The International Journal of Education Management and Sociology
https://www.ijems.id/index.php/ijems/index
E-ISSN 2963-0622
Vol 5, No 5, (September - October 2026) Pages: 261 - 276
Submitted : 12/08/2026
Published : 22/10/2026

Grit in the Event of the Battle of Badr and Its Relevance in Islamic Education

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Doi: https://doi.org/10.58818/ijems.v4i6.377

Abstract
In modern times, life's pressures and rapid changes often weaken the mental and spiritual state of humans. Intense competition in life is highly prone to triggering mental tension and anxiety, hence humans desperately need an antidote to strengthen their psychological resilience. Therefore, an individual certainly requires persistence, or grit, which is a combination of perseverance, persistence, and passion in achieving long-term goals. Individuals with high levels of grit are able to endure when facing challenges and difficulties. The Battle of Badr is a tangible example of grit in Islamic history. Despite facing the larger and better-prepared Quraysh infidel army, Prophet Muhammad Saw and his companions demonstrated extraordinary resilience (grit). The purpose of this study is to examine the concept of grit in the Battle of Badr and its relevance in Islamic education. This research uses the library research method, which is a series of activities related to methods of collecting library data, reading, note-taking, and processing research materials. The results of this study reveal the existence of the grit concept in the Battle of Badr. This concept consists of two main dimensions, namely the consistency of interest which includes steadfastness (istiqamah), certainty, optimism, and a firm resolve that does not easily give up. Furthermore, the second dimension is the perseverance of effort which involves the attitudes of patience and reliance on God (tawakkal). Both of these dimensions are clearly reflected in the attitudes and actions of Prophet Muhammad Saw and his companions during the Battle of Badr. The implementation of the grit concept in Islamic education can help shape the character of students who not only possess strong religious knowledge but also have the mental and spiritual resilience required to face various life challenges.

Keywords: Grit, Battle of Badr, Islamic Education

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Introduction

One of the main challenges in the world of education today is the impact of globalization and technological advancement.[1] In addition, education must also face increasing life pressures. Although technology provides convenience through its facilities, on the other hand, this can also lead to the weakening of human mental and spiritual strength.[2]

Prof. H. Muzayyin explained that the impact of the development of science and technology is the offering of various conveniences and widespread pleasures. Overall, this can reduce a person's mental and spiritual strength in their role as a servant of Allah.[3] These symptoms give rise to a civilization that is advanced technologically but barren spiritually

On the other hand, various life pressures and weak economic conditions within a society can cause people to feel hopeless and lose the meaning of life. Sometimes, things considered trivial according to society's views can push students to make unwise decisions and seek inappropriate ways out.[4]

A tragic case in East Nusa Tenggara (NTT) in early 2026 became concrete evidence of this mental vulnerability. A 10-year-old student desperately ended his life due to emotional pressure strongly suspected to be related to the burden of family economic stress. Children at that age often process complex problems with a very limited and simplistic mindset. Without a safe emotional space and adequate mental resilience, a child can interpret such pressure as a sign that they are a burden, which then leads to erroneous and fatal decision-making.[5]

Even more concerning, the lack of mental resilience not only triggers self-harming actions but can also explode into extreme aggression that endangers others. This was tragically reflected in a shooting incident at Debsirin Nonthaburi School, Thailand, in August 2026. A 14-year-old student, who ironically was known to have good academic achievements, shot dead his grandparents and five teachers before finally taking his own life. Psychological pressure resulting from study burdens (academic stress) is suspected to be the trigger for this irrational act.[6] This case serves as a stern warning that cognitive intelligence alone, if not balanced with stress management and psychological resilience, can become a highly destructive time bomb

These social problems and symptoms are a major challenge for education in the process of finding the right format to anticipate issues that can affect the spiritual and mental character of students. Therefore, it is important to find solutions that can strengthen mental and spiritual resilience in facing the challenges of modern life.

In dealing with this complex problem, strong mental quality is crucial, and this is where the concept of "grit" becomes key.[7] Grit, which encompasses passion and perseverance, is a strong foundation for facing challenges and overcoming obstacles in life. Building grit among students is not only about improving their academic abilities but also empowering them with

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[1] SDA Defi Yufarika, "Tantangan Dunia Pendidikan Dan Implikasinya Terhadap Perubahan Kebijakan," *Ar-Rosikhun: Jurnal Manajemen Pendidikan Islam* 2, no. 2 (April 2023): 156–61, https://doi.org/10.18860/rosikhun.v2i2.21812.

[2] Roro Nofita Nofi and Imaniyatul Fithriyah, "Pendekatan Spiritual Islam Sebagai Upaya Preventif Gangguan Mental Santri Era Society 5.0 Di Madrasah Diniyyah Tanwirul Qulub Pamekasan," *Jurnal Studi Pendidikan Agama Islam* 1, no. 1 (March 2025): 35–51, https://doi.org/10.32806/jspai.v1i1.1036.

[3] Muzayyin Arifin, *Kapita Selekta Pendidikan Islam* (Jakarta: Bumi Aksara, 2003), 10.

[4] Ahona Guha, *Life Skills for a Broken World: Bertahan Hidup Di Dunia Yang Porak-Poranda* (Jakarta: Bhuana Ilmu Populer, 2025).

[5] Uswah Sahal, "Psikolog UMSURA Jelaskan Kasus Siswa SD di NTT yang Ditemukan Gantung Diri - Universitas Muhammadiyah Surabaya (UMSURA)," UMSURA, February 6, 2026, https://www.um-surabaya.ac.id/article/psikolog-umsura-jelaskan-kasus-siswa-sd-di-ntt-yang-ditemukan-gantung-diri.

[6] tfa, "Stres Belajar, Kronologi Siswa 14 Tahun Tembak Sekolah & Bunuh Guru," CNBC Indonesia, August 7, 2026, https://www.cnbcindonesia.com/news/20260807171445-4-757518/stres-belajar-kronologi-siswa-14-tahun-tembak-sekolah-bunuh-guru.

[7] Angela Lee Duckworth, *Grit: Kekuatan Passion Dan Keteguhan* (Gramedia, 2020).

mental resilience, the willingness to learn from failure, and the spirit not to give up.[8] Therefore, besides suicide prevention efforts, it is important to design educational and support programs that encourage the development of grit in students' characters as one of the keys to overcoming their mental health challenges.

Everyone has desires and dreams in their life. As stated by Muhbar, these desires, hopes, and aspirations are often met with challenges, obstacles, and disruptions. Rarely can we achieve all our desires easily. These challenges, obstacles, and disruptions can be causes of stress in human life. [9]

Stress is also sometimes likened to two different sides of a coin that cannot be separated.[10] On one side, we utilize stress so that our potential is more honed, but on the other side, due to stress, humans become disadvantaged and depressed.[11] The most important thing is how a person is able to turn stress into motivation in life so that every problem that comes consecutively can be passed and resolved well.

Islam is a holy religion capable of regulating all aspects of human life, both those related to Allah SWT and those with fellow humans, to achieve happiness in this world and in the hereafter. One of the determining factors for human success and prosperity in the world is through education.[12]

Islamic educational values are often found in human life. One of them is found in a story that highlights perseverance or grit through the story of the Battle of Badr. Dr. Wahbah Az-Zuhaili, in his exegesis Tafsir Munir, mentions that Allah explains the characteristics of true believers as being like the characteristics of the Badr soldiers; they were a small army that defeated a large army with Allah's permission. He also discussed the reasons why Allah helped the Badr soldiers.[13]

Departing from this description, the author wants to explore the grit found in the story of the Battle of Badr within the context of Islamic education and write it in a study titled grit in the Battle of Badr and its relevance in Islamic education.

Research Methods

This research uses library research, which is a series of actions related to collecting library data, reading and note-taking, and processing research materials.[14] In this study, the author uses content analysis to find meaning in written or visual contexts. This is done by systematically dividing the content into specific predetermined categories, quantifying, and understanding the results.[15]

The data collection technique used by the author in this research involves searching for data related to the discussion of the chosen research title. In this study, relevant data were collected through various methods, namely library research, literature study, and internet searches.[16]

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[8] Nataniel Wellem Tabalena, Suhadianto, and Herlan Pratikto, "Grit Dan Resiliensi Akademik Pada Siswa Sekolah Menengah Atas Di Surabaya," *SUKMA : Jurnal Penelitian Psikologi* 6, no. 2 (2025): 134–48.

[9] Fandi Muhbar and Dwi Heppy Rochmawati, "Hubungan Antara Tingkat Stres Dengan Beban Kerja Guru Di Sekolah Luar Biasa," *Jurnal Keperawatan Jiwa* 5, no. 2 (2019): 82–86.

[10] Samsul Bahri, "Peran Al-Siyāq (Konteks) Dalam Menentukan Makna," *Jurnal Ittihad* 14, no. 26 (n.d.): 2016.

[11] Slamet, "Kompensasi Beban Dalam Persfektif Psikologi Islam," *Jurnal Pedagogy* 10, no. 1 (2017): 73–96.

[12] Dahlia Dahlia et al., "Menafsirkan Kunci Kesuksesan Dari Al-Qur'an," *Jurnal Manajemen Dan Pendidikan Agama Islam* 2, no. 2 (January 2024): 14–26, https://doi.org/10.61132/jmpai.v2i2.67.

[13] Wahbah Az-Zuhaili, *Tafsir Munir* (Damaskus: Daar Alfikr Almu'ashir, 1996).

[14] Mestika Zed, *Metode Penelitian Kepustakaan* (Jakarta: Yayasan Obor Indonesia, 2008), 3.

[15] Muhammad Haramain, *Metodologi Penelitian Kepustakaan (Literature Review)*, ed. Syaifullah Syaifullah (Parepare: IAIN Parepare Nusantara Press, 2026), http://digilib.iainpare.ac.id/id/eprint/69/.

[16] Samiaji Sarosa, *Penelitian Kualitatif* (Jakarta: PT Indeks, 2017), 76.

Results and Discussion

Definition of Grit

Grit is a combination of perseverance, persistence, and passion that has long-term goals.[17] Individuals who possess a high level of grit focus on their long-term goals and are able to endure any challenges or difficulties they face.[18]

Early research on grit was first introduced by Angela Lee Duckworth, an expert in educational psychology. Duckworth and her colleagues researched grit among several Ivy League students, the United States Military Academy, and national-level spelling bee contestants. The research shows that there are individual differences that can predict a person's success using a non-cognitive predictor, namely grit.[19]

Persistence (grit) is the resilience and enthusiasm to achieve long-term goals. An individual who has grit will continue to strive to pursue predetermined goals by continually trying and remaining consistent with their choices.[20] Generally, in the field of psychology, grit is related to resilience, perseverance, endurance, ambition, and hard work. Grit is also defined as persistence and enthusiasm in achieving desired goals over a long period of time. [21]

A gritter will be better able to maintain their efforts and work hard to face the challenges present in their learning process. Duckworth explains that grit sometimes overlaps with aspects of a person's success. In achieving goals, they may be similar but differ in terms of long and short timeframes. A gritter will maintain self-control for a relatively long time while preserving stamina. Grit is also not only related to working hard on a specific task but toward a longer goal.[22]

Based on the explanation above, it can be concluded that grit is the resilience and perseverance to achieve long-term goals. Grit can also be interpreted as a predictor in determining a person's success so that they will eventually attain maximum results.

Dimensions of Grit

Grit has two important aspects, namely *perseverance of effort* and *consistency of interest*. [23] The *consistency of interest* refers to an individual's tendency to support a similar set of interests over a long period of time. In the context of the Battle of Badr, this value is reflected through the attitudes of steadfastness (*istiqamah*), certainty, optimism, and the unyielding spirit of the Muslim fighters.

Istiqamah, or steadfastness, was highly visible in Prophet Muhammad Saw and his companions who remained committed to their mission to uphold Islam, despite facing various obstacles and threats from the enemy. They remained firm in their belief that their struggle was for truth and to seek the pleasure of Allah Swt.[24]

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[17] Angela Lee Duckworth et al., "Grit: Perseverance and Passion for Long-Term Goals," *Journal of Personality and Social Psychology* 92, no. 6 (2007): 1087.

[18] Paul Bazelais, "Grit, Mindset, and Academic Performance: A Study of Pre- University Science Students," *EURASIA Journal of Mathematics, Science and Technology Education* 14, no. 12 (2018): 1615.

[19] Wenny Fransiska Tamba and Dimas Aryo Wicaksono, *Alat Ukur Grit Dalam Bidang Psikologi: Literatur Review*, no. 1 (2023): 269.

[20] Hesti Aldila, "Kegigihan (Grit) Pasca Depresi" (Skripsi, Universitas Muhammadiyah Purwokerto, 2019).

[21] Nikmatul Maghfiroh and Zaldhi Yusuf Akbar, "The Effect Of Grit And Learning Motivation On Academic Procrastination Through Online Learning On Students of MTSN 1 Banyumas," *PSIMPHONI* 2, no. 2 (2021): 39–47.

[22] Sovi Septania and Meilia Ishar, *Pengaruh Grit Terhadap Prokastinasi Akademik Mahasiswa Psikologi Universitas Muhammadiyah Lampung*, 1 (2018): 16–28.

[23] Duckworth, *Grit: Kekuatan Passion Dan Keteguhan*.

[24] Nadhira Zahra Ikrima et al., "Membangun Keteguhan Iman Di Tengah Badai Dengan Meneladani Perjuangan Dakwah Rasulullah Di Makkah," *Al-Qolamuna: Journal Komunikasi Dan Penyiaran Islam* 2, no. 4 (December 2025): 477–90, https://doi.org/10.71242/9vf3rw27.

Certainty and optimism are other important elements of *consistency of interest*.[25] The Muslim fighters in the Battle of Badr were certain of the help and assistance of Allah Swt. This certainty gave them extraordinary strength and courage to face an enemy that was much larger in number. Their optimism did not waver, even though logistically and in numbers they were vastly outmatched.

Never giving up became the final manifestation of *consistency of interest*.[26] The Muslim fighters showed a high fighting spirit and did not easily give up, despite facing severe physical and mental challenges. They continued to work hard, fighting on the battlefield with full enthusiasm and dedication.

Meanwhile, *perseverance of effort* relates to the extent to which individuals will make sustained efforts in facing challenges. In the Battle of Badr, this value is reflected through the attitudes of patience and reliance on God (*tawakkal*).

Patience is the ability to remain calm and resilient in facing difficulties and challenges.[27] The Muslim fighters showed extraordinary patience in facing pressure and threats from the Quraysh infidel army. They did not retreat or falter, but remained focused and firm in facing every enemy attack. Their patience was a reflection of strong mental resilience and belief in the victory promised by Allah Swt.

Tawakkal, or complete surrender to Allah, is another attitude that defines *perseverance of effort*.[28] The Muslim fighters surrendered all their efforts and the outcomes to Allah Swt. They did the absolute best they could on the battlefield, but at the same time, they completely surrendered themselves to the will of Allah. *Tawakkal* gave them inner peace and the certainty that whatever the result, it was all part of the plan and will of Allah, the Most Wise.

Grit Syntax

a) Set Clear Goals

Setting specific, measurable, achievable, relevant, and time-bound (Smart) goals is the first step to developing grit. For example, if our goal is to complete higher education, ensure the goal is specific (what degree we want to achieve), measurable (how much time we need), achievable (is this realistic for us), relevant (is this important for our career), and time-bound (when we want to complete it).

b) Develop an Action Plan

Create a detailed action plan on how we will achieve our desired goals. This includes small steps that can be taken every day to achieve big goals. For example, if our goal is to complete a project, identify the daily or weekly steps that need to be done to achieve that project.

c) Self-Discipline and Consistency

Commit to following our plan with discipline and consistency, even when feeling tired or unmotivated. Perseverance is the key to overcoming obstacles and staying focused on long-term goals. Perseverance means continuing to work towards goals despite facing challenges.

d) Reflection and Adjustment

Periodically review progress and make necessary adjustments. Reflection helps us learn from experience and stay on the right track. Every week or month, take time to evaluate what has been achieved and what needs to be improved. This reflection will help us stay focused and make necessary changes to remain on the right path.

e) Build a Resilient Mindset

[25] Duckworth, *Grit: Kekuatan Passion Dan Keteguhan*.

[26] Duckworth, *Grit: Kekuatan Passion Dan Keteguhan*.

[27] Muhammad Mu'tamid Ihsanillah and Auliya, "Konsep Sabar Pada Surah Al-Baqarah Dan Implikasinya Dalam Kesehatan Mental," *Al Karima : Jurnal Studi Ilmu Al Quran Dan Tafsir* 8, no. 1 (February 2024): 103–17, https://doi.org/10.58438/alkarima.v8i1.199.

[28] Duckworth, *Grit: Kekuatan Passion Dan Keteguhan*.

Develop a growth mindset by believing that abilities can be developed through hard work and dedication. Convince ourselves that abilities and intelligence are not something fixed. Believe that with effort and perseverance, we can improve our skills and abilities. Accept challenges as opportunities to grow and learn.

f) Seek Support and Motivation

Find sources of motivation and support from people around us, such as mentors, friends, or family. Do not hesitate to seek support from others. Discuss our goals with friends or family, and look for mentors who can provide advice and encouragement. Social support can provide extra motivation to keep moving forward.[29]

History of the Battle of Badar

In 622 M, Prophet Muhammad Saw and the Muslims migrated to Medina. This step was taken by the Prophet based on the consideration that conditions in Mecca were not conducive to the development of Islamic preaching. After Abu Talib and Khadijah passed away, the hostility shown by the Meccan Quraysh increasingly escalated over time. Facing this reality, Prophet Muhammad then invited his companions to take a strategic step, namely migrating to Medina, after he had previously made a treaty with them.[30]

Besides the factor above, the warm welcome of the Medinan residents to the Prophet's preaching was another factor that encouraged the Prophet to migrate to Medina. Since the pilgrimage season in the 11th year of prophethood, the people of Medina gradually began to accept Islam. The peak was during the 13th pilgrimage season when 70 Medinans who embraced Islam came to Mecca to perform the pilgrimage and pledged allegiance to the Messenger of Allah. [31] One of the contents of the pledge was to provide protection for Prophet Muhammad and all Muslims when they were in Medina (migration).

After the Prophet was in Medina, he began to build a new society, social welfare, and principles of statehood. Various deliberations, agreements, and peace treaties were made for the establishment of Islam, so that in a short time Islam showed better conditions compared to when in Mecca.[32] The progress achieved by the Muslims in Medina made the position of the Quraysh in Mecca increasingly difficult, especially in terms of trade development; this caused the Meccan Quraysh to worry about the threat to the position of the city of Mecca, which had been the center of trade in the Arabian peninsula. The conflict between the Muslims and the Quraysh became sharper. The Quraysh began threatening the Muslims in Medina, saying that they would come to destroy them. [33]

In a critical situation caused by the threat of the Quraysh, a verse was then revealed that permitted the Muslims to fight, the word of Allah Swt in Surah Al-Hajj verse 39:

أُذِنَ لِلَّذِيْنَ يُقَاتَلُوْنَ بِاَنَّهُمْ ظُلِمُوْاۗ وَاِنَّ اللّٰهَ عَلٰى نَصْرِهِمْ لَقَدِيْرُۙ

Meaning: *"Permission (to fight) is given to those who are fought against because they have been wronged. And indeed, Allah is Most Capable of giving them victory."*

With the revelation of this verse, the Prophet then sent several military expeditions (sariyah and ghazwah) to strategic trade routes around Medina.[34] The purpose of these dispatches was generally to intercept the Meccan Quraysh caravans as an effort to defend the

[29] Duckworth et al., "Grit: Perseverance and Passion for Long-Term Goals," 1087–101.

[30] Syafiurrahman Al-Mubarakfury, *Sirah Nabawiyah, Terj. Kathur Suhardi* (Jakarta: Pustaka Al-Kautsar, 2008), 165.

[31] Al-Mubarakfury, *Sirah Nabawiyah, Terj. Kathur Suhardi*, 165.

[32] Badrah Uyuni and Muhibudin Muhibudin, "Dakwah Pengembangan Masyarakat: Masyarakat Madinah Sebagai Prototipe Ideal Pengembangan Masyarakat," *Spektra: Jurnal Ilmu-Ilmu Sosial* 2, no. 1 (2020): 88–115, https://doi.org/10.34005/spektra.v1i2.1395.

[33] Muhammad Syafi'i Antonio, *Ensiklopedi Kepemimpinan Dan Strategi Nabi Muhammad* (Jakarta: Tazkia Publishing, 2010), 20.

[34] Afzalur Rahman, *Nabi Muhammad Sebagai Seorang Pemimpin Militer, Terj. Anas Shidiq* (Jakarta: Amzah, 2006), 122.

Muslims. However, on the other hand, these expeditions were also useful for the Prophet to find out the enemy's condition, give an impression to the tribes around Medina that the Muslims had a formidable strength, and warn the Meccan Quraysh that the Muslims could not be underestimated. This, in turn, would make the Quraysh tend to take a peaceful stance.[35]

Before the Battle of Badr occurred, there were 4 sariyahs and 4 ghazwahs that became the beginning of armed contact between the Muslims and the Meccan Quraysh. However, among these armed contacts, the Nakhla sariyah and the Badr ghazwah were the events that became the common thread for the outbreak of the Battle of Badr. The Nakhla sariyah was sent in January 624 AD / the month of Rajab in the 2nd year of Hijri. Prophet Muhammad sent Abdullah ibn Jahsh to lead troops to Nakhla (a place between Mecca and Ta'if). This sariyah was tasked with seeking information regarding the state of the Meccan Quraysh caravan, but the actions taken by Abdullah actually exceeded the Prophet's orders. Abdullah launched an attack in the month of Rajab against the Meccan Quraysh caravan which resulted in the death of Amr al-Hadrami and the capture of Uthman and al-Hakam.[36]

Abdullah's action was certainly not justified by the Prophet, and on the other hand, the action also drew condemnation from the Quraysh. After that event, tensions between the two sides heated up and became one of the elements that drove the occurrence of the Battle of Badr. Meanwhile, the Badr ghazwah occurred in the month of Ramadan, in the 2nd year of Hijri. On the 8th of Ramadan, the Prophet and the Muslims departed for Badr to intercept Abu Sufyan's caravan. The Muslims moved towards Mecca by taking the road to Badr. Arriving at al-Safra, the Prophet sent Basbas ibn Amr and Adi ibn Abu al-Zaghba to go around Badr to find news about Abu Sufyan's caravan.[37]

Meanwhile elsewhere, the news regarding the interception that the Prophet would carry out was apparently heard by Abu Sufyan, so Abu Sufyan immediately sent a courier named Damdam ibn Amr al-Ghifari to ask for help from their brethren in Mecca. At that time, Abu Sufyan and his caravan continued their journey along the coastline and managed to escape the Prophet's interception.[38]

Hearing the news about the interception that the Prophet would conduct against Abu Sufyan's caravan, the Quraysh then reacted to fight back and wage war against the Muslims. Instantly, all the people of Mecca prepared to leave for the battlefield to save their brethren and their wealth. It is estimated that the Meccan Quraysh troops who came to the Battle of Badr reached 1300 personnel equipped with 100 horses, 600 suits of armor, and an unknown number of camels, led by their great warlord, Abu Jahl.[39]

Elsewhere, after the Prophet's two spies obtained information and returned to the Muslim side, the spies conveyed to the Prophet the news of Abu Sufyan's escape and the arrival of the Meccan troops to fight against the Muslims. In such circumstances, Prophet Muhammad was faced with a quite precarious situation, between continuing the war with a much smaller force compared to the enemy or returning to Medina which would mean giving the Quraysh room to consolidate their political position, and at the same time weakening Islam.

After the Prophet deliberated with his companions, he received full support, both from the Ansar and the Muhajirun. The consensus reached was to fight the Quraysh infidels. The Prophet and his troops marched without hesitation and arrived near Badr on the 15th of Ramadan. The Battle of Badr broke out on Friday, the 17th of Ramadan, with victory falling

[35] Antonio, *Ensiklopedi Kepemimpinan Dan Strategi Nabi Muhammad*, 136.
[36] Rahman, *Nabi Muhammad Sebagai Seorang Pemimpin Militer, Terj. Anas Shidiq*, 127–28.
[37] Al-Mubarakfury, *Sirah Nabawiyah, Terj. Kathur Suhardi*, 222–23.
[38] Moenawar Chalil, *Kelengkapan Tarikh Nabi Muhammad Saw* (Jakarta: Gema Insani, 2001), 2.
[39] Al-Mubarakfury, *Sirah Nabawiyah, Terj. Kathur Suhardi*, 246.

to the Muslims. There were 14 Muslims who fell as martyrs, while the Quraysh side suffered defeat with 70 dead casualties and 70 prisoners of war.[40]

The Concept of Grit in the Event of the Battle of Badr and Its Relevance in Islamic Education

Patience

The *Perseverance of Effort* dimension, which is part of the grit concept proposed by Angela Duckworth, reflects a person's ability to keep practicing and working hard despite being faced with constraints, problems, and failures. This perseverance requires sustained effort to face challenges, maintain enthusiasm and interest over the years, even when experiencing failures or difficulties in the process of achieving goals.[41]

In the Islamic context, this dimension is in line with the concept of patience (*sabar*) Patience in Islam does not only include endurance against difficulties or trials, but also involves perseverance in living the journey of life, maintaining efforts, and sticking to goals despite being faced with obstacles.[42] The connection between the *Perseverance of Effort* dimension and the value of patience in Islam shows that perseverance is not just a universal concept, but also reflects profound values in various cultural and religious contexts.

Patience is an attitude of enduring the trials given by Allah to His servants. Patience is a pillar of happiness for a Muslim; with that patience, a Muslim will be protected from disobedience, remain obedient, and be resilient in facing various trials. Patience is also defined as an attitude of enduring or being able to restrain oneself against the difficulties faced. Patience is not defined as simply giving up without an effort to free oneself from the difficulties faced. The intended patience is an attitude that begins with effort (*ikhtiyar*), and ends with an attitude of acceptance and sincerity when struck by a trial.[43]

The following is an excerpt from the story of the Battle of Badr which shows the attitude of patience:

"By the Essence who has sent you bringing the truth, if you were to bring us to the ocean and you dived into it, then we would also join you; not a single one of us would turn away, we would not mind if you let us meet the enemy tomorrow, truly we are genuinely patient and sincere in facing that war. Lead us towards the blessing of Allah." The Messenger of Allah was pleased with these words of Sa'ad bin Mu'adz." [44]

The story excerpt above shows the patience demonstrated by the Prophet's companion named Sa'ad bin Mu'adz when the companions were asked for their opinion on the issue of facing the Quraysh infidels; from there, the attitude of Sa'ad bin Mu'adz's patience is shown, to the extent that whatever the Messenger of Allah did would surely be followed by Sa'ad bin Mu'adz patiently, and he would sincerely obey him with an open heart.

In the world of education, patience becomes an absolute quality required, both by an educator and a student. An educator is faced with various students with different backgrounds and personal problems. The great responsibility as a determinant of the future direction of generations makes the role of an educator like a painter shaping the pattern of life. Therefore, a highly knowledgeable educator is recognized and blessed by Allah Swt.[45]

In carrying out their duties, an educator must also maintain patience when facing questions from students. Diverse questions, sometimes out of the context of the lesson or even

[40] Chalil, *Kelengkapan Tarikh Nabi Muhammad Saw*, 2.

[41] nurul Huda Alyca, "Hubungan Antara Growth Mindset Dengan Grit Akademik Pada Mahasiswa Yang Bekerja Paruh Waktu" (diploma, UIN Raden Intan Lampung, 2026), https://repository.radenintan.ac.id/43253/.

[42] Abdul Salam and Rahendra Maya, "Sabar Dalam Al-Qur'An Dan Korelasinya Terhadap Kesehatan Mental," *Dirosah Islamiyah: Jurnal Studi Islam* 1, no. 3 (July 2026): 78–91.

[43] Muh. Haris Zubaidillah, "Nilai-Nilai Pendidikan Adversity Quotient Pada Cerita Nabi Musa Dalam Alquran," *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan* 11, no. 24 (2017): 28.

[44] Al-Mubarakfury, *Sirah Nabawiyah, Terj. Kathur Suhardi*, 239.

[45] Koswara, *Bagaimana Menjadi Guru Kreatif* (Bandung: PT Pribumi Mekar, 2008), 4733.

previously explained, demand perseverance and patience in providing answers. Although sometimes faced with challenging student behaviors, an educator must be able to maintain their emotional stability patiently. Patience is also required by students as seekers of knowledge, requiring effort and dedication considering continuous learning. Discipline in being patient when dealing with teachers who may be strict or challenging is the key to attaining knowledge and avoiding ignorance.[46]

Reliance on God (Tawakkal)

After the maximum effort and prayers have been done, the next thing that must be implemented is *tawakkal*, surrendering all results and efforts to Allah. As stated in the excerpt of the Battle of Badr event, as follows:

"Then, the Messenger of Allah returned to his tent, as the center of his leadership, accompanied by Abu Bakar. When he saw the number of polytheists was very large, while the number of Muslims was very small, all his hopes on this earth were cut off. The Messenger of Allah was certain that if Allah did not cover his shortcomings by giving him mercy, then now no one would help him anymore. The Messenger of Allah Saw entered the tent accompanied by Abu Bakar As-Sidiq, the Messenger of Allah began to pray asking for the victory from Allah that had been promised to him. "O Allah, if today this small group You destroy, then there will be no one else who worships You". Even his eyes began to shed tears with that prayer so that Abu Bakar felt very moved seeing him. Abu Bakar said, "O Prophet of Allah, it is enough for you to plead with your Lord. Indeed, Allah will surely give what He has promised you."[47]

The quote from the story of the Battle of Badr above illustrates the resignation and surrender carried out by Prophet Muhammad Saw by praying and asking for His help so that the Muslims could defeat the polytheists. As a result, Allah helped the Muslims and sent angels as reinforcements; this story is eternalized in Surah Al-Anfal verse 9.

In this context, the grit dimension known as *Perseverance of Effort* has the same concept as *tawakkal* in Islam. *Tawakkal* in Islam reflects the attitude of a servant who accepts everything given by Allah with full sincerity. Literally, *tawakkal* means completely surrendering oneself to Allah. This view is in line with the concept of grit which emphasizes perseverance in the effort to achieve goals, despite being faced with constraints and failures.

Tawakkal, according to Hamdun al-Qashshar and quoted by Abuddin Nata, is defined as holding fast to Allah. In line with this, al-Qusyairi also explains that *tawakkal* lies in the heart and is not affected by changes in actions. This emerges after a servant believes that all life's provisions are based on the provisions of Allah Swt. Thus, the relationship between *Perseverance of Effort* in grit and *tawakkal* in Islam highlights the importance of perseverance and trust in facing the journey of life.[48]

Prophet Muhammad Saw is known as a wise leader in leading his ummah. He always applied deliberation in decision-making, including in war matters like in the Battle of Badr event. The Muslims obeyed and carried out the decision of the deliberation as a result of a mutual agreement with the Prophet. Although faced with dangers and difficulties while fighting in the path of Allah, they completely relied (*tawakkal*) on Him.

However, it is important to understand that *tawakkal* does not mean surrendering without effort. Misunderstandings about *tawakkal* can lead someone away from religious teachings. *Tawakkal* should not make a person lazy or despairing, but instead become a strong basis to keep trying and depending on Allah. Especially in the midst of life's trials, *tawakkal* must be accompanied by earnest effort to show that it is trust in Allah supported by hard work.

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[46] Zubaidillah, "Nilai-Nilai Pendidikan Adversity Quotient Pada Cerita Nabi Musa Dalam Alquran," 35.

[47] Muh. Rawwas Qal'ahji, *Sirah Nabawiyah Sisi Politis Perjuangan Rasulullah Saw Terj. Tim Al-Izzah* (Bogor: Al-Azhar Press, 2017), 195.

[48] Abuddin Nata, *Akhlak Tasawuf Dan Karakter Mulia* (Jakarta: Rajawali Pers, 2014), 174–75.

In the context of education, the teacher's personality is very important in the success of the learning process, especially regarding the morals possessed. Al-Ghazali, as quoted by Tarmizi, emphasizes the importance of good morals in education. A teacher's personality not only affects the quality of teaching but also shapes the students' characters. Therefore, a teacher must possess noble morals such as gratitude, contentment (*qana'ah*), and *tawakkal*. These morals create a positive learning environment and instill moral values that guide students. Thus, the teacher's personality and morals are very important in the educational process.[49]

In the context of students, Imam al-Ghazali also emphasizes the importance of purifying the soul from despicable morals. Students are expected not to be arrogant towards educators and must master a praiseworthy path that is blessed.[50] So, education according to Imam al-Ghazali is not only about knowledge, but also character and faith formation.

Steadfastness (Istiqamah)

The word "istiqamah" found in the Qur'an, especially in the form "istaqamu", has its root from "qawama" which describes the execution of a job actively and correctly, and in this context, the word implies consistency. Istiqamah comes from the root word "qama", which means to stand, and literally, istiqamah refers to a person's state of being upright in their stance, not deviating to the left or right. Thus, istiqamah in this context describes a person's consistency and loyalty to the values or principles believed to be a guide to life. [51]

In this context, the grit dimension known as *Consistency of Interest* has a similar concept to istiqamah in Islam. According to the author, istiqamah can also mean not wavering in facing the problems encountered in life by remaining patient and holding on to the rope of Allah and the Sunnah of the Messenger of Allah.

As in the excerpt of the Battle of Badr conducted by the Messenger of Allah as follows:

"Furthermore, the Messenger of Allah Saw returned to his companions. When evening arrived, the Messenger of Allah sent Ali bin Abi Thalib, Zubair bin Awwam, and Sa'ad bin Abi Waqash accompanied by a group of companions towards the Badr water spring to look for news there. They found a camel belonging to the Quraysh brought by Aslam, a slave of Bani al-Hajjaj, and Aridh Abu Yasar, a slave of bani Ash bin Sa'id. They approached the two of them, then questioned them, while the Messenger of Allah Saw stood performing Prayers. The two people said: "we are servants who give water to the Quraysh infidels, they ordered us to find the water they will drink". They were not pleased with what the two of them conveyed. They wanted the two of them to admit they were sent by Abu Sufyan. They then beat the two of them. When they could no longer endure the beating, the two of them said: "we are people sent by Abu Sufyan". Then they released the two people. The Messenger of Allah Saw bowed and prostrated twice, then gave greetings. The Messenger of Allah Saw then said: "when both spoke the truth, you beat them. And when both lied, you released them. Both spoke the truth, both were sent by the Quraysh infidels." [52]

From the quote above, what we need to highlight is the steadfastness (*istiqamah*) of the Messenger of Allah Saw as a good role model who never abandoned prayers, which was proven when he sought news about the Quraysh before the Battle of Badr occurred. Even seen from the situation and condition at that time he was highly vulnerable to enemy attack, but he still continued to perform prayers. This is an example for all of us that no matter how busy our

[49] Tarmizi, "Kepribadian Guru Dalam Dunia Pendidikan," *Jurnal Al-Irsyad Pendidikan Dan Konseling*, no. 1 (2016): 24.

[50] Said Hawa, *Kitab Tazkiyatun Nafs (Intisari Ihya Ulumuddin)* (Jakarta: Pena Pundi Aksara, 2006), 15–17.

[51] Shihab, M. Quraish, *Tafsir Al-Misbah: Pesan, Kesan Dan Keserasian al- Qur'an* (Jakarta: Lentera Hati, 2007), 2:536–37.

[52] Qal'ahji, *Sirah Nabawiyah Sisi Politis Perjuangan Rasulullah Saw Terj. Tim Al-Izzah*, 189.

affairs are, we must not abandon prayers, because prayer is the differentiator between a Muslim and an infidel.

In terms of education, a student is advised to study regularly and review lessons, especially at night before sleeping and when waking up for *sahur*. These times are considered to bring blessings in studying. The Messenger of Allah Saw emphasized that knowledge seekers should not be too exhausted because it can weaken the body and disrupt their ability to do other things. Islam is affirmed as a solid religion, so knowledge seekers are expected to carry out their obligations well and not torture themselves in worshipping Allah. The Messenger of Allah also said that knowledge is like a vehicle, and the knowledge seeker must care for it well so it can continue to move forward.

Pupils and university students are advised to earnestly receive lessons from the teacher and review diligently. Neglecting review can hinder understanding, so it is important for knowledge seekers to plan reviews regularly to achieve learning targets. Setting a structured review schedule can facilitate memorization. The importance of maintaining voice quality while studying is also emphasized, so that the voice is not too quiet or loud, but clear enough and full of enthusiasm. It is recommended that studying be done without interruption, to avoid difficulties in the learning process.[53]

Istiqamah is considered more valuable than a thousand *karomah* (miracles), implying that consistency in actions or the journey of life has a high value. The privilege of *istiqamah* can be achieved with diligent and consistent effort. By overcoming obstacles, positive results will be achieved over time. *Istiqamah* is not only the key to success, but also a source of privilege from hard work. Therefore, *istiqamah* plays an important role in various aspects of life such as studying, teaching, and working, bringing many positive values from its positive impacts.

Optimism and Never Giving Up

Optimism and firmness without giving up reflect that all trials and tribulations in life can be overcome well together with Allah Swt. This optimism also includes rejecting despair, believing that going through all trials will bring various blessings in life. As illustrated in the excerpt of the Battle of Badr event below:

After pleading for victory and help from Allah, purifying intentions and submitting to Him, the Muslims intercepted the attacks of the polytheists which were launched in waves and continuously. They remained standing in their original place with a defensive stance. However, this method was effective enough to inflict casualties among the polytheists. Endlessly they cried out: "Ahad.....Ahad..."[54]

The quote above shows that the faith of the Muslims which was proven on the battlefield by only asking for help from Allah Swt. With enthusiasm they cried out *"Ahad.....Ahad."* They remained optimistic and did not give up in repelling the enemy, although in reality it was inversely proportional due to the large number of enemies exceeding several times the Islamic troops at that time.

In the world of education, optimism and firmness are very important. An optimistic educator who never gives up can become a role model for their students. On the other hand, students also need to have an optimistic attitude to increase their enthusiasm for learning. An educator not only imparts knowledge, but must also be able to inspire and motivate students so that learning becomes enjoyable and full of enthusiasm. Optimistic educators have a major role in shaping positive perceptions and giving encouragement to students to remain enthusiastic in learning.[55]

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[53] Makhromi, "Istiqomah Dalam Belajar (Studi Atas Kitab Ta'lim Wa Muta'allim)," *Tribakti: Jurnal Pemikiran Keislaman* 25, no. 1 (2014): 42.

[54] Al-Mubarakfury, *Sirah Nabawiyah, Terj. Kathur Suhardi*, 284.

[55] Sardiman, *Interaksi Dan Motivasi Belajar-Mengajar* (Jakarta: Rajawali Pers, 2011), 91–95.

Optimism and firmness are keys to success in various aspects of life. An optimistic attitude reflects a strong belief that all challenges can be overcome with maximum effort and a positive outlook. Optimistic people tend to look for solutions rather than get trapped in problems. Optimism creates positive energy that motivates to achieve goals without being affected by uncertainty or failure.

Never giving up, on the other hand, is a mental attitude that refuses to surrender in the face of difficulties. People who possess this attitude are ready to continue fighting despite experiencing failures or mistakes. This attitude reflects tenacity, strong determination, and firmness of heart in facing challenges. When combined with optimism, never giving up creates a strong foundation to achieve success. These individuals do not easily succumb to pressure or difficulties, but see them as opportunities to grow and develop. By combining these two attitudes, a person can face the journey towards success with enthusiasm, perseverance, and strong determination.

1. Magnanimity

One of the things that Prophet Muhammad Saw wanted to instill in his companions was being magnanimous. One way is by doing good to anyone, including enemies who become prisoners of war. The following is an excerpt from the story in the Battle of Badr that illustrates how Prophet Muhammad Saw did good even to prisoners of war: A day after arriving in Medina, the prisoners were examined and then distributed, advising them to the companions. He treated the prisoners well. The companions usually ate dates, whereas the prisoners were served bread. That was how they practiced his advice.

Umar bin Khatab said to the Messenger of Allah regarding the ransom of Suhail bin Amr:

"O Messenger of Allah, let me pull out Suhail bin Amr's two teeth, and stick out his tongue, so that forever where he lives he will no longer be able to stand to rally the public to badmouth you". The Messenger of Allah said: "do not set an example for others by doing that, otherwise Allah will make me an example for others by doing that deed. Remember! That I am a Prophet".[56]

From the story excerpt above, that Prophet Muhammad has a reflection of a magnanimous soul because his morals were to do good indiscriminately; doing good to all humans and even to enemies, this was proven by the Messenger of Allah to his prisoners of war. Magnanimous people have a spiritual resilience that allows them to accept problems with an open heart. Greatness of soul makes incoming problems look small, and they believe that every problem can be solved.

In the world of education, a magnanimous attitude is very important for an educator. This attitude brings a positive impact on teaching, because magnanimous educators tend to have creative ideas and find solutions that lead to learning success. The success of an educator can be measured by the achievements of their students in learning, competitions, and other accomplishments.[57] Therefore, it is important to form an attitude of positive thinking and magnanimity in educators, because this will affect the success of the students.

Students also need to have a magnanimous attitude in their learning process. They will face various challenges, interact with various types of teachers, and receive various types of feedback, both praise and reprimand. A magnanimous student will face all this with a positive attitude, believing that every action of the teacher has a purpose for their own good. This attitude helps build mental strength and the ability to learn from every experience, both pleasant and challenging.

2. Certainty

[56] Qal'ahji, *Sirah Nabawiyah Sisi Politis Perjuangan Rasulullah Saw Terj. Tim Al-Izzah*, 201.

[57] Zubaidillah, "Nilai-Nilai Pendidikan Adversity Quotient Pada Cerita Nabi Musa Dalam Alquran."

In the Qur'an, there is also a discussion regarding certainty (*yakin*), because certainty is very closely related to faith (*iman*), where faith is always accompanied by certainty. There are several vocabularies that refer to certainty. The pronunciations that refer to the meaning of certainty are *al-yaqîn* and *itmânna*. The pronunciation *al-yaqin* is the opposite of the word *al-syakku* (doubt), its root word consists of the letters ya', qaf and nun namely yaqina-yayqanu-yaqinna meaning clear, certain, believing, knowing with certainty. It is repeated 28 times in the Qur'an.[58]

In this context, the grit dimension known as *Consistency of Interest* also has similarities with this concept of certainty. As stated in the Battle of Badr as follows: Miqdad bin Amru stood up and said:

"O Messenger of Allah, carry out what Allah commands you, because we are always with you. By Allah, we will not say to you like what the children of Israel said to Moses: 'so go you and your Lord, and fight you two, indeed we are just sitting here waiting'. But go you and your Lord, then fight you two, indeed we will join fighting alongside you." [59]

The quote from the story of the Battle of Badr above shows that the certainty and loyalty of the companion Miqdad bin Amru to Prophet Muhammad which was proven by whatever Allah commanded Prophet Muhammad he would definitely follow it even if the path of war was taken. A person with certainty is not swayed by any reason aimed at reducing his certainty, nor does he need to review that conviction.

In psychology, people with certainty are usually very careful and thorough. They will not quickly make a decision or immediately believe in what they see or hear, except after conducting in-depth research and careful consideration. Their certainty is built through a careful testing process to achieve clear understanding.[60]

The link between belief and success is very important in achieving life's goals, both in this world and in the hereafter. A strong certainty in goals and one's own abilities is the main motivation for facing obstacles and difficulties in life. People who are certain of their potential and abilities tend to be more motivated to work hard in achieving success. This certainty helps a person stay firm and not be affected by obstacles or failures, but look at them as experiences and encouragement to keep moving forward. [61]

In the Islamic perspective, certainty in Allah Swt and Prophet Muhammad Saw forms a foundation that guides individuals in facing life. The certainty that earnest effort, supported by prayer and reliance on Allah, will bring success. Certainty is not only about belief in oneself, but also in the wisdom and decrees of Allah. Success in Islam includes the harmony of life in the world and eternal happiness in the hereafter. With strong certainty, a person can live life with enthusiasm, consistency, and perseverance, resulting in success from well-intentioned efforts according to His guidance.

Conclusion

The results of this study reveal the existence of the grit concept in the Battle of Badr. This concept consists of two main dimensions, namely *Consistency of interest* which includes steadfastness (*istiqamah*), certainty, optimism, and a firm resolve that does not easily give up. Furthermore, the second dimension is *perseverance of effort* which involves the attitudes of patience and reliance on God (*tawakkal*). Both of these dimensions are clearly reflected in the attitudes and actions of Prophet Muhammad Saw and his companions during the Battle of Badr.

[58] Ahmad Warson Munawir, *Kamus Arab-Indonesia* (Surabaya: Pustaka Progresif, 1997), 1590.

[59] Al-Mubarakfury, *Sirah Nabawiyah, Terj. Kathur Suhardi*, 238.

[60] Komaruddin Hidayat, *Optimisme* (Jakarta: Hikmah, 2010), 37.

[61] Firly Syahira Sihombing and Muhammad Saragi, "Penerapan Konseling Kelompok Dalam Perspektif Islam Untuk Meningkatkan Kepercayaan Diri Remaja," *Al- Tazkiah: Jurnal Bimbingan Dan Konseling Islam* 11, no. 1 (2022): 57–68.

Grit in this concept is expected to be a predictor of a person's success in facing various polemics of life. By integrating the grit concept, Islamic education can form individuals who not only have a deep religious understanding, but also strong mental and spiritual resilience in facing the challenges of modern life. The results of this research are expected to provide both theoretical and practical contributions.

Recommendations

Based on the presentation of the conclusion, the author suggests to all educators and school administrators to hasten in designing guidance methods focused on training the fighting spirit and mental resilience of students. Educational institutions should not only demand the achievement of academic numbers merely but are obliged to manifest as a safe protective space for the psychological well-being of students whenever they encounter a failure.

In line with this, the family environment also plays an important role to constantly be sensitive to changes in children's behavior and must provide full emotional protection. Family affection is extremely crucial so that children realize they have a place to lean on and do not carry the burdens of life by themselves. As a perfecting step, future researchers are highly advised to conduct field research to further prove regarding the impact of applying this spiritual resilience value directly across various levels of educational institutions.

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