

JOSEPH'S PERSONAL SPIRITUALITY AND ADVERSITY QUOTIENT BASED ON GENESIS 37-50: A CONTENT ANALYSIS OF LITERATURE

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ABSTRACT

Success is everyone's dream, but not a few people retreat and even fail because they are not ready to face the process of achieving that success. Joseph is the son who is dearest to his father, but this makes his brother hate him. Joseph is a character in the Bible, and Joseph realized that all the thoughts of his brothers, all the difficulties he experienced, were solely in God's design, and God had a good purpose in the difficulties he experienced. In a sense, Joseph's personal spirituality determines how he can have an adversity quotient so that Joseph became a tough person in facing all the challenges of his life. This study aims to analyze personal spirituality and adversity quotient. The research method used is content analysis. Research questions: what is the relationship between personal spirituality and Adversity Quotient? and to what extent can personal spirituality make someone strong in AQ? The result showed that personal spirituality and adversity quotient is related to one another. Based on the text analysis, it was found that the relationship between personal spirituality and adversity quotient on content: personal spirituality that comes from family influence, personal spirituality that comes from character, Joseph's spirituality in facing challenges (family, female, wealth and power), and personal spirituality in the knowledge of God and understanding His plan thus forming his adversity quotient.

Keywords: Joseph, Personal Spirituality, Adversity Quotient, Content Analysis, Genesis 37-50

INTRODUCTION

Living a successful life is everyone's dream. Success can be defined as a level where a person moves forward and lives his life despite many obstacles on his way Stoltz (Stoltz 2007: 6). One of the most well-known theories about the success factor is the intelligence factor. Emotional intelligence, intellectual intelligence, and spiritual intelligence are considered as key factors to a person's success (Pasiak 2007: 18). Although it must be admitted that the intelligence cannot stand separately from each others, i.e., no intelligence is single, but multiple, known as multiple intelligences.

The concept of intelligence, known as adversity quotient, emerged. Stoltz coined the concept of adversity quotient. Stoltz comprehensively explains what is meant by intelligence in facing adversity and how to enhance this new intelligence. Adversity Quotient or AQ is a person's intelligence in dealing with problem situations or obstacles in life. AQ is part of one's ability to overcome various life problems and one's ability to survive. Stoltz (2007: 47) further stated that if someone has AQ, he will be able to deal with hindrances or obstacles in achieving his goal. However, Stoltz's exposition on AQ is merely to achieve success, while the term

“success” is debatable. Success is relative and the extent to which a person can be categorized as successful is purely a subjective matter.

Several studies have shown that there are many factors influencing success AQ (Suheria, Punaji, and Sugeng 2021), gender factor (Agustina and Komalasari 2014), students' academic problems (Parvathy, Usha and Praseeda 2014), psycho academic can influence spirituality (Herawati, Herlinawati, & Kristanti 2020). In other words, the researches conducted primarily view the goals for success without regard to what drives a person to have AQ.

Joseph is a very different person because, in addition to feeling his father's love, he also experienced the consequences of that love, namely the hatred of his brothers and even experienced extraordinary difficulties. However, behind the difficulties of life he experienced, Joseph was able to survive which in the end, he became the number two person in Egypt. This, which makes it important to analyze, is what made Joseph survive even until he succeeded. Because as a slave, the desire or hope to succeed was impossible for him.

In an online search on theology and science journals on personal spirituality subject, there are 211 articles found with five categories: spirituality (6 articles), personal (2 articles), spiritual (2 articles), science and theology (111 articles) and book reviews (5 papers) with some in interactive space with congregations and religious communities (Brown and Strawn 2017). Spirituality emphasizes on one's life experience of God, not solely on the intellectual concept of God (Wiens 2015). Spiritual quest in a new multidisciplinary approach (Funes and Conicet 2019). *Personal* discusses a person's involvement in religious and scientific dialogue (Tiros-Samuels 2018). The importance of developing the agent's personal communication

and moral reasoning towards people's mutual moral and spiritual development (Graves 2017). Christian spirituality has a connection with science (Laurendeau 2012). However, based on the search: there is no journal writing that specifically discusses personal spirituality, as well as spirituality, personal, spiritual. Science and theology, and book reviews have nothing to do with AQ.

Topics addressed by previous researches are different in AQ by gender (Hanum 2018), the relationship between emotional intelligence and AQ (Wibowo 2015), between future orientation and AQ (Agusta 2014), extrinsic motivation to AQ (Nursalam, Misutarno, & Yulia 2008), AQ towards mathematics learning (Amir, Z et al. 2017; Hidayat and Sariningsih 2018; Pradika, Amin, and Khabibah 2019; Rahayu and Benyamin 2020), AQ's relationship to management (Tansiongco and Ibarra 2020), AQ's impact towards career (Shalihah, Yudianto, and Hidayati 2018), the influence of AQ towards working's environment (Kadek et al. 2019), the influence of emotions, intelligence, and spirituality on AQ (Puspitacandri et al. 2020), AQ's impact towards entrepreneurs (Alfiah, Murwani, and Wardana 2018), AQ's contribution to personal intelligence (Solfema 2018), the influence of AQ on leadership (Qamaruddin, Mukti, and Margaretha 2020), AQ as a mental complement (Baharun and Adhimah 2019), AQ's relation to science (Siregar, Rajagukguk, and Sinulingga 2020), and other researches or writings on AQ which pointed out that AQ is an important part of achieving one's goal or success. However, up to now, there has been no research looking at factors that cause a person to survive adversity or, in other words, what factors which determine a person's Adversity Intelligence. Nevertheless, personal spirituality and AQ need to be analyzed further, especially in Joseph's character study.

The author chose Joseph in this study because he had life problems that seemed endless, such as Joseph being hated by his brother and wanting to be killed, which was eventually sold to a passing Egyptian. Joseph was made a slave; a slave had no right to his life. Joseph was slandered by his old wife Potiphar; Joseph was put in prison without asking for an explanation first. Therefore, the purpose of this study is to analyze the influence of personal spirituality in one's life: about how one can face and get through difficult times in his life until he gets through them. This study focuses on the relationship between personal spirituality and Adversity Quotient (AQ), with the research questions as follow: what is the relationship between personal spirituality and Adversity Quotient? and to what extent can personal spirituality make a person strong in AQ? Based on these research questions, this research will strengthen personal spirituality in dealing with AQ. Joseph's AQ will answer questions about what effect Joseph's personal spirituality had on AQ and the extent of Joseph's struggles for his life with AQ.

LITERATURE REVIEW

Adversity talks about adversity or misfortune (Soanes, and Stevenson 2004). However, it can also mean damage, disaster. In a sense, things go bad, including a whole series of misfortunes caused by enemies, poverty, and diseases (Bromiley 2002), or adverse circumstances (Publishers 1995), unpleasant events (*Collins Concise Dictionary. Electronic Ed.*, 2000). In the Old Testament, in the Revised Version (English and American) exclusively, this term expresses various forms of distress. Whereas the New Testament literally describes or interprets difficulties (Orr 1999). While quotient describes intelligence, this means that the results are obtained from one quantity to another (Soanes

and Stevenson 2004), or the quotient (Alswang and Rensburg 1999). So, it is clear that the adversity quotient is a problem everyone faces, of course, with different portions and different ways of dealing with it.

Spirituality emphasizes the expression of one's gratitude to God, which is manifested in actions and attitudes. The expression of spirituality is the interaction between a person and his God and considers spirituality as a special responsibility and evidence of obedience as the fruit of the work of the Holy Spirit (Hawthorne, Martin, and Reid 1993). Spirituality is described as love and devotion to God that brings peace and care, seen in the sensitivity or commitment to religious values and sacred things (Youngblood, Bruce, and Harrison 1995). In the New Testament, a person becomes spiritual because of the presence and power of the indwelling Holy Spirit and the spiritual gifts He gives to believers (1 Cor. 12:1). The picture of spirituality also reflects indifference to worldly things (Swanson and Nave 1994). Therefore, good spirituality will have the ability to have intellectual, feeling and will as personal attributes (Orr 1999) as a spiritual gift (Kurian 2001). So, spirituality refers to life experiences, life disciplines that can be understood, felt, and imagined in relation to God through Jesus Christ (Komonchak 2000). Those who truly experience life are those who obey the Lord and are repentant and humble before the Lord (Deut. 30:15-20; Ps. 119; (Cross and Livingstone 2005). So, the main reason for obedience to God's law is central in spirituality.

Zohar and Marshall (2000) said that spiritual intelligence is important (Likewise Nwadinigwe's opinion, "spirituality has a relationship with emotions and affects academic progress (Nwadinigwe and Azuka-Obieke 2012). In line with that, Aquino argues that "it is important to have good spirituality so that it can

regulate mental functions so that it can facilitate the mind and body, mind and emotions are well controlled (Aquino 2009).

Based on previous researches, the adversity quotient serves as intelligence and emotional ability. Therefore a person's adversity quotient can affect a person's focus in developing a career (Wiersma 2001). It also affects a person's fighting power in doing work (Trihandini 2005), encouraging a person to understand the meaning behind every life event he experiences and considering the problems he faces are the will of God and worship (Tasmara 2001). Therefore, the attitude of someone who has a good adversity quotient will make a person persist in the noble values of goodness, truth, justice, even though he will still experience various other problems as life demands (Barrick, Mitchell and Stewart 2001). King proposes four core abilities of spiritual intelligence. The first is critical existential thinking which enables one to answer fundamental questions relating to one's existence. The second is the production of personal meaning, which gives a person an understanding of why he is on earth and his purpose in life. The third is transcendental awareness which makes one aware of one's transcendental self outside the physical body, and the fourth is the extension of the state of consciousness in which one can stay in a formless state of existence (King and DeCicco 2009).

Emmons (2000) proposes five components of spiritual intelligence - the capacity to transcend, the ability to experience an elevated state of consciousness, purify everyday experiences, utilize spiritual resources to solve problems, and the capacity to utilize spiritual resources to be virtuous. The transcendental experience helps one connect with a higher mind that is peaceful, stable and capable of all things. Therefore, by going into a trance, one can obtain solutions to

everyday problems and become spontaneously virtuous. So, based on the research above, the authors conclude that someone who has high endurance in the face of adversity, suffering, misfortune will never back down or give up on the burdens of life he lives.

CONCEPTUAL FRAMEWORK

Personal Spirituality

The term "spirituality", according to Ferguson and Packer, is used in various sense by scholars and Christian traditions. (Ferguson and Packer (2000: 656). Christian spirituality involves the relationship between the whole person and holy God, who revealed himself through the two testaments (Old Testament and New Testament) and ultimately in the person of His Son, Jesus Christ. Spirituality speaks of an intimate relationship with God. Elwell and Beitzel (1998) explained that spirituality is, namely, the new birth. Likewise, Collins (2000) uses the word spirituality to denote a life that is led by the Spirit of God and lives only for God, which includes all aspects as mind, will and sense. They describe the attitudes, beliefs, and practices that illuminate people's lives and help them reach practical realities. Hosmer (1979: 50) said that spirituality demands a life that is surrendered to the Holy Spirit. Likewise, Evans and Coder (1998: 316) conceptualize that a Christian is someone the Holy Spirit governs. Spirituality has a close relationship between repentance and redemption for sinful humans, affecting all aspects of their lives.

Likewise, in the Hebrew context, Elwell (1997:996) emphasized that spirituality is a life lived in prayer life: worship, supplication, praise, thanksgiving, and repentance. Komonchak (2000: 972) refers to life experience and academic discipline for Christians; it means the whole life of a person as understood, felt, imagined, and determined in relationship to God, in Jesus

Christ, empowered by the Spirit. So, someone who has good spirituality will establish a relationship with God and be seen with his relationships with others. Based on the explanation above, it can be concluded that Joseph's life also had the same pattern. He feared God to face and pass the challenges, difficulties, and threats that came to his life.

Adversity Quotient

Some theological dictionaries, such as Bromiley (2002:60), explain that the word adversity includes the entire adversity caused by enemies, poverty, and disease. In line with that, Alswang and Rensburg (1999:95), describes adversity as detrimental, unfavourable. Soanes and Stevenson (2004) call it misfortune. Collins (2000: 199), calls it an unfortunate event. Strong calls it, stumbling (Strong 1996: 6761). Vine et al. (1996: 15) call it complete, suffered tribulation. Thus adversity is a life's problem, either caused by one's fault or because of other people. Adversity can either be a tool to stop the force of life or a "whip" to strive towards the desired goal, even if you have to go through difficulties.

Quotient is a dividend or a result obtained from (Soanes & Stevenson 2004: 11), and the Quotient is also an integral part of the dividend (Collins 2000: 99). The results meant are the results obtained from adversity. So, based on the definition above, the Adversity Quotient is the difficulty, suffering, pressure that we experience directly, which requires us to survive and face life's challenges to get results that can help us achieve success.

By definition, there are three categories of people, namely quitters, campers and climbers. *Quitters* are people who work simply to make a living; they take very few risks and are usually not creative and such people make no meaningful contribution to the work. *Campers* have a little

initiative, a little effort, a little passion and some effort, and they will work hard if it gets them to a safe position, but they will think long about taking a risk. *Climbers* welcome all challenges and have confidence that there are urgent matters that must be resolved. They can be passionate and self-motivated to strive for better things in life. Adversity quotient is an ability that has four dimensions called CO2RE (*control, origin ownership, reach and endurance*). Furthermore, people like Climbers usually have good spirituality. Because they have fighting power, productivity, creativity, motivation, take risk, improvement, perseverance, learning, embracing change (Stoltz 2000:25).

Spirituality is something centered in humans that affects their lives and is manifested in their thinking and behaviour. Spirituality is the search for something meaningful (Lopez et al. 2005). Having spirituality means having a connection with religious things compared to material things (Hasan 2006). So, spirituality encourages a person to be able to understand the meaning and the purpose of life.

Joseph's Adversity Quotient

Adversity Quotient takes three forms: 1) a new concept for understanding and enhancing all successes; 2) a measure to determine the response to adversity; 3) a set of tools with a scientific basis to improve responses to adversity (Stoltz 2019: 9). Stoltz (2000: 18-20) also mentioned three types of response in AQ, namely 1) quitters, 2) campers, 3) climbers. However, Stoltz's (2007: 23-26) opinion can only be understood by people struggling for success. Previous researches have shown that emotional, intelligence, and spirituality towards AQ is indeed very influential in AQ, but do not confirm which of this intelligence is more dominant in helping someone when facing difficulties.

The story of Joseph in Genesis 37-50, is very different from the AQ referred to by Stoltz, because Joseph can endure difficulties and challenges, not to be successful. Consequently, Joseph got through all the challenges in his life because Joseph had an excellent personal spirituality, which resulted in success.

RESEARCH METHOD

In order to analyze the relationship between personal spirituality and Adversity Quotient this study used content analysis method, i.e. research techniques to explain, to systematically analyze the content of writings such as articles, books, and other materials to make conclusions that can be accounted for in the context used (Krippendorff 2004). The authors used content analysis to identify the relationship between spirituality and AQ by describing the relationship between two variables, spirituality and AQ, in the context of Joseph's story in Genesis 37-50 (Nelson and Woods 2011). In addition, the content analysis method is used to help to gain an in-depth understanding of the relationship with research (Esen, Bellibas, and Gumus 2018). In this study, the main objective of the analysis content is to answer the following questions: 1) Is there a relationship between spirituality and the Adversity Quotient in the context of Joseph in Genesis 37-50; 2) to what extent does personal spirituality strengthen one's Adversity Quotient?

The steps of the content analysis application in this study were as follows: *First*, the authors selected texts which were relevant to the research objectives. The authors conducted a literature review to find relevant texts related to spirituality and AQ in this stage. Based on the search results about related articles, the authors did not find any articles related to the influence of

Personal Spirituality on Adversity Quotient. The 2018-2021 Google Scholar search results found 3849 on Adversity Quotient (577 papers, 960 articles, 2312 scholar), and authors only used 26 articles related to the title of writing. However, all the articles that the authors found were AQ articles related to gender, emotional intelligence, future orientation, extrinsic motivation, education, relationships with management, relationships with careers, influence with the work environment, intelligence, relation to entrepreneurship, personal intelligence, leadership, mental and scientific completeness. To show publications related to the influence of spirituality on AQ, combined keywords and phrases were investigated. The two combined keywords were Adversity Quotient and Spirituality. *Second*, the authors provided a text message code in the Bible according to spirituality and AQ. In this stage, the authors formulated and identified points in the text discussed to create a code. In identifying units, the authors use a technique suggested by Krippendorff (2004) to identify the number of main articles that discuss personal spirituality and AQ (physically, no discussion is found in the articles) and find no effect of personal spirituality on Adversity Quotient. Based on the author's findings, those articles were used as complementary to primary data, identifying words, sentences, content and statements related to personal spirituality towards AQ, and identifying the patterns in AQ spirituality. *Third*, once the authors formulated and identified the text unit to be analyzed, the authors used the category type in classifying the unit of analysis, i.e. substance (text content) and form (text relation).

RESULT AND DISCUSSION

Personal Spirituality and Adversity Quotient: Lessons from Joseph

Based on the 14 categories in the discussion

of related articles, the authors could not classify components because no article discusses personal spirituality and adversity quotient. However, the authors used analytical content to provide more in-depth information about the selected texts. The authors analyzed the text of Genesis 37-50 and classified it into four components: 1) Joseph's personal spirituality with his family (love, parental roles), 2) Joseph's personal spirituality with character (honesty, integrity), 3) personal spirituality with challenges Joseph faced (family, women, money and power), 4) Joseph's personal spirituality towards God (holiness, understanding divine plan, fearing God, loving and forgiving).

Joseph's personal spirituality with family: love, the role of parents

Family is an important part of one's spiritual formation, including Joseph's. In Gen. 37:3: Jacob loved Joseph more than any other brothers because Joseph was a son who was born in his old age by the woman he first loved, Rachel (Gen. 30: 22-24). Furthermore, that great affection was expressed by Jacob through the giving of precious things, including one beautiful coat of many colours. Gesenius (2003: 15) explain the word love אָהַב (‘āhāb) love, which is to have affection based on a close relationship, sometimes compared to other people with lower relationships. This opinion is in line with Swanson's (1997:170-172) that Jacob gave love which was different with his other sons, even lower than the one he gave to Joseph—even though they were brothers. However, the love referred to according to Holladay and Ludwig (1971:5), means the love of a father or son, just like Abraham's love for Isaac (Gen. 22:2). However, Strong (1997:157) gives the meaning of affection in the sense of good and evil. In a sense, because Joseph was born of Jacob's first love, he was born in Jacob's old age. Even Jacob's love for Joseph was like his love towards his soul (Gesenius, Tregellesm,

and Samuel 2003:15). So spiritually, Jacob showed “excessive” love to Joseph; even Joseph was “spoiled” by giving Joseph more valuable things than his brothers. However, this did not change Joseph's attitude to become an arrogant, disrespectful person towards his brothers. Of course, this was due to the influence of Joseph's good spirituality so that he was not affected by how his father treated him. Joseph's spirituality made him a sincere, innocent and resilient man, even though his father praised him excessively.

Joseph's personal spirituality with character: Honesty and integrity

Joseph has several characters that help him have AQ, such as honest, which started from his youth (Gen. 37: 2). Joseph honestly reported the crimes of his brothers, the word report דָּבַר (dābār) qal according to the Swanson (1997:1819) means speaking, said in the sense of speaking in verbal communication, with possibly focusing on loud sounds and verbalizing content. However, this word could also have several definitions: “announce, complain, state, describe, direct, discuss, explain, give an opinion, mention, utter, inform” his father the condition or situation of his siblings. Holladay and Ludwig (1971: 66) spoke by confessing in a friendly manner to his father Gen. 37: 4. At the same time, Strong (1997:1696) calls it speaking with a statement and giving a warning. Based on the above opinions, Joseph's expression discusses, announces, complains, states, describes, explains, gives opinions, mentions, reports, informs, and confess in a kindly manner to his father and a warning of crimes committed by his brothers. Here we can see Joseph's honesty because he conveyed it carelessly but still in a friendly and respectful manner.

As a result of Joseph's honesty, his brothers hate Joseph. Swanson (1997:8533-8534) says

that שָׂנֵא (*śānē*) means hate, disgust, hostility, dislike, unloved, have feelings of open hostility and very much dislike (Gen. 37: 4), which implies rejection or exclusion of a relationship. In line with that, Bosman et al. (2004) translate the term as hate and become enemies. Strong (1997:8130) translates hateful. Furthermore, the hatred Whitaker et al. (1997: 971-972) refers to as an act of crime, misguided. Also, Strong (1997:8130) commented that this hatred had become the personal hatred of his brothers. Even then, the crime that Joseph's brothers eventually committed became a corporate crime. However, even so, Joseph did not rebel and blamed his brothers. This can be seen when Joseph finally had an enormous success. Joseph's personal spirituality greatly influenced him to behave, especially in accepting his brothers, after having bad intentions towards Joseph.

Personal spirituality with the challenges Joseph faced: family, women, power and wealth

There are at least two stories which showed Joseph's spirituality in facing family challenges. In the family, Joseph had a good level. He was a hard worker and Potiphar gave him a big trust to manage his house. Moreover, often Joseph was at home doing his job. However, Potiphar's wife became an opportunity to seduce Joseph and force him to have sex with her. However, Joseph firmly refused. This is evident from Joseph's spiritual maturity and his knowledge of God. The actions of Joseph's brothers not only hated but the attitude of Joseph's brothers showed acts of hostility by could not speak peaceably to him (Swanson 1997:8934). There is no peace, and conditions are not favourable (Strong 1997: 7965). Unfriendliness, insecurity, unhappiness, not well-being, uneasiness, and dissatisfaction with friendship (Whitaker et al. 1997: 1023). In a sense, the actions of Joseph's brothers no longer showed peace, prosperity, namely the wholeness

of a favourable state, calm, friendly, safe, good, happy, prosperous, which also affects friendly relations with fellow humans. This became the seed of sin, which was shown by the act of Joseph's brother by desiring his death.

The second story which showed Joseph's spirituality was the time when he was sold by his brothers. The original intention of Joseph's brothers was not to sell him but to kill him. So, they conspired against him. The NKJV (1996: 3718) says: "Now when they saw him afar off, even before he came near them, they conspired against him to kill him." Swanson (1997: 5792-5793) means to deceive, namely robbing the legal ownership of others by trickery or secretly, while this word is used in the form (*piel*) means to deceive, to treat cunningly, that is to cause others to accept false beliefs (Num. 25:18). Brown, Driver and Briggs (2000: 647) call it cunning, arrogant, deceptive, acts without faith, disloyal. Gesenius, Tregelles and Samuel (2003:550) define Joseph's brothers' actions as cheating. Bosman (2004) calls this cunning behavior. Holladay and Ludwig (1971:238) says it is an act of deceptive behaviour to deceive people. Strong (1997:5230) translated conspire, handle subtly, deceive, act arrogantly. Whitaker et al. (1997:647) deal with dishonesty. Holladay & Ludwig (1971: 188), in the hiphil form, say it means dead or deliberately killed. Swanson (1997:2222-2223) say that it can also mean intentional, violent or cruel murder. Strong (1996:2026) calls the murder to be committed spiralling out of control in a devastating manner. Strong (1997:2026) says the word נָרַח is defined as hitting with the intention of killing, destroying, arguing, being slaughtered. Whitaker et al. (1997:2478) state that killing implies a violent act of cruelty, in particular, personal cruelty. Brown, Driver and Briggs (2000:1020) say that the word cast "spill, toss, throw." Swanson (1997:8959-8960) implies the word cast is violent (Gen. 37:20). Based on the analysis of the words above,

it can be concluded that the crime committed by his brothers were carried out deliberately and cruelly. This can be seen from their desire to conspire to kill Joseph.

Another Joseph's spirituality can be seen from his attitude toward woman's challenge. The level of his spiritual maturity can be seen from his statement, "Look, my master does not know what is with me in the house, and he has committed all that he has to my hand. There is no one greater in this house than I, nor has he kept back anything from me but you, because you are his wife." (Gen 39:8-9 NKJ). Joseph realized that sleeping or taking a wife who is not his wife is a great wickedness, Holladay & Ludwig (1971: 342), describes a major crime *רָעָה* means evil, wrongdoing, woe, that is morally wrong (as opposed to or deviating from goodness), disaster, distress, misery, calamity, destruction, misfortune, suffering. Strong (1997:7451) called it dangerous, Brown, Driver and Briggs (2000:949) said it caused damage, and band (Whitaker et al. 1997:944-945). Landes (2001:76) say it is despicable and detrimental. Therefore, the crime that Joseph meant would not only damage himself, it would also damage his relationship with Potiphar, who had trusted him deeply, but even more, it was disobedience to God which resulted in rebellion against God, namely sin. Sin *חָטָא* (*hēṭeh*) means to have done wrong and is, therefore, a violation of the proper standards (Ps 51:11) (Swanson 1997:2627-2627). Gesenius, Tregelles and Samuel (2003: 271) mention sin, misses, misses the mark, speaks of an archer (the opposite idea of of reaching the goal). However, it also talks about the wrong move. This means that Joseph fully understood the consequences of accepting Potiphar's wife's offer to have intercourse with him since they were not husband and wife. The most serious result is a violation of God, who values the marriage covenant.

The discussion shows that Joseph has proven integrity because not a few men "fell into sexual sin," especially if the one offering is a woman, as in the case of Joseph, while in fact, he was a normal man. But Joseph strongly refused (Brown, Driver and Briggs 2000:549). Swanson (1997:4412-4413) calls it disagreeing a proposition or situation, in a state of resistance and against authority. (Gesenius, Tregelles and Samuel 2003:445) refused and strongly resisted. Holladay et al. (1971: 180), rejecting totally. Even though Joseph was seduced by Potiphar's wife from day to day (39:10). So that the rejection made by Joseph was carried out in his consciousness, not only was the act of accepting Potiphar's wife's offer as a sin, but Joseph did not take advantage of a "good" situation to sin, but he refused the authority of Potiphar's wife over him, even though Joseph knew the risks involved.

Another story which shows Joseph's spirituality is the challenge of power and money. Joseph got the opportunity to enjoy the throne and wealth. Genesis 39: 4-6 state that Joseph received the love of his master and received power over all of Potiphar's property, the word given and submitted is mentioned four times. This word in the Swanson's (1997: 5989-5990), *נָתַן* (*nā.tān*): (*qal*) gives, namely placing an object or idea in the possession or control of another. Gesenius, Tregelles and Samuel (2003: 572) state that the word means to give orders to anyone, see *נָתַן* means to set, put, and place. Strong (1997:5414) *נָתַן* *nāthan*, of designation, considers with superiors' approval. Whitaker et al. (1997: 681), put and manage. Furthermore, Potiphar handed over power over his house to Joseph. Whitaker et al. (1997:681) attend to, visit, muster, appoint in the sense of being a supervisor, committed, trusting. Brown, Driver and Briggs (2000:823), governs (over), oversees, and entrust. Strong (1997:6485) to supervise, collect, ask for, care for, lose, and keep. In a sense, Joseph was given the power by

Potiphar to have full rights in managing, taking care of, supervising his house.

Strong (1997:3027) explains that the word power is translated as hand, strength, hand denotes strength, means, and direction. Vine et al. (1996:104-105) talks about power. To say “to be left in one’s hands” means “to be given into one’s power.” Swanson (1997:3338-3330) hands speak of ownership, formally, that is, what other people have and or control (Ex. 22:3). It also means power, which is sufficient power and competence to complete a task. So, this word emphasizes that the power, the task given by Potiphar to Joseph, was not an arbitrary task because it was related to Potiphar’s life as a palace officer.

In terms of wealth and power, Pharaoh appointed Joseph to be ruler over the entire kingdom and to be number two in Egypt. Ruler over all the land of Egypt (v. 41), Strong (1997:3605), כֹּל *kôwl*, kole; it means to sustain, all, whole, every. According to Brown, Driver and Briggs (2000:281) the word means all in all. Whitaker et al. (1997:482-483) see the meaning of the word as a whole, in all respects, all states of life. Vine et al. (1996:2-3), to mean “totality,” “whole,” or “all”. However, what distinguishes King Pharaoh from Joseph is his throne. Brown et al. (2000:490) said that the throne is the seat of honour. However, also Whitaker et al. (1997:490-492) מַגֵּן, מַגֵּן speaks of royal dignity, authority, power. Strong (1997:1419), גָּדוֹל *gâdôl*, nobler, something to be proud of. Also Whitaker et al. (1997:152), גָּדוֹל “grew to be great, including in terms of wealth. Vine (1996:143-145), overall also speaks of, *gadal* (“גָּדוֹל 1431), significant, or precious.

Even Pharaoh appointed Joseph to be an important person in Egypt. The word to appoint (41: 41), Strong (1997:5414), נָתַן *nâthan*, ordain. Whitaker et al. (1997:681), נָתַן awarded and gave him a sealed ring. Brown, Driver and Briggs

(2000:371) calls it wearing a ring as a seal, a seal ring of the king, taken from his hand and given as a mark of authority Gen. 41:42. Whitaker et al. (1997:1997) defines it as a seal ring from the king as a sign of authority, used in sealing official papers and as gifts for sacred purposes. So having wealth and power is everyone’s dream; not a few people who have achieved success in terms of thrones or positions forget who they were before and where they came from. However, it is different from Joseph because Joseph was spiritually mature. Power and wealth could not lead Joseph astray into sin because Joseph knew the God he believed in.

Joseph’s personal spirituality towards God

Knowing and believing in God: Joseph knew of and believed in God (Genesis 39: 9b: “how could I commit this great evil and sin against God.” Joseph knew and believed in God worshipped by his father because God whom Jacob worshipped was a holy God. The word evil רָעָה (*rā āh*): according to Swanson (1997:8288-8289) speaks of evil, wrongdoing, woe, that is, that which is morally bad (as opposed to or deviation of goodness), so that by implication that the event or action is dangerous in various ways (Gen. 44: 4), and also means disaster, distress, misery, calamity, destruction, misfortune, that is, difficulties in some circumstances (Ex. 32:14). Brown, Driver and Briggs (2000:949), it is called injury. Gesenius Tregelles and Samuel (2003:773) calls crime as a catastrophe. Holladay and Ludwig (1971:342), evil equals lost, problems and harmful calamities. And Strong (1997:7451), an act that is bad and unpleasant, and dangerous. In that sense, Joseph realized that agreeing to the persuasion of Potiphar’s wife to sleep with him was an extraordinary crime, which not only affected his relationship with God but would also damage Joseph’s own life.

Whereas sin means in the form of *qal*, doing

wrong, being blamed, guilty, namely violating a law or agreement, implying that the punishment must be paid or cancelled (Gen. 20:9; Ex 9:27). It also means failing to accomplish, related to the specified period (Isa. 65:20). Because the person who sins is the one who violates God's standards (Swanson 1997:2627-2629). Gesenius, Tregelles and Samuel (2003:271), מִשָּׁטָה- misses, misses the mark, speaks of an archer (the opposite idea of reaching the goal, of reaching the target). The meaning of missing or straying from the road is used for frightened and confused people and thus in a flight that suddenly misdirects. Job 41:17. Holladay and Ludwig (1971:100), *qal* means sinning, against God Gen. 20:9. Strong (1997:2398), sin is a crime of offence that results in punishment. Whitaker et al. (1997:307-308), sin as a loss of purpose or the right path and duty, against God which resulted in curse and punishment. In other words, Joseph is very aware of what sin is and its consequences. This shows Joseph's mature spirituality so that he can decline the temptation of sin that can plunge him.

God knows Joseph; therefore God tells, shows, does, gives, orders, places, plans and guarantees what is best for Joseph and also for his people. Joseph's personal spirituality is seen in the expressions he conveys. Genesis 41: 16 "And Joseph answered Pharaoh, saying, *It is not in me: God shall give Pharaoh an answer of peace.*", The word answer אָנָה (*ānāh*) according to Swanson (1997:6699-6702) means reply, respond, ask, that is, responding to a question, or situation with a verbal answer or even an occasional act (Ex. 19:8). Gesenius, Tregelles and Samuel (2003:641), God announces welfare to Pharaoh. Holladay and Ludwig (1971:277) describes it as "answering, testifying, telling." Holladay & Ludwig (1971:277), אָנָה *ānāh*, sustains in the sense of paying attention, responding. Whitaker et al. (1997:773) define it as a verb to mean to be responsive, that is to answer well, request a grant,

God answers, is willing to do, fulfils all demands. So, what Joseph meant by the word answer based on the theological dictionaries above confirms that God would respond well to Pharaoh's anxiety by delivering peaceful news.

The word peace, is the content of the message conveyed by God to Pharaoh. Swanson (1997:8934) translates the Hebrew שָׁלוֹם (*šā lôm*), namely a) peace, prosperity, namely a wholeness from a favourable state, and a state of freedom of danger; b) health, that is, a condition where there is no sickness and a condition of whole or prosperous; c) satisfaction, which is a condition where someone's basic needs are met and therefore feel satisfied. Gesenius, Tregelles and Samuel (2003:825), peace means whole, which is used for a) those who seek peace, peace for you, b) to encourage the fearful, and to convince him of peace, in this sense, peace (because in times of peace affairs are safe and healthy), c) offer peace. Holladay and Ludwig (1971:371) call it prosperity, peace, calm, success. Brown, Driver and Briggs (2000:1022) call it safe, secure. Vine et al. (1996:173-174), a) Shalom is a very important term in the Old Testament. b) Shalom as a harmonious state of mind and soul. c) Shalom also means "peace", Shalom an expression in the utterance. Landes (2001:70) argues that Shalom also speaks of kindness, deliverance and salvation. The peace intended does not come from human actions but wholly the work of God. So, Joseph emphasized that the peaceful news that God would answer to the king of Pharaoh showed God's care because God himself would take a role in announcing the shalom news.

The word show (Gen. 41:25), Strong (1996:6213), the word אָשָׂה "*asah*", means "do, offer, execute, show, prepare." To accomplish what is to be ordered. Whitaker et al. (1997:795), in the form of *qal* means doing, acting, doing what is right in God's eyes, doing efficiently,

exercising the governed sovereignty, doing justice, doing work. Also Landes (2001:51) says that the meaning of this word aside from doing, also makes, to acquire, prepare, implement, and act—in line with the Swanson (1997:5913-6914), doing or acting. In some contexts, it may involve special skills or knowledge. So it can be concluded that God, with His initiative, acted in his sovereignty to solve the problem faced by Pharaoh, even God Himself would show his power through Joseph.

The word God has shown (Gen. 41:28), רָאָה *rā'āh*) he showed translated see, that is to use visual perception to see objects and make judgments based on perception (Gen. 40:6); to be seen, to appear, to show oneself (2Sa 17:17), to display (Swanson 1997:8011). Denotes actions that God Himself has completed. Gesenius, Tregelles and Samuel (2003:748), to behold, bestowed privilege. Strong (1996:3070) defines the word as to make, to show, to cause. Strong (1997:7200), רָאָה *rā'āh*, literally, appears and agrees. Whitaker et al. (1997:906-909), רָאָה causes a person to see, experience something. Futato (2003:288), the God who caused Pharaoh's dream answer to be seen. Vine et al. (1996:219-220) explains that basically, *ra.ah* connotes seeing with the eye. In a sense, Joseph's good spirituality showed his knowledge of who the God he was worshipping was too capable of providing solutions to Pharaoh's problems.

In fact, Joseph realized that God alone is able to provide hidden treasures (Gen. 43:23), Strong (1996:4301) מַטְמוֹן *matmown*, as treasure, wealth. Strong (1997:430), hidden treasure referred to as a secret, like a storehouse for valuables or treasures. Whitaker et al. (1997:370) מַטְמוֹן is a treasure hidden in a secret place. Brown, Driver and Briggs (2000:380), *matmon* treasure. Gesenius, Tregelles and Samuel (2003:467), hidden in cellars or

treasures. So the treasure referred to by Joseph is the treasure kept by God Himself in a special place. Joseph's spirituality shows that God had planned to preserve the nation or people whom He has chosen, not because of Joseph but because God himself has planned. Therefore, Joseph said in Genesis 45: 7 that God Himself preceded, guaranteed, and preserved His chosen Nation.

The word sent before, Brown et al. (2000:1018), שָׁלַח means send, in the form of *qal* act. Send with a purpose. Strong (1996:7971), שָׁלַח *shalach* directs. This means that God has a definite purpose when sending someone, even if he has to go through difficult times. Furthermore, God guaranteed the life of His chosen people. Whitaker et al. (1997:812-813) explain the meaning of liberation; approval. He was providing liberation for His chosen people. Landes (2001:99), הִשְׁתַּלֵּף means to greet. Furthermore, God's commission is guaranteed by Himself. The word guarantee, Strong (1996:2418), means to guarantee the nation's life and those he sends. Whitaker et al. (1997:311-312), guarantees the continuity of life and preserve the lives of His nation and chosen people. In *hiphil* form, it describes God who gives life. Vine et al. (1996:137-139), the life which is meant more than just physical existence. According to Deut. 8:3, "Man shall not live by bread alone, but by every word that proceeds by the mouth of the living Lord." Moses said to Israel: "Love the Lord your God... that you may live and multiply" (Deut. 30:16). In a sense, Joseph knew very well whom God was worshipped by his father (Jacob). That is God who is responsible for safeguarding and preserving, His nation and chosen people.

Joseph's personal spirituality also enabled him to bestow forgiveness to his brother. Indeed, it was too painful what Joseph's brothers had

done to him. It is a human thing for him to avenge the actions of his brothers, and he had the opportunity for it, especially after their father died. However, Joseph said that he was not in the place for God to give punishment. The word does not be afraid יָרָא which also means standing in awe of God's plan through Joseph (Swanson 1997:3707-3708). Gesenius, Tregelles and Samuel (2003:364) became afraid due to their previous actions. This means that Joseph's brothers were afraid of Joseph because of their past actions. Because in Joseph's concept, his brothers have thought evil against him, but God has meant it for good, even for the safety of one nation (Gen. 50: 19-20). The word thought in Genesis 50:20, Brown, Driver and Briggs (2000:362), חָשַׁב means think, the *qal* form of human perspective, which is to think, organize, plan, mean, and plot crimes against Genesis 50:3. Swanson (1997), considering, which is concerned with thinking in detail, logical, considering various factors, some of which focus on the formulation of an opinion (Gen. 38:15). Joseph's brothers considered and knew the consequences of their actions. However, God Himself meant it for good. As stated in The New Testament, in the book of Romans 8:28 that "all things work together for good to them that love God, to them who are the called according to *his* purpose". . Joseph has a strong spirituality; this is what made Joseph a person who can go through all problems and has an Adversity Quotient. Joseph is a very different person because he can still maintain his spirituality even though he is in difficult conditions wasted; even as a slave, he has no hope of life, and it is impossible to live a better life. Because a slave has no power over himself but his master. But Joseph's spirituality made him a formidable person, not to succeed but because he was obedient, knew, respected and feared God.

CONCLUSION

Based on the analysis of the content on the text determined by the authors, it is found that there is a relationship between personal spirituality and adversity quotient in Joseph's life. Joseph was not a person who made success his ultimate goal. Instead, he experienced tremendous suffering as a result of the actions of his brothers. As a slave, there was no hope or goal for success because slaves did not have rights to his life but their master's. Joseph spirituality had to endure multiple challenges, either from the family, from a woman, namely Potiphar's wife, a palace officer who seduced Joseph, and challenges in terms of wealth and the power Joseph had obtained. He became number two in Egypt. However, it did not make Joseph lose control or be arrogant, and Joseph realized that all the thoughts of his brothers, all the difficulties he experienced, were solely in God's design, and God had a good purpose in the difficulties he experienced. In a sense, Joseph's personal spirituality determines how he can have an adversity quotient so that Joseph becomes a tough person in facing all the challenges of his life.

The findings can form the basis for more in-depth research: additional studies using qualitative research should be conducted to examine the regression between personal spirituality and adversity quotient. Because this study only analyzes Joseph's personal spirituality and Adversity Quotient based on the content analysis method and does not involve the research population.

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