

## **AYYAMUL BIDH SUNNAH FASTING TO TRAIN PATIENCE IN STUDENTS**

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### **ABSTRACT**

Patience is the act of refraining from things that want to be done, refraining from emotions, and enduring and not complaining in times of difficulty or disaster. To be able to be patient requires spaciousness of heart as well as fortitude, both of which are a unity that must be passed in order to be on the path of Allah. The same is true when fasting. When fasting, humans are required to be patient and refrain from temptation and lust. Fasting is also a time to train one's level of faith and patience. Therefore, this study was made to determine the relationship between fasting therapy and patience and to assess how effective fasting therapy is. Using qualitative research methods, a case study was conducted on one of the students of the Faculty of Economics and Islamic Business, UIN Raden Fatah Palembang. This study uses data collection methods with interviews, observation and documentation. The results obtained in this study showed that the subject felt successful in controlling his emotions and became more patient after running fasting therapy independently.

**Keywords:** Fasting Therapy, Patience, College Students

### **ABSTRAK**

Sabar adalah tindakan menahan diri dari hal-hal yang ingin dilakukan, menahan diri dari emosi, dan bertahan serta tidak mengeluh pada saat sulit atau sedang mengalami musibah. Untuk bisa sabar dibutuhkan kelapangan hati juga ketabahan, kedua hal tersebut merupakan satu kesatuan yang harus dilewati untuk bisa berada di jalan Allah. Sama halnya saat berpuasa. Pada saat berpuasa manusia dituntut untuk sabar dan menahan diri dari godaan dan nafsu. Puasa juga menjadi waktu untuk melatih tingkat iman dan kesabaran seseorang. Maka dari itu penelitian ini dibuat bertujuan untuk mengetahui hubungan terapi puasa dengan rasa sabar serta untuk menilai seberapa efektif terapi puasa tersebut. Menggunakan metode penelitian kualitatif studi kasus yang dilakukan kepada salah satu mahasiswa Fakultas Ekonomi dan Bisnis Islam UIN Raden Fatah Palembang. Penelitian ini menggunakan cara pengumpulan data dengan wawancara, observasi dan dokumentasi. Hasil yang didapat pada penelitian ini subjek merasa berhasil mengendalikan emosinya dan menjadi lebih sabar setelah menjalankan terapi puasa secara mandiri.

**Kata kunci:** Terapi Puasa, Rasa Sabar, Mahasiswa

### **Introduction**

Patience is very important for our lives, because patience can give us a sense of control over emotions. The word "patience" comes from the Arabic "ash-shabru" which etymologically means to restrain and restraint (al-babs wa al-kuf) (DJATI, n.d.). In terminology, patience means refraining from everything that is not liked in order to hope for Allah's pleasure (Sutarman, 2014).

Patience not only applies to things that are not liked such as calamity, death, sickness, and hunger, but is also necessary in dealing with things that are favored by lust. In this context, patience means to curb or refrain from the desire to indulge in lust. Patience is very important for our lives, because patience can give us a sense of control over emotions.

According to the language, patience (al-shabru) means refraining from complaining. Patience means trying to stay patient. There is also the term al-shibru with a different pronunciation of shad, which means bitter medicine from the juice of the trees. Some argue that the origin of the word patience has to do with strength and constancy. Al-Shibru refers to a very bitter and unpleasant medicine. Another opinion states that patience comes from a word that means to gather, hug, or embrace, because a patient person is one who refrains himself from complaining. Basically, patience has three meanings: restraint, strong, and embracing, with the opposite of patience is complaining.

According to M. Quraish Shihab, patience means restraining or limiting the soul from its desires in order to achieve something good or better.

According to Ibn Qayyim al-Jauziyyah, patience means refraining from anxiety, anxiety, and anger; restraining the tongue from complaining; and restraining limbs from chaos.

According to Achmad Mubarak, patience means steadfastness without complaining in the face of temptations and obstacles within a certain period of time to achieve goals.

According to Imam al-Ghazali, patience is a characteristic of humans (Oktaviani et al., 2017), whereas animals do not require patience because they are created to submit to lust, and lust is the only thing that drives animals to move or remain still, without the power to resist them. Angels also do not need patience because they do not have passions to control. Psychologically, patience is a dynamic defense mechanism to overcome the trials that befall humans as servants and at the same time as caliphs on earth.

In Islam, a Muslim is strongly encouraged to be able to control or regulate his anger. In English, the word "regulation" translates as "regulation," which means regulation (Echols & Shadily, 2007). While in Indonesian, regulation is defined as the ability to adjust life (Nurhayati, 2005). Anger is an emotional reaction that habitually appears in everyday life (Purwanto & Mulyono, 2009). Therefore, anger regulation is the ability to regulate angry emotions. Various violent emotions can be avoided or at least controlled so as not to cause various consequences or fatal dangers that will be regretted for life (Purwanto & Mulyono, 2009).

According to Lewis & Haviland (2000), anger has an adaptive function for humans and their environment. The anger that arises reflects the internal psychological and physiological state of a person. If a person is often angry, there may be an oversecretion of one of the hormones in his body or there is a disturbance in his psychological functioning. Anger is also important in the self-defense system and often indicates the position and social dominance of the individual, as well as the state of the relationship between man and his environment, especially the social environment. The relationship affects an individual's response to a situation.

Anger is one of the basic emotions possessed by humans. According to the James-Lange theory, humans receive sensory stimuli that trigger emotions, which are then received and interpreted by the brain's cortex. This interpretation by the cortex causes alterations in the visceral organs through the autonomic nervous system and in the skeletal muscles through the somatic nervous system, which eventually trigger the experience of emotions in the brain (Pinel, 2009).

When angry, the various foods we consume, especially carbohydrates, will produce energy. Carbohydrates provide glucose which is then converted into energy, which is channeled to the brain and nervous system. Glucose is stored in the form of glycogen in the liver and will be released when

the body needs it by converting glycogen back into glucose to be channeled to parts of the body that need it. The body can only store a limited amount of glycogen, enough for a few hours of energy needs. The body maintains blood sugar concentrations in order to function optimally. When fasting, blood sugar is considered normal if it ranges from 70-120 mg/100 ml. If blood sugar is excessive (above 170 mg / 100 ml), the body will secrete the hormone insulin produced by beta cells in the islets of Langerhans. The hormone insulin is released when receiving stimulation from glucagon hormones and gastrointestinal hormones (Almatsier, 2004).

During fasting, carbohydrate intake becomes limited. This carbohydrate deficiency makes the body secrete glucocorticoid hormones or steroid hormones that stimulate gluconeogenesis to maintain blood sugar (glucose) levels. This hormone is produced by the adrenal glands and links the use of glucose and increases the rate of conversion of protein into glucose. The way this hormone works is different and tends to be opposite to insulin. If blood sugar drops significantly, the production of the hormone thyroxine will increase, which leads to an increase in glycogenolysis and gluconeogenesis in the liver, thereby raising blood sugar levels. Thyroxine also increases the rate of absorption of hexoses from the small intestine (Almatsier, 2004).

We cannot control the various emotional states arising from hormones in our body; we can only control our behavior (Wade & Tavis, 2007). Therefore, we need to do various exercises to be able to control anger. Rosita (2009) states that one of the exercises that can be done is fasting. Basically, fasting is a form of self-control, and a person who is able to control and control himself against external and internal impulses is a mentally healthy person.

Fathanah & Anna (2011) stated that circumcision fasting is very good and can change the nature of one's life. Fasting forms good morals such as humble, not arrogant, not riya', helping each other, respecting others, taking care of the soul, controlling emotions, calming the mind, making the body healthier, and increasing generosity. Regular fasting also helps self-control.

Fasting (shaum) means abstention. In Islam, shaum means refraining from eating, drinking, and sexual intercourse from dawn to dawn. This is called external fasting. External fasting must be accompanied by inner fasting, which is refraining from all kinds of passions, negative thoughts, and bad deeds and words (Subandi, 2009). Both sunnah fasting and compulsory fasting in Islam are forms of spiritual practice (riyadah) to draw closer to Allah.

Fasting is a ritual of worship that requires the culprit to control himself, including in terms of anger. As the country with the largest Muslim population in the world, Indonesia should be a calm and peaceful country. However, the reality is that there is a lot of violence, riots, conflicts, and infighting, which raises the question of why this can happen. Is there a connection between fasting and anger regulation? Therefore, research is needed to determine the relationship of fasting with the level of anger regulation. This research is useful to make fasting as a means of getting closer to God as well as an exercise to manage anger and refrain from various shahwat (Anwar, 2010). This applies to compulsory fasting in Ramadan as well as sunnah fasting outside Ramadan. The command to fast is contained in Surah Al-Baqarah verse 183.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

Means:

*"O believers, it is obligatory upon you to fast as it was required of those before you that you may be pious." (Q.S Al-Baqarah: 183)*

Ayyamul Bidh fasting is a fast that is done for three days every full moon, researchers are interested in ayyamul bidh fasting because this fast has a positive effect and is also calculated like fasting for 1 year. Referring to previous research in the form of a thesis from Abdul Aziz Yusuf entitled "The Effect of Fasting Therapy in Overcoming Anxiety in Drug Abuse Clients in Sinar Djati Kemiling Lampung" stated that there is a positive influence of fasting therapy in reducing anxiety levels in drug clients at the Sinar Djati foundation.

So far there has been no research that examines Ayyamul Bidh fasting as a therapy for patience, therefore researchers are interested in conducting this study. Researchers want to examine something similar to the study using ayyamul bidh fasting therapy in students at UIN RADEN FATAH PALEMBANG.

### **Method**

This research uses descriptive qualitative methods, the type of case studies conducted to subjects with certain criteria. (Thobby, 2022). A Case Study is a series of scientific activities carried out intensively, in detail and in depth about a program, event, and activity, either at the level of an individual, group of people, institution, or organization to obtain in-depth knowledge about the event. Usually, the chosen event hereinafter referred to as the case is an actual thing (*real-life events*), which are in progress, not something past. (Mudjia, 2017)

Subjects were selected based on the conformity of the criteria with the theme of patience. The selection of subjects was chosen with the criteria of people who have difficulty in controlling their emotions, especially patience. This research was conducted on students on one of the campuses in the city of Palembang. The chosen subject was a student majoring in banking at one of the universities in Palembang named OR aged 19 years. From the interview before conducting research, the subject stated that he was someone who was difficult to control his emotions so that the subject agreed to do therapy on him. The data collection method is carried out by means of interviews, observation and documentation. Interviews with subjects were conducted before and after the subjects in therapy, subjects also did therapy independently to see if there was a significant effect of fasting on patience. This study was conducted with clients running fasting therapy for 3 consecutive days and researchers became instruments that monitored client therapy. The results of this study were taken from the results of interviews and observations to clients during the study.

### **Results**

This study was conducted to train patience using fasting therapy conducted on research subjects. Based on the results of this study stated that there were changes in the subject after undergoing therapy regularly for 3 consecutive days. Based on interviews with subjects after the study stated that there were significant changes in the subjects of the subjects stated *"yes, since fasting I*

*feel that I can be more patient than before and I can also control my emotions and not explode when I am experiencing problems where these emotions arise"*

In this discussion, research presents the implementation of ayyamul bidh fasting obtained from interviews and observations conducted on Tuesday, May 7, 2024, as well as documentation carried out on May 21 - May 23, 2024 on increasing the patience of one of the students majoring in Sharia Banking at one of the universities in Palembang.

Ayyamul Bidh fasting is one of the therapies or activities in developing patience. Ayyamul bidh fasting activities are carried out for 3 days carried out on 13-15 Dhulqoidah 1445 Hijri or May 21-23, 2024 AD. This research was conducted on one of the Sharia Banking Students who aimed to monitor the increase in patience of these students.

This was said by the subject during the second interview after the therapy. The subject gave information that when fasting he felt himself more relaxed in the face of things and problems that came suddenly. The subject felt that the way he controlled his emotions became more stable after applying the therapy and had a positive impact on daily life.

Subjects who underwent the Ayyamul Bidh Fast showed an increase in positive emotional responses and a decrease in negative emotional responses which can be seen from interviews and observations.

## **Discussion**

### **Understanding Sunnah Fasting**

There are many types of sunnah fasting. These fasts are encouraged because they are considered very good times for worship and various forms of taqarrub (approach) to Allah, especially through fasting. One type of sunnah fast is a three-day fast every month, known as ayyam al-biydh. God rewards one good with ten goodness, so three days of fasting in one month is equivalent to fasting for thirty days or a whole month. Prophet Muhammad himself observed this fast and encouraged his people to do so.

### **Understanding Ayyamul Bidh Fasting**

Fasting for three days every full moon, known as ayyamul bidh fasting, is a sunnah fast recommended by the Prophet (peace be upon him) to be observed by Muslims. In a hadith narrated by Abu Hurairah (r), there is mention of this advice.

From Abu Hurayrah (may Allah be pleased with him), he said,

أَوْصَانِي خَلِيلِي بِثَلَاثٍ لَا أَدْعُهُنَّ حَتَّى أَمُوتَ صَوْمَ ثَلَاثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ ، وَصَلَاةَ الضُّحَى ، وَتَوَمُّ عَلَى وَتَرٍ

"My beloved (i.e. the Prophet sallallahu 'alaihi wa sallam) gave me three pieces of advice that I did not leave until I died: 1- fasting three days every month, 2- doing Dhuha prayer, 3- doing witr prayer before going to bed." (HR. Bukhari no. 1178)

From 'Abdullah bin 'Amr bin Al 'Ash, the Prophet sallallahu 'alaihi wa sallam said,

صَوْمُ ثَلَاثَةِ أَيَّامٍ صَوْمُ الدَّهْرِ كُلِّهِ

"Fasting on three days every month is like fasting all year round." (HR. Bukhari no. 1979)

From Abu Dhar, the Prophet (peace and blessings of Allaah be upon him) said to him,

يَا أَبَا ذَرٍّ إِذَا صُمْتَ مِنَ الشَّهْرِ ثَلَاثَةَ أَيَّامٍ فَصُمْ ثَلَاثَ عَشْرَةَ وَأَرْبَعَ عَشْرَةَ وَخَمْسَ عَشْرَةَ

"If you want to fast three days every month, then fast on the 13th, 14th, and 15th (of the Hijri month)." (HR. Tirmidhi no. 761 and An Nasai no. 2425. Abu 'Isa Tirmidhi said that his hadith was hasan).

### **The Virtues of Ayyamul Bidh Fasting**

عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ صَامَ مِنْ كُلِّ شَهْرٍ ثَلَاثَةَ أَيَّامٍ

فَذَلِكَ صِيَامُ الدَّهْرِ ٢٣

"From Abu Dharr said: SAW: Whoever has three days in every month is the same as fasting for one year." (HR. Tirmidhi )

The three-day sunnah fast every month actually reflects the essence of fasting throughout the year. There is no specific month prescribed for this fast; a Muslim is free to choose any month to observe it.

### **Kinds of Patience**

Patience can be categorized into several types, including the following:

#### **1. Patience in the face of disaster**

Patience in the face of disaster means that when a person is faced with disasters from Allah SWT such as natural disasters, death, loss of property, and so on, the person must be able to control his emotions well and sincerely. He should try hard to remain calm and not be prejudiced against God and not blame others. As a believing servant of Allah, he must try to endure patiently, realizing that all the calamities that befall him happen by the destiny and will of Allah SWT. Man must continue to obey God by carrying out all His commandments and avoiding all His prohibitions, and not doing damage on the earth that can invite disaster itself. (Miskahuddin, 2020).

#### **2. Patience in the observance of worship**

People who are patient in obedience to worship Allah will be able to show steadfastness and sincerity, both towards themselves, their family, relatives, and the surrounding environment. He will spread goodness in his environment thanks to his patience



in establishing his goodness and obedience to God. This patience in obedience will bring positive effects to his entire environment, creating a harmonious and peaceful life with himself, his God, his fellow humans, and the environment. All of this is based on obedience to Allah SWT, who wants His servants to continue to do good in all aspects of their lives in order to gain His pleasure.

Allah Almighty loves His servants who are patient in obedience to worship Him. Such servants are able to maintain self-purity by avoiding evil and disobedience, and always doing good to themselves and others, including sincerely forgiving the mistakes of others.

A servant's relationship with his Lord lies in patience and obedience to Him, which is a major factor for the slave's relationship with others. When a servant's relationship with his God is good, this will affect the servant's relationship with himself, his fellow human beings, and his environment, creating a stable and balanced harmony. Therefore, maintaining a relationship with God is a priority that must be maintained and harmonized in an orderly manner. By maintaining this relationship, humans will control themselves not to commit crimes against themselves, society, and the environment. The essence of piety to Allah is to keep His commandments and shun His prohibitions, which are decreed not for the sake of Allah, but for the salvation of man. People will benefit from carrying out God's commandments and avoiding His prohibitions. (DaudAli, 2011).

### **3. Patience in the Face of Human Distraction**

In the social life of individuals, communities, and groups that are good, it is important to communicate with each other and interact socially well, that is, they need each other. Everyone's wants and needs often differ according to their level of skill, effort, and social status, accompanied by work discipline based on religious belief, awareness, and patience. With the knowledge and skills possessed, a person is able to master his environment well to take advantage of the opportunities to live, work, and worship as well as possible, especially related to spiritual, material, and financial needs, in order to achieve physical and mental success.

Regarding spiritual or spiritual needs, a servant of Allah is very dependent on the stability of his patience and religious awareness, and is sincere in worshipping with Islamic aqidah as a manifestation of his faith and piety to God Almighty. If a servant of Allah tries his best with the aqidah of Islam, giving up his charity perfectly based on his piety, then he will achieve inner fortune in the world and the eternal hereafter. Patient people will continue to maintain their religious awareness and patience based on the firm aqidah Islamiyah. His patience was always linked to his religious convictions and patient behavior based on the firm aqidah of Islam, believing in occult things and occult news in a complete and perfect pillar of faith.

Aqidah Islamiyah means definite faith in Allah with all the obligations of piety and obedience to Him, to His Angels, His Books, His Apostles, the Last Day, Destiny, and all predetermined supernatural matters, as well as all qath'i messages both scientifically and maliah. (QarimAbdul, 1992).

#### **4. Patience in Thought**

Patience in the face of thought is a very noble form of patience. A person who remains obedient to Allah Almighty, carries out all His commandments, and shuns all His prohibitions sincerely in order to expect His pleasure and affection, despite being in a difficult financial condition, shows a high level of patience. Poverty here means the inability to meet the needs of daily life and being below the poverty line, different from the condition of ordinary poor people who can still meet basic needs normally.

This thinking only covers physical and material aspects, such as financial needs and food and drink, but does not include thoughts of faith, creed, and piety. Pious people who remain patient and obedient to Allah Almighty do not feel poor despite lack of food or material possessions, because they have a wealth of faith and deep obedience. The essence of patience and the difference between man and other beings lies in the morality of morality practiced perfectly and consistently. The primacy of human morality depends on the perfection of the well-lived Islamic aqedah. A good understanding of aqidah will influence human behavior, and through the application of moral values, man can discover the true essence of humanity. Moral values have advantages and benefits that are nobler than material values. These values cannot be measured by material standards because they are graded and cannot be compared with material values. (Murthada, 2004)

#### **Patient verses in the Qur'an**

The Qur'an as the source of all knowledge has discussed the word patience in many suras and verses. According to scholars, the word patience is mentioned more than 70 verses or more than 100 times in the Qur'an. Scholars have different opinions regarding the number of verses or words of patience in the Qur'an. Some views on the number of verses containing the word patience are as follows:

1. Abû Thâlib al-Makki mentions that the word patience appears more than 90 times in the Qur'an.
2. Abû Hâmid al-Ghazâlî states that the word patience appears in more than 70 places.

The difference of opinion among scholars regarding the number of words patience expressed in the Qur'an, according to al-Qardhawi, does not mean that there is a contradiction in the Qur'an itself. This difference occurs because in some verses there are two or more words forbearance, which some scholars count as one and others count as two or more.

#### **Impact of Patient Behavior on Mental Health**



In addition, in relation to mental health, patience has many meanings. Patience includes fortitude in the face of calamity, patience in the face of pleasure, in war, enduring anger, facing disaster, luxury, receiving little, and so on. Some positive behaviors that arise from patience have a good impact on mental health, including:

1. Self-control: Patience involves trying to manage oneself to maintain the virtues in oneself.
2. Accept reality: Patient people are easier to accept the reality of life, gaining strength and enthusiasm when facing difficulties, because patience makes them more able to accept reality with a willing heart.
3. Think calmly and carefully: In difficult situations, there is always the best way out as long as you think clearly and are careful in making decisions.
4. Firm and not easily discouraged: Patience breeds perseverance and not easily discouraged.
5. Calm and unhurried attitude: Patience accustom a person to think before acting, be careful before acting, and be meticulous in solving problems.
6. Cultivate an attitude of forgiveness: Only people who have high patience can forgive the mistakes of others easily.
7. Sincerity: Sincerity is a reflection of individuals who are able to apply patience well, because sincerity is born from the habit of patience in the face of disasters and tests.
8. Controlling emotions: Patience helps a person control emotions well. (Ernadewita, 2019).

### **How to Get Used to Behaving Patiently**

The Quran describes several ways to habituate patience, including:

1. Instill confidence in good returns for patient people: This belief is very important to help a person be patient. Abu Talib al-Makki states that lack of patience is often caused by a lack of confidence in good returns for the patient.
2. Remind that prophets and apostles are trials: Even those closest to God, such as prophets and apostles, always face severe trials. It reminds us that trials are part of life, even for the noblest.
3. Instilling confidence in ease after hardship: God promises that every difficulty will be followed by ease, and this promise is a certainty.
4. Instilling the awareness that man belongs to God: the God who gives life, motion, feelings, hearing, vision, heart, and all the blessings that exist in man, including property, children, and family. This realization helps a person to be patient in the face of trials. (Joseph, 2018)

### **Fasting Therapy**

According to Abi Abdillah Muhammad bin Qasim Al-Shafi'i "fasting according to sharia 'is refraining from everything that can cancel it such as the desire to have intercourse, and the desire of the stomach to eat solely out of obedience (obedience) to God with predetermined intentions such as the intention of fasting Ramadan, fasting Kifarat or fasting Nadzar at noon time from dawn to sunset so that fasting is acceptable except on holidays, the days of Tasyrik and the days of doubt, and

performed by a reasonable Muslim (tamyiz), holy from menstruation, puerperium, holy from wiladah (childbirth) and not to be drunk during the day." (Dar Al-Kutub Al-Islamiah, t.th.)

Fasting has many benefits that can be obtained for those who do. Fasting therapy can control stress, because actually fasting therapy is able to provide a calm and peaceful effect that awakens a positive mentality, spirit, confidence, and optimism in the face of anything. Fasting therapy is also useful in nourishing the body, as it has been stated by the medical that fasting therapy can cure heart disease, skin diseases, diabetes, and reduce cholesterol levels, and before carrying out surgery usually the patient is first told to fast. Fasting also teaches order and discipline, patience, and compassion and love. (Winarno, 2013)

### **Conclusion**

Ayyamul bidh fasting, which is a sunnah fast for three days every full moon recommended by the Prophet SAW. This fast reflects the essence of fasting throughout the year and is free to do in any month. Patience, as the main theme, is explained in various aspects:

Patience in the Face of Calamity, Patience in Obedience to Worship, Patience in Facing Human Disturbances, Patience in Thought. Patience is further elaborated in relation to Qur'anic verses that mention the word "patience" more than 70 times, indicating its importance in the life of faith. The positive impact of patience on mental health includes self-control, acceptance of reality, calmness, and sincerity. This article also provides ways to cultivate patience, such as a belief in good returns, remembering the trials of prophets and apostles, and a realization that all things belong to God.

The results showed that fasting therapy was successfully applied by OR to reduce and control emotions related to patience. The factor that gives success to this is that the subject has the desire to be able to have a broad sense of patience and can control emotions well.

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