



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). 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), 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</i>	Suhardi (2017) explains that the patience referred	

Bookwork	Reference	The Concept of Patience	Content Analysis Comparison
	Kedua Belas Dongeng Bujang Sri Ladang	to carries the value of self-awareness	
	Fadzli et al., (2023). Elements of citizenship education in the twelve aphorism by raja ali haji: highlights according to maqasid sharia	According to Fadzli et al., (2023), the patience referred to is good social interaction.	
	Suhardi (2017). Analisis Amanat Dan Nilai-Nilai Gurindam Kedua Belas Dongeng Bujang Sri Ladang	Gurindam 12, verse 8 is as follows: Instead of praising oneself, practice patience, let others bring the news. 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 framework, patience is understood as a capacity that operates across different domains of life, ranging from personal struggles to social interactions. As a result, Schnitker's work has become one of the most influential references in contemporary studies of patience and has contributed substantially to the development of theoretical and empirical research on patience, well-being, spirituality, and adaptive functioning (Schnitker, 2012).

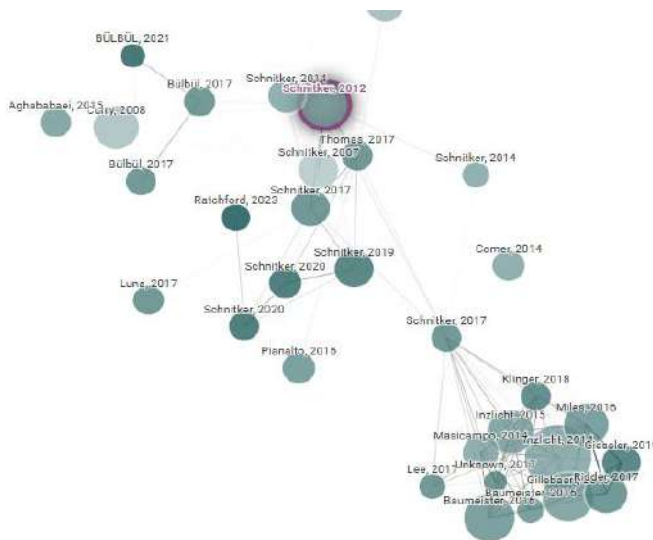


Figure 1. Schnitker (2012) www.connectedpapers.com

Schnitker (2012) serves as the primary reference on patience and well-being, influencing 2014–2023 studies advancing measurement, psychological applications, and the relevance of classical and contemporary theories. The concept of patience in positive psychology refers to an individual's attitude and behavior when dealing with various life challenges. This concept is characterized by the ability to exercise self-control, manage one's behavior, a tendency to wait, and the capacity to remain calm in order to cope with the negative emotions that arise from these problems (Schnitker, 2012; Subandi, 2011).

Schnitker & Emmons (2007) explained that for thousands of years, theologians, moral philosophers, and writers have identified patience as a crucial aspect of virtue and character excellence. Patience has significant connections with spiritual transcendence and

religious behavior. Someone is considered to have patience when they act in a praiseworthy manner by accepting the suffering present in their current life without excessive sadness. Patience has long been recognized as a human strength and a critical component of moral excellence. Familiar expressions like “patience is a virtue” provide an 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.

Patience Aspects	Raja Ali Haji	Schnitker
Good social interaction & Life Handship Patience	<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, free from grudges, always grateful for what happens, and accept the decree of Allah SWT. <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>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> <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>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>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 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"</p> <p>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.



Patience Aspects	Raja Ali Haji	Schnitker
Equation	The concept of patience is related to the hardships of life as creatures of God.	The concept of patience is related to the hardships experienced by humans in life.
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 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 but a complex moral-psychological orientation shaped by spiritual values, social relations, and coping mechanisms. This finding aligns with contemporary developments in Indonesian Islamic psychology, which increasingly recognize patience as a core virtue situated at the intersection of religiosity, character education, and psychological well-being.

Recent empirical studies in Indonesia reinforce the centrality of patience as a lived psychological experience embedded within cultural and religious practices. Hidayat and Napitupulu (2025) identified five psychological dimensions of patience among the Riau Malay community managing an honesty canteen, including positive thinking, resilience, acceptance of reality, sincerity, and self-control. These dimensions resonate strongly with the values articulated in *Gurindam Dua Belas*, particularly in its emphasis on calmness, trust in divine decree, emotional restraint, and ethical social conduct. The convergence between these 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 in contemporary Indonesia.

Similarly, Hidayat et al., (2024) demonstrated that *taqwa* exerts a positive and significant influence on the development of patience, further reinforcing the inseparability of spiritual consciousness and psychological resilience within Islamic contexts. This relationship is particularly relevant when interpreted through Raja Ali Haji's moral framework, where patience is inseparable from obedience to divine commands and moral discipline. In contrast to Western psychological models that often conceptualize patience primarily as an intrapersonal regulatory skill, the Islamic literary perspective situates patience within a broader metaphysical and ethical horizon, where human endurance is intrinsically connected to faith, accountability, and ultimate meaning.

The relevance of patience extends beyond individual well-being into collective and socio-political domains, as illustrated by Hidayat et al., (2025) in their study of Nature-Loving Student Associations (MAPALA). Their findings indicate that patience functions as a moderating force against radicalism by fostering faith-based environmental ethics,

preventing social fragmentation, and integrating organizational values with Pancasila ideology. These findings echo Raja Ali Haji's emphasis on patience as a social virtue that regulates interpersonal behavior, discourages self-glorification, and promotes communal harmony. In this sense, patience operates not only as a psychological strength but also as a civic virtue with implications for social cohesion and ideological resilience, a dimension that is largely absent from mainstream positive psychology discourse.

From a literary-linguistic perspective, Osno et al., (2022) analyzed *Gurindam Dua Belas* using a Systemic Functional Linguistics transitivity approach and identified key characteristics of the Riau Malay community, including politeness, ethical communication, and culturally grounded meaning-making. These characteristics reinforce the argument that patience in Raja Ali Haji's work is deeply embedded within linguistic practices that shape social interaction and moral reasoning. The emphasis on etiquette and politeness as prerequisites for knowledge transmission further underscores patience as a communicative ethic, a finding that complements Schnitker's categorization of interpersonal patience as a distinct psychological domain.

When situated within Western positive psychology, Schnitker's (2012) conceptualization of patience as the ability to remain calm in the face of frustration, life hardships, and daily hassles provides a functional framework for understanding patience as an adaptive coping mechanism. Her tripartite model—interpersonal patience, life hardship patience, and daily hassles patience—offers analytical clarity and empirical measurability. However, the present study demonstrates that while Schnitker's framework effectively captures behavioral and emotional regulation, it does not fully account for the spiritual intentionality and moral teleology that characterize patience in Islamic literary traditions. This divergence highlights a critical epistemological distinction: Western positive psychology tends to emphasize outcomes such as well-being and resilience, whereas Islamic literary psychology frames patience as both a means and an end rooted in divine orientation.

The novelty of this study lies precisely in its ability to bridge these two epistemic traditions without collapsing one into the other. By employing a comparative qualitative approach, this research moves beyond descriptive juxtaposition and demonstrates that patience functions as a shared moral-psychological construct expressed through different symbolic systems. This finding supports Bastaman's (2005) assertion that comparative methodologies are essential for developing Islamic psychology, as they enable dialogue between scientific psychology and religious-cultural knowledge systems. The comparative

insights generated here echo the conclusions of Huda and Soleh (2023), who emphasized the necessity of exploring unexamined comparative models between Muslim thinkers and Western psychological figures.

The broader development of Islamic psychology in Indonesia further contextualizes the significance of these findings. Subandi (2010) argued that psychological concepts should not be confined to empirical data alone but may also be derived from the writings of scholars, philosophers, and Sufi poets. His qualitative scientific approach legitimizes literary texts as sources of psychological knowledge, a position that directly underpins the methodological and theoretical orientation of the present study. Subandi's later empirical work (2011), which identified patience as encompassing self-control, resilience, perseverance, acceptance of reality, and emotional composure, demonstrates a conceptual overlap between literary-derived and empirically derived understandings of patience.

Mujib's (2007) Islamic studies approach further enriches this discourse by grounding psychological concepts in *kawoniyah* and *qauliyah* verses. His interpretation of patience as a Rabbani personality trait situates patience within a theological anthropology, where human self-restraint mirrors divine attributes. This perspective complements the findings of the present study by reinforcing the argument that patience in Islamic psychology cannot be reduced to behavioral regulation alone but must be understood as a moral disposition shaped by divine-human relationality.

In contrast, Nashori's integrative empirical approach (Juliansyahzen et al., 2024; Nashori, 2010; Nashori et al., 2020) demonstrates how Islamic values, culture, and psychological measurement can be combined to produce empirically grounded insights. His operationalization of patience through observable behaviors, self-reports, and emotional responses illustrates the practical applicability of patience as a measurable construct. The present study does not seek to replace such empirical approaches but rather to complement them by providing a deeper conceptual foundation rooted in Islamic literary heritage.

Within this broader scholarly landscape, the present research positions itself as a conceptual integrator that synthesizes literary psychology and positive psychology to advance Islamic psychology in Indonesia. This positioning is illustrated in Table 3, which summarizes trends in the development of research models in Islamic psychology and highlights the diversity of methodological approaches employed by Indonesian scholars.

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>kawuniyah</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
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.

By situating the comparative findings within these research trends, this study contributes theoretically by demonstrating that Islamic psychology can be developed through an integrative framework that values literary texts as legitimate sources of psychological insight while remaining open to dialogue with Western theories. Practically, the findings offer implications for counseling, character education, and mental health interventions by emphasizing patience as a multidimensional construct that integrates emotional regulation, moral intention, and spiritual meaning. At a global level, this research contributes to ongoing discussions on culturally grounded psychology by illustrating how non-Western literary traditions can enrich and challenge dominant psychological paradigms.

Despite these contributions, this study is not without limitations. The analysis relies exclusively on textual and theoretical sources, without incorporating empirical data from participants, which limits the ability to generalize findings across diverse populations. Additionally, the comparative scope is confined to a single classical literary figure and one contemporary psychological framework, which may not capture the full diversity of perspectives within either Islamic or Western psychology. These limitations, however, do not diminish the study's conceptual value but rather point to opportunities for future research to empirically test and expand upon the integrative framework proposed here.

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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