

The Relationship of Gratitude and Patience in Realizing Peace of Mind

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ABSTRACT

This study aims to show the relationship between gratitude and patience in forming peace of mind. This research is quantitative with a correlational approach. The research sample totals 61 students who were selected through a proportional random sampling technique. Data collection used a Likert scale questionnaire. Data analysis was carried out using the Pearson product-moment correlation test. The results of the study show that there is a positive and significant relationship between gratitude and patience in forming peace of mind. Thus, it can be concluded that the higher the gratitude and patience possessed, the higher the peace of mind felt. Overall, the results of this study confirm that spiritual moral values, such as gratitude and patience, have an important role in shaping the peace of mind of students. This research is limited to the relationship between gratitude and patience in the conceptual order and has not highlighted the reality found in society.

Keywords: Relationship; Gratitude; Patience; Peace of Mind.

A. Introduction

Gratitude and patience are two fundamental pillars in Islamic teachings that have a vital role in shaping the character and spiritual well-being of a Muslim. Gratitude, which means acknowledging and appreciating all the blessings of Allah SWT with heart, words, and deeds, is mentioned in the Qur'an Surah Ibrahim verse 7 with the promise of additional blessings for those who are grateful.¹ Meanwhile, patience is the ability to restrain oneself, remain steadfast in the face of difficulties, and not to be hasty in facing life's trials.² The Qur'an mentions the word patience and its derivations more than 90 times, which shows how important this value is in the life of a Muslim.³

From the perspective of Sufism, gratitude and patience are two sides of the same coin that complement each other (*mutakāmil*), where a grateful person will find it easier

¹ M. Quraish Shihab, *Tafsir Al-Misbah: Message, Impression, and Compatibility of the Qur'an* (Jakarta: Lentera Hati, 2002), Vol. 6, p. 234.

² Abu Hamid Al-Ghazali, *Ihya Ulumuddin*, ed. Ismail Yakub (Singapore: Pustaka Nasional, 2003), Volume IV, p. 87.

³ Ernadewita and Rosdialena, "Patience as Mental Health Therapy," *Journal of Ethnic Studies and Development*, Vol. 3, No. 1 (2019), pp. 45-58.
<https://jurnal.umsb.ac.id/index.php/ummatanwasathan/article/view/1914>

to be patient, and conversely, true patience gives birth to deep gratitude.⁴ These two spiritual values are not only moral urges, but also have deep ontological and axiological dimensions in shaping mental health and peace of mind.⁵

In the discourse of ethical philosophy, *gratitude* is a manifestation of awareness of the existence of the Giver of blessings and recognition of the dependence of creatures on Khaliq. Gratitude has an epistemological dimension in understanding the nature of life and an axial dimension in determining the values that guide human actions.⁶ Muslim philosophers such as Al-Ghazali in *Ihya Ulumuddin* place gratitude as a high spiritual maqam, which is able to bring peace and peace of soul.⁷ Similarly, patience in Islamic moral philosophy is closely related to the concepts of *virtue*, *self-mastery*, and *steadfastness*.⁸ The ability to be patient enables individuals to remain stable and calm in the face of life's various trials, not with a passive attitude or surrender to circumstances, but as a constructive spiritual force.⁹

Serenity of the soul or *tuma'ninah* in the Islamic perspective is not just a condition that is free from pressure, but a spiritual condition in which individuals feel peace, tranquility, and balance in facing various dynamics of life.¹⁰ Islam as a perfect (*kāmil*) and comprehensive (*syāmil*) religion offers a holistic concept in forming peace of mind through the practice of spiritual values such as gratitude and patience.¹¹

Peace of mind is a very important mental condition in human life, especially for students who are faced with various academic and social demands. In the perspective of Islam and the study of faith and Islamic philosophy, peace of mind is not understood solely as a psychological condition, but as a spiritual state that is closely related to one's faith in Allah. The Qur'an and Islamic teachings emphasize that peace of mind is born from human closeness to God, one of which is through an attitude of gratitude and patience in facing various realities of life.¹²

⁴ Abdul Mujib, "Patience and Gratitude According to Ulya Ali Ubaid in the Perspective of Sufism," *Irsyaduna: Journal of Student Studies*, Vol. 1, No. 1 (2021), pp. 67-82. <https://jurnal.stitujombang.ac.id/index.php/irsyaduna/article/view/904>

⁵ Rahmat Aziz, Esa Nur Wahyuni, and Wildana Wargadinata, "The Contribution of Gratitude and Forgiving in Developing Mental Health in the Workplace," *INSAN Journal of Psychology and Mental Health*, Vol. 2, No. 1 (2017), pp. 33-43. <https://e-journal.unair.ac.id/index.php/JPKM/article/view/3154>

⁶ Abu Hamid Al-Ghazali, *Ihya Ulumuddin*, ed. Ismail Yakub, Volume IV (Singapore: Pustaka Nasional, 2003) pp. 102-115.

⁷ Abu Hamid Al-Ghazali, *Ihya Ulumuddin*, ed. Ismail Yakub, Volume IV (Singapore: Pustaka Nasional, 2003) pp. 102-115.

⁸ Ernadewita and Rosdialena. "Patience as Mental Health Therapy." *Journal of Ummah Studies and Development*, Vol. 3, No. 1 (2019): 45-58. <https://jurnal.umsb.ac.id/index.php/ummattanwasathan/article/view/1914>

⁹ Santika, "The Contribution of Patient Attitudes to Mental Health during the Covid-19 Pandemic: A Case Study on Students of the Department of Sufism and Psychotherapy in the Final Year of 2017," *Journal of Science Research Ushuluddin*, (2022). <https://journal.uinsgd.ac.id/index.php/jpiu/article/view/13615>

¹⁰ Jalaluddin, "Peace of Mind According to Fakhr Al-Dīn Al-Rāzī in Tafsīr Mafātih Al-Ghayb," *Al-Bayan: Journal of the Study of the Science of the Qur'an and Tafsir*, Vol. 3, No. 1 (2018), pp. 31-46. <https://journal.uinsgd.ac.id/index.php/Al-Bayan/article/view/2288>

¹¹ Asmuni, "Zikir and the Tranquility of the Human Soul (A Study of Sufistic-Psychological)," *Prophetic: Professional, Empathy, Islamic Counseling Journal*, Vol. 1, No. 1 (2018), pp. 15-28.

¹² M. Quraish Shihab, *Insight into the Qur'an: Thematic Interpretation on the Various Problems of the Ummah* (Bandung: Mizan, 2013), pp. 374-376.

Student life in higher education is a transition phase full of challenges and dynamics. Students are faced with various academic, social, and personal demands that often cause pressure.¹³ The phenomenon of stress, anxiety, and mental unrest is a significant problem among students, including students of the Aqidah and Islamic Philosophy Study Program of UIN Sultan Syarif Kasim Riau. In the midst of the complexity of modern life that is fast-paced and competitive, peace of mind is a fundamental need for student welfare.¹⁴

Previous research also supports the importance of these two values in dealing with life stresses. For example, Dilla & Susanti showed that the level of patience was positively correlated with a decrease in academic stress among UIN Suska Riau students.¹⁵ Furthermore, a study by Safitra and colleagues from UIN Sunan Gunung Djati revealed that gratitude and patience together play a mediating role in the relationship between social support and stress of health workers during the pandemic.¹⁶ Other research also confirms that the combination of gratitude and patience correlates with *subjective well-being*.¹⁷

Several previous studies have examined the relationship between religiosity and peace of mind, but there is still limited research that specifically explores the relationship between gratitude and patience as two interrelated variables in shaping peace of mind, especially in the Islamic science student population.¹⁸ In fact, understanding the dynamics of the relationship between these two spiritual values is very important to develop a welfare model based on Islamic values and a moral philosophy approach.

Students' peace of mind is very important to be studied because it affects various aspects of their lives, ranging from academic achievement, social relationships, physical health, to overall quality of life. Students who have peace of mind tend to be more productive, creative, and able to make better decisions in dealing with various

¹³ Asmika, A., Harijanto, H., & Handayani, N., "Analysis of Mental Health of X College Students at the Beginning of the Outbreak of Covid-19 in Indonesia," *Journal of Citizenship Virtues*, Vol. 1, No. 2 (2021), pp. 182-190. <https://doi.org/10.37640/jcv.v1i2.962>

¹⁴ Rahmat Aziz, Esa Nur Wahyuni, and Wildana Wargadinata, "The Contribution of Gratitude and Forgiving in Developing Mental Health in the Workplace". *INSAN Journal of Psychology and Mental Health*, Vol. 2, No. 1 (2017) " pp. 33-43. <https://e-journal.unair.ac.id/index.php/JPKM/article/view/3154>

¹⁵ Intan Fara Dilla & Reni Susanti, "Patience and Academic Stress in Students", *Psychobulletin: Scientific Bulletin of Psychology*, Vol. 3, No. 3 (2022), pp. 55-56. <https://ejournal.uin-suska.ac.id/index.php/Psikobuletin/article/view/17382/8259>

¹⁶ Safitri, A. et al., "Mediators of Gratitude and Patience on Social Support and Stress of Health Workers during the COVID19 Pandemic", *Journal of Islamic Psychology and Culture*, 2021, pp. 47-48.

¹⁷ Triantor Safaria, "Faith, Patience, and Gratitude Behaviors in Predicting Subjective Well-being", *Humanitas*, UAD, Vol. 15, No. 2 (2018), p. 9. <http://download.garuda.kemdikbud.go.id/article.php?article=1456447&val=5536&title=Perilaku%20Keimanan%20Kesabaran%20dan%20Syukur%20dalam%20Memprediksi%20Subjective%20Wellbeing%20Remaja>

¹⁸ Rahmat Aziz, Esa Nur Wahyuni, and Wildana Wargadinata, "The Contribution of Gratitude and Forgiving in Developing Mental Health in the Workplace". *INSAN Journal of Psychology and Mental Health*, Vol. 2, No. 1 (2017) " pp. 33-43. <https://e-journal.unair.ac.id/index.php/JPKM/article/view/3154>

situations.¹⁹ In this context, gratitude and patience can be spiritual *resources* that help students achieve peace of mind in the midst of various demands and pressures they face.

Based on the description above, the researcher is interested in conducting a comprehensive scientific study on the relationship between gratitude and patience in shaping the peace of mind of students of the Aqidah and Islamic Philosophy Study Program of UIN Sultan Syarif Kasim Riau. This research is expected to make a theoretical contribution to the development of the study of Islamic moral philosophy and Sufism, as well as provide practical implications for the development of guidance and counseling programs based on Islamic spiritual values in the campus environment.

Through this research, it is hoped that the pattern of the relationship between gratitude and patience in forming peace of mind can be revealed, so that it can be the basis for the development of philosophical approaches based on Islamic values to improve student welfare. In addition, this research can also be an evaluation material for Islamic educational institutions in integrating spiritual values not only at the cognitive level, but also on the affective and psychomotor dimensions in the educational process.

2. Literature Review

2.1 The Meaning of Gratitude

Etymologically, the term *gratitude* comes from the Arabic language, namely *al-syukur* (الشكر) or *al-syukru* (الشكر), which is a form of *isim mashdar*, the noun of the word شكر-يشكر-شكرا-شكورا, which is derived from the root ش ك ر. This root contains the meaning of "gratitude" or "an expression of gratitude". In *Mu'jam al-Wasith*, *al-syukru* is explained as an acknowledgment of blessings that are then shown through praise. Meanwhile, in the Great Dictionary of the Indonesian Language (KBBI), gratitude is defined as an expression of gratitude to Allah SWT and a feeling of relief or happiness for a good fortune.²⁰ Gratitude comes from the root word *syakara*, which means to open or reveal. Thus, gratitude has the opposite meaning to the word *kafara* (kufr), which means to close.²¹

The fundamental difference between the two lies in the attitude towards blessings, gratitude contains the meaning of opening and acknowledging the existence of blessings, while *kufr* actually means concealing, ignoring, or even forgetting the

¹⁹ Asmika, A., et al., "Analysis of Mental Health of University Students at the Beginning of Covid-19 in Indonesia". *Journal of Citizenship Virtues*, 1 Vol. 1, No. 2 (2021), pp. 182-190. <https://jurnal.stkipkusumanegara.ac.id/index.php/citizenshipvirtues/article/view/962/583>

²⁰ Ministry of Education, Culture, Research, and Technology of the Republic of Indonesia, *Great Dictionary of the Indonesian Language (KBBI)*, accessed October 9, 2025, <https://kbbi.kemdikbud.go.id/entri/syukur>

²¹ Department of Religion of the Republic of Indonesia, *Al-Qur'an and Its Interpretation* Volume I (Jakarta: Ministry of Religion of the Republic of Indonesia, 2005), p. 72.

blessings that have been received. Thus, gratitude and kufr represent two contrasting attitudes in responding to Divine gifts.²² As Allah says in QS. Ibrahim:7

واذ تاذن ربكم لن شكرتم لازيدنكم ولن كفرتم ان عذابي لشديد

"(Remember) when your Lord declared, "If you are grateful, I will surely add (favors) to you, but if you deny (My favor), indeed My punishment is very, very severe." (QS. Abraham:7).

Gratitude frees the heart and helps avoid negative traits such as envy. Grateful Muslims view everything positively, see trials as an opportunity to get closer to Allah, and have a balanced outlook on life, not exaggerating in joys and sorrows. Modern research proves that gratitude improves mental health, which Islam has long taught through prayer and dhikr. By remembering Allah's favors, a servant feels the inner peace that is the foundation of a happy, patient, and confident life.²³

2.2 Patience Concept

Patience (al-shabru) etymologically means refraining from the expression of complaint. The word "patient" has the meaning of trying to be patient. There is also the term al-shabru with *shad*, which has the dignity of *kasrah*, referring to a bitter medicine, which is an extract from trees that taste bitter. To spread a person means to encourage him to be patient. The term "month of patience" refers to the fasting month of Ramadan.²⁴

Literally, patience means steadfastness. Among Sufis, patience has a broader meaning, namely patience in carrying out Allah's commandments, in shunning all His prohibitions, in accepting all the trials He throws, patience in waiting for God's help, and patience in undergoing trials without depending on the coming of the help.²⁵

Patience is one of the internal elements that is found in every individual. However, this concept is still a debate among scholars about its position in humans. Some academics argue that patience is a behavior that every individual has, while others tend to believe that patience is a characteristic inherent in a person's personality.

Furthermore, this concept is also debated regarding its existence in humans. Some people are of the view that every individual naturally has this element, while others

²² Desri Ari Enghariano, Gratitude in the Perspective of the Qur'an, *Journal of Sharia Science and Social Institutions*, Vol.5 No 21 (2019), p. 271. <https://jurnal.uinsyahada.ac.id/index.php/elqanuniy/article/viewFile/2154/1721>.

²³ National Amil Zakat Agency (BAZNAS), "9 Wisdom of Gratitude: Adding Blessings and Blessings," accessed November 13, 2025, <https://baznas.go.id/artikel-show/9-Hikmah-Bersyukur:-Menambah-Nikmat-dan-Keberkahan/1948>.

²⁴ Amin Husni, "The relevance of Imam Al-Gazâli's concept of patience in the book of Ihya Ulumuddin with the purpose of Islamic education", (Undergraduate Thesis, IAIN Walisongo, 2011), p. 1. <https://eprints.walisongo.ac.id/id/eprint/1962/>.

²⁵ Abuddin Nata, *"Sufism and Noble Character"*. Ed. Rev, cet. 14, (Jakarta: Rajawali Pers, 2015), pp. 173-174.

argue that this element is dynamic or sometimes appears and sometimes does not exist in a person.²⁶

Patience is one of the important positions in the spiritual hierarchy and is included in the levels that must be passed by those who travel towards Allah SWT. Allah SWT said:

واصبر وما صبرك الا بالله ولا تحزن عليهم ولا تك في ضيق مما يمكرون

"Be patient (Prophet Muhammad), and your patience is only with Allah; do not grieve over them, and do not narrow your chest against the deception they have planned." Al-Nahl 127.

All spiritual positions in religion are basically composed of three main components, namely knowledge (*ma'rifah*), spiritual state (*hal-ihwal*), and the implementation of deeds. *Ma'rifah* is the main foundation that gives birth to the spiritual state (*hal-ihwal*), and this spiritual state then encourages the realization of deeds. The relationship of these three components can be likened to a tree: *ma'rifah* is the root of a tree, *hal-ihwal* is the trunk and branches, while deeds are the fruits produced. Thus, the essence of patience is basically a manifestation of *ma'rifah*, while deeds are the results that arise from it.

This understanding can only be achieved through knowledge of the differences in makeup and characteristics between angels, humans, and animals. Patience is a distinctive characteristic that humans have and cannot be found in other creatures. Animals do not have patience because of their limited abilities, whereas angels do not need patience because of the perfection they already have.²⁷

2.3 The Concept of Peace of Mind

The term "calmness" comes from the root word "calm" with the addition of the prefix "to" and the suffix "an". In terms of etymological meaning, calmness refers to a state of mind that is stable and undisturbed, so that the individual is free from feelings of anxiety or haste. Calmness can be understood as a condition that includes a quiet, steadfast attitude and is free from anxiety and worry. A calm person is able to maintain his or her peace of mind even when facing urgent or dangerous situations, and does not act in a hurry or impulsively.²⁸

In Arabic, tranquility is called *mut 'mainnah*, which means tranquility, steadfastness, determination, and peace of mind that is free from anxiety and trembling.²⁹

²⁶ M. Yusuf, Dona Kahfi, MA. Ibala and Moh. Toriqul Chaer, *Patience in Islamic and Western Perspectives, AL-MURABBI Journal of Education and Islamic Studies Volume 4, Number 2, January 2018*, pp. 234-235. <https://doi.org/10.53627/jam.v4i2.3225>

²⁷ Al-Ghazali. *"Patience and Gratitude"*, (Jakarta: Republika Publisher, 2013), p. 9.

²⁸ Ema Nurlaila, Nabilla Kartika Sari. *The Concept of Peace of Mind According to Al-Qusyairi, Mutiara : Journal of Research and Scientific Works*, University of Muhammadiyah Prof. Dr. Hamka, Indonesia, Vol. 2 No 4 (2024), p. 281.

²⁹ Ari Kurniawan Rizqi, *"The Concept of Tranquility of the Soul According to M. Quraish Shihab"*, (Thesis, Faculty of Ushuluddin, Adab and Da'wah of the State Islamic Institute (OTHER), 2022), p. 15.

The term *nafs* (soul) is the entire internal dimension of human beings, which is a vital element of life, in the form of invisible spiritual potential, tasked with moving humans and symbolizing human completeness (which includes conscience, feelings, reason, and wishful thinking).³⁰

On the other hand, the term *nafs* (soul) is used in several meanings. First, *nafs* can refer to the soul as an entity that has an existence and essence, which includes the body and the spirit at the same time. Second, *nafs* is also understood as life, which is the element that is the source of life. When life is detached from a person, death occurs.

This meaning can be seen in QS. At-Taubah verse 45. Third, *nafs* can be interpreted as self, which is the place where human consciousness and conscience dwell. In this context, the term *nafs* is often attributed to both Allah and humans, as found in QS. Ali 'Imran verse 28.³¹

Peace of mind has an important position in Islam. Peace of mind refers to a sense of calm, tranquility, and peace that comes from within, including emotional, spiritual, and mental aspects.³² The Qur'an describes peace of mind in Surah Al-Baqarah verse 248:

وقال لهم نبيهم ان اية ملكه ان ياتيكم التابوت فيه سكينه من ربكم وبقية مما ترك ال موسى وال هرون
تحمله الملسكة ان في ذلك لاية لكم ان كنتم مؤمنين. البقرة ٢٤٨

"Their Prophet said to them, 'Indeed, the sign of his kingdom is the coming of the Ark to you, in which is the peace of your Lord and the remnant of what was left by the house of Moses and the house of Aaron brought by the angels. Indeed, in that there is a sign (of Allah's greatness) for you if you are believers.'" Al-Baqarah 284.

In the midst of various problems and daily pressures, calmness is the key to living a balanced and quality life. Calm of mind is like a calm lake without waves. In this condition, we are able to think clearly and feel peace. When stressed, peace of mind helps avoid impulsive and emotional reactions that can make it difficult to solve problems.³³ People who have peace of mind tend to have better focus, increased productivity, and the ability to solve problems more optimally.³⁴

2.4 The Relationship of Gratitude and Patience in Forming Peace of Mind

Gratitude and patience are the two main values that are the foundation of Muslim life. Both are not just moral teachings, but spiritual paths to inner peace and true happiness. Islam teaches that a servant maintains a balance between being grateful when given a favor and being patient when tested. These two attitudes are like two

³⁰ Humaira, *"Efforts to Gain Peace of Mind in the Perspective of the Qur'an"* (Thesis, Negro Islamic University Ar-raniry Darussalam-Banda Aceh, 2019), p. 11.

³¹ Muhammad Izzuddin Taufiq, *"At-Ta'shil al-islami lil Dirasaat an-Nafsiyah"*, ed. Sri Narulitad kk. (Depok: Gema Insani Press, 2006), pp. 70-71.

³² SMA Amanah, "Achieving Peace of Mind Through the Guidance of the Quran," accessed November 13, 2025, <https://www.smaamanah.sch.id/read/78/mencapai-ketenangan-jiwa-melalui-petunjuk-al-quran>.

³³ Liputan6.com, "10 Images of Tranquility, Understand the Characteristics of a Calm Inner Person," accessed November 13, 2025, <https://www.liputan6.com/hot/read/5580449/10-gambar-ketenangan-jiwa-pahami-ciri-ciri-orang-yang-batinnya-tenang>.

³⁴ Radio Republik Indonesia (RRI). "Peace of Mind is the Key to Success in Life." Retrieved November 13, 2025. <https://rri.co.id/kesehatan/1313604/ketenangan-jiwa-kunci-kesuksesan-dalam-hidup>

wings that lead humans to the pleasure of Allah. Without one of them, life will be limp and easily slip into complaints of regret or pride.³⁵

In life, we are faced with many challenges that require patience and favors that require gratitude, and an important basis for achieving happiness.³⁶ Both are not passive, but active and solution-oriented in facing life's problems. The Qur'an and hadith call it the key to true happiness in this world and the hereafter.³⁷

The Messenger of Allah (peace and blessings of Allaah be upon him) said:

عجبا لامر المؤمن ان امره كله خير وليس ذلك لاحد الا للمؤمن ان اصابته سراء شكر فكان خيرا له وان اصابته ضراء صبر فكان خيرا له. رواه مسلم

"It is wonderful what a believer does. Indeed, all his affairs are good, and they are not possessed except by a believer. When he gets a favor, he is grateful, and it is good for him. And when he gets calamity, he is patient, and it is good for him" (HR. Muslim).

This hadith emphasizes that a believer will always get goodness in any condition through two attitudes, namely being grateful for blessings and being patient with calamities. Gratitude helps to find happiness in every great and small blessing, while patience brings calm in the face of difficulties. Both lead to peace of mind and peace.³⁸

The balance between patience and gratitude plays a very vital role. When faced with life's trials, patience helps us not to dissolve in negative feelings and excessive emotions. However, if it is not balanced with gratitude, we may forget all the blessings we have received.

On the other hand, gratitude guides us to continue to feel happiness even in difficult situations. By being grateful, we will gain peace of mind and peace of heart. So, patience gives us resilience, while gratitude opens our awareness of the various blessings that have been around us.³⁹

3. Method

This research uses a quantitative approach with a type of field research that is correlational. Correlation research aims to find out the relationship between two or more variables. If it only involves two variables, it is called bivariate correlation. In this case, one variable acts as an independent (independent) variable that influences, while the other variable is a dependent (bound) variable that receives the influence.⁴⁰

³⁵ Laju Peduli, "Gratitude and Patience: Two Wings of Muslim Life that Lead to Peace of Heart", October 23, 2025, Laju Peduli. Health Care 17 November 2025 <https://lajupeduli.org/syukur-dan-sabar-dua-sayap-kehidupan-muslim/>

³⁶ Rumah Zakat, "Patience and Gratitude! Why the Two Must Be Balanced", November 1, 2024. Retrieved November 17, 2025 <https://www.rumahzakat.org/sabar-dan-syukur/>

³⁷ Bahron ansor, "Patience and Scarcity as Psychiatric Therapy", 19 April 2025. Retrieved 17 November 2025.

³⁸ Anugrah, "Self Love in Islam; Gratitude and Patience", 12 January 2025. Retrieved 17 November 2025. https://markazinayah.com/self-love-dalam-islam-syukur-dan-sabar/?doing_wp_cron=1762708278.6389520168304443359375

³⁹ Patience and Gratitude in Islam, Why Must It Be Balanced? Rumah Zakat. Retrieved 23 November 2025 <https://www.rumahzakat.org/sabar-dan-syukur/>

⁴⁰ Hartono, *statistic for research*, (Yogyakarta: Pustaka Siswa in collaboration with Zanafa Publishing, 2012), p. 75.

The quantitative approach was used in this study to obtain numerical data that can be processed objectively to see the relationship between variables. The type of correlational research was chosen because it aims to determine the relationship between gratitude and patience (variable X) and peace of mind (variable Y) in Aqidah and Islamic Philosophy students of UIN Suska Riau. This research includes field research because data were collected directly from respondents through questionnaires.⁴¹

4. Results

The stages in the preparation of this research were started by the researcher by conducting a study of various journals and scientific literature that are relevant to the concepts of gratitude, patience, and peace of mind as the theoretical basis of the research. Furthermore, the researcher determined the research subject, namely students of the Islamic Aqidah and Philosophy Study Program of UIN Sultan Syarif Kasim Riau, who were used as research respondents.

After the research subject is determined, the researcher prepares a research proposal supported by the results of the literature review and relevant previous research, as well as prepares a research instrument in the form of a questionnaire that is used to measure the level of gratitude, patience, and peace of mind of the respondents. The instrument that has been prepared is then tested through validity and reliability tests to ensure the feasibility of the measuring tool used.

The research data collection was carried out by distributing questionnaires directly to respondents according to the number of samples that had been determined. After all data were collected, the researcher processed and analyzed the data using the SPSS 25 application, which included descriptive tests, normality tests, linearity tests, and hypothesis tests (correlation). The results of the data processing and analysis were then used as a basis for the preparation of Chapter IV (Research Results and Discussion) and Chapter V (Closing) until this study was completed.

4.1 Descriptive Analysis

Descriptive analysis is carried out to explain the characteristics of the data such as mean, sum, *standard deviation*, and *variance*. This test serves to present important information that can provide an initial understanding of the data or problem being researched without requiring in-depth analysis first.⁴²

Descriptive Statistics					
	N	Minimum	Maximum	Mean	Std. Deviation
Syukur	61	32.00	45.00	41.3115	3.31934
Sabar	61	20.00	30.00	25.0656	2.70721
Ketenangan Jiwa	61	33.00	50.00	43.6393	4.19934
Valid N (listwise)	61				

⁴¹ Suharsimi Arikunto, *Research Procedure: A Practical Approach*, (Jakarta: Rineka Cipta, 2010), p. 234.

⁴² Dezka Arwandriya Prasetya, *Quickly Master SPSS: Practical Ways to Learn to Operate SPSS in Research, Even If You Only Tried Once* (Yogyakarta: Anak Hebat Indonesia, 2024), p. 63.

Based on the results of the descriptive analysis of 61 respondents consisting of students of the Aqidah and Islamic Philosophy study program of UIN Suskan Riau, an overview of three research variables was obtained, namely:

1) Gratitude variables

The gratitude variable has a minimum value of 32 and a maximum of 45, with a mean value of 41.31 and a standard deviation of 3.32. This shows that the level of gratitude of students is in the high category because the average score is close to the maximum.

2) Patient variables

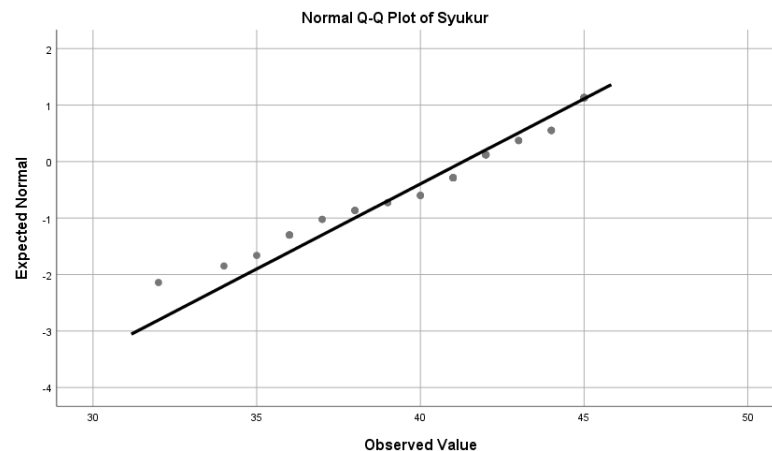
The patient variable showed a minimum value of 20 and a maximum of 30, with an average score of 25.06 and a standard deviation of 2.71. These results indicate that the level of student patience is also in the high category with relatively stable data dissemination.

3) Variables of peace of mind

The peace of mind variable had a minimum value of 33 and a maximum of 50, with an average score of 43.63 and a standard deviation of 4.19, which means that the level of peace of mind of students tended to be high even though the variation between respondents was slightly greater than the variation between respondents on the other two variables.

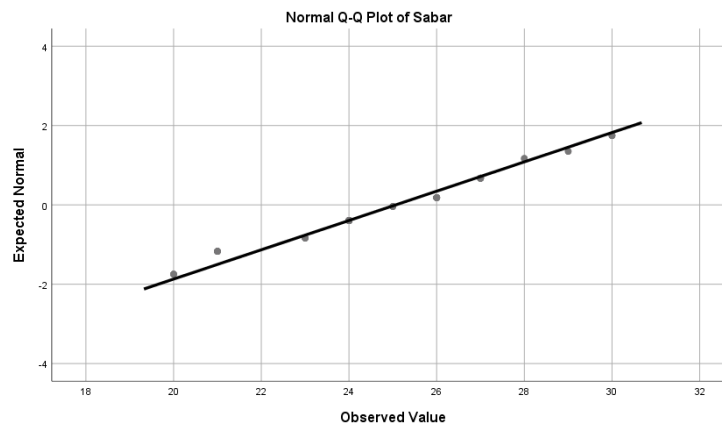
Overall, it can be concluded that the respondents in this study have a high tendency to be grateful, patient, and calm of mind in carrying out lecture activities and daily life.

Normality Test 1

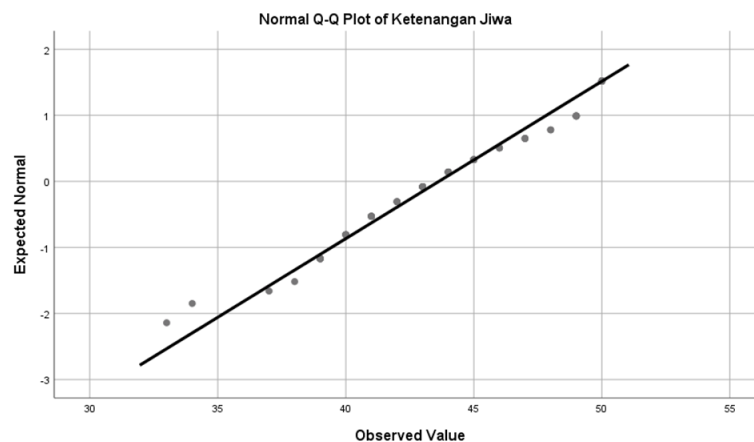


Based on the normality test through the Normal Q-Q Plot graph on the gratitude variable, the data points appear to be spread around the diagonal line and follow the direction of the line. Although there are slight deviations, the distribution pattern remains close to the normal line. This shows that the distribution of the gratitude variable data tends to be normal, so the normality assumption is fulfilled and the data is suitable for further statistical analysis.

Normality Test 2.



Based on the normality test through the Normal Q-Q Plot graph on the patient variable, the data points appear to be spread around the diagonal line and follow the direction of the line. Although there are slight deviations, the distribution pattern remains close to the normal line. This shows that the data distribution of the patient variable tends to be normal, so the normality assumption is met and the data is suitable for further statistical analysis.



Based on the normality test through the Normal Q-Q Plot graph on the sobriety variable, the data points appear to be spread around the diagonal line and follow the direction of the line. Although there are slight deviations, the distribution pattern remains close to the normal line. This shows that the data distribution of the sobriety variable tends to be normal, so the normality assumption is fulfilled and the data is suitable for advanced statistical analysis.

10. Linearity Test

ANOVA Table							
			Sum of Squares	df	Mean Square	F	Sig.
Syukur * Ketenangan Jiwa	Between Groups	(Combined)	327.637	15	21.842	2.948	.003
		Linearity	185.356	1	185.356	25.015	.000
		Deviation from Linearity	142.281	14	10.163	1.372	.207
	Within Groups		333.445	45	7.410		
	Total		661.082	60			
Sabar * Ketenangan Jiwa	Between Groups	(Combined)	208.064	15	13.871	2.694	.005
		Linearity	143.342	1	143.342	27.843	.000
		Deviation from Linearity	64.722	14	4.623	.898	.567
	Within Groups		231.674	45	5.148		
	Total		439.738	60			

Based on the results of the linearity test, the relationship between gratitude and peace of mind showed a significance value of $0.207 > 0.05$, while the relationship between patience and peace of mind had a significance value of $0.567 > 0.05$. Since both values are greater than 0.05, it can be concluded that there is no linearity deviation in the relationship of the two variables. This means that the linearity requirement is met so that the analysis can be continued to the correlation test.

11. Uji Hipotesis

Correlations				
		Syukur	Sabar	Ketenangan Jiwa
Syukur	Pearson Correlation	1	.571**	.530**
	Sig. (2-tailed)		.000	.000
	N	61	61	61
Sabar	Pearson Correlation	.571**	1	.571**
	Sig. (2-tailed)	.000		.000
	N	61	61	61
Ketenangan Jiwa	Pearson Correlation	.530**	.571**	1
	Sig. (2-tailed)	.000	.000	
	N	61	61	61

** . Correlation is significant at the 0.01 level (2-tailed).

Based on the results of Pearson's correlation test on 61 respondents, it was found that the variables of gratitude and patience had a positive and significant relationship with the peace of mind of students. The variable of gratitude obtained a correlation value of 0.530 with a significance of $0.00 < 0.05$, so it can be concluded that the higher the gratitude that students have, the higher the level of peace of mind they feel. Furthermore, the variable of patience showed a correlation value of 0.571 with a significance of $0.00 < 0.05$, which means that patience also contributes positively to increasing the peace of mind of students. The two correlation values are in the category of quite strong correlation (0.50–0.70), so it can be affirmed that the alternative hypothesis (H_a) is accepted and the null hypothesis (H_o) is rejected. Thus, gratitude and patience have proven to have an important role in shaping the peace of mind of Aqidah and Islamic Philosophy students of UIN Suska Riau, where the higher the level of gratitude and patience of students, the calmer their mental condition will be.

5. Discussion

Based on the results of data analysis, this study shows that gratitude and patience have a positive and significant relationship with the peace of mind of Aqidah and Islamic Philosophy students of UIN Sultan Syarif Kasim Riau. The results of the correlation test

showed that gratitude was correlated with 0.530 (sig. 0.00 < 0.05) with peace of mind, meaning that the higher the student's gratitude, the higher the peace of mind they felt. This is in accordance with the view of Islamic psychology that gratitude can foster inner peace because individuals are able to receive Allah's blessings with open arms.

Meanwhile, patience correlates 0.571 (sig. 0.00 < 0.05), which indicates that the higher the patience of students, the more stable and calm their souls will be in facing various life tests. In Sufism, patience is seen as an important *maqam* that helps a person control emotions and maintain determination.

Simultaneously, these two variables were also proven to play a role in increasing the peace of mind of students (p-value < 0.05). Gratitude brings individuals closer to Allah, while patience maintains inner stability, so that the two complement each other in forming peace of mind. Thus, this study strengthens the view of Sufism that peace of mind can be achieved through the habituation of noble morals, especially the attitude of gratitude and patience in daily life.

In this section, the results of the research that have been obtained on the relationship between gratitude and patience in the peace of mind of students of the Department of Aqidah and Islamic Philosophy UIN Sultan Syarif Kasim Riau will be described with reference to relevant theories.

Based on descriptive analysis, it was found that the three research variables, namely gratitude, patience, and peace of mind, were in the high category. This shows that students majoring in Islamic faith and philosophy tend to have good spiritual awareness in appreciating the blessings of Allah SWT and the ability to control themselves in facing pressure, so that they are still able to maintain calm. This condition is in line with the characteristics of Islamic science students who place spiritual values as the foundation in student life.

The results of the Pearson correlation test showed that between gratitude and peace of mind, a *Pearson Correlation* value of 0.530 was obtained with a significance of 0.00 < 0.05. This shows that the higher the level of gratitude of students, the higher the peace of mind they have.

The relationship between patience and peace of mind also showed positive and significant results, with a correlation value of 0.571 and a significance of 0.00 < 0.05. This means that the higher the level of patience of students, the calmer their souls will be in facing life situations.

Third, simultaneously, gratitude and patience are also related to the peace of mind of students (p-value < 0.05), which means that both variables play a role in forming peace of mind. Gratitude brings individuals closer to Allah, while patience maintains inner stability in facing problems, so that the two complement each other in increasing the peace of mind of students.

Overall, the results of this study strengthen the view in Sufism that peace of mind is the result of self-control through noble morals, especially by practicing gratitude and patience in life. Thus, students who get used to being grateful and patient have a greater chance of achieving a stable, calm, and happy state of mind.

6. Conclusion

Based on the results of the analysis that has been carried out, it can be concluded that gratitude and patience have a positive and significant relationship with the peace of mind of students of the Aqidah and Islamic Philosophy Study Program of UIN Sultan Syarif Kasim Riau.

First, there is a significant relationship between gratitude and peace of mind, where the higher the level of gratitude of students, the higher the peace of mind felt. Second, there is a significant relationship between patience and peace of mind, showing that patience can help students manage stress and maintain emotional stability.

The correlation results show that the two independent variables are in the category of a strong enough relationship, so it can be understood that spiritual moral values in Islam, such as gratitude and patience, have an important role in shaping students' inner peace. Thus, the research hypothesis is accepted, namely that gratitude and patience contribute positively to increasing peace of mind.

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