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# The Implementation of Patience Values in Character Education: A Perspective from the Interpretation of Surah Al-'Asr

Vikri Aflaha Qomari<sup>1</sup>, Abdul Ghofur<sup>2</sup>

<sup>1,2</sup> Universitas Islam Negeri Syarif Hidayatullah Jakarta

\*Corresponding Author, e-mail: [abdul.ghofur@uinjkt.ac.id](mailto:abdul.ghofur@uinjkt.ac.id)

## Abstract

*Character education is essential in shaping individual morals, especially in the complex modern era. Patience stands out as a key value in character education, vital for overcoming contemporary challenges. This study explores the integration of patience in character education through the perspective of Surah Al-Asr. Using a qualitative literature study method and a tafsir tahlili approach, the research highlights the importance of time management, good deeds, and mutual counsel in truth and perseverance. The findings indicate that fostering the value of patience helps individuals develop discipline in time management, perform good deeds, control desires, and accept Allah's decrees with contentment. Ultimately, the integration of patience contributes significantly to building strong moral character. This study offers valuable insights for the field of Islamic education and emphasizes the need to embed moral values, such as patience, into character education to address the demands of the modern world.*

**Keywords:** *Character Education; Patience Values; Interpretation of Surah Al-'Asr*

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## Introduction

The state of education in Indonesia today tends to experience dynamic changes in orientation regarding its expected goals, even reaching a crossroads. On one hand, the implementation of competency-based curricula has successfully improved the quality of science and technology. However, on the other hand, competencies in the areas of morals and character have been neglected (Salsabilah et al., 2021). Therefore, it is essential to focus not only on intellectual education but also to accompany it with character education (Angraeni et al., 2023).

Character education plays a vital role in shaping an individual's personality and morality, especially amidst the increasingly complex challenges of the modern era (Juliani & Bastian, 2021). One of the essential values in character education is patience, which not only helps individuals face life's challenges but also serves as a foundation for building harmonious social relationships. From an Islamic perspective, the value of patience has a strong foundation, one of which can be found in Surah Al-'Asr. Surah Al-'Asr is one of the chapters in the Qur'an that emphasizes the importance of time, good deeds, and mutual counsel in truth and patience (Rachman et al., 2023; Sapdi, 2023).

The interpretation of *Surah Al-'Asr* provides a deep understanding of the concept of patience, including aspects such as resilience, self-control, and steadfastness in dealing with various life circumstances. The implementation of patience values in character education not only cultivates emotional endurance but also shapes attitudes of empathy, tolerance, and adherence to principles. In the educational context, the inculcation of these patience values is expected to prepare the younger generation to face challenges and build strong, moral character (Qomari & Satria, 2023).

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Several studies have examined the interpretation of *Surah Al-'Asr*. One of them is the study by Angreani et al. (2023) which discusses guidance and counseling from the perspective of *Surah Al-'Asr*. This study highlights that guidance and counseling serve as a means of mutual advice on the goodness within the field of education. Another study by Fadilah & Mahmud (2024) analyzes time management in *Surah Al-'Asr* through a comparative study of the interpretations of *Tafsir Al-Misbah* and *Tafsir Al-Azhar*. It mentions a similarity between the two interpretations, stating that valuing time is one indication of faith and piety. Additionally, Fitri & Tantowie (2017) conducted research on the values of discipline education in *Surah Al-'Asr* from the perspective of *Tafsir Al-Maraghi*. Research on the implementation of patience includes a study by Pratomo (2019) on the concept of *sabr* according to Sheikh Abdul Qadir Al-Jailani and its application in everyday life, as well as a study by Tiro (2023), which examines Al-Ghazali's perspective on patience and its significance in improving the Adversity Quotient of Sufism students.

Among these studies, research related to the interpretation of *Surah Al-'Asr* has primarily focused on counseling management, time management, and discipline education. To the best of the researcher's knowledge, no study has yet examined the implementation of the value of patience in character education from the perspective of the interpretation of *Surah Al-'Asr*. Therefore, the researcher aims to investigate the implementation of the value of patience in character education from this perspective. This study is particularly relevant given the challenges faced by education in the modern era, where rapid advancements in technology and information often influence individuals' mindsets and behavior (Ahmad et al., 2023). Therefore, understanding and applying the value of patience based on the interpretation of *Surah Al-'Asr* is an effective way to develop strong and noble character in students. This study aims to explore the implementation of the value of patience in character education through an analysis of the interpretation of *Surah Al-'Asr* and how its application can have a positive impact on the field of education.

## Methodology

This study was qualitative, utilizing the library research method. This method allowed the researcher to collect, review, and synthesize relevant research findings from various sources, providing a comprehensive understanding of the topic under discussion. Furthermore, this study used an analytical interpretation (*tafsir tahlili*) approach. The *tafsir tahlili* approach in this context involved exploring interpretations that addressed every aspect of *Surah Al-'Asr*, including linguistic, legal, theological, historical, and character-related aspects, particularly the implementation of patience values (Asfar, 2020; Rukin, 2019; Ulum & Roziqin, 2021).

The research process began by collecting relevant literature from various academic journals, classical texts (*kitab tuots*), books, and other related sources. These sources were obtained from Google Scholar and national as well as international journal portals (Rukin, 2019; Ulum & Roziqin, 2021). After analyzing the literature, the findings were explained and interpreted within the context of character education theory and practice. The researcher also compared results from various sources to identify similarities, differences, and the unique contributions of each study. Finally, conclusions were drawn based on the findings that had been analyzed and synthesized (Rukin, 2019).

## Results and Discussion

### Interpretation of *Surah Al-'Asr*

The Qur'an is the primary reference in Islam, revealed by Allah in the Arabic language. It encompasses a broad and diverse range of meanings, necessitating the science of interpretation (*tafsir*) to uncover the meanings of its words. According to Imam Abu Hayyan, *tafsir* is "a discipline that discusses the manner of articulating the words of the Qur'an, the indicators of its verses, their rulings, whether individually (*ifrad*) or in relation to other verses (*tarkib*), and explores the meanings contained within them." Similarly, Imam Al-Suyuti defines *tafsir* as "a science that explains the revelation (*nuzul*) of verses, their context, the

stories behind them, the *asbabun nuzul* (reasons for revelation), categorization as *Makkiyah* or *Madaniyah*, *muhkam* and *mutasyabihat*, *nasikh* and *mansukh*, specific (*khas*) and general (*'am*), unrestricted (*mutlaq*) and conditional (*muqayyad*), promises and warnings, commands and prohibitions, as well as the implicit expressions contained therein" (Hasanudin & Zulaiha, 2022). Therefore, the researcher examines *Surah Al-'Asr* from its interpretation, the *asbabun nuzul* (circumstances of revelation), and the implicit meanings from its rhetorical aspects (*balaghah*). This exploration aims to uncover the values of patience in character education that can be implemented, particularly within the educational field, from the perspective of the interpretation of *Surah Al-'Asr*.

### 1. Circumstances of Revelation (*Asbabun Nuzul*)

*Surah Al-'Asr* was revealed in response to the people of Jahiliyyah, who often blamed time for the calamities or misfortunes that befell them. In the afternoons, they would gather to chat and joke, which often led to offending one another and causing disputes among themselves. As a result, they habitually blamed the afternoon for their misfortunes. *Surah Al-'Asr* was revealed to reprimand and admonish them, clarifying that the blame did not lie with time but rather with their own actions (Angraeni et al., 2023).

From the *Asbabun Nuzul* of this verse, it can be understood that everything that happens to a person is a result of their own actions, and it is not related to time. Al-Maraghi compares time to a vessel, which merely serves as a container for actions or events to take place (Al-Maraghi, 1974). Similarly, according to Wahbah Zuhaili, the reason for the revelation of this verse carries the motivation to always perform good deeds and avoid evil, regardless of time and place, and this requires patience in carrying it out.

### 2. *Balaghoh (Rhetoric) in Surah Al-'Asr*

Some scholars of tafsir believe that Allah swore by the *Asr* prayer because of its significance, and because it is more difficult to perform due to people being busy with trade and its profits in the afternoon, as well as with their livelihoods. The great virtue of the *Asr* time cannot be attained through mere relaxation; rather, patience is required to achieve that great virtue. Indeed, Allah swore by the immense virtue of the time of *Asr* (Aflisia et al., 2021).

The use of the word *al-insan* (human) in this surah refers to the general type, meaning *al-istighraq* (universality). The use of the adverbial phrase *أفني خسر* (certainly in loss) indicates that the loss will continuously occur to humans. According to Ibn Kathir, this emphasizes that if a person has no value in life, they will be categorized as one who is at a loss. One of the values that must be applied is patience in doing good to others, even if there is no reward for such kindness (Markos & Aqilah, 2023). This is emphasized by the meaning in the verse *الصَّالِحَاتِ* (righteous deeds), which refers to the concept of *al-istighraq* (universality), meaning consistency in performing all good deeds, regardless of their size or magnitude (Hardiyani, 2024).

The separation of the phrase 'mutual advice to be patient,' even though patience is included in 'mutual advice in truth,' highlights a distinction between the two. The first phrase, 'mutual advice in goodness,' refers to the practice of worship, which involves doing whatever is pleasing to Allah. The second phrase, 'mutual advice to be patient,' refers to the practice of servitude (*ubudiyah*), which involves accepting everything that Allah has decreed. Therefore, the meaning of patience in this verse is not merely about restraining desires from what one wants, but also about facing all that Allah has decreed with beauty and contentment, both outwardly and inwardly (Shofiana & Zulfa, 2021).

### 3. *The Value of Patience from the Perspective of the Interpretation of Surah Al-'Asr*

According to Mulyana (2011) values are references and beliefs used in making choices. Values according to Gordon Allfort (1964) defined as beliefs that lead a person to act based on their choices. Meanwhile, Kluckhohn, Brameld, (1957) describe

values as conceptions (explicit or implicit, which differentiate individuals or group characteristics) of what is desirable, influencing actions and choices regarding means, intermediate goals, and ultimate ends (Mutaqin, 2022). Based on the definitions provided by various experts, it can be concluded that values represent an appreciation or a beneficial state for humans in determining actions.

Patience (*sabar*) in Arabic can have varying meanings depending on the words that follow it. Despite the different meanings, they share a common element: the element of action. This means that patience is an attitude that drives the performance of good deeds. In Islam, this concept is familiar and even serves as a motivation for carrying out righteous acts. Therefore, it can be concluded that any good deed, from before its execution (*before being done*) to after its completion (*after being done*), must be accompanied by patience (Ahmad et al., 2023; Hadi, 2018; Mutaqin, 2022).

In *Surah Al-'Asr*, it is explained that humans who are *mukallaf* (those accountable under Islamic law) will be at a loss, except for those who meet four criteria: faith (*iman*), good deeds (*amal shalih*), mutual encouragement in goodness, and mutual encouragement in patience. According to Al-Maraghi in *Tafsir Al-Maraghi*, the source of human misery does not lie in time or place but in the actions humans commit. Therefore, patience is essential in performing good deeds (Asfar, 2020; Hadi, 2018).

According to Prof. Wahbah Zuhaili in his book *At-Tafsirul Wajiz*, patience refers to "reminding others to persevere in obedience, refrain from sin, and remain steadfast when facing trials" (Auliyaunnisa, 2020; Zuhaili, 2010). Ibn Katsir, in his book *Tafsir Ibn Katsir*, interprets patience as steadfastness in facing all challenges encountered while performing the three actions mentioned earlier in *Surah Al-'Asr*: having faith, doing good deeds, and encouraging goodness (Katsir, 2008). Meanwhile, according to Bintu Syati', the absence of a specific object for patience in *Surah Al-'Asr* signifies a general quality, emphasizing the encouragement to always practice patience in the pursuit of goodness, regardless of the circumstances (Surono et al., 2021).

From the explanation above, it can be concluded that the value of patience from the perspective of the interpretation of *Surah Al-'Asr* is that patience is one of the indicators of an individual achieving success. Every act of goodness must be accompanied by patience, as challenges or tests may arise during its execution, requiring patience in accordance with the contextual meaning of patience as interpreted in *Surah Al-'Asr*.

### **The Implementation of Patience Values Contained in the Interpretation of *Surah Al-'Asr* in the Character Education Process**

Implementation, according to the *Kamus Besar Bahasa Indonesia* (KBBI, English: *The Great Dictionary of the Indonesian Language*), is defined as execution. In general dictionaries, implementation is described as completing or perfecting an agreement or issue. Guntur Setiawan argues that implementation is a broad activity involving mutual adaptation between the processes of interaction, intentions, and actions aimed at achieving specific objectives in accordance with appropriate bureaucratic methods (Syarifah et al., 2022). Nurdin Usman states that implementation refers to activities, actions, or efforts that culminate in a system. Therefore, implementation is not merely a specific activity but rather activities or actions that have been designed to achieve particular objectives (Muzammil et al., 2022; Nurseha & Fuad Syakir, 2023).

It can be concluded from the explanation above that implementation is a concrete action designed to realize a planned objective. Implementation is typically carried out after the planning phase is deemed complete and well-prepared. The stages of implementation include: 1) program development, 2) execution, and 3) evaluation (Mualimin, 2023; Syifani, 2023).

The implementation of patience values according to the interpretation of *Surah Al-'Asr* in the process of character education can be reviewed based on the patience values contained in the interpretation of *Surah Al-'Asr* and how they influence the character education process. Based on the research conducted, several patience values were

identified as having the potential to influence character education, including the following:

**1. The Value of Patience as a Motivation to Always Be Disciplined**

In the first verse of *Surah Al-'Asr*, Allah swears by time, emphasizing the profound significance of time for every individual. The loss or benefit that a person experiences depends on how they utilize their time (Desriadi et al., 2023; Diansyah & Waskito, 2023). Therefore, Allah explains that the criteria for those who are not at a loss and make good use of their time are those who have faith, perform good deeds, encourage goodness, and remind one another to be patient (Firdaus, 2022; Sugianto et al., 2023).

When examined from the perspective of the *asbabun nuzul* (circumstances of revelation) of this Surah and its historical context, as explained by Muhammad Abduh, the Arabs during the pre-Islamic era (*Jahiliyah*) often spent the late afternoon (*Asr*) to relax. They would engage in conversations and jokes, which frequently led to insults, disputes, and hostility. Consequently, they began to curse the time of *Asr*. In response, Allah revealed this Surah as a reminder, emphasizing that the fault did not lie with the time of *Asr* but with their own actions. According to Al-Maraghi, in the first verse of *Surah Al-'Asr*, Allah teaches that time is one of His creations. Time serves as a vessel in which various events occur. Therefore, when something undesirable happens, one should never blame time but instead reflect on how that time has been utilized (Firmansyah & Rusliana, 2021; Fitri & Tantowie, 2017).

From the perspective of *munasabatul ayat* (the relationship between verses) in this Surah, which examines the textual connection between verses and chapters (*tertib mushafi*), as explained by Al-Baidhowi in his commentary, there is a clear connection (*irtibath*) between the first, second, and third verses. Humans will always be in a state of success as long as they spend their time engaging in the attributes prescribed by Allah in *Surah Al-'Asr*. Conversely, they will always be in a state of loss when they spend their time outside these attributes. This Surah concludes with the phrase *بِالصَّبْرِ* (with patience), indicating the necessity of patience in maximizing time to enhance faith, perform good deeds, and encourage others in goodness (Hardiyani, 2024; Hidayat et al., 2024).

Therefore, discipline rooted in the spirit of patience is essential in utilizing time as prescribed by Allah: spending it on strengthening faith, performing good deeds, and encouraging others in goodness. This ensures that time is not wasted on meaningless activities.

**2. The Value of Patience as Motivation for Always Doing Good**

Good deeds are actions that bring benefit to oneself and others, guided by Islamic principles and performed with sincerity (*ikhlas*), without expecting anything in return. Doing good is one of Allah's commands, as it leads to peace and happiness (Suroho et al., 2021).

From the perspective of *balaghah* (rhetoric) regarding the third verse of this Surah, the occurrence of *'athof* (connection) between doing good deeds, encouraging goodness, and encouraging patience represents a connection between the general (*'am*) and the specific (*khas*). The purpose is to emphasize the importance of both the general and the specific. Humans often neglect this, so Allah narrates it in the form of this *'athof*, using the phrases *الصَّالِحَاتِ عَمَلُوا* (they do good deeds) and *بِأَحْقَ وَتَوَاصَوْا* *بِالصَّبْرِ وَتَوَاصَوْا* (they encourage truth and encourage patience) (Romdoni, 2022).

According to Al-Maraghi, in his interpretation of the first verse of *Surah Al-'Asr*, the source of human misery lies in their actions, not in time or any specific place. This serves as motivation to always do good, regardless of the time or place (Firmansyah & Rusliana, 2021; Fitri & Tantowie, 2017). According to Sholih bin 'Utsaimin, humans who possess the four characteristics mentioned in this Surah are those who are successful, while those who lack these characteristics are the ones who lose their time. This explains the wisdom behind Allah swearing by time and not by something else, as time is the vessel in which deeds are performed. Thus, if humans

do not embody these characteristics, they will lose both their time and their lives (Fitri & Tantowie, 2017).

In general, patience can be divided into two categories: physical patience (*sabar jasmani*) and spiritual patience (*sabar ruhani*). Physical patience refers to enduring and carrying out religious obligations that involve the body, such as consistently performing congregational prayers on time or standing firm in defending the truth. It also includes enduring physical trials, such as illness, persecution, and similar challenges (Rahmawati, 2023; Surono et al., 2021).

Therefore, patience is needed to perform good deeds, as not all good actions are easy to carry out, especially in situations or places where difficulties may arise.

### 3. *The Value of Patience as Motivation for Self-Control*

In essence, the soul (*nafs*) will always urge its owner to act according to desires, which may at times lead to harm. Allah states in *Quran Surah Yusuf* verse 53:

﴿ وَمَا أُبْرِيءُ نَفْسِي إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي إِنَّ رَبِّيَ غَفُورٌ رَحِيمٌ ﴾

Meaning: "And I do not seek to free myself from blame, for indeed the soul is ever inclined to evil, except those shown mercy by my Lord. Surely my Lord is All-Forgiving, Most Merciful."

As mentioned above, patience can be divided into two types: physical patience and spiritual patience. Physical patience has been explained earlier, while spiritual patience pertains to the ability to restrain desires that could lead to wrongdoing, such as controlling anger or resisting inappropriate sexual desires. Nearly all circumstances and situations faced by humans require patience, as performing good deeds or restraining desires can often feel burdensome (Surono et al., 2021).

According to Al-Maraghi, patience acts as motivation and strength to avoid sins that the soul is naturally drawn to, as well as an encouragement to perform acts of obedience that the soul often struggles to carry out (Fitri & Tantowie, 2017).

Therefore, in *Surah Al-Asr* verse three, the criteria for individuals who are not at a loss are explained: having faith, performing good deeds, encouraging goodness, and practicing patience. Patience is mentioned last because faith, good deeds, and *da'wah* require patience to control the soul, as the soul has the potential to be drawn toward desires that may lead to actions that deviate from the criteria for success outlined in *Surah Al-Asr*.

### 4. *The Value of Patience as Motivation to Always Accept Allah's Decrees*

Life does not always go smoothly, and at times, humans are faced with situations that require resilience and patience to endure. The loss of wealth may test a person's ability to manage finances wisely and resist the temptation of greed. Similarly, health issues can challenge both physical and mental endurance. Therefore, humans need to maintain balance and a positive spirit when facing such conditions. Furthermore, the loss of a loved one can test a person's emotional and spiritual strength, requiring time to grieve, accept, and regain resilience. In every trial and hardship, humans are guided to surrender to Allah's will, improve themselves, build resilience for a better future, and remain patient with His decrees (Wahid et al., 2024).

From the perspective of rhetoric (*balaghah*), the purpose of mentioning "mutual advising for patience" in the third verse of this Surah, even though it is already included in "mutual advising in truth," lies in the distinction between the two. The first phrase, "mutual advising in truth," refers to the performance of worship, which involves doing everything pleasing to Allah. Meanwhile, the second phrase, "mutual advising for patience," refers to the practice of *ubudiyah* (servitude), which involves accepting everything that Allah has decreed for a person. Thus, the meaning of patience in this verse is not limited to restraining desires from what one wants but

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also encompasses facing everything decreed by Allah with grace and wholehearted acceptance, both outwardly and inwardly (Aflisia et al., 2021).

### Conclusion

The value of patience is a crucial element in character education, drawn from the perspective of the interpretation of *Surah Al-'Asr*. Patience not only serves as an indicator of success but also as a foundation for shaping an individual's personality and morality. The implementation of patience values in character education must be integrated with moral and ethical values, in accordance with the National Education Law, to develop individuals with integrity who contribute positively to society.

Through the development of programs encompassing discipline, good deeds, and self-control, patience can help individuals face various challenges, whether in academic, professional, or social contexts. The research findings indicate that instilling the value of patience can enhance emotional resilience, empathy, and strong moral principles in individuals. Thus, character education that emphasizes the value of patience is not only relevant to the challenges of the modern era but also aligns with Islamic educational principles, which stress the importance of good deeds (*amal shalih*) and mutual advising in truth and patience. It is hoped that this study will contribute to the advancement of better character education in the future.

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