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Internalising the Values of Patience and Gratitude through the Practice of Istighosah in Developing Students' Academic Resilience at MTsN 1 Pamekasan

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Abstract. *Academic pressure has increasingly become a concern in adolescent education because students are required to persist in learning while responding to academic demands and emotional challenges. This study aims to describe the process of internalizing the values of patience and gratitude through istighosah practices and to examine how these values are reflected in students' academic resilience at MTsN 1 Pamekasan. Employing a qualitative case study approach, data were collected through non-participatory observation, semi-structured interviews with the school principal, an Akidah Akhlak teacher, a Grade IX homeroom teacher, and six students from Grades VII to IX, as well as documentation. The findings indicate that istighosah functions as part of the school's religious habituation and is conducted on Jumat Legi/Manis, following the Javanese pasaran calendar, which recurs approximately every five weeks rather than on a fixed weekly or monthly schedule. Activities include Dhuha prayer, Qur'anic recitation, Yasin, tahlil, and collective supplication. The internalization of patience is reflected in students' persistence in completing academic tasks even when they experience complaints or pressure. Gratitude is expressed verbally, particularly through expressions such as "Alhamdulillah" after receiving good academic results, and is reinforced through peer interaction. The findings also show that the influence of istighosah should not be understood as a single direct cause of academic resilience. Rather, patience and gratitude appear to operate together with Akidah Akhlak instruction, peer support, teacher guidance, and the broader school environment. Thus, istighosah can be understood as one medium through which religious values are habituated and reflected in students' efforts to persist in academic activities.*

Keyword: *Value internalization, Patience and Gratitude, Istighosah, Academic resilience*

INTRODUCTION

Academic pressure has increasingly been recognized as a significant concern in adolescent development. The World Health Organization reports that one in seven adolescents aged 10-19 experiences a mental disorder, with anxiety and depression among the most prevalent conditions. Academic pressure is identified among the factors that may affect adolescent mental health (*World Health Organization,* 2025) A systematic review of 52 studies

similarly found a generally positive association between academic pressure and adolescent mental health problems, while cautioning that much of the evidence remains cross-sectional (Steare et al., 2023)

In the Indonesian context, this concern is also reflected in students' academic resilience. Herdiansyah and Fauziah (2024) for example, reported that 69.23 percent of junior high school students in their post-pandemic study were categorized as having low academic resilience. In the Madurese context, Rahmasari et al. (2014) examined religiosity and resilience among adolescents and showed that the relationship between religious life and resilience needs to be understood within its social and cultural context. These findings indicate that religious activities alone cannot automatically be interpreted as evidence of resilience the values cultivated through such activities need to be examined in students' everyday behavior.

Previous studies have approached academic resilience from psychological, social, and Islamic educational perspectives. Herdiansyah and Fauziah (2024) described the prevalence of academic resilience among junior high school students, while Suharti and Nugraha (2023) examined the role of social support and academic self-efficacy. Faizi and Ichsan (2023) discussed academic resilience from an Islamic psychological perspective and emphasized the relevance of Islamic values. Wijaya et al. (2025) further examined patience in relation to academic procrastination and self-regulated learning among university students. However, these studies do not specifically describe how patience and gratitude are internalized through an istighosah practice within the daily religious life of a madrasah tsanawiyah.

This gap is important because religious habituation in a madrasah does not only involve the performance of ritual activities but may also provide repeated opportunities for students to encounter, interpret, and practice particular values. In this study, patience and gratitude are examined not merely as religious concepts but as values whose manifestations can be traced in students' responses to academic demands. The focus is therefore placed on the process of habituation and the behavioral indications that emerge from students, teachers, and school observations.

Preliminary observations at MTsN 1 Pamekasan indicated that religious activities, including istighosah, are integrated into the school's religious culture. Students encounter the values of patience and gratitude not only through collective worship but also through Akidah Akhlak instruction, teacher examples, and interactions with peers. At the same time, preliminary information indicated that students do not respond uniformly to academic pressure. Some students continue to complain when facing difficult assignments but nevertheless complete the tasks. This variation provides an important basis for examining academic resilience as a process of continuing academic engagement despite difficulty rather than as the complete absence of negative emotions.

To address this gap, the study is guided by the conceptual framework shown in Figure 1. Istighosah is treated as a recurring religious habituation practice through which religious values are cultivated. Following

Lickona's (1992) distinction between moral knowing, moral feeling, and moral acting, patience and gratitude are regarded as internalized when students not only hear about them in Akidah Akhlak lessons but also experience them in collective worship and act on them in daily situations. In this study, the relevant situation is academic pressure, and academic resilience is understood, following Cassidy (2016) as a multidimensional construct that includes perseverance and emotional responses to setbacks rather than the absence of negative feelings. The arrows in Figure 1 indicate the conceptual sequence explored in the field, not a causal path that was tested statistically.

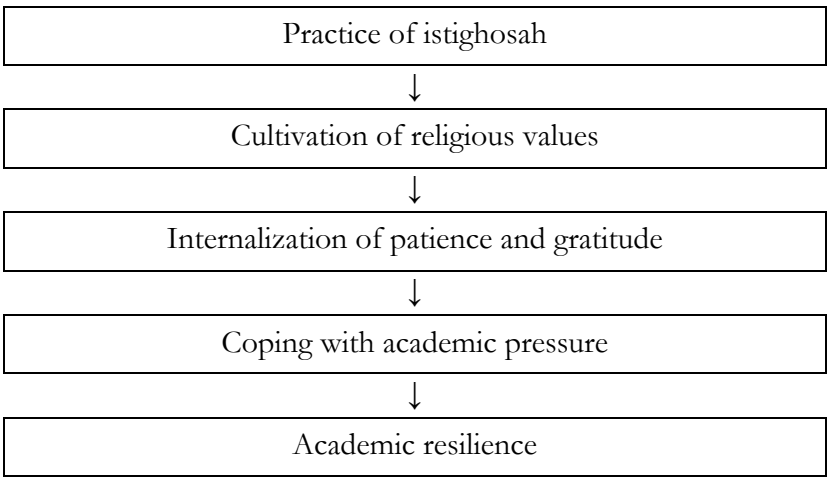


Figure 1. Conceptual framework of the study

Accordingly, this study aims to describe the process of internalizing the values of patience and gratitude through istighosah practices at MTsN 1 Pamekasan and to explain how these values are reflected in students' academic resilience. Rather than asking only whether istighosah is related to resilience, this study contributes to the understanding of value internalization in three ways. First, it traces how a periodic, locally scheduled religious practice is connected with values taught in the classroom and with students' observable responses to academic demands. Second, it specifies observable indicators of internalization in this setting, namely persistence despite complaint for patience and verbal, peer-reinforced expressions for gratitude. Third, it shows where internalization remains partial, so that the role of religious practice can be positioned alongside instruction, teacher guidance, and peer interaction instead of being treated as a stand-alone cause.

METHOD

This study employed a qualitative case study approach to gain an in-depth understanding of the internalization of patience and gratitude within students' academic lives at MTsN 1 Pamekasan (Moleong & Surjaman, 1989).

Informant selection. Informants were selected purposively according to their roles in the practice under study. The principal was included as the person responsible for the madrasah's religious habituation policy, the Akidah

Akhlak teacher as the teacher who delivers value instruction related to patience and gratitude; and the Grade IX A homeroom teacher because of daily contact with students and direct involvement in istighosah. Six students from Grades VII, VIII, and IX were included to capture variation across grade levels, since students at different stages may experience academic demands differently. Consistent with case study logic, the aim was depth and variation of experience rather than statistical representativeness. The researcher selected the students purposively, choosing those who were willing to be interviewed and who represented each grade level. The informants are summarized in Table 1.

Table 1. Research informants

Informant	Class / Grade	n	Reason for inclusion
Principal	–	1	Responsible for the madrasah's religious habituation policy
Akidah Akhlak teacher	–	1	Delivers value instruction related to patience and gratitude
Homeroom teacher	Grade IX A	1	Daily contact with students and direct involvement in istighosah
Student	VII E (Grade VII)	1	Willing to be interviewed; represents Grade VII
Student	VII F (Grade VII)	1	Willing to be interviewed; represents Grade VII
Student	VIII A (Grade VIII)	1	Willing to be interviewed; represents Grade VIII
Student	VIII B (Grade VIII)	1	Willing to be interviewed; represents Grade VIII
Student	IX A (Grade IX)	1	Willing to be interviewed; represents Grade IX
Student	IX C (Grade IX)	1	Willing to be interviewed; represents Grade IX
Total		9	

Instruments and materials. Data were collected through three techniques. First, non-participatory observation was conducted during istighosah activities on two occasions to document the sequence of activities, student participation, and observable responses. Second, semi-structured interviews were conducted with the principal, Akidah Akhlak teacher, homeroom teacher, and selected students, using an interview guide developed around the study's focus on patience, gratitude, and academic persistence. Third, documentation was used to complement interview and observation data, including the Akidah Akhlak teaching module and photographic records.

Research ethics. The madrasah agreed that its teachers and students could be interviewed. All informants, both teachers and students, took part voluntarily and agreed to be interviewed. The data were used solely for research purposes.

Method. The data were analyzed through thematic coding following Saldaña (2021). The analysis involved identifying relevant statements, assigning codes to recurring meanings, grouping related codes into themes, and interpreting relationships among the themes. Data credibility was strengthened through source triangulation by comparing information from the principal, teacher, homeroom teacher, and students, as well as technique

triangulation by comparing observation, interview, and documentation data. In total, six students were interviewed across Grades VII, VIII, and IX, consisting of students from Classes VII E, VII F, VIII A, VIII B, IX A, and IX C. Data collection was conducted over a five-week period from August 7 to August 14 2026.

FINDINGS

Istighosah as a Religious Habituation Practice

Istighosah at MTsN 1 Pamekasan has been implemented since 2025 and is conducted on Jumat Legi/Manis, following the Javanese pasaran calendar, which recurs approximately every five weeks. This distinction is important, as informants initially described the frequency inconsistently some as weekly, others as biweekly a discrepancy that was resolved once the pasaran-based scheduling was identified and cross-checked with observation data and information from the homeroom teacher. The activity therefore follows a recurring but informally scheduled pattern, with no fixed written calendar.

The observed sequence of the activity consisted of Dhuha prayer followed by Qur'anic recitation, Yasin, tahlil, and collective supplication. The activity was led by teachers on a rotating basis, with leadership differentiated between male and female student groups: male groups were led by Mr. Sayyadi (previously Mr. Rondi), while female groups were led by Mrs. Nurul. This rotation was independently corroborated through both direct observation and the homeroom teacher's account. Students who were menstruating remained involved in the tahlil and istighosah sequence from outside the prayer hall. During observation, students generally participated solemnly, while student responses also indicated a perceived sense of calm after the activity.

These observations show that istighosah functions within the broader religious habituation environment of the madrasah. Its significance in this study therefore lies not only in the ritual sequence itself but in the repeated opportunity it provides for students to encounter religious practices and values within the school setting.

Patience in Students' Academic Persistence

The internalization of patience was visible most clearly in students' responses to academic difficulty. The experience of a Grade VII E student illustrates this process. The transition to MTsN 1 Pamekasan was accompanied by a heavier academic workload, which initially caused emotional distress, including crying. Nevertheless, the student continued completing academic tasks while reciting istighfar and attempting to calm herself. She associated this response with the values of patience and gratitude learned through Akidah Akhlak instruction and reinforced through religious activities.

The homeroom teacher of Grade IX A also described students who appeared calmer after participating consistently in istighosah and who were able to remain engaged with learning even after receiving unsatisfactory

grades. However, the student data present a more complex picture. Some Grade VIII students still reported complaining when assignments were difficult or numerous, and some task completion was also associated with teacher discipline.

Similarly, several Grade IX C students could not clearly explain the specific effect of istighosah on their learning behavior. This indicates that internalization should not be interpreted as a uniform outcome among all students. Rather, the more defensible finding is that some students demonstrate persistence despite experiencing negative emotional responses. In this sense, complaining and persistence can occur simultaneously, academic resilience is reflected in the continuation of academic effort even when students experience pressur.

Gratitude in Responding to Academic Outcomes

Gratitude was most frequently identified through verbal expressions, particularly the utterance of "Alhamdulillah" after students received good academic results. The Akidah Akhlak teacher reported that peer interaction can reinforce this behavior because students may imitate or respond to a friend's expression of gratitude.

The data also indicate that maintaining gratitude is influenced by students' broader environments. The teacher identified the home environment as one factor that may weaken values cultivated at school when the same habituation is not consistently reinforced outside school. In addition, gratitude was reported to appear in practical forms, such as sharing a small treat with friends or purchasing a small reward for oneself after achieving a satisfactory result.

The principal also described students in the tahfidz program as students who are accustomed to exercising patience during memorization and who, in his observation, tend to show strong academic preparedness. This observation is treated in this study as contextual information rather than as evidence of a causal difference between tahfidz and non-tahfidz students.

The Interplay of Patience, Gratitude, and Academic Resilience

Taken together, the findings suggest that patience and gratitude are reflected in complementary aspects of students' academic responses. Patience is more visible in students' capacity to continue working when assignments are difficult, whereas gratitude is visible in students' responses to academic outcomes and in their interactions with peers. Both values appear within a wider educational environment that includes Akidah Akhlak instruction, teacher guidance, peer interaction, and religious habituation.

The evidence does not support the interpretation that istighosah alone produces academic resilience. Instead, istighosah appears to provide a religious setting in which patience and gratitude are repeatedly encountered and

practiced. Academic resilience is therefore understood here as a broader process in which students continue to engage with academic demands despite complaints, disappointment, or difficulty.

DISCUSSION

The findings extend previous discussions of academic resilience by placing religious habituation within the everyday educational context of a madrasah. Earlier work has mostly described how common academic resilience is among students (Herdiansyah & Fauziah, 2024) or examined social and psychological correlates such as social support and academic self-efficacy (Suharti & p Nugraha, 2023), without asking how a religious practice might be linked with the way students handle academic demands. The present study offers a process-oriented explanation of that link while remaining cautious: it does not establish causality, but it identifies plausible mechanisms that later research can test. Four mechanisms emerge from the data and are discussed below.

First, istighosah appears to work as a recurring cue that anchors values taught elsewhere rather than as a stand-alone intervention. Because the activity takes place only about once every five weeks, its influence is unlikely to come from repetition alone. A more plausible explanation is that the practice gives students a shared vocabulary and emotional atmosphere, such as supplication, istighfar, and calm, which Akidah Akhlak lessons explain and which students can draw on later. The Grade VII E student who recited istighfar to calm herself before continuing her tasks illustrates this pathway: a religious repertoire became a way of regulating distress so that effort could continue. This is in line with recent qualitative studies showing that Islamic habituation strengthens religious character when it is embedded in repeated school practices and supportive environments (Ma`arif et al., 2024; Nurizah & Amrullah, 2024). It may also explain why several Grade IX C students could not describe any specific effect of istighosah: where the ritual is not explicitly connected to everyday academic situations, participation may remain a school routine rather than a source of meaning.

Second, the coexistence of complaining and persistence can be explained by how academic resilience is conceptualized. In Cassidy's (2016) model, perseverance and negative affect and emotional response are distinct dimensions, so students may express frustration while still completing their tasks. The Islamic conception of patience as sustained, active effort in seeking knowledge (Mulasi et al., 2023) is consistent with this pattern: patience does not require the absence of negative emotion, but the continuation of effort despite it. Recent work (Wijaya et al., 2025) link patience with lower academic procrastination through self-regulated learning. Because self-regulated learning was not measured here, this connection remains an interpretive possibility rather than a demonstrated mediating mechanism.

Third, gratitude appears to be transmitted socially. The Akidah Akhlak teacher reported that students imitate a friend's expression of thanks, which fits social learning theory, in which modeled and socially acknowledged

behavior is more likely to be repeated. This may also explain why gratitude was observed more often in verbal expressions such as "Alhamdulillah" than in concrete actions: a short expression is easy to imitate and is immediately acknowledged by peers, whereas acts such as sharing require more resources and stronger commitment. Gratitude may matter for resilience because positive emotions can broaden attention and build lasting personal resources and recent studies connect gratitude with academic resilience among students (Daulay, 2024; Ross et al., 2022). The importance of peers and teacher guidance in the present data also fits the emphasis on social support in Suharti and Nugraha (2023) and suggests that internalization takes place through social interaction rather than through ritual participation alone.

Fourth, the findings can be read through the stages of moral knowing, moral feeling, and moral acting (Lickona, 1992) Students learn about patience and gratitude in Akidah Akhlak, experience the calm and solemn atmosphere of istighosah, and in some cases act accordingly when facing academic demands. The chain is not complete for every student. Some Grade VIII students completed assignments partly because of teacher discipline, and some Grade IX C students could not link the ritual to their learning. Self-determination theory describes internalization as a continuum from externally regulated to more autonomous motivation (Ryan & Deci, 2020). Seen this way, students who complete tasks mainly because of discipline may still be closer to compliance, whereas the student who calmed herself with religious practices before continuing to work appears closer to the internalized end. The home environment reported by the teacher may be another reason why internalization varies: values practiced at school but not reinforced at home have fewer opportunities to become stable. Because this study is qualitative and based on a limited number of informants, both frameworks are used as interpretive lenses rather than as formally measured sequences.

In sum, the contribution of this study lies in showing how a local religious habituation practice can be examined through observable student responses and the conditions surrounding it, rather than being evaluated only by the frequency of ritual participation. The educational value of istighosah becomes more visible when it is connected with classroom instruction, teacher modeling, peer interaction, and students' everyday responses to academic demands. For madrasah practitioners, this suggests that teachers could explicitly link the meaning of istighosah to students' academic experiences, encourage peer expressions of gratitude, and communicate with parents so that habituation continues at home. These implications are consistent with studies that frame religious habituation as a process of value internalization rather than a collection of ritual activities (Ma`arif et al., 2024; Nurizah & Amrullah, 2024).

Several limitations should be acknowledged. First, informants initially provided different descriptions of the frequency of istighosah, requiring clarification through comparison of field data. Second, evidence concerning gratitude expressed through concrete action was more limited than evidence concerning verbal expressions. Third,

the homeroom teacher perspective came from one class, Grade IX A. Finally, the study does not quantitatively measure academic resilience; therefore, the findings should not be generalized as a measured effect of istighosah.

Future research may combine qualitative inquiry with a validated academic resilience instrument such as the Academic Resilience Scale (ARS-30) (Cassidy, 2016) to examine the dimensions of academic resilience more systematically. Further studies could also involve more homeroom teachers and students across grade levels and examine how religious habituation is reinforced across school and home environments.

CONCLUSION

The internalization of patience and gratitude at MTsN 1 Pamekasan is reflected through the periodic istighosah practice conducted on Jumat Legi/Manis according to the Javanese pasaran calendar, as part of the madrasah's broader religious habituation, together with Akidah Akhlak instruction, teacher guidance, and peer interaction. Patience is primarily reflected in students' persistence in completing academic tasks despite complaints or difficulty, while gratitude appears through verbal expressions and peer-reinforced responses to academic achievement. The findings do not establish istighosah as a single direct cause of academic resilience. Rather, the practice provides a religious context in which patience and gratitude can be encountered and practiced alongside other educational and social factors. Theoretically, the study contributes to the understanding of value internalization by showing that patience and gratitude develop through a combination of religious practice, classroom instruction, teacher guidance, and peer interaction, and that internalization may be partial rather than complete. Practically, it suggests that madrasah leaders and teachers can strengthen the value of istighosah by explicitly linking its meaning to students' academic experiences, encouraging peer expressions of gratitude, and coordinating with parents so that habituation continues at home. Further research is needed to examine this relationship with broader participants and quantitative measures.

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