

Reframing Patience in Islamic Character Education: An Ethical Reading of *Sūrat al-‘Aşr*

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Abstract

This article examines the concept of patience, or *Şabr*, in *Sūrat al-‘Aşr* and its relevance for Islamic character education. While patience is often treated as a personal virtue of endurance, this study argues that *Sūrat al-‘Aşr* offers a broader ethical framework in which patience is inseparable from faith, righteous action, truthfulness, and collective moral responsibility. Using a qualitative library-based method and ethical-hermeneutical analysis, the article engages classical and contemporary interpretations of *Şabr* and connects them with current debates on character education, moral resilience, and Islamic pedagogy. The findings suggest that patience should be reframed as an active ethical disposition that cultivates moral agency, spiritual discipline, emotional resilience, and social responsibility. The article further proposes that Islamic character education requires pedagogical models that integrate Qur’anic ethics, teacher role modelling, habituation, reflective learning, and narrative-based moral formation. This study contributes to the development of a more integrative framework for Islamic character education rooted in Qur’anic moral reasoning.

Keywords

Patience, *Şabr*, Islamic character education, Qur’anic ethics, moral resilience

Abstrak

Artikel ini mengkaji konsep kesabaran, atau *Şabr*, dalam *Sūrat al-‘Aşr* serta relevansinya bagi pendidikan karakter Islam. Meskipun kesabaran sering dipahami sebagai kebajikan personal yang berkaitan dengan daya tahan dan keteguhan diri, studi ini berargumen bahwa *Sūrat al-‘Aşr* menawarkan suatu kerangka etis yang lebih luas, di mana kesabaran tidak dapat dipisahkan dari iman, amal saleh, kebenaran, dan tanggung jawab moral kolektif. Dengan menggunakan metode kualitatif berbasis kajian pustaka dan analisis etis-hermeneutis, artikel ini menelaah penafsiran klasik dan kontemporer mengenai *Şabr*, serta menghubungkannya dengan perdebatan mutakhir tentang pendidikan karakter, ketahanan moral, dan pedagogi Islam. Temuan penelitian menunjukkan bahwa kesabaran perlu direkonstruksi sebagai disposisi etis yang aktif, yang mampu menumbuhkan agensi moral, disiplin spiritual, ketahanan emosional, dan tanggung jawab sosial. Artikel ini juga mengusulkan bahwa pendidikan karakter Islam memerlukan model pedagogis yang mengintegrasikan etika Qur’ani, keteladanan guru, pembiasaan, pembelajaran reflektif, dan pembentukan moral berbasis narasi. Studi ini memberikan kontribusi bagi pengembangan kerangka pendidikan karakter Islam yang lebih integratif dan berakar pada penalaran moral Qur’ani.

Keywords

Sabr, pendidikan karakter Islam, etika Qur'ani, ketahanan moral

Introduction

Character education has become an increasingly important concern in contemporary Islamic educational discourse. This concern is not merely theoretical. It is closely related to the visible changes in students' moral habits, emotional stability, social responsibility, and capacity to live meaningfully in a world shaped by acceleration, digital distraction, and cultural fragmentation. In many Muslim educational contexts, the question is no longer simply whether character should be taught, but how it can be cultivated in ways that are ethically grounded, spiritually meaningful, and pedagogically realistic. This is not an easy question. Character education often sounds persuasive at the level of institutional vision, yet it becomes more difficult when translated into classroom practices, teacher conduct, student habituation, and the everyday moral atmosphere of educational institutions.

Within Islamic education, character formation is inseparable from the Qur'anic view of the human being as a moral and spiritual agent. Islamic education does not reduce learners to cognitive subjects who merely acquire information. Rather, it sees them as persons whose intellect, emotion, action, and spiritual orientation must be formed together. Mulyadi et al. (2025) and Ramly et al. (2026) show that Islamic educational models such as *tazkiyah al-nafs* and *Akhlak Nabawiyyah* continue to offer important resources for moral formation, especially because they link ethical conduct with inner purification and spiritual discipline. Yet, one may reasonably ask whether these resources have been sufficiently rearticulated for contemporary educational settings. The answer, it seems, is still partial. Islamic character education has rich normative foundations, but its conceptual vocabulary and pedagogical strategies often require further refinement.

One virtue that deserves renewed attention in this regard is patience, or *Ṣabr*. In Islamic ethical thought, *Ṣabr* occupies a central position. It is repeatedly associated with faith, perseverance, self-discipline, moral endurance, and trust in God. Zilio-Grandi (2018) describes patience as a significant virtue within the broader Qur'anic moral universe, while Langaji et al. (2024) suggest that patience is not simply a psychological state but a spiritual strength that shapes the believer's response to difficulty, uncertainty, and moral trial. In this sense, patience is not an accessory to Islamic character. It is one of its inner conditions. Without patience, faith may become unstable, righteous action may lose consistency, and moral commitment may weaken when confronted by hardship.

However, the concept of patience is often understood too narrowly. In everyday usage, patience is sometimes reduced to waiting quietly, restraining anger, or accepting suffering without complaint. This meaning is not entirely wrong, of course. There are moments when patience does require silence, restraint, and acceptance. Yet such a limited understanding risks making patience appear passive, even submissive. It may unintentionally detach *Ṣabr* from moral courage, social responsibility, and active ethical struggle. Tajab et al. (2019) and Schnitker et al. (2017) help open a wider perspective by linking patience with ethical personality, emotional regulation, and resilience. Their discussions suggest that patience can be read not merely as endurance under pressure, but as a disciplined capacity to remain oriented toward what is right despite difficulty.

This wider understanding is especially important when patience is placed within the ethical structure of *Sūrat al-ʿAṣr*. The surah is brief, but its moral architecture is remarkably dense. It links human salvation with four interrelated elements, namely faith, righteous

deeds, mutual exhortation to truth, and mutual exhortation to patience. In this structure, patience does not stand alone. It appears after faith, action, and truth, and it is expressed through mutual exhortation. This is significant. Patience in *Sūrat al-‘Aṣr* is not merely an individual psychological quality. It is also a communal virtue. It requires people to support one another in truth and perseverance. Paulus and Mosleh (2018) emphasize the importance of interrelated virtues in moral life, and this insight is useful for reading *Sūrat al-‘Aṣr* as an integrated framework rather than as a collection of separate moral commands.

The communal dimension of patience is often overlooked in discussions of Islamic character education. Many educational approaches still treat character as a personal attribute located primarily inside the individual student. This is understandable, but it is not sufficient. Students develop character not only through personal reflection, but also through relationships, institutional culture, teacher exemplars, and repeated participation in moral practices. Firmansyah et al. (2025) indicate that teacher role modelling, structured habituation, and the religious environment of schools can become important enablers of character formation. In a similar direction, Ikhrum et al. (2023) show that moral values are more likely to be internalized when students encounter them as lived practices, not merely as abstract instructions. This point is crucial for the present study because *Sūrat al-‘Aṣr* itself presents patience as something socially mediated through *tawāṣī*, or mutual exhortation.

At the same time, contemporary educational realities make the cultivation of patience more urgent and more complicated. Digital life encourages speed, immediate response, and continuous stimulation. Social media can weaken attention, intensify comparison, and reduce students' tolerance for gradual growth. Emotional instability and moral impatience are not simply private weaknesses. They are also symptoms of a wider cultural environment that rewards instant visibility and quick gratification. Hidayat et al. (2024) discuss patience in relation to resilience and psychological strength, and their perspective helps explain why Islamic character education needs to revisit *Ṣabr* in a more contemporary language. Patience today must be taught not only as a theological command, but also as a moral capacity for living responsibly amid pressure, distraction, and uncertainty.

The problem, therefore, lies in the gap between the richness of Qur'anic ethics and the practical needs of Islamic character education. There is a substantial body of literature on *Ṣabr* in Islamic theology, tafsir, spirituality, and moral philosophy. There are also growing discussions on character education, resilience, and moral pedagogy. Yet the connection between these fields is not always developed in a systematic way. Zilio-Grandi (2018) provides important insights into the ethical depth of patience, while Rahmat et al. (2016) and Ramly et al. (2026) offer pedagogical models for Islamic value formation. Still, the specific question of how *Sūrat al-‘Aṣr* can reframe patience as an educational virtue requires more focused analysis. This is the space in which the present article seeks to contribute.

This article aims to examine patience in *Sūrat al-‘Aṣr* through an ethical reading and to explore its implications for Islamic character education. By ethical reading, this study refers to an interpretive approach that does not stop at lexical meaning or doctrinal explanation, but asks how a Qur'anic text forms moral vision, practical judgment, and human conduct. Such a reading is not meant to replace tafsir. Rather, it works with tafsir and extends its educational relevance. The concern is simple but important. What kind of human being is being formed through the Qur'anic call to patience. And what kind of educational practice becomes possible when patience is understood as active moral agency rather than passive endurance.

This article argues that *Sūrat al-‘Aṣr* reframes patience as an active ethical virtue that integrates spiritual discipline, moral agency, emotional resilience, and communal

responsibility. In this view, patience is not merely the ability to endure suffering. It is the capacity to remain faithful, act rightly, uphold truth, and sustain moral commitment together with others. This argument has important implications for Islamic character education. It suggests that the cultivation of patience should not be limited to advice, moral slogans, or occasional religious instruction. It requires a more integrated pedagogy involving reflective learning, teacher exemplarity, habituation, narrative formation, and a school culture that enables students to experience patience as a lived virtue. Only then can *Ṣabr* become not just a value to be memorized, but a way of becoming more fully human within the Qur'anic moral horizon.

Literature Review

A literature review in this article cannot be treated merely as a descriptive inventory of previous studies. It needs to function as a conceptual map. The issue of patience in Islamic character education stands at the intersection of several scholarly conversations, including Qur'anic ethics, Islamic moral theology, Sufi psychology, educational philosophy, and contemporary studies on resilience and moral formation. Each of these fields offers valuable insights, but they do not always speak to one another in a direct and systematic way. This is precisely where the present article is positioned. It attempts to read *Ṣabr* not only as a theological virtue, but also as an educationally meaningful concept that can inform the formation of character in contemporary Islamic settings.

Zilio-Grandi (2018) places patience within the larger landscape of Qur'anic moral vocabulary, where virtues are not isolated traits but interconnected dispositions that shape the believer's relation to God, the self, and society. This point is important because patience in Islamic thought rarely appears as a single, self-contained moral quality. It is usually linked with faith, trust in God, gratitude, perseverance, truthfulness, and righteous action. Langaji et al. (2024), in their discussion of patience as a spiritual and ethical strength, also suggest that *Ṣabr* should be approached as a dynamic virtue rather than a static attitude. In other words, patience is not simply something possessed by a believer. It is something continuously practiced, tested, weakened, renewed, and deepened through moral struggle.

Patience in Islamic Ethical Thought

In Islamic ethical thought, *Ṣabr* is one of the central virtues through which the moral life of a believer is formed. It is not difficult to understand why. Human life, from a Qur'anic perspective, is marked by trial, limitation, desire, uncertainty, and responsibility before God. In such a condition, patience becomes more than emotional restraint. It becomes a way of sustaining moral orientation when circumstances are unstable. Zilio-Grandi (2018) helps clarify this point by showing that patience in the Qur'anic worldview is closely related to steadfastness, obedience, and the capacity to remain committed to divine guidance. This makes *Ṣabr* a deeply active virtue, although at first glance it may appear quiet or inward.

Classical Islamic ethical traditions generally treat patience as part of the discipline of the soul. The Arabic term often carries meanings of restraint, endurance, firmness, and perseverance. Yet these meanings should not be read in a narrow psychological sense. Patience is not merely the ability to delay anger or to tolerate discomfort. In the language of Islamic moral theology, it refers to the disciplined capacity to remain faithful to what is right, even when desire, fear, grief, or social pressure pulls the human being in another direction. This is why *Ṣabr* is often discussed together with obedience to God, resistance against sinful impulses, perseverance in worship, and steadfastness in facing suffering. The moral weight of patience lies in its ability to hold the self together before God.

The Sufi tradition develops this insight in a more inward and transformative direction. In Sufi moral psychology, patience is closely tied to *tazkiyah al-nafs*, or purification of the soul. Mulyadi et al. (2025), in discussing *tazkiyah*-based educational models, show that spiritual purification is not merely a doctrinal ideal but a process of reshaping desire, intention, and conduct. This perspective is useful because it prevents patience from being reduced to external behavior. A student may appear silent, compliant, or obedient, but such outward conduct does not automatically mean that patience has been internalized. *Ṣabr*, in the deeper ethical sense, requires an inner reorientation. It involves training the self to respond to difficulty without losing moral clarity.

This inner dimension also explains why patience is frequently associated with self-mastery. Self-mastery does not mean harsh suppression of emotion. It refers to the ability to govern emotion, desire, and impulse in light of a higher moral purpose. Shuhari et al. (2019) suggest that Islamic virtues such as patience, gratitude, and trustworthiness are interdependent in shaping a balanced moral personality. This interdependence is significant. Patience without gratitude may become bitter endurance. Patience without trustworthiness may become passivity. Patience without truth may become avoidance. Islamic ethics, therefore, does not present *Ṣabr* as an isolated virtue, but as part of a broader moral ecology.

The theological dimension of patience is equally important. Islamic thought does not understand human struggle apart from divine decree, or *qadr*. At the same time, it does not dissolve human responsibility into fatalism. De Cillis (2013) and Gobillot (2007) show that classical Islamic discussions of divine decree and human agency are far more nuanced than a simple opposition between predestination and free will. In this context, patience becomes an ethical response to the tension between what human beings can control and what they must entrust to God. It is not passive resignation before fate. Rather, it is a morally responsible way of acting within the limits of human agency. This point needs emphasis, because misunderstanding patience as fatalism can weaken its educational value.

The distinction between patience and fatalism is especially relevant for Islamic character education. If patience is taught merely as acceptance of whatever happens, it may unintentionally produce students who are obedient but not morally courageous, calm but not critical, disciplined but not socially responsible. That would be a serious reduction. Tajab et al. (2019) describe patience in relation to ethical personality, suggesting that it contributes to emotional balance and moral maturity. Schnitker et al. (2017), from a psychological perspective, also connect patience with self-regulation and resilience. Although these discussions come from different intellectual traditions, they help show that patience can be understood as a constructive human capacity, not as emotional numbness or social withdrawal.

In Qur'anic ethics, patience is also inseparable from perseverance in obedience to God. This includes patience in worship, patience in avoiding wrongdoing, and patience in facing hardship. The three dimensions are not always explicitly separated in every text, but they are often implied in Islamic moral teaching. Patience in worship requires consistency. Patience in avoiding wrongdoing requires moral resistance. Patience in hardship requires trust, courage, and endurance. Taken together, they form a comprehensive ethical discipline. It is perhaps here that the educational relevance of *Ṣabr* becomes clearer. Islamic education is not only concerned with what students know about patience. It is concerned with how students gradually acquire the capacity to live patiently in these different moral situations.

There is also a communal dimension that deserves attention even before the discussion turns specifically to *Sūrat al-ʿAṣr*. Paulus and Mosleh (2018) argue that moral virtues are often sustained through shared ethical frameworks and social practices. This resonates

strongly with Islamic thought, where virtues are cultivated not only through individual reflection but also through family, community, teachers, worship, and collective reminders. Patience, then, is not simply a private achievement. It is supported, corrected, and strengthened within a moral community. This is why Islamic educational institutions have a potentially important role. They can either nurture patience as a lived virtue or reduce it to a moral slogan repeated in ceremonial language.

From the reviewed literature, one can see a relatively strong agreement that *Ṣabr* is central to Islamic ethical life. Scholars differ in emphasis. Some highlight its Qur'anic and theological foundations. Others stress its spiritual, psychological, or pedagogical dimensions. Yet a common thread remains. Patience is a virtue of endurance, but not endurance alone. It is a disciplined and God-oriented capacity to preserve moral direction under pressure. The problem is that this rich ethical meaning has not always been translated into a clear educational framework. This article enters the debate at that point. It seeks to connect the ethical depth of *Ṣabr* with the pedagogical task of Islamic character education, and it does so by turning to *Sūrat al-ʿAṣr* as a concise but powerful Qur'anic framework for moral formation.

Patience, Character Education, and Moral Resilience

The discussion of patience in Islamic ethical thought becomes more urgent when placed in conversation with contemporary theories of character education and moral resilience. Character education, in broad terms, refers to the intentional formation of moral dispositions, ethical judgment, responsible conduct, and social participation. It is not merely the teaching of moral vocabulary. It involves the gradual shaping of habits, emotions, decisions, and relationships. In Islamic education, this process is even more comprehensive because character formation is inseparable from faith, worship, spiritual discipline, and accountability before God. Rahmat et al. (2016) and Ramly et al. (2026) show that Islamic pedagogical models often combine moral instruction, spiritual practice, storytelling, habituation, and teacher exemplarity. These elements are important because character grows slowly, and sometimes unevenly, through repeated experience.

Patience contributes to character education because it enables moral consistency. A student may know that honesty is good, but honesty becomes difficult when telling the truth brings discomfort. A student may understand the value of discipline, but discipline becomes fragile when effort does not produce immediate reward. A student may accept the importance of respect, but respect is tested when disagreement becomes emotionally intense. This is where *Ṣabr* becomes educationally significant. Schnitker et al. (2017) connect patience with self-regulation and psychological adjustment, while Tajab et al. (2019) relate patience to ethical personality and emotional balance. These perspectives help clarify why patience is not a secondary virtue. It sustains other virtues when they become difficult to practice.

Moral resilience is especially useful as a bridge between Islamic discussions of *Ṣabr* and contemporary educational theory. Resilience is often understood as the capacity to recover, adapt, and remain functional under stress or adversity. Moral resilience, however, goes further. It refers to the capacity to remain ethically oriented under pressure. It is not simply the ability to survive hardship. It is the ability to preserve moral clarity, responsibility, and hope when circumstances make virtue difficult. Hidayat et al. (2024) discuss patience in relation to resilience and psychological strength, and this connection is valuable for Islamic character education. *Ṣabr* can be understood as a spiritually grounded form of moral resilience, one that integrates emotional endurance with obedience to God, ethical responsibility, and communal support.

Self-regulation is another important concept in this discussion. In educational psychology, self-regulation usually refers to the ability to monitor and manage one's thoughts, emotions, impulses, and actions in pursuit of meaningful goals. In Islamic ethical language, this ability is not entirely foreign. It resonates with the discipline of the nafs, the purification of intention, and the struggle to align desire with divine guidance. Mulyadi et al. (2025) explain that tazkiyah al-nafs offers a model of moral and spiritual transformation, while Ikhrum et al. (2023) emphasize the role of habituation and exemplarity in internalizing values. When these insights are read together, patience appears as a virtue that connects inner discipline with outward conduct.

Yet it is important not to equate Islamic patience too quickly with modern psychological resilience or grit. There are similarities, but there are also differences. Contemporary concepts such as resilience, perseverance, and grit often emphasize personal achievement, goal attainment, and psychological endurance. These are useful concepts, and Islamic education can learn from them. Still, *Ṣabr* has a broader theological and ethical horizon. It is not only about achieving one's goals. It is also about remaining faithful to God, resisting wrongdoing, accepting human limitation, and sustaining truth even when worldly success is not immediately visible. Hidayat et al. (2024) help identify the tension between Western psychological models and Islamic understandings of patience, and this tension should not be erased too quickly. It needs to be examined carefully.

The social dimension of patience also distinguishes it from many individual-centered accounts of resilience. In *Sūrat al-ʿAṣr*, patience is cultivated through mutual exhortation. This means that patience is not only a private psychological resource. It is also a shared moral practice. Firmansyah et al. (2025) show that institutional culture, teacher role modelling, and religious environments influence the formation of student character. This finding is important because it shifts attention from the individual learner alone to the educational ecology in which the learner grows. A patient student is not produced merely through lectures about patience. Such a student is shaped by patient teachers, patient institutions, patient forms of correction, and a community that does not normalize haste, humiliation, or moral inconsistency.

Existing studies have contributed significantly to the understanding of patience as a theological, psychological, and educational virtue. However, several limitations remain. Many studies discuss *Ṣabr* at the conceptual level, but fewer explain how it can be translated into a coherent pedagogical framework for Islamic character education. Some works emphasize tafsir and moral meaning, while others focus on educational methods such as storytelling, habituation, or teacher role modelling. The connection between the two is often assumed rather than carefully constructed. Zilio-Grandi (2018) provides a strong basis for understanding patience within Qur'anic ethics, while Akrim and Gunawan (2021) and Firmansyah et al. (2025) offer valuable pedagogical insights. What is still needed is a more integrated account of how Qur'anic patience becomes educational practice.

This gap becomes more visible in contemporary educational contexts. Students today encounter pressures that are not identical to those faced by earlier generations. Digital distraction, emotional overstimulation, rapid social comparison, and weakened attention have changed the conditions under which patience is learned. Harrison (2024) and Asril et al. (2023) suggest that educational technology may offer new possibilities for value formation, although such possibilities remain underdeveloped in Islamic settings. This raises a practical question. How can Islamic character education cultivate patience in students whose daily environment often trains them toward immediacy. The answer cannot be merely to repeat moral advice more loudly. It requires pedagogical imagination, institutional consistency, and a deeper ethical framework.

This article enters the scholarly conversation by proposing that *Sūrat al-‘Aṣr* offers such a framework. Its contribution is not to claim that previous studies have ignored patience. That would be inaccurate. Rather, the article argues that patience needs to be reframed as a virtue that links Qur’anic ethics with educational practice. *Ṣabr* should be understood as spiritual discipline, moral agency, emotional resilience, and communal responsibility at the same time. This integrated understanding allows Islamic character education to move beyond abstract moral instruction. It invites educators to cultivate patience as a lived virtue, practiced in learning, relationships, institutional culture, and the everyday struggle to remain truthful and righteous.

Method

This study employs a qualitative library-based research design, since its main purpose is not to measure attitudes or test an instructional intervention, but to interpret and reformulate a Qur’anic ethical concept for educational reflection. As Bowen (2009) explains, document-based qualitative inquiry is appropriate when texts are treated not merely as repositories of information, but as materials for interpretation, comparison, and conceptual construction. The primary text of this study is *Sūrat al-‘Aṣr*, selected because it presents a concise yet comprehensive moral structure that links faith, righteous action, mutual exhortation to truth, and mutual exhortation to patience. Secondary sources include classical and contemporary tafsir, studies on Qur’anic ethics, works on Islamic moral theology, literature on Islamic education, and contemporary scholarship on character education, self-regulation, patience, and resilience.

The analytical approach used in this article is ethical-hermeneutical analysis. Following Gadamer (2004) and Ricoeur (1976), hermeneutics is understood here as an interpretive effort to read a text in relation to its wider moral and existential significance. Yet this study does not use hermeneutics in a purely philosophical sense. It combines textual interpretation with ethical analysis, asking what kind of virtue *Sūrat al-‘Aṣr* cultivates, what kind of moral subject it imagines, and what educational implications may follow from its vision. The analysis proceeds through three connected movements. First, the study examines the ethical relation among faith, righteous action, truth, and patience in *Sūrat al-‘Aṣr*. Second, it clarifies the meaning of *Ṣabr* in Islamic ethical and educational literature, especially as spiritual discipline, moral strength, self-mastery, and responsible perseverance. Third, it develops a pedagogical synthesis in which patience is reframed as a foundation for Islamic character education.

Data analysis is conducted through careful reading, thematic categorization, conceptual comparison, and interpretive synthesis. The selected sources are read with attention to recurring themes such as patience as virtue, patience and faith, patience and moral agency, patience and resilience, patience and communal responsibility, and patience in educational practice. Creswell and Poth (2018) suggest that qualitative credibility can be strengthened through coherence, transparency, and the careful use of multiple sources. In this study, credibility is supported by comparing Qur’anic interpretation, Islamic ethical thought, educational theory, and psychological studies related to patience and resilience. As a library-based conceptual study, this article does not collect field data or evaluate a classroom intervention. Its contribution lies in providing an ethical and pedagogical reframing of *Ṣabr* that may guide future empirical research, curriculum development, and classroom-based experimentation in Islamic character education.

Results and Discussion

Reframing Ṣabr from Passive Endurance to Ethical Agency

The first major finding of this study is that patience in *Sūrat al-‘Aṣr* should not be understood as passive resignation. This point may appear simple, but it is actually quite decisive for Islamic character education. In many everyday contexts, patience is still associated with silence, waiting, emotional suppression, or the ability to accept hardship without visible resistance. Such meanings are not entirely mistaken. Islamic ethics does recognize restraint, endurance, and acceptance as part of *Ṣabr*. Yet, when patience is reduced only to quiet endurance, its Qur’anic moral force becomes weakened. *Sūrat al-‘Aṣr* presents patience not as withdrawal from moral responsibility, but as a virtue that sustains faith, righteous action, truthfulness, and communal perseverance.

Zilio-Grandi (2018) helps clarify that Qur’anic virtues should be understood within a relational moral framework, where ethical qualities shape the believer’s relation to God, the self, and society. This is highly relevant to *Sūrat al-‘Aṣr* because the surah does not mention patience in isolation. It places patience after faith, righteous deeds, and mutual exhortation to truth. Such arrangement suggests that patience is not merely a private psychological condition. It is part of a broader ethical movement. It enables faith to remain alive in action. It allows righteous deeds to continue even when they become difficult. It protects truth from being abandoned when social pressure, fear, or fatigue appears. In this sense, *Ṣabr* is better understood as active moral strength.

This active character of *Ṣabr* becomes clearer when patience is read as steadfastness. Steadfastness does not mean rigidity. It refers to a disciplined capacity to remain oriented toward what is right despite external disturbance and internal weakness. Langaji et al. (2024) describe patience as a spiritual strength deeply connected with faith, and this interpretation helps move *Ṣabr* beyond the image of mere emotional tolerance. A patient person, in the Qur’anic sense, is not simply someone who does not react. Rather, such a person is able to act rightly under pressure. This distinction is important. There are moments when not reacting may be wise, but there are also moments when patience requires speaking truth, correcting injustice, continuing worship, or sustaining ethical work when immediate results are not visible.

In *Sūrat al-‘Aṣr*, patience is also inseparable from righteous action. This relation prevents *Ṣabr* from becoming moral passivity. Righteous action requires continuity, and continuity requires patience. A person may begin a good action with enthusiasm, but moral life is rarely sustained by enthusiasm alone. It needs discipline, repetition, and the ability to remain committed even when recognition is absent. Tajab et al. (2019) connect patience with ethical personality, and this connection is useful because character is not formed through isolated moral moments. It is formed through repeated decisions, often in ordinary and tiring circumstances. One may say, rather realistically, that character is tested less in ideal conditions than in moments of delay, discomfort, disappointment, and temptation.

The phrase mutual exhortation to truth in *Sūrat al-‘Aṣr* also deepens the meaning of patience. Truth is not always easy to uphold. It may create tension, invite criticism, or disturb social comfort. Therefore, truth requires patience, and patience requires truth so that it does not become empty endurance. Paulus and Mosleh (2018) emphasize that virtues become meaningful when they are situated within a wider ethical structure, and this insight is helpful here. *Ṣabr* without truth may become submission to falsehood. Truth without patience may become harshness, impatience, or moral arrogance. *Sūrat al-‘Aṣr* holds the two together. It

teaches that moral communities must remind one another of truth, but they must also sustain one another through patience.

This has direct implications for Islamic education. If students are taught patience only as obedience, they may learn to comply without developing moral judgment. If they are taught truth without patience, they may become critical but unstable, brave but unreflective. Islamic character education needs both. It must cultivate students who can recognize truth, act upon it, and remain committed to it with humility and endurance. Firmansyah et al. (2025) show that role modelling, habituation, and institutional environment strongly influence moral formation. This means that patience cannot be cultivated merely through verbal instruction. It must be embodied in the way teachers correct students, the way institutions handle conflict, and the way learning communities respond to difficulty.

Another important dimension of *Ṣabr* concerns the balance between divine decree and human responsibility. This balance is sometimes misunderstood. Some people may assume that patience means surrendering to whatever happens without effort. Islamic ethical thought does not support such a reduction. De Cillis (2013) and Gobillot (2007) show that classical Muslim discussions of divine decree and human agency are marked by a serious concern to preserve both God's sovereignty and human moral responsibility. Within this framework, patience is not fatalism. It is a responsible acceptance of human limitation combined with continued ethical effort. A believer acts, strives, corrects, learns, and perseveres, while also recognizing that outcomes do not belong entirely to human control.

This distinction is educationally significant. Students often face failure, uncertainty, social pressure, academic difficulty, and emotional struggle. If patience is taught as fatalistic acceptance, it may weaken initiative. Students may conclude that they should simply accept their condition without reflection or effort. Yet if patience is taught as active trust in God, it can strengthen responsibility. It can help students understand that effort remains meaningful even when results are delayed, that moral action remains necessary even when success is uncertain, and that reliance on God does not cancel human agency. Hidayat et al. (2024) connect patience with resilience, and this connection helps explain why *Ṣabr* can become a powerful educational virtue in contemporary settings.

Sūrat al-‘Aṣr also suggests that patience has a communal structure. The surah does not merely praise those who are patient. It speaks of those who mutually exhort one another to patience. This formulation is subtle but important. Patience is not left to the isolated individual. It is nurtured through shared reminders, moral companionship, and communal support. In educational terms, this means that patience must become part of the learning culture. Ikhrām et al. (2023) indicate that habituation and teacher exemplarity contribute to the internalization of moral values. From this perspective, patience grows when students repeatedly encounter patient guidance, patient correction, patient dialogue, and patient forms of moral accountability.

The concept of moral agency is useful for interpreting this finding. Moral agency refers to the capacity of human beings to make responsible ethical choices, not merely to follow external commands mechanically. In Islamic education, moral agency does not mean autonomous self-assertion detached from divine guidance. Rather, it refers to the learner's growing ability to understand, choose, and embody what is morally right in light of faith. *Ṣabr* supports this agency because it gives students the inner strength to remain responsible when responsibility becomes difficult. Schnitker et al. (2017) associate patience with self-regulation, and this concept helps explain how patience operates within the learner's moral psychology. A patient student is not one without emotion. A patient student is one who learns to govern emotion in relation to a higher ethical purpose.

This reframing also protects patience from being misused in educational settings. There is a real risk, and it should not be ignored, that the language of patience can be used to demand silence from students, to normalize injustice, or to discourage critical reflection. Such use would contradict the ethical structure of *Sūrat al-‘Aṣr* itself, because the surah joins patience with truth. Patience must not be separated from moral clarity. It should never become an excuse for tolerating falsehood, humiliation, or institutional irresponsibility. In a more constructive sense, patience should enable students and educators to face problems without haste, denial, or despair, while still remaining committed to truth and reform.

The finding of this subsection can therefore be stated clearly. *Ṣabr* in *Sūrat al-‘Aṣr* is an active ethical disposition. It is moral strength, not weakness. It is disciplined commitment, not passive waiting. It is trust in divine wisdom, but not escape from human responsibility. It is personal resilience, but also communal practice. For Islamic character education, this means that patience should be taught as a virtue that forms morally responsible persons who are able to believe deeply, act consistently, uphold truth courageously, and persevere with others in the difficult work of becoming ethical human beings. This is perhaps the most important contribution of the surah to contemporary character education. It does not merely tell human beings to be patient. It shows where patience belongs within the architecture of a meaningful moral life.

Sūrat al-‘Aṣr as an Integrated Framework for Islamic Character Education

The second major finding of this study is that *Sūrat al-‘Aṣr* provides an integrated framework for Islamic character education. The surah does not isolate patience from other moral virtues. It places *Ṣabr* within a compact but profound ethical structure that includes *īmān*, *‘amal ṣāliḥ*, *tawāṣī bi al-ḥaqq*, and *tawāṣī bi al-Ṣabr*. This structure is important because it prevents character education from becoming fragmented. In many educational settings, moral values are often taught separately, sometimes as a list of desirable traits. Honesty is taught in one lesson, discipline in another, patience in another. Such an approach is not necessarily wrong, but it may fail to show how virtues depend on one another. *Sūrat al-‘Aṣr* offers a different logic. It presents moral life as a connected whole.

Faith is the first foundation of this framework. In Islamic character education, *īmān* is not merely a belief held in the mind or a formal identity attached to the learner. It is a spiritual orientation that shapes how one understands the self, time, responsibility, and the meaning of human action. Nasir Omar (2013) argues that Islamic ethics cannot be separated from the formation of faith because moral conduct is rooted in one’s awareness of God and accountability before Him. This insight helps clarify why *Sūrat al-‘Aṣr* begins with faith. Character, from the Qur’anic perspective, does not begin with external discipline alone. It begins with an inner orientation that gives moral action its direction and depth.

At the same time, the surah does not allow faith to remain abstract. It immediately links faith with righteous action. This relation is educationally significant. A learner may understand religious concepts, memorize moral teachings, and even speak eloquently about values, but character is not yet formed until these values become embodied in action. Zilio-Grandi (2018) shows that Qur’anic ethical language repeatedly connects inner disposition with practical conduct, and this connection is also visible in *Sūrat al-‘Aṣr*. Faith becomes character when it produces honesty, discipline, compassion, justice, perseverance, and responsibility. Without righteous action, faith risks becoming a claim rather than a formative force.

Righteous action in this framework should be understood broadly. It includes ritual devotion, but it also includes social conduct, intellectual honesty, care for others, responsibility in learning, and ethical participation in communal life. In educational terms, ‘amal ṣāliḥ reminds us that character formation requires practice. Students do not become responsible simply by hearing that responsibility is important. They become responsible through repeated acts of responsibility, through correction, through failure, through trying again, and through seeing adults live the values they teach. Firmansyah et al. (2025) emphasize that habituation and institutional culture play a crucial role in moral formation. This means that righteous action must be cultivated through the daily rhythms of educational life, not only through formal instruction.

The third element, *tawāṣī bi al-ḥaqq*, introduces the dimension of moral communication. The word *tawāṣī* implies mutual exhortation, reciprocal reminder, and shared moral counsel. It is not simply a command from teacher to student or from authority to subordinate. It suggests a moral relationship in which members of a community help one another remain oriented toward truth. Paulus and Mosleh (2018) explain that virtues become more stable when supported by shared ethical practices, and this perspective helps illuminate the communal logic of *Sūrat al-‘Aṣr*. Truth is not treated as private possession. It is sustained through communication, correction, advice, and responsible speech.

This dimension is especially relevant for Islamic character education because educational institutions are moral communities before they are merely instructional spaces. A school, madrasah, pesantren, or university does not shape character only through curriculum documents. It also shapes character through the way people speak to one another, the way teachers correct mistakes, the way leaders respond to criticism, and the way students learn to disagree. Mutual exhortation to truth requires courage, but it also requires adab. Without courage, truth may be avoided. Without adab, truth may be delivered harshly and become socially destructive. *Sūrat al-‘Aṣr* quietly holds these concerns together, even though it expresses them in only a few words.

The fourth element, *tawāṣī bi al-Ṣabr*, completes the framework by showing that truth requires patience in order to survive. This is a subtle but powerful point. Truth is often demanding. Righteous action is not always immediately rewarded. Faith may be tested by hardship, delay, or disappointment. Therefore, the community needs patience, not only as an individual virtue but as a shared capacity to endure moral struggle. Langaji et al. (2024) describe *Ṣabr* as active spiritual strength, and this meaning becomes clearer when patience is placed after truth in the structure of the surah. Patience sustains truth when truth becomes costly. It sustains righteous action when action becomes tiring. It sustains faith when faith is tested by uncertainty.

In this sense, patience functions as communal resilience. Resilience is often discussed as an individual psychological capacity, but *Sūrat al-‘Aṣr* frames it socially. The phrase mutual exhortation to patience suggests that people do not remain patient alone. They are supported by reminders, companionship, example, and shared commitment. Hidayat et al. (2024) connect patience with resilience and psychological strength, but the Qur’anic framework expands this meaning by placing resilience within moral community. This is a valuable contribution to Islamic education. It suggests that students need not only personal coping skills, but also educational environments that help them endure ethical struggle without losing direction.

This integrated structure also prevents patience from being misused. Patience detached from truth can become silence before wrongdoing. Patience detached from righteous action can become laziness or avoidance. Patience detached from faith can become mere

psychological endurance without spiritual meaning. The surah does not permit such separations. It binds patience to faith, action, and truth. This is why *Ṣabr* in Islamic character education must be taught together with moral discernment, responsible action, and spiritual awareness. A patient student is not one who simply accepts everything. A patient student is one who learns to remain faithful, act rightly, uphold truth, and persevere with others in the face of difficulty.

The framework of *Sūrat al-‘Aṣr* therefore challenges overly individualistic approaches to character education. Character is often described as a personal quality, and to some extent this is true. Each learner must develop integrity, discipline, patience, and responsibility within the self. Yet the surah suggests that moral formation is also social. It is formed through mutual exhortation. It is sustained through community. Bensaïd and Machouche (2019) emphasize the importance of communal responsibility in Islamic moral life, and this idea is deeply consistent with the structure of *Sūrat al-‘Aṣr*. The learner is not imagined as an isolated moral subject. The learner is part of a community that reminds, supports, and corrects.

For Islamic character education, this means that the task is not only to form good individuals, but also to build ethical communities. The distinction matters. A curriculum may teach students to be honest, but if the institution normalizes dishonesty, students will notice. Teachers may advise patience, but if correction is delivered with anger, humiliation, or inconsistency, students will also notice. Moral formation is often absorbed from atmosphere before it is understood conceptually. Ikhrām et al. (2023) show that teacher exemplarity and habituation are central to value internalization, and this supports the view that character education must be lived, not merely explained. Perhaps this is one of the more difficult lessons for educational institutions. Students learn from what is practiced repeatedly, including what is practiced silently.

The integrated framework of *Sūrat al-‘Aṣr* also gives character education a clear moral sequence without making it rigid. Faith grounds the learner. Righteous action trains the learner. Truth orients the learner. Patience sustains the learner. Yet these elements are not separate stages that occur one after another in a mechanical way. They interact continuously. Faith strengthens action, but action also deepens faith. Truth requires patience, but patience must be guided by truth. Communal reminders cultivate individual character, while individual character contributes to the moral health of the community. This mutual relation is what makes the surah educationally rich. It is simple, but not simplistic.

From this perspective, *Sūrat al-‘Aṣr* can be read as a Qur’anic model of character education that integrates personal formation and social responsibility. It forms the person inwardly through faith, practically through righteous action, communicatively through truth, and communally through patience. Ramly et al. (2026) and Mulyadi et al. (2025) show that Islamic educational models require integration between spiritual purification, ethical practice, and pedagogical design. The reading offered here moves in the same direction. It argues that the surah provides not only a moral message, but also an educational architecture. It teaches that character is not built by one virtue alone, and certainly not by moral instruction alone. Character is formed when faith, action, truth, and patience become mutually reinforcing habits of life.

The implication is quite substantial. Islamic character education should not treat patience as a separate topic to be added to the curriculum. Rather, patience should be embedded within a larger framework of faith-based moral action and communal truthfulness. It should appear in classroom interaction, assessment practices, teacher conduct, student discipline, conflict resolution, and institutional culture. In a world that often rewards speed,

self-display, and immediate satisfaction, this framework may sound demanding. It is demanding. But it is also educationally realistic, because moral maturity has never been produced instantly. *Sūrat al-‘Aṣr* reminds us, with remarkable brevity, that the formation of human beings requires belief, action, truth, and the shared patience to remain committed to them.

Pedagogical Implications for Cultivating Patience as a Lived Virtue

The ethical reading of *Sūrat al-‘Aṣr* developed in the previous sections suggests that patience should not remain a concept discussed only in theological or moral language. It needs to become a lived virtue within educational practice. This point is important because Islamic character education often faces a familiar difficulty. Values are clearly stated, frequently repeated, and institutionally affirmed, yet they do not always become habits of perception, emotion, speech, and action. The article draft used as the main reference also indicates that the challenge lies not only in defining *Ṣabr*, but in translating it into pedagogical models that can be practiced in real educational settings.

The first implication concerns curriculum integration. Patience should not be inserted into Islamic character education merely as one topic among many topics. It should be treated as a formative virtue that connects several dimensions of learning. Rahmat et al. (2016) and Ramly et al. (2026) show that Islamic value education becomes more meaningful when moral concepts are integrated into structured learning experiences, spiritual practices, and culturally grounded pedagogical materials. In this sense, *Ṣabr* can be introduced through Qur’anic studies, Islamic ethics, religious practice, classroom dialogue, community service, and even conflict resolution activities. The aim is not simply that students can define patience, but that they gradually recognize when patience is needed, why it matters, and how it should be practiced without losing truth, dignity, or responsibility.

Curricular integration also requires conceptual clarity. Patience should be distinguished from passivity, fear, laziness, and uncritical obedience. This distinction is not a minor matter. If students are taught that patience means accepting everything silently, then character education may unintentionally weaken their moral agency. Zilio-Grandi (2018) helps us understand that Qur’anic virtues function within a wider ethical structure, and *Sūrat al-‘Aṣr* confirms this by linking patience with faith, righteous action, and truth. Therefore, the curriculum should frame patience as disciplined perseverance in what is right. It should include patience in worship, patience in learning, patience in social interaction, patience in facing failure, and patience in upholding truth. Such a curriculum would be more demanding, but also more faithful to the ethical structure of the surah.

Teacher role modelling becomes the second major implication. In Islamic education, the teacher is not merely a transmitter of knowledge. The teacher is also an ethical presence. Firmansyah et al. (2025) and Ikhram et al. (2023) indicate that teacher exemplarity plays a central role in the internalization of moral values. This is especially true for patience. Students may hear many explanations about *Ṣabr*, but they learn its deeper meaning from the way teachers respond to disruption, delay, mistakes, disagreement, and institutional pressure. A teacher who corrects students without humiliation, listens before judging, remains consistent despite fatigue, and admits limits honestly may teach patience more powerfully than a formal lecture on the virtue itself.

This does not mean that teachers must appear morally perfect. That would be unrealistic, perhaps even unhelpful. What matters is the visible effort to embody patience in pedagogical relationships. Students need to see that patience is not emotional numbness. It

is a disciplined way of responding. It includes firmness, but not cruelty. It includes correction, but not contempt. It includes delay, but not neglect. In this sense, teacher role modelling should be supported by institutional culture. Schools cannot ask teachers to model patience while overwhelming them with excessive administrative burdens, unclear expectations, or punitive leadership patterns. Patience is personal, yes, but it is also institutionally shaped.

The third implication relates to habituation through daily ethical and spiritual practices. Character education requires repetition. It is not formed through one inspiring moment alone. Mulyadi et al. (2025), through the framework of tazkiyah al-nafs, show that moral transformation involves the gradual purification and training of the self. This insight is pedagogically useful. Patience can be cultivated through small, repeated practices such as disciplined prayer, respectful listening, waiting for one's turn, completing difficult tasks, resolving conflict through dialogue, caring for peers, and reflecting after failure. These practices may appear ordinary, but precisely in their ordinariness they shape character.

Habituation, however, should not become mechanical routine. There is always a risk that repeated practices lose moral meaning when they are performed only because the institution requires them. To avoid this, habituation needs interpretation. Students should be helped to understand why a practice matters. For example, waiting patiently in a classroom is not merely about discipline. It is about respecting others. Completing an assignment despite difficulty is not only about academic performance. It is about perseverance and responsibility. Apologizing after a conflict is not merely social etiquette. It is a form of moral repair. When daily practices are connected with meaning, patience becomes more than compliance. It becomes an internalized ethical orientation.

The fourth implication concerns Qur'anic and prophetic narratives as moral pedagogy. Akrim and Gunawan (2021) suggest that narrative approaches can strengthen the internalization of Islamic values because stories speak not only to the intellect, but also to moral imagination. This is very relevant to the cultivation of patience. Many students, especially younger learners, do not grasp virtues primarily through abstract definitions. They understand them through persons, events, conflicts, failures, and resolutions. Qur'anic stories and prophetic traditions provide rich moral scenes in which patience is embodied under pressure. The patience of prophets, the perseverance of believers, and the ethical responses to suffering can help students imagine what *Ṣabr* looks like in lived experience.

Narrative pedagogy should not be reduced to storytelling for moral entertainment. It requires guided reflection. Students need to be invited to ask what kind of patience is being shown, what kind of difficulty is being faced, what moral choice is involved, and how the story relates to their own lives. This reflective engagement prevents stories from becoming distant sacred memories. It brings them into the learner's moral horizon. It also helps students see that patience is not always soft or quiet. Sometimes it appears as persistence in da'wah, courage in truth, restraint in anger, consistency in worship, or hope in uncertainty.

The fifth implication is reflective learning. Contemporary students face real struggles that cannot be addressed only through general moral advice. They deal with academic pressure, family expectations, peer comparison, online distraction, emotional instability, and sometimes quiet forms of loneliness. Hidayat et al. (2024) connect patience with resilience, and this connection is useful because students need to understand patience as a resource for facing actual life difficulties. Reflective learning can provide a bridge between Qur'anic ethics and lived experience. Through journals, guided discussion, mentoring, contemplative exercises, and ethical case analysis, students can examine moments when they failed to be patient, misunderstood patience, or discovered patience as a source of strength.

Reflective learning also gives space for honest complexity. It allows students to ask whether patience means staying silent when treated unfairly. It allows them to consider when patience requires endurance and when it requires courageous action. It allows them to distinguish between trusting God and avoiding responsibility. These questions are not signs of weak faith. They are part of moral maturation. If Islamic character education avoids such questions, students may receive moral language without moral understanding. *Sūrat al-‘Aṣr* can guide this reflection because it binds patience to truth and righteous action. Patience must therefore be interpreted with moral clarity, not merely emotional endurance.

The sixth implication concerns digital and contemporary challenges. It cannot be ignored that today’s educational environment is shaped by speed, immediacy, and constant stimulation. Digital platforms train users to expect quick responses, instant recognition, and endless novelty. This does not mean that technology is morally bad in itself. That conclusion would be too simple. Yet it is reasonable to say that digital culture can make patience harder to cultivate. Harrison (2024) and Asril et al. (2023) indicate that educational technology may also be used creatively for value formation, but its use must be guided by clear ethical and pedagogical purposes. Technology can support patience only when it is designed to deepen attention, reflection, empathy, and moral engagement, not merely to accelerate consumption of information.

In Islamic character education, digital pedagogy should therefore be approached carefully. Teachers may use digital stories, reflective media, virtual simulations, or collaborative platforms to help students explore moral dilemmas related to patience. Yet digital tools should not replace embodied moral relationships. A patient teacher, a supportive peer community, and a spiritually grounded institutional culture remain central. Technology can extend moral learning, but it cannot fully substitute for lived example. This point may sound rather conventional, but it is worth repeating because contemporary education is often tempted to solve moral problems with technical tools. Patience, however, is not downloaded. It is formed.

Taken together, these implications suggest that cultivating patience as a lived virtue requires an integrated pedagogy. Curriculum provides conceptual direction. Teachers embody the virtue. Habituation trains the self through repeated practice. Narratives shape moral imagination. Reflection connects Qur’anic ethics with personal experience. Community sustains the learner through mutual exhortation. Digital tools, when used wisely, may support this process, but they must remain subordinate to ethical formation. Ramly et al. (2026) and Firmansyah et al. (2025) help confirm that Islamic character education becomes more effective when moral values are embedded in curriculum, institutional culture, and daily practice.

The deeper pedagogical lesson of *Sūrat al-‘Aṣr* is that patience is not cultivated in isolation. It grows with faith, righteous action, truthfulness, and communal responsibility. For this reason, Islamic character education should not teach *Ṣabr* as a passive virtue of waiting, but as an active capacity to remain morally oriented in the face of difficulty. Students need to learn how to be patient in study, in worship, in friendship, in disagreement, in failure, and in the slow process of becoming better human beings. This may appear modest, even ordinary. But perhaps that is precisely where character is formed. Not in slogans, not in ceremonies, but in the repeated and sometimes difficult practice of living truthfully, responsibly, and patiently with others.

Conclusion

This article has examined patience, or *Ṣabr*, through an ethical reading of *Sūrat al-‘Aṣr* and explored its relevance for Islamic character education. The main argument developed in this study is that *Sūrat al-‘Aṣr* does not present patience as passive endurance or quiet resignation, but as an active ethical virtue situated within a larger moral structure of faith, righteous action, mutual exhortation to truth, and mutual exhortation to patience. Zilio-Grandi (2018) and Langaji et al. (2024) help clarify that patience in the Qur’anic and Islamic ethical traditions is closely connected with spiritual strength, moral discipline, and perseverance in the face of difficulty. In this framework, *Ṣabr* becomes a virtue that sustains faith, gives continuity to righteous action, protects truthfulness from moral fatigue, and strengthens communal responsibility.

The study has shown that *Sūrat al-‘Aṣr* offers a concise yet profound framework for moral formation. Faith provides the spiritual foundation of character, righteous action embodies faith in practice, mutual exhortation to truth forms moral communication, and mutual exhortation to patience builds communal resilience. Firmansyah et al. (2025) and Ikhrām et al. (2023) support the view that moral values are more likely to be internalized when they are lived through teacher exemplarity, habituation, and institutional culture. The theoretical contribution of this article lies in reframing patience as a multidimensional virtue that integrates spiritual discipline, moral agency, emotional resilience, and social responsibility. This reframing helps Islamic character education move beyond fragmented value instruction toward a more integrated Qur’anic model of human formation.

Practically, this article suggests that patience should be cultivated through curriculum integration, teacher role modelling, daily ethical and spiritual habituation, Qur’anic and prophetic narratives, reflective learning, and community-based moral practice. It also reminds educators that contemporary digital culture, with its speed and immediacy, makes the cultivation of patience both more difficult and more urgent. Future research may develop empirical studies, classroom-based interventions, or curriculum models that test how *Ṣabr* can be taught and internalized in different Islamic educational contexts. By reframing patience through *Sūrat al-‘Aṣr*, Islamic character education can move beyond moral instruction toward the formation of resilient, truthful, responsible, and spiritually grounded human beings.

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There are no disclosed conflicts of interest for the authors. I attest that the submission is unique and is not already being considered by another publisher.

Ethical Considerations

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