



Conceptualizing Patience in Islamic Literature and Positive Psychology

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Abstract

The development of Islamic psychology in Indonesia increasingly demands integrative frameworks that bridge local cultural heritage and contemporary psychological theory. This study aimed to comparatively examine the concept of patience as articulated in Gurindam Dua Belas by Raja Ali Haji, rooted in Islamic moral values, and the framework of Sarah Schnitker within Western positive psychology. Employing a qualitative comparative design based on library research, this study analyzed classical literary texts and key psychological works using content analysis to identify convergences and divergences in conceptualizing patience. The findings revealed three core dimensions of patience – self-awareness, social interaction, and beneficial values – which correspond respectively to interpersonal patience, life hardship patience, and daily hassles patience in Schnitker’s model. While Raja Ali Haji emphasized patience as obedience to God and moral self-restraint, Schnitker highlighted human agency, emotional regulation, and adaptive coping in facing life challenges. Despite these epistemological differences, both perspectives converged in viewing patience as a multidimensional form of self-regulation essential for personal resilience and social harmony. This study contributes theoretically by integrating Islamic literary psychology with positive psychology and offers practical implications for culturally grounded counseling, character education, and mental health interventions within the Indonesian context.



A. Introduction

At a time when mental health problems, identity crises, and moral challenges are becoming increasingly complex across contemporary societies, questions concerning the cultural relevance of psychological theories have gained renewed urgency. Despite decades of efforts to develop indigenous and Islamic psychology in Indonesia, psychological knowledge continues to be largely shaped by Western epistemological frameworks, while rich psychological insights embedded in Islamic and Malay intellectual traditions remain insufficiently explored (Bastaman, 2005; Mujib, 2007; Subandi, 2010).

In response to this challenge, literary studies are becoming increasingly relevant within contemporary psychological research in Indonesia as a means of understanding human behavior, cognition, and emotion through culturally embedded texts (Nugroho et al., 2023; Napitupulu et al., 2024; Kurniawan et al., 2024; Syahril, 2017). A growing body of scholarship suggests that literary and linguistic expressions function not merely as aesthetic artifacts but also as psychological mirrors that reflect social realities, moral values, and patterns of human experience (Napitupulu et al., 2024; Syahril, 2017). Previous studies have demonstrated the psychological significance of language in various contexts, including psycholinguistic changes among Generation Z (Nugroho et al., 2023), narrative therapeutic practices (Napitupulu et al., 2024), bilingual development among children with autism (Kurniawan et al., 2024), and comparative literary representations of gender and marriage across cultures (Syahril, 2017; Novarizka et al., 2025). Collectively, these studies reinforce the argument that literary works can serve as valuable sources for understanding psychological realities within specific socio-cultural contexts.

Despite these advances, existing studies remain largely fragmented, focusing on linguistic phenomena, therapeutic narratives, or socio-cultural representations without systematically connecting literary concepts to contemporary psychological theories. This limitation is particularly evident in the study of patience, a virtue that occupies an important place in both Islamic ethical traditions and modern psychological discourse. While literary studies have revealed the psychological dimensions of language, culture, and social experience (Nugroho et al., 2023; Napitupulu et al., 2024; Kurniawan et al., 2024; Syahril, 2017), few have explicitly compared classical Islamic literary understandings of patience with contemporary Western psychological frameworks. For instance, *Gurindam Dua Belas* conceptualizes patience as obedience to Allah's commands and avoidance of His prohibitions as provisions for eternal life (Dzakirah et al., 2024; Rouzi et al., 2025), whereas psychological studies tend to frame patience in functional and behavioral terms, often detached from its spiritual and cultural foundations.

Raja Ali Haji, widely recognized for his seminal work *Gurindam Dua Belas*, represents a pivotal figure in Malay-Islamic intellectual history whose literary contributions have been extensively examined in relation to moral education and character formation. *Gurindam*, as explained by Sari and Isnaini (2021), consists of two lines per stanza, where the first line presents a problem and the second offers its resolution, forming a complete and coherent moral idea. Warni et al. (2022) further argue that *gurindam* functions as a medium for conveying universal truths and ethical guidance, earning its status as “literary pearls of wisdom” within Malay society. Distinct from *syair* and *pantun*, *gurindam*’s concise structure and harmonious rhyme reinforce its didactic potency.

Beyond *Gurindam Dua Belas*, Raja Ali Haji also authored *Syair Sinar Gemala Mestika Alam*, a work deeply rooted in Islamic spirituality and Malay cultural traditions, which continues to be recited during religious commemorations in Riau (Al-Mudra, 2004). Amir and Rahman (2020) situate Raja Ali Haji within a broader intellectual genealogy shaped by Sufi influences from Baghdad and Damascus, transmitted to the Malay world through prominent scholars such as Syamsuddin al-Sumatrani, Nuruddin al-Raniri, Abd al-Ra’uf Singkel, and Hamzah Fansuri. His historical significance is further underscored by his role in laying the foundations of the Indonesian language and his recognition as a National Hero in 2007 (Nurliana et al., 2022).

Empirical and qualitative studies have consistently demonstrated that Raja Ali Haji’s works contain rich moral and psychological values. Malik et al., (2022) identified twenty religious character values in his writings, with patience occupying a central position as the capacity to endure trials bestowed by Allah with steadfastness. Malik and Shanty (2019) similarly found that Raja Ali Haji’s literary corpus embodies twenty-one indices of Malay societal character, positioning his works as a comprehensive way of life and a valuable resource for character education. These findings affirm that patience in *Gurindam Dua Belas* is not merely a passive virtue, but an active moral disposition grounded in Islamic teachings and social ethics.

In parallel, patience has emerged as a key construct within Western positive psychology, where it is conceptualized as the tendency to remain calm and emotionally regulated when confronted with frustration, hardship, and delay. Schnitker (2012) conceptualizes patience as a multidimensional psychological strength associated with well-being, resilience, and adaptive coping. Her extensive body of work—including studies on patience, spirituality, and suffering (Siddiq et al., 2025; Schnitker & Emmons, 2007; Schnitker

& Emmons, 2017) – has significantly shaped contemporary understandings of patience as a measurable and trainable psychological virtue. Schnitker’s patience scales have been widely adopted in cross-cultural research, including studies examining self-acceptance among Indonesian psychology students (Chorry Santana et al., 2024; Islam & Hidayat, 2023), underscoring the construct’s empirical relevance.

Although both Islamic literary traditions and Western positive psychology recognize patience as a fundamental human virtue, scholarly efforts to systematically compare these two epistemic traditions remain scarce. Existing studies have generally examined patience either within Islamic texts or within psychological models separately, leaving unanswered how these traditions converge, diverge, and potentially complement one another conceptually. This gap is particularly significant for the development of Islamic psychology in Indonesia, where scholars such as Bastaman (2005) have advocated comparative approaches as a means of integrating scientific psychology with Islamic intellectual heritage. Studies such as Huda and Soleh (2023), which compare Fakhruddin Ar-Razi and Sigmund Freud, demonstrate the epistemological potential of such efforts, yet comparable analyses of patience within classical Malay-Islamic literature and contemporary positive psychology remain largely absent.

Furthermore, debates surrounding the development of Islamic psychology in Indonesia reveal diverse methodological orientations. Mujib (2007) emphasizes an Islamic studies approach grounded in *kawunyah* and *qauliyah* verses, while Subandi (2010) argues for the inclusion of literary and philosophical works as legitimate sources of psychological knowledge. Nashori (2010), by contrast, foregrounds empirical and psychological methodologies. Despite these differences, Subandi’s (2010) integrative perspective – combining literary analysis with comparative theory – provides a compelling foundation for advancing Islamic psychology through interdisciplinary inquiry. Empirical support for this approach is evident in Nida et al., (2022), who demonstrated that the teachings embedded in the Tombo Ati poem positively influence mental health outcomes.

Against this backdrop, the present study addresses this research gap by conducting a systematic comparative analysis of the concept of patience as articulated in Raja Ali Haji’s *Gurindam Dua Belas* and Sarah Schnitker’s framework of positive psychology. This study contributes to the development of Islamic psychology by demonstrating how classical Malay-Islamic literary heritage can serve as a legitimate source of psychological knowledge and theoretical enrichment. By bringing literary traditions into dialogue with contemporary psychological theory, the study further

provides culturally grounded insights that may inform counseling practices, character education, and mental health interventions within Muslim societies.

The novelty of this study lies in its integration of classical Malay-Islamic literary thought and contemporary positive psychology within a single comparative analytical framework, enabling a systematic examination of the convergences and divergences between the two traditions. Accordingly, the objective of this study is to examine comparatively how patience is conceptualized in classical Malay-Islamic literature and contemporary positive psychology, and to assess its implications for the advancement of Islamic psychology in both local and global scholarly contexts.

B. Method

This study employed a qualitative comparative research design based on library research, as recommended in the development of Islamic psychology methodologies (Bastaman, 2005; Huda & Soleh, 2023; Nuruddaroini & Midi, 2021). The comparative approach was selected to systematically examine and juxtapose scientific psychological concepts with religious and literary concepts that address the same phenomenon, namely patience. In this context, literary research was treated as an analytical process focused on textual and discursive materials, enabling the investigation of meanings, origins, conceptual structures, and underlying values embedded within written sources (Nuruddaroini & Midi, 2021).

The objects of this study consisted of primary and secondary textual sources relevant to the conceptualization of patience. The primary data sources were *Gurindam Dua Belas* by Raja Ali Haji, representing classical Islamic Malay literary thought, and the major scholarly works of Sarah Schnitker (2012, 2017), representing contemporary Western positive psychology. Secondary data included peer-reviewed journal articles, academic books, and prior studies that explicitly discuss patience, Islamic psychology, literary psychology, and comparative methodological approaches. These sources were selected based on their relevance to the research focus and their academic credibility, as reflected in publication quality and citation status.

Data collection was conducted through a systematic literature review process. Relevant texts were identified, compiled, and screened to ensure alignment with the research objectives. The collected data were then reduced by focusing exclusively on passages, concepts, and explanations that directly addressed the notion of patience. This process involved careful reading, coding, and categorization of textual units drawn from

both literary and psychological sources, ensuring that only analytically relevant material was retained for further examination (Nuruddaroini & Midi, 2021).

The analysis employed qualitative content analysis as the primary analytical technique. This procedure involved identifying key conceptualizations of patience within each framework and categorizing them into analytically comparable themes, including self-awareness, social interaction, beneficial values, interpersonal relations, life challenges, and coping with everyday difficulties. These categories were derived inductively from the texts and subsequently used as analytical lenses to facilitate systematic comparison. The comparative analysis focused on identifying points of convergence and divergence between Raja Ali Haji’s literary conception of patience and Schnitker’s psychological framework, allowing for an integrative interpretation of both traditions. The objectives of this qualitative comparative analysis align with those outlined by Sugiyono (2023), particularly in understanding conceptual differences, unique meanings, social implications, and the development of a phenomenon across contexts.

To enhance validity, cross-referencing among sources was conducted, and interpretations were checked for consistency with established scholarly discussions in psychology and literature. No human participants were involved in this study, and all data were derived exclusively from publicly accessible academic sources. Therefore, formal ethical clearance was not required. Nevertheless, ethical research principles were upheld by accurately citing all sources, avoiding misrepresentation of original ideas, and maintaining scholarly integrity throughout the research process. The comparative framework and analytical results are summarized in Table 1.

Table 1. Comparison concept of patience according to Raja Ali Haji and Sarah Schnitker

| Bookwork | Reference | The Concept of Patience | Content Analysis Comparison |
|-----------------|--|---|---|
| Raja Ali Haji | Al-Mudra (2004) <i>Gurindan Dua Belas dan Syair Sinar Gemala Mestika Alam</i> | Gurindam 12, verse 7 is as follows: When hearing news, patience should be practiced. | 1. Self-awareness value 2. Good social interaction 3. Carries the value of benefits |
| | Suhardi (2017) <i>Analisis Amanat Dan Nilai-Nilai Gurindam Kedua Belas Dongeng Bujang Sri Ladang</i> | Suhardi (2017) explains that the patience referred to carries the value of self-awareness | |
| | Fadzli et al., (2023). <i>Elements of citizenship education in the twelve aphorism by raja</i> | According to Fadzli et al., (2023), the patience referred to is good social | |

| Bookwork | Reference | The Concept of Patience | Content Analysis Comparison |
|-----------------|--|--|---|
| | ali haji: highlights according to maqasid sharia | interaction. Gurindam 12, verse 8 is as follows: Instead of praising oneself, practice patience, let others bring the news. | |
| | Suhardi (2017). Analisis Amanat Dan Nilai-Nilai Gurindam Kedua Belas Dongeng Bujang Sri Ladang | Suhardi (2017) explains that the patience referred to carries the value of benefits | |
| Sarah Schnitker | Schnitker (2012). An Examination of Patience and Well-Being. <i>Journal of Positive Psychology</i> | Patience is the ability of an individual to wait calmly in the face of frustration, difficulties, or challenges in life. Patience involves the capacity to remain calm and control emotions in situations that trigger discomfort or difficulties. | <ol style="list-style-type: none"> 1. Interpersonal patience 2. Life hardship patience 3. Daily hassles patience |

C. Results and Discussion

This section presents the results and discussion of the study in a structured and sequential manner. The results are first described to demonstrate the empirical findings derived from the comparative content analysis of Raja Ali Haji's *Gurindam Dua Belas* and Sarah Schnitker's conceptualization of patience within positive psychology. The presentation of results focuses on identifying key dimensions and patterns that emerge from the analyzed texts, based strictly on the data and analytical procedures outlined in the Method section. Subsequently, the discussion interprets these findings by situating them within broader scholarly conversations on Islamic psychology, literary psychology, and positive psychology, highlighting their theoretical significance, conceptual contributions, and relevance to both local and global contexts.

1. Results

a. The concept of patience by Raja Ali Haji

According to Warni et al., (2022), the rhyme found in Gurindam 12, Chapter 7, Verse 7 is in the form of end rhyme, where words are rhymed based on their positions

within the lines, a type of rhyme commonly used in forms such as pantun, syair, and gurindam. Patience is identified in the verses of Gurindam 12, and there are two occurrences of the word “patience” in the complete literary verse of Gurindam 12, which reads as follows:

This is the seventh chapter of Gurindam:

When one talks excessively,
there lies the path to falsehood.
When one excessively indulges in joy,
that’s a sign of impending sorrow.
When we lack in strategy,
it’s a sign that our work is going astray.
When a child is not trained,
when grown, their father will be weary.
When one frequently criticizes others,
it’s a sign of their own shortcomings.
When one sleeps excessively,
their life is in vain.

**When hearing news,
patience should be practiced.**

When hearing complaints,
jealousy should be restrained.
When the words are gentle,
everyone quickly follows.
When the words are harsh,
people quickly become agitated.
When the work is truly right,
nobody can create disorder.

This is the eighth chapter of Gurindam:

Whoever betrays themselves,
what more to others.
If one is cruel to themselves,
do not trust that person.
A tongue that always justifies itself,
compared to others, may have more faults.
**Instead of praising oneself, practice patience,
let others bring the news.**
A person who likes to show their merits,
half of it is akin to acknowledging divine power.
Hide the evil within oneself,

keep the good in silence.
Do not expose the flaws of others,
but assume flaws within oneself.
So, the text “patience” from Chapter 7, Verse 7 is as follows:
*When hearing news,
practice patience.*

Syafrial & Rumadi (2021) explain that this line of poetry contains the P + Ket pattern with the type of intransitive verbal clause. The P + Ket pattern in this line is marked by “*Menerimanya itu*” as the predicate and “*hendaklah sabar*” as the complement. Furthermore, the intransitive verbal clause is characterized by a structure consisting of a predicate containing a derivative verb and cannot have an object added to it. In addition, this clause cannot be transformed into a passive form.

Suhardi (2017) explains that the values of patience found in Gurindam 12, specifically in Chapter 7, encompass the value of self-awareness. According to Fadzli et al. (2023), the seventh chapter can also be themed around social interaction, particularly avoiding behaviors like mocking, laziness, impatience, and being easily influenced when dealing with news, saying things that are not gentle to people’s ears, and blaming someone without justification, such as slander. Clarifies that the advice in this verse revolves around the idea that humans should be patient with whatever they may face. Humans will never know whether they will receive good or bad news in the future. Therefore, one should strive to accept whatever news comes, whether it’s good or bad, with an open heart and sincerity. There should be no grudge harbored in the human heart. Always be thankful for whatever happens and accept the fate that Allah has ordained for His servants. By doing so, the life one leads in this world will always be blessed by the Almighty.

Kurmalasari & Hamdan (2015) explain that the term “news” in this verse refers to news or information, and when receiving it, one should practice patience. This means not being hasty and remaining calm when confronted with news. News or information can be either good or bad. Regardless of the content of the news, it should be carefully examined for its accuracy. Furthermore, no matter how bad the news may be, it should be responded to with patience.

The meaning of the text “patience” in Chapter 8, Verse 4, can be understood as follows:

*Instead of praising oneself, practice patience,
let the news come from others.*

Syafrial & Rumadi (2021) explain “Rather than praising oneself, one should be patient, so that news comes from others.” This line of poetry contains the Ket + P pattern with an adjectival clause type. The Ket + P pattern in this line is marked by “Rather than praising oneself” as the complement and “one should be patient” as the predicate. Furthermore, the adjectival clause type in this line is characterized by a structure consisting of a subject and predicate that contains a noun and an adjective.

Suhardi (2017) explains that the values of patience found in Gurindam 12, specifically in Chapter 8, encompass the value of benefit. Meanwhile, according to Fadzli et al., (2023), the eighth chapter addresses individual behavior and reflects the virtues and vices of society. The intended meaning is that there’s no need to expect rewards for every service rendered. Fitrah (2017) explains that, linguistically, patience in Chapter 8, Verse 4 of Gurindam means restraint or steadfastness. In terms of terminology, patience involves restraining oneself from various desires, from sadness, difficulties, actions that are commanded or forbidden by a law, and even restraining oneself from excessive pleasure. Patience is a trait that every person should possess because it brings goodness to the individual.

b. The concept of patience in positive psychology by Sarah Schnitker

The discussion of patience in Western thought can be traced back to Matthew Hale in 1675, who associated patience with an individual’s response to difficulties and adversity. In contemporary psychology, however, patience has evolved into a more systematically defined construct and has become an important topic within positive psychology (Schnitker & Emmons, 2007; Schnitker, 2012). Rather than being viewed solely as a moral virtue, patience is increasingly understood as a psychological strength associated with self-regulation, resilience, and well-being (Schnitker & Emmons, 2007; Schnitker, 2012). This development reflects growing scholarly interest in understanding how individuals cope with suffering, delay, frustration, and interpersonal challenges while maintaining psychological adjustment.

Building on this perspective, Schnitker (2012) proposed a multidimensional conceptualization of patience. In addition to patience in facing major life hardships, she identified patience in dealing with everyday difficulties and patience in interpersonal relationships as important dimensions of the construct (Lavelock, 2015). Through this



example of the desire to possess this trait. Moral philosophers and religious leaders consistently emphasize the importance of developing patience to achieve a “good life.”

Schnitker (2012), Patience is the individual’s ability to exercise self-control, maintain composure while waiting, deal with others, and face various life difficulties or everyday complexities. It can be formulated into three criteria: 1) Interpersonal Patience: This involves the ability to remain calm when interacting with others, regardless of the variety of emotional conditions that may arise. 2) Life Hardship Patience: This encompasses the ability to see the positive or good side of the life difficulties one faces. When confronting challenges and hardships, patient individuals can find meaning and valuable lessons. 3) Daily Hassles Patience: This relates to the ability to endure the emergence of negative emotions due to delays or situations that cause frustration in everyday life. In this context, patience is about controlling emotional responses to common occurrences that can disrupt one’s equilibrium.

The first criterion, referred to as interpersonal patience by Schnitker, pertains to patience with others, including being patient with their demands and weaknesses. In this context, interpersonal patience involves the ability to remain calm, understanding, and patient when interacting with others, particularly in challenging or difficult situations (Emerald, 2020). This criterion aligns with research that conceptualizes patience as an active initial response in restraining emotions, thoughts, words, and actions, accompanied by an optimistic attitude, perseverance, a spirit of seeking information, and consistently seeking solutions without easily complaining (Lestari & Rozi, 2016).

The second criterion, referred to as Life Hardship Patience by Schnitker, is the ability to remain calm and determined in the face of obstacles, challenges, or failures in life. It involves perseverance and mental resilience to not give up when experiencing setbacks or long-term difficulties (Emerald, 2020). This criterion aligns with research that found patience in the Islamic perspective is when an individual recognizes that Allah tests humans, so they don’t get angry but remain calm and submit everything to Allah SWT. (Ismail & Solahuddin, 2023).

The third criterion, known as Daily Hassles Patience by Schnitker, refers to the ability to remain calm and patient in dealing with everyday situations or tasks that may not align with personal goals or provide instant gratification. It involves the ability to maintain self-discipline, pay attention to details, and overcome frustration or boredom that may arise (Emerald, 2020). Schnitker (2012) viewpoint aligns with the concept of



patience used in daily life. It is evident that the word patience is generally used in the context of enduring, accepting, being tolerant, and indifferent among people. Patience expresses a state of calmness and tranquility in facing unpleasant circumstances and experiences throughout one’s life (Ulukan & Ulukan, 2021).

Schnitker & Emmons (2017) explaining self-control and patience are character strengths that can predict positive developmental outcomes. According to Schnitker (2012), patience is highly needed in everyday life, for instance, when dealing with traffic conditions. In the long term, patience is crucial when raising children or when facing a contagious illness (Tajab et al., 2019).

Tabel 2. Comparison of the Concept of Patience

| Patience Aspects | Raja Ali Haji | Schnitker |
|---|---|--|
| Self-awareness & Interpersonal Patience | <ol style="list-style-type: none"> 1. Not being in a hurry or staying calm. 2. Avoiding making wrong choices such as mocking, being lazy, and being easily influenced when reacting to news, saying things that are not gentle to people, and refraining from slander. <p>Verse 7 of Gurindam 12 contains the value of the importance of “self-awareness.” Self-awareness is the honest self-examination (observation, correction) of oneself (KBBI VI Daring, 2016). So, the concept of patience in the aspect of self-awareness is the ability to honestly examine and correct oneself.</p> | <p>Remaining calm when facing others with various emotional conditions. This type of patience falls under the category of ‘Interpersonal Patience.’ Question on the Patience Scale (3-FPQ) by Schnitker (2012):</p> <ol style="list-style-type: none"> 1. My friends believe that I am a very patient friend. 2. I am patient when dealing with others. 3. When someone is having difficulty learning something new, I can help them without feeling frustrated or angry. 4. It’s easy for me to be patient with others. 5. I find it difficult to be patient when dealing with close friends and family. |
| Good social interaction & Life Handship | <ol style="list-style-type: none"> 1. Regardless of the content of the news, it should be researched for its accuracy first. 2. Open-hearted, full of sincerity, | <p>It is the ability to see the positive side of the life challenges faced. This type of patience falls into the category “Life Handship Patience”</p> |

| Patience Aspects | Raja Ali Haji | Schnitker |
|---|--|---|
| Patience | <p>free from grudges, always grateful for what happens, and accept the decree of Allah SWT.</p> | <p>The question on the Patience Scale (3-FPQ) by Schnitker (2012).</p> <ol style="list-style-type: none"> 1. I am able to endure during tough times 2. I find it fairly easy to be patient with illness or difficult life problems 3. I am patient in dealing with life difficulties |
| Benefit values & Daily Hassles Patience | <p>Article 7 contains the value of good social interaction. Social interaction is the dynamic social relationship between individuals, between individuals and groups, and between groups themselves, in a positive manner (KBBI VI Daring, 2016). So, the concept of patience in the aspect of positive social interaction is a dynamic social relationship between individuals and groups in a positive manner.</p> <p>Endurance, self-restraint from everything desired, from sadness, difficulties, something established (forbidden or commanded) by a law, even exercising self-restraint from pleasure.</p> | <p>The ability to control the emergence of negative emotions due to delays or anything that causes irritation, which is common in everyday life. This type of patience falls into the category "Daily Hassles Patience" Questions on the Patience Scale (3-FPQ) by Schnitker (2012)</p> <ol style="list-style-type: none"> 1. Even though it can be annoying, I don't get too upset when stuck in traffic jams 2. In general, queuing doesn't bother me 3. I get very annoyed at red lights. |
| Equation | <p>Article 8 contains 'benefit values' Benefits are; utility value or usefulness (KBBI VI Daring, 2016) So, the concept of patience in the aspect of value of benefits is to bring benefits in the form of a deeper understanding of oneself and the situation.</p> <p>The concept of patience is related to the hardships of life as creatures of God.</p> | <p>The concept of patience is related to the hardships experienced by humans in life.</p> |



| Patience Aspects | Raja Ali Haji | Schnitker |
|------------------|---|--|
| Difference | The concept of patience is oriented towards obeying the commands and prohibitions of God. | The concept of patience is oriented towards the positive role of human beings. |
| Summary | The concept of patience holds the same meaning, even though it is expressed in different sentences. | |

Table 2 reveals conceptual alignment between Raja Ali Haji (RAH) and Sarah Schnitker (SC) across three core dimensions: self-awareness, social interaction, and beneficial values. These findings indicate that virtues embedded in classical Malay literature can complement Western positive psychology frameworks, offering practical applications in Islamic-based counseling, character education, and stress-management interventions. The table provides a concise conceptual mapping, directly linked to the discussion to underscore theoretical and applied significance. Rather than a descriptive comparison, the study demonstrates how these dimensions can inform integrative approaches that bridge cultural, spiritual, and psychological paradigms, contributing to the broader development of Islamic psychology in Indonesia.

Based on the table above, there is a comparison of the concept of patience between Raja Ali Haji (Literary Psychology) and Schnitker (Western Psychology). In Literary Psychology, the concept of patience includes the aspect of “self-awareness,” which is referred to as “Interpersonal Patience” in Schnitker (2012). Literary Psychology also introduces the aspect of “good social interaction” in its concept of patience, which is called “Life Hardship Patience” in Schnitker (2012). Furthermore, Literary Psychology introduces the aspect of “benefit values” in its concept of patience, which corresponds to “Daily Hassles Patience” in Schnitker (2012) framework. For the sake of facilitating comprehension in this comparative study, the researcher has presented the Patience Scale (3-FPQ) developed by Schnitker (2012).

Their research also reinforces the findings of Hidayat et al., (2023), which identified the characteristics of patience in parents of autistic children. In that study, patience was found to manifest in an active form, rather than a passive one, characterized by patience that is accompanied by processes and actions in response to the situations faced.

2. Discussion

The findings of this study demonstrate that patience constitutes a multidimensional moral-psychological construct that transcends cultural, religious, and epistemological boundaries while simultaneously retaining distinctive contextual meanings within each tradition. The comparative analysis between Raja Ali Haji's *Gurindam Dua Belas* and Sarah Schnitker's framework of positive psychology reveals that patience is not merely a behavioral disposition or emotional coping mechanism, but a complex orientation shaped by spiritual values, moral commitments, social relationships, and processes of self-regulation. This finding is consistent with broader developments in Indonesian Islamic psychology, which increasingly recognize patience as a central virtue situated at the intersection of religiosity, character formation, and psychological well-being (Bastaman, 2005; Mujib, 2007; Nashori, 2010; Subandi, 2011). Rather than being confined to a single disciplinary perspective, patience emerges as a concept that integrates ethical, spiritual, and psychological dimensions, reflecting both universal human experiences and culturally specific systems of meaning.

The present study argues that the most significant point of convergence between Raja Ali Haji and Schnitker lies in their shared recognition of patience as a mechanism for managing human limitations and responding constructively to adversity. Both perspectives portray patience as a virtue that enables individuals to regulate emotions, restrain impulsive reactions, and maintain stability when confronted with uncertainty, frustration, or hardship. This interpretation resonates with Schnitker's conceptualization of patience as a multidimensional strength associated with resilience, well-being, and adaptive coping (Schnitker, 2012; Schnitker & Emmons, 2007). At the same time, it aligns with Islamic psychological perspectives that regard patience as a fundamental component of character development and spiritual maturity (Mujib, 2007; Subandi, 2011). The convergence identified in this study suggests that patience possesses universal psychological functions despite being embedded within different cultural and philosophical traditions.

However, the comparison also reveals a fundamental divergence regarding the ultimate purpose of patience. Within positive psychology, patience is generally understood as a virtue that contributes to flourishing, psychological adjustment, and long-term well-being (Schnitker, 2012; Schnitker & Emmons, 2017; Lavelock, 2015). In contrast, Raja Ali Haji conceptualizes patience as an ethical and spiritual obligation rooted in obedience to God, moral self-restraint, and accountability before the Divine. Consequently, while positive psychology tends to emphasize the functional outcomes



of patience, the Islamic literary tradition frames patience as both a means of self-development and an end directed toward spiritual fulfilment. This distinction reinforces arguments within Islamic psychology that psychological constructs cannot be fully separated from the worldview and metaphysical assumptions in which they are situated (Bastaman, 2005; Mujib, 2007; Subandi, 2010; Juliansyahzen et al., 2024).

Recent empirical studies in Indonesia further strengthen this interpretation by demonstrating that patience is not merely an abstract moral ideal, but a lived psychological reality embedded within cultural and religious practices. Hidayat and Napitupulu (2025) identified five dimensions of patience among the Riau Malay community, namely positive thinking, resilience, acceptance of reality, sincerity, and self-control. These dimensions closely correspond with the values articulated in *Gurindam Dua Belas*, particularly emotional restraint, trust in divine decree, humility, and ethical conduct. Similar moral and character-building values have also been identified in Raja Ali Haji's literary works (Malik & Shanty, 2019; Malik et al., 2022; Kurmalasari & Hamdan, 2015). The convergence between contemporary empirical findings and classical literary expressions suggests that Raja Ali Haji's conception of patience reflects enduring psychological patterns that continue to shape Malay-Muslim life.

The spiritual dimension of patience further highlights a distinctive feature of Islamic psychological thought. Hidayat et al. (2024) demonstrated that *taqwa* exerts a positive influence on patience, reinforcing the close relationship between spiritual consciousness and psychological resilience. Similar conclusions have been reported in studies linking patience with religiosity and spiritual meaning-making (Ismail & Solahuddin, 2023; Tajab et al., 2019). Within Raja Ali Haji's moral framework, patience is consistently portrayed as an expression of obedience, moral discipline, and trust in divine decree. Consequently, adversity is understood not merely as a challenge to overcome but as a means of cultivating self-reflection, moral refinement, and spiritual growth. This perspective suggests that patience in Islamic psychology extends beyond behavioral regulation and reflects a deeper divine-human relationality (Mujib, 2007; Nashori et al., 2020; Juliansyahzen et al., 2024).

Patience in *Gurindam Dua Belas* is not portrayed solely as a personal capacity to endure hardship but also as a virtue that shapes social relationships. Raja Ali Haji consistently associates patience with humility, ethical conduct, and the ability to maintain harmony within the community. This interpretation resonates with Hidayat et al. (2025), who found that patience contributes to preventing radicalism through the cultivation of faith-based environmental ethics and social responsibility. Similar links

between patience, resilience, and prosocial behavior have also been reported by Lestari and Rozi (2016) and Ulukan and Ulukan (2021). These findings suggest that patience functions not only as a psychological resource but also as a social virtue that strengthens collective cohesion.

The findings further suggest that patience in Raja Ali Haji's thought is closely connected to the ethics of communication. Rather than being confined to emotional self-control, patience is expressed through careful speech, respectful interaction, and sensitivity toward others. This interpretation is consistent with studies identifying politeness, ethical communication, and culturally grounded meaning-making as central characteristics of *Gurindam Dua Belas* (Osno et al., 2022). Similar observations have been reported in research highlighting the educational, moral, and citizenship values embedded in Raja Ali Haji's literary works (Fadzli et al., 2023; Fitrah, 2017; Dzakhirah et al., 2024). Consequently, patience may be understood not only as a psychological disposition but also as a communicative ethic that sustains harmonious social relationships.

The comparison with Schnitker's framework reveals that both traditions understand patience as a capacity for managing difficulties and maintaining self-control. Schnitker's (2012) tripartite model provides a robust explanation of patience across interpersonal relationships, life hardships, and everyday frustrations, making it particularly valuable for empirical research (Schnitker & Emmons, 2007; Schnitker & Emmons, 2017). However, the findings suggest that Raja Ali Haji's conception extends beyond behavioral adaptation by emphasizing patience as a moral and spiritual practice. In this perspective, patience is not only a resource for coping with adversity but also a means of cultivating ethical awareness and deepening one's relationship with God.

The findings indicate that patience represents a shared moral-psychological construct despite being grounded in different epistemological traditions. Both Raja Ali Haji and Schnitker emphasize its role in regulating responses to adversity and social relationships, albeit through different conceptual lenses. This convergence supports Bastaman's (2005) argument for integrating Islamic intellectual heritage with contemporary psychology and answers Huda and Soleh's (2023) call for comparative inquiry. As a result, the study advances a more integrative understanding of patience that encompasses psychological functioning, moral formation, and spiritual meaning.

The findings reflect a broader tendency within the development of Islamic psychology in Indonesia to bring religious and cultural knowledge into dialogue with

contemporary psychological inquiry. Previous scholars have explored this objective through literary, theological, philosophical, and empirical approaches (Mujib, 2007; Subandi, 2010; Nashori, 2010). The substantial overlap between Raja Ali Haji’s conception of patience and contemporary psychological understandings suggests that these traditions need not be treated as competing perspectives. Instead, they may offer complementary insights into the psychological, moral, and spiritual dimensions of human experience.

The position advanced in this study reflects a broader trajectory within the development of Islamic psychology in Indonesia. Rather than relying on a single methodological tradition, scholars have employed literary, theological, qualitative, and quantitative approaches to construct psychological knowledge rooted in Islamic perspectives. Viewed within this broader landscape, the present study represents an attempt to connect literary heritage with contemporary psychological inquiry. Table 3 highlights several influential approaches that have shaped this intellectual development.

Table 3. Summary of trends in the development of research models in islamic psychology in Indonesia

| Research | Research Methods | Findings |
|------------------------|------------------------|--|
| Subandi (2010) | Qualitative Scientific | Concepts in psychology are not solely dependent on empirical research. Writings of scholars or philosophers, including the literary works of Sufis such as poetry, can also serve as valuable sources of reference. |
| Mujib (2005) | Exploratory | The development of Islamic Psychology is through an Islamic studies approach, by using both <i>kawoniyah</i> and <i>qauliyah</i> verses as the main postulates to explore minor premises. |
| Nashori et al., (2020) | Quantitative | Religiosity and interpersonal bonds influence forgiveness through agreeableness and neuroticism traits among Javanese people in Yogyakarta. |
| Subandi (2011) | Grounded Theory Method | The concept of patience can be developed through two phases: the first phase focuses on developing concepts based on religious literature, and the second phase focuses on developing concepts based on empirical data from research participants. |
| Huda & Soleh (2023) | Library Research | There is a need to study comparative models of Muslim thinkers and Western Psychology figures that may have not been explored before. |

The research trends presented in Table 3 indicate that Islamic psychology in Indonesia has developed through diverse methodological pathways. The present findings

extend this development by showing that literary texts can serve not only as cultural artifacts but also as sources of psychological insight. This interpretation supports Subandi's (2010) proposition regarding the epistemic value of literary works and reinforces Bastaman's (2005) vision of integrating Islamic intellectual heritage with contemporary psychological science. Rather than treating literary and empirical approaches as separate traditions, the findings suggest that both can contribute to a more comprehensive understanding of patience. In this sense, patience emerges as a meeting point between literary wisdom, religious values, and contemporary psychological theory.

The findings also offer practical implications for counseling, character education, and mental health interventions. Patience should not be understood merely as emotional self-control but as a multidimensional virtue encompassing emotional regulation, moral responsibility, social awareness, and spiritual meaning. This perspective may assist educators and counselors in developing approaches that are more culturally and religiously relevant to Muslim communities. Such an orientation can strengthen the alignment between psychological practice and local value systems.

Beyond the Indonesian context, this study contributes to broader discussions on culturally grounded and indigenous psychologies. Contemporary psychological science has frequently been criticized for its strong reliance on Western epistemological assumptions and its limited engagement with non-Western intellectual traditions (Subandi, 2010; Schnitker & Emmons, 2017). The findings demonstrate that classical Malay-Islamic literature contains valuable psychological insights that can enrich contemporary discussions on virtue, resilience, self-regulation, and human flourishing. Consequently, Raja Ali Haji's conception of patience may be understood not merely as part of the Malay-Islamic intellectual heritage but also as a conceptual resource for enriching contemporary psychological scholarship.

Despite these contributions, several limitations should be acknowledged. First, the study relies exclusively on textual and theoretical sources without incorporating empirical data from participants. Second, the comparative analysis focuses only on Raja Ali Haji and Schnitker, which inevitably limits the diversity of perspectives represented within both Islamic and Western psychological traditions. These limitations do not diminish the conceptual value of the study, but they should be considered when interpreting the scope and applicability of the findings.



D. Conclusion

This study synthesizes the concept of patience as a multidimensional psychological and moral construct through a comparative analysis of Raja Ali Haji's *Gurindam Dua Belas* and Sarah Schnitker's positive psychology framework. The findings demonstrate that patience operates through three interconnected dimensions—self-awareness, social interaction, and beneficial values—shaping how individuals regulate emotions, relate ethically to others, and persevere through life's challenges. While Raja Ali Haji frames patience within a theocentric moral orientation grounded in obedience to divine commands and Islamic values, Schnitker emphasizes human agency, resilience, and adaptive coping. Despite these differing epistemological foundations, both perspectives converge on patience as a central mechanism of self-regulation that sustains interpersonal harmony, endurance in adversity, and consistency in daily conduct.

The contribution of this study lies in its integrative positioning, which brings classical Islamic literary thought into direct dialogue with contemporary psychological theory. By treating *Gurindam Dua Belas* as a legitimate source of psychological insight, this research strengthens the epistemological foundation of Islamic psychology that values literary, cultural, and spiritual texts alongside scientific frameworks. At the same time, it extends positive psychology by demonstrating how spiritual intentionality and moral teleology can enrich predominantly functional accounts of patience. Practically, this synthesis offers a culturally grounded conceptual basis for counseling, character education, and mental health interventions in Muslim contexts, while remaining intelligible and relevant within broader psychological practice.

Based on the acknowledged limitations of this study, future research is encouraged to empirically examine the identified dimensions of patience through quantitative, qualitative, or mixed-method designs involving diverse participant groups. Such studies would allow for testing the applicability, robustness, and variability of the integrative framework across different social, cultural, and educational settings. Further comparative work may also expand the scope beyond a single classical Islamic literary figure and one Western psychological model by incorporating other Islamic scholars, literary traditions, or contemporary psychological theories. These directions would deepen the theoretical refinement of Islamic psychology while strengthening its empirical grounding and comparative reach.

This study underscores that patience is not merely a psychological skill or moral exhortation, but a complex construct shaped by cultural meaning, spiritual orientation, and lived experience. By demonstrating the dialogical potential between Islamic literary

heritage and modern psychology, this research affirms that Islamic psychology can contribute substantively to global psychological discourse—not as a peripheral tradition, but as a source of conceptual enrichment for more holistic and culturally responsive understandings of human behavior.

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Declaration of Competing Interest

The authors declare that they have no known competing financial or non-financial interests that could have appeared to influence the work reported in this paper.

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