

## The Construction of Teaching Patience in Islam; Energy Finds Solutions in Problems

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### Abstract

Problems in human life are inevitable inevitability for every individual. Life is a process that cannot be separated from trials and problems as mentioned in the word of Allah sura al-Baqarah/2: 155. How is patient teaching interpreted to be the energy of finding solutions to problems? The answer to this research is expected to provide a description of the meanings of patience in practical life so that readers can find solutions to the problems and trials they face. The methodology used is a qualitative approach, by doing two actions, namely; First (TP1), a literature study of the meaning and meaning of patience in the perspective of the Qur'an, and on the views of experts, both in books and Ilmiah journals. The second (TP2), uses a qualitative approach with the Grounded Theory method, which aims to build a theoretical analysis of the appropriate data and relevant to the practical patience in life. This method is a research strategy in which the researcher produces a general and abstract theory of a certain process, action, or interaction derived from the views of participants. The results of the research are expected to be able to provide solutions to unravel the problems of many people with patient practice which becomes energy in dealing with problems. In deepening the concept of patience, the view of patience appears to be energy when interpreted as; The Power of facing reality, Grateful in the process, Tenacity of finding solutions, and Serenity cultivates energy. Finally, with the study in this study, it is understood that the teaching of patience in Islam is related to the reward (grace) prepared by Allah.

**Keywords:** *Construct, Patient Teaching, Energy, Solutions, Life Problems*

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## 1. Introduction

The concept of patience in the Qur'an is one of the most interesting and important discussions of scholars. Apart from being related to theological issues, it is also related to the social aspects of society. The word patient with all its derivations is found about 123 times in the Al-Quran which is spread in Makkiyah and Madaniyah surahs. The concept of patience can be categorized as a topic of study in positive psychology, just like gratitude and forgiveness. Literature related to forgiveness has developed quite a lot in the West (Enrigh, 2009). In Indonesia, the topic of forgiveness has also begun to be widely studied (Subandi, 2010; Rahmandani, 2010; Zuhdiyati, 2010) (Yusuf, 2018).

The study of the concept of patience which is related to positive psychological studies as explained in the form of gratitude and forgiveness is a transcendental integration of human beings spiritually which cannot be separated from human needs with God in the various needs of his life. In Surat Fatir: 15, Allah says:

يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ

*"O people! it is you who need God, and Allah is the Most Rich (does not need anything), the Most Praised".*

The explanation of this verse is the legitimacy that humans in their life cannot turn away from Allah - all that surrounds them; life, affairs, work, health, sustenance, employment, family and others. All of these things, Allah has arranged in His qodo and qodar.

Human life is a process that they must carry out in this life within a framework of God's system that He (God) has determined with the various problems they face in the journey of life that He has determined. In surah al-Baqarah: 155, Allah says:

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالْمَعْرَاتِ ۚ وَبَشِّرِ الصَّابِرِينَ

*"And indeed We will give you a trial, with a little fear, hunger, lack of wealth, soul and fruit. And give glad tidings to those who are patient."*

Islam teaches that the solution in living life with all the problems that exist is to be patient. However, often the meaning of patience violates the meaning of patience which is taught as a solution. There are several errors in the concept of patience in its meaning in everyday life, including: patient is equated with surrender, patient is equated with nrimo, or patient is equated with waiting, or with other terms that are often found in everyday life. Conceptually, this equalization actually leads to reduction and siltation of the true meaning of patience (El Hafiz, 2019).

Referring to this, it is necessary to explain the meaning of patience in the construct of Islamic education which can provide an understanding of patience, and how can the construct of patience in Islamic education be able to become energy and a solution to solving problems in human life?

## 2. Research Method

Implementation of this research carried out with two actions. First (TP1), literature studies regarding the meaning and meaning of patience in the perspective of the Koran, and on the views of experts, both in books and scientific journals. Second (TP2), using a qualitative approach with the Grounded Theory method, which aims to build a theoretical analysis of data that is appropriate and relevant to the practice of patience in life. This method is a

research strategy in which the researcher produces a general and abstract theory of a particular process, action, or interaction derived from the views of the participants. (R.N, 1990).

In this case, several questions were asked to the respondent or congregation; According to you, what is the meaning of patience? Are you patient when faced with problems? Does being patient benefit you?

The purpose of grounded theory is to build a theoretical analysis of data that is appropriate and relevant to the research area.(Ramdani, 2018) this method focuses on building theory from data, but simultaneously between data collection, interpreting data, analyzing and concluding, and validating through triangulation (Rosyada, 2020).

### **3. Results and Discussion**

#### **3.1. The Concept and Definition of Patience**

In language "صبر" can mean steadfast heart, endure, endure, prevent, while in terms of patience can mean preventing in narrowness, maintaining oneself from the will of reason and syara' and from things that require to maintain it. Terms that are synonymous with the word patient, namely: Iffah, Qana'ah, Hilm, Shabr and Zuhud. In the Qur'an there is the concept that patience has several things, namely; patient in obedience, patient in facing disobedience, patient in remembering sins and patient in facing difficulties. (Ulum, 2021).

In the previous explanation it was stated that the word patient is mentioned 123 times in the Al-Qur'an with various editorials. Referring to the diversity of patient editorials, Ar-Raghib al-Ashfahani mentions that the word patient is a common word. This lafadz can develop its meaning according to the editorial sentence that composes the word patient. Because of this, various words are mentioned in the Qur'an, according to Al-Ghazali mentioning it 70 times (1990: 61), Ibn Qoyyim from Imam Ahmad mentioning it 90 times, and Muhammad Fuad Abdul Baqi mentioning it 102 times. (Shihab, 2005).

This understanding shows that the concept of patience in Islamic teachings is very urgent to be practiced, practiced, and practiced in the life of every human being. Quraish Shihab explained that the meaning of patience is to refrain from something that is not pleasing to the heart. Patience also means fortitude. Furthermore, he explained that patience is generally divided into two. First, physical patience, namely patience in accepting and carrying out religious orders that involve one's limbs such as patience in carrying out the pilgrimage which causes physical fatigue. Including, patience in accepting physical trials such as illness, persecution and all other physical attachments. Second, spiritual patience is the ability to withstand impulses of lust which can lead to bad deeds such as being patient in holding back anger, or holding back sexual impulses that are not in place.(Al-Ashfahani, 1992).

Referring to this discussion, and based on the understanding of the concept of patience from 62 respondents; 90.3% admit that they understand the meaning and meaning of patience. So, it is understood that the application of patience in practical life should be lived in the life of every human being. Both in carrying out the task as a servant to his Lord with His commands which involve the body, time and energy, as well as the mind. Thus it should be able to control the impulses that arise from the passions that exist in humans when interacting in life. However, sometimes humans are so heavy in practical patience when faced with problems in life.

### 3.2. Islam and the Teachings of Patience

Patience or patience is an important term that is ordered to be understood and at the same time practiced for every human being in his life. Humans are ordered to ask Allah with patience and prayer in living their lives, mentioned in the letter al-Baqarah: 153, as follows:

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

*"O you who believe, make patience and prayer your helper, indeed Allah is with those who are patient."*

Human belief in Allah (Faith) which also means believing that everything that processes in one's life is the will and destiny of Allah who determines it. So, the recommended concept of patience is part of the system that God has prepared as a tool for humans in dealing with the process of destiny in life. These instructions are important to live and practice besides humans with their sunnah living their life performance - in patience, and at the same time communicating in their prayers which means connecting with their God and while praying (because prayer also means prayer).

This integration shows that a person who prays perfectly can be sure to have a high level of patience in controlling emotions not to commit all forms of heinous and evil deeds. Self-control of emotions is also so that you don't suudzon (be suspicious) of Allah and don't like to blame others, thus it will bring good to the world and the hereafter for the perpetrators - QS. Al-Furqan Verse 75(Miskahuddin, 2020).

For that, patience and prayer become a complete sequence. Humans in carrying out the process of destiny in their lives need patience, and also need a relationship of communication (prayer) with their God as a form of their helplessness and need with Allah (Faqiirun Ila Allah) with all their requests. In practice the concept of patience, when asked 62 respondents; Can you be patient when faced with problems? The answer is 48.4% can be patient, 45.2% can only be patient sometimes, and 6.5% can be patient very little.

Patience in human life is needed in order to achieve life goals and rewards from God as emphasized in his words: "Inna Allah Ma'a Shobiriin" (God is with those who are patient). Of course behind that patience, there is a secret that the Lord has prepared for His servant.

### 3.3. The Construct of Teaching Patience in Islam

Patience as a teaching concept that must be implemented in life, requires a directional construct that can explain how to start and practice patience in relation to the attitude of someone who interacts socially in various matters and life activities, such as queuing culture, waiting for something, sick conditions, finding reality in one condition, facing various problems and so on.



**Figure 1 is patient in the Test**

The concept of patience in the term patient (adjective), in Subandi's writing, shows that there is not a single article related to patience, and instead the word patience (patience-a noun), is associated with other keywords, such as; patience and religion, patience and

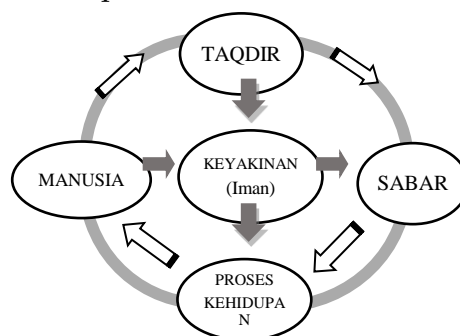
wisdom, patience and health. There are 20 articles in it (both psychological articles and related sciences) which contain the word patience, namely: Agte & Chiplonkar (2007), Al-Hooli & Al-Shamari (2009), Akano (2003), Bussing et al. (2007), Chaudry (2008), Colling, (2004), Fetzer (2004), Goral (2010), Hagedoorn et al. (1999), Kwakkel (2010), Lohne & Severinson (2003), Marker (2003), Olson, et al. (2006). O'Malley, et al. (2010), Ranjbarian, et al. (2010), Schout, et al. (2009), Sholders (2000). Smith, et al. (2005), and Sparrow (2005) (Subandi, 2015).

This explanation shows that the "adjective of patience" will not become a trait or characteristic of someone unless it has been processed (worked out). This is shown by searching for the word patient which cannot be found except for the term "patience", then a discussion about patience emerges. Apart from that, its connection with keywords such as religion also shows that the command to be patient cannot be separated from the main source of the command to be patient itself.

Patience can be a problem solving if it is interpreted as a unified work system; problem - (management) heart - action - attitude. Because the Shari'ah that teaches patience is not limited to "the word patience" without any action as previously mentioned.

This is what Jasser Auda said, an understanding of purposefulness is needed to achieve Maqasid Syari'ah so that it is more effective, efficient, and brings benefits to the ummah. (Auda, 2008).

So, patience needs to be interpreted in life - not just spoken orally. Referring to this, the construct of the patience relationship can be described as follows.

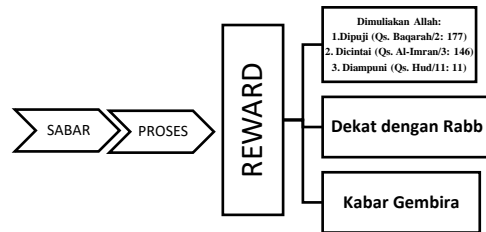


The image is a system of relationships that cannot be separated in the journey of every human being. Humans as God's creatures, born and live in this world are destined by God, both death/age, fortune, mate, as well as good and bad life. In the process of his journey, Allah provided his tools with patience and supplication (prayers/prayers). This at the same time shows human weakness in ignorance of life - a manifestation of weakness and dependence on the Kholik (Qs. Fatir/35: 15).

For this reason, patience is a provision that humans must have in order to get the guidance of their destiny in life, and get the path of reward (grace) that Allah has prepared for those who practice patience in life. It is recognized by 96.8% of the 62 respondents that being patient brings good luck.

The journey of life that humans take with all its challenges, requires patience and fortitude so that they can get through it and get what is expected or aspired to. In relation to the patience that is practiced in practical life, apart from the aspirations and hopes it gets - humans also get gifts from God and His promises. The relation process can be schematized as follows.





Referring to the process of this relationship, patience appears to be the basic foundation and foundation in carrying out the tasks of human life. Everything of course exists and acts not without a program or something that supplies it. Patience is a tool and tool that is recommended to be used in a system if you want to get the desired reward or result. However, this is of course human given the choice to use it or not at all. Logical consequences and promised rewards are his choice – because Allah calls on humans to be patient with the sentence; "O you who believe ..." (Qs. Al-Baqarah: 153). This shows that prizes and rewards from the work done and practiced will be obtained for people who have faith (faith) in these achievements.

### 3.4. The Meaning and Energy of Patience Find Solutions to Problems

In order to be able to live the dynamics of life by being practically patient in relation to the process, and to get the reward as mentioned above, an understanding of patience in a broader and deeper meaning is needed – not being patient enough in mere patient articulations; resistant to trials (not easily angry, not easily discouraged, and not easily broken hearted) (Tim Redaksi KBBI, 2000).

This can also mean that in dealing with suffering, humans need patience. Al-Jauziyah (2006) explains that patience is a willingness to accept suffering with fortitude and calm, so that patience enables people to overcome every problem, and to be calm when feeling afraid and confused. (Uyun, 2012).

Referring to this, the word patience or often expressed as patience is a process of the soul and heart responding to problems or trials. So, patience which in practice is expected to be able to energize towards good luck. Patience must be given meaning not only not to be irritable, hopeless and heartbroken, but must be expressed with several deep meanings as follows:

#### 1) *The power to face reality*

Patience in the process of the dynamics of life for humans should be a necessity because no one individual ever knows what he is facing, even if it is confirmed by a plan. Humans can only plan and act jabariyah, while God's qodariah continues to process in every human step. For that, patience must be used as a strength to face reality. Among the many severe tests of life that humans face is the loss of their loved ones.



For this reason, if humans have strengthened their feelings and soul with a strength (patience) in accepting whatever they face with their belief (faith), it is certain that they will be stronger and stronger – even though in fact it is outside their plans and expectations. This is because a person with his belief that has confirmed patience as his tool, and the relationship of God's predestination system that is embedded in him - he will return the affairs and trials he faces as provisions that God has arranged in him.

Thus, patience which is interpreted as the strength to face reality will equip anyone who holds that life is processed in one God's system. His belief made him realize that patience has no limits – everything is up to Qadaru Allah. To limit it means to be impatient, and to be impatient is to violate or turn away from the call of His commands (Qs. Al-Baqarah: 153).

## **2) *Be grateful in the process***

The meaning of being grateful in this case is different from the usual concept; being grateful - when receiving a blessing or a benefit and something pleasant, as stated in a psychology study that gratitude is conceptualized by the word "gratitude", interpreted by Emmon (2004) to mean like, fun. Seligman (2004), uses that word with a consciously grateful individual. McCullough, Kimeldorf, Cohen (2008) interpreted it as a pleasant emotion because of the benefits of something given. And Lambert, Graham, Fincham (2009) interpret the word as an individual's feelings when receiving kindness (Haryanto, 2016).

The concept is true, to be grateful or grateful when there is goodness and fun things. However, in this case, being grateful means that in the process of facing life's problems, it must be interpreted and felt as gratitude. That is, in the face of problems, difficulties, unpleasant things - this must also be "grateful" as a process.

For this reason, being patient in practical life must be interpreted as being grateful in the process. This also means that no matter how problems and trials befall life, it does not mean that humans forget and are complacent with the conditions they face and forget to give thanks to Allah – even when they are facing trials or calamities.

This condition shows that there is no gap for humans to not be grateful for God's favors even in difficult and narrow circumstances (Qs. Ibrahim: 34). The hardships and hardships are part of His predestination system that humans must go through. In Farra Anisa Rahmania's hypothesis, it is stated that there is a significant relationship between subjective well-being, gratitude, and patience (Rahmania, 2019).

Thus, patience which is interpreted as being grateful in the process is accepting reality with patience and at the same time means gratitude - then the reward and reward in that case will be obtained from the process of being patient - which Allah will give from the way of gratitude (Qs. Ibrahim: 7).

## **3) *Perseverance in finding solutions***

Patience in this meaning is the management of individual feelings to regulate the balance of their hearts and minds to find a way out of problems. For this reason, patience can be interpreted as an individual's ability to manage, control, direct, and overcome various problems faced, in a comprehensive and integrative manner. In practice, patience is divided into three aspects, namely being firm in your convictions or principles, steadfastness, and perseverance. (Lisa W., 2015).

Meanwhile, firmness can be interpreted as tenacity. Tenacity to find solutions is the third meaning of patience from the two previous meanings of patience. This means that after being

able and strong to face reality and process it does not mean to stay in that zone and dissolve in the trials and difficulties of the problems faced. Instead, be critical in the midst of difficulties and be tenacious in thinking about finding a way (solution) to the problems and trials you are experiencing, because being patient is not silent.

Being complacent with trials and problems does not show patience, because actually patience is a calm state of mind to go through a condition, and you don't have to be silent waiting for it to pass by itself. Although in certain cases patience in that sense (waiting and being silent) may apply, but it requires the right moment in turn to be passed. So, patience in this case needs to be given the meaning of being tenacious in finding solutions, because patience is a way that proceeds to the goal (reward).

Another important thing that must be done while being patient in facing problems in order to get solutions and guidance from Allah, is to fulfill the requirements; sincere because of Allah (Qs. Al-Muddatsir: 7), not complaining to others, patient on time – when the first problem arises (al-Qahthani, 2005).

Thus, careful and critical management of issues is needed to find the best, enlightening way.

#### 4) Calm cultivates energy

Referring to the previous discussion of the meaning of patience, the last meaning of patience is to accumulate all the potential available within oneself and one's soul in these meanings (to be strong in accepting reality, to be grateful in the process, and to be calm in finding solutions) to the problems and trials one faces. If all of these things can be managed in humans with peace and an open soul in facing the trials that Allah offers to every human being, as mentioned in His following words (Qs. Al-Baqarah / 2: 155):

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ ۗ وَبَشِّرِ الصَّابِرِينَ

*"And indeed We will give you a trial, with a little fear, hunger, lack of wealth, soul and fruit. And give glad tidings to those who are patient."*

What problems are the tests and trials of these humans, if they can be managed with the meanings of patience in the meaning above, they will be handled properly. Because, patience in that sense will be a powerful energy to parse and find the desired solution to the problem at hand. Including being patient with other issues, such as; be patient in obedience, be patient from (stay away from) evil, be patient with things that are hated, and be patient from companions. Al-Habib Abdullah further explained that anyone who practices patience in his life, is patient will get a noble position, Allah will overshadow His blessing, Allah glorifies His other creatures, and instills a sense of love in his heart to do patience. (as-Syafi'i, 2010).

The management of the meaning of patience in dealing with these realities and problems, of course, depends on human belief (faith) in their God. So, to be able to build patience, several aspects are needed to be managed, namely self-awareness in using potential and faith in Allah, worship and piety to Allah are important elements of human potential - to get rewards from Allah SWT. (Syairozi, 2020).

Yusuf Qardawi states that spiritual enlightenment has succeeded in building a peaceful and happy life. Peace of life is greatly influenced by faith (piety), because faith is human nature. Believers have the right purpose in life. Faith gives birth to a sense of security and fosters optimism (Kallang, 2020)



Allah will provide convenience and a way out of various problems to anyone who follows the commands of His concept (shari'ah) and stays away from everything that is not permitted. In the end, the path of truth will gain truth and glory as a reward for the truth of God's promises to humans. Conversely, the attitude of ugliness and ugliness will meet a dead end and trouble for humans who turn away from His guidance.

#### 4. Conclusion

Patience is the strength that crystallizes in the fortitude and peace of mind when facing trials and problems in life. Human life is always tested by Allah with problems, mentioned in Al-Baqarah: 155; "...by which God has other purposes in every human being that he does not know". The solution, Allah teaches in Al-Baqarah: 153 with an appeal to go through it with patience and prayer. People who are perfect in their prayers will have a high attitude of patience.

The teaching of patience can become the energy of every individual human being to find solutions to life's problems, if patience is eaten; strength to face reality, gratitude in the process, tenacity to find solutions, and calm to process energy. Patience is a process towards goodness, and patience has no limits. Because, limiting patience will not come to goodness. The teaching of patience in Islam is oriented to the noble position and highest morals and is related to the reward (grace) that Allah has prepared for those who are patient.

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