

## ANALISYS OF SABAR AND SYUKUR MATERIAL IN AL-QUR'AN HADITH LEARNING AT ISLAMIC JUNIOR HIGH SCHOOL

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### **Abstract**

*Patience and gratitude are the responses of believers to the destiny that Allah SWT has determined. Where as proof of faith in the decrees of Allah SWT, when disaster strikes they are patient, and if they get pleasure they are grateful. Based on this, in this research the author wants to describe the material of patience and gratitude in Al-Qur'an Hadith learning. The method used in this research is a qualitative method with a content analysis approach where the main source is the Al-Qur'an Hadith Textbook for Islamic Junior High School published by the Indonesian Ministry of Religion. After conducting in-depth research, the author found that the material on Patience and Gratitude is divided into three sub-themes, namely: i) the meaning of patience and gratitude, ii) the virtues of patience and gratitude, iii) the basic concepts of patience and gratitude. Through this article, the author hopes that from this research the latest research ideas will emerge for the development of science, especially the Qur'an Hadith learning.*

**Keywords:** *Patience and gratitude; al-Qur'an Hadith Material; Analysis Content*

### **Abstrak**

Sabar dan syukur merupakan respon dari orang-orang beriman atas takdir yang Allah SWT tetapkan. Dimana sebagai bukti keimanan atas ketetapan Allah SWT ketika ditimpa musibah mereka bersabar, dan jika mendapatkan kenikmatan mereka bersyukur. Beranjak dari hal tersebut, maka dalam penelitian ini penulis ingin mendeskripsikan materi sabar dan syukur dalam pembelajaran al-Qur'an Hadis. Adapun metode yang di gunakan pada penelitian ini ialah metode kualitatif dengan pendekatan konten analysis dimana yang menjadi sumber utama ialah Buku Ajar al-Qur'an Hadis untuk Madarasah Tsanawiyah yang diterbitkan oleh Kementerian Agama RI. Setelah melakukan penelitian yang mendalam penulis menemukan materi tentang Sabar dan Syukur terbagi menjadi tiga sub tema yaitu, i) pengertian sabar dan syukur, ii) keutamaan sabar dan syukur, iii) konsep dasar sabar dan syukur. Melalui artikel ini penulis berharap dari penelitian ini muncul ide-ide penelitian terbaru untuk pengembangan ilmu pengetahuan terkhusus pembelajaran al-Qur'an dan Hadis.

**Kata kunci:** Sabar dan Syukur; Materi Al-Qur'an Hadis; Analisis Konten

## INTRODUCTION

Patience (صبر) etymologically means to restraint (Sutarman, 2014). In line with that (Halim et al., 2022; Irham, 2014) said that patience comes from the words *al-habs* or *al-kaff*, namely self-restraint. On other sources patience is being able to withstand trials, such as not being irritable, not giving up quickly and not being easily broken-hearted; Patience in this sense can also be called steadfast (Mudlofir & Rusydiyah, 2016). This is refined with the term calm, namely not being hasty and not rushing.

Patience is a struggle between the impulses of reason and religion against the impulses of lust and lust. If the religious impulse is stronger than the impulse of lust then victory is on the side of religion and it succeeds in defeating the army of lust. This victory was achieved thanks to continuous patience. According to the language, patience comes from Arabic which means: (patient and not in a hurry, not replying, waiting calmly). People who receive help in this world and the hereafter are people who receive God's grace. They are people who strive in the way of Allah seriously so that they receive the privilege of guidance that is not given to anyone other than them. However, if the impulse of lust is stronger

than the impulse of religion, then the victory lies in the lust factor and it succeeds in overthrowing the power of religion absolutely (Tri Haryanti, 2008). Patience is the human ability or endurance to control the destructive nature contained in every body people are lust.

The word gratitude comes from Arabic with the basic word "شكر" which means to be grateful, the masdar form of this sentence is *syukr*, *syukraan* which means gratitude (Mahfud, 2014). Gratitude is divided into three parts (Hafidz, 2020), namely:

1. Gratitude with the heart is knowing that blessings come from Allah SWT, not other than Him.
2. Verbal gratitude is by saying *al-Hamdulillah* and praising Him.
3. Gratitude with the body is not using every part of the body in disobedience but in obedience to Him. This also includes using what Allah SWT has given in the form of worldly pleasures to increase obedience to Him, not for evil. From the discussion of the concept of gratitude according to 'Aidh Al-Qarni in the books *Lā Tahzan* and

Its relevance to the Al-Qur'an hadith material at Madrasah Tsanawiyah class VII, can be concluded as follows:

- a. The concept of gratitude according to 'Aidh Al-Qarni in the book *Lā Taḥzan* is willingness or self-pleasure for all the blessings that Allah has given us which we realize in verbal and deed form.
- b. Some things to be grateful for are reason, health, hearing, sight, fortune, family, and other blessings. Gratitude must include three things, namely gratitude with the heart, gratitude with the tongue, and gratitude with deeds which are ways of being grateful.
- c. The benefits of gratitude include receiving a reward from Allah SWT, always being in goodness, and getting guidance from Allah.

By comprehensively studying patience and gratitude, students can form a solid foundation of belief, improve their religious practices, and strive to achieve perfection in daily worship and behavior. This is important in building good character and morality and living life by adhering to religious teachings. Considering the importance of patience and gratitude, it is very interesting to carry out a more in-depth analysis

regarding the material in Al-Qur'an hadith learning, especially at the tsanawiyah level because at this time students begin to search for their identity as human beings.

## **RESEARCH METHOD**

This research uses a qualitative approach, namely to explain a phenomenon by collecting data that shows the importance of the data being studied (Ahmad, 2018; Siyoto & Sodik, 2015). This qualitative approach can be seen as a research procedure that produces descriptive data in the form of written or spoken words from people involved in education who can be found, observed, or asked for information, that the problem is a unit that each stands alone but each other are interrelated and form a unified and comprehensive whole. In this case the basic theory used is a phenomenological approach which seeks to understand existing problems, both from the actors and institutions that cause problems. The literature review aims to assist researchers in solving problems and uncovering theories as a basis for carrying out research. By reviewing the literature, researchers obtain a clear picture of the direction, status and position of their research in the context of the limitations of other

similar research. There are several stages that must be taken by a researcher, in collecting data (Sugiyono, 2007), namely (a) Collecting/searching for literature related to the object of research from books, newspapers, journals, magazines and so on (b) Classifying books based on content or type (c) Checking or confirm or cross check data from the source or with other sources, namely validation and rehabilitation or trustworthiness in order to obtain data trustworthiness. (d) Grouping the data based on the research outline or systematics that have been prepared. After the analysis stage is complete, the author finally presents the results of the research descriptively regarding Al-Qur'an hadith material for Islamic Junior High School.

## **RESULTS AND DISCUSSIONS**

### **The meaning of patience and gratitude**

#### a. Patience

Patience is a very difficult thing because it is patience itself is being able to be patient in the face of disaster, in carrying out the commands of Allah SWT. And in avoiding all His prohibitions.

The word patience comes from Arabic, namely **صبر - يصبر**, which means to hold back. Patience in the Indonesian

dictionary has 2: 1) being able to withstand trials (not getting angry quickly, not getting discouraged quickly, not getting heartbroken quickly), 2) being calm; not in a hurry, not impetuous (Pusat Bahasa Departemen Pendidikan Nasional, 2008).

In various references (Syafiudin, 2023) the distribution or types of patience are very diverse, at least based on the hadith from Ali bin Abi Tholib Ra, that the Messenger of Allah SAW said: "There are three kinds of patience, patience in facing disaster, patience in carrying out obedience, patience in avoiding disobedience. Who is patient in facing adversity, Allah will record for him 300 degrees. Who is patient in carrying out obedience, Allah will record for him 600 degrees. Who is patient in avoiding disobedience, Allah will record for him 900 degrees." (HR. Ibn Hibban, Ibn Abiddunya)

This shows how high the level of patience is At the level of faith, even the term patience is juxtaposed with gratitude. Al-Ghazali said that faith is divided into two parts, one part is patience and the other part is gratitude, as in the hadith narrated by al-Baihaqi from Anas ra. "Faith has two parts, partly in patience, and partly in gratitude."

(Misbachul, 2019) the essence of patience is a person's ability to control oneself, obey Allah's commands, and face tests and trials from Allah (Hadi, 2018).

Imam Al-Junaid bin Muhammad was once asked about patience, then he answered, 'feeling bitterness without having a sour face'. Dzunnun was once asked about the same thing, he then answered, "avoid breaking the rules, being calm when experiencing bitter trials, and paying attention to sufficiency when faced with a lack of livelihood,"

Amr bin Uthman Al-Makki said, „patience is steadfastness be with Allah and accept His tests with an open heart." Abu Ali Ad-Daqqaq said, "The limit of patience is where a person does not protest the destiny that Allah has outlined." And there are also those who say that patience is responding to trials with good manners.

Abu Zakaria Al-Ansari said that patience is A person's ability to control themselves over something that happens, whether they like it or what they hate. According to Qasim Junaidi, patience is diverting attention from world affairs to affairs of the afterlife.

Patience also means enduring undesirable suffering with joy and grace

and surrendering oneself to Allah alone. It is not called patient who endures suffering by force but must be willing because everything comes from Allah. Nor is it called patience, a person who endures suffering and trials without making any effort or simply surrendering to fate. However, what is meant by patience is continuing to make efforts until your goals are achieved with a firm determination, regardless of whether the work is heavy or light. So what is desired from patience is that after accepting a test with blessing, then try to find out how to face that test.

#### b. Gratitude

Etymologically, gratitude means opening and expressing. According to terminology, gratitude is using God's blessings to obey God, and not using them to commit disobedience to God. gratitude (gratitude to Allah); thankful (thanking; giving thanks (we must always give everything to God. Gratitude is necessary because everything we do and have in the world is thanks to Allah's grace. Allah has given us blessings, whether in the form of hearing, sight, health, security and countless other blessings.

Gratitude is knowledge that raises awareness, that the only giver of

blessings is Allah SWT. The virtue of gratitude surpasses other levels, repentance, asceticism and patience no longer apply in the afterlife. When people no longer need these things in heaven, they will still be grateful.

The position of gratitude indicates awareness of the breadth of God's grace upon His servants. Gratitude is a person's attitude not to use the blessings given by Allah SWT in committing disobedience to Him. This form of gratitude is characterized by the belief in the heart that the blessings obtained come from Allah SWT, not anyone else. Then followed by verbal praise, and not using the favor for something that the giver hates. (Astria, 2021)

### **The virtues of patience and gratitude**

From Abu Yahya Shuhaib bin Sinan ra. Said: Rasulullah SAW. said: "How amazing is the condition of a believer, because all his circumstances (bring) goodness (to him), and this only exists in a believer; if he gets pleasure he will be grateful, then that is good for him, and if he is hit by trouble he will be patient, then that is good for him" (HR. Muslim)

This hadith shows the great virtue of being grateful in happy (free) times and being patient in difficult (difficult) times, in fact these two qualities are what

perfect a servant's faith. Abdullah bin Mas'ud said: "Faith is divided into two parts; part of it (is) patience and part (of it) is gratitude." In the Qur'an, Allah SWT. especially praising His servants who have these two qualities as people who can learn lessons when they witness the signs of Allah's omnipotence (Hafidz, 2020).

The patience that we have to face is divided into three things

The first is to be patient in facing a disaster that befalls us, the second is to be patient with our obedience to Allah SWT. And the third is patience in avoiding disobedience which will bring us glory if we are able to face it, and vice versa, we will experience misery if we cannot face it with the power of perfect patience. Several methods put forward by Dr. Abdul Wahed Hasan regarding the patient farian above. The first is to foster high awareness, by being sincere in doing something. tawakkal, is trying to stay on His path just to be pleased with Him, so that a high level of devotion to Allah SWT arises. Secondly, you have to get used to obeying Allah SWT. And the third is to avoid or maintain lust so that it is easy to stay away from what is prohibited (Syafiudin, 2023).

"So be patient with what they say, and glorify yourself by praising your Lord, before the sun rises and before it sets, and glorify

(also) at midnight and at the end of the day, so that you feel calm." (QS Tha Ha [20]: 130)

In interpreting this verse, Hamka describes the behavior of the Meccan polytheists who often attacked the Prophet, both with ridicule and insults, as well as with threats directed at him. Their goal was to get the Prophet to stop carrying out da'wah activities to the people of Mecca. In his description, Hamka said that as a human being, the Prophet's feelings were offended. However, the Prophet was warned through this verse, so that he could control himself and be patient, and steadfast in facing all kinds of talk and ridicule from them. The command to be patient with the treatment of polytheists when criticizing the Prophet's preaching is also stated in QS Qâf (50): 39, while in QS. Al-Muzammil (73): 10, the Prophet was ordered to leave them in a good way. (Hadi, 2018)

Gratitude also means showing something on the surface. In this case God's favor is revealed. Meanwhile, according to sharia terms, gratitude is

recognition of the blessings bestowed by Allah which is accompanied by a position towards Him and using these blessings in accordance with Allah's guidance and will. In the Big Indonesian Dictionary, the term gratitude is defined as: (1) gratitude to Allah, and (2) fortunately (expressing relief, happiness and so on). According to M. Quraish Shihab, the linguistic explanation of the meaning of gratitude is of course not completely the same as the meaning according to the origin of the word (etymology) or according to the use of the Qur'an or religious terms. (Mahfud, 2014) The expression of gratitude is not just a word. -words but proven through deeds. Allah promises to increase His blessings to those who are grateful. Therefore, you should not be eroded by pride and forget to be grateful. Being ungrateful for blessings is an inappropriate action and can be considered as kufr. If the blessings given by Allah are not appreciated, Allah can revoke them and make our lives in darkness. Even though the Messenger was sent, the verses were revealed, the Koran was revealed, wisdom was taught, and the Qibla was clear, everything will lose its meaning without remembering Allah (dhikr) and giving thanks. People who are not grateful for God's blessings will not experience the beauty of Islam.

Therefore, remembrance and gratitude are two principles that are highly emphasized in the Koran and Sunnah of Rasulullah SAW (Arimurti et al., 2024).

### **The basic concepts of patience and gratitude**

The concept of patience can be classified into several types, including the following:

a. Be patient in facing disasters

Patience in facing this disaster means that if a person is faced with a disaster by Allah SWT in the form of a natural disaster, death, loss of property and so on then that person must be able to control his emotions properly and sincerely try hard to control his emotions so that he doesn't suffer from bad thoughts) to Allah by not liking to blame others. However, as a faithful servant of Allah, we try to control our emotions with the character and attitude of patience, so that whatever disaster befalls us, we actually have to believe that in essence the disaster would not have happened except for the fate and will of Allah SWT.

b. Be patient in obedience to worship

A patient person who is obedient in worshipping Allah will always be able to show an attitude of fortitude and sincerity towards himself, his family, his

relatives and his neighbors or other living environment, where he develops kindness towards that environment. This goodness occurs as a result of his patience in determining goodness, his obedience to Allah, patience in obedience will have a positive effect on all his living environment and living in harmony and peace with himself and his God, and with fellow humans and even any natural environment because it is based on his obedience to Allah SWT. This means that Allah wants His servants to continuously carry out good activities in their lives towards any environment because they only hope for the pleasure of Allah SWT.

a. Be patient with human interference

In the facts of good individual, community and group social life, of course there is good communication and social interaction with each other, that is, they need each other. A person's desires and needs sometimes vary according to their respective level of business skills and social status, accompanied by the discipline of working based on their religious beliefs with awareness and patience, skills and scientific abilities



so that they are able to master all environmental conditions well in order to utilize or have the opportunity to live a life of work and worship as best as possible, especially regarding their spiritual, material and financial needs in order to be successful with their physical and spiritual luck (Miskahuddin, 2020).

Muhammad Quraish Shihab's concept of gratitude states that gratitude includes three sides, namely:

- a. Gratitude with the heart, namely fully realizing that the blessings obtained are solely due to divine grace and mercy, which will lead one to accept them willingly without grumbling and no matter how small the blessings are.
- b. Gratitude with the tongue, namely acknowledging grace by saying al-Hamdulillah and praising Him.
- c. Gratitude through actions, namely using the gift obtained according to the purpose for which it was bestowed and requiring the recipient of the blessing to reflect on the purpose for which the gift was bestowed by Allah SWT.

This verse contains a command to be grateful to Allah SWT for the blessings that have been bestowed by managing and utilizing all the blessings according to their respective functions. Then praise Allah SWT with your tongue and heart, and do not deny all these gifts by using them in ways that are contrary to the Shari'ah and Sunnatullah (James W, Elston D, 20 C.E.).

Ibn Qayyim Al-Jauziyah describes gratitude with three meanings, namely, knowing the blessings, which means presenting the blessings in the mind, witnessing them and distinguishing them. Second, with the meaning of receiving blessings from Allah with all humility towards Him. And third, namely praising for blessings, which means praising the Giver, Allah SWT.

Imam al-Qusyairi said, "the essence of gratitude is recognition of the blessings that Allah has given which are proven by submission to Him. So, gratitude is using God's blessings according to God's will as a giver of blessings. Therefore, it can be said that true gratitude is expressing praise to Allah verbally, acknowledging with the heart Allah's blessings, and using those blessings according to Allah's will.

Shaykh Abdul Qadir al-Jailani stated that the essence of gratitude is recognizing Allah's blessings because He is the owner of gifts and gifts so that the heart recognizes that all blessings come from Allah SWT. Then his limbs submit to the giver of favors. What is called submission is obeying and obeying because a person is not said to be submissive unless he obeys Allah's commands and obeys His Shari'ah. Thus, gratitude is the work of the heart and body.

Al-Ghazali (in the Islamic Encyclopedia, 1994) there are three ways to thank Allah SWT, namely:

- a. Being grateful with your heart means recognizing and fully realizing that all the blessings you receive come from Allah SWT and no one can give those blessings except Allah SWT.
- b. Giving thanks with the tongue, namely saying clearly the expression of gratitude with the phrase Alhamdulillah.
- c. Be grateful for good deeds, namely using your body parts for good things and utilizing these blessings in accordance with religious teachings. (Akmal & Masyhuri, 2018)

As has been stated in the previous discussion of global blessings that should

be grateful for, several other verses mention blessings explicitly, namely as follows:

- a. Life and death We as humans should be grateful for this life, because all humans always yearn for life, in fact many of us want to live forever and do not want death. It is true that human instinct wants to live for another thousand years and the Qur'an itself describes the desire of a group of humans to live forever, as in His words Qs. Al-Baqarah/2: 96.

- b. Guidance

Guidance is one of God's blessings, because without guidance, of course the life you live will not go according to its purpose, namely to prosper the world. Therefore, Allah commands us to always be grateful for His guidance, as in the words of Qs. Al-Baqarah/2: 185.

- c. Five senses and reason

The five senses are something that has very high value for us, because with them we can know something that was created by Allah on this earth. That is not enough, but it must be accompanied by reason, because with reason what is obtained through hearing and sight will be processed by reason so that knowledge is born. Therefore, these three things mentioned in the verse

above are also a means of gaining knowledge and a very vital means for humans, especially the heart or mind, because with the mind humans have the highest position among other creatures.

d. Sustenance

The word 'rezki' can mean "continuous giving, both in this world and in the hereafter" or mean "share, wealth, property, salary or wages, rain." These meanings are reinforced by several verses of the Qur'an, for example: Qs. Al-Munâfiqun [63: 10], Qs. Ali „Imrân [3: 169]. Qs. Al-Wâqi'ah/56: 82. (Firdaus, 2019)

According to Shaykh Abdul Qadir Isa, among Allah's blessings that must be grateful for can be divided into three major ones, namely:

- a. Enjoy the world. The world's blessings that we have the right to be grateful for include health, good fortune and halal wealth.
- b. Enjoyment of religion. The religious blessings that deserve the most gratitude are the blessings of Islam, faith and ma'rifat in Allah. One form of gratitude is believing that it is all a gift from Allah, without any intermediary, power or strength other than Him.

- c. Enjoyment of the afterlife. The pleasures of the afterlife are like a lot of rewards for a little pious deeds (Tarbiyah et al., 2015).

## CONCLUSION

In this discussion the author analyzes material related to patience and gratitude. From the results of the analysis the author found the following things: First, Patience does not mean stopping and being silent, but patience means stopping for a moment and immediately moving quickly to make changes for the better, because life without problems is just a journey that is passed in passing without knowing what beauty is around it. Second, Gratitude does not mean merely manifesting it in words, but how those words are manifested in daily actions in the form of utilizing the gifts obtained in the path desired by the giver of the blessing, namely Allah. And gratitude is also interpreted as the actualization of the blessings obtained according to agreed norms.

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