

Predictors of Patience in Islamic Psychology: An Evidence from Indonesia

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Article Information:

Received 2023-12-08

Revised 2024-02-25

Published 2024-03-16

Keywords:

academic hardiness

grit

resilience

self-acceptance

self-control

Abstract

This study explores the conceptual gap regarding patience between Western psychology and Islam, and aims to identify the factors that influence patience in the context of Islamic psychology. Academic hardiness, self-control, resilience, grit, and self-acceptance influence the level of patience in the context of Islamic psychology are the hypotheses. This study employs a quantitative research design involving 213 Muslim students from the Universitas Islam Riau. Data collection was carried out using Patience in Islamic Psychology Scale, Oviedo Grit Scale, Revised Academic Hardiness Scale, Self Control Scale, Adolescent Resilience Scale and Berger's Self-Acceptance Scale. Data analyzed using the SmartPLS 3.0 M3 program. The results of the study indicate that academic hardiness, self-control, resilience, and self-acceptance significantly affect the level of patience in the context of Islamic psychology. Interestingly, the findings reveal that grit has a significant negative impact on patience in Islamic Psychology. Success in the theory of grit (Western psychology) is defined as achieving desired goals, while success in Islamic psychology is defined as striving within the permissible boundaries. However, in the event of failure, it is important not to lose hope and to remember the blessings bestowed by Allah that have been received.

INTRODUCTION

Discussion on patience in the West began with Petersoew Hale in 1675, who depicted patience as related to difficulties. Furthermore, Schnitker (2012) referred to it as patience in facing life's challenges. She added two aspects to this patience, namely patience in facing daily challenges and patience in interpersonal relationships (Lavelock, 2015). The principle of patience in positive psychology is based on the following three criteria: Interpersonal Patience, which involves remaining calm when dealing with others under various emotional conditions; Patience in Facing Life's Challenges, which is the ability to see the bright side of life's difficulties; and Patience in Facing Daily Challenges, which involves restraining the emergence of negative emotions due to delays or things that irritate individuals, commonly encountered in everyday life (Schnitker, 2012).

Some people may perceive *şabar* as a passive attitude involving only endurance without active action, while others see it as a disposition that must be actively pursued (Buitelaar & Kadrouch-Outmany, 2023). Patience in Muslims is not only a virtue to be cultivated, but also a practice that can be achieved through training and embodying social, spiritual, and religious

How to cite:

Hidayat, A., Azhar, M., Purnomo, H., Nugroho, S., Napitupulu, L., & Yusdanis, I. (2024). Predictors of Patience in Islamic Psychology: An Evidence from Indonesia. *Islamic Guidance and Counseling Journal*, 7(1). <https://doi.org/10.25217/0020247447400>

E-ISSN:

2614-1566

Published by:

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values (el-Aswad, 2014). The principle of patience in Islamic psychology has a crucial foundation. The principles of patience and acceptance act as catalysts to transform life positions and propel them towards motion. Therefore, patience and acceptance are not just considered outcomes, but rather as forces within the ongoing life process capable of guiding individuals beyond their life stages (Kuswaya & Ma'mun, 2020).

Patience is the act of refraining from venting to anyone other than Allah SWT about calamities or pain that befall oneself (Ulum & Roziqin, 2021). Patience also entails an individual's effort to self-regulate in consistently achieving virtuous deeds (Ernadewita et al., 2019). The characteristics of patience among Muslim parents in dealing with autistic children include restraining negative emotions, forgiveness, and prayer. Self-control has been proven to be important in facing these challenges. Other characteristics of patience related to grit, resilience, and hardiness (Tajab et al., 2019).

Subandi (2011), through a grounded theory approach in the literature of major religions in Indonesia, found that the concept of psychological patience comprises Self-control, Endurance (Adversity Quotient, Resilience, Hardiness), Grit, accepting bitter realities with sincerity and gratitude, calmness, and avoiding haste. It is important to understand the differences between Resilience, Grit, and Hardiness, as each construct has slightly different focuses and characteristics. Resilience refers to an individual's ability to recover and adapt, grit describes an individual's strong drive and perseverance, and hardiness refers to an individual's ability to remain strong and perform well in the face of life's stresses and pressures (Georgoulas-Sherry & Kelly, 2019; Georgoulas-Sherry, 2022).

It is important to conduct measurements that can connect the theory of patience in Islamic psychology with field data, and to link field data with the theory of patience in Islamic Psychology. This will result in good psychological research on patience in Islamic psychology (Rusdi, 2016). The research has found that patience is associated with pursuing larger goals during difficult times, enhancing well-being and positive emotions, and reducing the level of depression (Schnitker, 2012; Schnitker & Westbrook, 2014).

Predictors of patience found in previous studies include self-control, self-acceptance, academic hardiness, resilience, and grit. In a study of 332 high school students in Shiraz, Iran (161 females and 171 males), it was found that the total scores of patience as well as the components of transcendence, satisfaction, perseverance, significant positive correlation with self-control (Khormaei et al., 2017). A study of 355 high school students with a mean age of 16.0 years and 59% female indicated a limited strength model of self-control. The findings of this study suggest the importance of considering the level of difficulty in computational modeling and its processes (Schnitker et al., 2016). In a field experiment involving a large number of elementary schools across various districts in Istanbul, Turkey, the study found a significant correlation between patience, commitment requests, timing inconsistency, as well as specific personality traits of students and school success outcomes (Alan & Ertac, 2015). The above research provides empirical evidence that self-control is a predictor of patience.

A study involving 103 respondents, mothers with special needs children in Sukoharjo Regency, found that patience contributes to 3.47% of mothers' self-acceptance who have special needs children (Partini et al., 2023). The above research provides empirical evidence that self-acceptance is a predictor of patience. In a study involving 241 high school students in the city of Shiraz, a significant positive correlation was found between psychological resilience and all sub-scales of patience and educational expectations (Kamari & Khormaei, 2015). The above research provides empirical evidence that academic hardiness is a predictor of patience. Research on 336 Physical Education teachers in the provinces of İzmir, Afyonkarahisar, and Muğla in the Aegean region. The results of the study indicated a moderate positive relationship between psychological resilience, patience, and the level of happiness (Ulukan & Ulukan, 2021). The above research provides empirical evidence that resilience is a predictor of patience.

In a study involving 300 university students (males = 108; females = 192) aged between 18-35 years selected from Rawalpindi and Islamabad, it was found that individuals high in patience tend to be more active in pursuing personal projects compared to those with low levels of patience. Additionally, the research also found that the level of patience is significantly related to goal pursuit, achievement, and well-being (Mehmood et al., 2021). The above study provides empirical evidence that grit is a predictor of patience.

Based on the explanation above, patience is a unique and intriguing aspect to continually develop. The purpose of this study is to identify predictors of patience within the context of Islamic psychology perspective.

The Rationale of Current Study

The difference between Western and Islamic psychology lies in the source of authority, concept of self, and healing approach. Western psychology relies on scientific research and materialistic understanding, whereas Islamic psychology takes the Qur'an and Sunnah as the primary authority. Western psychology tends to view humans as separate entities from spirituality, while Islamic psychology acknowledges the spiritual dimension of humans. In healing, Western psychology often overlooks the spiritual dimension, while Islamic psychology incorporates spiritual aspects into the healing process (Utz, 2012). The concept of patience from the perspective of Western positive psychology is a virtue that involves the ability to control oneself, manage emotions, and remain calm when facing challenges. This concept applies emotional regulation strategies, such as cognitive reappraisal (Schnitker et al., 2017; Gökçen et al., 2020). Emotional regulation is defined as the ability to modify emotional responses to fit the situation and conditions (Rusmaladewi et al., 2020; Lestari & Yudianto, 2022; Astuti et al., 2019).

In research on the relationship between spiritual jihad and patience in the field of psychology, it was found that American Muslim adults engaged in spiritual jihad tended to have higher levels of patience (Saritoprak et al., 2020). In the perspective of Islamic psychology, patience is viewed as a way to overcome life's challenges, control negative emotions, and attain blessings and rewards from Allah SWT (Rusdi, 2016).

Self-control, Self-acceptance, Hardiness, Resilience, and Grit, which are predictors of patience, have been studied within the framework of Western psychology. A study of 362 high school students aged 14 to 17 in the city of Mohallat showed that the level of patience is correlated at 49% with self-control in adolescents. Furthermore, the level of patience can also predict the level of self-control with a confidence level of 45% (Hosseini et al., 2020). Self-control holds a strategic position and is capable of inhibiting aggressive behavior, thus reducing the desire for revenge by being patient (Hastuti, 2018). Individuals with strong self-control will not become passive and despondent when facing difficult problems (Aprodita, 2021). Self-control enables individuals to delay gratification in order to achieve long-term goals (Hauser, 2019; Saritoprak et al., 2020).

The results of the study involving 135 students from the Faculty of Psychology, Universitas Islam Riau, indicate a significant and positive influence between patience and self-acceptance (Islam & Hidayat, 2023). Self-acceptance is the ability to embrace oneself despite shortcomings with a positive outlook towards various situations (Azzura & Andjarsari, 2023). Self-acceptance requires considerable attention and personal resources for self-improvement to balance perceived personal shortcomings (Pambudi & Darmawanti, 2022).

A study involving 115 students from the Faculty of Psychology, Universitas Islam Riau, who are studying outside their hometown, found that patience has a significant and positive influence on academic hardiness (Putri & Hidayat, 2023). One aspect of hardiness in the context of education is academic hardiness, which refers to an individual's ability to overcome academic challenges that may diminish students' motivation and performance (Benishek & Lopez, 2001).

This academic hardiness encompasses the willingness to achieve success regardless of difficulties (commitment), emotional control when facing academic problems (control of affect), efforts to enhance one's ability to overcome obstacles (control of effort), and perceiving academic challenges as a constructive learning process (challenge) (Benishek et al., 2005). Hardiness serves as a source of resilience when people experience stressful situations (Sirait & Minauli, 2015).

Individuals with hardiness feel confident that they have the ability and optimism to overcome challenges, survive, and see problems as opportunities for growth (Tho, 2019; Zahid & Antika, 2022; Pasangkin & Huwae, 2022; Herliany, 2023). According to Kobasa (Taylor & Stanton, 2021), the dimensions of hardiness are Control, Commitment, and Challenge. The concept of "persistence" can be considered closely related to the concept of "perseverance". Therefore, "patience" can be associated with the concepts of "perseverance" and "persistence" in achieving long-term goals (Subandi, 2011).

In a study involving 102 students receiving government aid through the Bidikmisi program, it was found that gratitude and patience together contribute 71.3% to resilience (Sabri, 2022). Resilience refers to positive adaptation patterns during or after facing various difficulties (Utami & Helmi, 2017). In a study of 78 students who were writing their theses, it was found that patience has a positive and significant impact on grit (Maura, 2023). Grit is defined as perseverance and passion toward long-term goals. Grit involves dedication, both implicitly and explicitly, toward valuable goals (Duckworth, 2020). Several studies on the concept of patience have also been explored by non-psychologists or Muslim scholars. The concept of patience in Javanese Muslim society is understood as an active and progressive attitude in facing life's trials (Kuswaya & Ma'mun, 2020). The concept of patience is the attitude of calmness and surrendering everything to Allah as a reflection of the character embedded within oneself (Ismail & Solahuddin, 2023). Islamic patience psychology considers patience to be highly important in facing difficult situations and also in the journey towards spiritual peak and in the effort to seek the pleasure of Allah SWT (Tajab et al., 2019). In the perspective of Islamic psychology, the concept of patience encompasses several important aspects, including resilience, self-control, self-acceptance, relaxation and tranquility, hope, and faith (Alfain et al., 2023). Patience based on the Islamic perspective also shares conceptual closeness with emotion-focused coping, such as rational thinking, self-acceptance, self-control, and effort (Ramdani et al., 2018).

Self-control, self-acceptance, hardiness, resilience, and grit, which are predictors of patience, have been studied within the framework of Islamic psychology. Self-control in Islamic psychology refers to how one can wisely abstain from self-destructive battles by referring to the history, literature, psychology, and philosophy of Islam (Rahman, 2018). Ridha and self-acceptance both entail the absence of a rejecting attitude that results in psychological flexibility and positive emotions such as tranquility. Acceptance also has a positive impact on individuals' cognition, emotions, and behaviors. The concept of ridha shares similarities with self-acceptance but includes a more significant spiritual aspect, as it encourages positive effects on cognition, emotions, and behavior (Sholichatun, 2023). In Islam, self-acceptance is also referred to as Qanaah. Self-acceptance is not just about surrendering, but actively working and worshiping diligently is part of self-acceptance (Pahlewi, 2019). Self-acceptance has been shown to significantly mediate the relationship between social support, spirituality, gratitude, and happiness (Komarudin et al., 2022). Resilience in Islam involves utilizing Islamic values and principles in facing challenges and overcoming difficulties (Bashori & Moerdijat, 2023). Patience has a positive correlation with resilience in the Islamic concept, implying that individuals should not give up when facing difficult situations (Salleh et al., 2020). In the Islamic personality structure, resilience has three levels: the lowest level, referred to as "quitters" in the Western perspective, corresponds to the ammarah personality, which tends to

pursue hedonistic principles. The middle level, which aligns with the lawwamah personality, lies between the ammarah and muthma'innah personalities. The highest level, termed "climber" in the Western perspective, can be compared to the muthmainnah personality (Wahidah, 2018). In Islam, grit is closely related to patience and perseverance. Muslims require both of these elements to endure facing difficulties, in addition to adhering to Islamic law and jurisprudence (Rahman et al., 2018).

Hypotheses

The hypothesis proposed in this study is that academic hardiness, self-control, resilience, grit, and self-acceptance influence patience from the perspective of Islamic psychology.

METHODS

Population and Sample

The general area that has the characteristics and qualities set by the researcher is referred to as the population (Sugiyono, 2011). The population in this study were active students of the Faculty of Psychology, Riau Islamic University, class of 2018 to class of 2022. The sampling method used is non-probability sampling with the sampling technique used in the study is convenience sampling. Convenience sampling is a sampling technique chosen with consideration of the ease of researchers in collecting data, sampling is carried out on people recognized by researchers. According to Loehlin (in Widhiarso, 2010) the minimum sample size required to reduce bias in all types of SEM estimates is 200 people. Respondents in this study were Muslim students who were studying at the Faculty of Psychology, Riau Islamic University, totaling 213 respondents.

Instruments

Grit Scale

The scale used to measure the *grit* variable is the *Oviedo Grit Scale* developed by (Postigo et al., 2021). The *Oviedo Grit Scale* consists of 10 items and all items are *favorable*. The dimensions measured in this scale are *consistenci of Interest and perseverance of effort*. The gritscale uses a *Likert* scale model with scores, namely strongly agree, agree, neutral, disagree and strongly disagree with a range of 5-1. The scale has been adapted into the Indonesian language. All constructs in the *grit* variable are deemed valid and meet the reliability criteria. This was obtained through Cronbach's alpha and composite reliability values for both the patience and *grit* variables in each dimension, which were greater than 0.7, and the Average Variance Extracted (AVE) values for the *grit* variable in each dimension were greater than 0.5 (Maura, 2023).

Academic Hardiness Scale

The scale used to measure the *hardiness* variable is the *Revised Academic Hardiness Scale (RAHS)* which was developed by (Benishek et al., 2005) This scale has 40 items and is composed of four dimensions namely; commitment, control affect, control of effort, and Challenge. 14 of them are *unfavorable items* and the other 26 items are *favorable items*. This scale has 4 alternative answers, namely very unsuitable = 1, unsuitable = 2, suitable = 3, very suitable = 4. Skala telah diadaptasi kedalam bahasa Indonesia. The scale has been adapted into the Indonesian language. All constructs in the three dimensions of the academic hardiness variable have been proven to be reliable based on Cronbach's alpha and composite reliability values greater than 0.7, and Average Variance Extracted (AVE) values greater than 0.5. However, it was necessary to eliminate one of the dimensions, namely challenge, as it did not meet the reliability criteria based on a Cronbach's alpha value less than 0.7. Therefore, the challenge dimension is considered unreliable (Putri & Hidayat, 2023).

Self Control Scale

The scale used to measure *self control* variables is the *Brief Self-Control Scale* developed by Tangney et al. (2018) based on aspects of Ferrari et al. (2009), consisting of two dimensions, namely (1) *impulse control* is defined as individual resistance to resist *short-term* rewards or resist temptations to achieve long-term goals; (2) *self discipline* is defined as the general behavior pattern of individuals to be disciplined. This scale consists of 13 items using a Likert scale. The *self-control scale* is useful for providing evidence of the psychological benefits and advantages of self-control and for assessing individual differences in self-control. Items are rated on a 5-point scale, where 1 means not at all like me to 5 means very much like me. The scale has been adapted into the Indonesian language. All constructs in the self-control variable are deemed valid and meet the reliability criteria. The Cronbach's alpha and composite reliability values are greater than 0.7, and the Average Variance Extracted (AVE) values are greater than 0.5 (Karissa, 2023).

Resilience Scale

The scale used to measure *resiliency* variables is the *Adolescent Resilience Scale* developed by Oshio et al., (2003) This scale is useful for seeing the resilience possessed by individuals despite challenging or threatening circumstances. The *Adolescent Resilience Scale* consists of 21 items and is composed of 3 factors namely; Novelty Seeking, Emotional Regulation, and Positive Future Orientation. The scale is structured using a Likert scale with an assessment score of 5 = definitely yes and score 1 = definitely not. The scale has been adapted into the Indonesian language. All constructs in the resilience variable have Cronbach's Alpha and composite reliability values greater than 0.5, and AVE values above 0.5. This indicates that each construct in the self-control variable is considered valid and meets the reliability criteria (Ayumi, 2023).

Self Acceptance Scale

The scale used to measure the *self acceptance* variable is *Berger's self-acceptance scale* (Denmark, 1973). This scale consists of 36 statements using a Likert scale. This scale consists of responses; 1 = not at all true about myself, 2 = a little true about myself, 3 = somewhat true about myself, 4 = mostly true about myself, 5 = completely myself. The scale has been adapted into the Indonesian language. The outer loading for each indicator has a value > 0.6 , thus meeting the validity criteria. Additionally, the Cronbach's Alpha, composite reliability, and AVE values for each construct are > 0.5 and > 0.3 , respectively, indicating that each construct meets the reliability requirements (Islam & Hidayat., 2023).

Patience Scale

The scale used to measure the *patience* variable is the *Patience in Islamic psychology scale* compiled by Rusdi (2016). The scale is useful for conceptualizing patience as a psychological variable in an Islamic perspective and constructing it as a psychological measure. This scale consists of three aspects, namely patience in doing obedience, patience in avoiding prohibitions, and patience in suffering. Research (Permanasari et al., 2022) The results of the calculations that have been carried out are 21 items on the *Patience in Islamic psychology scale* compiled by Rusdi in (2016) have a *fit* model and qualify as final items or are said to be valid and reliable so that they can be used as research instruments.

Data Analysis

This study uses descriptive statistical data analysis. Descriptive statistics are used to analyze data or describe the data obtained without making conclusions (Sugiyono, 2011). In this study using the Partial Least Square (PLS) approach analysis method with smartPLS 3.0

M3 software. There are 2 measurements of the outer model of PLS SEM, namely the reflective and formative model measurements. The measurement of the PLS SEM model in this study is a reflective model. The reflective model at the measurement model or outer model test stage is to test the validity and reliability of the construct. The validity testing procedure is carried out testing convergent validity and discriminant validity. One of the evaluations for the outer model in SEM PLS is the reliability test. Latent variables that have good reliability if the Cronbach's alpha and composite reliability values are above 0.7 and the AVE value is above 0.5 (Sarwono & Nirmawati, 2015). The path coefficient assessment which aims to see the directional relationship in the structural model obtained by bootstrapping where the value is said to be significant if the t statistical value is greater than 1.96 with a significance level of 5% or greater than 1.65 (with a significance level for each path relationship).

Hair et al. (2014) suggests Structural Equation Modeling (SEM) is a statistical technique that can analyze the relationship between latent variables and their indicators, latent variables with one another and directly analyze measurement errors. SEM is a statistical technique for creating and testing statistical models in the form of cause-and-effect models. Furthermore, PLS is a distribution free approach which does not see data in a particular distribution, it can be categorical data, nominal data, ordinal data, interval data and ratio data. PLS is also able to measure samples with small numbers.

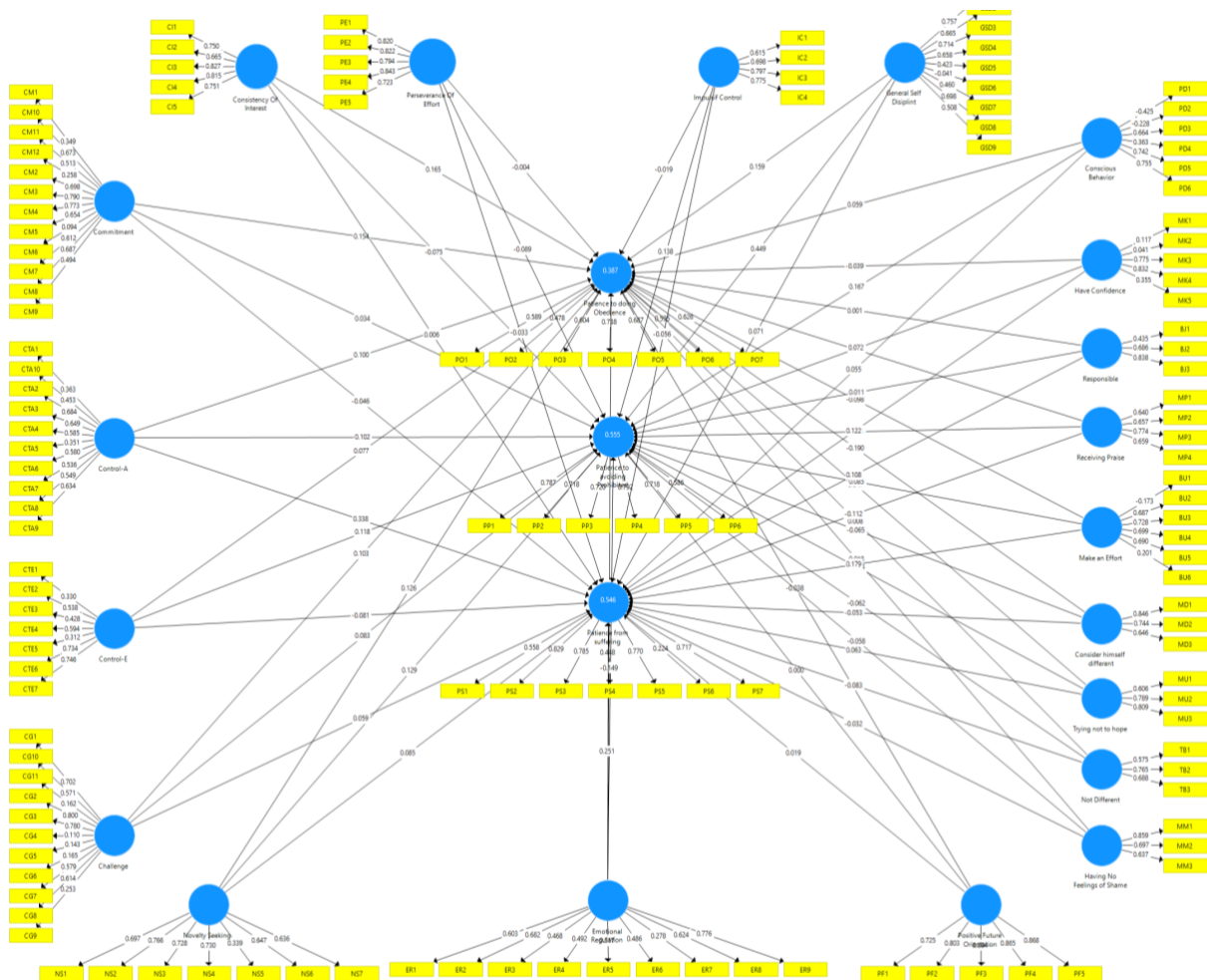


Figure 1. Outer Model Stage 1

RESULT AND DISCUSSION

Results

In the first-order analysis stage, validity and reliability tests are conducted to evaluate the outer model at the first-order level. This is done to ensure that the constructs meet the criteria as measurement tools. For multidimensional constructs, the analysis involves examining the results of loading factors, AVE (Average Variance Extracted), Cronbach's alpha, and composite reliability for reliability testing of the first-order dimensional constructs. Here are the results of the testing for the first order. This study follows The Two-Step Approach as recommended by Yamin & Kurniawan (2009) With the model of The Disjoint Two-Step Approach. The stages of The Disjoint Two-Step Approach start with stage 1 evaluation of the dimensional constructs and their indicators, where the dimensional constructs are directly connected to all constructs in the model according to the research model, resulting in Latent Variable Scores (LVS). Then, these latent variable scores are used in stage 2, where they are connected to other variables. Stage 2 is part of the outer model analysis, where the multidimensional constructs become indicators that are connected to other variables. Here are the results of the Stage 1 First Order Construct testing, as shown in the Figure 1.

Based on the Figure 1, the criteria in the PLS Algorithm can be explained as follows, the validity test includes convergent validity, which is assessed using loading factors and discriminant values. Indicators with loading factors lower than 0.5 are eliminated. Furthermore, reliability is tested using the Average Variance Extracted (AVE), Cronbach's Alpha, and Composite Reliability. The items that have been eliminated due to their low loading factors are outlined in Table 1.

Table 1. Stage 1 (Outer Loading, Cronbach's Alpha, Composite Reliability, AVE)

Variables	Dimensions	Indicator	Outer loading	Cronbach's Alpha	CR	AVE
Patience in Islamic psychology	Patience to do Obedience	4	0,713-0,860	0,793	0,867	0,620
	Patience to avoiding Prohibited	5	0,711-0,818	0,814	0,870	0,573
	Patience from suffering	4	0,779-0,852	0,816	0,879	0,645
Academic Hardiness	Commitment	7	0,621-0,799	0,847	0,881	0,516
	Control-A	3	0,584-0,851	0,569	0,772	0,537
	Control-E	2	0,763-0,935	0,651	0,841	0,728
Grit	Consistency Of Interest	5	0,644-0,835	0,820	0,873	0,582
	Perseverance Of Effort	5	0,751-0,842	0,861	0,899	0,640
Resilience	Novelty Seeking	4	0,610-0,797	0,694	0,801	0,505
	Emotional Regulation	4	0,686-0,807	0,557	0,8772	0,531
	Positive Future Orientation	5	0,707-0,901	0,892	0,916	0,686
Self- Control	Impulse Control	3	0,761-0,833	0,727	0,844	0,644
	General Self-Discipline	5	0,662-0,777	0,779	0,848	0,529
Self Acceptance	Conscious behavior	3	0,731-0,774	0,607	0,792	0,560
	Have Confidence	2	0,808-0,840	0,529	0,809	0,680
	Responsible	2	0,726-0,845	0,394	0,765	0,620
	Receiving Praise	3	0,704-0,797	0,606	0,793	0,561
	Make an effort	3	0,725-0,765	0,603	0,789	0,555
	Not Different	2	0,769-0,800	0,377	0,762	0,616
	Having No Feelings of Shame	3	0,642-0,854	0,581	0,779	0,544
Consider himself different	2	0,667-0,959	0,600	0,806	0,682	
	Trying not to hope	2	0,837-0,839	0,577	0,825	0,703

The results showed that the factor loading of each indicator was greater than 0.5 so that it met the requirements of construct validity and the indicator loading factor value < 0.5 and those with an AVE value < 0.5 were eliminated from the model because they did not meet the criteria, namely the academic hardiness variable in the *challenge* aspect and the *self acceptance* variable on the aspect of trying not to hope (Chin in Ghazali, 2013). The Cronbach's Alpha values for the variable "self-acceptance" in the aspect of "responsible" are 0.394, and for the aspect of "not different" is 0.377, which can be considered somewhat unreliable as they have reliability

values below 0.5. Meanwhile, the other aspects have Cronbach's Alpha values > 0.5, indicating that they meet the criteria for reliability. *Composite reliability* and AVE are greater than 0.7 and 0.5 respectively, so it can be concluded that these variables meet the requirements of construct validity (Fornell & Larcker, 1981; Hair et al., 2013, 2022).

The evaluation of discriminant validity in this study is based on the Fornell-Larcker Criterion, which states that each latent variable should have its indicators with values not exceeding 1. If this criterion is met, the latent variable can be said to predict its indicators (Henseler et al., 2015; Hair et al., 2013; Kline, 2015). Meanwhile, one aspect of Academic Hardiness is dropped because it has an Average Variance Extracted (AVE) value less than 0.5, which is the challenge aspect. The values for discriminant validity can be seen in the Table 2.

Table 2. Discriminant Validity Stage 1 using Fornell-Larcker Criterion

	BJ	BU	CM	CI	CTA	CTE	ER	GSD	IC	MK	MM	MT	MP	NS	PS	PP	PO	PD	PE	PF	TB			
BJ	0,79																							
BU	0,52	0,75																						
CM	0,07	-0,07	0,72																					
CI	0,02	-0,06	0,61	0,76																				
CTA	0,32	0,24	0,31	0,33	0,73																			
CTE	0,02	-0,08	0,62	0,51	0,25	0,85																		
ER	0,36	0,23	0,23	0,28	0,56	0,18	0,72																	
GSD	0,46	0,38	0,25	0,34	0,48	0,24	0,52	0,73																
IC	0,42	0,39	0,03	0,10	0,22	0,06	0,32	0,54	0,80															
MK	0,45	0,56	0,01	0,15	0,37	0,04	0,40	0,38	0,40	0,82														
MM	0,41	0,60	-0,14	0,01	0,31	-0,16	0,22	0,31	0,30	0,54	0,74													
MT	0,49	0,51	0,03	0,15	0,46	0,09	0,43	0,49	0,42	0,49	0,54	0,74												
MP	0,50	0,43	0,09	0,15	0,37	0,14	0,43	0,41	0,32	0,51	0,44	0,54	0,73											
NS	0,25	0,17	0,36	0,41	0,34	0,39	0,30	0,31	0,19	0,25	0,13	0,31	0,39	0,71										
PS	0,47	0,49	0,06	0,13	0,55	0,08	0,50	0,47	0,31	0,48	0,36	0,48	0,38	0,29	0,80									
PP	0,43	0,41	0,18	0,19	0,43	0,20	0,36	0,62	0,48	0,42	0,32	0,47	0,44	0,35	0,49	0,76								
PO	0,24	0,16	0,19	0,21	0,34	0,17	0,34	0,37	0,23	0,23	0,13	0,26	0,28	0,31	0,23	0,51	0,79							
PD	0,54	0,50	0,03	0,09	0,38	0,00	0,38	0,42	0,44	0,48	0,53	0,70	0,54	0,34	0,45	0,49	0,25	0,75						
PE	0,04	-0,09	0,65	0,74	0,27	0,60	0,28	0,35	0,02	0,04	-0,11	0,09	0,06	0,40	0,10	0,17	0,16	0,02	0,80					
PF	0,16	0,00	0,51	0,48	0,31	0,45	0,24	0,23	0,04	0,07	-0,06	0,19	0,20	0,44	0,16	0,19	0,08	0,18	0,44	0,83				
TB	0,37	0,51	-0,01	0,02	0,28	-0,02	0,20	0,29	0,22	0,40	0,40	0,34	0,41	0,07	0,25	0,32	0,14	0,38	0,02	0,12	0,78			

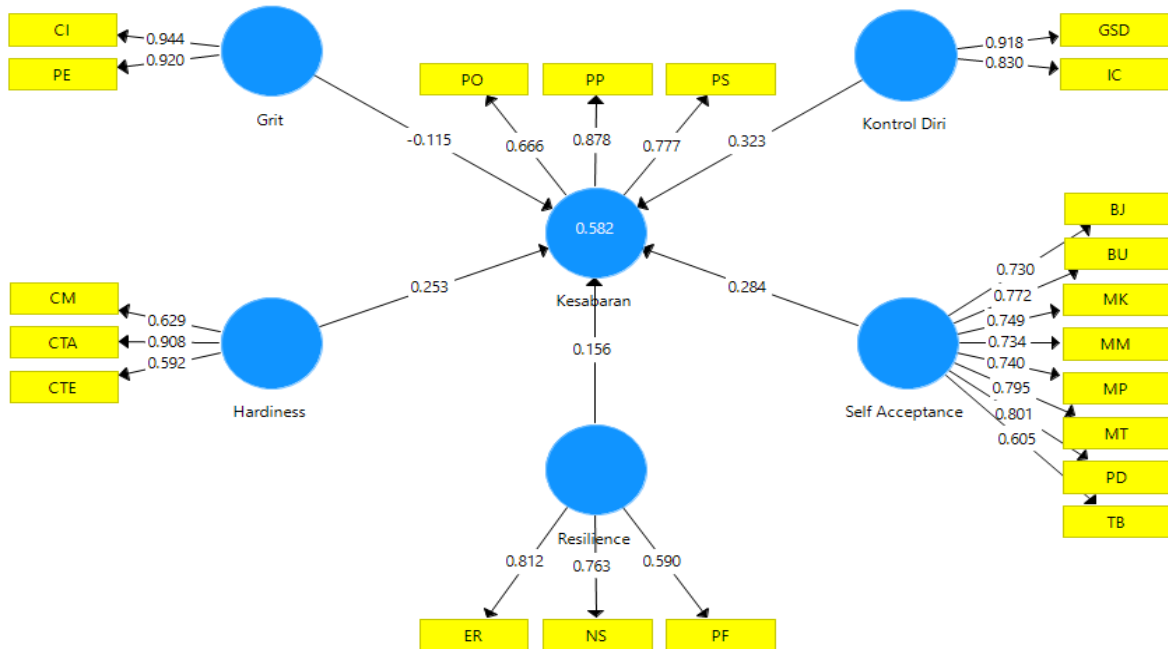


Figure 2. Outer Model Stage 2

The Fornell-Larcker Criterion is used to assess the discriminant validity of the constructs. The Fornell-Larcker Criterion must be less than 1.00 for acceptable discriminant validity (Hair et al., 2013; Henseler et al., 2015; Kline, 2015). Table 2 shows that the Fornell-Larcker Criterion value is less than 1 for all constructs therefore, they have acceptable discriminant validity.

The second-order factor is a measurement model for multidimensional variables, where the variable is followed by a number of sub-variables/dimensions, and each sub-variable/dimension is measured by a set of measurement items. The relationships/causalities between variables and the dimensions that measure them are at the second-order level, while the relationships/causalities between dimensions and measurement items/indicators are at the first-order level.

In this study, a reflective-reflective measurement model was used with the disjoint two-stage approach. The disjoint two-stage approach begins with the initial stage, where the measurement dimensions of the variable are directly connected to all other variables/dimensions according to the established research model. The goal is to generate latent variable scores. The evaluation of the first-order measurement model is conducted in the initial stage. Subsequently, the latent variable scores are used in the second stage as indicators/dimensions of the measured variable, which are connected to other variables.

The figure and results of the second-order analysis using the reflective-reflective measurement model with the disjoint two-stage approach can be seen in Figure 2. In this stage of the outer model analysis, there are tests for convergent validity, discriminant validity, and reliability. Reflective constructs are calculated using the same process as in the previous stage 1 analysis, based on loading factors, discriminant validity, AVE, Cronbach's alpha, and composite reliability.

Table 3. Outer Loading Stage 2

Variables	Dimensions	Outer loading
Patience in Islamic psychology	Patience to do Obedience	0,664
	Patience to avoiding Prohibited	0,878
	Patience from suffering	0,779
Academic Hardiness	Commitment	0,627
	Control-A	0,908
	Control-E	0,592
Grit	Consistency Of Interest	0,945
	Perseverance Of Effort	0,920
Resilience	Novelty Seeking	0,765
	Emotional Regulation	0,846
	Positive Future Orientation	0,528
Self- Control	Impulse Control	0,830
	General Self-Discipline	0,919
	Conscious behavior	0,804
	Have Confidence	0,759
	Responsible	0,713
Self Acceptance	Receiving Praise	0,749
	Make an effort	0,762
	Not Different	0,602
	Having No Feelings of Shame	0,736
	Consider himself different	0,232
	Trying not to hope	0,763

Convergent validity is evaluated based on the correlation of component values with construct values or can be seen from the loading factor values. A correlation is considered to meet convergent validity if its loading value is above 0.5 to 0.7 (Yamin & Kurniawan, 2009). Based on the table above, the variable "self-acceptance" in the aspect of "consider himself different" has a loading factor value smaller than 0.5, specifically 0.232, and therefore should be eliminated from the model. Meanwhile, each of the other aspects has loading factor values greater than 0.5, meeting convergent validity.

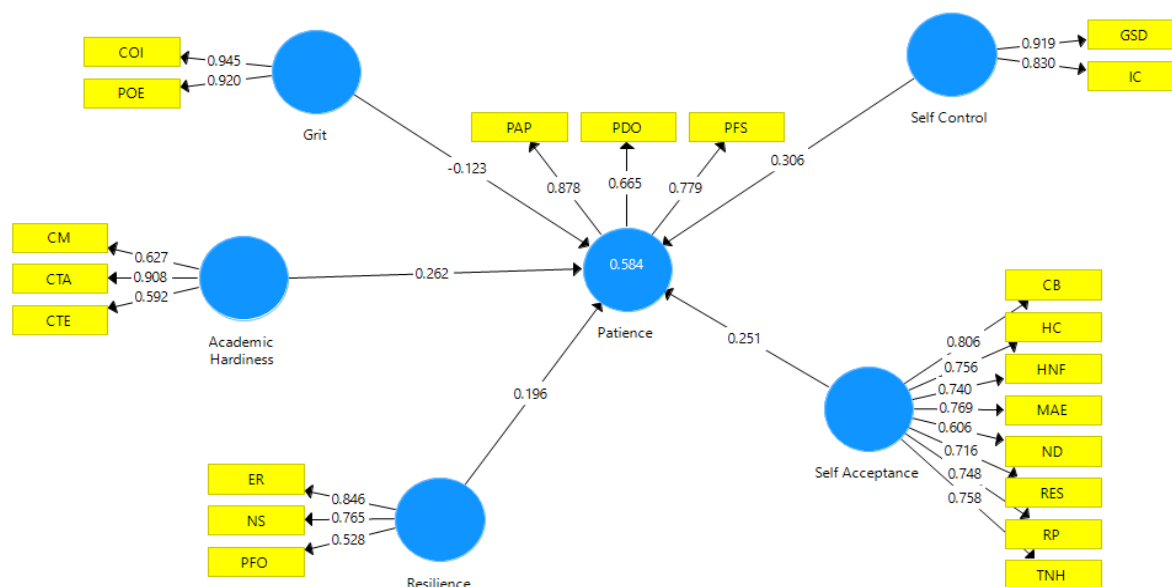


Figure 3. Outer Model Stage 2 after eliminated

Table 4. Cronbach’s Alpha, Composite Reliability, AVE

Variabel	Cronbach's Alpha	Composite Reliability	AVE
Grit	0,851	0,930	0,869
Academic Hardiness	0,657	0,760	0,523
Patience	0,676	0,820	0,606
Self-Control	0,703	0,868	0,766
Resilience	0,592	0,763	0,527
Self Acceptance	0,881	0,906	0,547

Based on the table above, each aspect has a Cronbach's Alpha value and a composite reliability value greater than (> 0.7) and has an AVE (Average Variance Extracted) value greater than (> 0.5) so that the variables of grit, hardiness, patience, self-control, resilience and self acceptance meet the construct validity requirements.

The evaluation of discriminant validity in this study is based on the Fornell-Larcker Criterion, which indicates that for each latent variable, the values for each of its indicators should not exceed 1. This criterion confirms that the latent variables can predict their respective constructs (Henseler et al., 2015; Hair et al., 2013; Kline, 2015). The values for discriminant validity can be seen in the table 5.

Table 5. Discriminant Fornell-Larcker Criterion

	Grit	Hardiness	Patience	Self-Control	Resilience	Self Acceptance
Grit	0,932					
Academic Hardiness	0,558	0,724				
Patience	0,215	0,528	0,778			
Self-Control	0,279	0,415	0,640	0,875		
Resilience	0,507	0,649	0,554	0,486	0,728	
Self Acceptance	0,066	0,364	0,634	0,591	0,477	0,743

The Fornell-Larcker Criterion is used to assess the discriminant validity of the constructs. The Fornell-Larcker Criterion must be less than 1.00 for acceptable discriminant validity (Hair et al., 2013; Henseler et al., 2015; Kline, 2015). Table 2 shows that the Fornell-Larcker Criterion value is less than 1 for all constructs therefore, they have acceptable discriminant validity.

In PLS, hypothesis testing is conducted using the bootstrap method on the sample. The significance values explain the relationships between research variables. The results of the bootstrapping test in this study are shown in the output result for inner weight in Figure 4.

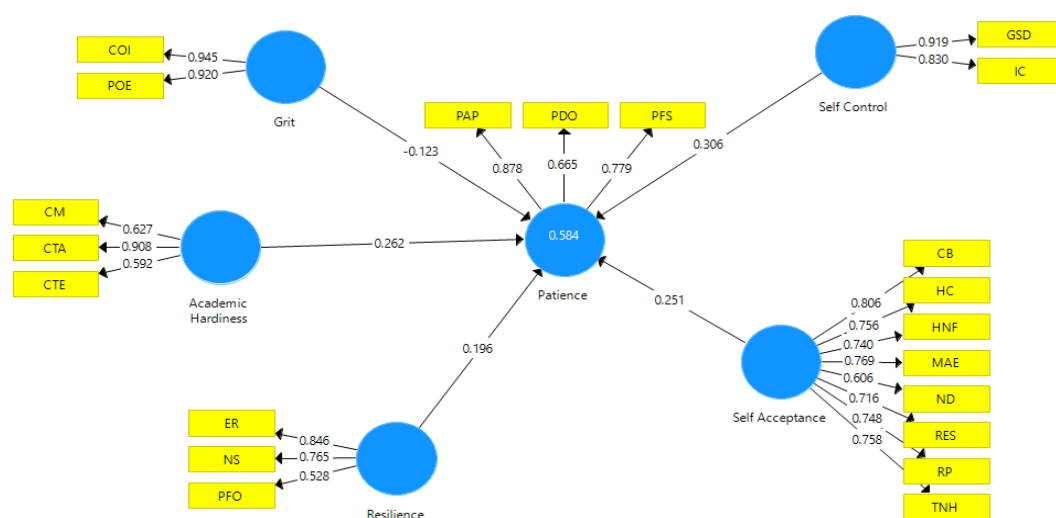


Figure 4. Stage 2 Bootstrapping

The inner model is a structural model that analyzes the causal relationships between latent variables (Ghozali & Latan, 2012). To estimate the presence of causal relationships in SEM-PLS using SmartPLS 3.0 M3, please refer to the table 6.

Table 6. Direct Effect Path Analysis for Hypothesis-Testing

Predictors of Patience in Islamic Psychology	O	M	SD	T	P
Academic Hardiness -> Patience	0,262	0,269	0,065	3,998	0,000
Grit -> Patience	-0,123	-0,119	0,060	2,062	0,040
Resilience -> Patience	0,196	0,195	0,085	2,309	0,021
Self Acceptance -> Patience	0,251	0,243	0,083	3,026	0,003
Self Control -> Patience	0,306	0,308	0,075	4,062	0,000

The direct path analysis results in Table 6 indicate that Academic Hardiness has a significant and positive influence on patience, as evidenced by the sig value ($0.000 < 0.05$) and path coefficient of 0.262. Grit has a significant and negative influence on patience, as indicated by the sig value ($0.040 < 0.05$) and path coefficient of -0.123. Resilience has a significant and positive influence on patience, with a sig value of ($0.021 < 0.05$) and a path coefficient of 0.196. Self-Acceptance has a significant and positive influence on patience, with a sig value of ($0.003 < 0.05$) and a path coefficient of 0.251. Self-Control has a significant and positive influence on patience, as indicated by the sig value ($0.000 < 0.05$) and path coefficient of 0.306.

Discussion

In this study, we utilized the SmartPLS 3.0 M3 program to analyze the data. The path analysis results revealed significant and positive influences of academic hardiness, self-control, resilience, and self-acceptance as predictors of patience in the context of Islamic psychology. However, we also found that grit had a significant negative influence as a predictor of patience in the context of Islamic psychology. This implies that higher levels of academic hardiness, self-control, resilience, and self-acceptance correspond to higher levels of individual patience in the context of Islamic psychology. However, higher levels of grit tend to be associated with lower levels of patience in the same context.

This research reveals that academic hardiness significantly influences patience within the framework of Islamic psychology. The hypotheses proposed in the study were duly accepted. Academic hardiness refers to an individual's ability to cope with pressure and stress by managing difficulties, demonstrating commitment, and perceiving problems as challenges that can be overcome rather than threats (Trifiriani & Agung, 2018). Hardiness is considered one of the personality traits that has the potential to reduce stress levels (Harrison & Brower, 2011). A study conducted by Yundianto et al. (2023) revealed that religious beliefs and values found in religious teachings (such as patience) can shape academic hardiness in Quran memorizers.

This research found the influence of self-control on patience in Islamic psychology, thus confirming the hypotheses proposed in the study. Baumeister et al., (2006) explain that self-control is the ability to regulate or alter thoughts, emotions, and behavioral tendencies to consistently align with goals, requirements, rules, or standards, even when experiencing strong urges or desires to do otherwise (Bowlin & Baer, 2012). Self-control is a strategy for managing and directing behavior that can help individuals become more constructive (Rachmania et al., 2022). Self-control is one of the potentials that can be developed throughout life (Marsela & Supriatna, 2019). In the context of Islamic education, there is an important relationship between self-control and religious beliefs, providing a foundation of values and moral guidance (Suhartini et al., 2018). Patience will encourage individuals to exercise self-control over excessive complaints and dissatisfaction, which in turn shapes positive and constructive attitudes in facing difficulties in their lives (Safaria, 2018).

This study found that self-acceptance has an influence on patience in the context of Islamic psychology, thus confirming the hypotheses proposed in the study. Self-acceptance is described as an individual's ability to fully accept oneself. Individuals who have a high level of self-acceptance towards the conditions they face tend to adapt better (Alkatiri & Satiningsih, 2021). Individuals can be said to have good self-acceptance if they can accept everything within themselves, both weaknesses and strengths, so that when they are faced with unpleasant events, they will be able to think logically about the problems at hand (Refnadi et al., 2021).

Patience can assist individuals with good self-acceptance in facing social psychological pressures and problems, as well as enhancing their ability to make good decisions (Alqhtani & Khatatbeh, 2023). From the interview transcripts, it was found that variations of the word "patience" consistently emerged in the phenomenological study on the Meaning of Self-Acceptance in Islam involving 10 participants, thus concluding that self-acceptance plays a significant role in patience (Pahlewi, 2019).

In the perspective of Islamic Psychology, the concept of self-acceptance differs from Western Psychology in several aspects: its authoritative source is the Quran and Hadith, while Western psychology relies more on psychological theories; self-acceptance is seen as an act of worship in Islam, whereas in Western psychology, it is often associated with personal goal achievement; in Islam, self-acceptance is related to morality and ethics, whereas in Western psychology, it is related to social norms and emotional regulation; and lastly, self-acceptance in Islam encompasses physical, emotional, and spiritual aspects, while in Western psychology, it is more focused on cognitive and behavioral aspects (Aissa & Mansor, 2016).

This study found that resilience has an influence on patience in the context of Islamic psychology, thus confirming the hypotheses proposed in the study. Resilience is defined as a positive adaptation process that involves the ability to bounce back from negative experiences and suffering (Sagita et al., 2020). In the Islamic context, resilience refers to the ability to overcome trials and difficulties, which can be enhanced through the practice of patience. Patience becomes a key factor in maintaining resilience and rising above any challenges faced (Aulia & Karimullah, 2021). The concept of taqwa in Islam has a significant influence in enhancing resilience (Sarif & Ismail, 2023). In the long run, patient behavior will encourage individuals to develop resilience in dealing with every issue in their lives. Furthermore, patient

behavior in this context is characterized by calm emotions, sincere attitudes, surrendering with hope to Allah SWT, and the belief that those who are patient will receive a just reward for their patience (Safaria, 2014).

Through the conducted analysis, it was found that grit has a significant negative influence as a predictor of the level of patience in the context of Islamic psychology, thereby confirming the hypothesis proposed in the study. These results indicate that grit plays an important role in the development of patience within the perspective of Islamic psychology.

The findings of this study are supported by the research of Salmanto, (2020) which found a significant negative correlation between students' level of belief or faith in Allah and their level of grit in facing Statistics coursework. This means that as the level of belief or faith in Allah increases among students, their level of grit decreases in dealing with Statistics coursework, with a significance of -0.173 (p -value 0.019 , $p < 0.05$).

The above findings seem to align with an authentic Hadith of Prophet Muhammad (peace be upon him) that states: "Anas Ibn Malik narrated that a man riding a camel came to the Prophet and asked, 'O Messenger of Allah, should I tie my camel and trust in Allah, or should I leave it untied and trust in Allah?' The Prophet replied, 'Tie your camel and trust in Allah.'" (Setiawan & Mufarihah, 2021).

Furthermore, Muslim is required to make efforts, but at the same time, they are also required to surrender themselves to Allah. They are expected to fulfill their obligations and then await the outcomes according to Allah's will and decree (Shihab, 2007). Human beings must strive within permissible limits, accompanied by overflowing ambition to achieve something. However, when they fail to attain it, they should not complain or despair, nor should they forget the blessings from God that they have received.

Grit is a combination of perseverance and passion in pursuing long-term goals. It reflects an individual's ability to work hard, persevere, and not give up in the face of obstacles, as well as having a strong passion for the desired goals (Duckworth et al., 2007). There are three dimensions of grit: effort, consistency of interest, and adaptability in situations (Singh & Chukkali, 2021). Early research on grit was conducted on high-achieving students in elite schools (Zakrzewski, 2014).

When the theory of grit solely emphasizes individual factors such as consistency of interest and perseverance without taking into account contextual factors that influence the development and expression of grit, the shortcomings of the grit theory become apparent (Cheng et al., 2023). The religious behavior of individuals should not only be evaluated through the lens of modern secular psychological theories but also through psychological theories based on Islamic values. This is because both frameworks have different perspectives in responding to reality (Gumiandari et al., 2022).

The theory of grit offers a concept of success that involves perseverance and passion in achieving long-term goals. According to this theory, individuals with high levels of grit will work hard, be resilient, and stay focused on their goals, even in the face of failure or obstacles. Success in the theory of grit is not just about achieving desired outcomes but also involves the journey and process undertaken to reach those goals (Duckworth et al., 2007). In Duckworth's theory of grit, the cause-and-effect relationship between perseverance and passion is unclear (Wozniak, 2021). Consideration of contextual factors should be incorporated into the theory of grit because individuals with high levels of grit tend to have a strong spiritual connection (Kumari et al., 2022).

Several studies have indicated that in Duckworth's theory of grit is closely related to individual success. For example, research conducted by Wahyunianti & Asri (2022) found a negative influence between grit and the level of academic stress among young doctors (co-assistants) at the Faculty of Medicine, Hasanuddin University. Additionally, a study by Sari &

Royanto (2019) discovered that achievement values act as a moderator in the relationship between grit and academic performance.

Success in Islamic psychology involves obedience to Allah, a balance between worldly life and the hereafter, patience, and resilience in facing obstacles, integrity and morality, as well as social concern. In this perspective, success is measured by an individual's relationship with Allah, moral achievement, spiritual satisfaction, and positive contributions to society (Abubakar et al., 2020). In Islam, there are important behaviors associated with success, such as remembering Allah, seeking forgiveness, maintaining intellect, avoiding greed, social responsibility, enjoining good, avoiding evil, having patience, and earnestly praying (Lohwithee, 2020). In Islamic psychology, the concept of success is always associated with the term "*tawakal*." Studies have indicated that there is a negative influence of hope and *tawakal* together on academic stress among students (Husnar et al., 2017). There is a negative correlation between "*tawakal*" and academic stress in task completion among students at UIN Raden Mas Said Surakarta (Amalia & Saifuddin, 2022)

In the context of Islamic psychology, the concept of patience holds a deeper meaning, namely as an effort to attain the pleasure of Allah SWT. In the Qur'an, Surah An-Nahl/16:42 "Those who are patient and place their *tawakkul* only in their Lord". The concept of "*ridha*" in Islamic psychology encompasses acceptance of everything that Allah SWT gives, whether it be difficulties or blessings, as well as acceptance of the past, future, and the pain of others. This signifies the belief that all events originate from Allah SWT (Rusdi, 2016). Patience plays a significant role in Islamic life, involving refraining from complaints, preserving honor, and accepting situations without arrogance. It encompasses aspects of worshiping Allah SWT, refraining from wrongdoing, and facing trials with steadfastness. Patience is considered a blessed act of worship by Allah SWT and a means to draw closer to Him with sincerity (al-Jawziyah, 1997).

Grit has a significant negative influence as a predictor of patience in the context of Islamic psychology, which is consistent with the research conducted by Saputra et al. (2021). In a study on Patience and *Tawakkul* as Solutions to Overcome Stress among Special School Teachers, it was found that there is a significant negative relationship between patience and *tawakkul* directly, and there is a significant negative relationship between *tawakkul* and stress directly, while patience does not have a direct correlation with stress because patience has a relationship with stress through *tawakkul*. This could be the reason why grit has a significant negative influence as a predictor of patience in the context of Islamic psychology.

Islamic counseling plays a role in assisting foster children in developing a positive self-perception by emphasizing the understanding of Islamic values in self-acceptance, responsibility, and belief in facing life (Katoro, 2021). There are several strategies for enhancing patience through psychological interventions. Self-awareness exercises, meditation, and stress tolerance training have been recognized as effective ways to improve patience. Additionally, cognitive interventions can help replace negative thoughts with realistic ones, thereby reducing stress levels and increasing patience. Furthermore, building social support, implementing effective self-regulation practices, forgiveness practices, increasing awareness of long-term rewards, encouraging perseverance, and demonstrating empathy towards others also have the potential to enhance patience (Worthen, 2018).

Implications

We emphasize the importance of Islamic counseling in strengthening patience. Islamic counseling places a greater emphasis on achieving long-term goals, both in the worldly life and the hereafter. Therefore, the role of Islamic counseling goes beyond enhancing mental resilience to also fostering patience within the Muslim community, aligning with the desires of Allah SWT as outlined in the Qur'an and Sunnah. Counseling methods that can be integrated with

Islamic principles include self-awareness exercises, meditation, and stress tolerance training. Integrating cognitive counseling with Islamic values can also help transform negative thoughts into realistic thinking. Additionally, building social support, practicing effective self-regulation, forgiveness, and cultivating awareness of long-term rewards can enhance perseverance and empathy towards others. Thus, the aforementioned counseling methods are expected to enhance patience among Muslims when faced with various challenging circumstances. Consequently, the ultimate objective of Islamic counseling regarding patience is to emphasize sincerity, reliance on the approval of Allah SWT, concerns about arrogance, and surrendering everything to His will. By incorporating these principles into counseling sessions, individuals can develop a deeper understanding of patience and apply it to their lives, fostering personal growth and spiritual well-being.

Limitations and Future Research Directions

Although this study provides important insights into the predictors influencing patience in Islamic psychology, there are several limitations that need to be considered. First, this study did not consider all possible predictors that may play a role in patience from the perspective of Islamic psychology. Therefore, future research could broaden the scope to include additional relevant predictors. Second, this study faced limitations in the availability of valid and reliable measurement scales to assess the predictors of patience in Islamic psychology. As a result, the measurement scales for the predictors of patience in this study still relied on valid and reliable Western scales. Hence, it is recommended that future research develops and validates measurement scales for the predictors of patience that align with the principles of Islamic psychology. Lastly, it is advised that future research in the development of integration scales between psychology and Islam follows strong standardization methods, as conducted by (Nazam et al., 2022) in their study on the standardization of the taqwa scale. These steps include item generation, expert evaluation, content validation, inter-rater validation, item selection, data collection, exploratory factor analysis, and tests of validity and reliability. This approach is expected to yield accurate and trustworthy measurement scales for patience predictors within the context of Islamic psychology.

CONCLUSION

This study explores the conceptual gap between Western psychology and Islamic psychology in terms of authority sources, definitions, and methods. Western psychology tends to rely on scientific and materialistic approaches, while Islamic psychology integrates Western psychological concepts with the teachings of the Qur'an and Sunnah. The research findings indicate that factors such as academic hardiness, self-control, resilience, and self-acceptance have a positive and significant influence on patience in the context of Islamic psychology. However, the predictor factor of grit has a negative and significant impact on patience in the context of Islamic psychology. This can be explained by the differences in understanding the meaning of success between Western psychology and Islamic psychology. Grit, as a concept in Western psychology, emphasizes perseverance and determination to achieve success, whereas in the perspective of Islamic psychology, success is placed in reliance on the will of Allah SWT. Therefore, it is important to consider religious values in understanding the concept of patience in psychology and integrating the concept of grit into the context of Islamic psychology. These findings highlight the importance of paying attention to psychological factors related to patience in the context of Islamic psychology. The implications of this research can serve as a basis for developing counseling programs that align with Islamic values and beliefs, helping individuals enhance their level of patience and cope with life pressures in a manner consistent with their convictions. Thus, this research provides a valuable contribution to expanding the

understanding of Islamic psychology and offering practical guidance for counseling professionals in serving the Muslim community.

ACKNOWLEDGMENT

Thank you to Universitas Muhammadiyah Yogyakarta, where the researcher pursued their studies in the doctoral program of Islamic Educational Psychology. Thanks to the Universitas Islam Riau, where the researcher serves as a lecturer and dedicates their knowledge.

AUTHOR CONTRIBUTION STATEMENT

This research is part of the researcher's doctoral dissertation (Ph.D.), through the route of journal publication indexed in Scopus, in the Doctoral Program of Islamic Educational Psychology at Universitas Muhammadiyah Yogyakarta. AH, as the first author, contributed to manuscript preparation, theory development, scale distribution to respondents, as well as data analysis and interpretation. MA and HP, as the Dissertation Supervisors, conceptualized the research idea and supervised the study. SN provided a venue for discussion. LN assisted in revising the journal manuscript, while IY processed the research data.

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Islamic Guidance and Counseling Journal

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