

Developing a Valid and Reliable Tool to Measure Patience in Avoiding Sinful Behaviour (Iffah) Among Indonesian Muslim Youth

Rifqi Ramadhani^{1*}, M. Nursalim Malay², Nurul Isnaini³

^{1,2,3} Islamic Psychology Study Program, Faculty of Islamic Psychology,
State Islamic University of Raden Intan Lampung, Indonesia

Corresponding Author*: rahmadanrifki77@gmail.com

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ABSTRACT

Moral degradation among Indonesian teenagers shows a worrying trend, with increasing violations of socio-religious norms. Although there have been several measuring instruments to measure patience, none have precisely assessed patience in the context of avoiding sin. This research employed a psychometric approach related to patience in sin (*iffah*) based on Al-Jauziyyah (1998). This study involved 476 respondents (316 females, 160 males) ages 18-21 years. Instrument development went through stages of literature review, expert judgment (two psychology experts and three Islamic scholars), and psychometric testing. Analysis using Exploratory Factor Analysis (EFA) in JAMOV 2.3 software with 'minimum residual' extraction method and 'oblimin' rotation produced a valid and reliable two-factor structure, explaining 45.1% of total variance. Analysis results showed a KMO value of 0.943 and significant Bartlett's Test ($p < 0.001$), with good model fit (RMSEA = 0.0589; TLI = 0.937). From 45 initial items, 18 items were retained, after purification based on psychometric criteria. This scale offers a valid and reliable measuring instrument to evaluate interventions in developing patience among Indonesian Muslim adolescents in facing moral challenges in the digital era.

INTRODUCTION

Capital degradation among Indonesian youth shows an increasingly worrying trend, especially in the context of behavior that violates religious norms. Sinful behavior, defined as actions that are contrary to religious and social values, is a serious challenge to the spiritual development of Indonesian Muslim youth today (Baroroh & Nurfitriani, 2018; Yusuf, 2021). This phenomenon is increasingly complex in the digital era, where various forms of temptation and negative influences are increasingly easily accessible (Nurulita, 2021). Based on data from the Central Statistics Agency (2023), there has been a significant increase in cases of norm violations, including normalization of dating, rape, murder, gambling, and drug abuse, which indicates a gap between understanding of religious values and their implementation in daily life (Rusdayanti et al., 2023).

The complexity of the problem of norm violations is increasing along with the challenges in the digital era. The Pew Research Center (2021, as cited in Harbani, 2023) shows that 64% Muslims have difficulty maintaining their religious identity amidst the flow of globalization. The adolescent phase is a critical period in the formation of self-control, where the ability to control one's urges and desires becomes a significant challenge amidst high temptations and social pressures (Rusuli, 2022; Sari, 2023; Sukma, 2024). Although many Muslim teenagers have a basic understanding of Islamic values,

social pressures and the influence of the digital environment often shake their spiritual resilience (Asykur, 2019; Marhamah, 2021; Azis, 2024).

In facing this challenge, patience (*shâbr*) becomes fundamental to Islamic teachings. Etymologically, patience comes from Arabic, namely *shâd*, *bâ*, *râ*, which mean to restrain or prevent (Rahmawati, 2023; Sweeny, 2024). In a spiritual context, patience is seen as the ability to control oneself from things that are contrary to religious values (Khuluqi & Mashudi, 2020). Patience in Islam is understood not only as restraining oneself from emotions and not complaining when facing difficulties but also includes complex psychological aspect such as emotional regulation, self-control and emotional resilience as well as mental health (Ain, 2021; Azis, 2024). Al-Ghazali (2016) defines patience as a psychological strength that allows a person to control the urges of lust, while “Al-Jauziyyah (1998) highlights patience in avoiding sinful behavior (*iffah*) as among the most spiritually demanding forms of patience, due to the internal struggle it entails”.

Patience in avoiding sinful behavior (*iffah*) is defined as a state in which the soul has been able to restrain or overcome lust, prevent and restrain from something that is not good, and purify the body and soul (Al-Jauziyyah, 1998). Research on patience has made significant contributions to the development of psychological instruments. García-Cadena et al. (2024) developed a new scale to measure patience with good validity and reliability. However, the scale paid less attention to specific cultural contexts and their relevance to religious values. Permanasari & Suksesi (2022) modified a patience measuring instrument based on Islamic values, providing a new perspective in understanding patience in a spiritual context, but have not explicitly explored the dimensions of patience in avoiding sinful behavior. Nihayah (2022) focuses on the psychological measuring instrument of patience in general, while Subandi (2011) presents an in-depth conceptual analysis of patience as a psychological concept. Nurhamidah (2020) focused on the construct validity of the patience scale but did not cover specific aspects, such as patience, in the context of avoiding sinful behavior.

Although these studies have enriched the literature, there is no instrument specifically designed to measure patience in the context of avoiding immoral behavior. This gap is very relevant, especially in Indonesia, a country with a Muslim majority (245.97 million people in the first semester of 2024), which requires an evaluation instrument for spiritual guidance based on Islamic values (Muhammad, 2024).

Therefore, this study aims to develop a valid and reliable instrument for measuring the patience of Indonesian Muslim adolescents in avoiding immoral behavior. The development of this instrument is not only expected to fill the gap in the Islamic psychology literature but also to provide a methodological contribution to measure the concept of patience, specifically in the context of avoiding immoral behavior.

METHODS

This study used a psychometric approach to develop and test the validity and reliability of the scale of patience to avoid immoral behavior. Construct validity was tested using Exploratory Factor Analysis (EFA) with JAMOV 2.3 software to ensure the identification of the factor structure underlying the set of observed variables (Mahfud et al., 2023). This analysis evaluates the measurement model to determine the extent to which indicators and aspects can represent the construct being measured (Hair et al., 1998).

The development of this scale refers to psychometric theory with stages that include instrument design, testing and evaluation (Kerlinger, 2006). This study explicitly measures patience in the

context of avoiding immoral behavior, a concept that is important for the formation of individual character, especially among adolescents. In the adolescent phase, patience becomes an essential element in helping individuals face identity crises, build self-identity, and foster meaningful relationships with other individuals and with society (Sari, 2023; Sukma, 2024).

Procedure

The instrument development procedure was carried out through several systematic stages (in Figure 1). The first stage began with an in-depth theoretical study of the concept of patience in avoiding sinful behavior based on theory Al-Jauziyyah (1998) which resulted in the identification and definition of five main aspects of the construct. Each element was then described into operational and measurable behavioral indicators.

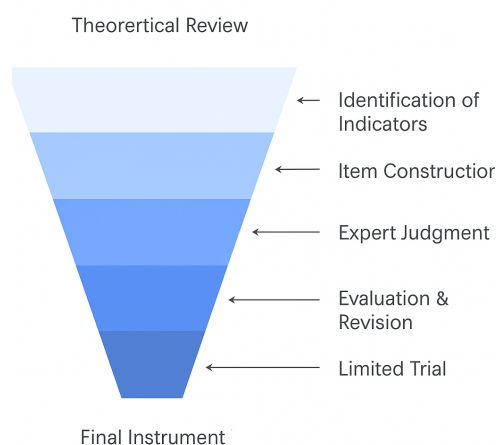


Figure 1. Scale Development Process

Based on the aspects and indicators that have been formulated, the next stage is the construction of initial items by considering the balance between favorable and unfavorable statements. This process produces a collection of items that are that submitted for expert assessment. Content validation was carried out through expert judgment involving five experts, consisting of two psychology experts and three Islamic experts. The experts provided assessments on three main aspects: (1) the relevance of the item to the construct being measured, (2) the accuracy of language use, and (3) suitability to the cultural context.

The expert assessment results then entered the evaluation and revision stage, where each item was reviewed based on expert input. Items that needed improvement were revised according to recommendations, and this process took place iteratively until a consensus was reached among the experts. The revised items were then reorganized into an instrument ready for limited trials.

Limited trials were conducted to evaluate the items readability and understanding and identify potential problems in administering the scale. At this stage, the instrument was tested on a small group of respondents who had characteristics to those of the target population. The results of the limited trials were used to finalize the instrument before the primary data collection was carried out. Items that showed problems in understanding or administration were revised or eliminated based on the results of this trial.

The results of the limited trials on 30 respondents provided valuable insights into the instrument that was created. The average processing of 15-20 minutes was considered efficient and did not burden the respondents. Qualitative feedback from respondents resulted in improvements in 7 items,

especially in terms of clarity of language and context. The characteristics of the trial respondents, which included variations in levels of religiosity and exposure to digital technology, ensured that the instrument could be applied to a wide range of Indonesian Muslim adolescents. This, the results of the validation process and limited trials showed that the instrument to measure patience in avoiding sin that was developed has strong validity and can be used in further research.

Participant

Data collection was conducted online using Google Form during the period from October 20 to November 18, 2024. From a total of 479 Muslim respondents who participated, 476 Muslim respondents met the criteria and were used as the research sample. A purposive sampling technique was employed with criteria encompassing gender, age, geographical location, profession, education level, relationship status, worship practices, understanding of religious values, efforts in avoiding immoral behavior, and social environment influences. These comprehensive criteria were established to ensure that the sample represented the target population of Muslim youth facing moral challenges in contemporary Indonesian society. Gender distribution allowed for comparative analysis of gender-specific patterns in practicing *iffah*, while the age range (18-21 years) focused on late adolescence, a critical period for moral-religious identity formation. Geographic diversity captured cultural variations across Indonesian islands that might influence interpretations of religious restraint. Educational and professional backgrounds provided context for understanding how different social environments affect exposure to moral temptations. Relationship status was particularly relevant given the study's focus on *iffah*, which often manifests in relationship contexts. The inclusion of criteria related to religious practice, understanding, and conscious efforts to avoid immoral behavior enabled examination of the relationship between religious commitment and behavioral outcomes. Finally, social environment assessment acknowledged the crucial role of peer groups, family, and community in supporting or challenging young Muslims' moral choices. The demographic characteristics of respondents are shown in Table 1.

Tabel 1. Demographic Characteristics of Respondents (N = 476)

Characteristics	N	Frequency (%)
Gender		
Female	316	66.4%
Male	160	33.6%
Age		
18 years	29	6.1%
19 years	39	8.2%
20 years	333	70.0%
21 years	75	15.8%
Island		
Jawa	334	70.2%
Sumatera	82	17.2%
Kalimantan	21	4.4%
Maluku	21	4.4%
Others	18	3.8%
Efforts to Stay Away from Sin		
Always	333	70.0%
Often	128	26.9%
Sometimes	15	3.2%
Seldom	0	0%
The Influence of the Social Enviroment on Sin		
Very Influential	348	73.1%
Influential	124	26.1%

Somewhat Influential	4	0.8%
Not Influential	0	0%
Profession		
College Student	448	94.1%
Employee	17	3.6%
Others	11	2.3%
Education		
High/Vocational School	418	87.8%
College Student	51	10.7%
Others	7	1.5%
Relationship Status		
Single	446	93.7%
Have a couple	26	5.9%
Married	2	0.4%
Implementation of Worship		
Always	291	61.1%
Often	163	34.2%
Sometimes	17	3.6%
Seldom	5	1.1%
Understanding Religious Values		
Very Understanding	391	82.2%
Understanding	76	16.0%
Lack of Understanding	8	1.7%
Not Understanding	1	0.2%

The demographic characteristics of respondents demonstrated a representative sample for developing the patience measurement tool in avoiding immoral acts, with a predominance of respondents who possessed good religious understanding, consistent religious practices, and awareness of the importance of avoiding immoral behavior. The diversity of geographical and social backgrounds provided a strong foundation for developing an instrument that could be widely applied. The high acknowledgment of social environmental influences on immoral behavior confirmed the importance of developing this measurement tool as an evaluation instrument in an effort to strengthen patience in avoiding immoral acts among Muslim adolescents.

The research instrument was developed based on Al-Jauziyyah (1998), theory of patience in avoiding immoral acts, which encompasses five main aspects with each aspect elaborated into three indicators, and each indicator operationalized into favorable and unfavorable statement items, producing a total of 45 items. This scale employed a 5-point Likert format, where respondents were asked to rate the compatibility of statements with themselves, ranging from 1 (Strongly Disagree) to 5 (Strongly Agree). Unfavorable scores were reversed in the analysis process. Calculation of total scores and scores per aspect was performed for further analysis, as presented in Table 2.

Tabel 2. Blue Print

No.	Aspect	Indicator	Item (F)	Item (UF)
1.	Emotional Resilience	Ability to Manage Emotions	3, 19	12
		How to Deal with Emotions	10, 11	35
		Ability to Deal with Sufferers	1, 2	4
2.	Intention Control	Bad Intentions Control	6, 20	45
		Awareness of Intention	5, 13	16
		Positive Motivation	15, 23	7
3.	Controlling Prejudice	Negative Prejudice Control	8, 9	25
		Response to Prejudice	17, 18	26
		Awareness of Prejudice	22, 41	24
4.	Speech Control	Speech Control	27, 32	34
		Consideration of the Impact of Speech	28, 29	33
		Speech Quality	30, 31	42

5.	Control of Actions	Negative Action Control	36, 37	21
		Action Evaluation	14, 39	44
		Changing Behavior	38, 40	43

In implementing Exploratory Factor Analysis (EFA), researchers used the 'minimum residual' extraction method with oblimin rotation to obtain a clearer factor structure. The determination of the number of factors was based on Kaiser's criterion (eigenvalues > 1) and scree plot, as well as theoretical considerations based on the construct of patience in avoiding immoral behavior. Items with a minimum factor loading of 0.3 and no cross-loading were retained in the final model (Sihombing, et al., 2024).

The reliability of the instrument was tested using Cronbach's Alpha coefficient to assess the internal consistency of the overall scale and each factor identified from the EFA results. A minimum Cronbach's Alpha value of 0.7 was established as the standard to indicate good reliability (Widayanto, 2024). The adequacy of the sample for Exploratory Factor Analysis (EFA) was assessed using the Kaiser-Meyer-Olkin (KMO) Measure of Sampling Adequacy and Bartlett's Test of Sphericity. KMO values greater than 0.8 and significant Bartlett's Test results ($p < 0.05$) were used as indicators that the data were suitable for factor analysis.

RESULTS AND DISCUSSION

Exploratory Factor Analysis (EFA)

The Exploratory Factor Analysis (EFA) with a sample of 476 respondents showed that the data had excellent sampling adequacy with a KMO value of 0.943 and a significant Bartlett's Test of Sphericity ($\chi^2 = 4170$, $df = 153$, $p < .001$). These results indicate that the data is highly suitable for factor analysis.

Tabel 3. Assumption Checks (Bartlett's Test of Sphericity)

χ^2	df	p
4170	153	< 0.001

The KMO analysis per item showed that all items had MSA (Measure of Sampling Adequacy) values > 0.80, with the majority > 0.90, indicating excellent sampling adequacy at the item level.

Tabel 4. KMO Measure of Sampling Adequacy

Item	MSA
Overall	0.943
S7	0.964
S12	0.946
S13	0.827
S16	0.968
S20	0.945
S21	0.964
S23	0.890
S24	0.945
S25	0.951
S30	0.834
S32	0.884
S33	0.963
S34	0.958
S39	0.846
S42	0.934

S43	0.944
S44	0.947
S45	0.930

The item purification process was conducted systematically through several stages. From the initial 45 items, researchers performed selection based on the following criteria: (1) items not loading to factors (all loadings small), (2) cross-loading items, (3) items with negative loading, (4) items with high uniqueness (> 0.70), and (5) items with small loading (loading in the 0.30 range). The results of the item purification are presented in Table 5.

Tabel 5. Results of Item Purification

Elimination Criteria	Elimination Items
Item not loading to factors	S10, S17, S28, S36, S38
Cross-loading items	S9, S31, S26, S35, S41
Item with negative loading	S2, S6, S14, S19, S22, S26, S31, S35
Items with high uniqueness (> 0.70)	S8, S15, S17, S28, S36, S40
Items with small loading (0.30's)	S3, S8, S9, S15, S18, S26, S27, S29, S31, S35, S37, S41

Based on the purification criteria above, from the initial 45 items, 18 items remained that met good psychometric criteria. These items are S1, S4, S7, S12, S13, S16, S20, S21, S23, S24, S25, S30, S32, S33, S34, S39, S42, S43, S44, and S45 (there are 18 valid items from the 20 items mentioned).

Structure Factor

The factor analysis on 18 valid items yielded a two-factor structure explaining a total of 45.1% variance, with Factor 1 explaining 37.34% variance and Factor 2 explaining 7.73% variance. This factor structure can be seen in Table 6 below.

Tabel 6. Factor Loading of Valid Item

Item	Factor 1	Factor 2	Uniqueness
S7	0.740		0.361
S12	0.617		0.705
S13			0.913
S16	0.763		0.349
S20		0.352	0.805
S21	0.722		0.527
S23		0.476	0.750
S24	0.689		0.498
S25	0.790		0.404
S30		0.576	0.671
S32		0.558	0.618
S33	0.765		0.348
S34	0.798		0.327
S39		0.412	0.840
S42	0.614		0.675
S43	0.875		0.259
S44	0.653		0.476
S45	0.825		0.362

*Note : 'Minimum residual' extraction method was used in combination with in 'oblimin' rotation

The distribution of items across both factors showed that Factor 1 consists of 11 items (S7, S12, S16, S21, S24, S25, S33, S34, S42, S43, S44, and S45) with factor loadings ranging from 0.614 to 0.875, while Factor 2 consists of 5 items (S20, S23, S30, S32, and S39) with factor loadings ranging

from 0.352 to 0.576. Item S13 showed a very high uniqueness (0.913), indicating that most of this item's variance cannot be explained by the two factors found.

Tabel 7. Factor Statistics

Factor	SS Loadings	% of Variance	Cumulative %
1	6.72	37.34	37.3
2	1.39	7.73	45.1

The correlation between factors of 0.535 indicated that both factors were related but still represented different aspects of the construct of patience in avoiding sinful behavior. This correlation value was below 0.80, indicating that the two factors were sufficiently distinct.

Table 8. Correlation between Factors

	1	2
1	---	0.535
2		---

Model FIT

The model fit showed good results with RMSEA = 0.0589 (90% CI [0.0511, 0.0670]), which was below the threshold of 0.08, and TLI = 0.937, which exceeded the threshold of 0.90. These results indicated a good model fit with the data.

Tabel 9. Model Fit

RMSEA	RMSEA 90% CI		Model Test				
	Lower	Upper	TLI	BIC	χ^2	df	p
0.0589	0.0511	0.0670	0.937	-414	313	118	<.001

Reliability

Reliability testing using Cronbach's Alpha showed excellent internal consistency for the overall scale ($\alpha = 0.89$), for Factor 1 ($\alpha = 0.92$), and for Factor 2 ($\alpha = 0.75$). These values exceeded the threshold of 0.70, indicating that the instrument has adequate reliability.

Tabel 10. Scale Reliability

Scale	Number of Items	Cronbach's Alpha
Overall Scale	18	0.89
Factor 1	11	0.92
Factor 2	5	0.75

Item Quality Analysis

From the initial 45 items, 18 items were retained after the purification process based on established statistical criteria. Based on the results of factor analysis and psychometric evaluation, the remaining items were grouped into two main factors that reflect dimensions of the construct of patience in avoiding sinful behavior. Factor 1, consisting of 11 items, was interpreted as "Internal Self-Control" which includes aspects of emotional control, intentions, and thoughts. Factor 2, consisting of 5 items, is interpreted as "External Behavioral Control" which includes aspects of controlling speech and actual actions.

Theoretical and Practical Implications

The development of a scale for patience in avoiding sinful behavior provides an important contribution to the development of Islamic psychology, particularly in the Indonesian context. Theoretically, this research has successfully operationalized the concept of patience from Al-Jauziyyah's (1998) perspective into a measurable psychological construct. The two-factor structure that was found enriches the understanding of patience, not only as a unidimensional construct but as a multidimensional concept that includes aspects of internal and external control.

Practically, this scale can be used as a diagnostic instrument to identify areas that need improvement in the development of patience among Muslim adolescents. The results of this research can also serve as a basis for developing more targeted intervention programs to enhance patience in avoiding sinful behavior.

Scree plot

Initial analysis with Exploratory Factor Analysis (EFA) showed excellent sample adequacy ($KMO = 0.943$) and significant Bartlett's Test results ($\chi^2 = 4170$, $df = 153$, $p < .001$), indicating the suitability of the data for factor analysis. Determination of the number of factors was done by considering the eigenvalue > 1 criterion and visualization of the scree plot. The scree plot (see Figure 2) showed a sharp decline after the first factor (eigenvalue = 6.72) and second factor (eigenvalue = 1.39), followed by a more gradual decline. This pattern supports the decision to maintain a two-factor structure which is also supported by the Kaiser criterion with eigenvalues > 1 . This two-factor structure explains 45.1% of the total variance, with the first factor explaining 37.34% and the second factor explaining 7.73% of variance.

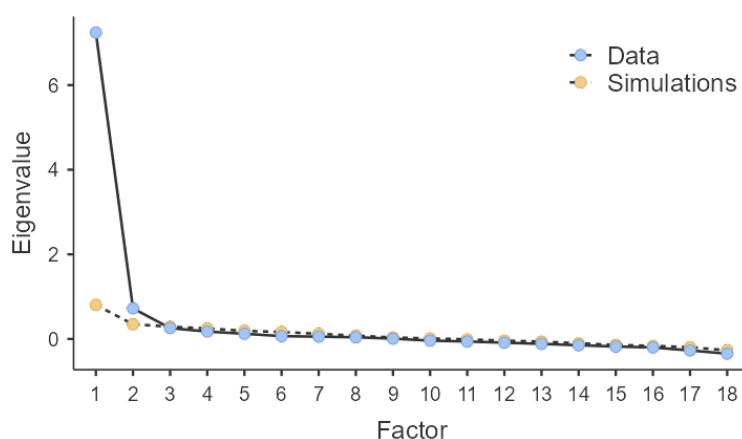


Figure 2. Scree plot of Factor analysis results

The results of factor analysis using the 'minimum residual' extraction method with 'oblimin' rotation yielded items that clearly load on two factors. Factor 1 consists of 11 items (S7, S12, S16, S21, S24, S25, S33, S34, S42, S43, S44, and S45) with loadings ranging from 0.614 to 0.875, while Factor 2 consists of 5 items (S20, S23, S30, S32, and S39) with loadings ranging from 0.352 to 0.576. Item S13 showed high uniqueness (0.913), indicating large unique variance and less representativeness of the measured construct.

CONCLUSION

This study aimed to develop a valid and reliable instrument for measuring patience in avoiding sinful behavior (*iffah*) among Indonesian Muslim adolescents. Our psychometric analysis resulted a robust 18-item scale with excellent sampling adequacy ($KMO = 0.943$) and significant Bartlett's Test of Sphericity ($\chi^2 = 4170$, $df = 153$, $p < .001$). The instrument demonstrated a two-factor structure explaining 45.1% of the total variance: "Internal Self-Control" (37.34% variance) and "External Behavioral Control" (7.73% variance). These factors represented distinct yet interrelated dimensions of patience, with a moderate correlation coefficient of 0.535. The model fit indices were excellent ($RMSEA = 0.0589$, 90% CI [0.0511, 0.0670]; $TLI = 0.937$), and reliability analysis confirmed strong internal consistency for the overall scale ($\alpha = 0.89$) and both factors ($\alpha = 0.92$ and $\alpha = 0.75$, respectively).

Unlike previous research that conceptualized patience primarily as waiting tolerance or delayed gratification (García-Cadena et al., 2024), our findings revealed patience in avoiding sin as a multidimensional construct with distinct internal (controlling emotions, intentions, and thoughts) and external (controlling speech and actions) components. This multidimensionality aligns with Al-Jauziyyah (1998) Islamic theological framework but extends beyond, Permanasari & Suksesi (2022) modified patience measurement by specifically addressing moral temptation contexts. Furthermore, our instrument provides a more targeted assessment than Nihayah (2022) general patience scale and Subandi (2011) conceptual analysis by operationalizing patience specifically in the context of avoiding sinful behavior.

This study contributes significantly to both theoretical understanding and practical applications. Theoretically, it provides empirical support for the multidimensional nature of patience in Islamic psychology, demonstrating that patience in avoiding sin involves active spiritual and moral self-regulation across internal and external domains-not merely delayed gratification as emphasized in Western psychological constructs. Practically, this instrument can serve as a valuable assessment tool for mental health professionals, religious counselors, and Islamic educational institutions working with Muslim adolescents.

We recommend several applications for this instrument: (1) developing targeted interventions addressing both internal self-control and external behavioral regulation; (2) utilizing the scale as a diagnostic tool to identify specific areas where Muslim adolescents may need support; (3) examining relationships between scale scores and actual behavioral outcomes, particularly in digital environments; and (4) conducting cross-cultural validation studies to assess the instrument's generalizability across diverse Muslim populations. In conclusion, this psychometrically sound instrument advances our understanding of patience from an Islamic perspective and provides practical tools for supporting Muslim youth facing moral challenges in contemporary contexts. Future research should explore how this construct relates to other psychological variables and behavioral outcomes across different cultural and developmental contexts.

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and content revision. NI assisted with the literature review, theoretical framework, and final proofreading. All authors approved the final version of the manuscript.

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