

THE CONCEPT OF EDUCATOR PATIENCE IN THE PERSPECTIVE OF ISLAMIC EDUCATION PSYCHOLOGY: ACTIVE AND PASSIVE PATIENCE

Ismail

Institut Agama Islam Al-Khairat Pamekasan, Indonesia
Email kontributor: yajlisismail@gmail.com

Abstrak

Dalam realita pendidikan bahwa banyak guru hanya memaknai sabar sebagai sikap pasif menahan diri tanpa tindakan reflektif dalam menghadapi perilaku siswa, padahal pendidikan menuntut kesabaran yang aktif dan adaptif untuk menciptakan karakter peserta didik yang berakhhlak dan resilien. Tujuan mengkaji pentingnya nilai kesabaran dalam diri pendidik sebagai landasan psikologis dan spiritual dalam praktik pendidikan Islam serta menganalisis serta mengembangkan pemahaman konseptual mengenai dua dimensi sabar aktif dan pasif serta implikasinya terhadap efektivitas pembelajaran dan pembentukan karakter siswa dalam kerangka psikologi pendidikan Islam. Metode penelitian menggunakan pendekatan kualitatif dengan desain studi kepustakaan (library research) bersifat deskriptif-analitis, melalui telaah sumber primer dan sekunder seperti tafsir Al-Qur'an, buku psikologi pendidikan, dan penelitian kontemporer. Hasil dan pembahasan menunjukkan bahwa sabar aktif mencerminkan pengendalian diri dan adaptasi spiritual dalam menghadapi tantangan pendidikan, sedangkan sabar pasif mencerminkan penerimaan ikhlas atas ketentuan Allah. Keduanya menjadi fondasi penting dalam membangun ketenangan emosional, motivasi belajar, dan efektivitas interaksi edukatif di lingkungan pendidikan Islam.

Kata kunci: Konsep Sabar, Pendidik, Psikologi Pendidikan Islam.

Abstract

In reality, many teachers interpret patience as a passive attitude of restraint, without reflective action in dealing with student behaviour. In contrast, education requires active, adaptive patience to cultivate students with good character and resilience. The purpose of this study is to examine the importance of patience in educators as a psychological and spiritual foundation in Islamic educational practice and to analyse and develop a conceptual understanding of the two dimensions of active and passive patience and their implications for the effectiveness of learning and character building in students within the framework of Islamic educational psychology. The research used a qualitative approach with a descriptive-analytical library research design, drawing on primary and secondary sources such as Qur'anic interpretations, educational psychology books, and contemporary research. The results and discussion show that active patience reflects self-control and spiritual adaptation in facing educational challenges, while passive patience reflects sincere acceptance of Allah's provisions. Both are important foundations in building emotional calm, learning motivation, and the effectiveness of educational interactions in an Islamic educational environment.

Keywords: The Concept of Patience, Educators, Islamic Educational Psychology.

A. INTRODUCTION

Educators have a central role in determining the direction and quality of the learning process. The quality of education in schools reflects the extent to which educators can carry out their roles professionally and reflectively. In this context, educators not only function as transmitters of knowledge but also as second-parent figures for students in the school environment, fostering values, character, and exemplary behaviour (Amaliah et al., 2024). Therefore, outside the school environment, educators play a crucial role in shaping students' personalities. However, in reality, educational practices often prioritise intellectual mastery, neglecting emotional and spiritual development. This neglect stems from a lack of attention to learners' emotional and spiritual needs, which can lead to increased juvenile delinquency and low psychological well-being. (Demirel & Çınar, 2024). Therefore, the role of an educator is vital in fostering good character in students.

In Islamic education, patience is a core value that every educator should cultivate (Ruswandi, 2025). However, the understanding and application of patience among teachers are often not clearly defined, so this lack of clarity leads many teachers to only hold back without taking appropriate action when dealing with student behaviour, and there are no clear indicators to measure the two forms of patience. In addition, there is a gap between the theory of patience in Islamic literature and the reality of the modern classroom, resulting in a lack of understanding of the internal and external factors that affect the way teachers are patient and the lack of a training model that helps teachers apply active patience in practical classroom management and educational interactions (Hanim et al., 2025).

Therefore, educators need a deep understanding of educational psychology in order to be able to direct the learning process not only to changes in cognitive behaviour but also to affective and social behaviour. This understanding helps teachers recognise the difference between passive patience, which only holds back without follow-up, and active patience, which is accompanied by reflective actions in dealing with student behaviour. This shows that the teacher's level of patience is positively related to classroom management skills. In addition, teachers who understand educational psychology and have good emotion regulation tend to be more empathetic and able to build positive interactions with students (Aldrup et al., 2022). For example, when students show an undisciplined attitude, the teacher patiently and actively not only reprimands emotionally but also seeks to understand the background of the behaviour and empathises, adjusting the learning strategy or classroom management. This classroom management style is more effective in creating a conducive learning environment and fostering positive character (Basari & Kan, 2020). In this way, patience becomes part of a pedagogical strategy that supports the overall development of students' character (Sun et al., 2024).

Given students' different backgrounds, this will undoubtedly affect their characteristics and abilities; some are quiet, some like to talk, some learn quickly, and some do not; some are even naughty. For this reason, educators should be calm and patient in dealing with the differences of their students; the patience that an educator has must continue to be improved, even though it is not easy. With patience, an educator will determine whether students become intelligent, noble and qualified human beings.

Previous research, including Alfain et al. (2023), provides an important theoretical foundation for the concept of patience in Islamic psychology. This study confirms that, in the Qur'anic perspective, patience does not simply mean passive resistance to exams, but rather reflects spiritual and psychological activities that encourage individuals to continue striving to improve the situation with full awareness and self-reflection. Furthermore, Najmi (2024) provides an empirical and conceptual basis for diversity that, in education, is not only moral or theological but also has psychological implications for student development. The concept of patience in Islamic education includes emotional control, perseverance, and the ability to grow students' potential. In addition, teachers' patience directly influences students' learning motivation, character development, and emotional intelligence. Meanwhile, Hidayat et al. (2024) in their research examined the psychological factors that affect patient behaviour from an Islamic psychological perspective. This research highlights that patience has an active dimension that is closely related to self-regulation, religious optimism, and adaptability to life's challenges, especially in the context of education.

This study builds on some of the studies above and offers a new conceptual model that distinguishes between active and passive patients. In this article, *active patience* is positioned as a form of spiritual awareness and adaptive ability in managing learning challenges. Meanwhile, *passive patience* is understood as an attitude of acceptance of destiny with emotional calm and sincerity. This approach makes a new contribution to Islamic educational psychology by bringing together Qur'anic values and modern psychological approaches to internalise patience as an emotional and spiritual competency that can foster a resilient character and enhance the effectiveness of teaching and learning in an Islamic educational environment.

This research aims to analyse and develop a conceptual understanding of patience in the context of Islamic education with an educational psychology approach. In particular, the objectives of this study are focused on three main aspects, namely: (1) Analyse in depth the conceptual differences between active patience and passive patience in the perspective of Islamic educational psychology and its implications on the effectiveness of learning and the formation of students' character. (2) Explain the form of integrating the value of patience in Islamic educational practice, especially how educators can apply active patience that is reflective and empathetic in dealing with behavioural dynamics and emotional challenges of students in the learning environment. (3) Identify internal and external factors that affect the application of teacher patience, as well as develop a conceptual model for the development of educator patience that can be used as a basis for teacher training and coaching programs in building a learning atmosphere with character, adaptive, and spiritual. Thus, the value of patience can be integrated in educational practice through the approach of Islamic educational psychology, by highlighting the role of teachers as the primary agents in instilling patience that is not only passive but also active and reflective in dealing with differences in character and the emotional challenges of students.

B. RESEARCH METHODS

The study uses a qualitative approach with a descriptive-analytical library research design to explore the concept of educators' patience from the perspective of Islamic educational

psychology, through a systematic review of relevant literature. Researchers gathered data from primary sources, including interpretations of the Qur'an and classical works on patience in Islam. Secondary sources, including books, scientific journal articles, and contemporary research in educational psychology and Islamic education, particularly from the past 7 years, were also utilised by them. The data collection process involved document analysis techniques, including identifying, selecting, and categorising literature on the concepts of active and passive patience and their relevance to learning practices and the development of teacher and student character.

Data analysis is carried out by content analysis, as explained by Klarin (2024), which examines the relationship between the concept of patience in Islamic texts and modern educational psychology theories. This analysis includes three main stages: (1) Data reduction, namely selecting literature according to relevance to the research theme. (2) Data presentation, by grouping the theme into two dimensions of patience (active and passive). (3) Drawing conceptual conclusions, namely building a model of understanding of teachers' patience in the context of Islamic education. This approach allows the research to not only elaborate on the concept of patience theologically, but also to explain its psychological and pedagogical implications in educational practice, so that the results can be used as a conceptual basis for the development of teacher patience training in Islamic educational settings.

C. RESULTS AND DISCUSSION

1. Students in A Psychological Perspective

In the perspective of educational psychology, students are understood as individuals in a process of overall development, both physical and mental. (Paul et al., 2020). Physical changes, known as growth, include transitions to functional maturity in various organs of the body, such as the legs and hands, that begin to function optimally (Malina, 2025). Meanwhile, psychological development involves changes in cognitive, emotional, and social domains that affect how students respond to learning (Greve, 2023). Understanding the dynamics of this development is important for teachers to be able to apply patience actively and empathically in dealing with differences in character and emotional needs of students. The views of the students are as follows:

a. Students in Their Growth and Development

Growth is defined as a quantitative, natural change in physical or environmental conditions and indicates the emergence of new functions that were not previously manifested in organisms or individuals. Consequences of growth include an increase in the quantitative dimensions of the child's body (for example, from 100 cm to 110 cm), physical capacity, and other attributes (Balasundaram & Avulakunta, 2021).

Development also involves a gradual transformation toward more mature physical functionality, such as a two-year-old's ability to grasp objects, which develops into the ability to write or dance in adulthood. It also includes the development of the nervous system. Therefore, development can be defined as a process of physical change and maturation (Pratama et al., 2025).

Development is defined as a series of changes that occur in an individual or organism as it achieves maturity, taking place in a structured, gradual, and continuous manner in both the

physical and psychological dimensions (Pramudita et al., 2025). Therefore, development can also be understood as a transformation in the psychic aspect from a less differentiated state to a more differentiated, directed, organised, and integrated state, which progressively increases towards perfection. Meanwhile, the processes of growth and development run interdependently, meaning that both depend on and influence each other and cannot be separated (Wardany, 2016).

b. Students in the Anthropological View

The conventional view suggests that humans are members of the primate group, which means they are related to great apes, chimpanzees, and gorillas that have gone through an evolutionary process. On the contrary, the contemporary view states that learners are homo sapiens, that is, a human species that is considered to have reached the peak of evolution (Triwiyanto, 2021). From an anthropological perspective, the essence of learners can be interpreted as follows: *First*, learners are social entities that can interact and are shaped by the community environment. *Second*, learners are organisms that need help and protection, considering their vulnerable conditions at birth (Syah, 2001).

Imran Manan (in pustaka) elaborated that from an anthropological point of view, students can be understood through three dimensions. First, students are social creatures who live in groups. Second, students are seen as individuals with unique personalities and can exhibit traits that distinguish them from others. Third, students are considered to have moral awareness (Pustaka, 2025).

c. Students in Islamic Views

Islamic teachings define human beings (as subjects of education) as the creation of Allah SWT, as stated in His words in the Qur'an in Surah At-Tin, verse 4:

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ.

Meaning: "*We have certainly created man in the best of stature.*"

Humans have an innate tendency towards good and evil. This is in accordance with the explanation in the Qur'an Surah Ash-Shams verse 8:

فَالْأَنْهَمَهَا فُجُورَهَا وَتَقْوَهَا. (الشمس:8)

Meaning: "*And inspired it [with discernment of] its wickedness and its righteousness*".

To carry out their duties, in addition to bringing these natures, humans are also given intellect, thoughts, and desires. In this case, the students may be treated as subjects who need an education.

In the Qur'an, human beings are referred to by various terms that reflect their essence and responsibilities as a whole. The term *Al-Basyr* highlights the biological and physical aspects of human beings, emphasising their tangible form. The name *An-Nas* describes the social dimension of humans, namely their involvement in social life and relationships with others.

Meanwhile, the term *Abdullah* emphasises the position of man as a servant of Allah, obliged to submit, obey, and worship Him. The *Khalifah fil Ard* shows the role of humans as representatives of Allah on earth, bearing moral and social responsibilities to wisely maintain, manage, and prosper nature (Sa'adah & Soleh, 2023).

d. Students in Learning

In the educational process, students can be perceived as objects being taught, as subjects who learn, and as both, namely, the subject and the object of education. From a traditional perspective, students are regarded as educational objects, specifically as entities that require the infusion of knowledge and skills. (Jazadi, 2019). Learners are in a passive position, having to follow everything the educator says.

In today's perspective, students are considered individuals with unique abilities who actively hone their skills, ask questions, and respond to the teacher's explanations during the learning process. Teachers act as supporters, creating an atmosphere that allows students to be involved in the learning process. Here are the main characteristics of students:

- 1) As a person who has physical and mental abilities.
- 2) As a person who is growing, both physically and mentally.
- 3) In an effort to develop that potential, students need support from others.
- 4) Able to stand on their own (Cahyono & Rusiadi, 2025).

From the above explanation, it can be concluded that students are active individuals with physical and mental abilities that require support through educational interactions. Thus, the task of educators is no longer just that of a primary informant, but also that of a facilitator who encourages independence in the learning process.

2. The Role of Educator Patience as an Emotional Competence

Educators, when fulfilling their roles as directors, teachers, and trainers, must comprehend various facets of their own behaviour, as well as the behaviour of those engaged in the task, particularly students, in all its dimensions. This objective is to ensure that educators can effectively fulfil their responsibilities and duties, ultimately contributing meaningfully to the achievement of educational objectives within schools.

This underscores the significance of Educational Psychology for teachers. Teachers' proficiency in Educational Psychology is one of the essential skills educators must acquire, particularly pedagogical skills.

One type of knowledge that teachers and prospective teachers must master is applied psychology, which is closely related to the student learning process (Duchesne & McMaugh, 2018). In learning activities, it can be said that the centre of psychological problems is in the students. This does not mean that the psychological aspect of a teacher is overlooked. However, when a person plays the role of a teacher, he or she has already undergone the educational process and psychological development necessary to carry out the teaching task.

Educators who carry out their duties as teachers must certainly understand various aspects of their students' behaviour, as well as the behaviour of others related to their duties. This mainly includes understanding the behaviour of learners in all their dimensions, so that they can carry out their tasks and roles well. In this way, educators can make a real contribution

to achieving educational goals in schools. Through an understanding of educational psychology, it is hoped that educators can consider the following:

a. Formulate learning objectives correctly

By recognising the appropriate educational psychology, it is hoped that educators can be more accurate in determining the type of behaviour change desired as a learning goal. For example, by trying to apply Bloom's Taxonomy, which consists of: 1) Knowledge, 2) Understanding, 3) Application, 4) Decomposition, 5) Blending, and 6) Assessment. One's behaviour and relates it to theories of individual development (Ravand et al., 2025).

b. Choose a suitable learning strategy or method

With a good understanding of educational psychology, it is hoped that teachers can choose appropriate teaching strategies and methods and relate them to the characteristics, uniqueness of individuals, types and styles of learning, and developmental stages students are experiencing.

c. Provide guidance

The duties and functions of educators, in addition to carrying out the learning process, are also expected to guide their students. By understanding the psychology of education, educators can provide appropriate psychological support through warm, intimate social interactions.

d. Facilitating and motivating student learning

Facilitating means striving to optimise students' abilities, including talents, intelligence, and interests. Meanwhile, motivating is defined as an effort to encourage students to take specific actions, especially in the context of learning. Without a good understanding of educational psychology, it seems that teachers will find it difficult to serve as facilitators and motivators in their students' learning.

e. Creating a conducive learning climate

The effectiveness of the learning process requires a supportive learning environment. With a good understanding of educational psychology, teachers can create a positive social and emotional environment in the classroom, so that students can learn more comfortably and enjoyably.

f. Interact appropriately with its students

Educators' understanding of educational psychology helps them interact with students in a more intelligent and understanding way and become fun figures for students.

g. Assessing the basis of fair learning

Teachers' understanding of educational psychology can support them in creating more objective student learning assessments, both in their assessment procedures (Wardany, 2016).

3. The Concept of Educator Patience

The word "Shabar" and its variations appear one hundred and four times in the Qur'an. Ibn Manzur in Lisan al-Arab explains three aspects of the word: *First*, do not be in a hurry. Allah is called Shabur (the Most Patient), because He is not in a hurry to punish His

transgressive servants. *Second*, being able to survive in difficult situations. *Third*, exercise restraint. For example, “refraining from retaliating” or “refraining from things that are prohibited by the sharia and not in accordance with common sense” (Manzur, 1990).

Meanwhile, according to Al-Ghazali, as quoted by Ibn Assyria, patience is a firm heart that inspires the spirit to practice religious teachings in order to fight lustful desires. This is a common notion of patience. However, patience, as a reflection of an ideal nature, is the ability of the soul to face the difficulties of life and pain without feelings of complaint or anxiety. (Arni, 2011).

The term “patience” is generally understood as an attitude of accepting the circumstances that befall the individual, so it is often considered something passive or fatalistic. However, according to al-Asfahānī, “patience” is a broad term that can be interpreted in various ways depending on the situation. For example, when facing disasters, trying to earn a living, studying, fighting for the truth, instilling positive values for family and society, achieving success, and so on, all of these things require patience. Basically, there is no achievement in any field without patience. However, patience in the face of disasters is undoubtedly different from patience in seeking sustenance (Arni, 2011).

Here, the author deliberately classifies patience into two types: passive and active. This means that it will describe situations in which a person is required to be patient in a passive way, and when he or she needs to demonstrate patience actively. The following is an explanation of passive patience and active patience:

a. Passive patience

Passive patience refers to acceptance of all events that befall individuals. This can be seen from some of the Surah Al-Hadid verses 22- 23 below:

مَا أَصَابَ مِنْ مُّصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَبٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ. لِكَيْلَأَ تَأْسُوا عَلَى مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا أَتَكُمْ بِوَاللَّهِ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ.

Meaning: “No disaster strikes upon the earth or among yourselves except that it is in a register before We bring it into being – indeed that, for Allah, is easy –. In order that you not despair over what has eluded you and not exult [in pride] over what He has given you. And Allah does not like everyone self-deluded and boastful”.

Thus, passive patience in this situation involves staying away from the individual whose behaviour and words hurt or disturb his feelings. However, if a person continues to show kindness to the person who has hurt him, Allah will, in return, make him a loyal friend, always providing protection and support. Allah said in Surah Al-Hadid Verses 34-35:

وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ إِلَّا دُفْعَ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَانَهُ وَلِيٌّ حَمِيمٌ. وَمَا يُلْقِهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقِهَا إِلَّا ذُو حَظٍّ عَظِيمٍ.

Meaning: “*And not equal are the good deed and the bad. Repel [evil] by that [deed] which is better; and thereupon the one whom between you and him is enmity [will become] as though he was a devoted friend. But none is granted it except those who are patient, and none is granted it except one having a great portion [of good].*”

Based on the previous explanation, the term patience includes three aspects: (1) Perseverance in carrying out Allah's commands (al-ijtihād fī al-ta'ah). (2) Resilience in the face of trials (al-iktifa' fī al-musibah). (3) Patience to avoid things that are forbidden (al-sabr' an al-muharramat). In terms of classroom management, passive patience helps teachers create a stable learning environment free of emotional tension. Teachers who can restrain themselves in challenging situations tend not to muddy conflicts but rather maintain an atmosphere of mutual respect between teachers and students. In student-teacher communication, this form of patience fosters an empathetic, understanding attitude, making students feel accepted even when they make mistakes. Passive patience also affects the formation of students' character, because through the example of a calm and accepting attitude, students learn moral values in the form of firmness, sincerity, and responsibility. Thus, passive patience serves as a spiritual foundation that strengthens the emotional dimension in the pedagogical practice of educators. (Hapidudin, 2021)

b. Active patience

In this context, patience does not just mean living, but must be actualised through concrete actions or behaviours. This can be seen in Surah Al-'Imran, verse 200:

يَأَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَانْقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ .

Meaning: “*O you who have believed, persevere and endure and remain stationed and fear Allah that you may be successful*”.

Active patience, as emphasised in Surah Ali Imran verse 200, is a form of patience that does not stop at self-control, but is accompanied by reflective and solutive actions in facing challenges. In practice, active patience requires teachers to be proactive in understanding students' behavioural backgrounds and to adjust learning strategies to students' emotional states. (Arni, 2011).

From the perspective of classroom management, teachers are actively patient not only to avoid conflicts but also to direct classroom dynamics positively through a dialogical approach, discipline reinforcement with empathy, and constructive feedback. In teacher-student communication, patient activism strengthens interpersonal relationships built on mutual trust and respect, ultimately increasing student participation and openness in the learning process. Meanwhile, in terms of learning motivation, patient teachers can actively foster students' enthusiasm and confidence through a supportive, non-judgmental approach. Active patience also plays an important role in character building, as students learn through the example of perseverance, self-reflection, and the teacher's empathetic attitude to internalise the value of

being resilient, responsible, and spiritually oriented in facing difficulties. Thus, active patience serves as a dynamic dimension of educator patience that integrates emotional, cognitive, and spiritual aspects in Islamic educational practice. (Hapidudin, 2021; Najmi, 2024)

A teacher needs to have a high level of patience when educating their students, because students have different personalities and abilities. Some are more reserved, while others prefer to talk. Some students are quick at capturing lessons, but others take longer. Therefore, teachers need to remain calm and patient in dealing with the differences that exist among their students. A teacher's patience must continually be developed, even though it is not an easy thing. With patience, positive results will be achieved.

A teacher's calm demeanour will create a comfortable atmosphere for students as they learn. A comfortable learning environment makes it easy for students to understand the material taught by the teacher and leaves a lasting impression. Thus, learning objectives can be achieved optimally. Before the Prophet Muhammad PBUH was appointed as a messenger, the community experienced many mistakes and bad behaviour. Then, he was sent to improve the behaviour of his people. Thanks to his courteous, humble, gentle, honest, and patient nature, his people were saved from error.

4. Steps to Ensure That Educators Are Patient

A teacher needs to have a character full of patience. When someone is asked about the reason for liking a teacher who teaches in a school, one factor is their pleasant teaching style and patience. A teacher's patience allows students to feel more comfortable while learning. This will make it easier for students to understand the material delivered by the teacher and leave a deep impression on them until they complete their education. Thus, the goals in education and learning can be achieved optimally.

The significance of educators' patience when interacting with students must be comprehended by all teachers, as intelligent educators will undoubtedly encounter numerous students with diverse personalities and distinctive characteristics. Some students exhibit a reserved demeanour, while others are inclined towards verbal communication. Sure, some students demonstrate rapid comprehension of the subject matter, whereas others require a longer time to grasp it. Some students are articulate, while others may exhibit mischievous behaviour. Additionally, there are numerous other variations. Consequently, it presents a challenge for astute educators to cultivate a patient attitude towards every student, irrespective of their racial background.

Studying the Great Dictionary of the Indonesian Language, the term patience has two meanings, namely (1) able to survive tests (not quick to anger, not quick to give up, not quick to be heartbroken), steadfast, (2) calm, not in a hurry, not carried away by lust. Although the term 'patience' is one we often hear in our daily lives, practising it is not always easy (Utami, 2025). Therefore, a brilliant teacher must understand the concepts when dealing with students who are testing resilience. In order to be patient in the learning process, brilliant teachers can try the following ideas:

a. Grow Awareness That Every Student Is Unique and Special

Being calm and patient is not an easy thing, even though at first glance it sounds simple. When dealing with various student characters in the classroom, a Smart

Educator needs to realise from the beginning that each student is unique, with their own privileges and added value. They have a variety of characteristics and needs, so their approaches cannot be equated. With this understanding, Smart Educators will be more careful and not quick to give negative labels to students.

b. Positive Thinking

Teachers need to adopt a positive attitude when dealing with students who experience learning obstacles. Instil the idea that every child has goodness. If there are students in the field who often act in accordance with our expectations, it is important to understand the cause. An innovative educator must be able to investigate the factors that cause students to become problematic. By understanding this, our responses and actions as educators can be more focused on solutions rather than on the student's mischievous behaviour.

c. Build Communication

Outstanding educators are those who maintain an optimistic attitude and are not in a hurry to judge students based on their behaviour or learning outcomes that may not be satisfactory; this also reflects an educator's patience. To maintain a positive attitude, Smart Educators need to establish effective communication with all parties, including other educators, students, and students' parents. The benefit of having harmonious relationships with various parties related to students is that Smart Educators can access much important information about students, both academic and non-academic, which can increase empathy and serve as a guide in helping students face their challenges.

d. Straighten the Intention

Patience in dealing with students who have problems at school can stem from Smart Educators' determination in carry out their duties. Becoming an educator is more than just a job that pays an monthly income. It is about educating and guiding students, which is a noble task because Smart Educators play a role in creating the next generation of qualified leaders. Carrying out responsibilities and functions as educators can also be considered a form of worship. Therefore, patience is needed so that Smart Educators can fulfil their important roles in educating and teaching as effectively as possible.

e. Get Used to Reflection and Evaluation

A calm attitude in dealing with students can significantly impact the quality of learning. When a student has difficulty understanding the teacher's explanation, do not rush to point out the student or assume they are not making an effort because of a lack of learning. Likewise, if there are students who often interrupt and create noise when the Smart Educator is teaching, do not be quick to judge the student as a disruptor in the classroom. What should be done is to conduct a self-assessment and reflect on the various measures implemented during the learning process. Whether the Smart Educator has implemented appropriate teaching methods for students, whether the teacher has created a fun, non-boring learning atmosphere for students, and so on. This action will help Smart Educators be more objective and focus on improving the quality of learning in the future.

Thus, patience is the foundation of an educator's professionalism, as it directly affects the quality of interaction and the effectiveness of learning in the classroom. Patient educators can create a comfortable learning environment, foster empathy, and encourage students' intrinsic motivation. Patience also reflects emotional intelligence and spiritual maturity, which are important for dealing with differences in character and the behavioural dynamics of students. Thus, the ability to have a constructive mindset, establish good interactions, and conduct periodic self-evaluations is an important sign of active patience in a teacher. This character not only affects academic achievement but also contributes to students' moral and resilient character in the face of various obstacles in life.

The implications of this research provide a practical contribution to the development of teacher professionalism in the context of Islamic education. First, the concept of active patience can serve as a basis for teacher training to strengthen the ability to regulate emotions and engage in self-reflection, so that educators can face classroom dynamics with calm and empathy. Second, the application of passive patience value is relevant in shaping teachers' emotional stability, especially when facing challenging student behaviour, thereby maintaining a conducive learning atmosphere oriented towards character development. In addition, the results of this research can be applied in teachers' programs for the development of their emotional and spiritual competencies, emphasising the integration of Qur'anic values with modern educational psychology approaches. This approach encourages teachers to manage the classroom wisely, build healthy communication with students, and foster motivation to learn through exemplary patience.

Practically, the above discussion also serves as a reference for educational institutions in designing pedagogical patience-training models, which emphasise the importance of a balance between passive patience as self-control and active patience as a reflective action. Thus, patience is not only a moral value, but also a professional competence that contributes to the effectiveness of learning, the formation of student character, and the strengthening of a humanist and spiritual Islamic educational culture.

D. CONCLUSION

Learners are considered individuals with unique potential; they actively develop their abilities, interact, ask questions, and respond to educators' explanations during the learning process. The task of educators is to act as facilitators, creating an environment that supports the learning process for students.

Educators need to understand students with diverse characteristics and the uniqueness of each student. Some are quiet, some like to talk, some are quick to grasp lessons, some are slow to understand the material, some are gentle, and some are naughty, and so on.

Therefore, educators are required to show greater patience toward all students without discrimination. Educators' patience will provide students with a sense of comfort during learning. A comfortable environment will make it easier for students to understand the material taught by educators and provide an immersive experience. Thus, achieving learning objectives will be optimal, making students intelligent, well-behaved, and qualified individuals.

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