impact of implementing tawakal on emotional stability in survivors of borderline personality disorder. This research uses a qualitative approach and this type of research is a case study of a youth club group on Instagram. In this research, data collection was carried out using structured interviews regarding the application of tawakal and the state of emotional stability after implementing tawakal, observation and documentation. Then the data obtained were analyzed using data reduction techniques, data models or data displays, and drawing or verifying conclusions. This research uses Ibn Qayyim al-Jauzziah's theory of tawakal and Schneiders' emotional stability. The informants in this study were one survivors of borderline personality disorder, with the criteria being female and in the early adulthood age range. The results of this research showed that there was an application of tawakal to survivors of BPD and there were significant results or effects from the application of tawakal on emotional stability in them. The results also showed that informants who were unable to trust in themselves had poor emotional stability. The research concluded that there is an influence of the application of tawakal on emotional stability in survivors of BPD.

**Keywords:** borderline personality disorder, emotional stability, tawakal

## 1. Introduction

More than 1.2 billion teenagers aged 10 to 19 by 2020 and estimates suggest that more than 13% of them have mental disorders. This means that an estimated 86 million adolescents aged 15-19 and 80 million aged 10-14 have mental disorders. [5] .

Among adolescents aged 10-19 years of anxiety and depressive disorders there are as many as 40% of mental disorders based on the Institute for Health Metrics study and Evaluation (IHME). This condition includes disorders anxiety, ADHD, behavioral disorders, depressive disorders, intellectual disabilities, bipolar, eating disorders, autism, schizophrenia, and personality disorders. [6]

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As for the number of data on borderline personality disorder survivors in Indonesia, until now there is still no accurate data. There are several factors that cause it to be difficult to get accurate data, including the complex diagnosis. BPD is a complex mental disorder and its diagnosis often overlaps with other mental disorders. This makes case recording difficult and inconsistent. Other contributing factors include social stigma which contributes to people's reluctance to seek professional help. Moreover, Indonesia still adheres to a culture of collectivism, in contrast to those abroad who adhere to a culture of individualism. This causes many cases to go unreported. Another, more specific factor relates to the limited health facilities available in many parts of Indonesia, which are still far from adequate, both in terms of the availability of health facilities and professionals such as specialists and psychologists. Although there is no definitive data, some international studies suggest that the prevalence of BPD in the general population ranges between 1-2%.

Mental health is an integral part of the definition of health. Good mental health will make or enable people to realize their potential, withstand the pressures of life normal, work productively, and be able to contribute to their community. A person's mental health is influenced by two factors, namely internal factors and external factors. Which Internal factors include personality, physical condition, development and maturity, psychological state, diversity, attitude towards life's problems, and balance in thinking. The external factors include economic conditions, culture, environmental conditions both environment family, community and educational environment.

Personality is the behavioral atmosphere of his psychosis a person who is dynamic and shaped by processes development of his soul, body, and social life. Personality disorder is a developmental process that arises in childhood, adolescence, and progresses to adulthood. This state is an ingrained pattern of behavior deep and long-lasting, appearing as a rigid response against the odds of a wide range of personal and social situations. In DSM-V personality disorders come in several forms, and in

This research will focus on the subject of survivors *borderline personality disorder*.

Individuals with BPD tend to have relationships who are deeply troubled with their families of origin and with other people. They have had many traumatic experiences during childhood, such as loss or separation from parents, abuse, neglect, or witnessing violence. [9] They tend to see their relationship as natural when accompanied by violence and tend to assume others have rejected or leave them. They also tend to find it difficult to work the same in psychotherapy, demanding a great deal of support

from therapist, calling at all hours or pretending to be suicidal to get support, or leave the therapist early. Their feelings towards the therapist, as with other people, changing rapidly between adoration and anger. Changes This quickening in feeling is interpreted by the following psychoanalysis as signs of “separation” or imperfections to incorporate positive aspects and negativity of one’s experience with oneself with other people. From the perspective of modern psychodynamics, individuals threshold is considered unable to synthesize positive elements and negative parts of the personality into a complete whole. Hence they fail to achieve *self-identity* or a picture of *themselves*. about other people who are certain [11]

The main characteristics of threshold personality disorder is the presence of persistent patterns of instability and impulsiveness. Such instability includes the instability of emotions, cognitive processes, and instability in relationships. owned. Implusivity in question is low control to behavioral responses in various situations that lead to to the emergence of conflict within the self as well as in the social environment. [12]

Emotional stability is a stage so that individuals able to deal with problems caused by factors internal and external calmly. Unstable emotions is out-of-control behavior, acting on its own accord and not paying attention to others. Such an attitude results in individuals become apathetic towards the environment and do not care towards others. Individuals who cannot display stable emotions are less likely to show emotional changes in a relatively fast and erratic manner. Individuals who are initially eager to follow the lesson, suddenly became lazy following the lesson, the individual feels happy to suddenly become sad and crying, the quiet individual suddenly becomes angry. This shows that the condition emotions in the individual are unstable, so it is easy influenced by negativity in the environment. [17]

To deal with the problems of modernization so as not to negative impact, the best solution is needed. A solution that relating to ratios alone is not enough. Therefore, the way The best way out is to return to the spiritual realm (application of the religious teachings). Re-applying religious teachings in daily life can strengthen the soul and also restoring mental health. Hence the need for application of tawakakal to see if after being done or applying tawakal there are changes related to emotional stability

or not. Perhaps the relationship between psychology and religion in the in relation to the relationship between religion as belief and mental health, lies in a person’s attitude of surrender to a supreme power. An attitude of resignation that similar is thought to give a person an optimistic attitude so that positive feelings such as happiness, excitement

arise, satisfaction, feeling loved or a sense of security. Such emotional attitudes is part of the basic needs of humans as creatures who is God, in such a condition human beings are in a calm and normal state. [20]

As explained in the verse

Al-Qur'an surah Al-Anfal: 2 as follows:

Meaning: "Verily the believers are those who when the name of Allah is mentioned, their hearts tremble and when His verses are recited to them, increased (in) faith and only to their Lord they put their trust, "

Based on tafsir wajiz in the verse explains that some of the characteristics of those who hold the title of believer The true ones are mentioned here, namely; Verily, those who believing in Allah truly, steadfastly faith, are those who when the name of Allah is mentioned with the attributes of His majesty and glory trembling in his heart because they are aware of His power and majesty, and when anyone recites His verses to them, grows stronger in faith. The more they hear the verses Qur'an is recited, the stronger their faith and the deeper the sense of submission and the more their knowledge of Allah. And therefore, only To God they always put their trust and surrender. after striving hard, so as not to hope and tremble at other than Him.

Tawakal is a defensive shield, control and turn failures into opportunities and wisdom of life. Tawakal is a mental attitude that a person has that is derived from his or her full conviction to Allah, because only Allah created everything,

In this context, people Islam is encouraged to make efforts as well as to put their trust in which the process of achieving expectations in Islam is influenced by aspects religion of each individual. The process of endeavor with tawakal is a characteristic that only a person has who believes in Allah SWT in his heart. [24]

Therefore, the researcher would like to examines or researches the "Application of Tawakal to the Emotional Stability in *Borderline Personality Survivors Disorder*".

The issues raised in this research do not widen. So the researcher limits the focus of the problem to, the application of tawakal what research informants do and the circumstances informant's emotional stability after applying the tawakal

## 2. Method

This research uses a qualitative approach and this type of research is a case study on a youth club group on Instagram. In this study, data collection was carried out using

structured interviews regarding the application of tawakal and the state of emotional stability after applying tawakal, observation and documentation. Data analysis techniques use data reduction techniques, data models or data display, and conclusion drawing or verification. This study uses the theory of tawakal from Ibn Qayyim al-Jauzziah and emotional stability from Schneiders. The informant in this study is three survivor of threshold personality disorder, with the criteria of female gender and early adulthood. The informants in this study are informants A, AAR, and AL. In addition to key informants, researchers also use significant others to strengthen or validate statements from key informants. Significant others in this study are the closest people to the key informants, which is the parents.

### 3. Results and Discussion

Borderline personality disorder is characterized by a range of behavioral, emotional, and personality traits. It includes a pervasive pattern of instability in relationships, self-image, and mood, as well as a lack of impulse control. People with borderline personality disorder tend to be unsure of their personal identity, values, goals, career, and possibly even their sexual orientation. Instability in self-image or personal identity makes them filled with a constant feeling of emptiness and boredom.

Based on the results of the research, informants A, AAR and AL are survivors of borderline personality disorder. Informant A became a survivor of borderline personality disorder due to his relationship with his mother who was not good and had the same disorder, during junior high school to high school he received poor treatment from his friends during school and was often used to do difficult homework (such as math and physics). If A does not do it then he will be shunned by his friends. This makes the informant have a stereotype must make his friends happy first so as not to be abandoned so that the informant always puts himself first. Informant AAR had difficulty sleeping and had irregular sleep patterns. In addition, AAR had been a victim of bullying by her peers during elementary and junior high school, which triggered thoughts of self-harm. Her condition worsened after being diagnosed with glaucoma, which destroyed her dream of pursuing a degree in medicine after graduating from high school. These bad experiences triggered AAR to self-harm when she felt sad or overthinking.

Meanwhile, Informant AL started hurting himself in junior high school, after experiencing conflict with his father. In addition to a sometimes poor relationship with his father, AL also witnessed his father's mistreatment of his mother since childhood. AL was also

a victim of bullying in primary and junior high school, and was slandered by his closest friends in high school. Bad experiences in the family and friendship environment made AL often have suicidal thoughts and commit acts of self-harm. Based on the background of the three informants, one of the triggering factors of borderline personality disorder is a poor relationship with the environment, which causes emotional instability.

Emotional stability is an ability possessed by an individual in controlling his emotions by displaying the right reaction to the stimuli received, so that individuals are able to adjust to the conditions being experienced and relate to others. [1]. Schneider explained that emotional stability is supported by emotional health and emotional adjustment. [2] Borderline personality disorder includes a pervasive pattern of instability in relationships, self-image, and mood, as well as lack of control over impulses. Instability in self-image or personal identity leaves them with a constant feeling of emptiness and boredom. People with BPD have difficulty in controlling anger and are prone to fights or disputes. This impulsive and unpredictable behavior is often self-destructive, involving behaviors such as self-mutilation, suicidal gestures, and actual suicide attempts.[3]

Self-mutilation is sometimes elicited as an expression of anger or as a means of manipulating others. Such acts may be intended to cope with feelings of “numbness” especially in times of stress. Impulsive acts of self-mutilation can involve a number of actions such as slitting the wrist or pressing a cigarette ember against the hand.

One of the behaviors exhibited by AL and AAR is a form of self-mutilation, where the informants have the desire to hurt themselves and think about suicide. AAR hurts herself when she is sad or down (overthinking). Meanwhile, AL has self-harmed since junior high school when he often quarreled with his father, besides that AL's father had explosive emotions and was often violent to his mother. Individuals with BPD tend to have highly problematic relationships with their families of origin and with other people. They have a history of traumatic experiences during childhood, such as loss or separation from parents, abuse, neglect, or witnessing violence.[4]

Borderline personality disorder can be overcome by stabilizing emotions. Emotional stability is divided into three aspects, namely aspects of emotional adequacy or positive emotional responses and restraining behavior that makes people hurt, emotional maturity or calm in resolving conflicts and stable communication when under pressure, and emotional control or regulating emotions in accordance with the environment and situation and reducing negative emotions. In addition, in Islam, tawakal or getting closer to Allah is a way to overcome all the problems that individuals have. Allah SWT says in

surah Al-Maidah verse 23 which means *“Say two people among those who fear (Allah) whom Allah has favored over both: “Invade them through the gate (of the city), then when you enter it you will surely win, and only to Allah should you put your trust, if you are truly believers”.* (QS. Al-Maidah (5):23). The verse emphasizes that only to Allah should a servant put his trust, surrender, trust if indeed the servant is a believer. This means that surrendering to Allah SWT is an absolute sign of a believer.[5]

Tawakal or entrusting all affairs to Allah can have a very positive impact on a person's mental and emotional well-being including reducing anxiety, reducing stress, increasing gratitude, building mental resilience and providing a sense of purpose in life.[6] According to Ibn Qayyim al-Jauzziah, the aspects of tawakal are divided into 7, namely: Knowing Rabb and His attributes, Determining the causes of maintenance and its application, Establishing the heart on the footing of tawhid, Leaning the heart on Allah and fully trusting His management, Surrendering the heart to Him and withdrawing all the factors, Resignation, and Ridha.

Knowing Rabb and His attributes, based on the results of the second observation, the aspect of knowing Rabb and His attributes is quite high. It can be seen from the sense of belief in the destiny that Allah has given or determined to informant A. Determination of the causes of maintenance and its application, the results of observations show that the aspect of determining the causes of maintenance and application in informant A is high. The results of observations show that the aspect of determining the causes of maintenance and application in informant A is high. This can be seen from informant A's efforts to get closer to Allah by improving his worship and relationship with Allah.

Besides that, it is also a statement from significant others (Mother of informant A) that informant A is not only diligent in performing compulsory worship, he also performs sunnah worship, diligently listens to ustad studies, reads the Qur'an, and other things. Solidifying the heart on the footing of tawhid, the results of observations reveal that in this aspect of solidifying the heart on the footing of tawhid there is an application in informant A. The application he did was to believe in the power of Allah and involve always involving Allah. A small example done by informant A is by saying istighfar in order to control himself and his emotions when facing a problem.

Leaning your heart on God and fully trusting in His management, based on the results of observations on aspects there is an application in informants. The application in this aspect is to fully trust in His management and always include God in every matter. Surrendering the heart to Him and withdrawing all the factors, based on the results of

observations revealed that the aspect of surrendering the heart to Him and withdrawing all the factors was quite high. seen from the husnuzon attitude

carried out by informant A with all the decisions and provisions that Allah has given him, and praying to Allah when facing a problem. Self-surrender, based on the results of observations showing the aspect of self-surrender in informant A is high. It can be seen from how the informant submits all problems beyond informant A's control to Allah and does not demand more than what has been given by Allah. Than what has been given by Allah. Ridha, the results of observations of the aspect of ridha on informant A shows the application made by the informant in this aspect. Judging from the attitude of informant A who accepts everything that has been determined by Allah and believes in His qada and qadar.

Emotional adequacy, then in the aspect of emotional stability regarding emotional adequacy in informant A. can be rated high. Judging from the existence of a positive emotional response or reaction when faced with a problem. Emotional maturity, based on the results of observations, it was found that the aspect of emotional maturity in informant A was high. Judging from the existence of a calm attitude when resolving a conflict or problem and the existence of stable communication. Emotional control, the results of observations show that aspect of informant A's emotional control is high. Because of the ability to reduce and overcome negative emotions, and the ability to express or vent emotions in accordance with the environment and situation at hand.

There is an application of tawakakal in research informants, namely from the results of data analysis, informants A and AAR apply the aspects of tawakakal raised in this study. These aspects include aspects of knowing Rabb and His attributes, determining the causes of maintenance and its application, establishing the heart on the footing of tawhid, leaning the heart to Allah and fully trusting His management, surrendering the heart to Him and withdrawing all factors, surrendering, and being pleased.

Then the application of tawakal carried out by informant A is, there is a sense of belief in the destiny that Allah has determined and a sense of trust that Allah is always with His servants (aspects of knowing Rabb and His attributes), there are strong efforts and efforts to get closer to Allah by improving worship and relationships with Allah (Aspects of determining the causes of maintenance and its application), involving Allah by worshipping when felt by saying istighfar to control himself when facing a problem (aspects of establishing the heart on the footing of tauhid), always include Allah in every matter (the aspect of leaning on Allah and fully trusting His management), the attitude



of husnuzon with the decisions or decrees that Allah has given and praying for help to Allah when faced with a problem (the aspect of surrendering the heart to Him and withdrawing all the factors), leaving problems

beyond the informant's control to Allah and not demanding more than what has been given by Allah (the aspect of surrendering the heart to Him and withdrawing all the factors), submitting issues beyond the informant's control to Allah and not demanding more than what has been given by Allah (aspect of resignation), and the attitude of accepting all of Allah's decrees and believing in His qada and qadar (aspect of ridha).

However, informant AL was found to have no application of tawakal or emotional stability. This was concluded based on research analysis during the interview. It was found that aspects of tawakal such as knowing Rabb and His attributes, surrendering the heart to Him and withdrawing all the factors, being pleased, establishing the heart on the footing of tawhid, and determining the causes of maintenance and its application were still very low. Due to the low optimistic attitude, doubting Allah's power and authority, having an attitude that has not been able to accept Allah's decree, low confidence in something that Allah has given him, suudzon with Allah's plans, and an attitude that still does not accept Allah's destiny for him.

The emotional stability of informants A and AAR as survivors of borderline personality disorder after applying tawakal, there is a significant change in the emotional stability of informants in a more stable direction. Therefore, the findings or results show that the application of tawakal can make a positive contribution to the emotional stability of borderline personality disorder survivors.

The state of emotional stability of informants as survivors of borderline personality disorder after applying tawakal, namely, reduced desire or thoughts of self-harm or self-harm, acceptance of fear with the sitgma obtained as a survivor of borderline personality disorder, having limits when venting emotions, no longer venting negative emotions to others, not holding grudges against others, the ability to reduce negative emotions, and control over emotions. However, in informant AL, it was found that there was no stability in his emotions or the absence of the application of tawakal. Therefore, there is a significant effect or result of the application of tawakal on the emotional stability of borderline personality disorder survivors.

## 4. Conclusion

This study shows that the application of tawakal contributes positively to the emotional stability of borderline personality disorder (BPD) survivors. Informants A and AAR applied aspects of tawakal, such as belief in God's destiny, efforts to get closer to Him, and an attitude of acceptance and surrender. As a result, they experienced improved emotional stability, including reduced urges to self-harm, better control over negative emotions, and acceptance of their condition. In contrast, informant AL did not show good application of tawakal or emotional stability. This is due to a low optimistic attitude, doubting God's strength and power, and an attitude that has not been able to accept God's decree. So it can be concluded that the application of tawakal is proven to have a positive impact on the emotional stability of BPD survivors.

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