

Patience Education as an Implementation of Moral Education Toward the Self

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Abstract: Education is a planned effort to create a learning atmosphere and educational process that enables students to actively develop their potential. Education serves as the primary foundation in shaping human personalities free from ignorance. In the educational process, patience plays a vital role as it is needed in every stage of developing good character. This patient attitude can influence the quality of education one receives. Based on this, this research aims to analyze the relationship between patience and educational values that grow within individuals, as reflected through their attitudes and speech. These values are the result of efforts made in achieving educational goals. Patient is one of the outcomes of moral education directed at oneself, reflecting natural human behavior or disposition that requires proper guidance.

Keywords: Education; Patience; Human.

Abstrak: Pendidikan merupakan usaha terencana untuk menciptakan suasana belajar dan proses pembelajaran yang memungkinkan peserta didik secara aktif mengembangkan potensi dirinya. Pendidikan menjadi landasan utama dalam membentuk pribadi manusia yang terbebas dari kebodohan. Dalam proses pendidikan, sikap sabar memiliki peran penting karena dibutuhkan dalam setiap tahap pembentukan pribadi yang baik. Sikap sabar ini dapat memengaruhi kualitas pendidikan yang diperoleh seseorang. Berdasarkan hal tersebut, penelitian ini bertujuan untuk menganalisis hubungan antara sikap sabar dan nilai-nilai pendidikan yang tumbuh dalam diri manusia, yang tercermin melalui sikap dan ucapannya. Nilai-nilai tersebut merupakan hasil dari upaya yang telah dilakukan dalam mencapai tujuan pendidikan. Sabar adalah satu diantara hasil dari pendidikan akhlak terhadap diri sendiri dan menunjukan kepada perilaku atau

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Kata Kunci: Pendidikan; Sikap Sabar; Manusia.

A. Introduction

One of the fundamental attitudes that individuals are expected to uphold is the consistent practice of faith (*īmān*) and piety (*taqwā*) in daily life, as reflected through both verbal expression and behavior. This encompasses the three key dimensions of human conduct: the relationship between humans and God (*ḥablun min Allāh*), between humans and others (*ḥablun min al-nās*), and between humans and the natural world. The manifestation of *taqwā* and *īmān* is evident through the observance of divine commands including both obligatory and voluntary acts of worship ethical behavior toward oneself and fellow human beings, careful observance of speech and social rights, as well as a respectful and responsible attitude toward animals, plants, and the environment, by avoiding exploitation, destruction, and pollution. Therefore, education plays a pivotal role as a formative process in cultivating individuals who are spiritually grounded, socially responsible, and environmentally conscious.

The essence and dignity of human beings in the teachings of a monotheistic religion consist of two elements: the material and the immaterial, the physical and the spiritual. The human body possesses physical faculties such as hearing, seeing, feeling, touching, smelling, and motor functions including both localized movements (e.g., moving the hands, head, feet, and eyes) and broader movements involving a change in location (e.g., shifting seats, leaving the house). In contrast, the soul or spirit, which is immaterial and commonly referred to as *al-nafs*, possesses three main faculties: (1) the faculty of thought, known as *‘aql* (reason), centered in the head; (2) the faculty of emotion, centered in the heart (*qalb*); and (3) the faculty of desire (*nafs*), centered in the abdomen. These three faculties may either develop or decline, depending on an individual's ability to nurture and manage them (Zainudin Ali, 2011).

Education and teaching are processes driven by conscious intent. That is, teaching and learning activities are purposeful endeavors, oriented toward clearly defined goals (Sardiman, 2011). Education plays a critical role in guiding individuals to become

morally upright, enabling them to position themselves appropriately in various situations in accordance with religious and societal norms. As such, internalizing moral education becomes the foundation for building a dignified society, preserving human beings' honored status before God, and fulfilling their role as good stewards (*khalīfah*) on Earth in line with the divine purpose of human creation.

Achieving these objectives requires a comprehensive approach to education, beginning with informal education in the home. As children enter the school environment, schools assume the responsibility of shaping noble character. Moreover, once children return home and engage socially particularly with peers the wider community also bears responsibility for reinforcing moral character. These three components home, school, and community constitute what is referred to as the "tri-center of education." Therefore, moral education must be integrated across all three domains (Haidar, P.D & Nurussakinah, D. 2022).

B. Research Methods

This research falls under the category of library research and employs a qualitative approach with descriptive data presentation. Data collection techniques are carried out through the study of Qur'anic verses and the sayings (*ḥadīth*) of the Prophet ﷺ that are relevant to the concept of patience (*ṣabr*), particularly in the context of seeking knowledge. It also involves reviewing scholarly articles that are relevant to the research objectives as the foundation for analysis.

Data collection is further supported by documentation study, which involves gathering data on relevant variables in the form of notes, journal articles, and other sources (Equatora & Awi, 2021). The collected data will be analyzed to draw conclusions aligned with the research objectives (Ramdhan, 2021). The study aims to derive a conclusion regarding patience education as a form of implementing moral education toward the self, and to compare the findings with modern educational theories in the context of the Qur'an and the sayings of the Prophet ﷺ. The final conclusions will be drawn based on data analysis, taking into account relevant Qur'anic verses concerning patience and self-directed moral education, the views of scholars, literature

reviews, and the broader understanding of patience education as an expression of moral self-development.

C. Result and Discussion

1. Patient Education

Patience is defined as the ability to regulate, control, and direct one's behavior, emotions, and actions, as well as to comprehensively overcome various challenges. A comprehensive approach refers to the capacity to understand problems clearly and to access broad information in order to address them effectively, while an integrative approach involves viewing issues holistically. Concrete manifestations of patience that contribute to achieving life's goals include firmness of principle characterized by consistency, discipline, and commitment; perseverance demonstrated by steadfastness in purpose, high resilience, the ability to learn from failure, and openness to feedback for improvement; and diligence marked by anticipatory thinking, planning, and goal-oriented behaviour (Sukino, 2018). It is important to note that faith (*īmān*) is divided into two parts: one half lies in patience (*ṣabr*) and the other in gratitude (*shukr*), as emphasized in various hadiths and early Islamic reports (*āthār*) (Al-Ghozali, 2014). The Qur'an repeatedly highlights the virtue of patience. For instance, Allah states:

وَجَعَلْنَا مِنْهُمْ أُمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا

“And We made from among them leaders guiding by Our command when they were patient” (Qur’an 32:24).

Another verse says,

وَتَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَىٰ عَلَىٰ بَنِي إِسْرَائِيلَ بِمَا صَبَرُوا

“And the good word of your Lord was fulfilled for the Children of Israel because they had patience” (Qur’an 7:137).

Moreover, Allah promises,

وَلَنَجْزِيَنَ الَّذِينَ صَبَرُوا أَجْرَهُمْ

“And We will surely reward those who are patient” (Qur’an 16:96).

It is important to note that practicing patience (ṣabr) is considered more virtuous than merely suppressing emotion, as patience is a higher form of emotional regulation. When a person becomes accustomed to being patient, their emotions become easier to control (Bin Salim, 2012). The ability to maintain patience and restrain one’s emotions aligns with the prophetic teaching of the Prophet Muhammad ﷺ, who said:

ابْتَغُوا الرَّفْعَةَ عِنْدَ اللَّهِ. قَالُوا : وَمَا هِيَ يَا رَسُولَ اللَّهِ ؟ قَالَ : تَصِلُ مَنْ قَطَعَكَ وَتُعْطِي مَنْ حَرَمَكَ وَتَحْلُمُ عَمَّنْ جَهَلَ عَلَيْكَ

“Hope for a lofty status in the sight of Allah.” The companions asked, *“How can we achieve that, O Messenger of Allah?”* He ﷺ replied, *“Maintain ties with those who sever them, give to those who withhold from you, and be patient when facing the insults of the ignorant”* (Ibn ‘Adī, al-Musnad, vol. 7, p. 94).

The term *al-rabbāniyyīn* is sometimes interpreted to include those who are consistently patient, including the scholars (*‘ulamā’*), as noted by al-Hasan in his commentary on the following verse of the Qur’an:

وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا

“And the servants of the Most Merciful are those who walk upon the earth humbly, and when the ignorant address them [harshly], they respond with words of peace” (Qur’an, 25:63).

To cultivate the virtue of patience, Imam al-Ghazali proposed a concept involving the weakening of carnal desires and the strengthening of religious motivation (Primalita & Hidayah, 2021). In managing these impulses, a believer is encouraged to seek help from Allah, as emphasized in the Qur’anic message:

“O you who have believed, persevere and endure and remain stationed and fear Allah that you may be successful” (Qur’an, 3:200).

2. All Kinds of Patience

Al-‘Allāmah Al-Ḥabīb ‘Abdullāh bin ‘Alawī al-Ḥaddād (2018), in his book *Nasihah untuk Wahai Saudaraku (al-Risālah al-Mu‘āwanah)*, explains that patience (*ṣabr*) is categorized into four types:

- a. Patience in obedience. This type of patience can be achieved internally through sincerity (*ikhhlās*) and a humble heart during acts of worship, and externally by maintaining consistency in performing good deeds with enthusiasm and in accordance with the principles of *sharī‘ah*. What cultivates this patience is the remembrance of Allah’s promise of reward in both this world and the hereafter for acts of obedience. Whoever consistently practices this kind of patience will attain a position of closeness to Allah, experiencing a spiritual sweetness and pleasure in worship that is beyond description. However, those who attain such a state should not rely solely on the feeling itself but remain fully reliant on Allah (Al-Haddād, 2018).
- b. Patience in avoiding sin. This can be attained externally by abstaining from sinful actions and avoiding environments that promote them, and internally by not intending or inclining toward sin, since every sin begins with a whisper of the heart. Reflecting on past sins is only beneficial when it leads to fear or regret; otherwise, it is better avoided. Motivation for this form of patience stems from remembering the threat of Allah’s punishment in both the world and the hereafter. Whoever consistently practices this type of patience will, by the grace of Allah, develop an aversion to sin—so much so that entering Hellfire would feel lighter than committing even the smallest sin (Al-Haddād, 2018).
- c. Patience in enduring hardship. This category is further divided into two types. The first type consists of trials that come directly from Allah without intermediaries, such as illness, natural disasters, loss of wealth, or the death of loved ones. This form of patience is internalized by not succumbing to

anxiety or worry, and externally by not complaining to others. As Allah states in the Qur'an:

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ

“And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits.” (Qur'an, 2:155)

In another verse, Allah further emphasizes:

وَأُولَئِكَ هُمُ الْمُهْتَدُونَ

“It is they who are the [rightly] guided.” (Qur'an, 2:157)

Whoever persists in this form of patience will, by the will of Allah (SWT), be granted the sweetness of surrender and a heart expanded by contentment (*riḍā*). A detailed discussion on *riḍā* will, God willing (*in shā' Allāh*), be addressed subsequently. The second category of patience in the face of hardship concerns enduring the harmful behavior of others—whether such harm is directed toward one's person, wealth, or dignity. The highest expression of this patience manifests when a person does not harbor hatred toward the one who wrongs them, provided that the perpetrator is a fellow Muslim. Furthermore, the patient person does not wish evil upon the wrongdoer, does not pray for their misfortune, and does not retaliate. Rather, they may choose either of two noble responses: showing gentleness and remaining patient with the person's actions, or forgiving and overlooking the offense. In the first case, one relies solely on Allah's support; in the second, one seeks Allah's reward for their forgiveness and forbearance (Al-Haddād, 2018).

- d. Patience in resisting desires (*shahawāt*) that is, worldly matters that are permissible yet pleasing to the soul. This type of patience is perfected when one refrains internally from thinking about or inclining toward such pleasures, and externally by restraining oneself from seeking or pursuing

them. On this matter, Imām Abū Sulaymān al-Dārānī (may Allah have mercy on him) once said: “Abandoning a single desire is more beneficial for the heart than a year of worship.” Whoever earnestly practices patience in restraining their base desires (*hawā*), Allah (SWT) will honor them by removing love for the world from their heart. Such a person will become one who, like the *‘arifīn billāh* (those who truly know Allah), says: “I wish to desire something only so that I may abandon it, and thus experience no attachment to what I desire.”

3. Moral Education: Definition, Scope, the Benefits, Influence, the basic and Implementation

a. Definition of Moral

Linguistically, the term *akhlaq* (moral character) is derived from the Arabic root word *khalaqa*, which means "to create," "to make," or "to shape." *Akhlaq* is the singular form of *khuluq*, which refers to disposition, nature, or custom, and is related to *khalq*, meaning creation or form. Thus, etymologically, *akhlaq* can be interpreted as disposition, custom, nature, or a behavioral system shaped by human beings (Zainudin, A. 2011). In terms of terminology, many scholars have defined *akhlaq* from various perspectives. For instance, Imam al-Ghazali in his seminal work *Ihya Ulum al-Din*, Volume III, defines *akhlaq* as “a firmly rooted quality in the soul from which actions are spontaneously produced without the need for deliberate thought.” (Jauhari, 2016)

Similarly, Ibn Miskawayh, as cited by Zahrudin A.R. and Hasanuddin Sinaga (Jakarta, 2005), defines *akhlaq* as a condition of the soul that prompts a person to act without prior mental deliberation. He identifies two contrasting qualities in the human soul: the negative traits associated with cowardice, arrogance, and deceit, and the noble traits associated with intelligence, such as justice, courage, generosity, patience, truthfulness, trust in God (*tawakkul*), and diligence.

In addition, Shaykh Nawawi al-Bantani (2015) in his work *Maraqi al-'Ubudiyah Sharh Bidayat al-Hidayah*, describes *akhlaq* as an internal state from which actions emerge naturally and effortlessly, without weighing personal gain or loss. A person with good *akhlaq* performs virtuous acts spontaneously and selflessly, consistently doing

good for others while upholding the moral order and divine laws established by the Creator.

b. Scope of moral

Morality (*Akhlaq*) is an intrinsic aspect of an individual that gives rise to both virtuous (*maḥmūdah*) and reprehensible (*madhmūmah*) behaviors. These actions are influenced by various factors, including the education a person receives, as well as the environment and society in which they live and interact. According to Ya'kub (Bandung, 1988), the formation of moral character is principally influenced and determined by two major factors: internal and external.

The internal factor originates from within the individual and includes innate purity or natural disposition (*fiṭrah*), which refers to the inborn potential for goodness present in every human being. This includes instincts, habits, heredity, desires, and conscience. Meanwhile, the external factor refers to influences from outside the self, such as environment, family dynamics, schooling, and societal education, all of which play significant roles in shaping human behaviour (Muliaty, S. 2023).

The scope of moral education encompasses five primary domains: (1) Morality in relation to God; (2) Morality toward oneself; (3) Morality in family relationships; (4) Morality in social interactions; and (5) Morality in relation to the natural environment. According to Nawawi al-Bantani (2015), the scope of moral education includes moral conduct toward Allah *Subḥānahu wa Ta'ālā*, adherence to His commands and avoidance of His prohibitions, and the ethical relationship between teachers and students.

c. The Benefits and Influence of Patience as Moral Education

One of the fundamental foundations in the learning process is the presence of patience (*ṣabr*) instilled within both students and educators. Essentially, patience fosters the development of positive values within those who practice it. Patience serves as a key virtue that significantly influences a person's character and resilience in the pursuit of knowledge. Based on the researcher's findings, several benefits of cultivating patience can be outlined as follows:

- 1) Patience as a source of help. In this regard, Allah (SWT) states:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

"O you who have believed, seek help through patience and prayer. Indeed, Allah is with the patient." (Qur'an, Al-Baqarah, 2:153)

In another verse, Allah (SWT) says:

وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا

"And We made from among them leaders guiding by Our command when they were patient." (Qur'an, As-Sajdah 32:24).

Furthermore, in a well-known narration, the Prophet Muhammad ﷺ advised Imam Ibn 'Abbās (RA)::

وَاعْلَمَنَّ أَنَّ النَّصْرَ مَعَ الصَّبْرِ وَأَنَّ الْفَرْجَ مَعَ الْكُرْبِ وَأَنَّ مَعَ الْعُسْرِ يُسْرًا

"Know that victory comes with patience, relief with affliction, and ease with hardship." (Narrated by al-Tirmidhī)

- 2) Receiving Abundant Reward, Allah (SWT) states:

إِنَّمَا يُؤَفَّقَى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ

"Indeed, the patient will be given their reward without measure." (Qur'an, Az-Zumar 39:10).

- 3) Goodness Found in Patience, The Prophet Muhammad ﷺ said in a ḥadīth:

فِي الصَّبْرِ عَلَى مَا تَكْرَهُ خَيْرٌ كَثِيرٌ

"There is much good in being patient with something you dislike."

d. The Basic of Moral Education

In the concept of akhlaq (morality), all actions are judged as either good or bad, praiseworthy or blameworthy, based on the guidance provided in the Qur'an and the Sunnah of the Prophet Muhammad ﷺ. Questions may arise regarding the role of conscience, reason, and societal norms in determining what is good or bad, given that

human beings are created by Allah with an inherent nature (*fitrah*) inclined toward monotheism and the recognition of His Oneness. As stated in the Qur'an:

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَوِيمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

"So direct your face toward the religion, inclining to truth. [Adhere to] the *fitrah* of Allah upon which He has created [all] people. No change should there be in the creation of Allah. That is the correct religion, but most of the people do not know" (Qur'an, Ar-Rum: 30).

In a hadith narrated by al-Bukhari and Muslim, the Prophet ﷺ elaborated on three foundational elements: First, faith (*iman*), which includes belief in the six pillars of faith: belief in Allah, His angels, His scriptures, His messengers, the Last Day, and divine destiny (*qadar*). This component is categorized under *aqidah* (creed). Second, Islam, which consists of the five pillars: bearing witness (*shahadah*), prayer (*salat*), fasting (*sawm*), almsgiving (*zakat*), and pilgrimage (*hajj*). Scholars typically classify this within the domain of *shari'ah* or *fiqh* (Islamic jurisprudence). Third is *ihsan*, which the Prophet ﷺ described as: "Worship Allah as though you see Him, and if you do not see Him, know that He sees you." Scholars have associated this with the field of *tasawwuf* (Islamic mysticism or spiritual refinement).

Akhlaq is therefore placed within the scope of *tasawwuf*. This is further reinforced by the statement of the Prophet Muhammad ﷺ in a hadith narrated by Abu Hurairah (RA), where he said:

إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ

"I was only sent to perfect noble character" (HR al-Bayhaqi).

In another hadith, the Messenger of Allah ﷺ said:

عن أبي هريرة رضي الله عنه قال : قال رسول الله صلى الله عليه وسلم : أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا، وَخَيْرُكُمْ خَيْرُكُمْ لِنِسَائِهِمْ (رواه أبو داود والترمذي وأحمد)

From Abu Hurairah (*radhiyallāhu 'anhu*), it is narrated that the Messenger of Allah ﷺ said, "The believer whose faith is the most complete is the one who has the best

character. And the best among you are those who are best to the women under their care.” (Narrated by Abu Dawud, At-Tirmidhi, and Ahmad).

Another narration is reported by At-Tabarani in *Al-Kabir* from Usamah ibn Shuraik Ad-Dhibyani. As-Suyuti graded this hadith as *hasan* (good), while Al-Munawi and Al-Mundhiri considered it *ṣaḥīḥ* (authentic).

أَحَبُّ عِبَادِ اللَّهِ إِلَى اللَّهِ أَحْسَنُهُمْ خُلُقًا (رواه الطبرانی)

“The most beloved of Allah’s servants to Him are those with the best character.” (Narrated by At-Tabarani)

e. The Implementation of Morality Toward the Self

Human beings are living creatures whom Allah has created in the most perfect form compared to other living beings, appointing them as vicegerents (khalifah) on earth by granting them intellect (‘*aql*’) as a means for reasoning. Therefore, it is essential to preserve the nobility of this position by protecting oneself from vile and destructive behavior. The abundance of crimes and corruption on earth stems from the corruption of human reason and their greed, which prevents them from controlling their desires (*nafs*). Morality toward oneself involves fulfilling the rights and responsibilities of the self. Every human being possesses inherent rights. Each part of the human body has its due: the eyes have rights, the ears have rights, the body has rights, and the stomach has rights. Behavior concerning oneself is governed by legal norms prescribed by Allah for His creation. These legal norms regulate personal rights and the obligations individuals must fulfill.

According to the Qur’an and the Hadith of the Prophet Muhammad ﷺ, moral conduct toward oneself includes patience (*sabr*), gratitude (*shukr*), humility (*tawadhu’*), truthfulness (*sidq*), chastity (*‘iffah*), self-restraint from anger, trustworthiness (*amanah*), honesty, courage based on truth, and contentment (*qana‘ah*) with what one possesses. Morality, in essence, is a combination of outward behavior and inward disposition. A person is considered truly moral when their external actions align with their internal intentions. Since morality is intimately connected to the heart, purifying the heart is one of the essential paths to achieving noble character (*akhlaq karimah*).

D. Conclusion

Etymologically, *ṣabr* (patience) derives from the Arabic root *ṣabara–yaṣbiru–ṣabr*, which means “to restrain” or “to endure.” Terminologically, patience refers to the ability to endure trials without becoming easily angry, desperate, or disheartened. It also entails maintaining calmness and composure in both thought and emotion. Patience serves as a moral force that motivates individuals to act righteously and avoid destructive behavior, functioning as both a preventive and proactive tool for ethical living. In the Islamic ethical framework (*akhlaq*), the value of an action—whether praiseworthy or blameworthy is measured by the standards of the Qur’an and the Sunnah of the Prophet Muhammad ﷺ. Within this framework, *ṣabr* is not merely a passive endurance but an active spiritual discipline that helps shape personal integrity and social harmony. It also reflects a person’s ability to restrain their desires (*nafs*) and maintain a sense of inner peace in the face of hardship. Patience is categorized as a behavior that holds a high level and noble status in both social environments and all aspects of life. The effort to cultivate and develop patience reflects a sincere endeavor, as patience is a divine attribute of Allah, exalted and noble. It is also a disposition of the soul that manifests in accepting goodness, whether related to fulfilling duties in the form of prohibitions or in responding to the behaviors and characteristics of others.

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The Prophet ﷺ elaborated on three foundational elements: First, faith (*iman*), which includes belief in the six pillars of faith belief in Allah, His angels, His scriptures, His messengers, the Last Day, and divine destiny (*qadar*). This component is categorized under *aqidah* (creed). Second, Islam, which consists of the five pillars bearing witness (*shahadah*), prayer (*salat*), fasting (*sawm*), almsgiving (*zakat*), and pilgrimage (*hajj*). Scholars typically classify this within the domain of *shari'ah* or *fiqh* (Islamic jurisprudence). Third is *ihsan*, which the Prophet ﷺ described as: "*Worship Allah as though you see Him, and if you do not see Him, know that He sees you.*" Scholars have associated this with the field of *tasawwuf* (Islamic mysticism or spiritual refinement). This is further reinforced by the statement of the Prophet Muhammad ﷺ in a hadith narrated by Abu Hurairah (RA), where he said: "*I was only sent to perfect noble character*" (HR al-Bayhaqi).

From the perspective of Islamic moral education, patience is classified as one of the key virtues that forms part of personal ethics. Patience toward oneself includes fulfilling the rights of the body and soul, such as self-restraint, honesty, gratitude, humility, and self-discipline. A person's ability to be patient is also closely linked to their ability to build moral resilience and internal strength. The scope of *akhlaq* in Islamic education includes one's relationship with God, oneself, family, society, and the environment. Patience is foundational to all these dimensions, particularly in a student's journey in seeking knowledge. It is through patience that learners persist through challenges, remain humble in the pursuit of truth, and stay consistent in worship and moral discipline. According to classical scholars like Al-Ghazali, Ibn Miskawaih, and Al-Haddad, patience is essential not only for outward behavior but for the refinement of the soul (*tazkiyah al-nafs*), which is central to achieving spiritual excellence (*ihsan*). Moreover, religious texts including verses from the Qur'an and the Hadith emphasize that patience brings divine assistance, multiplied rewards, and moral superiority. It is through enduring trials with patience that individuals become leaders, earn Allah's companionship, and develop deep emotional and spiritual maturity.

In this book *Nasihat untuk Wahai Saudaraku (al-Risalah al-Mu'awanah)* (Al-Haddad, 2018) explains that patience (*ṣabr*) is categorized into four types: First,

Patience in obedience. This type of patience can be achieved internally through sincerity (*ikhhlās*) and a humble heart during acts of worship, and externally by maintaining consistency in performing good deeds with enthusiasm and in accordance with the principles of *sharī'ah*. Second, Patience in avoiding sin. This can be attained externally by abstaining from sinful actions and avoiding environments that promote them, and internally by not intending or inclining toward sin, since every sin begins with a whisper of the heart. Third, Patience in enduring hardship. This category is further divided into two types. The first type consists of trials that come directly from Allah without intermediaries, such as illness, natural disasters, loss of wealth, or the death of loved ones. Fourth, Patience in resisting desires (*shahawāt*) that is, worldly matters that are permissible yet pleasing to the soul. This type of patience is perfected when one refrains internally from thinking about or inclining toward such pleasures, and externally by restraining oneself from seeking or pursuing them.

In conclusion, patience is a comprehensive moral quality that must be cultivated in every individual. It plays a transformative role in personal development, educational success, and spiritual fulfillment. Integrating patience into moral education ensures not only the development of righteous individuals but also the establishment of a morally conscious society rooted in Islamic values. Patience serves as a key virtue that significantly influences a person's character and resilience in the pursuit of knowledge. Based on the researcher's findings, several benefits of cultivating patience can be outlined as follows: Patience as a source of help. In this regard, Allah (SWT) states : "*O you who have believed, seek help through patience and prayer. Indeed, Allah is with the patient.*" (Qur'an, Al-Baqarah, 2:153), Receiving Abundant Reward, Allah (SWT) states: "*Indeed, the patient will be given their reward without measure.*" (Qur'an, Az-Zumar 39:10) and Goodness Found in Patience, The Prophet Muhammad ﷺ said in a ḥadīth: "*There is much good in being patient with something you dislike.*"

The final conclusion of this study is that the attitude of patience is one of the most essential aspects within the scope of moral education, based on the primary sources of the Qur'an and the Hadith of the Prophet. The influence of patience is highly significant

in human life, as it guides individuals in performing positive actions and serves as evidence of the quality of a person's faith and piety toward Allah the Exalted.

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