



## The Influence of *Sabar, Ikhlas, Syukur, and Tawadhu'* on Psychological Well-Being of Multicultural Students in East Kalimantan

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Received 19 April 2023 | Received in revised form 08 May 2023 | Accepted 25 June 2023

### APA Citation:

Afandi, N.K. & Pranajaya, S.A. (2023). The Influence of *Sabar, Ikhlas, Syukur, and Tawadhu'* on Psychological Well-Being of Multicultural Students in East Kalimantan. *DINAMIKA ILMU*, 23(1), 157-177.  
doi: <http://doi.org/10.21093/di.v23i1.6383>

### Abstract

Humans are constantly confronted with a variety of problems, including those pertaining to them as individuals, social beings, and divine beings. These conditions require humans to be always *sabar, ikhlas, syukur, and tawadhu'*, as the elements of the religiosity dimensions. The population of East Kalimantan is comprised of adolescents with different cultural background enrolled in Junior High School in East Kalimantan. The sampling technique was carried out in phases, beginning with purposive area sampling and concluding with proportional simple random sampling, with a 5% margin of error, using the formula developed by Taro Yamane. Research data collection techniques are observation and questionnaires. SPSS was used to analyze data using multiple linear regression models. Several research findings demonstrate a correlation between religiosity and happiness. This quantitative field study seeks to determine how the attitudes of *sabar, syukur, ikhlas, and tawadhu'* influence the psychological well-being of East Kalimantan students. The coefficient of determination of 0.668 indicates that *ikhlas* ( $X_2$ ), *syukur* ( $X_3$ ), and *tawadhu'* ( $X_4$ ) directly influence the Y variable by 66.8%, while the remaining (100-60) % = 33.2% is influenced by other factors in addition to *sabar* ( $X_1$ ), *ikhlas* ( $X_2$ ), *syukur* ( $X_3$ ), and *tawadhu'* ( $X_4$ ) that were not included in this study. On the basis of these considerations, the research findings can serve as a guide for educational curriculum stakeholders conducting research on the policy, theory, and practice of educational curricula containing the variables *sabar, ikhlas, syukur, and tawadhu'* in order to enhance the psychological well-being of students.

**Keywords:** *Ikhlas, Psychological Well-being, Sabar, Syukur, Tawadhu'*

## 1. Introduction

In every human existence, they are confronted with a variety of life problems, including those pertaining to themselves as individual beings, social beings, and God-believing beings (Burgess, 2019). Individually and socially, humans have personal and social needs that must be met. However, individuals may experience unrest and mental turmoil because their needs and wants remain unfulfilled, resulting in their inability to regulate emotions. This leads to a propensity to lash out in anger and assign fault to others (Le & Ho, 2020). In such situations, people should always exhibit patience (*sabar*), sincerity (*ikhlas*), gratitude (*syukur*), and humility (*tawadhu'*).

*Sabar* is a requirement for all humans to exist in this world. As divine creatures, humans have duties and responsibilities to carry out Allah's commands as caliphs on earth (Akrim, 2022). As caliphs on earth, humans have been endowed with religious values and teachings in order to carry out their responsibilities under religious guidance. Humans are required to possess *sabar* because according to Imam al-Ghazali, *sabar* is a distinguishing characteristic of humans compared to other organisms (al-Qurdhawi, 1989; Fithriyah et al., 2023).

Achieving happiness in this world and the next requires not only *sabar*, but also *ikhlas*. *Ikhlas* has a positive impact on a Muslim's personal and social life, as it purifies the soul from envy and attracts the love and admiration of others (Al-Ba'dani, 2007; Munir, 2022). Those who perform good deeds sincerely for Allah will receive blessings, such as guidance, peace, wealth, and success in the afterlife (Al-Ba'dani, 2007; Hasbi, 2020). Allah rewards those who act with *ikhlas* by granting them victory, protection from punishment, high status, guidance, reputation, relief from anxiety, and answers to their prayers (al-'Awaysiyah, 2014; Ilyas, 2020).

Moreover, *syukur* is needed to accompany *sabar* and *ikhlas* in this life. Despite being grateful at times, we often find ourselves complaining, giving up, and even blaming God (Kurniawan, 2016). When we receive blessings, expressing gratitude seems natural, but when our desired are unfulfilled, we may struggle to give thanks. We may experience envy, which contaminates our hearts and prevents us from being truly grateful to our Lord (Ahmad, 2013; al-Jauziyah, 2023). To show genuine *syukur*, a servant must connect their heart, words, and actions by recognizing and appreciating Allah's gifts, praising Him with their tongue, and being obedient and avoiding wrongful actions.

Lastly, to gain happiness in life, being humble or *tawadhu'* is needed by every human being. *Tawadhu'* is a way of thinking and acting that involves being humble towards human and especially Allah (Islamiana, 2020). This concept is similar to the psychological notion of humility, which involves acknowledging one's limitations, mistakes, and imperfections while maintaining an open mind and caring for oneself and others (Bilicha et al., 1970; Nugroho, 2022).

From a psychological standpoint, *sabar*, *syukur*, *ikhlas*, and *tawadhu'* behavior and attitudes are very similar to the concepts of pro-social behavior and psychosocial capital. In Islamic teachings, *sabar*, *syukur*, and *ikhlas* serve as a guide for obtaining worldly and hereafter pleasure. Psychological well-being is one of the psychological perspectives that discuss the pleasure or well-being of human life (Tumanggor, 2023). Ryff (1989) and Tumanggor (2023) define psychological well-being as a condition in which individuals can accept their situation, foster positive relationships with others, become independent, master their environment, have goals, and continue to strive to become individuals who continue to grow. When a Muslim adorns his life with noble morals, such as *sabar*, *syukur*, and *ikhlas*, he will attain the psychological well-being described from the Islamic perspective (Syahrul & Saptawuryandari, 2022). Therefore, *ikhlas*

provides peace and tranquility to its possessor and gives him an open mind and pleasant emotions (Al-Qaradawi, 2018).

From the perspective of the psychology of religion, *sabar*, *syukur*, *ikhlas*, and *tawadhu'* are dimensions of religiosity. Several research findings indicate a positive relationship between religiosity and happiness (Dugosz et al., 2022). This is supported by the previous findings which indicated that more religious people had a higher level of well-being and life satisfaction (Ikhwanisifa & Raudatussalamah, 2022), exhibited lower levels of anxiety, possessed a greater capacity to deal with stress (Dobrakowski et al., 2021), and had a low suicide risk (Al-Qaradawi, 2018). There has been limited research relating these four variables to the psychological well-being of students specifically and simultaneously.

Based on the preceding description, the authors noticed a lack of research on the topic. There is limited research which has explored the effect of *sabar*, *ikhlas*, *syukur*, and *tawadh'u* on the mental health of students in East Kalimantan simultaneously. The participants for this particular study were chosen based on their psychological vulnerability to peer pressure. Furthermore, since adolescence is a period of self-discovery, young students often experience emotional struggles, making this research particularly relevant for the future nation.

## 2. Literature Review

### 2.1 The Concept of *Sabar*

Etymologically, the fundamental meanings of patience are withhold (*sabar*), prevent, strong (*syiddah* and *quwwah*), unite and combine (*shubrah*), and so on. *Sabar* suggests detaining and/or restraining (Khuluqi & Mashudi, 2020; Solihin et al., 2022). Therefore, *sabar* is associated to the capacity to control one's desires.

According to the terminology of *shari'ah*, according to al-Munawi (Haqqi, 2013), *sabar* is the spiritual fortitude to endure the hardships and sufferings of life. Additionally, al-Mazyad (2016) and Ahmad (2013) argue that *sabar* incorporates the fundamental meaning of patience, which is preventing or withholding. *Sabar* in facing tribulations, restraining lustful desires, and always obeying Allah SWT. *Sabar* is also associated with the obligation to convey religion, in war, and in association with patience (Yunahar, 2007). According to Ibn Taymiyyah, *sabar* with calamities is more significant and greater, as did the Prophet Yusuf A.S. If *sabar* reaches the level of *ridha*, he will realize that *ridha* is paradise on earth (Haqq, 2021), peace, God's greatest door, which brings calm to his heart and religion (Rakhmat, 2021; Taimiyah, 2010; Haqq, 2021; Rakhmat, 2021; Taimiyah, 2010). Aside from that, he is a protected individual from anxiety and psychiatric disorders (Najati, 2005).

Furthermore, *sabar* is one of the personality models in Islam that influences psychological well-being (Tajab et al., 2019). There are three types of *sabar*, namely interpersonal *sabar*, *sabar* in life's difficulties, and *sabar* in dealing with daily activities (Espín et al., 2019). Some results show that *sabar* affects happiness and life satisfaction (Reza et al., 2021), well-being (Bülbül & Izgar, 2018), and a lower potential for depression (Espín et al., 2019; Redeker et al., 2018).

In short, people who are considered to have *sabar* personality are those who can be patient in the face of life's difficulties and calamities, annoyance and hostility of others, in worship and obedience to Allah SWT, in desire and impulses, and in working fields. In other words, *sabar* is with a person whose personality is mature, balanced, active, inventive, and complete.

## 2.2 The Concept of *Ikhlas*

Etymologically, the word *ikhlas* derives from the word *khalasha*, which signifies unmixed (As'ad, 2022; Munawwir, 1997). *Ikhlas* translates as purifying or cleansing (Yunahar, 2007). It also refers to purifying and purging something of anything else. Consequently, it is termed *ikhlas* when something is pure, free of what pollutes it, and clean, as well as actions that are pure and free of impurities (Amri, 2015), as Allah says in Surah An-Nahl: 66. According to some scholars, the definition of *ikhlas* depends on the sincerity of the intention and the purpose or motive of the action, which is to merely seek Allah SWT's pleasure (NELI, 2021; Taimiyah, 2010). *Ikhlas* purifies the intention of *taqarraub* toward Allah of all impurities. Some define it as uniting Allah in all acts of obedience or neglecting the opinions of creatures while focusing on the creator at all times. *Ikhlas* relates to the purity of the spirit, which is unmixed with other motives besides seeking Allah's pleasure (Ahmad, 2013).

The components of *ikhlas* are, first and foremost, sincerity of purpose (*ikhlas an-niyah*). In Islamic concept, the importance of intention cannot be overstated. Whatever a Muslim does must be motivated solely by pursuing Allah's pleasure and nothing else. Second, virtuous actions (*itqan al-'amah*). Intentions must be manifested in deeds; if a Muslim professes to be sincere in doing something, he must demonstrate it through the best possible deeds; they cannot be sloppy, and they must be performed professionally (Yunahar, 2007). Third, appropriate use of business outcomes (*jaudah al-ada'*). *Ikhlas* relates to the correct application of the results obtained. A bachelor's degree can be earned, for instance, by someone who examines knowledge through a diligent and discipline learning process. After graduating from college or receiving a bachelor's degree, he utilizes his knowledge appropriately. Not only using his knowledge for his own advantage (money and position), but also for the sake of humanity in general and Muslims in particular. Therefore, whether a person is willing or unwilling to perform charitable acts is not determined by the presence or absence of material rewards, but by the intention, the character of the charity, and the use of the results (Yunahar, 2007).

Allah requires diverse acts of worship, including prayer, *zakat*, fasting, remembrance among others. A believer's sincere and consistent practice of this worship will enable him to obtain the elements of genuine mental health, which are things of a commendable nature. This was stated 1400 years ago in the Qur'an, including in the worship of prayer and *zakat* as their significance is to prevent crime and improve emotional well-being (Pranajaya, 2019).

Furthermore, *ikhlas* is an inner motivation that encourages a person to worship only because of Allah (Taufiqurrahman, 2019). This is because *ikhlas* is the greatest commandment of Allah, one of the conditions for accepting good deeds, the opposite of polytheism, and the foundation of various noble morals (Rahmania, 2022). A literature review shows that *ikhlas* has an important role in supporting one's mental health (Fitri et al., 2023; Rahmania, 2022), and happiness in life. Individuals who have a sense of *ikhlas*, are in the zone of acceptance and gratitude for whatever happens (Fitri et al., 2023).

The psychological condition of sincere people, as described in several research results, indicates that *ikhlas* people have a good level of psychological well-being. Therefore, efforts are needed to instill *ikhlas* values through advice, example, and giving motivation (Lismijar, 2019). As for the statement of a sincere person according to Yunahar in his book *Kuliah Akhlak*: "A sincere person will never be arrogant when he succeeds, does not despair when he fails, does not forget himself when praised and does not back down because of insults, because what he does is only to

achieve the pleasure of Allah SWT." (Murni, 2021; Yunahar, 2007). These things can also be attached to indicators of one's psychological well-being.

### 2.3 The Concept of Syukur

*Syukur* is an expression of gratitude for kindness or something joyful, such as being appreciative to both parents and to those who do them good. According to al-Hadith narrated by Imam Ahmad in al-Musnad, Ibn Abi ad-Dunya, al-Kharaithi, and al-Baihaqi (Taimiyah, 2010), "whoever is not grateful to human beings is not grateful to Allah". *Syukur* can also be interpreted as praise for the kindness of Allah SWT., the substance of blessings has given (Hajar & Aji, 2021).

Additionally, *Syukur* is praising the favor-giver for the positive deeds that have been performed. The gratitude of a servant revolves around three aspects: acknowledging God's blessings in the heart, speaking about it publicly, and using it as a means to obey Allah SWT. Therefore, *syukur* is related to the heart, the tongue, and the limbs. The heart is for *ma'rifah* and *mahabbah*, the tongue is for praising and worshipping and mentioning the name of Allah S.W.T., and the extremities are for using worship favors and restraining immorality (Ahmad, 2013; Yunahar, 2007).

In this case, *syukur* of a servant can be performed by all parts of the human body, as explained by Abu Hazim (Solehan, 2020); "if you see something positive, announce it, but if you see something bad, keep it to yourself. If your hearing is excellent, you should take care of it, and if it is poor, you should prevent it". *Syukur* for the stomach is to fill it with sustenance, while the lower portion is filled with knowledge. *Syukur* for the genitalia is to maintain and protect it, with the exception of his wife (Q.S. al-Ma'arij: 29:30). *Syukur* for two feet is that if the charity of a deceased person makes us envious, we must perform that charity with both feet (Ahmad, 2013).

A person who is *syukur* with his tongue and ungrateful with all of his appendages is comparable to a person who has clothes but only wears the ends. Then the garments worn to protect against heat, cold, snow, and rain are ineffective (Ahmad, 2013; Solehan, 2020). As a servant of his Lord, one of the duties of a Muslim is to express gratitude. Allah enjoins Muslims to express gratitude for all bounties (Yunahar, 2007). Allah's message in the Quran:

فَاذْكُرُونِي أَذْكَرْكُمْ وَأَشْكُرُوا لِي وَلَا تَكْفُرُونِ ١٥٢

So, recall Me; I will recall you. Also, be thankful to Me and do not deny Me (al-Baqarah 2:152).

Humans are commanded to be grateful to Allah SWT. not for Allah SWT's sake, because Allah SWT. is *ghaniyun 'anil 'alamin* (needs nothing from the universe), but rather for their own benefit (Yunahar, 2007). According to the teachings of Allah SWT.

وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ ١٢

And We granted Luqman wisdom and commanded him, "Be grateful to Allah." Whoever is grateful is grateful for his own benefit. And whoever denies [His favor], then Allah is indeed Free of Need and Worthy of Praise." (Q.S. Luqman 31:12)

Allah SWT. also said in *Surah Ibrahim* verse 7:

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ ٧

And [remember] when your Lord proclaimed, "If you are grateful, I will surely increase you; but if you deny, My punishment is severe" (Q.S. Ibrahim 14:7)

Character, temperament, attitude, emotional stability, responsibility, and sociability can be developed through gratitude (Afandi & Pranajaya, 2022; Az-Zuhaili, 2013; Kesuma, 2011; Shihab, 2007; Zohar & Marshall, 2007). The personality of gratitude in Islamic education is stated that there are four strategies for its development, namely the *tazkiyah*, the *tazyinah*, the *tadabburah*, and the *tarabbutah* (Afandi & Pranajaya, 2022; Baharuddin, 2007; Bastaman, 2005; Gunawan, 2014; Shihab, 2007; Tafsir, 2014).

*Syukur* is a positive emotion that individuals experience. It encourages people to recognize that they receive a great deal of positive appreciation from God, other people, and the surrounding environment (Prabowo, 2017). Several studies have found that *syukur* is associated with well-being (Gabana et al., 2019; Portocarrero et al., 2020), contentment, life satisfaction, psychological well-being (Aghababaei et al., 2018), mental health, optimism, and life satisfaction (Kardas et al., 2019). In short, *syukur* becomes a source of moral fortitude for those tasked with preventing depression, particularly those who have experienced trauma (Greene & McGovern, 2017).

Positive emotions in *syukur* encourage people to accept themselves, establish warm relationships, be independent, have control over their external environment, find meaning in life, and continuously realize their potential (psychological well-being). Thus, it can be concluded that *syukur* is one of the positive emotions that promote the development of an individual's spiritual well-being (Aghababaei et al., 2018; Greene & McGovern, 2017; Oravec et al., 2020; Prabowo, 2017).

#### 2.4 The Concept of *Tawadhu'*

Etymologically, *tawadhu'* is the basic word form of *tawadha'a*, which means humility, and *wadha'a*, which means to put down or put something down (Asmu'in, 2020). *Tawadhu'* is a noble character or commendable character that is at the heart of Islamic religious teachings (Fauziah & Mahpudz, 202). *Tawadhu'* is a form of good morals that is frequently mentioned in the Al-Qur'an and Al-Hadith. In Surah Al-Hijr verse 88, it is emphasized to be humble, establish harmony, and provide protection and fortitude to believers, especially in difficult conditions and crises. Additionally, in Surah Al-Furqan verse 63, humility is through *lafadz 'ibadurrahman* which means that the servants of ar-Rahman are people who always walk on the earth with gentleness, not arrogant, humble, and full of authority (Rahmawati, 2020).

In conclusion, *tawadhu'* is the mental attitude of every individual who always strives to humble himself to fellow humans, especially to God Almighty, Allah SWT (Islamiana, 2020). Elliot explained his opinion about humility, namely the ability of individuals to be able to admit their own mistakes, their imperfections, their limitations, and openness to accept new ideas, information, and suggestions from other individuals (Bilicha et al., 1970; Nugroho, 2022). It is an attitude of condescension to others as a form of self-esteem in creating mutual respect and equality with an attitude of gentleness, affection, a willingness to interact with anyone, and even a willingness to accept the truth from anyone as a means of purifying oneself of attitudes that lead to arrogance in front of other people.

Respect is associated with *tawadhu'* (Weidman et al., 2018). Individuals who possess modesty recognize their own autonomy and self-acceptance (Zawadzka & Zalewska, 2019). Various factors, such as pro-social actions, relationships, emotional well-being, work experience (Nielsen &

Marrone, 2018), and culture (Abe, 2020), have an effect on *tawadhu'*. Some research indicates that *tawadhu'* (humility) is positively associated with contentment, life satisfaction, and mental health (Zawadzka & Zalewska, 2019; Van Tongeren et al., 2019). Positive behavior is an indicator of psychological health, and *tawadhu'* contributes to its promotion. *Tawadhu'* encourages positive characteristics, such as being grounded, future-oriented, helpful and forgiving of others, self-aware (Nadelhoffer & Wright, 2017) and considerate of others (Kruse et al., 2017).

### 2.5 The Concept of *Psychological Well-being*

Psychological well-being is defined as the extent to which an individual satisfies the criteria of positive psychological function proposed by psychology experts, which can describe the level of individual psychological health (Anggiarli, 2022). Psychological well-being can be measured in 5 of the 6 aspects proposed by Ryff & Keyes (1995) and Hasanuddin & Khairuddin (2021), namely self-acceptance, positive relationships with others, independence, environmental mastery, and life goals.

There are factors that influence psychological well-being, i.e., age and gender, cultural background and social class, the economy, education, and religion (Fadila et al., 2022). It is also supported by Ryff & Keyes (1995) which stated that age and gender are factors that influence psychological well-being. In this case, older people have a higher level of psychological well-being than the younger one.

Concerning one's psychological well-being, religion in an individual's life has an important role in preventing stress, helping to speed up people's recovery from problems faced in life (Iswanto et al., 2022; Saud et al., 2021). In this case, religion in the individual according to Levin's research results, has a significant relationship with psychological well-being (Levin & Chatters, 1998). From a psychological perspective, the role of religion in the individual, both in the form of a value system, motivation, and way of life, religion has an important influence in forming conscience. Specifically, conscience in humans has the function of guiding humans towards the truth which functions to regulate self-harmony (Jalaluddin, 2015). Religion also influences mental stability, a feeling of happiness, a sense of protection, a sense of satisfaction, and success (Ilyas et al., 2020; Rusman, 2022), which is an indicator of individuals who have positive self-acceptance.

Regarding the calmness of one's self, mind, and heart that is attached to the understanding of psychological well-being, in the book *Psikologi Dalam Al-Qur'an, Terapi Qurani Dalam Penyembuhan Gangguan Kejiwaan*, Muhammad Utsman Najati explains that someone who is "... able to be patient in working and working, then including people who have a mature, balanced, active, creative, and plenary personality. Apart from that, he is also a person who is protected from anxiety and safe from psychiatric disorders" (Ali, 2020; Najati, 2005). If these indicators can be accepted as part of the psychological well-being indicators, then it is necessary to emphasize the importance of youth education, especially in East Kalimantan.

## 3. Research Methods

This is a quantitative field study involving 78,391 East Kalimantan senior high school students, consisting of 34,880 male and 43,531 female students. The sampling technique in this study was carried out using purposive sampling. At this stage, the researcher determines the area or sampling area based on various factors, such as cost, access, and safety. The sampling area in this study includes the regions of East Kutai, Balikpapan, Bontang, and West Kutai.

This study used a proportional random sampling technique based on educational strata and occupational clusters to determine the sample and sample size. To determine the sample size, researchers used the formula from Taro Yamane, with a 5% precision (Riduwan, 2017). 400 Students were sampled from five districts/cities in East Kalimantan: 85 from Balikpapan City, 75 from Paser Regency, 70 from West Kutai Regency, 75 from East Kutai Regency, and 90 from Samarinda. Not only different in terms of regions, the participants in this study have multicultural backgrounds, i.e., Banjar, Bugis, Javanese, Kutai, and Dayak ethnic groups.

Data collection techniques in this study used two types of instruments, i.e., observation and questionnaire. Firstly, observation was used to collect data about the social atmosphere and religious life. The social atmosphere includes patterns of social interaction, social communication, kinship, and cooperation, in the social environment of life and community environment. The atmosphere of religious life includes religious behaviors, religious cultures, and religious organizations. Secondly, questionnaire was used to explore data related to research variables which include *sabar*, *ikhlas*, *syukur*, and *tawadhu'* as well as psychological well-being.

Concerning the data analysis, this study employed a multiple linear regression model with SPSS, which consisted of 4 independent variables ( $X_1$ ,  $X_2$ ,  $X_3$ ,  $X_4$ ) and 1 dependent variable ( $Y$ ). Using the normality test results and hypothesis testing, it is expected to be possible to answer the research hypothesis, namely, how does the influence of variables  $X_1$ ,  $X_2$ ,  $X_3$ , and  $X_4$  on  $Y$  simultaneously.

#### 4. Results

##### 4.1 Description of the Levels of *Sabar*, *Ikhlas*, *Syukur*, *Tawadhu'* and Psychological Well-being

Based on the data in the field, it shows that there are differences in the levels of *sabar*, *ikhlas*, *syukur*, *tawadhu'* and psychological well-being of respondents by region. The cities where the research was conducted has a high degree of heterogeneity, especially from the ethnic and cultural aspects, especially the cities of Balikpapan and Samarinda. Meanwhile, in Paser Regency, the majority of the population comes from the Paser tribe. The majority of the population in Kutim Regency comes from the Kutai, Dayak and Bugis tribes. West Kutai Regency is dominated by the Dayak and Kutai tribes.

**Table 1:** The Level of *Sabar*

		SABAR			Total
		Medium	High	Very high	
Regency	Balikpapan	2	15	68	85
	Paser	2	12	61	75
	West Kutai	2	19	49	70
	East Kutai	3	41	31	75
	Samarinda	2	37	56	95
Total		11	124	265	400



**Table 2:** The Level of *Ikhlas*

		<i>IKHLAS</i>			Total
		Medium	High	Very high	
Regency	Balikpapan	10	11	64	85
	Paser	12	7	56	75
	West Kutai	4	10	56	70
	East Kutai	8	18	49	75
	Samarinda	10	10	75	95
Total		44	56	300	400

**Table 3:** The Level of *Syukur*

		<i>SYUKUR</i>			Total
		Medium	High	Very High	
Regency	Balikpapan	4	6	75	85
	Paser	4	8	63	75
	West Kutai	4	8	58	70
	East Kutai	4	15	56	75
	Samarinda	3	10	82	95
Total		19	47	334	400

**Table 4:** The Level of *Tawadhu'*

		<i>TAWADHU'</i>			Total
		Medium	High	Very High	
Regency	Balikpapan	6	13	66	85
	Paser	6	8	61	75
	West Kutai	3	14	53	70
	East Kutai	2	25	48	75
	Samarinda	6	14	75	95
Total		23	74	303	400

**Table 5:** The Level of Psychological Well-being

		Psychological Well-being			Total
		Medum	High	Very High	
Regency	Balikpapan	5	9	71	85
	Paser	5	7	63	75
	West Kutai	4	12	54	70
	East Kutai	5	23	47	75
	Samarinda	7	20	68	95
Total		26	71	303	400

## 4.2 Regression Analysis

The hypothesis is a temporary answer to the problem formulated. Therefore, this provisional answer must be tested empirically. Hypothesis testing in this study was carried out using multiple regression techniques for the first, second, third, and fourth hypotheses. An explanation of the results of testing this hypothesis is as follows:

### 4.2.1 Hypothesis Analysis of *Sabar* ( $X_1$ ), *Ikhlas* ( $X_2$ ), and *Syukur* ( $X_3$ ) on the Psychological Well-being of Students in East Kalimantan

**Table 6: Model Summary**

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.776 <sup>a</sup>	.602	.600	5.461

a. Predictors: (Constant), *sabar*, *ikhlas*, *syukur*

b. Dependent Variable: *psychological well-being*

Source: Primary data processed, 2022.

Table 6 above shows the correlation between the independent variable and the dependent variable (not independent). In this case due to multiple linear regression, it is said that the multiple correlation between the variables *sabar* ( $X_1$ ), *ikhlas* ( $X_2$ ), *syukur* ( $X_3$ ) on the Psychological Well-being variable (Y) is 0.776.

**Table 7: ANOVA<sup>b</sup>**

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	37404.527	3	12468.176	418.008	.000 <sup>a</sup>
	Residual	24756.907	830	29.828		
	Total	62161.434	833			

a. Predictors: (Constant), *sabar*, *ikhlas*, *syukur*

b. Dependent Variable: *psychological well-being*

Source: Primary data processed, 2022.

Table 7 above shows a Sig value of 0.00 < 0.05, it can be stated that simultaneously the influence of the variables *sabar* ( $X_1$ ), *ikhlas* ( $X_2$ ), *syukur* ( $X_3$ ) on the variable psychological well-being (Y) is significant. Thus the regression equation can be used to predict psychological well-being variables.

**Table 8: Coefficients<sup>a</sup>**

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	8.780	2.047		4.288	.000
	<i>Sabar</i>	.593	.051	.337	11.648	.000
	<i>Ikhlas</i>	.105	.073	.044	1.442	.150
	<i>Syukur</i>	.882	.055	.493	16.099	.000

a. Dependent Variable: *psychological well-being*

Source: Primary data processed, 2022.

Regression equation with formula  $\hat{Y} = b_0 + b_1X_1 + b_2X_2 + b_3X_3$  can be seen from the output table above where the Constant value is 8.780 for *sabar* variable of 0.593, *ikhlas* variable is 0.105 and *syukur* variable is 0.882 so that the equation is obtained:  $\hat{Y} = 8,780 + 0,593 X_1 + 0,105 X_2 + 0,882 X_3$ .

#### 4.2.2 Hypothesis Analysis of *Sabar* ( $X_1$ ), *Syukur* ( $X_3$ ), dan *Tawadhu'* ( $X_4$ ) on the Psychological Well-being of Students in East Kalimantan

Table 9: Model Summary<sup>b</sup>

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.817 <sup>a</sup>	.667	.666	4.993

a. Predictors: (Constant), *sabar*, *syukur*, *tawadhu'*

b. Dependent Variable: *psychological well-being*

Source: Primary data processed, 2022.

Table 9 above shows the correlation between the independent variable and the dependent variable (not independent). In this case, due to multiple linear regression, it is said that the multiple correlations between the variables *sabar* ( $X_1$ ), *syukur* ( $X_3$ ), *tawadhu'* ( $X_4$ ), and the psychological well-being variable (Y) is 0.817.

Table 10: ANOVA<sup>b</sup>

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	41465.628	3	13821.876	554.323	.000 <sup>a</sup>
	Residual	20695.806	830	24.935		
	Total	62161.434	833			

a. Predictors: (Constant), *sabar*, *syukur*, *tawadhu'*

b. Dependent Variable: *psychological well-being*

Source: Primary data processed, 2022.

Table 10. above shows a Sig value of 0.00 < 0.05, it can be stated that simultaneously the influence of the variables *sabar* ( $X_1$ ), *syukur* ( $X_3$ ), *tawadhu'* ( $X_4$ ) on the psychological well-being variable (Y) is significant. Thus the regression equation can be used to predict psychological well-being variables.

Regression equation with formula  $\hat{Y} = b_0 + b_1X_1 + b_2X_3 + b_3X_4$  can be seen from the output table above where the Constant value is 0.403 for *Sabar* variable of 0.498, *syukur* variable is 0.588 and *tawadhu'* variable is 0.574 so that the equation is obtained:  $\hat{Y} = 0,403 + 0,498 X_1 + 0,588 X_3 + 0,574 X_4$ .

4.2.3 Hypothesis Analysis of *ikhlas* (X<sub>2</sub>), *Syukur* (X<sub>3</sub>), *Tawadhu'* (X<sub>4</sub>) on the Psychological Well-being of Students in East Kalimantan

**Table 11: Model Summary<sup>b</sup>**

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.792 <sup>a</sup>	.627	.626	5.283

a. Predictors: (Constant), *ikhlas*, *syukur*, *tawadhu'*

b. Dependent Variable: *psychological well-being*

Source: Primary data processed, 2022.

Table above shows the correlation between the independent variable and the dependent variable (not independent). In this case, due to multiple linear regression, it is said that the multiple correlations between the variables *ikhlas* (X<sub>2</sub>), *syukur* (X<sub>3</sub>), *tawadhu'* (X<sub>4</sub>), and the psychological well-being variable (Y) is 0.792.

**Table 12: ANOVA<sup>b</sup>**

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	38996.834	3	12998.945	465.759	.000 <sup>a</sup>
	Residual	23164.600	830	27.909		
	Total	62161.434	833			

a. Predictors: (Constant), *ikhlas*, *syukur*, *tawadhu'*

b. Dependent Variable: *psychological well-being*

Source: Primary data processed, 2022.

Table 12. above shows a Sig value of 0.00 < 0.05, it can be stated that simultaneously the influence of the variables *ikhlas* (X<sub>2</sub>), *syukur* (X<sub>3</sub>), and *tawadhu'* (X<sub>4</sub>) on the variable psychological well-being (Y) is significant. Thus the regression equation can be used to predict psychological well-being variables.

**Table 13: Coefficients<sup>a</sup>**

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	4.477	2.053		2.181	.030
	<i>Syukur</i>	.683	.058	.382	11.808	.000
	<i>ikhlas</i>	.309	.067	.128	4.623	.000
	<i>Tawadhu'</i>	.659	.046	.397	14.215	.000

a. Dependent Variable: *psychological well-being*

Source: Primary data processed, 2022.

Regression equation with formula  $\hat{Y} = b_0 + b_1X_2 + b_2X_3 + b_3X_4$  can be seen from the output table above where the Constant value is 4,477 for *ikhlas* variable of 0,309, *syukur* variable is 0,683

and *tawadhu'* variable is 0,659 so that the equation is obtained:  $\hat{Y} = 4,477 + 0,309 X_1 + 0,683 X_3 + 0,659 X_4$ .

**4.2.4 Hypothesis Analysis of Sabar (X<sub>1</sub>), Ikhlas (X<sub>2</sub>), Syukur (X<sub>3</sub>), and Tawadhu' (X<sub>4</sub>) on the Psychological Well-being of Students in East Kalimantan**

**Table 14: Model Summary<sup>b</sup>**

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.817 <sup>a</sup>	.668	.666	4.991

a. Predictors: (Constant), *sabar, ikhlas, syukur, tawadhu'*

b. Dependent Variable: *psychological well-being*

Source: Primary data processed, 2022.

Table 14 above shows the correlation between the independent variables and the dependent variable (not independent). In this case, due to multiple linear regression, it is said that the multiple correlations between the variables *sabar* (X<sub>1</sub>), *ikhlas* (X<sub>2</sub>), *syukur* (X<sub>3</sub>), and *tawadhu'* (X<sub>4</sub>), to the psychological well-being variable (Y) are 0.817.

**Table 15: ANOVA<sup>b</sup>**

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	41514.813	4	10378.703	416.724	.000 <sup>a</sup>
	Residual	20646.621	829	24.905		
	Total	62161.434	833			

a. Predictors: (Constant), *sabar, ikhlas, syukur, tawadhu'*

b. Dependent Variable: *psychological well-being*

Source: Primary data processed, 2022.

Table 15 above shows a Sig value of 0.00 < 0.05, it can be stated that simultaneously the influence of the variables *sabar* (X<sub>1</sub>), *ikhlas* (X<sub>2</sub>), *syukur* (X<sub>3</sub>), and *tawadhu'* (X<sub>4</sub>) on the psychological well-being variable -being (Y) is significant. Thus the regression equation can be used to predict psychological well-being variables.

**Table 16: Coefficients<sup>a</sup>**

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	.322	1.983		.162	.871
	Sabar	.477	.047	.271	10.055	.000
	Ikhlas	.094	.067	.039	1.405	.160
	Syukur	.557	.056	.311	9.926	.000
	Tawadhu	.573	.045	.346	12.847	.000

a. Dependent Variable: *psychological well-being*

Source: Primary data processed, 2022.

Regression equation with formula  $\hat{Y} = b_0 + b_1X_2 + b_2X_3 + b_3X_4$  can be seen from the output table above where the Constant value is 4,477 for *ikhlas* variable of 0,309, *syukur* variable is 0,683 and *tawadhu'* variable is 0,659 so that the equation is obtained:  $\hat{Y} = 4,477 + 0,309 X_1 + 0,683 X_3 + 0,659 X_4$ .

The regression equation with the formula  $\hat{Y} = b_0 + b_1X_1 + b_2X_2 + b_3X_3 + b_4X_4$  can be seen through the output table above where the Constant value is 0.322 for the variable *Sabar* 0.477, *ikhlas* 0.094, *syukur* variable 0.557 and *tawadhu'* variable value 0.573 so that the equation is obtained:  $\hat{Y} = 0,322 + 0,477 X_1 + 0,094 X_2 + 0,557 X_3 + 0,573 X_4$ .

### 5. Discussion

Based on the theoretical basis, actual research related to this big theme can be formulated research hypothesis as follows according to Chart 1.

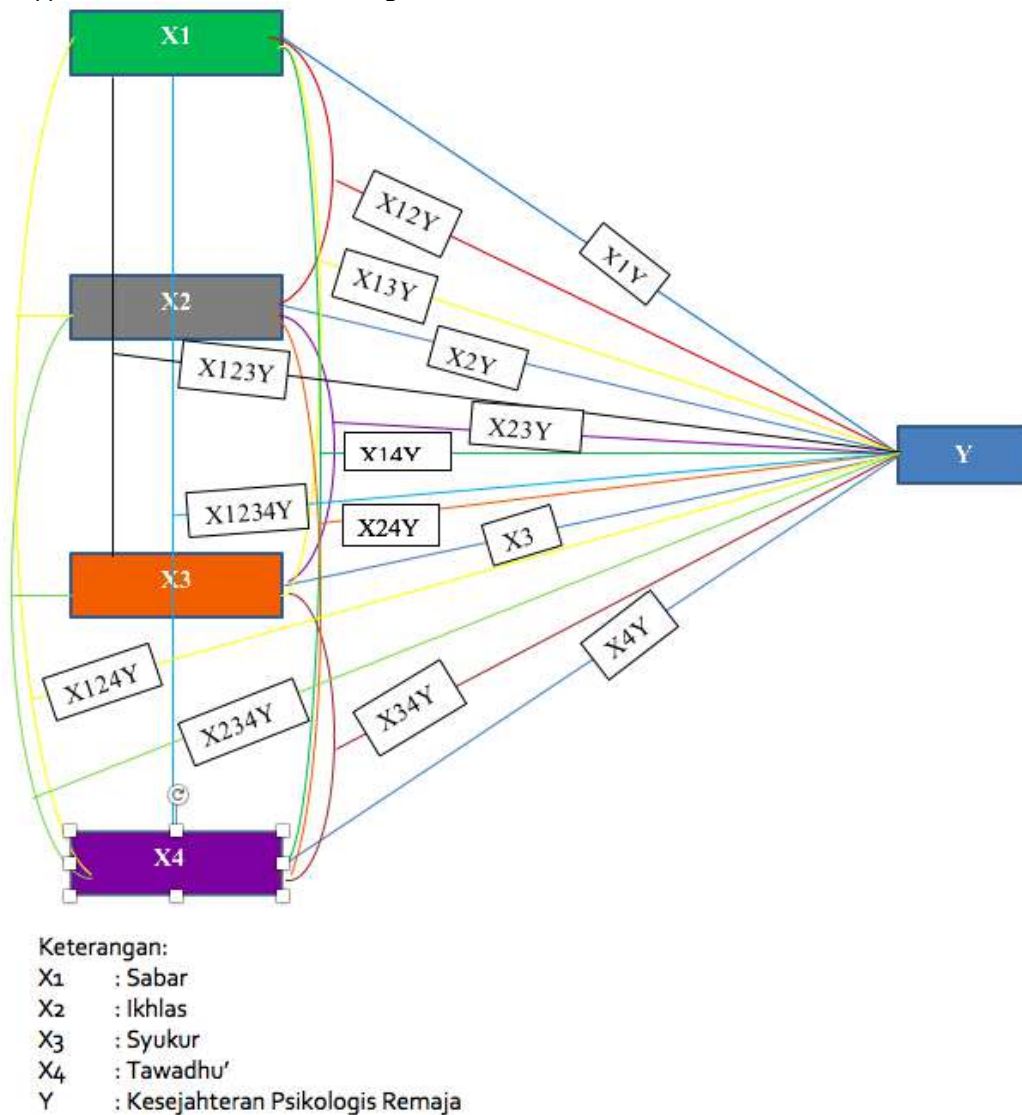
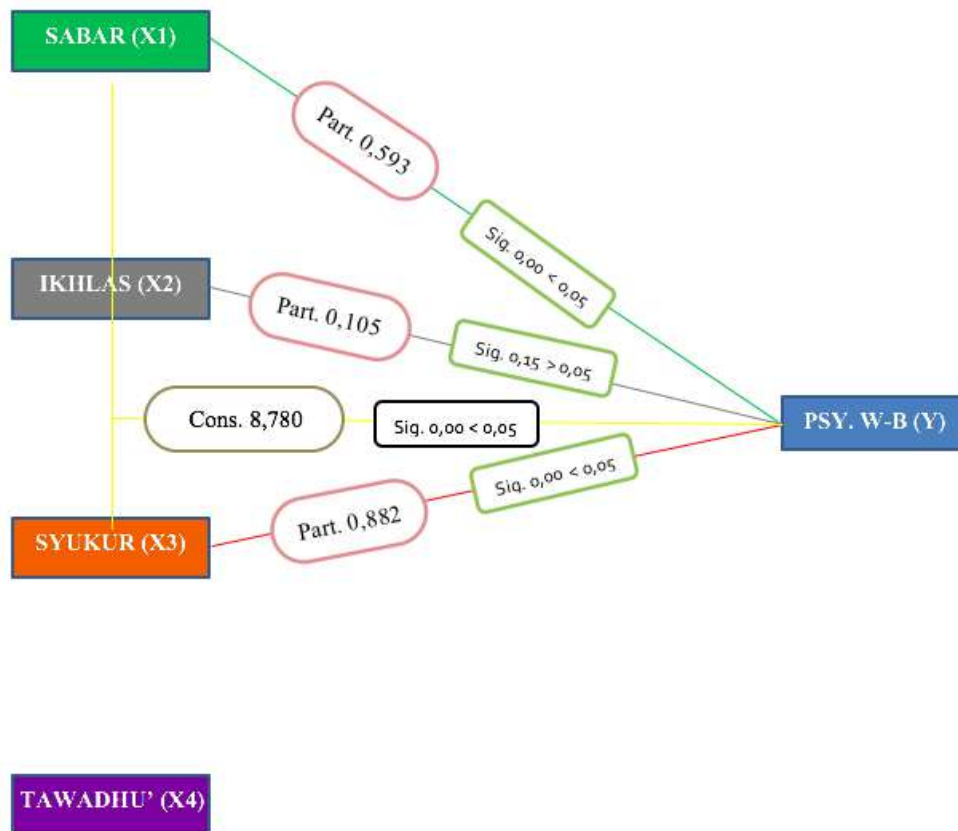


Chart 1: Overall Hypotheses

This study only focuses on the four categories of hypotheses simultaneously that have been explained above regarding the findings and below regarding the discussion, so that the hypotheses that have not been worked out as a whole as in Diagram 1 above can be offered for future research.

The results of this study support the first hypothesis that the variables *sabar*, *ikhlas*, and *syukur* have a positive influence on the psychological well-Being of Students in East Kalimantan, as indicated by a significant value of 0.00 < 0.05 in Tables 7 and 8. Therefore, the hypothesis can be accepted. The simultaneous contribution of the variables *sabar*, *ikhlas*, and *syukur* to the psychological well-being of students in East Kalimantan is 60.2% (R Square 0.776, in Table 6). However, only the *sabar* and *syukur* variables have a significant effect on the psychological well-being of students (in Table 8, with a significance value of 0.00 for the *sabar* variable and 0.00 for the *syukur* variable). In contrast to the *ikhlas* variable which has no significant effect on the bond variable, namely psychological well-being (Sig. of 0.15 > 0.05 in Table 4.4).

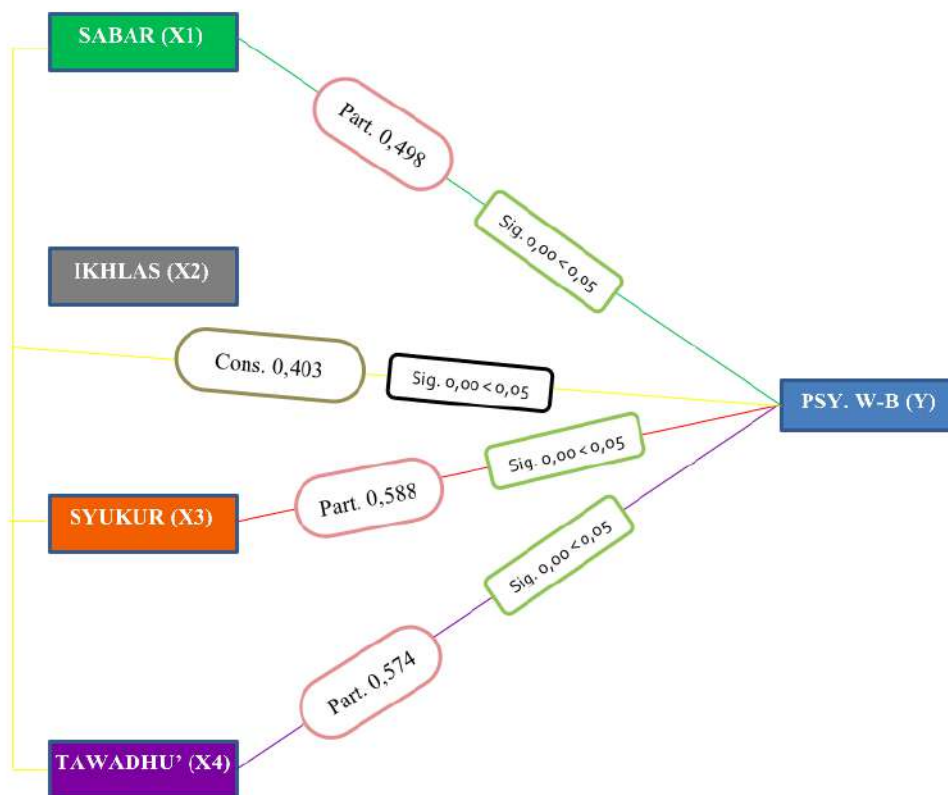


**Chart 2:** The Influence of *Sabar*, *Ikhlas*, and *Syukur* on Psychological Well-being

In this section, it can be understood that if *sabar* variable increases by one unit with a positive sign, then the psychological well-being variable will increase by 0.593. If *ikhlas* variable increases by one positive sign unit, the psychological well-being variable will increase by 0.105. If *syukur* variable increases by one positive sign unit, the psychological well-being variable will increase by 0.882. The coefficient of determination (R Square) which shows the direct effect of the variables

*sabar* ( $X_1$ ), *ikhlas* ( $X_2$ ), and *syukur* ( $X_3$ ) on the variable Y is expressed as a percentage. The coefficient of determination of 0.602 means that the variables *sabar* ( $X_1$ ), *ikhlas* ( $X_2$ ), and *syukur* ( $X_3$ ) directly affect the Y variable by 60.2% while the remaining (100-60) % = 39.8% are influenced by other factors outside the variable *sabar* ( $X_1$ ), *ikhlas* ( $X_2$ ), *syukur* ( $X_3$ ).

The results of the hypothesis test showed that the variables *sabar*, *syukur*, and *tawadhu'* simultaneously affect the psychological well-being of students. (a significance value of  $0.00 < 0.05$  in Table 4.6. The contribution of the variable's *sabar*, *syukur*, and *tawadhu'* to students' psychological well-being is 66.7% (R Square 0.817 in Table 9). If *sabar* variable increases by one positive sign unit, the psychological well-being variable will increase by 0.498. If *syukur* variable increases by one positive sign unit, the psychological well-being variable will increase by 0.588. If *syukur* variable increases by one unit, the psychological well-being variable will increase by 0.574

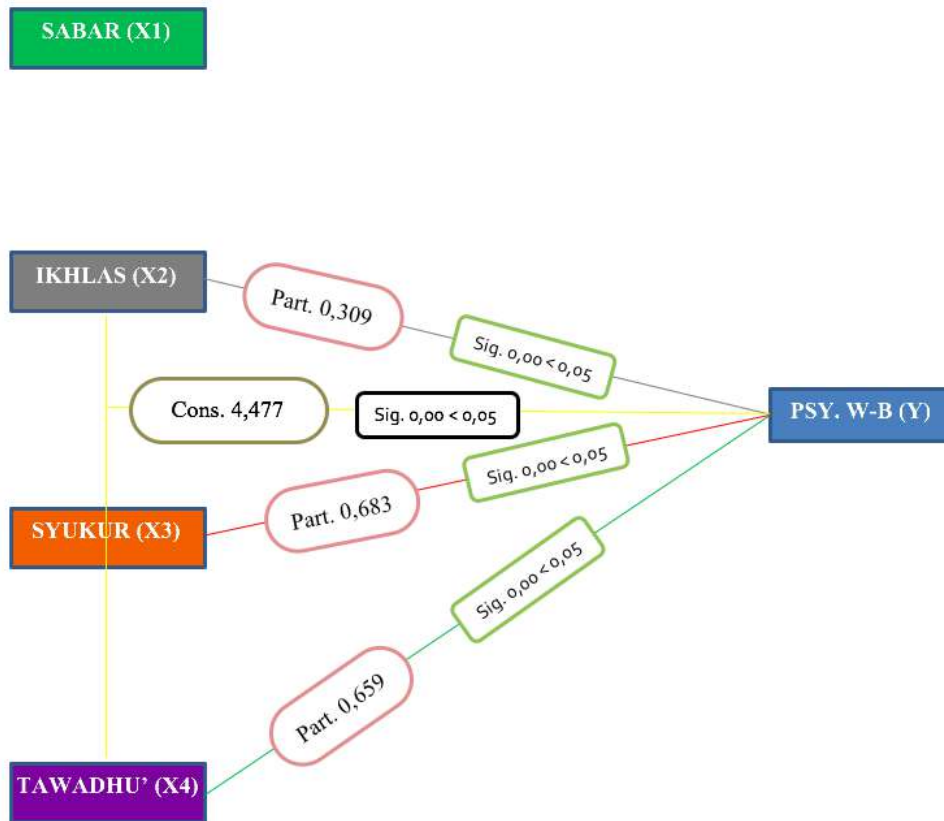


**Chart 3:** The Influence of *Sabar*, *Syukur*, and *Tawadhu'* on Psychological Well-being

The coefficient of determination (R Square) which shows the direct effect of the variables *sabar* ( $X_1$ ), *syukur* ( $X_3$ ), and *tawadhu'* ( $X_4$ ) on the Y variable is expressed as a percentage. The coefficient of determination of 0.667 means that the variables *sabar* ( $X_1$ ), *syukur* ( $X_3$ ), and *tawadhu'* ( $X_4$ ) directly affect the Y variable by 66.7% while the remaining (100-60) % = 33.3% are influenced by other factors outside variables *sabar* ( $X_1$ ), *syukur* ( $X_3$ ), and *tawadhu'* ( $X_4$ ).



The hypothesis test shows that *ikhlas*, *syukur*, and *tawadhu'* simultaneously affect the psychological well-being of students (significance value of  $0.00 < 0.05$ ) in Table 12). The contribution of *ikhlas*, *syukur*, and *tawadhu'* to the psychological well-being of students is 62.7% (R Square 0.792). If tested partially, *ikhlas*, *syukur*, and *tawadhu'* have a significant effect on psychological well-being (in Table 13, the Significance value of the *ikhlas* variable is 0.00, *syukur* is 0.00, and *tawadhu'* variable is 0.00). If the *ikhlas* variable increases by one positive sign unit, the psychological well-being variable will increase by 0.309. If the *syukur* variable increases by one positive sign unit, the psychological well-being variable will increase by 0.683. If the *tawadhu'* variable increases by one positive sign unit, the psychological well-being variable will increase by 0.659.



**Chart 4:** The Influence of *Ikhlas*, *Syukur*, and *Tawadhu'* on Psychological Well-being

The coefficient of determination (R Square) is expressed as a percentage to indicate the direct effect of the variables *ikhlas* (X2), *syukur* (X3), and *tawadhu'* (X4) on variable Y. The coefficient of determination of 0.627 indicates that the variables *ikhlas* (X2), *syukur* (X3), and *tawadhu'* (X4) directly affect the Y variable by 62.7% while the remaining  $(100-60) \%= 37$ .

This fourth hypothesis, after testing, demonstrates that *sabar*, *ikhlas*, *syukur*, and *tawadhu'* affect the psychological well-being of students simultaneously (Significance value of  $0.00 < 0.05$  in

Table 15. Contribution of *sabar*, *ikhlas*, *syukur*, and *tawadhu'* to the psychological well-being of 66.8 % (R Square 0.817). However, when tested partially, *sabar*, *ikhlas*, *syukur*, and *tawadhu'* have a significant effect on psychological well-being (Sig. value = 0.00), whereas *ikhlas* has no impact on the psychological well-being of students (Sig. value > 0.05). If the *sabar* variable increases by one positive sign unit, the psychological well-being variable will rise by 0.477. If the *ikhlas* variable increases by one positive sign unit, the psychological well-being variable will rise by 0.094. If the *syukur* variable increases by one positive sign unit, the psychological well-being variable will rise by 0.573

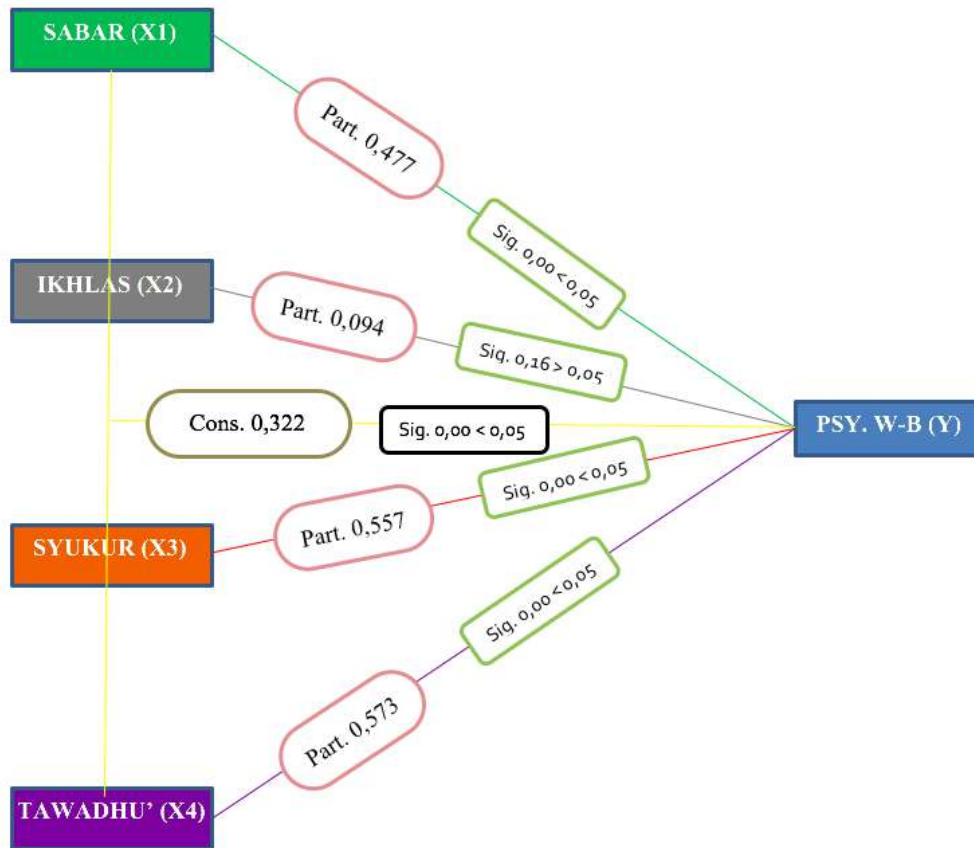


Chart 5: The Influence of *Sabar*, *Ikhlas*, *Syukur*, and *Tawadhu'* on Psychological Well-being

The coefficient of determination (R Square) is expressed in percentages to show the direct effect of the variables *sabar* (X1), *ikhlas* (X2), *syukur* (X3), and *tawadhu'* (X4) on variable Y. The coefficient of determination of 0.668 indicates that *ikhlas* (X2), *syukur* (X3), and *tawadhu'* (X4) directly affect the Y variable by 66.8%, while the remaining (100-60).

Specifically similar research has not been found only partially, such as related to religiosity in several studies, one of which is the research article by Hadjam & Nasiruddin (2003) which states that religiosity has a significantly smaller effect on psychological well-being. The results of this study indicate that *sabar* has a significant contribution to creating the psychological well-being of

students. Individuals who have high *sabar* tend to have satisfaction and good mental health (Espín et al., 2019). This condition was proven during the pandemic, by individuals affected by Covid. Individuals who have high *sabar* can recover from adversity and depression more quickly. Therefore, it is necessary to instill the values of *sabar* through education pursuing. Through this kind of *sabar*, children have a better level of self-control (Khormaei et al., 2017). This study supports the findings of Ulfatul Munawaroh's research, which indicates a positive correlation between *tawadhu'* and psychological well-being ( $r=0.492$  and  $p=0.000$ ;  $p<0.01$ ), with a variable contribution to psychological well-being of 24.2%. The research hypothesis is supported by these findings (Munawaroh, 2018).

In general, the results of this study indicate that *sabar*, *ikhlas*, *syukur*, and *tawadhu'* are psychological conditions that are positive emotions based on religious values. These positive emotions will form a person who has emotional stability and maturity which will help create the psychological well-being of students. This is following the results of research which states that emotional intelligence is related to the level of happiness, well-being, and health of adolescents (Guerra-Bustamante et al., 2019) or students. As part of the value of religiosity, these positive emotions will prevent the emergence of maladaptive behavior (for example, using narcotics) (Hardy et al., 2019), prevent stress (Fruehwirth et al., 2019), and help create psychological well-being in individuals (Kardas et al., 2019).

On the basis of these considerations, the research findings can serve as a guide for education curriculum stakeholders conducting research on the policy, theory, and practice of educational curricula containing the variables *sabar*, *ikhlas*, *syukur*, and *tawadhu'* in order to enhance the psychological well-being of students.

## 6. Conclusion

Using the Kommogorov-Smirnov (K-S) method, a sig value of 0.00 0.05 is obtained, indicating that the data has a normal distribution. The coefficient of determination of 0.668 indicates that the variables *sabar* ( $X_1$ ), *ikhlas* ( $X_2$ ), *syukur* ( $X_3$ ), and *tawadhu'* ( $X_4$ ) directly influence the Y variable by 66.8%, while the remaining  $(100-60)\% = 33.2\%$  are.

The study's results indicate that *sabar*, *ikhlas*, *syukur*, and *tawadhu'* are favorable psychological states rooted in religious beliefs, and when possessed, they lead to emotional balance and growth. This state of mind can benefit the mental health of students. Considering this, the study's conclusions can provide direction for education experts who are studying and implementing curriculums that include these variables. This could lead to enhanced psychological well-being for students.

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