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## **The Influence of Taqwa (Piety) and Amal Saleh (Good Deeds) on Patience Among Muslim Students at an Islamic Campus**

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*Received: 4 April 2024 Reviewed: 5 May 2024 Accepted: 6 May 2024*

### **Abstract**

There are situations that require patience for Muslim students, such as patience in following the commands and prohibitions of Allah SWT, which is also referred to as patience in piety. Additionally, Muslim students need to exercise patience in maintaining their relationship with Allah SWT and fellow living beings, known as patience in performing good deeds. The purpose of this research is to investigate the influence of piety and good deeds on patience among Muslim students in an Islamic campus. The participants involved in this study were 227 Muslim students enrolled in the Faculty of Psychology at the Islamic University of Riau. Convenient sampling was employed for data collection. The data were gathered using the patience scale, good deeds scale, and piety scale. Partial Least Square (PLS) analysis was conducted using smart PLS 3.0 M3 software. The findings of this research indicate that piety has a positive and significant influence on patience among Muslim students in an Islamic campus, while good deeds do not have a significant influence and are discussed as a limitation of this study. The implications of this research provide new empirical support regarding factors influencing patience, specifically the variable of piety.

**Keywords:** Islamic Campus, Muslim Students, Patience, Taqwa (Piety), and Amal Saleh (Good Deeds).

### **Introduction**

Islamic campuses need to re-understand the essence of knowledge and its meaningful benefits. Every Islamic campus acknowledges that knowledge comes from Allah SWT, and the

purpose of knowledge is to apply the acquired knowledge for the betterment of human life. Islamic education will be meaningful for the survival of society when its transformation and internalization processes involve spiritual aspects that encompass meaning, values, and transcendence, which are linked to Islamic teachings (Mujib, 2015). The national education goals in Indonesia have connected faith, piety, and good deeds, or righteous acts, in the Republic of Indonesia Law No. 20 of 2003, Article 3, which states that "the goal of national education is to develop the potential of learners to become individuals who have faith and piety towards the One Supreme God, possess noble character, are healthy, knowledgeable, skill full, creative, independent, and become responsible democratic citizens."

There are situations that require patience for Muslim students, such as patience in obeying the commands of Allah SWT, patience in refraining from what is forbidden by Allah SWT, patience in facing difficulties and trials imposed by Allah SWT upon His servants, and patience in expressing gratitude for the blessings bestowed by Allah SWT. In patience, there are three important aspects: steadfastness, perseverance, and resilience, which lead a Muslim towards success (Yusuf, 2020). Patience in obeying the commands and prohibitions of Allah SWT is often referred to as patience in piety. Additionally, Muslim students need to exercise patience in maintaining their relationship with Allah SWT and fellow living beings, often referred to as patience in performing good deeds (Ramdani et al., 2018).

Patience entails not complaining, preserving one's honor and accepting situations without arrogance. Patience encompasses worshiping Allah SWT, restraining oneself from mistakes, and facing trials. Patience is a form of worship desired by Allah SWT and a path to draw closer to Him with sincerity (Al-Jawziyyah,1997). The concept of patience in the perspective of the Qur'an is the inner attitude of humans in restraining emotions and desires based on faith and creed. The ability to exercise patience by controlling one's desires is a teaching of the Islamic religion (Miskahuddin,2020). Patience in learning can be understood as a person's ability to remain obedient in worship and avoid what is forbidden by Allah with sincerity, with the hope of attaining His satisfaction and great rewards. The Qur'an encourages humans to exercise patience based on the creed of monotheism, which is a stronger motivation than the power of reason and feelings alone (Mutaqin,2022).

The concept of a righteous person (muttaqi) entails obedience to Allah SWT and striving to follow His commands while refraining from His prohibitions. Meanwhile, the religious behavior of a Muslim can be observed through personal righteousness, such as performing congregational prayers in the campus mosque, observing fasting, and engaging in remembrance of Allah. In terms of social righteousness, it can be seen through acts of social solidarity, tolerance, mutual assistance, fairness, and environmental preservation (Mansyur et al., 2022). The concept of good deeds (amal saleh) can be divided into two main principles: correct knowledge ('ilm) and righteous actions ('amal). The first principle can be classified as theoretical, while the second is practical. These basic elements can be developed and applied to create a general model of the concept of good deeds (M. R. Rahman et al., 2017). In the worldly dimension, good deeds manifest as efforts to support prosperity and well-being at both individual and collective levels within the family and wider society. Additionally, good deeds can be observed in the form of environmental preservation and its elements. On the other hand, in the spiritual or hereafter dimension, good deeds are expressed through the practice of ritual

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worship such as purification (taharah), prayer, fasting, giving alms (zakat), pilgrimage (hajj), vows (nazar), sacrificing animals for newborns, and so on (Mahmud, 1995).

The implementation to achieve the goals of national education in Islamic campuses includes establishing campus rules in accordance with Islamic teachings, such as the dress code regulation at Universitas Islam Riau (UIR) issued by the Rector with reference number 3610/A-UIR/4-2023, regarding the dress code for students on the UIR campus. The content of the regulation includes covering the aurat (private parts), avoiding excessive makeup and jewelry, avoiding tattoos, not wearing sandals, and staying away from tight, transparent, or inappropriate clothing. This regulation is created in line with the university's vision and mission, which is: "UIR 2041: Becoming a world-class Islamic university based on faith and piety."

The concept of patience from the perspective of positive psychology is the individual's ability to calmly wait when facing life challenges, such as frustration, difficulties, and pain. Patience can be divided into three parts: (a) everyday life patience, which is described as situations involving waiting in daily life, (b) patience in facing life difficulties, explained as the individual's ability to cope with challenging experiences, and (c) interpersonal patience, depicted as a form of patience that involves individual tolerance in social relationships with others (Schnitker, 2012). Additionally, patience has several components that include delayed gratification, emotional resilience, perseverance, self-control, patience, and consistency. All these components work together to shape patience as an important skill and attitude in achieving long-term success (Khormaei et al., 2017).

Subandi (2011) developed the concept of patience based on existing religious literature in Indonesia. The concept of patience has five main aspects: self-control, resilience, perseverance, accepting reality, and remaining calm. Patience involves the ability to control emotions, endure and face challenges, continue striving towards goals, accept reality, and maintain calmness in difficult situations. On the other hand, the concept of patience from the perspective of the Quran is when a Muslim realizes that Allah SWT tests humans, so they remain calm and surrender everything to Allah SWT (Ismail & Solahuddin, 2023).. The concept of patience in Islamic psychology focuses more on seeking the pleasure of Allah SWT. Pleasure (Rida) in Islamic psychology includes acceptance of everything given by Allah, such as difficulties, blessings, the past, the future, and pain from others. This indicates that all events come from Allah SWT. Rida is related to patience, gratitude, contentment, reliance on Allah, and forgiveness (Rusdi, 2017).

Patience is an important factor in a teacher's classroom management skills. Teachers who have a high level of patience tend to be able to manage their classrooms more effectively. Patience helps teachers in dealing with difficult situations and facing challenges in the educational process with calmness and tolerance. Thus, patient teachers can create an effective learning environment and positively influence student achievement (Meriç, 2023). Patience plays a crucial role in organizations, and individuals will use emotional regulation to enhance their patience (Comer & Sekerka, 2014).

Patience is a positive value within a person that leads to happiness (Achour et al., 2016).. Patience is related to faith and the belief that trials are tests from Allah, which educates

individuals to remain steadfast in their faith and rely on Allah when facing challenges, overcoming difficulties, and building a wholesome personality (Maesaroh & Muslih, 2023). The enthusiasm of Muslim students in learning can be controlled proportionally and balanced through patience. The early scholars, such as Imam Bukhari, serve as an example of this. He required patience during years of intensive research and long journeys to study hadith (Afifi et al., 2021).

Islamic religious education can aid in the development of individual character by teaching values such as patience, perseverance, honesty, and sincerity, thus encouraging learners to engage in philanthropic movements or charitable behaviour (Misbahuddin et al., 2023). The relationship between faith, piety, and good deeds is likened to the relationship between an object and its shadow, meaning they go hand in hand and complement each other. A person is considered righteous or pious towards Allah when they demonstrate it through righteous actions (Othman et al., 2018). In the Quran, the phrase "good deeds" is often associated with the term "faith" because those who have faith will engage in good deeds (Bastaman, 2005). The relationship between religion (faith) and good deeds is like the foundation on which Sharia stands. In Quranic terminology, faith is referred to as iman, while Sharia is described as worship or righteous actions (Tamam, 2017). Verses about good deeds in the Quran are often linked to the context of the command to practice patience (Al- (Al-Jawziyyah, 2019). Good deeds encompass all virtuous actions, including personal relaxation and commitment to social rights, which strengthen the relationship between God and humanity (Viphanphong et al., 2023).

Sukino (2022) study on contextualizing the concept of good deeds (Amal Saleh) in the textbooks of the Quran and Hadith in Madrasah Ibtidaiyah found that learning about good deeds can shape students' character as follows: 1) Understanding and applying the concept of good deeds among all living beings in the world influences the foundation of well-being and peace. 2) Engaging in good deeds can be done through giving charity to parents and close relatives. Charity should be given sincerely and correctly without hurting the feelings of others. 3) Sharing knowledge with fellow learners is also considered a righteous deed with religious value. 4) The primary good deeds include being dutiful to parents, giving charity, praying for others, and using kind words. In Mukhlis (2022), research, it is shown that the implementation of the theology of Surat al-Mâ'ûn is not only conceptual but also manifested in actual deeds of good deeds. A Muslim is expected to practice patience in fulfilling all of Allah's commands and prohibitions. Three behaviors of good deeds include returning lost items to their rightful owners, obeying traffic laws and regulations, and repaying loans on time (Viphanphong et al., 2022).

Previous research has found a significant difference in the level of patience among individuals after receiving patience training, but there was no change in the level of Psychological Well-being (Bülbul & Izgar, 2017). Emotional regulation difficulties and cognitive flexibility can explain 18% of the variation in patience, and cognitive flexibility is the strongest predictive variable of patience (Gökçen et al., 2020). There is a significant positive relationship between taqwa (piety) and happiness (Maham & Bhatti, 2019). Taqwa consists of Islamic spirituality and social responsibility, and it has been found to have a significant positive relationship with happiness (Maham & Bhatti, 2019). Patience and self-

control are important skills that are not related to cognitive abilities but have a significant impact on beneficial educational, economic, and social outcomes (Alan & Ertac, 2015).

Research has found that faith among Muslim students has a significant positive influence on patience (Meisy & Hidayat, 2023). In the Oxford English Dictionary, "faith" is defined as belief, reliance, or trust in someone or something. Faith is also a belief that originates from testimony or authority rather than empirical evidence, including belief in religious teachings as truth. Initially, the use of this term was exclusively religious in nature, and its origins still influence its meaning. In the evolving research literature, "faith" is often combined with "spirituality" or "religion," particularly when discussing their behavioral correlations. As a quality that promotes social coherence, faith also requires cultural context for appropriate expression, and it is not solely defined by personality traits (Foreman, 2017). The implications of patience in Islamic education will always be accompanied by the concepts of taqwa and good deeds (Mutaqin, 2022).

Based on the above exposition, the objective of this research is to determine the influence of taqwa and good deeds on patience among Muslim students in an Islamic campus.

## **Research method**

### **Population and Sample**

A general area with specific characteristics and qualities defined by the researcher is called the population (Sugiyono, 2018). The population in this research consists of students from Islamic higher education institutions. 227 Muslim students pursuing their education at an Islamic campus participated in this study as respondents (Hair et al., 2011)(Hair et al., 2014), explaining that a larger sample size will increase consistency in PLS-SEM estimations.

### **Data Analysis Method**

This research employs descriptive statistical data analysis, which is used to analyze and depict the obtained data (Sugiyono, 2018). In this study, the data analysis method used is the Partial Least Squares (PLS) approach with smartPLS 3.0 M3 software. In the measurement model testing phase or the outer model, the validity and reliability of constructs are assessed. The validity testing procedure involves conducting tests for convergent validity and discriminant validity. One of the evaluations for the outer model in PLS-SEM is the reliability test. Latent variables are reliable when Cronbach's alpha and composite reliability values are above 0.7, and the AVE (Average Variance Extracted) value is above 0.5. The assessment of path coefficients is conducted to examine the directional relationships in the structural model obtained through bootstrapping. A coefficient is considered significant if the t-statistic value is greater than 1.96 at a 5% significance level or greater than 1.65 (with the significance level corresponding to each path) to determine the significance of the relationships in the model.

## **Instrument and Measure**

### **1. Scale of Patience**

The measurement tool used for the patience variable is the Three-Factor Patience Questionnaire (3-FPQ) by (Schnitker, 2012), adapted from Islam & Hidayat (2023). This patience scale can measure situational issues, including interpersonal patience, life hardship patience, and daily hassles patience. It employs a Likert scale consisting of 11 items with 5 response alternatives: strongly disagree = 1, disagree = 2, neutral = 3, agree = 4, strongly agree = 5

## 2. The scale of Good Deeds

The researcher developed the scale of Good Deeds based on the dissertation by Said Mahmud (1995). Good Deeds consist of two dimensions. Good Deeds in the worldly dimension appear in the form of efforts to support the attainment of prosperity and well-being in the material aspects of life, individually and collectively, within the family and the broader community. Furthermore, Good Deeds also involve preserving the environment and its elements. On the other hand, Good Deeds in the hereafter dimension manifest through ritual worship such as purification, prayer, fasting, almsgiving, pilgrimage, vows, sacrifice of animals for newborns, and so on. The Good Deeds scale comprises 14 items, all of which refer to aspects that support Good Deeds.

## 3. Piety Scale

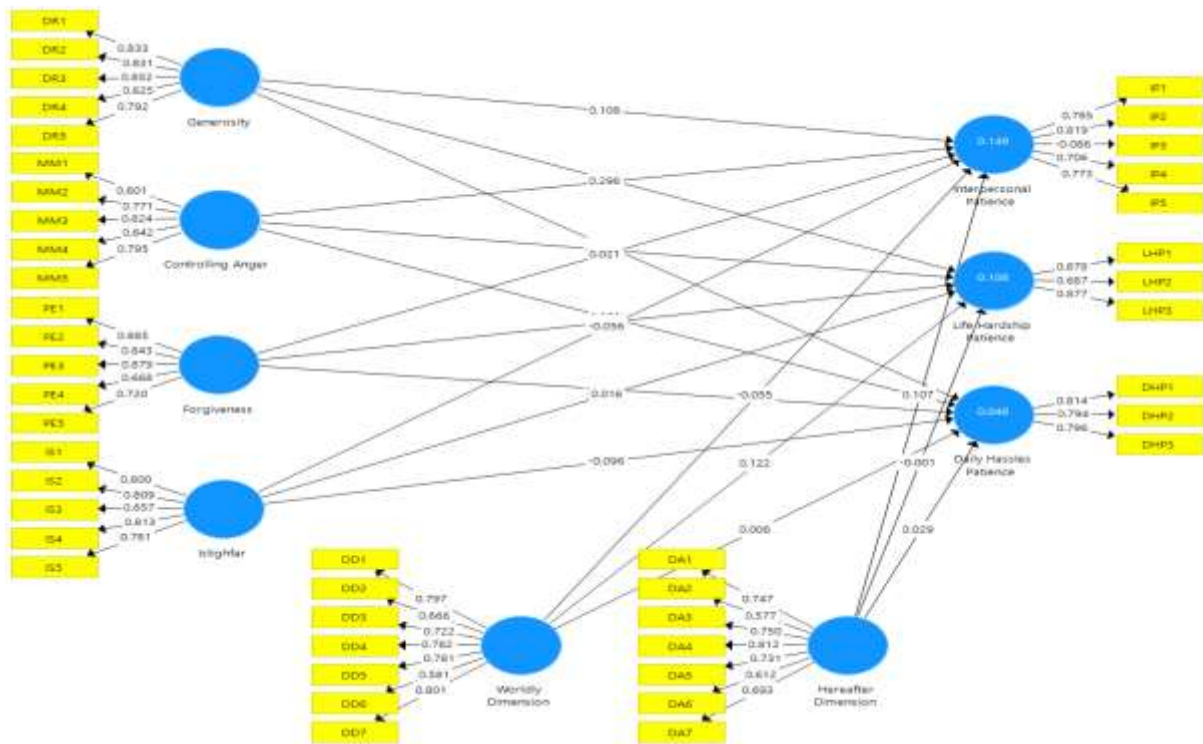
The researcher developed the piety scale from Kuning (2018). The piety scale, based on the characteristics of the pious, comprises four dimensions: Generosity, patience, Forgiveness, and seeking Forgiveness. The piety scale consists of 20 items, and all items are favorable.

## **Result**

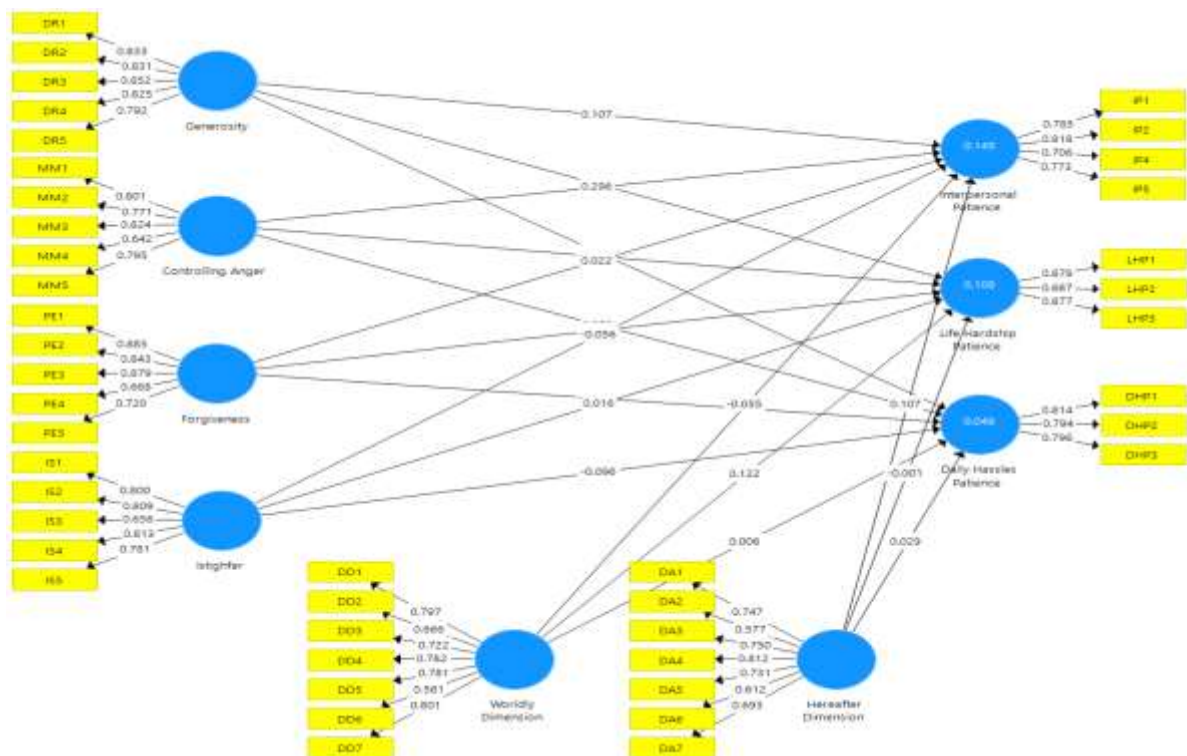
In the first-order analysis stage, validity and reliability tests are conducted to evaluate the outer model at the first-order level. This is done to ensure that the constructs meet the criteria as measurement tools. For multidimensional constructs, the analysis involves examining the results of loading factors, AVE (Average Variance Extracted), Cronbach's alpha, and composite reliability for reliability testing of the first-order dimensional constructs. Here are the results of the testing for the first order. This study follows The Two-Step Approach as recommended by (Yamin & Kurniawan, 2009). With the model of The Disjoint Two-Step Approach. The stages of The Disjoint Two-Step Approach start with stage 1 evaluation of the dimensional constructs and their indicators, where the dimensional constructs are directly connected to all constructs in the model according to the research model, resulting in Latent Variable Scores (LVS). Then, these latent variable scores are used in stage 2, where they are connected to other variables. Stage 2 is part of the outer model analysis, where the multidimensional constructs become indicators that are connected to other variables. Here are the results of the Stage 1 First Order Construct testing, as shown in the table below:

## **Measurement Model (Outer Model)**

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**Figure 1.** Outer Model Stage 1



**Figure 2.** Outer Model Stage 1 after elimination

The measurement model is explained through factor loadings, composite reliability, and Average Variance Extracted (AVE) values, as shown in the following table:

**Table 1.** Measurement Model

Variable	Dimension	Indicator	Outer loading	Cronbach's Alpha	CR	AVE
Patience	Interpersonal Patience	4	0,706-0,818	0,773	0,854	0,595
	Life Hardship Patience	3	0,687-0,878	0,770	0,858	0,670
	Daily Hassles Patience	3	0,794-0,814	0,725	0,843	0,592
Good Deeds	Worldly Dimension	7	0,581-0,801	0,862	0,892	0,543
	Hereafter Dimension	7	0,577-0,812	0,834	0,874	0,500
Piety	Generosity	5	0,792-0,852	0,885	0,915	0,684
	Controlling Anger	5	0,642-0,824	0,830	0,878	0,592
	Forgiving	5	0,668-0,885	0,860	0,900	0,646
	Istighfar	5	0,656-0,813	0,831	0,882	0,600

The research results indicate that the factor loading of each indicator is more significant than 0.5, which satisfies the construct validity criteria. Indicators with factor loadings less than 0.5 have been eliminated from the model as they did not meet the requirements (Ghozali, 2013). Furthermore, Cronbach's Alpha, composite reliability, and AVE each exceed 0.70 and 0.50, indicating that these variables meet the construct validity criteria (Hair et al., 2014).

**Table 2.** Discriminant Validity using HTMT Ratio

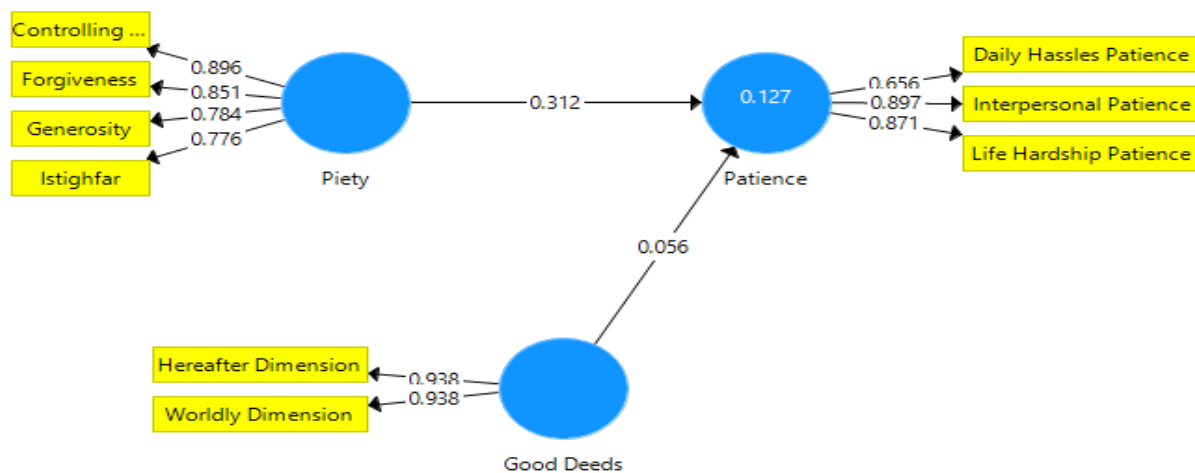
Dimension	CA	DHP	FG	GN	HD	IP	IS	LHP	WD
Controlling Anger	0,769								
Daily Hassles Patience	0,175	0,801							
Forgiveness	0,808	0,098	0,804						
Generosity	0,535	0,164	0,476	0,827					
Hereafter Dimension	0,564	0,127	0,503	0,625	0,707				



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Interpersonal Patience	0,36	0,44	0,31	0,27	0,27	0,77			
	7	4	0	1	5	2			
Istighfar	0,58	0,07	0,50	0,57	0,62	0,21	0,77		
	1	8	2	7	4	4	4		
Life Hardship Patience	0,22	0,44	0,24	0,29	0,24	0,63	0,23	0,81	
	7	1	7	1	2	2	9	9	
Worldly Dimension	0,56	0,11	0,51	0,70	0,76	0,23	0,75	0,28	0,73
	9	9	0	0	0	9	0	6	7

Ratio HTMT is used to assess the discriminant validity of constructs. The HTMT ratio should be less than 1.00 to achieve an acceptable discriminant reality (Hair et al., 2014). Table 3 indicates that the HTMT ratio is less than 1 for all constructs; therefore, they have acceptable discriminant validity.



**Figure 3. Outer Model Stage 2**

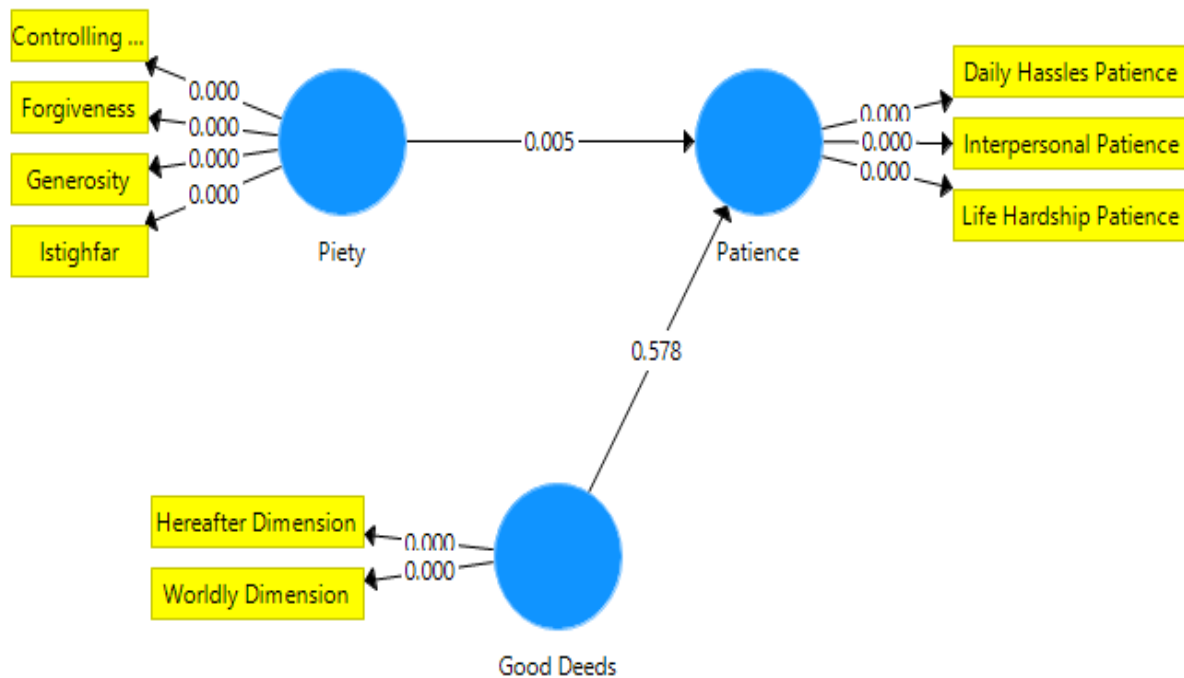
**Table 3. Outer Model Stage 2**

Variable	Dimension	Outer loading	Cronbach's Alpha	CR	AVE
Patience	Interpersonal Patience	0,897	0,754	0,936	0,88
	Life Hardship Patience	0,871			
	Daily Hassles Patience	0,656			

Good Deeds	Worldly Dimension	0,938	0,863	0,854	0,665
	Hereafter Dimension	0,938			
Piety	Generosity	0,784	0,847	0,897	0,686
	Controlling Anger	0,896			
	Forgiving	0,851			
	Istighfar	0,776			

The research results indicate that the factor loading of each dimensions is more significant than 0.5, which satisfies the construct validity criteria. Dimensions with factor loadings less than 0.5 have been eliminated from the model as they did not meet the requirements (Ghozali, 2013). Furthermore, Cronbach's Alpha, composite reliability, and AVE each exceed 0.70 and 0.50, indicating that these variables meet the construct validity criteria (Hair et al., 2014)

**Path Analysis**



**Figure 4.** Bootstrapping.

**Table 4.** Direct Effect Path Analysis for Hypothesis-Testing

	Sample Mean	STDEV	T Statistics	P Values
Piety-> Patience	0,312	0,110	2,846	0,005
Good Deeds -> Patience	0,056	0,100	0,557	0,578

Based on the analysis of table 4 above, piety (taqwa) has a significant positive influence on patience with a sig value of 0.005 and a T value of 2.846. Meanwhile, Good deeds have an insignificant effect on patience with a sig value of 0.578 and a T value of 0.557.

### **Discussion**

This study found that taqwa (piety) has a significant positive influence on patience with a significance value of 0.005 and a T value of 2.846. On the other hand, good deeds (amal saleh) do not have a significant influence on patience with a significance value of 0.578 and a T value of 0.557.

Faith must be accompanied by awareness of Allah, known as taqwa, and actions, or more precisely, good deeds (Rahman et al., 2022). This research confirms the difference in constructs between the variable of piety (taqwa) and good deeds (amal saleh), but both variables cannot be separated from their context with the variable of faith in the Islamic concept. The construct of the taqwa scale consists of faith, noble character, prayer, and giving charity (infaq) (Kurniawan, 2018). On the other hand, other research has developed the construct of the taqwa scale with three dimensions: 1) the dimension of love for Allah, 2) the dimension of fear of Allah, and 3) the dimension of belief in Allah Nazam et al., (2022). Meanwhile, the construct of the taqwa scale in this study is based on the findings of Kuning (2018), which are: 1) Generosity (donating wealth in times of abundance and scarcity), 2) Anger control, 3) Forgiveness, and 4) Seeking forgiveness and repenting for one's mistakes.

There is a significant positive influence between piety (taqwa) and patience with a significance value of 0.005 and a T value of 2.846. This means that the positive influence of piety (taqwa) on patience is quite strong. In other words, the higher the level of piety (taqwa) a person has, the higher their level of patience will be.

Verses about taqwa in the Qur'an indicate that taqwa can positively influence the patience of Muslim students. One example is in Surah Al-Imran, verse 125, where Allah associates victory with patience and taqwa. Additionally, in Surah Al-Imran, verse 120, Allah promises great rewards for those who remain patient in the face of adversity and difficulties. In Surah Al-Baqarah, verse 153, Allah also states that He will test the patience and perseverance of those who are pious (Al-Jawziyyah, 2019). Thematic interpretation by Al-Jauziyah suggests that in the context of these verses, patience is often linked to the word "taqwa." This confirms that piety has the potential to positively influence the patience of Muslim students.

There is a significant relationship between faith and self-control among students, with a coefficient value of 0.489 and a significance level of  $0.000 < 0.01$ . This indicates that higher levels of faith correspond to higher levels of self-control among students, and vice versa. Lower levels of faith are associated with lower levels of self-control among students (Asarah, 2022).. This demonstrates that faith, particularly in relation to taqwa, can indeed enable students to enhance their self-control.

Components of self-forgiveness ( $r = 0.34$ ;  $p < 0.01$ ), forgiveness of others ( $r = 0.24$ ;  $p < 0.01$ ), and divine forgiveness ( $r = 0.17$ ;  $p < 0.05$ ) are correlated with the meaning of life. This indicates that the greater the ability to forgive oneself and others, and the greater the sense of forgiveness from God, the greater the sense of meaning in life (Głaz, 2019). This implies that forgiveness has been shown to provide a sense of meaning in life. In the context of this study, it pertains to the meaning of patience among Muslim students.

Furthermore, other research explains the four pillars of repentance (tawba) as follows: (1) Regret; the action of repenting from evil deeds, (2) Determination to not repeat the wrongdoings, (3) Effort to replace the evil deeds with good deeds, (4) Seeking forgiveness from those we have harmed. Spiritually-based therapies rooted in Islamic teachings, particularly repentance and seeking forgiveness, have significant effects in improving mental health (Uyun et al., 2019).

The research findings above are aligned with previous studies on Islamic teaching and learning among Muslims in Denmark. A qualitative analytical model was used to understand how Muslims' efforts to draw closer to Allah SWT can be successful. Three interrelated dynamics are important: a framework of faith accompanied by piety, related semiotic ideologies, and the reciprocal agency relationship experienced with Allah. This model suggests that disruptions can occur if these elements do not function properly, which can threaten the sense of closeness to Allah. The research findings conclude that a framework of faith accompanied by piety enables Danish Muslim individuals to pursue and experience a reciprocal closeness with Allah as a comforting and guiding agent in their lives (Lyngsøe & Stjernholm, 2022).

In this study, Good Deeds (amal saleh) were found to have no significant influence on patience, with a correlation coefficient of 0.578 and a T-value of 0.557. Therefore, it can be concluded that good deeds do not significantly affect the level of patience.

There are four criteria for a successful (fortunate) life in Islam: faith, good deeds, truth, and patience (Sholeh et al., 2023). There is a study that shows a significant relationship between gratitude and patience with subjective well-being among students. However, faith does not have a significant relationship with subjective well-being (Safaria, 2018). The study involved 98 subjects recruited from a private university in Yogyakarta. However, after reexamining the study by Lisa (2023) using the same scale but with different respondents, different results were found. The research findings indicate a positive and significant influence between faith and subjective well-being among mothers who actively participate in religious studies (path coefficient = 0.293,  $p$ -value = 0.020 < 0.05,  $t$ -value = 2.328). This indicates that the higher the level of faith, the higher the subjective well-being, and vice versa (Lisa, 2023).

Based on the research case above, the subsequent findings that show no significant influence of good deeds on patience can be explained by the limitations of this research.

### **The limitations of the study and suggestions for future research are as follows**

This study did not find significant influence between good deeds (amal saleh) and patience. There are several reasons within this study that contribute to its limitations.

The first reason is that the spiritual dimension of good deeds has received limited attention from researchers in the Western world, who are more familiar with empirical approaches (Rahman et al., 2022). Consequently, a reliable and globally tested psychological scale for measuring good deeds has not yet been established. The second reason is that the concept of righteousness is divided into two categories: individual righteousness, which relates

to ritualistic acts performed for oneself to seek the pleasure of Allah SWT, and social righteousness, which involves acts of kindness and goodness towards the community (Darojatun & Alawiyah, 2020). Not all Muslims who possess individual righteousness are accustomed to engaging in good deeds for the benefit of society. The third reason is that in the majority of Muslim communities in Indonesia, there exists a misconception about good deeds. Some individuals believe that as long as their hearts are filled with faith and they treat others kindly, they do not need to perform specific acts of worship or good deeds, and vice versa. Such understanding is shallow and lacks a deep comprehension of Islam beyond outward actions (Hamka, 2016).. The fourth reason is that the concept of good deeds in the Qur'an has strict requirements, which include being grounded in faith and being performed with sincere motivation for the sake of Allah (Tasbih, 2018)

Based on the exposition provided by the researchers above, the limitations of this study are acknowledged, namely the insufficient consideration of the following four factors: 1) the lack of development in measuring the scale of good deeds (good deeds), 2) the existence of Muslims who possess ritualistic righteousness but do not engage in good deeds, 3) the prevalence of Muslims in Indonesia who only identify as Muslims on their identification cards (KTP) or are commonly referred to as "abangan Muslims," and 4) the requirement for Muslim students to sincerely seek the pleasure of Allah SWT, including during their time as students. The researchers suggest that future research on good deeds should apply strict criteria to the research respondents, using a purposive sampling approach, in order to obtain ideal respondents for further empirical studies.

Despite the limitations of this research, it also demonstrates that the use of the patience scale, good deeds scale, and piety scale in data collection indicates that these instruments are reliable and valid in measuring variables that are conceptually related but have different constructs. Values within the Islamic tradition, including faith, Islam, ihsan (excellence), piety, sincerity, trust in Allah, gratitude, and patience, are also relevant to this research (Cahyani & Kusdarini, 2021).

## **Conclusion**

Faith, piety, and good deeds in the verses of the Quran have overlapping concepts, but the evidence found in the Quran emphasizes the connection between the variables of piety, good deeds, and patience. Piety can enable Muslim students to possess patience and effectively face the obstacles and challenges experienced by every student. In the context of Islamic teaching and learning, piety is an important factor in drawing closer to Allah and experiencing a reciprocal closeness with Him, thereby making it the responsibility of students to be faithful and pious individuals. The benefit of this research is that by strengthening the spiritual aspect of piety, it can enhance the patience of Muslim students on Islamic campuses. Furthermore, this study has identified clear boundaries regarding the concepts of piety and good deeds. Despite the conceptual similarities, they have different construct concepts. The use of the patience scale, good deeds scale, and piety scale in data collection demonstrates the reliability and validity of these instruments in measuring related variables. This research proves that piety has been shown to influence patience, while good deeds have not been proven to affect the patience of Muslim students.

## **Acknowledgment**

Thanks to Universitas Muhammadiyah Yogyakarta and Universitas Islam Riau for hosting this research to develop knowledge.

## **Author Contribution Statement**

Ahmad Hidayat contributed to drafting the manuscript, developing the research, creating the survey scale, distributing the scale to respondents, and analyzing/interpreting the data. Muhammad Azhar and Halim Purnomo served as supervisors for the research dissertation, while Iridho Fani Reza and Lisfarika Napitupulu acted as discussion partners. They revised the manuscript and provided valuable input.

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