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The Concept of Patience in Literary Psychology (An Empirical Study of the Malay Community in the Riau Region)

Konsep Kesabaran dalam Psikologi Kesusasteraan (Satu Kajian Empirikal terhadap Masyarakat Melayu di Wilayah Riau)

Ahmad Hidayat*, Lisfarika Napitupulu

Abstract

The psychological value of patience in Gurindam 12 has garnered significant attention from various scientific perspectives. Literary psychology regards literary works as psychological expressions imbued with distinct psychological values. This study integrates empirical psychological analysis with an exploration of the literary dimensions of Gurindam 12. Employing a qualitative grounded theory approach, the research seeks to uncover the concept of patience within Gurindam 12 and examine its practical application in the daily lives of the Malay community in Riau. The research subjects include honest canteen owners at the Faculty of Psychology, Universitas Islam Riau, who belong to the Riau Malay community. The findings reveal five dimensions of patience: (1) Positive Thinking, (2) Perseverance, (3) Acceptance of Reality, (4) Sincerity, and (5) Self-Control. These findings offer valuable insights and provide a foundation for developing an Eastern-oriented patience measurement tool for researchers interested in further advancing this field.

Keywords: Concept of Patience, Literary Psychology, Gurindam 12.

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Abstrak

Nilai Psikologi Kesabaran dalam Gurindam 12 telah menarik perhatian yang signifikan daripada pelbagai perspektif ilmiah. Psikologi kesusasteraan melihat karya sastra sebagai ekspresi psikologi yang sarat dengan nilai-nilai psikologi yang tersendiri. Kajian ini menggabungkan analisis psikologi empirikal dengan penerokaan dimensi kesusasteraan dalam Gurindam 12. Dengan menggunakan pendekatan kualitatif teori asas (grounded theory), kajian ini bertujuan untuk mengungkap konsep kesabaran yang terdapat dalam Gurindam 12 serta meneliti aplikasinya dalam kehidupan seharian masyarakat Melayu di Wilayah Riau. Subjek kajian terdiri daripada pengusaha kantin yang jujur di Fakulti Psikologi, Universiti Islam Riau, yang merupakan anggota masyarakat Melayu Riau. Dapatan kajian mendedahkan lima dimensi kesabaran, iaitu: (1) Pemikiran Positif, (2) Ketabahan, (3) Penerimaan Realiti, (4) Keikhlasan, dan (5) Kawalan Diri. Dapatan ini memberikan pandangan yang bernilai dan menjadi asas kepada pembangunan alat ukur kesabaran yang berorientasikan Timur bagi para penyelidik yang ingin memperkembangkan bidang ini dengan lebih lanjut.

Kata Kunci: Konsep Kesabaran, Psikologi Kesusasteraan, Gurindam 12.

Introduction

Currently, research on patience is emerging from various scientific perspectives in Indonesia. Subandi has conducted research to develop patience as a psychological concept.¹ The findings of his research are expected to be followed up by further researchers who are interested in researching the concept of patience in certain groups of people in Indonesia. The concept of patience that will be found in this study is expected to be able to answer Subandi's research above and also to see the suitability or incompatibility between the concept of

¹ Subandi, "Sabar: Sebuah Konsep Psikologi," *Jurnal Psikologi* 38, no. 2 (December 2011): 215–27, <https://doi.org/doi.org/10.22146/jpsi.7654>.

patience in the research findings. The object of this research is the Malay Community of Riau.

The sources of study in developing psychology are diverse, not limited to religious sources that have elements of psychology, but also the works and thoughts of philosophers and including Sufi literary works in the form of poetry have elements of psychology.² Based on the explanation presented above, it raises the interest of researchers to conduct psychological research on patience sourced from within these literary works, especially gurindam 12 poems based on an empirical psychological approach.

Literary works have various forms, including gurindam. Gurindam is an old form of poetry consisting of two stanzas, each stanza consisting of two lines with the same rhyme, which is a complete unit. The first line in a gurindam contains some kind of problem, issue or agreement. The second line is the answer or result of the problem or agreement in the first line. The message conveyed in gurindam can be used as a learning medium for students, in the context of efforts to form student character.³



Figure 1: Overview of Literary Psychology on Connectedpaper.com

² M.A. Subandi, "Konsep Psikologi Islam Dalam Sastra Sufi," *Millah* 10, no. 1 (August 20, 2010): 143–59, <https://doi.org/10.20885/millah.vol10.iss1.art9>.

³ N Nurmiyanti, H Faizah, and A Auzar, "Pembentukan Karakter Siswa Melalui Pembelajaran Gurindam 12 Raja Ali Haji," *Jurnal Pendidikan Dan Konseling (JPDK)* 5, no. 1 (2023): 2373–79, <https://doi.org/10.31004/jpdk.v5i1.11330>.

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In an effort to map the development of literary psychology studies in Indonesia, a Connected Papers visualization is utilized to trace the conceptual relationships among key literature that has marked the evolution of this field. The image reveals a network of interlinked works through citations and thematic similarities, forming a robust intellectual cluster. Waluyo emerges as a central node, connecting literary works with structural and appreciative approaches, such as those by Pradopo and Aminuddin, each reinforcing the theoretical foundation of literary analysis.⁴ Meanwhile, Minderop stands out as a pivotal figure in the modern branch of literary psychology, particularly in applying psychological theories to the interpretation of characters and their conflicts.⁵ This network illustrates that literary psychology in Indonesia has not developed in isolation, but rather in close relation to stylistic approaches by keraf, semiotics by Teeuw, and structuralism by Faruk.⁶

The positions of Siswantoro and Lahrohim reflect contemporary tendencies toward integrating psychological perspectives into more interpretative and multidisciplinary literary methodologies.⁷ Thus, this visualization not only captures an intellectual history but also highlights the evolving trajectory of literary psychology as it becomes increasingly complex and open to interdisciplinary dialogue. From various studies on literary psychology that have been traced by researchers, no model of literary psychology that has been developed psychologically empirically has been found. However, this study has a close relationship with previous psychological research models written by Subandi, Chizanah & Hadjam, thus becoming the basis for this

⁴ Herman J. Waluyo, *Apresiasi Puisi* (Jakarta: Erlangga, 1987); Rachmat Djoko Pradopo, *Pengkajian Puisi* (Yogyakarta: Gadjah Mada University Press, 2003); Aminuddin, *Pengantar Apresiasi Karya Sastra* (Bandung: Sinar Baru Algesindo, 2009).

⁵ Albertine Minderop, *Psikologi Sastra: Karya Sastra, Metode, Dan Contoh Penerapan* (Jakarta: Yayasan Obor Indonesia, 2010).

⁶ G Keraf, *Diksi Dan Gaya Bahasa* (Jakarta: Gramedia, 2009); A Teeuw, *Sastra Dan Ilmu Sastra: Pengantar Teori Sastra* (Jakarta: Pustaka Jaya, 1984); Faruk, *Metode Penelitian Sastra: Sebuah Penjelajahan Awal* (Yogyakarta: Pustaka Pelajar, 2012).

⁷ D Siswantoro, *Metode Penelitian Sastra: Pendekatan Psikologi* (Surabaya: Paramita, 2016); Lahrohim, *Psikologi Sastra Dalam Kajian Novel* (Surabaya: Unesa University Press, 2001).

psychological research. Psychological science and literary science are usually related to the context of the religious and cultural situation of the society that binds them.⁸ According to Marisyah & Fatimah, gurindam 12 is dominated by Islamic elements in social life in Malay culture as a result of the smooth process of Islamization in the region, especially the Riau Islands.⁹

Afdilah et al, explains that every culture has different rules and values that develop and are collectively embraced by its people.¹⁰ This also applies to the Riau Malay community, which upholds the shared values reflected in gurindam 12. According to Hafiz & Tafsirudin, the Riau Malay community has distinctive basic identity characteristics.¹¹ Proto Malays (also known as Old Malays) inhabit coastal and riverside areas, while Deutero Malays (or Young Malays) settle in mountainous areas. Malay identity includes the use of the Malay language, Malay customs and adherence to Islam. In addition, Marulafau explained that Malay plays an important role as a literary language in writing literary works such as poetry, novels and other literary works in Indonesia.¹² The Malay language spoken in Indonesia, especially in Tanjung Pinang, is the same as the Malay language spoken in Malaysia.

Osno found the character of Riau Malay society in gurindam 12 by Raja Ali Haji through the Systemic Functional Linguistic Transitivity approach. First, the diversity of meaning determines and is determined

⁸ Subandi, "Konsep Psikologi Islam Dalam Sastra Sufi"; Lu'luatul Chizanah and M. Noor Rochman Hadjam, "Penyusunan Instrumen Pengukuran Ikhlas," *Psikologika: Jurnal Pemikiran Dan Penelitian Psikologi* 18, no. 1 (March 15, 2013): 39–49, <https://doi.org/10.20885/psikologika.vol18.iss1.art5>.

⁹ Ab. Marisyah and Siti Fatimah, "Application of Gurindam 12 Local Wisdom Values in Malay Community Life in Tanjung Pinang City, Riau Islands," in *Proceedings of the International Conference On Social Studies, Globalisation And Technology (ICSSGT 2019)* (Paris, France: Atlantis Press, 2020), <https://doi.org/10.2991/assehr.k.200803.049>.

¹⁰ Izul Haidi Afdilah et al., "Unveiling the Profound Significance of Gurindam XII in the Quest for the Meaning of Life," *Jurnal Pendidikan Humaniora* 9, no. 3 (September 2021): 90–100.

¹¹ Muhammad Hafiz and Tafsiruddin, "Masyarakat Melayu Riau Berbudaya," *Dakwatul Islam* 6, no. 2 (June 29, 2022): 89–96, <https://doi.org/10.46781/dakwatulislam.v6i2.505>.

¹² Siamir Marulafau, "The Role of Malay Language In Literature as Social Media in Indonesia," in *E-Prosiding Sllin 3.0: Seminar Internasional Literatur Nusantara Ketiga* (Tanjong Malim: Pejabat Karang Mengarang UPSI, 2022), 1–12.

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by the language that is structured according to the needs of the participants and the role of the participants according to the context of the situation that binds them.¹³ Second, the character of the Malay community of Riau is in accordance with the lifestyle and culture of the Indonesian nation so that it becomes the identity of the Indonesian nation. Third, Riau Malay society prioritizes manners and courtesy before sharing knowledge or speaking. According to Sari & Isnaini, the values contained in gurindam 12 are: not lying, forbidding swearing and criticizing, gentleness, patience, sincerity, keeping the heart, like to give, frugal, polite, trustworthy, diligent, obedient and learning motivation.¹⁴ Fauziddin found that the values contained in gurindam 12 include Islamic values, faith, social and ethics, doing useful things, ethics and leadership and leadership systems.¹⁵ Nurmawati, summarized the major themes contained in gurindam 12, namely advice on religion, manners, education, morals, and behavior.¹⁶

The word "patience" sounds familiar to the Malay people of Riau who are predominantly Muslim. Patience is a trait needed by honest canteen business actors to maintain honesty. Research results, shows that the character and honest nature of "F" faculty students on campus "F" is inadequate.¹⁷ This can be seen in the discrepancy between the amount of money paid and the price of food marked with the price marker of each food ingredient.

¹³ Medri Osno, Ratnawati Ratnawati, and Anis Rahmawati, "Transitivity Study: Riau Malay Characters in Gurindam 12 Raja Ali Haji," in *9th Asbam International Conference (Archeology, History, & Culture in The Nature of Malay)*, 2022, 369–75, <https://doi.org/10.2991/assehr.k.220408.051>.

¹⁴ Dian Cita Sari and Lailatul Isnaini, "The Education Characters Using Local Wisdom Approach," *International Journal of Applied Guidance and Counseling* 2, no. 1 (February 26, 2021): 20–25, <https://doi.org/10.26486/ijagc.v2i1.1496>.

¹⁵ Mohammad Fauziddin et al., "Analysis on Value of 12 Verses Gurindam by Raja Ali Haji in the Context of Learning Islam in Early Childhood (PAUD)," *International Journal of Membrane Science and Technology* 10, no. 2 (June 21, 2023): 600–607, <https://doi.org/10.15379/ijmst.v10i2.1268>.

¹⁶ Nurmawati Nurmawati et al., "The Projection of Cultural Shift Rejuvenation about Fostering Islamic Education and Its Counterpart within Malay Community," *Jurnal Ilmiah Peuradeun* 8, no. 1 (January 30, 2020): 1–16, <https://doi.org/10.26811/peuradeun.v8i1.387>.

¹⁷ Dandi Sugandi et al., "Karakter Dan Sifat Kejujuran Mahasiswa Melalui Kantin Kejujuran," *Pendekar: Jurnal Pendidikan Berkarakter* 2, no. 1 (2019): 15–22.

There is an honesty canteen managed by the Al-Furqan Islamic Studies Forum in faculty "X" on campus "X" in Riau Province. This canteen was established from 2017 to 2020. However, based on the accountability report document of the Islamic Studies Forum for the 2019-2020 period, the canteen activities were stopped due to the Covid-19 factor. As the name implies, this organization is a gathering place for Islamic students of faculty "X" on campus "X". The majority of activities carried out by this organization focus on the Islamic field and the development of the interests and talents of the cadres who are members of it. One of the activities carried out by the Al-Furqan Islamic Studies Forum is the Honest Canteen.

At the end of 2022, after Covid-19 ended, this honest canteen activity was continued by the Riau Malay Community around the "X" campus. However, unfortunately, this honesty canteen business only lasted for 3 months. The sustainability of the business stopped because the manager ran out of capital. This was caused by dishonest students in faculty "X" on campus "X". According to Suud & Subandi, the impact of dishonesty is such as corruption, academic fraud and the spread of hoax news on social media that disturbs the community.¹⁸

Patience is found in the stanzas of gurindam 12 chapters 7 and 8 which read;

Seventh chapter:

...When you hear a message
receive it with patience.

Eighth chapter:

...Instead of praising yourself, be patient,
let the news come to people.

In addition to gurindam 12, Raja Ali Haji (1808-1873) also created Syair Sinar Gemala Mestika Alam which was written towards the end of his life. Gurindam 12 and Syair Sinar Gemala Mestika Alam are always recited by the Riau Malay community on every day of the

¹⁸ Fitirah Suud and Subandi, "Kejujuran Dalam Perspektif Psikologi Islam," *Jurnal Psikologi Islam* 4, no. 2 (2018): 121-34.

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commemoration of the Prophet Muhammad's birthday. Gurindam 12 is a form of Raja Ali Haji's religious understanding as a Malay son in understanding the teachings of Islam as a whole, while Syair Sinar Gemala Mestika Alam is Raja Ali Haji's way of telling the story of the life of the prophet Muhammad SAW from the womb of his mother to his apostolic period, so that people who can contemplate the depth of the poem will be able to increase their love for the Prophet Muhammad.¹⁹ According to research, Raja Ali Haji played various roles including as a scholar and political thinker who combined culture and politics with Islam and his thoughts were very influential, especially in Riau and its surroundings such as Johor and Trengganu.²⁰

There is previous research found about the meaning of happiness for the Malay community of Kampar Riau.²¹ Although there has been empirical research on the meaning of happiness for the Kampar Malay community, but as far as the search conducted by researchers through the google search engine, no research has been found that empirically discusses the concept of patience in the Riau Malay community. In fact, there are studies on patience that can be found in studies that discuss Gurindam 12. Gurindam 12 itself is the pride of the Indonesian nation, especially the Malay Riau Community, because it contains Islamic Education values. In the city of Pekanbaru, as the capital of Riau Province, there are names of police stations that take inspiration from Gurindam 12. In addition, in this research conducted at the X faculty building on campus X located in Pekanbaru city, researchers found that at each floor level of the faculty building there were posters of Gurindam 12 stapled in glass frames and neatly arranged. The posters are placed in a position that is easy to read so that it can be a guide for students.

¹⁹ M Al-Mudra, *Gurindam Dua Belas Dan Syair Sinar Gemala Mestika* (Balai Kajian dan Pengembangan Budaya Melayu, 2004).

²⁰ Helmiati Helmiati, "Nurturing Islamic and Socio-Political Thoughts in Riau and Beyond: Exploring Raja Ali Haji's Works," *Journal of Al-Tamaddun* 16, no. 2 (December 13, 2021): 99–109, <https://doi.org/10.22452/JAT.vol16no2.8>.

²¹ Masyhuri Masyhuri, "The Happiness Concept for Community: A Studying Indigenous Psychology for Melayu Community of Kampar," in *Proceedings of the Conference of Psychology and Flourishing Humanity (PFH 2022)*, 2023, 154–67, https://doi.org/10.2991/978-2-38476-032-9_16.

Given the absence of studies conducted on the concept of patience in Riau Malay society and the lack of studies in the field of psychology, especially those that develop psychological concepts based on these literary works, researchers are interested in conducting empirical psychological research on this matter. The researcher found that the meaning of patience in gurindam 12 literature has been studied in various disciplines, especially literature, but it has never been done psychologically-empirically.

The researcher in this study divides the research into two parts. The first research is a literature study on the meaning of patience in Gurindam 12, while the second research is an empirical study on the meaning of patience. Thus, the research questions in this study are as follows:

1. What is the concept of patience in Riau Malay society?
2. How is the concept of patience understood by the research subjects?

Research Methods

Researchers use the grounded theory approach method. Data analysis with grounded theory is needed if the qualitative research conducted is intended to create a theory, more than just to gain an understanding or description of a reality or social symptom under study.²² This research was conducted in two parts. Research One (PN-1), which is a literature study, was carried out by looking for the concept of patience in gurindam 12. The tool used is a google search engine with the keywords "patience in gurindam 12".

In research Two (PN-2), which is empirical research, the subject of this research is an honest canteen business conducted by the Malay Community in faculty X on campus X from 2017 to the end of 2022. The researcher's consideration for choosing this subject is because honest canteen business actors managed by the Malay Community in the object

²² Ibrahim. *Metodologi Penelitian Kualitatif*. Bandung: Alfabeta, 2018.

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of this research often experience losses and their patience is tested.

Furthermore, the research subjects will be interviewed using the following questions:

- a. What do you think patience means to the Malay people of Riau?
- b. Tell us about an experience when you were patient in running an honest canteen. Describe in detail what happened and what you experienced?
- c. Tell us about an experience when you felt impatient in running the honest canteen business?

The grounded theory procedure carried out in this study is from Strauss & Corbin adapted by Rafi as follows: (1) Collecting research data through interview activities. (2) Conduct data analysis. There are three stages of data analysis, namely: open coding, axial coding, and selective coding.²³ In the open coding stage, researchers create categories of information about the phenomenon being studied. After the categories were formed, the researcher organized the categories into other forms by using a coding paradigm to identify data related to the research question. This stage is called the axial coding stage. In the last stage, which is selective coding, researchers write a storyline based on the relationship between categories and develop hypotheses that explain the relationship between these categories. Subandi, given an example in his research in making patience: a psychological concept.²⁴ For the results of PN-1 and PN-2 (compare and contrast), according to Subandi, can be discussed with existing concepts of Western psychology.²⁵ From this comparison and analysis, an initial concept of patience, which is psychological in nature, will be obtained.

Respondents in this study consisted of two Malay students who were active members of the Islamic organization Al-Furqan Islamic Studies Forum who were involved in the honesty canteen business from 2017 to 2020, as well as a married couple who were Malay and managed the honesty canteen at faculty X on campus X in 2022. The subjects of this study consisted of four groups, namely: Subject (1)

²³ Ibnu Rafi, "Penelitian Grounded Theory (1)," Cerita dan Pengetahuan, 2017, <https://ibnurafisite.wordpress.com/2017/10/15/penelitian-grounded-theory-1/>.

²⁴ Subandi, "Sabar: Sebuah Konsep Psikologi."

²⁵ Subandi.

Kampar Malay, Subject (2) Pekanbaru Malay, Subject (3) Selat Panjang Malay, Subject (4) Rokan Hilir Malay.

Result and Discussion

Zulfadhli & Lakawa, explains that language style is an effective means of providing "teaching guidance" by displaying the beauty of literary works.²⁶ This indicates the importance of language style as a means of expressing messages as illustrated in Gurindam 12 by Raja Ali Haji. In presenting the research results, the final results of the analysis on PN-1 and PN- 2 will be presented here.

Research One (PN-1)

The purpose of PN-1 is to gain an understanding of the meaning of patience contained in gurindam 12, which researchers have put together from previous studies with the keyword patience in gurindam 12 through the google search engine.

Patience is found in the stanzas of gurindam 12 and there are two chapters where the word "patience" appears, namely in chapters 7 and 8 which were written by Raja Ali Haji as follows;

This is the seventh chapter of Gurindam:

When you speak much,
that is the entrance to lies.
When we exaggerate much,
that is the sign of sorrow.
When we lack tactics,
that is a sign of work going astray.
When a child is not trained,
his father is tired when he grows up.
If one criticizes people a lot,
that is a sign that he is lacking.
When a person sleeps a lot,
his life is wasted.

When you hear a rumor,

²⁶ M Zulfadhli and A. R Lakawa, "The Analysis of Language Style of Gurindam Dua Belas Written by Raja Ali Haji," *Jurnal Pendidikan Bahasa Dan Sastra* 21, no. 1 (2021): 105–17.

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be patient.

When you hear a complaint,
you should be jealous when you speak of it.
When a word is gentle,
all men follow quickly.
When a word is very harsh,
people are quickly upset.
When the work is very righteous,
let no man cause trouble.

This is the eighth chapter of Gurindam:

Whoever betrays himself,
let alone another.
To himself he has wronged,
that man thou shalt not trust.
The tongue that loves to justify itself,
rather than others it gets the blame.
He who praises himself, let him be patient,
and let news come to him.
He who loves to show merit,
is half of shirk claiming power.
The evil of the self is hidden,
the good of the self is silent.
The vices of others should not be revealed,
the vices of oneself should be realized.

Ilyas explains "The value of patience" is found in gurindam 12, especially implied in articles 3 and 4, and the word "patience" is expressed in articles 7 and 8.²⁷ According to Raja Ali Haji, humans must be patient with the temptations that come in life by keeping the heart and five senses from despicable actions. Humans must always keep themselves from being spiteful, greedy, angry, and others. Furthermore, in article 7 it is also emphasized that one should be patient with the news that comes because it may be untrue or slander. Article 8 also states that when it comes to success, one should be patient

²⁷ Ilyas Ilyas, Griven H Putera, and Muliardi Muliardi, "Nilai Pendidikan Islam Dalam Gurindam Duabelas Karya Raja Ali Haji," *Jurnal Ilmu Budaya* 16, no. 2 (February 28, 2020): 120–40, <https://doi.org/10.31849/jib.v16i2.3706>.

in responding to it and not be too excited about it.

Article 7 Section 7

when you hear the news,

Receive it, be patient

According to Syafrial & Rumadi, this poem contains a P + Ket pattern with an intransitive verbal clause type.²⁸ The P + Ket pattern in this array is characterized by "Receive it" as a predicate, and "be patient" as an adverb. Furthermore, the type of intransitive verbal clause in this array is characterized by a composition consisting of predicates containing verbs with implications and objects cannot be added to them. In addition, the clause cannot be changed into passive form. Afdillah, explaining the meaning of life from gurindam 12 chapter 7 is that it contains a component of creative values.²⁹ Meanwhile, according to Fadzli the seventh article is about social interaction, especially avoiding choosing the wrong path, such as mocking, laziness, impatience, and being easily influenced in responding to news.³⁰ This article also emphasizes the importance of not saying things that are not soft to human ears and blaming someone on the side of truth, such as committing slander. Islam & Hidayat, this article also explains that patience is active.³¹

Maulida, the advice in this stanza explains that humans must be patient with what they will face.³² Humans will not know whether they will get good or bad news in the future. Therefore, try to accept everything, be it bad things or good things. Accept the news gracefully

²⁸ Syafrial and Hadi Rumadi, "Pola Larik Pada Gurindam Duabelas Karya Raja Ali Haji," *Diglosia: Jurnal Pendidikan, Kebahasaan, Dan Kesusastraan Indonesia* 5, no. 1 (2021): 330–49.

²⁹ Afdilah et al., "Unveiling the Profound Significance of Gurindam XII in the Quest for the Meaning of Life."

³⁰ Ahmad Iqbal Mohd Fadzli et al., "Elements Of Citizenship Education In The Twelve Aphorism By Raja Ali Haji: Highlights According to Maqasid Sharia," *Perdana: International Journal of Academic Research* 17, no. 1 (August 1, 2023): 1–22.

³¹ Dea Nurul Islam and Ahmad Hidayat, "Kesabaran Terhadap Self Acceptance Pada Mahasiswa Fakultas Psikologi Universitas Islam Riau," *Psikobuletin: Buletin Ilmiah Psikologi* 4, no. 3 (September 29, 2023): 194, <https://doi.org/10.24014/pib.v4i3.23822>.

³² Rizka Maulida, "Nilai Moral Dan Nilai Pendidikan Dalam Gurindam Dua Belas Karya Raja Ali Haji (Suatu Kajian Sosiologi Sastra)" (Universitas Negeri Jakarta, 2017).

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and with full sincerity. Do not let grudges be planted in the human heart. Always be grateful for what happens and accept the destiny given by Allah Swt to His servants. Thus, the life we live in the world will always get a blessing from God Almighty.

Kurmalasari & Hamdan, in this verse, the meaning of khabar is news or information.³³ When receiving it, one should be patient, meaning not to rush or remain calm in dealing with it. News, whether news or information, can be good or bad. Whatever the content of the news, it must be scrutinized first. Moreover, no matter how bad the news is, it must be responded to with patience.

Article 8 Section 4

Instead of praising yourself, be patient
let the news come from the people

Syafrial & Rumadi explaining "Instead of praising yourself, be patient", so that from people comes news. This poem contains the Ket + P pattern with the type of adjectival clause.³⁴ The Ket + P pattern in this array is characterized by "Instead of praising yourself" as an adverb and "be patient" as a predicate. Furthermore, the type of adjectival clause in this array is characterized by an arrangement consisting of subjects and predicates containing nouns and adjectives. According to Fadzli, the eighth article is an aspect that reprimands individual behavior and reflects the good and bad of society.³⁵ The written meaning to be conveyed is that there is no need to expect rewards for any services rendered.

Fitrah, explains that being patient in language in article 8 stanza 4 in gurindam is to endure or be steadfast.³⁶ In terms of patience is to refrain from everything that is desired, from sadness, difficulty,

³³ Tety Kurmalasari and Abdul Rahim Hamdan, "Nilai-Nilai Karakter Building Dalam Gurindam Dua.," *Jurnal Kiprah* 3, no. 1 (December 31, 2017): 1–11, <https://doi.org/10.31629/kiprah.v3i1.398>.

³⁴ Syafrial and Rumadi, "Pola Larik Pada Gurindam Duabelas Karya Raja Ali Haji."

³⁵ Fadzli et al., "Elements Of Citizenship Education In The Twelve Aphorism By Raja Ali Haji: Highlights According to Maqasid Sharia."

³⁶ Yundi Fitrah, "Keberadaan Raja Ali Haji Pada Karya Gurindam 12 Dalam Menjaga Kepribadian Melalui Penanaman Nilai-Nilai Moral," *Titian: Jurnal Ilmu Humaniora* 1, no. 1 (September 30, 2017): 1–14, <https://doi.org/https://doi.org/10.22437/titian.v1i1.3966>.

something that is determined (prohibited or ordered) by a law, even patience also means refraining from pleasure. The nature of patience must be possessed by every human being because patience will bring goodness in the human being himself.

Research Two (PN-2)

The purpose of PN-2 is to explore the concept of patience from the daily life experienced by the research subjects. From the analysis of the theme of patience in the interviews, the categories of themes on the notion of patience will be explained in the following study. The definition of each category is further enriched by the experience of the research subject.

Self-Control

The definition of patience according to respondents in relation to self-control can be seen in the experience below:

Patience is the ability to manage one's emotions, time, and thoughts to stay focused on running a business that may result in losses (subject 1).

Patience is self-control, the ability to restrain emotions. Sometimes, I work alone in managing the honest canteen, even though we have our own responsibilities in our organization (subject 2).

Being patient in managing an honest canteen for me means not getting angry. For example, when a student is dishonest and is caught red-handed, I must not get angry, but must restrain myself. One day, while I was selling, it was discovered that A did not pay for my purchases. He said that he didn't have any small change, but I still held back. I realized that I still suffered a loss as a result of the incident (subject 3).

Accepting Reality

The definition of patience according to respondents related to accepting reality is seen in the experience below;

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Patience is the ability to accept reality and have the ability to manage oneself and finances (subject 1).

The honesty canteen has risks, as the name implies, the honesty canteen requires us to accept everything as it is. However, I don't understand why there are students who are dishonest, as a result my capital runs out (subject 4).

Fortitude

The definition of patience according to respondents related to steadfastness is seen in the experience below;

Patience is a person's ability to endure and struggle in a business. Sometimes, patience is tested when the goods sold do not match the profit, but sometimes there is also an excess. As an honesty canteen manager, loyalty must be maintained. If it is not reinforced, the business may not run smoothly. For me, the meaning of patience is that even if you experience a loss, keep trying again (subject 1).

In managing an honesty canteen business, we must be patient because there are ups and downs (subject 2).

Patience is living life with an unyielding spirit and continuing to try (subject 4).

Positive Thinking

The definition of patience according to respondents related to positive thinking is seen in the experience below;

I have always believed that sustenance is orchestrated by Allah. The loss I experience today might turn into profit tomorrow. I assume that people who overpay on purpose, but for students who don't pay maybe they made a mistake because they were hungry and didn't have money (subject 1).

My motivation in opening an honest canteen business is to observe whether students can be honest or not. I still have the desire to open such a business in the future, but currently I do not

have the capital (subject 3).

Ikhlas (Sincerity)

The money in the honesty canteen often disappeared, and I often ran out of merchandise. However, as the money kept decreasing, I eventually ran out of capital. What else can I do? (subject 4).

Sometimes, when I wait from morning to evening, I feel impatient. Other friends can go home after class, but I keep trying to carry out my responsibilities in managing the honesty canteen. If I am impatient, there are parties who will be harmed (subject 1).

I have been on campus since 6am and go home in the afternoon to run this honesty canteen. Meanwhile, I have a busy life as a student (subject 2).

The results of data analysis obtained from PN-1 (literature study of gurindam 12) and PN-2 (empirical study) are similar. Likewise, when compared with some basic concepts that exist in Western psychological literature.

Table 1: Comparison of the Meaning of Patience

PN-1	PN-2
(Literature of Gurindam 12)	(Empirical study)
Think positively, keep your heart from being spiteful, greedy, angry, and not arrogant.	Having faith in God's sustenance, trying to see the good and bad potential that every human being has.
Resilient, active, creative, not lazy and can be gentle	Persevere, istiqomah, don't stop trying.

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Accept reality, forgive, and be grateful.	Able to self-manage, and accept risk
Sincerity, not complaining and open-mindedness.	Expect no strings attached, be trustworthy in carrying out obligations.
Refrain from the desirable or undesirable and obey the rules.	Manage emotions, focus and contain anger.

Table 1 above shows that there are several concepts in PN-1 and PN-2 that have similarities, although they are expressed in different languages. A theme that is quite prominent can be considered as a category. From several prominent themes in the research (PN-1 and PN-2), the researcher divided the themes into five categories.³⁷

The prominent theme found in the first PN-1 and 2 is the "positive thinking" category. Keeping the heart from being spiteful, greedy, angry, not arrogant is found in PN-1. Having faith in God's sustenance that governs, seeing the good and bad potential that humans have is found in PN-2. According to Sherwood & Bhandari, positive thinking or having an optimistic attitude is the practice of focusing on the good in any situation.³⁸ This can have a great impact on one's physical and mental health. However, this does not mean that one ignores reality or underestimates problems. Suud & Na'imah, conducted a study focusing on Muslim students in Central Java on positive thinking-oriented strategies through an experimental research model.³⁹ They found the result that positive thinking will bring benefits to the improvement of personal factors.

³⁷ Subandi, "Sabar: Sebuah Konsep Psikologi."

³⁸ Alison Sherwood and Smitha Bhandari, "What Is Positive Thinking," WebMD, January 16, 2022.

³⁹ Fitriah M Suud and Tri Na'imah, "The Effect of Positive Thinking Training on Academic Stress of Muslim Students in Thesis Writing: A Quasi-Experimental Study," *International Journal of Adolescence and Youth* 28, no. 1 (December 31, 2023): 564–75, <https://doi.org/10.1080/02673843.2023.2270051>.

The second prominent theme found in PN-1 and 2 is the "steadfast" category. Active, creative, not lazy and gentle behavior are found in PN-1. Enduring, istiqomah, not stopping always trying are found in PN-2. Psychological concepts that are close to this theme are the personality concepts of hardiness and resilience. Resilience can be understood as the ability to adapt, rise, and survive suffering or problems by relying on oneself to achieve one's life goals; Resilience is the ability of a person to overcome adversity; the ability to rise from bad events that have been experienced to be able to solve the problem.⁴⁰

The prominent theme found in the third PN-1 and 2 is the category of "accepting reality". Forgiveness, and gratitude are found in PN-1. Being able to self-manage, and accepting risks are found in PN-2. In psychological literature, a concept close to accepting reality is self-acceptance. Self-acceptance includes the recognition and experience of the entire internal experience, not just the valued self-concept. Beyond the self, acceptance also involves responses to external stimuli, such as acceptance from others. This process is described as subjective and does not depend on the pleasantness or unpleasantness of the environment, but rather on one's attitude towards it. Rogers also hypothesized that self-acceptance and acceptance of others are positively correlated; in other words, individuals with high levels of self-acceptance tend to be more accepting of others. According to Rogers, the development of self-acceptance and acceptance of others leads to a more realistic, and perhaps paradoxically more positive, view of oneself and others. Thus, although the term "self-acceptance" is sometimes used synonymously with positive self-esteem or self-esteem, Rogers emphasized the importance of honest knowledge, seeing the self as it really is.⁴¹

The prominent theme found in the fourth PN-1 and 2 is the "Ikhlas" category. Lapang dada and not complaining are found in PN-1. Not expecting strings attached, trustworthy in carrying out obligations

⁴⁰ Fernandez and Soedagijono, "Resiliensi Pada Wanita Dewasa Madya Setelah Kematian Pasangan Hidup"; Cimellaro, Reinhorn, and Bruneau, "Framework for Analytical Quantification of Disaster Resilience"; Zhang et al., "The Relationship between Resilience, Anxiety and Depression among Patients with Mild Symptoms of COVID-19 in China: A Cross-sectional Study."

⁴¹ C. R Rogers, *Client-Centered Therapy* (Boston: Houghton Mifflin Harcourt, 1951).

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are found in PN-2. Ikhlas is the theme that most often emerges from the respondents of this study. In research, there are overlapping areas in the construction of ikhlas, namely in the aspect of emotional control with transcendental motives.⁴² This research was conducted on the Malay Community of Riau which has characteristics of Malay Identity, including the use of Malay language, Malay customs, and is Muslim. Therefore, it is suspected that there is an area of overlap between aspects of emotional control and transcendental motives in Riau Malay society.

The fifth prominent theme found in PN-1 and PN-2 is the category of "self-control. Refraining from what is wanted or unwanted and obeying the rules are found in PN-1 and are referred to as Self-control, managing emotions, focusing and holding back anger are found in PN-2. This theme is very much in line with self-control. Self-control is an executive ability in individuals to control their own desires related to restraining emotions, and so on Silver & Silver, Self-control is the ability to override or change one's inner responses, as well as interrupt all unwanted behavioral tendencies and refrain from acting on them.⁴³

There are elements of unhurriedness and calmness found in the literature study of gurindam 12 in PN-1, but not found in the empirical study in PN-2. Considering that this research is a follow-up research to previous research on patience conducted by Subandi, the researcher concluded that there are similarities between the categories of patience as a psychological concept and patience as a psychological concept in gurindam 12 literature (empirical study on Riau Malay people who run honest canteen businesses), in general.⁴⁴ However, this study also found new categories, namely positive thinking and sincerity.

Positive thinking can be used as one of the categories in patience, and this opinion is supported by Turfe. When someone faces

⁴² Patrick D. Manapat et al., "A Psychometric Analysis of the Brief Self-Control Scale," *Assessment* 28, no. 2 (March 1, 2021): 395–412, <https://doi.org/10.1177/1073191119890021>.

⁴³ Eric Silver and Jasmine R. Silver, "Morality and Self-Control: The Role of Binding and Individualizing Moral Motives," *Deviant Behavior* 42, no. 3 (March 4, 2021): 366–85, <https://doi.org/10.1080/01639625.2019.1678580>; Manapat et al., "A Psychometric Analysis of the Brief Self-Control Scale."

⁴⁴ Subandi, "Sabar: Sebuah Konsep Psikologi."

trials, individuals who have the trait of patience will remain calm in difficult situations (tenacity), because they believe that God will come to help them. This calmness increases the ability to think positively (optimism), and makes it easier for them to rise from difficult situations (strength), thus facilitating the process of finding problem solving.⁴⁵

Research, also explains the closeness of patience with positive thinking.⁴⁶ Positive thinking can be used as a category in the concept of patience this is also supported by the results of research Darmawan & Lukmawati, that therapists for autistic children interpret patience as always being prejudiced (husnudzon) against all problems.⁴⁷

Gurindam chapter 7 contains advice for parents to build their children's morals and character as well as possible. Otherwise, parents will be troubled themselves. Gurindam chapter 8 contains advice for people not to trust immoral people and not to be prejudiced against someone.⁴⁸ The meaning of patience contained in stanzas 7 and 8 of gurindam 12 leads to positive thinking actions. The argument presented by the researcher above aims to strengthen that positive thinking can be used as a category in the psychological concept of patience. If Subandi included the theme of sincerity in the category of acceptance of reality, this study found that sincerity is a separate category that often appears in the themes of this study.⁴⁹ Ikhlas can be used as a category in the concept of patience is also supported by research results Darmawan & Lukmawati, that therapists for autistic children interpret patience as sincerely accepting whatever test Allah

⁴⁵ Qurotul Uyun and Rumiani Rumiani, "Sabar Dan Shalat Sebagai Model Untuk Meningkatkan Resiliensi Di Daerah Bencana," *Jurnal Intervensi Psikologi (JIP)* 4, no. 2 (April 6, 2012): 253–76, <https://doi.org/10.20885/intervensipsikologi.vol4.iss2.art7>.

⁴⁶ Hanna Oktasya Ross, Megawatul Hasanah, and Fitri Ayu Kusumaningrum, "Implementasi Konsep Sahdzan (Sabar Dan Huznudzan) Sebagai Upaya Perawatan Kesehatan Mental Di Masapandemi Covid-19," *Khazanah: Jurnal Mahasiswa* 12, no. 1 (October 30, 2020), <https://doi.org/10.20885/khazanah.vol12.iss1.art7>.

⁴⁷ Amita Darmawan and Lukmawati Lukmawati, "Makna Sabar Bagi Terapis (Studi Fenomenologis Di Yayasan Bina Autis Mandiri Palembang)," *Psikis: Jurnal Psikologi Islami* 1, no. 1 (May 15, 2016): 47–58, <https://doi.org/10.19109/psikis.v1i1.556>.

⁴⁸ Nurawati et al., "The Projection of Cultural Shift Rejuvenation about Fostering Islamic Education and Its Counterpart within Malay Community."

⁴⁹ Subandi, "Sabar: Sebuah Konsep Psikologi." *Jurnal Psikologi* 38, No.2 (December 2011): 215-17, <https://doi.org/doi.org/10.22146/jpsi.7654>.

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SWT gives.⁵⁰

Fitri found that ikhlas psychotherapy can reduce the stress suffered by individuals, so that individuals can be patient.⁵¹ Goddard examined patience, ikhlas, setia - patience, ikhlas, setia? The contrasting semantics of several 'virtues' in Malay and English, finding that ikhlas is related to helping, giving or "benevolent" behavior.⁵² Ikhlas in Goddard findings is limited to the Malay cultural context only. The argument presented by the researcher above is to strengthen that Ikhlas can be categorized in this psychological concept of patience.⁵³

Based on the above opinion, positive thinking in Islam is called huznudzan, while ikhlas according to Riau Malay literature signifies a form of voluntary patience in Islamic teachings. Voluntary patience is patience in carrying out Allah's commands and avoiding His prohibitions, while forced patience is patience in facing fate whether pleasant or not. This is reinforced by the opinion of Nashori, ikhlas is an Islamic term that refers to the acceptance of one's circumstances.⁵⁴

⁵⁰ Darmawan and Lukmawati, "Makna Sabar Bagi Terapis (Studi Fenomenologis Di Yayasan Bina Autis Mandiri Palembang)."

⁵¹ Kemala Fitri, Vivik Shofiah, and Khairunnas Rajab, "Kajian Model Psikoterapi Ikhlas Untuk Mencapai Kesehatan Mental," *Psikobuletin: Buletin Ilmiah Psikologi* 4, no. 1 (February 4, 2023): 32, <https://doi.org/10.24014/pib.v4i1.20111>.

⁵² Roger D. Goddard, "Collective Efficacy: A Neglected Construct in the Study of Schools and Student Achievement.," *Journal of Educational Psychology* 93, no. 3 (September 2001): 467-76, <https://doi.org/10.1037/0022-0663.93.3.467>.

⁵³ Roger D. Goddard, "Collective Efficacy: A Neglected Construct in the Study of Schools and Student Achievement.," *Journal of Educational Psychology* 93, no. 3 (September 2001): 467-76, <https://doi.org/10.1037/0022-0663.93.3.467>.

⁵⁴ Fuad Nashori et al., "Religiosity, Interpersonal Attachment, and Forgiveness among the Javanese Population in Yogyakarta, Indonesia," *Mental Health, Religion & Culture* 23, no. 2 (February 7, 2020): 99-112, <https://doi.org/10.1080/13674676.2019.1646233>.



Figure 2: Gurindam 12 and Sincerity displayed at the Faculty of Psychology UIR

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Figure 3: The Islamic Nuance at the Faculty of Psychology, Universitas Islam Riau

Conclusion

This study found five categories covered by the concept of patience, a psychological concept in literature. This empirical study was conducted on Malay Riau people who run an honest canteen business among university students. The following are the categories:

- 1) Positive Thinking: The ability to remain calm in difficult situations, having the belief that fate is orchestrated by God, and not feeling jealous of others.
- 2) Fortitude: The ability to rise above and overcome problems, not be lazy, and have strength and resilience in life.

- 3) Accepting Reality: An attitude of acceptance, forgiveness, gratitude, self- acceptance, and accepting others honestly as they are.
- 4) Ikhlas (Sincerity): Helping behavior that is done selflessly, and does not complain or feel burdened.
- 5) Self-Control: The ability to manage emotions, so as not to get angry easily and be able to refrain from desirable or undesirable things.

The researcher suggests that future studies expand the exploration of the concept of patience within other communities or ethnic groups in Indonesia and neighboring countries such as Malaysia, to uncover unique and intriguing perspectives on patience as a topic for further research. Additionally, the researcher encourages the development of psychological studies based on philosophical works, including Sufi literature in the form of poems that contain psychological elements, to enrich insights and perspectives in the field of psychology.

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