



THE PROPHETIC PERSPECTIVE ON PATIENCE IN FAMILY INSTITUTIONS

Abu Dzar Ahmad¹, Ahmad Haiqal Fitri Ahmad Fuad¹, Mohammad Haafiz Aminuddin
Mohd Azmi¹, Muhamad Razif Ahmad¹

¹ Faculty of Islamic Studies, Sultan Ahmad Shah Pahang Islamic University

Abstract

This study examines the role of patience, one of the prophetic virtues, in fostering harmony within the family institution and community. In contemporary settings, uncontrolled anger within families has led to behavioral leakage, which disrupts social balance. This research explores how the Prophet Muhammad's (PBUH) teachings on patience can serve as a model for moral development. The study utilizes both primary and secondary sources through descriptive and thematic content analysis. Findings reveal that moral traits such as patience, open-mindedness, and positive thinking contribute to family harmony and social cohesion. Thus, patience is a vital prophetic virtue that not only strengthens familial ties but also helps families navigate the challenges of modern life.

Keywords:: Patience, approach, prophetic touch, family institution.

Perkembangan Artikel

Diterima: 31 Ogos 2024

Disemak: 29 September 2024

Diterbit: 31 Oktober 2024

*Corresponding Author: Mohammad Haafiz Aminuddin Mohd Azmi, Faculty of Islamic Studies, Sultan Ahmad Shah Pahang Islamic University, KM8 Jalan Gambang, 25150 Kuantan, Pahang.

[Email: haafiz@unipsas.edu.my](mailto:haafiz@unipsas.edu.my)

INTRODUCTION

Islam is a religion that advocates for virtuous qualities in the life of every individual. One of these qualities is patience, which forms the foundation of a Muslim's development of divine character (Mohd Yusuf Ismail and Syed Najihuddin Syed Hassan, 2011). Every person will encounter difficult and complex situations in their daily lives. Therefore, patience is an essential element for establishing harmony within the family institution (Rusydi Room, 2013). Furthermore, possessing patience allows a person to avoid committing any evil deeds that are prohibited by God. In fact, patience can be applied as a practical module to resolve various issues, including those affecting the family institution (Muhammad Nubli, 2007).

According to Lee Lam Thye, a strong, stable, and happy family institution will not easily succumb to social issues if it is well-maintained and peaceful. He also stated, as reported in *Berita Harian* on April 2, 2017, that social leakage within the family is a moral issue that has not been effectively addressed (Hazwan Faisal Mohamad, 2017). Thus, parent's interaction

and behavior skills must encompass “content, emotions, and reaction,” so that they can be observed and emulated, empowering families to combat social issues. A stable, positive, and happy family with strong values can be cultivated through the development of good attitudes and values (Sukino, 2018). In *Sinar Harian* on January 27, 2021 (Norzina Yahaya, 2021), Dr. Harris Shah Abd Hamid, Head of the Psychometric Cluster at Universiti Malaya (UM), emphasized that family is the primary source of stress and imbalance in how individuals interact with others. He explained that the family institution is the first socialization agency that shapes behavior and ideology. Hence, stress is defined as a response to burdens within the family. This burden can lead to threats, challenges, or significant moral changes in a person’s life, ultimately causing children to experience stress and emotional imbalance (Nur Yani Che Hussin, 2020).

In this regard, *Astro Awani* on December 13, 2022 (Madiah Mohamad Shukri, 2022) discussed the demographic structure of the workplace and the patterns of family institutions, along with changes in the demographic structure of the workplace. Furthermore, as a Senior Lecturer at the Department of Psychology and Counseling at Universiti Malaysia Terengganu (UMT), she explained that women are increasingly exposed to more challenging jobs. This means that those with families have greater commitments and less time to manage household affairs. Thus, the work environment takes up much of their time and energy, negatively affecting their mood. This results in detrimental physical responses and communication conflicts, which eventually manifest in behavior and communication patterns.

According to Ku Zaimah Che Ali and Mardzelah Makhsin (2019), encouraging consistent two-way discussions without expressing negative emotions can help foster a peaceful atmosphere. Finally, the pinnacle of a servant’s obedience to God is the attribute of patience. Patience is also the most exalted quality, easy to express but difficult to practice. This aligns with the statement of Abu al-‘Abbas Ahmed bin Abdul Halim (Al-Mazyad, 2012), who stated that patience serves as a stronghold of conviction in facing life’s challenges and obstacles.

RESEARCH METHODOLOGY

Descriptive and thematic methods were employed as qualitative approaches in this article. The article promotes the virtue of patience in the actions of family institutions based on the guidance of the Prophet Muhammad (PBUH). Several hadiths of the Prophet related to patience are discussed in this article. Therefore, these hadiths are presented as a source of guidance for instilling patience. The deductive method was used to analyze the problems collected (Sugiyono, 2005). The article examines discussions from several primary sources, including contemporary issues and solutions offered by Prophet Muhammad. The results of maintaining harmony within neighborhood communities through the practice of patience are also addressed. To address behavioral leakage issues, the thematic approach applied in this article is utilized. In this article, the authors view the Prophet’s hadiths from the perspective of moral education and action. This is done with the aim of ensuring that these hadiths are cultivated and become a part of the family institution’s culture (al-Omouh, 2010).

IMPLICATIONS OF NOT CULTIVATING PATIENCE IN BEHAVIOR

Patience is one of the key virtues in the life of individuals and society. It acts as a primary defense mechanism in controlling emotions, especially when facing challenges or situations that trigger anger. The failure to nurture patience in behavior not only affects personal well-being but also leads to various negative implications in daily life. A lack of patience can result in uncontrollable anger, which may have detrimental effects on social, mental, and physical aspects of a person's life. Therefore, it is crucial to examine how the absence of patience can impact one's behavior.

According to Abd Jalil Borham (2007), anger is defined as a reprehensible emotional reaction and a natural impulse that arises in humans. This anger typically emerges when something unexpected occurs. Every human emotion carries an element of anger, which is often triggered by disruptions in one's lifestyle or external circumstances that affect personal matters. Two key factors can suppress this impulse toward anger. First is the internal factor, which refers to the emotional disturbances caused by daily routines that provoke anger. The second factor stems from external sources. Both factors can lead to unpredictable changes in one's environment, especially for individuals who lack the skills to manage themselves effectively (Nur Yani Che Hussin, 2020).

The way a person expresses their anger differs according to how they handle it. According to Fuad Anshori (2002), displaying anger through cursing, hitting, or destroying something channels one's emotions negatively. A study by the Harvard School of Public Health found that younger individuals tend to manage their anger more effectively. The findings suggest that youth facing problems are more likely to exhibit anger, which increases their risk of interpersonal relationship issues (al-Munajjid, 2014). M. M. Zafir & Fazilah M. H. (2006) also discussed the health instability among those who are at risk if anger becomes a regular part of their behavior, ultimately leading to negative personality traits.

Furthermore, individuals who suppress or fail to express their anger may experience brain hemorrhages, one of the leading causes of strokes, in addition to dietary issues (WHO, 2003). Islam emphasizes self-care, both internally and externally. Moreover, anger is believed to originate from Satan. Ibn Qayyim al-Jawziyyah (2019) once stated:

"There are three gateways through which Satan can infiltrate a person's soul. First, heedlessness. Second, lustful desires. Third, anger."

As a civilized Muslim, it is highly encouraged by the religion to cultivate patience and strive to avoid anger. Abu Hurairah RA narrated a hadith based on the advice of Rasulullah SAW, which means:

"Do not get angry." The man asked the same question several times, and the Prophet (PBUH) replied: "Do not get angry."

[Al-Bukhari, 2004. Sahih al-Bukhari, Book of Manners, Chapter on Caution Against Anger, Hadith no. 6116]

According to al-Baji al-Andalusi (1913), this hadith indicates that the prohibition against anger exists because anger often damages one's religious commitments through their actions, and it even incites harmful behavior. Thus, a person's anger is typically expressed through their words or deeds, potentially causing others to fall into sin. However, the prohibition against anger mentioned in this hadith does not refer to the feeling of anger itself, as it is an inherent human trait that cannot be completely eradicated (al-Munajjid, 2014). Based on this hadith, the Prophet's (peace be upon him) instruction to refrain from anger means avoiding the causes that lead to anger, as such causes are within human control. Al-Khattabi (1988) supports this view in his commentary on Sahih al-Bukhari.

As Ibn Hajar al-Asqalani (2001) mentioned, having patience to accept what has been decreed brings a person a sense of tranquility. Damayanti Wardyaningrum (2013) explains how patience brings the reward of good deeds. Al-Qaradawi (2013) also emphasizes that the Quran frequently highlights the virtue of patience, urging the ummah to draw lessons from the experiences of previous communities and prophets through divine revelation. Patience not only cultivates commendable qualities within a person but also fosters harmony and stability in interpersonal relationships (Miskahuddin, 2020).

UNVEILING THE VALUE OF PATIENCE BASED ON HADITH TEXTS

Al-Qaradawi (1998) stated that balanced human development, both externally and internally, is fundamental to the progress of any society. Indeed, this development serves as the foundation for various aspects that need to be considered. For example, the explanations by Ibn Khaldun and Ibn Sina regarding the development of the soul with spiritual elements must be aligned with materialistic development (Tengku, SA & Faridah, CH, 2006). Therefore, the development of the soul significantly contributes to societal harmony, including the cultivation of patience in community morals. The Quran and the hadiths of the Prophet Muhammad (peace be upon him) extensively discuss issues related to patience. A hadith narrated by Suhaib bin Sinan al-Rumi (may Allah be pleased with him) is recorded in Sahih Muslim, hadith number 2999. The Prophet (peace be upon him) said, which means:

It is truly remarkable for a believer in every affair they handle, for all of their affairs are good, and this is only the case for a believer. If they receive news that brings joy, they express gratitude, and that is good for them. If faced with a misfortune, they exercise patience, and that is good for them.

[Muslim. 2007. Sahih Muslim, Kitab al-Zuhud wa al-Raqa'iq, Bab al-Mu'min amruh kulli Khayr, no hadith 2999]

Based on the above statement, this hadith illustrates the maturity and demeanor of a believer who is always grateful when receiving joyful news and manifests patience when tested

with trials or tribulations. This aligns with Miskahuddin (2020), who defines patience as restraining oneself from committing acts prohibited by Allah SWT, whether verbally or physically. There are several practices forbidden by religion, such as rebuking, speaking harshly, and creating misunderstandings among people. Mohd Nazeli Ahmad (2009) asserts that being tactful, tolerant, and speaking using good language methods, including thinking before acting, are matters endorsed by religion. Among the instances of the characteristic of patience involving family institutions mentioned in the hadith of the Prophet SAW are as below.

The family is the fundamental institution in the formation of personality while instilling noble values in individuals. As the smallest social unit, the family plays a crucial role in shaping the lives of each member, encompassing physical, emotional, social, and spiritual aspects. In facing various life challenges, the responsibilities of each family member must not be taken lightly, especially in maintaining harmonious relationships. Moreover, the family institution must encourage its members to practice religious values and support one another in times of adversity. Therefore, three important aspects that must be emphasized in building a strong family are the obligation to the family, the establishment of good interaction within the family, and the cultivation of religious values, especially when facing calamities. Each of these aspects serves as a supporting pillar that strengthens the family institution in confronting any challenges.

a. The Obligation to Fulfill Responsibilities Towards the Family

From 'Aisyah R.A, the Messenger of Allah (SAW) said:

The best among you is the one who is best to his family, and I am the best to my family. And when one of your family members passes away, then let him be (leave him be and do not speak ill of him).

[Al-Tirmidhi. 1999. Sunan al-Tirmidhi, Book of Virtues, Chapter on the Virtue of the Prophet's Wives, Hadith No. 3891. Status of the Hadith: Authentic]

According to al-Mubarakfuri (2008), it is appropriate for family members to exhibit good character and behavior. The Prophet Muhammad SAW also advised his followers to avoid actions that would portray the faults of others. Interacting with others in terms of ethics and morality falls under this guidance. In line with this, a narration from Jabir bin Samurah RA mentions that the Prophet Muhammad SAW said:

Allah has bestowed goodness upon each one of you, so let him begin that goodness with himself and his family.

[Muslim. 2007. Sahih Muslim, Book of Leadership, Chapter on People Being Followers of Quraysh and the Caliphate Belonging to Quraysh, Hadith no. 1822]

Narrated by Abi Sa'id al-Khudri RA:

"One morning after the dawn prayer, Rasulullah SAW went out to a certain place and observed the people. He encouraged them, especially addressing the women,

to give charity, as the majority of the inhabitants of Hell are women.” We asked: “Why is that, O Messenger of Allah?” He replied: “You often curse and are ungrateful to your husbands. I have never seen anyone more deficient in intellect and religion, yet able to sway the reasoning and determination of a man, than you, O women.” After that, everyone returned to their homes. When Rasulullah arrived at his house, there were two women, including the wife of ‘Abdullah bin Mas’ud RA, Zaynab, who came to meet him. Then, Bilal bin Rabah RA said to the Prophet: “O Rasulullah, Zaynab is at the door.” The Prophet asked: “Zaynab, which Zaynab?” Bilal bin Rabah responded: “Zaynab, the wife of Ibn Mas’ud.” The Prophet SAW said: “Let them both in.” Bilal allowed them in, and Zaynab asked the Prophet: “O Prophet of Allah, today you encouraged us to give charity, and I own some jewelry, which I intend to give as charity. However, Ibn Mas’ud thinks that he and our child are more entitled to the charity than others.” The Prophet SAW said: “Ibn Mas’ud is right. Your husband and child are more deserving of your charity than others.”

[Al-Bukhari. 2004. Sahih al-Bukhari, Book of Zakat, Chapter on Giving Zakat to Relatives, Hadith no. 1462]

According to Ibn Hajar al-Asqalani (2001), charity and obligatory support should be prioritized for family members and close relatives over others.

b. Establishing good interactions within the family

Establishing good interactions within the family is key to harmony and happiness in familial relationships. Among the things that can help create good interactions in the family are open and honest communication, spending quality time together, practicing empathy and deep understanding, providing emotional support, avoiding excessive criticism, appreciating the contributions of each family member, and resolving conflicts wisely. Therefore, the significance of interacting within the family is something that was greatly emphasized by the Prophet Muhammad SAW. A hadith narrated by Ali bin Abi Talib RA states that the Prophet SAW said:

One is no longer referred to as an orphan after experiencing a dream (reaching the age of maturity), and one should not remain silent for an entire day until nightfall.

[Abu Dawud. 1998. Sunan Abi Dawud, Book of Wills, Chapter on When Orphanhood Ends, Hadith No. 2873. Status of Hadith: Sahih]

Mulla Ali al-Qari (2001) discusses the matter of women and their tongues. This is mentioned because most of the things that harm people come through speech. Additionally, he states that the person referred to engages in actions that are recommended to be avoided and then commits actions that are clearly forbidden by religion. Therefore, Syaraf al-Haq al-Adhim (2005), in the book Sharh Sunan Abi Dawud, Aun al-Ma’bud ‘ala Sharh Sunan Abu Dawud, comments that the above hadith aims to prohibit someone from engaging in jahiliyah practices, such as remaining silent during i’tikaf and other matters. This is also consistent with a hadith

narrated by Abi Ayyub al-Ansari RA, where the Prophet SAW advised in his saying, which means:

“Do not speak words that you will regret tomorrow.”

[Ibn Majah. 1997. Sunan Ibn Majah, Book of Asceticism, Chapter on Wisdom, Hadith No. 3381. Status of the Hadith: Hasan].

c. Nurturing Religious Values in Families Facing Trials

A narration reported by Usamah bin Zayd RA states: One day, the daughter of the Prophet Muhammad (Zaynab) sent a messenger to inform him about the illness her child was experiencing. Then, he responded to the letter and handed it back to Zaynab's messenger in the presence of two companions, Sa'd bin Abi Waqas and Ubay bin Ka'ab. The Prophet began his letter with the greeting of peace. Then, the Prophet Muhammad SAW said:

“Indeed, we are the possessions of Allah; what Allah gives or takes belongs to Him, and everything recorded by Allah has an end. Therefore, be patient and hope for reward from Allah. Then, the Prophet came to Zaynab's house accompanied by two of his companions (Sa'd bin Abi Waqas and Ubay bin Ka'ab). In addition, he embraced the baby (Zaynab's sick child). Then, the Prophet Muhammad SAW cried. Sa'd then asked him: O Messenger of Allah, why are you crying?” The Prophet SAW said: “This is a mercy that Allah has instilled in the hearts of His chosen servants, and Allah does not bestow mercy upon His servants except that they show love to one another.”

[Al-Bukhari. 2004. Sahih al-Bukhari, Kitab al-Marda, Bab 'Iyadah al-Sibyan, no hadis 5655]

Moral well-being contributes to the establishment of harmony in society at all levels. According to Abu Dzar Ahmad (2019), exhibiting commendable traits such as acceptance, gratitude, guarding one's tongue, and patience will build a dynamic family and prevent conflicts caused by misfortunes.

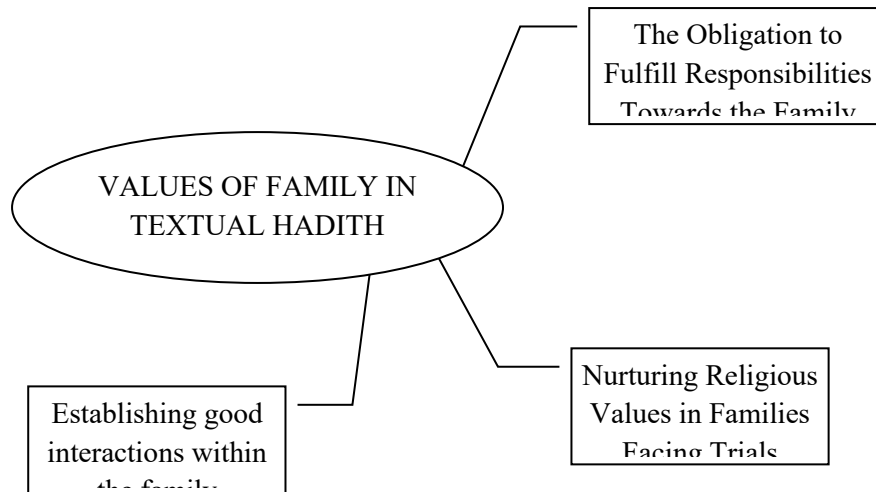


Figure 1

THE APPROACH OF PATIENCE IN THE FAMILY INSTITUTION

Islam prioritizes family aspects and views the family as the foundation of society and community (Nooh Gadot, 2013). This is evident as the formation of an individual's character begins with the family and community (Jalaluddin Rahmat, 1996). Therefore, the family institution can be described as a building block for a larger structure, serving as a foundation for building a civil society. This structure will be strong and resilient if the building blocks are intact; conversely, if the blocks are fragile, it will not withstand challenges. According to Abd Aziz Yusof (2012), nurturing the quality of patience in individuals especially requires the instillation of personal identity based on moral values and principles of Islam. Thus, the community environment plays a vital role in shaping an individual's personality, which can influence the behavior of others (Hybels, S. & Weaver, R. 1992).

Developing, nurturing, and instilling the trait of patience from an early age within the family is essential, as this helps build stable emotions, the ability to cope with challenges, and more harmonious relationships (Sukino, 2018). Approaches that can be practiced within the family to instill patience in children include providing an understanding of the waiting period, training children to control their emotions, engaging in activities together to learn patience, constantly discussing the positive effects of patience with children, parents expressing praise as a form of appreciation for their children, and always serving as good role models for children to emulate patient behavior (Abd Aziz Yusof, 2012). Therefore, the points that need to be emphasized are:

a. Patience Cultivated from a Young Age

Narrated by Anas bin Malik RA: The Prophet Muhammad SAW passed by a woman who was crying at a grave. The Prophet SAW then said:

“Fear Allah and be patient.” Then the woman said: “Go away from me, for you have not been tested like I have been tested, and you do not know.” The woman then approached the door of the Prophet SAW’s house but found no guards at the door. She said: “Indeed, I do not know you.” The Prophet SAW then said: “Indeed, patience is at the first shock.”

[Al-Bukhari. 2004. Sahih al-Bukhari, Book of Funerals, Chapter of Visiting Graves, Hadith No. 1283]

As stated by Ibn Hajar al-Asqalani (2001), when determination yields results, it can even replace the frightening sorrow that leaves a mark on the soul. This represents perfect patience and special rewards. Additionally, several psychological studies have shown this. Albert Bandura's 1961 experiment, “The Bobo Doll Experiment,” is the most famous (Lester, D. A., & Alicia, V. A., 1965). This experiment was conducted to determine how violence affects children's behavior and character. Albert Bandura argued that observation and interaction with one another lead to learning. On the other hand, humans learn by watching and imitating the actions of others (Adam, J. F., 1976).

The experiment showed that children exposed to aggressive models tended to imitate the model's style even in the absence of the model (Brommel, Bernard J. & Galvin, Kathleen M., 1986). The results of this experiment support Albert Bandura's theory. Therefore, family advice and guidance should embody the parent’s approach to shaping their children’s character so that behavior and conduct are manifested (Faizatul Najihah Mohd Azama & Faudzinaim Badaruddin, 2014).

b. Practical Patience in Social Interaction

It is undeniable that the family institution undergoes changes, as family life always has its ups and downs (Sukino, 2018). According to Sulaiman Ibrahim (2000), phenomena involving family institutions should foster virtuous qualities such as instilling patience, contentment, and speaking kindly to cultivate a family oriented culture in society. These qualities should be reflected in behavior and speech. Therefore, to achieve harmony in daily work affairs, patience must be instilled in the aspect of self (Tengku, S.A. & Faridah, C.H., 2006). In addressing disagreements, a patient approach should be utilized. According to Syed Omar Syed Agil al-Attas and Salina Zainol (1994), patience is essential for resolving misunderstandings when they occur and cannot be avoided.

However, moral values based on virtuous elements should be applied in every aspect, especially within the family institution, to enable individuals to lead a harmonious life in society (Wan Suhaimi, 2013). This matter is also conveyed by Allah SWT in the Quran, in Surah Al-Hujurat, verses 4 and 5, which mean:

Indeed, those who call you (Muhammad) from outside your chamber, most of them do not understand. And if they had been patient until you came out to them, it would have been better for them. And Allah is Most Forgiving and Most Merciful.

As stated by Ibn Kathir (1997), Allah SWT condemns the actions of those who call the Prophet SAW out from the Hujurat, the house where his wives reside, as was done by the cruel Arab society. The preceding verse emphasizes the goodness received by those who lower their voices in the presence of the Prophet SAW out of respect for him. This verse criticizes those who speak loudly in front of the Prophet SAW. As noted by al-Tabari, Allah commands them to honor and esteem the Prophet SAW. Therefore, the above verse does not imply that only the Prophet SAW should be respected and valued. Rather, it is fitting for every individual to honor and respect one another, including their own family members. Consequently, the relationships and environments involving the family institution must preserve harmony and embody the qualities that reflect the virtuous traits in Islam (Al-Mazyad, 2012). This is consistent with the views of al-Munawi (1972), where good speech and behavior, calmness, harmony, gratitude, openness, and patience should be practiced in life for the well-being of oneself and those around them.

CONCLUSION

Patience in the context of family from the Nabawi perspective is an essential element highlighted in the life of the Prophet Muhammad SAW. Several aspects of patience are related to family contexts based on Nabawi perspectives, such as patience in facing difficulties and trials, patience in educating children, patience in the relationship between husband and wife, patience in handling differences of opinion, and patience in advising and counseling family members. Thus, patience can be seen in many aspects of the Prophet's life. For example, the Prophet Muhammad SAW demonstrated patience in facing various challenges in his family life. An instance is when he lost his children, such as Ibrahim, who passed away at a young age; the Prophet remained patient and accepted Allah SWT's decree. Furthermore, differences of opinion or misunderstandings within the family can occur. The Prophet Muhammad SAW taught us to be patient and act wisely when addressing family conflicts. For instance, when disagreements arose among the wives of the Prophet SAW, he did not become angry but advised them with wisdom and patience. This shows that good communication and patience are key to resolving family issues. Therefore, patience in the family is an essential foundation for building harmonious and loving relationships. Through his life examples, the Prophet Muhammad SAW demonstrated that patience is not merely about refraining from anger but also about striving to overcome tests with a calm heart, offering advice wisely, and continuously working to improve situations without losing hope. Ultimately, the quality of patience is truly beautiful because it reflects acts of worship.

CONFLICT OF INTEREST

The authors declare that they have no conflicts of interest to this work.

ACKNOWLEDGEMENTS

The authors wish to thank everyone involved in this research

REFERENCE

- Abadi, Syaraf al-Haq al-Adhim. (2005). *Aun al-Ma'bud 'ala Syarh Sunan Abi Dawud*. Penyemak: Abu Abdullah al-Athari. Beirut-Lubnan: Dar Ibn Hazm.
- Abdullah Basmeih. (1983). *Tafsir Pimpinan al-Rahman Kepada Pengertian al-Qur'an*. Cet. Ke 6. Kuala Lumpur: Bahagian Hal Ehwal Islam, Jabatan Perdana Menteri.
- Abd Aziz Yusof. (2012). *Pembangunan Holistik dari Perspektif Islam*. Kuala Lumpur: Dewan Bahasa dan Pustaka (DBP).
- Abu Dawud, Sulayman bin al-Asha'ath al-Sajastani. 1998. *Sahih Abu Dawud*. Penyemak: Muhammad Nasir al-Din al-Albani. Sa'udi: Maktabah al-Ma'arif li Nasyr wa al-Tauzi'.
- Abu Dzar Ahmad. (2019). *Kerelevenan Uslub Nabi SAW Dalam Komunikasi Masyarakat Masa Kini*. *Jurnal Al-Sirat*, Bil. 18, 2019M/1441H, hlm. 185-199.
- Abd Jalil Borham. (2007). *Asas Pembangunan Modal Insan*. Pahang: Penerbit Universiti Malaysia Pahang (UMP).
- Ahmad bin Hanbal. (2009). *Musnad al-Imam Ahmad bin Hanbal*. Penyemak: Ahmad Ma'bad Abd al-Karim. Sa'udi: Dar al-Minhaj.
- Al-Baji al-Andalusi. (1913). *Al-Muntaqa Syarh al-Muwatta*. Mesir: Matba'ah al-Sa'adah.
- Al-Bukhari, Muhammad bin Ismail. (2004). *Sahih al-Bukhari*. Penyusun: Muhammad Fu'ad Abd al-Baqi. Al-Qahirah: Dar Ibnu al-Haytham.
- Al-Nasa'i, Abdul Rahman bin Syu'aib. (1998). *Sahih Sunan al-Nasa'i*. Penyemak: Muhammad Nasir al-Din al-Albani. Saudi: Maktabah al-Ma'arif li Nasyr wa al-Tauzi'.
- Al-Mubarakfuri, Mohamad Abdul Rahman. (2008). *Tuhfah al-Ahwazi Syarh al-Jami' al-Tirmidhi*. Damascus: Dar al-Fikr.
- Al-Mazyad, A. U. (2012). *Penjelasan Tuntas Tentang Sabar dan Syukur sebagai Jalan Untuk Meraih Kebahagiaan*. Jawa Barat: Darul Haq.
- Al-Munajjid, Muhammad Salih. (2014). *Kaedah Rasulullah SAW Menegur Kesilapan*. Terj: Nor Aini Ismam. Petaling Jaya: Dakwah Corner Publications Sdn. Bhd.
- Al-Munawi, Mohamad Abdul Rauf. (1972). *Faid al-Qadir Syarh al-Jami' al-Munawi*. Beirut-Lubnan: Dar al-Ma'rifah.
- Al-Omoush, Ahmad Muhammad Falih. (2010). *Al-Talatuf fi Lughah al-Qur'an al-Karim*. Jordan:Universiti Al-Albayt.
- Al-Qadi Iyad. (1998). *Syarh Sahih Muslim li Qadi Iyad al-Musamma Ikmal al-Mu'allim bi Fawa'id Muslim*. Penyemak: Yahya Isma'il. Mansourah: Dar al-Wafa' li Taba'ah wa al-Nasyr.
- Al-Qaradawi, Yusuf Abdullah. (1998). *Al-Sunnah Masdaran li Ma'rifah wa al-Hadarah*. Mesir: Dar al-Syuruq.
- Al-Qaradawi, Yusuf Abdullah. (2013). *Mukjizat Sabar dalam al-Quran*. Kuala Lumpur: PTS Publication Darul Furqan Sdn. Bhd.
- Al-Tirmidhi, Abu 'Isa Mohamed bin Sawrah. 2000. *Sunan al-Turmudhi*. Penyemak: Muhammad Nasir al-Din al-Albani. Sa'udi: Maktabah al-Ma'arif li Nasyr wa al-Tauzi'.
- Brommel, Bernard J & Galvin, Kathleen M. (1986). *Family Communication, Cohesion and Change*. USA: Foresman & Company.

- Damayanti Wardyaningrum. (2013). Komunikasi Untuk Penyelesaian Konflik Dalam Keluarga: Orientasi Percakapan Dan Orientasi Kepatuhan. Vol. 2, No. 1. Jakarta: *Jurnal Al-Azhar*.
- Faizatul Najihah Mohd Azama & Faudzinaim Badaruddin. (2014). Nilai-Nilai Pembangunan Modal Insan Menurut Al-Ghazali. *International Journal of Islamic dan Civilization Studies*, Vol. 3, No. 1 (2016): 11-27. Bangi: Fakulti Pengajian Islam, Jabatan Usuluddin dan Falsafah UKM.
- Fuad Anshori. (2002). *Agenda Psikologi Islam*. Yogyakarta, Indonesia: Pustaka Pelajar.
- Ibn Hajar Al-Asqalani. (2001). *Fath al-Bari bi Syarh Sahih al-Bukhari*. Penyemak: Abd al-Qadir Syaibah al-Hamad. Arab Saudi: Sahib al-Sami al-Maliki al-Amir al-Sultan bin Abd al-Aziz Aal Sa'ud.
- Ibn Kathir, Ismail bin Kathir. (1997). *Tafsir al-Qur'an al-Adhim*. Penyemak: Sami bin Muhammad al-Salamah. Riyadh: Dar Tayibah li Nasyr wa al-Tauzi'.
- Ibn Qayyim Al-Jauziyah. (2019). *Al-Wabil al-Sayyib wa Rafi' al-Kalim al-Tayyib*. Penyemak: Abd al-Rahman Hasan Qaid. Lubnan: Dar Ibn Hazm.
- Hazwan Faisal Mohamad. (2017, April 02). Institut Keluarga Kukuh, Benteng Pengaruh Negatif. *Berita Harian*. Retrieve from <https://www.bharian.com.my/berita/nasional/2017/04/267130/institusi-keluarga-kukuh-benteng-pengaruh-negatif>
- Hybels, S. & Weaver, R. (1992). *Communicating Effectively*. New York: McGraw-Hill.
- Ibn Majah, Abu Abd Allah, Muhammad bin Yazid al-Qazwini. 1997. *Sahih Sunan Ibn Majah*. Penyemak: Muhammad Nasir al-Din al-Albani. Sa'udi: Maktabah al-Ma'arif li Nasyr wa al-Tauzi'.
- Jalaluddin Rahmat. (1996). *Islam Aktual*. Jakarta: Mizan Sdn Bhd.
- James F. Adam. (1976). *Understanding Adolescence*. Boston: Allyn and Bacon Inc.
- Ku Zaimah Che Ali dan Mardzelah Makhsin. (2019). Kesantunan Bahasa: Definisi dan Bahasa. *Jurnal Islam dan Masyarakat Kontemporari*, Vol. 2, No. 1, hal. 81-101.
- Lester, D. C. & Alice, V. B. C. (1965). *Adolescent Development and Adjusment*. New York: Mc Graw-Hill.
- Madiah Mohamad Shukri. (2022, Disember 13). Konflik Kerja-Keluarga: Implikasi Negatif Terhadap Kesihatan. *Astro Awani*. Retrieve from <https://www.astroawani.com/berita-malaysia/konflik-kerjakeluarga-implikasi-negatif-terhadap-kesihatan-396575>
- Miskahuddin. (2020). Konsep Sabar Dalam Perspektif Al-Quran. *Jurnal Ilmiah Al-Mua'shirah*, Vol. 17, Bil. 2 (Julai 2020): 196-207.
- M.M. Zafir dan Fazilah, M.H. (2006). Stress Di Tempat Kerja dan Kesannya Terhadap Keselamatan dan Kesihatan Pekerjaan. *Malaysian Journal Of Community Health* 2006: Vol. 12. Bangi: Fakulti Ekonomi dan Perniagaan, Universiti Kebangsaan Malaysia.
- Mohd Nazeli Ahmad. (2009). *Prinsip-prinsip al-Qur'an tentang Kesantunan Bahasa*. Kuala Lumpur: Dewan Bahasa dan Pustaka (DBP).
- Muhammad Nubli. (2007). *Proses Pembangunan Modal Insan dalam Modal Insan, Konsep, Aplikasi & Isu-Isu Kontemporari dalam Cabaran Pemeraksanaan Tamadun Islam*. Pahang: Penerbit Universiti Malaysia Pahang (UMP).

- Mohd Yusuf Ismail & Syed Najihuddin Syed Hassan. (2011). Pendekatan Nabawi Dalam Membentuk Remaja Muslim Sejati. *Jurnal Hadith* (Edisi Tahun Akhir), Bil. 2, 2011M/1433H, hlm. 31-45.
- Mulla Ali al-Qari. (2001). *Mirqah al-Mafatih Syarh Misykah al-Masabih*. 2001. Penyemak: Jamal al-Aytain. Lubnan: Dar al-Kutub al-Ilmiyah.
- Muslim, Abu al-Husayn Muslim bin al-Hajjaj al-Qushayri al-Naysaburi. 2008. *Sahih Muslim*. Penyusun: Mohammed Tamer. Mesir: Matba'ah al-Madani.
- Nooh Gadot. (2013). Kertas Kerja: *Masyarakat, Pendidikan dan Pembentukan Keluarga Islam Berkualiti*. JAKIM: Laporan Tahunan Jabatan Kemajuan Islam Malaysia (JAKIM) 2013.
- Norzina Yahaya. (2021, Januari 27). Keluarga Antara Punca Individu Alami Tekanan. *Sinar Harian*. Retrieve from <https://www.sinarharian.com.my/article/121101/khas/wacanaquran/keluarga-antara-punca-individu-alami-tekanan>
- Nur Yani Che Hussin. (2020). Tafakkur Sebagai Intervensi Psikoterapi dalam Menghadapi Tekanan Emosi di Tempat Kerja. *Jurnal Al-Haady* Bil. 01, (2020): 28-33.
- Onong Uchjana Effendi. (2000). *Dinamika Komunikasi*. Bandung: Remaja Rosdakarya.
- Omar Ahmad. (2021, Julai 2021). Lelaki Ditikam ketika Leraai Pergaduhan Jiran. Berita Harian. Retrieve from <https://www.bharian.com.my/berita/kes/2021/07/841429/lelaki-ditikam-ketika-lerai-pergaduhan-jiran>
- Rusydi Room. (2013). Konsep Kesantunan Berbahasa dalam Islam. *Jurnal Adabiyah*, Vol. XIII, hal. 223-234.
- Sukino. (2018). Konsep Sabar Dalam Al-Quran dan Kontektualisasinya dalam Tujuan Hidup Manusia Melalui Pendidikan. *Jurnal RUHAMA*, Vol. 1, No. 1 (Mei 2018), hal. 63-77. Indonesia: Fakultas Tarbiyah dan Ilmu Keguruan (FTIK) IAIN, Manado.
- Sulaiman Ibrahim. (2000). *Dakwah Dan Perubahan Sosial*. Kuala Lumpur: Utusan Publications & Distributors Sdn. Bhd.
- Sugiyono. (2005). *Memahami Penelitian Kualitatif*. Bandung: ALFABET.
- Syed Omar Syed Agil al-Attas & Salina Zainol. (1994). *Islam dan Cabaran Era Baru*. Kuala Lumpur: Institut Kefahaman Islam Malaysia.
- Tengku S. A. & Faridah, C.H. (2006). Pendekatan Kaunseling dalam Dakwah Bagi Kesejahteraan Insan dan Peradaban Ummah. *Jurnal Usuluddin*, Vol. 23, No. 1 (Mei 2018), hal. 199-216.
- Wan Suhaimi. (2013). *Ibn Sina dan Pembangunan Modul Insan: Analisis Kitab Al-Siyasah*. Kuala Lumpur: Centre for Advanced Studies on Islam Science and Civilization.
- World Health Organization. (2003). *Investing Mental Health*. doi.org/10.1093/heapro/dar059