

Sociopsychological Resilience Dynamics in Coping with Isolation: A Theoretical Reconstruction Based on Surah Yusuf

Mariam Nabilah Mohd Noor, Mohd Shafiee Hamzah

Faculty of Islamic Contemporary Studies, Universiti Sultan Zainal Abidin (UniSZA), Malaysia

DOI: <https://doi.org/10.47772/IJRISS.2026.100800527>

Received: 25 August 2026; Accepted: 02 September 2026; Published: 11 September 2026

ABSTRACT

Isolation, whether physical or social, has emerged as a global sociopsychological crisis that calls for a reassessment of human coping frameworks. This conceptual study aims to reconstruct a theoretical model of sociopsychological resilience by examining the experiences of severe isolation recorded in Surah Yusuf. Through qualitative library research and thematic hermeneutic text analysis, this article analyses multidimensional phases of isolation, beginning with physical isolation in the well, social isolation associated with enslavement and displacement, and psychological isolation during imprisonment. A critical analysis of the existing literature reveals that mainstream ecological approaches to resilience, such as Ecological Systems Theory, often fail to explain human adaptive capacity when all forms of external support are completely withdrawn. The findings demonstrate that cognitive reframing grounded in the concept of *Sabrun Jameel* (proactive patience) and spiritual efficacy can facilitate posttraumatic growth even within an conditions of severely limited external support. The discussion proposes the Integrated Sociopsychological Resilience Model (ISRM), which synthesizes Islamic epistemology with logotherapy and positive psychology. The implications suggest a paradigm shift in clinical mental health practice and psychosocial intervention policy by integrating spiritual meaning-making as a core element in developing resilience in response to modern isolation crises.

Keywords: Sociopsychological Resilience, Isolation, Surah Yusuf, Posttraumatic Growth, Logotherapy

I. INTRODUCTION

Sociopsychological isolation has emerged as one of the most acute existential crises in the landscape of modern civilization. The phenomenon, characterized by disrupted social relationships and emotional alienation, has destructive effects on mental well-being and cognitive integrity (Cacioppo & Patrick, 2008; Weiss, 1973). In contemporary academic discourse, resilience or psychological endurance is often conceptualized as an individual's capacity to recover from trauma through ecological support and intact social networks (Bronfenbrenner, 1979; Masten, 2001). However, this mainstream definition faces a critical theoretical gap: how can resilience be developed and sustained under conditions of severe isolation, where all forms of social scaffolding and ecological support are completely withdrawn? Secular paradigms often assume that the absence of the fundamental need to belong will automatically lead to psychological collapse (Baumeister & Leary, 1995; Bowlby, 1969). Yet the history of civilization and sacred texts offer anomalous narratives that challenge this premise and call for a radical reassessment of the epistemology of human resilience.

This study argues that Surah Yusuf, a Qur'anic narrative that records a series of extreme experiences of isolation—from the bottom of a dark well, to being displaced in a foreign land as an enslaved person, and finally to confinement behind prison walls—provides a concentrated Qur'anic framework for examining the dynamics of sociopsychological resilience. An analysis of previous scholarly efforts indicates that although attempts have been made to integrate spiritual elements into psychology (Koenig, 2012; Pargament, 1997), these approaches generally continue to treat religion as an external variable rather than as a cognitive core that drives meaning-making during crisis (Frankl, 1985; Haque, 2004). The limited integration of spiritual

meaning-making in some mainstream models may leave practitioners with fewer conceptual resources when working with individuals experiencing chronic existential alienation (Skinner, 2010; Badri, 1979).

Based on this problem, the study is guided by three main objectives. First, to deconstruct the dimensions of physical, social, and psychological isolation experienced through the lens of Surah Yusuf. Second, to analyse the coping mechanisms and cognitive reframing applied in navigating this conditions of severely limited external support. Third, to reconstruct a new theoretical model of sociopsychological resilience by synthesizing findings from the Qur'anic text with contemporary psychological theories such as logotherapy and posttraumatic growth (Tedeschi & Calhoun, 2004). The significance of this study lies in its potential to offer a paradigm shift in counselling psychology and mental health intervention by proposing a theoretical framework that does not depend solely on external support, but on the generation of transcendent internal meaning.

The article is analytically structured to present a concise evolution of the argument. The following section critically reviews the literature, including a comparison of dominant theories and identification of the research gap. This is followed by a description of the qualitative methodology outlining the hermeneutic parameters employed. The findings section examines the themes identified through the analysis, before concluding with an in-depth theoretical discussion in which the Integrated Sociopsychological Resilience Model (ISRM) is proposed. Overall, the discussion is expected to contribute to the global literature by offering a cross-disciplinary perspective that brings revealed wisdom into dialogue with modern psychological empiricism in addressing the contemporary contemporary problem of isolation.

II. LITERATURE REVIEW

Academic discourse on resilience has undergone significant evolution over the past decades, shifting from genetically oriented models towards more holistic approaches that encompass interactions between individuals and their environments (Garmezy, 1991; Rutter, 1985; Werner, 1995). In mainstream literature, resilience is often described as a form of “ordinary magic” arising from normative human adaptive systems (Masten, 2001). However, many frameworks, such as Ecological Systems Theory (Bronfenbrenner, 1979), place substantial reliance on microsystems and macrosystems as buffers against stress. When individuals face radical isolation—such as solitary confinement, displacement, or a pandemic crisis that completely disrupts social connections—these ecological systems may collapse, leaving a theoretical gap that conventional developmental psychology does not adequately explain (Luthar, Cicchetti, & Becker, 2000; Southwick & Charney, 2012).

To elaborate this debate, Table 1 presents a comparative synthesis matrix of three major paradigms commonly used to analyse psychological resilience and isolation.

Table 1: Analytical Synthesis

Comparison Aspect	Ecological Systems Theory (Bronfenbrenner, 1979)	Logotherapy & Search for Meaning (Frankl, 1985)	Islamic Psychospirituality & Efficacy (Badri, 1979; Haque, 2004)
Epistemological focus	Reciprocal interaction between the individual and the environment, especially social systems.	The search for meaning ('will to meaning') in suffering.	Cognitive surrender (tawakkal) and inward reflection (tafakkur).
Source of resilience	Social networks, family support, and community institutions.	Cognitive freedom to choose one's attitude towards suffering.	A transcendent relationship with the Creator and spiritual self-efficacy.

Limitation / critique	Its explanatory power is reduced when external social and environmental supports are severely disrupted.	Existentially oriented and does not itself provide a specifically theological account of divine wisdom.	Often marginalised in mainstream clinical discourse when spiritual constructs are treated as outside the empirical framework.
Resolution of isolation	Emphasises restoration of social and environmental systems.	Reconstructs meaning through suffering without requiring immediate change in external reality.	Frames isolation, where appropriate to the narrative, as a context in which spiritual reflection and growth may occur.

The synthesis in Table 1 reveals a critical literature gap: the absence of an integrated model capable of explaining how an individual can maintain psychological stability and achieve growth under conditions of an conditions of severely limited external support. Previous studies, such as those by Bonanno (2004) and Richardson (2002), acknowledge the human capacity to develop after trauma, yet the actual cognitive mechanisms operating during severe isolation remain unclear. Here, Frankl's (1985) logotherapy provides an initial bridge of understanding by arguing that meaning can be found even in concentration camps. However, this logotherapeutic approach still requires the inclusion of a divine dimension to complete a more comprehensive framework of meaning-making, particularly within Eastern theological and psychological contexts (Abu-Raiya, 2012).

To visualize the flow of this literature debate and position the present study appropriately, Figure 1 presents a conceptual framework illustrating the relationship between isolation crisis and the generation of resilience.

[ABSOLUTE ISOLATION CRISIS] |-- Physical Isolation (Restricted mobility) |-- Social Isolation (Disrupted relationships/support) |-- Psychological Isolation (Slander & rejection) v [ABSENCE OF ECOLOGICAL SUPPORT] ---> [EXISTENTIAL VOID] (Current theoretical gap) (Critique of Bronfenbrenner) (Focus of Frankl's logotherapy) v [COGNITIVE-SPIRITUAL INTERVENTION (Study Model Based on Surah Yusuf)] |-- Theodicy Reframing (Divine Wisdom) |-- Proactive Emotion Regulation (Sabrun Jameel) |-- Transcendent Self-Efficacy (Bandura + Al-Ghazali) v [DYNAMIC RESILIENCE & POSTTRAUMATIC GROWTH (PTG)]

Figure 1: Conceptual Framework of Sociopsychological Resilience in Isolation

Based on Figure 1, it is clear that this study seeks to address the gap at the level of the “Existential Void” by introducing a “Cognitive-Spiritual Intervention” derived from Surah Yusuf. Although cognitive stress and coping theories (Lazarus & Folkman, 1984) and self-efficacy theory (Bandura, 1977) have addressed emotion regulation and self-confidence, their application in contexts of severe isolation is often limited to pragmatic, problem-focused coping. In situations where external problems cannot be changed, such as being trapped at the bottom of a well, emotion- and meaning-focused coping becomes the primary instrument of survival (Roth & Cohen, 1986; Folkman & Lazarus, 1984).

Accordingly, this literature review concludes that theoretical reconstruction is urgently needed. Isolation should not be viewed exclusively as a social pathology that destroys well-being (Ryff, 1989; Deci & Ryan, 2000), but should also be approached as a sociopsychological space that may incubate and catalyse high levels of resilience. This article maintains that integrating the analysis of sacred texts, particularly Surah Yusuf, into contemporary psychological discourse is not a regressive step; rather, it represents an innovative theoretical shift that expands the boundaries of resilience research beyond the limitations of existing secular-empirical paradigms.

III. METHODOLOGY

This study employs a conceptual qualitative research design grounded in an in-depth library research approach. Because the primary objective of the article is to reconstruct a new theoretical framework, hermeneutic text analysis was employed as the methodological foundation. This approach enables the researcher to explore implicit meanings, interpret sociopsychological symbolism, and systematically integrate the epistemology of sacred texts with contemporary psychological discourse (Haque, 2004; Skinner, 2010). The selection of Surah Yusuf as the primary source is justified by the fact that it is a particularly concentrated and sequential Qur'anic account of an individual's movement through adversity, isolation, adaptation, and eventual restoration.

To ensure academic rigour and analytical reliability, the research methodology is structured into several phases presented in Table 2. The table summarizes the study parameters, data sources, and validation techniques used throughout the research process.

Table 2: Analytical Synthesis

Methodological Phase	Focus, Actions & Parameters	Key Reference Sources	Data Analysis & Validation Techniques
Phase 1: Data acquisition & deconstruction	Identify Qur'anic passages that manifest dimensions of isolation, including the well, enslavement/displacement, and imprisonment.	The Qur'an (Surah Yusuf); recognised tafsir works; peer-reviewed psychology journals and authoritative academic sources.	Content analysis and open coding to identify recurring themes of isolation and coping.
Phase 2: Sociopsychological mapping	Map the isolation narratives onto contemporary resilience theories and coping mechanisms.	Frankl (1985); Bronfenbrenner (1979); Lazarus & Folkman (1984); Masten (2001).	Pattern matching and iterative comparison between the textual data and theoretical constructs.
Phase 3: Synthesis & theoretical reconstruction	Construct the conceptual framework and integrate spiritual elements into the proposed model.	Tedeschi & Calhoun (2004); Badri (1979); Abu-Raiya (2012).	Dialectical hermeneutic analysis and theoretical triangulation to assess the coherence of the proposed framework.

In Phase 1, the study undertakes close reading of the source texts to extract a typology of isolation. Each episode of adversity is mapped not merely as a historical narrative, but as psychological data representing different levels of cognitive stress (Rothbaum, Weisz, & Snyder, 1982). The selection criteria for secondary sources are limited to high-impact journal articles, canonical textbooks in psychology, and literature indexed in authoritative databases in order to ensure the quality of the academic arguments presented.

Subsequently, in Phases 2 and 3, data interpretation is conducted through phenomenological and logotherapeutic lenses. Data validation is not measured through quantitative statistical metrics; rather, it is assessed based on logical coherence, argumentative robustness, and the accuracy of theoretical triangulation. The use of hermeneutic analysis enables a critical intellectual dialogue between ancient wisdom and modern empiricism, thereby ensuring that the resulting theoretical reconstruction is free from reductionist bias and genuinely reflects the holistic dynamics of human resilience.

IV. FINDINGS

This section presents the findings of the analysis in a detailed, critical, and structured manner. Through a hermeneutic examination of Surah Yusuf synthesized with contemporary psychological discourse, the findings are categorized into three main thematic areas. Each theme unpacks the dimensions of isolation, coping mechanisms, and psychological adaptation outcomes analytically.

To provide an overall view of the findings before the detailed discussion, Table 3 summarizes the major research themes, their conceptual definitions, analytical sub-dimensions, and epistemological evidence extracted from the data analysis.

Table 3: Analytical Synthesis

Main Finding Theme	Conceptual Definition (Sociopsychology)	Analytical Sub-Dimensions	Supporting Evidence (Narrative / Theory)
1. Multidimensional isolation	Disruption of ordinary ecological support that creates an existential crisis.	Physical isolation (restricted mobility); social isolation (disrupted belonging); psychological isolation (rejection, uncertainty, and distress).	The well (physical); enslavement/displacement (social); imprisonment and slander (psychological).
2. Cognitive reframing	A strategy of emotional regulation and meaning-making that can operate even when external support is limited.	<i>*Sabrun Jameel*</i> (proactive emotional regulation); <i>*tawakkal*</i> (spiritual efficacy).	Refusal of temptation (impulse control); dream interpretation and service to fellow prisoners (solution-focused coping).
3. Posttraumatic growth (PTG)	Post-crisis cognitive and social transformation associated with greater maturity, responsibility, and adaptive functioning.	Adaptive wisdom; responsible leadership; emotional stability and forgiveness.	Appointment to a position of economic responsibility in Egypt; forgiveness and non-retaliation towards the brothers.

A. Conceptualization of Multidimensional Isolation in Surah Yusuf

The first finding of this study reveals a limitation in Ecological Systems Theory (Bronfenbrenner, 1979) in explaining sociopsychological survival when individuals face the total destruction of their support structures. In the context of Surah Yusuf, the analysis indicates that isolation is not a static entity; rather, it exists as a multidimensional spectrum that progressively attacks cognitive integrity. The first dimension is radical physical and spatial isolation, manifested through the event of being cast into a dark well. At this stage, the individual experiences acute traumatic shock resulting from sudden physical separation from primary attachment figures, a phenomenon consistent with Bowlby's (1969) discussion of separation anxiety. However, the narrative does not depict Yusuf as responding with uncontrolled panic; this restraint may be read, cautiously, as an early indication of psychological and spiritual regulation.

The second dimension concerns social isolation associated with enslavement and displacement (Qur'an 12:19–21). Yusuf is displaced from his family and placed within an unfamiliar social and economic structure, creating a profound disruption of identity and belonging. This phenomenon reflects what Baumeister and Leary (1995) describe as the thwarting of the fundamental need to belong. Within the conventional paradigm, such forced deprivation of social identity may lead to clinical depression and self-alienation. However, the analysis indicates that Yusuf maintains a coherent moral identity despite the loss of familiar social status,

demonstrating that core identity need not be destroyed when social status is removed by the environment (Weiss, 1973).

The third and most destructive dimension is psychological isolation rooted in slander, betrayal, and unjust imprisonment (Qur'an 12:23–35). When Yusuf chooses imprisonment rather than compromising moral integrity, the study identifies a sociopsychological paradox: he accepts physical isolation to avoid a deeper form of moral compromise (Qur'an 12:33). This decision challenges traditional pain-avoidance theory because it demonstrates that, for a highly resilient mind, the physical and social pain associated with imprisonment can be more bearable than the cognitive dissonance resulting from violating ethical principles (Deci & Ryan, 2000). In this context, imprisonment can be interpreted analytically as a period of enforced seclusion in which Yusuf continues to exercise moral agency, reflection, and service to others.

Overall, the analysis of these multidimensional forms of isolation suggests that the existential crisis experienced is not a random chain of coincidences, but a systematic process of ecological deconstruction. Each phase of isolation progressively reduces dependence on external variables—family, social status, and physical freedom—and compels the individual to construct an internal support system that is resilient to external disruption. This finding directly challenges secular resilience models that focus heavily on environmental intervention (Garmezy, 1991), demonstrating that profound resilience may emerge under conditions in which the environment itself is hostile to the individual's existence.

B. Coping Strategies and Cognitive Reframing

The second finding focuses on the internal mechanisms that enable resilience to endure and develop, namely cognitive coping strategies. Mainstream psychological literature, such as the Lazarus and Folkman (1984) model, divides coping into two branches: problem solving and emotion regulation. However, this study identifies a third dimension that becomes more dominant under severe isolation, namely meaning-focused coping, grounded in the theological concept of *Sabrun Jameel* (beautiful patience). The conceptual analysis indicates that *Sabrun Jameel* is not a passive form of fatalistic surrender, but a form of proactive emotion regulation. It involves accepting the reality of trauma without destructive complaint, allowing executive cognitive functions to continue operating effectively even under extreme pressure.

Furthermore, the analysis reveals the critical role of cognitive reframing through the perspective of theodicy (divine justice and wisdom). When an isolated individual is able to view suffering not as arbitrary punishment, but as a form of spiritual education within a divine plan, the entire emotional landscape may change substantially (Pargament, 1997; Koenig, 2012). This perspective is consistent with the foundations of Frankl's (1985) logotherapy, but goes a step further. Where secular logotherapy encourages individuals to “create” meaning, the sociopsychological framework of Surah Yusuf encourages individuals to “discover” meaning understood as ontologically grounded. This shift in the locus of control from the self towards the divine does not, paradoxically, weaken human agency, but may strengthen self-efficacy (Bandura, 1977; Rothbaum, Weisz, & Snyder, 1982).

Moreover, this emotion regulation is manifested through the maintenance of prosocial behaviour within a toxic environment. The findings show that even while in prison—an institution designed to marginalize individuals—the protagonist continues to act as an adviser and interpreter of dreams for fellow prisoners. Building a micro-social network within an isolated space represents a sophisticated coping strategy. By helping others solve their problems, the individual simultaneously addresses aspects of personal psychological trauma, illustrating the positive-psychology proposition that altruism can function as a protective factor against loneliness-related distress (Seligman & Csikszentmihalyi, 2000; Cacioppo & Patrick, 2008).

In conclusion, the second theme indicates that the individual's ability to reinterpret objective reality through positive subjective interpretation is central to sociopsychological resilience. Cognitive reframing enables prison to be perceived as a laboratory for thought and isolation as a space for leadership incubation. This strategy prevents the mind from descending into learned helplessness and instead nurtures the conviction that each phase of adversity can become a stepping stone towards fuller psychological maturity.

C. Transforming Isolation into Posttraumatic Growth (PTG)

The third and final finding examines the outcome of the resilience dynamics, which conceptually corresponds with the theory of Posttraumatic Growth (PTG) (Tedeschi & Calhoun, 2004). The analysis demonstrates that within the interpretive framework proposed here, sociopsychological resilience in Islam may involve more than returning to a pre-crisis level of well-being ('bouncing back'); it may also support movement towards a more mature level of functioning ('bouncing forward'). The prolonged phase of isolation functions as a process of cognitive forging, strengthening emotional intelligence and leadership capacity until the individual becomes capable of assuming a high-level position in the economic administration of a foreign country. This suggests that trauma, when managed through appropriate cognitive resources, may become a catalyst for increased intellectual capacity and large-scale crisis-management skills (Bonanno, 2004).

A prominent aspect of the post-crisis transformation in this analysis is Yusuf's refusal to retaliate and his readiness to forgive (Qur'an 12:92). Individuals who experience years of betrayal-related trauma and isolation may commonly develop defensive mechanisms based on revenge or cynicism towards society. However, the sociopsychological resolution depicted in the narrative reveals Yusuf's capacity to refrain from retaliation and to extend forgiveness to those who had wronged him once he attains a position of authority. The decision not to retaliate may be interpreted as evidence of emotional self-regulation and moral agency rather than weakness. It reflects genuine psychological freedom, in which the past no longer dictates future behaviour (Skinner, 2010).

Finally, this adaptive transformation is also reflected in the individual's reintegration into society with substantial added value. The person who experienced isolation does not return to society as a traumatized individual in need of rehabilitation, but as a problem-solver who offers solutions to a large-scale famine crisis. This interpretation challenges approaches that position isolated individuals primarily as social liabilities. Instead, the study argues that through meaning-making grounded in spiritual efficacy, isolation can produce social architects possessing levels of wisdom, empathy, and resilience that may be difficult to attain through normative socialization alone (Antonovsky, 1979; Masten, 2001).

V. DISCUSSION

This discussion section aims to examine, synthesize, and position the findings within a broader and more critical academic discourse. The discussion structures the theoretical arguments needed to challenge existing assumptions and subsequently offers a new and coherent framework.

A. Dialectical Integration of Western Resilience Theories and Islamic Epistemology

The analysis of sociopsychological resilience presented in this study calls for a critical intellectual dialogue with Western literature. Dominant theories such as Bronfenbrenner's (1979) developmental ecology and Masten's (2001) resilience framework are fundamentally oriented towards an external resource-deficit model. When isolation occurs, these paradigms may provide less explanatory detail about how psychological stability can be maintained when ordinary supports are unavailable. However, the findings of this study challenge such environmental determinism. The study argues that Islamic epistemology, particularly as represented in Surah Yusuf, offers a shift in the locus of resilience construction from "outside-in" to "inside-out". In the absence of social support (Cacioppo & Patrick, 2008), an individual with spiritual intelligence may activate an "internal microsystem" connected vertically with the Creator, thereby reducing exclusive dependence on immediate horizontal human support.

This synthesis also invites a deeper discussion of V. E. Frankl's (1985) logotherapy. Frankl correctly identified the search for meaning as a powerful shield against isolation in concentration camps. However, from the theological perspective adopted in this study, secular logotherapy does not by itself specify a divinely grounded source of meaning. This discussion proposes that cognitive reframing through the Qur'anic lens complements this limitation by offering a theologically grounded source of meaning, expressed through confidence in divine wisdom and justice. This confidence, described by Badri (1979) and Haque (2004) in

terms of intellectual surrender, functions as a cognitive anchor that prevents the mind from drifting into existential nihilism when confronted with prolonged suffering that appears irrational.

Furthermore, the dialogue extends to theories of stress and cognitive regulation (Lazarus & Folkman, 1984; Roth & Cohen, 1986). The study interprets *Sabrun Jameel* as a higher-order form of reflective emotional regulation. It is not an avoidance-coping mechanism, but active acceptance. When an individual is trapped in extreme physical isolation, attempts to change the external environment may be futile and can contribute to learned helplessness. Therefore, shifting attention towards regulation of internal responses and preservation of moral integrity represents a rational adaptive strategy. This is consistent with Kabat-Zinn's (2003) discussion of mindfulness, while being enriched by an eschatological orientation that affirms ultimate justice in the hereafter.

In conclusion, this subsection does not reject the importance of Western resilience theories in their entirety, but exposes the limits of their explanatory boundaries. Islamic epistemology functions as a complementary layer that can assume a stabilizing role when conventional sociopsychological theories encounter limitations caused by the absence of the ecological parameters on which they depend. This dialectical integration demonstrates that human resilience is a hybrid phenomenon requiring a combination of empirically informed psychological regulation and a transcendent spiritual anchor.

B. Integrated Sociopsychological Resilience Model (ISRM) Based on Surah Yusuf

As a manifestation of theoretical innovation, this discussion proposes a new framework called the Integrated Sociopsychological Resilience Model (ISRM). The ISRM is designed to map the psychological trajectory of individuals facing extreme isolation trauma, encompassing phases of breakdown, adaptation, and renewal. The model reframes crisis as a curriculum for growth rather than merely a pathology to be treated. To visualize the complex interaction among the variables in the model, Figure 2 presents the conceptual flow structure of the ISRM.

INTEGRATED SOCIOPSYCHOLOGICAL RESILIENCE MODEL (ISRM) - SURAH YUSUF

Figure 2: Integrated Sociopsychological Resilience Model (ISRM)

PHASE 1: DECONSTRUCTION	PHASE 2: RECONSTRUCTION	PHASE 3: TRANSFORMATION
Absolute isolation • Well (physical) • Enslavement/displacement (social) • Slander & imprisonment (psychological)	Meaning reframing • <i>*Sabrun Jameel*</i> • Tawakkal • Spiritual efficacy	Posttraumatic growth • Emotional stability • Wisdom • Responsible leadership

Based on Figure 2, Phase 1 (Deconstruction) represents the starting point at which the individual is stripped of all social scaffolding. Unlike theories that regard this as a point of collapse (Luthar, Cicchetti, & Becker, 2000), the ISRM interprets this phase as a disruption of ordinary dependency on external supports. The individual is compelled to confront the self without relying solely on familiar social labels. This is the critical point: inability to move beyond this phase may lead to psychological damage, whereas the capacity to confront it opens the way to Phase 2.

Phase 2 (Reconstruction) is the core of resilience. Here, cognitive processing supported by spiritual efficacy—Active Tawakkal and *Sabrun Jameel*—takes place. The individual reorganizes the life narrative, shifting the status from “victim of circumstances” to “participant in a divine plan” (Abu-Raiya, 2012; Skinner, 2010). This

process involves a cognitive shift that strengthens perceived agency while maintaining reliance on God. The individual recognizes that although the body may be controlled by the environment, such as imprisonment, the mind and soul remain sovereign entities that cannot be conquered without one's own consent.

Finally, Phase 3 (Transformation) represents the culmination of Posttraumatic Growth (PTG). Individuals who successfully pass through the furnace of isolation do not simply return to their former personality; instead, they evolve towards a more developed version of themselves (Tedeschi & Calhoun, 2004). They acquire adaptive wisdom, the capacity to empathize with the suffering of others, and the ability to lead through crises calmly. The ISRM challenges the assumption that human beings always require other people in order to develop; instead, it proposes that, under certain conditions, severe isolation guided by a spiritual compass can become a context for the development of strong leadership character.

C. Implications for Mental Health Policy and Clinical Practice

The findings and development of the ISRM have substantial practical and policy implications for the global mental health ecosystem. First, in clinical practice, psychologists and psychiatrists may consider the potential value of spiritually informed interventions where such approaches are appropriate and acceptable to patients. Conventional cognitive behavioural therapy (CBT) used for patients experiencing acute social isolation, such as older adults, prisoners, or quarantined patients, may be expanded to include spiritually informed logotherapeutic modules (Koenig, 2012). Where clinically appropriate, practitioners may help patients explore transcendent meaning-making and identify inner resources when environmental change is not immediately feasible.

Second, from the perspective of public policy, the findings provide a clear signal for correctional institutions and prisons. Modern prison systems are often criticized for their dehumanizing effects and their potential contribution to recidivism through isolation (Weiss, 1973). However, if the principles of the ISRM are applied, correctional programmes could, where appropriate, incorporate spiritually informed rehabilitation alongside established psychological and social interventions. Rehabilitation curricula could incorporate concepts such as Sabrun Jameel, spiritual coping, and self-efficacy, while recognising that imprisonment remains an involuntary and potentially harmful condition; such approaches may support constructive reflection and reintegration.

Third, the implications of this study also encompass sociopsychological preparedness for future pandemics or large-scale disasters. Future educational and psychosocial programmes may consider age-appropriate development of existential resilience and spiritually informed coping resources. Society can no longer rely solely on producing individuals who are resilient only when supported by a conducive ecology (Bronfenbrenner, 1979). Instead, programmes may seek to equip people with cognitive resources that support psychological stability, solution-focused behaviour, and emotional well-being during prolonged physical and social isolation (Ryff, 1989; Werner, 1995).

VI. CONCLUSION

In conclusion, this article has examined the dynamics of sociopsychological resilience through a reframing of the experiences of isolation recorded in Surah Yusuf. The study demonstrates that human psychological resilience does not depend solely on external scaffolding or ecological support; rather, it can be generated internally through the synthesis of proactive emotion regulation (*Sabrun Jameel*) and spiritual meaning-making. The most significant contribution of this research lies in its theoretical innovation, namely the development of the Integrated Sociopsychological Resilience Model (ISRM), which bridges logotherapy, posttraumatic growth theory, and Islamic epistemology while challenging mainstream ecological determinism.

However, the authors acknowledge several limitations. Because the study is conceptual and grounded in hermeneutic analysis, the proposed ISRM has not yet undergone empirical testing using measurement metrics in clinical settings. The qualitative nature of the study may limit statistical generalization across diverse clinical populations. Future research is therefore strongly encouraged to translate the conceptual constructs of

the ISRM, such as spiritual efficacy and theodicy reframing, into quantitative psychometric scales. Further empirical research, whether cross-sectional or longitudinal, should be conducted among target groups experiencing extreme isolation—such as terminally ill patients, prisoners, or refugees—to validate the effectiveness of interventions based on this integrated model at a global level.

ACKNOWLEDGMENT

The authors would like to express their appreciation to all parties who contributed directly or indirectly to supporting and completing this research.

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