

Manifestation of patience as a coping mechanism in Islamic psychology: a comparative analysis of sociocultural contexts of Indonesian and Egyptian students

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Abstract:

This study analyzes the manifestation of patience as a coping mechanism in Islamic psychology, focusing on the comparison of sociocultural contexts between Indonesian and Egyptian students. The background of this study emphasizes the importance of patience as a stress management strategy in Islam, which can be affected by cultural differences. The research used a mixed-method approach, combining a quantitative survey and qualitative interviews. The survey involved 100 university students, 50 each from Indonesia and Egypt, to measure the level of patience and coping mechanisms, while in-depth interviews were conducted with 20 students to explore their sociocultural understanding. The results showed that there were no significant differences between Indonesian and Egyptian students in terms of manifestations of patience, with identical mean scores of sociocultural context and coping mechanisms in both groups (82.54 and 82.96). However, qualitative interviews revealed differences in how they interpreted patience; Indonesian students tended to see patience as a means of maintaining social harmony, while Egyptian students emphasized the spiritual aspect guided by religious teachings. The conclusion of this study is that patience as a coping mechanism in Islamic psychology has a universal foundation, but the sociocultural context affects its interpretation and application. The findings have significance for the development of culturally sensitive psychological interventions, especially in supporting Muslim students in dealing with academic stress and other life challenges.

Keywords: Patience; Coping Mechanism; Islamic Psychology; Sociocultural; Muslim Students



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Introduction

Patience is a fundamental concept in Islamic teachings that has significant implications for individuals' mental health and coping mechanisms. In the context of Islamic psychology, the manifestation

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Copyright © 2024 Muhammad Hisyam Syafi, Husain Azhari, Halim Purnomo

of patience is not only seen as a spiritual quality, but also as an effective stress management strategy. Patience is a fundamental concept in Islamic teachings that has significant implications for individuals' mental health and coping mechanisms. In the context of Islamic psychology, the manifestation of patience is not only seen as a spiritual quality, but also as an effective stress management strategy (Baysal, 2022). In the context of Islamic psychology, the concept of patience is not only viewed as a spiritual quality, but also as a psychological mechanism that plays an important role in stress management and the mental well-being of individuals (Othman, 2019). Previous studies have shown a positive correlation between patience and various mental health indicators, such as resilience, life satisfaction, and reduced levels of depression. (for example, (Ulukan, 2021); (Bieda, 2019). However, the manifestation and implementation of patience as a coping strategy in different sociocultural contexts remains largely unexplored, especially among the Muslim student population. Coping refers to a set of cognitive and behavioral processes that individuals use to manage stressful situations or internal or external demands that are judged to be burdensome or exceed one's resources (Knapp, 2022). Coping is not just an automatic reaction, but a dynamic process that can change over time and situations (Stanisławski, 2019). Coping can involve cognitive, emotional, behavioral, and physiological aspects (Teixeira, 2018). (Biggs, 2017) classifies coping strategies into two main categories: Problem-focused coping: Strategies aimed at addressing the source of stress directly. Emotion-focused coping: Strategies aimed at managing emotional responses to stress. The Ministry of Health recently reported the results of screening for depressive symptoms in Specialist Medical Education Program (PPDS) students. Based on a survey using the Patient Health Questionnaire-9 (PHQ-9), about 22.4 percent of PPDS students showed symptoms of depression, while 3.3 percent of them had thoughts of suicide or self-harm (Ghea, 2024). (Deng, 2021) involving 69 studies with a total of 138,297 university students from 39 countries found that the prevalence of stress among university students during the COVID-19 pandemic was 39.4% (95% CI: 33.7%-45.4%). This level of stress is higher compared to the period before the pandemic, (Aristovnik, 2020) involving over 30,000 university students from 62 countries found that 42.4% of university students experienced higher levels of stress during the pandemic compared to before. Factors contributing to this increase in stress include distance learning, uncertainty about academic and professional futures, and changes in personal life. It is important to note that stress levels may vary based on factors such as country, type of educational institution, and field of study. For example, a study by (Afonne, 2023) in Nigeria found that 76.8% of university students experienced moderate to severe levels of stress.

Students, as a group that is vulnerable to academic stress and psychosocial pressure (Wuthrich, 2020), becomes an interesting subject to study in this context. Increased stress among students has become a global phenomenon that requires attention (Mofatteh, 2021). On the other hand, differences in sociocultural background can influence how individuals interpret and implement the concept of patience in everyday life, including in facing academic and social challenges (Rogers, 2020). Indonesia and Egypt, as the two countries with the largest Muslim populations in Southeast Asia and the Middle East, offer a unique context for this comparative study. Both countries have a long history of developing Islamic thought, but also face different challenges of modernity. Differences in educational systems, social norms, and cultural dynamics between the two countries can provide valuable insights into how sociocultural factors shape the manifestation of patience and its application as a coping mechanism. Recent research by (Supriyadi, 2024) shows that patience in Islam is not only seen as a passive attitude, but also as an active strategy in facing difficulties. Meanwhile, (Aprilianti, 2024) found a positive correlation between Islamic religious practices, including the cultivation of patience, and psychological resilience among college students. However, an in-depth understanding of how sociocultural factors influence the interpretation and application of the concept of patience in the context of stress coping is still lacking.

This study fills that gap by comparing the manifestation of patience as a coping mechanism among Indonesian and Egyptian university students. These two countries represent important variations in the global Muslim landscape: Indonesia with its more pluralistic Islamic tradition and Egypt with its

classical Islamic heritage. By analyzing the differences and similarities in the understanding and application of patience as a coping strategy, this study aims to enrich the understanding of the interaction between Islamic values, sociocultural context, and mental health. This study aims to comparatively analyze how Indonesian and Egyptian university students manifest patience as a coping mechanism in dealing with academic stress and other life challenges. Using a mixed-method approach, this study will explore the perceptions, experiences, and practices of patience among university students of both countries, as well as identify sociocultural factors that influence differences and similarities in the manifestation of patience.

Method

This research design will use a quantitative approach to measure the level of patience and coping mechanisms of university students, as well as a qualitative approach to understand the sociocultural context that influences the manifestation of patience in both countries. The research population includes Muslim university students in Indonesia and Egypt. A purposive sampling technique will be used to select a relevant sample, i.e. students who are facing stressful situations such as exams or academic pressure. The sample consists of 50 students from each country for the quantitative survey, and 20 students for in-depth interviews. The study was conducted from March 15, 2024-June 15, 2024. The quantitative instruments included patience measurement scales and coping mechanisms adapted to the Islamic context, such as the Islamic Patience Scale and Brief COPE. The qualitative instruments were semi-structured interview guides that explored personal experiences and sociocultural contexts that influence patience. Quantitative data were collected through an online survey using a survey platform that is easily accessible to university students. Qualitative interviews were conducted online or face-to-face. Quantitative data were analyzed using descriptive and inferential statistics (independent sample t-test) to see differences in patience levels and coping mechanisms between groups. Qualitative data were analyzed using thematic analysis techniques to identify the main themes that emerged related to the manifestation of patience in the sociocultural context.

Result

This study aims to analyze the manifestation of patience as a coping mechanism in Islamic psychology, focusing on the comparison of sociocultural contexts between Indonesian and Egyptian students. As a first step, data were collected from two groups of students from both countries, namely Egypt and Indonesia. Each group consisted of 50 students, so the total number of participants in this study reached 100 people. The balanced number of participants between Egyptian and Indonesian students allows for an in-depth comparative analysis of how sociocultural context affects the use of patience as a coping mechanism.

Table 1
Descriptive statistics

Descriptive Statistics					
	N	Minimum	Maximum	Mean	Std. Deviation
sociocultural_context	100	66	97	82.54	5.732
patience_coping_mechanism	100	70	95	82.96	5.710
Valid N (listwise)	100				

Table 2
Data Descriptive Students

Group Statistics					
	Student	N	Mean	Std. Deviation	Std. Error Mean
sociocultural_context	Egyptian students	50	82.54	5.761	.815
	Indonesian students	50	82.54	5.761	.815
patience_coping_mechanism	Egyptian students	50	82.96	5.739	.812
	Indonesian students	50	82.96	5.739	.812

The results of descriptive statistical analysis showed that there were significant similarities in sociocultural context and the use of patience as a coping mechanism among Egyptian and Indonesian students. Both groups, which consisted of 50 students each, showed identical mean scores, which were 82.54 for sociocultural context and 82.96 for patience coping mechanism. The standard deviations for both groups were also the same, at 5.761 for sociocultural context and 5.739 for patience coping mechanisms, with standard errors of 0.815 and 0.812, respectively. This similarity in mean scores and standard deviations indicates that there are no notable differences between Egyptian and Indonesian students in terms of their sociocultural context and how they manifest patience as a coping mechanism. These results suggest that, despite the sociocultural differences between the two countries, students from both groups tend to use patience in similar ways when facing challenging situations. Thus, this study strengthens the argument that patience as a coping mechanism has a universal foundation in the context of Islamic psychology, which transcends sociocultural boundaries. However, further analysis is needed to understand the deeper nuances of these findings, including other factors that might influence these similarities.

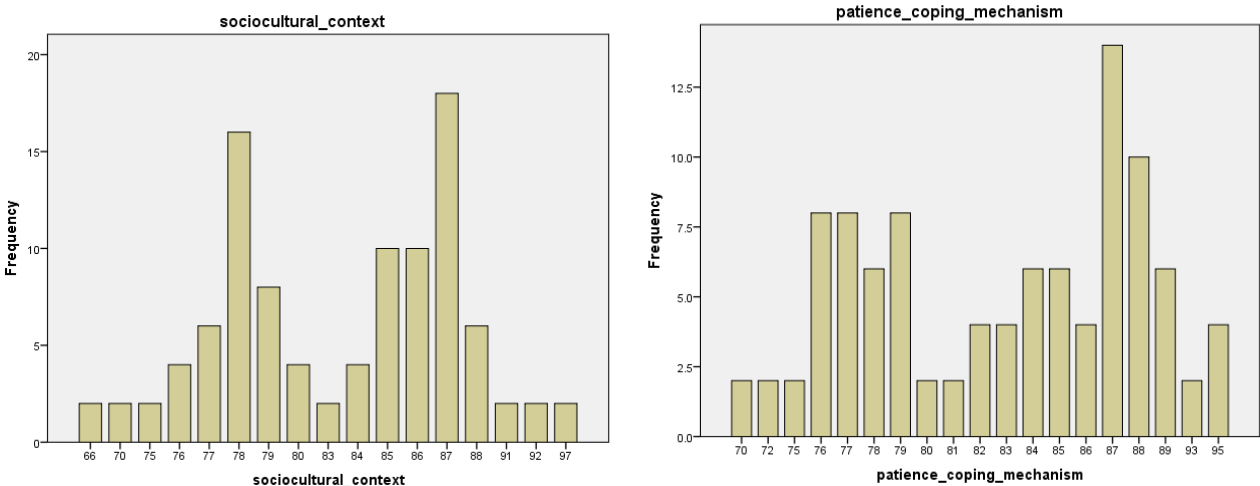


Figure 1. *sociocultural context nad patience soping mechanism*

Table 3
Independent Sample Test

Independent Samples Test										
		Levene's Test for Equality of Variances			t-test for Equality of Means					
							Mean Differe nce	Std. Error Differe nce	95% Confidence Interval of the Difference	
		F	Sig.	T	df	Sig. (2- tailed)			Lower	Upper
sociocultural _context	Equal variances assumed	.000	1.000	.000	98	1.000	.000	1.152	-2.287	2.287
	Equal variances not assumed			.000	98.0 00	1.000	.000	1.152	-2.287	2.287
patience_co ping_mecha nism	Equal variances assumed	.000	1.000	.000	98	1.000	.000	1.148	-2.278	2.278
	Equal variances not assumed			.000	98.0 00	1.000	.000	1.148	-2.278	2.278

The results of the Independent Samples Test show that there is no significant difference between Egyptian and Indonesian students both in the sociocultural context and in the use of patience as a coping mechanism. Levene's Test for Equality of Variances showed an F value of 0.000 and Sig. of 1.000 for both variables, indicating that the assumption of equality of variance was met. This makes it possible to use the results of the t-test for Equality of Means with the assumption of equal variance. The t-values for both variables, sociocultural context ($t(98) = 0.000$, $p = 1.000$) and patience coping mechanism ($t(98) = 0.000$, $p = 1.000$), indicated that the mean difference between Egyptian and Indonesian students was not statistically significant. The value of Sig. (2-tailed) value of 1.000 indicates that there is no significant difference in the sociocultural context or the use of patience as a coping mechanism between the two groups of students. In addition, the 95% confidence interval for the mean difference also includes a value of zero, with the lower and upper bounds almost symmetrical around zero (-2.287 to 2.287 for sociocultural context and -2.278 to 2.278 for patience coping mechanism), which reinforces the conclusion that there is no significant difference between the two groups. The results of semi-structured interviews regarding the manifestation of patience as a coping mechanism in the context of Islamic psychology revealed interesting differences between Indonesian and Egyptian students. Indonesian students tend to interpret patience as an attitude of restraint and accepting the situation gracefully, often associated with cultural values that emphasize social harmony. As expressed by an Indonesian student: "For me, patience means being able to control myself, not getting carried away by emotions, especially when facing problems with friends on campus" (Interview with A, 22 years old, April 17, 2024; 15.47, Student of Universitas Muhammadiyah Yogyakarta). They more often use patience in dealing with academic pressure and interpersonal conflicts. On the other hand, Egyptian students view patience as a more explicit spiritual strength, often referring to the teachings of the Qur'an and Hadith in their daily practice. An Egyptian student stated: "As-sabr for us is a commandment of Allah that must be carried out

in every aspect of life. When trials come, we remember the verse 'inna ma'al 'usri yusra' (surely with difficulty there is ease)" (Interview with D, 24 years old, April 24, 2024; 20:34, Al-Azhar University Student). They tend to apply patience in the face of wider sociopolitical challenges.

Sociocultural context plays an important role in shaping the understanding and application of the concept of patience. Indonesian students, who live in a more ethnically and religiously diverse society, tend to see patience as a tool for maintaining social harmony. An Indonesian student explained: "In this diverse campus environment, patience helps me to still appreciate differences and maintain good relationships with everyone" (Interview with S, 21 years old, April 22, 2024; 11:23 am, Student of Universitas Muhammadiyah Yogyakarta). Meanwhile, Egyptian students, who are in a more religiously homogeneous environment, emphasized the theological aspect of patience. The interviews also revealed that students from both countries use patience as an effective coping strategy in facing various life challenges. However, the way they articulate and practice patience differs according to their respective cultural backgrounds. An Indonesian student said: "When I'm stressed because my assignments are piling up, I prefer to be quiet, reflect, and try to calm myself down" (Interview with B, 23 years old, April 19, 2024 UMY student; 7:45 pm). On the other hand, an Egyptian student revealed: "When facing difficulties, I always pray and read the Qur'an. This is how I practice patience and seek strength" (Interview with Fatima, 22 years old, June 11, 2024 at 09.43 Cairo University student).

Discussion

The manifestation of patience as a coping mechanism in the context of Islamic psychology has become an increasingly relevant focus of research, especially in comparing different sociocultural contexts. Comparative studies between Indonesian and Egyptian university students provide interesting insights into how cultural factors and social environments influence the expression and application of patience as a coping strategy. Recent research by (Lestari, 2024) revealed that Indonesian university students tend to internalize patience through daily religious practices and communal support, while Egyptian students put more emphasis on the philosophical and theological aspects of patience in facing academic challenges (Shanks, 2024). This finding is in line with a previous study by (Ebrahimi, 2017) which highlighted the important role of sociocultural context in shaping the perception and implementation of Islamic values, including patience.

Factors that influence the manifestation of patience as a coping mechanism include the level of religiosity, social support, and exposure to environmental stressors. (Borges, 2021) found a positive correlation between the level of religiosity and students' ability to apply patience as a coping strategy. Meanwhile, (Lam, 2019) research underlines the importance of social support in strengthening students' resilience through the practice of patience. In the Indonesian context, (Allifa, 2023) identified that the concept of "nrimo ing pandum" (accepting sincerely) in Javanese culture is closely related to the manifestation of patience in Islam, indicating a synergy between local values and religious teachings. On the other hand, (Esmatt, 2024) study in Egypt illustrates how a strong Sufi tradition influences the interpretation and application of patience among university students. This comparative analysis highlights not only differences but also similarities in how Indonesian and Egyptian students manifest patience. Both groups emphasize self-reflection, prayer, and involvement in religious communities as a means of strengthening patience. However, significant differences are seen in how they integrate patience with academic and social demands. The implications of this study are highly relevant for the development of culturally sensitive psychological interventions. (Nicosia, 2017) provide a holistic approach that integrates Islamic values with modern psychological techniques to increase the effectiveness of patience-based coping mechanisms. Furthermore, (Suroso, 2021) emphasized the importance of considering sociocultural dynamics in designing mental support programs for Muslim students in various global contexts. In conclusion, the manifestation of patience as a coping mechanism in Islamic psychology shows complex variations between Indonesian and Egyptian university students, reflecting the richness of Islamic intellectual and spiritual traditions as well as the uniqueness of each country's sociocultural context.

Further research is needed to explore how this concept can be effectively applied in psychological interventions that are responsive to the specific needs of Muslim students in the global era.

Conclusions

This study reveals that patience as a coping mechanism has significant manifestations in the context of Islamic psychology, with interesting differences and similarities between Indonesian and Egyptian university students. Despite coming from different sociocultural backgrounds, both groups of students demonstrated the use of patience as an important strategy in coping with academic stress and other life challenges. Indonesian students are more likely to internalize patience through cultural values that emphasize social harmony, whereas Egyptian students attribute patience more to strong theological teachings in their Islamic tradition. The similarities in the use of patience between these two groups confirm that patience has a universal foundation in Islamic psychology that transcends sociocultural boundaries. However, the nuances of difference found suggest that cultural context and social environment play an important role in shaping the way individuals interpret and apply patience. These findings provide important implications for the development of culturally sensitive psychological interventions, especially in the context of Muslim university students in different parts of the world. In conclusion, this study highlights the importance of considering sociocultural factors in understanding and applying the concept of patience as a coping mechanism, as well as the need for further research to examine the practical application of these findings in a global context.

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