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Strengthening Patience in Facing Adversity through Religious Counseling for Women

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Abstract

This community outreach activity used religious counseling to deepen women's understanding of patience (*sabr*) in facing everyday adversity. The activity took place on 26–27 October 2026 and involved 50 women from the Gang Melati study group in Tanobato, Padangsidimpuan. Afnita Warni delivered the counseling through lectures and discussions, with a reported total duration of two hours. The descriptive evaluation drew on observations, interviews, and a five-item questionnaire. Facilitator observations indicated that participants became more open about sharing personal experiences and concerns during the discussions. In interviews, participants expressed appreciation for the activity and hoped for more frequent sessions, citing financial difficulties and concerns related to their children, families, and social environments. The questionnaire yielded an aggregate score of 850 out of a possible 1,000 (85%). The findings indicate that participants responded positively and that the counseling provided a forum for discussing how patience applies to challenges in their daily lives. Long-term behavioral change remains to be assessed.

Keywords: Patience; Adversity; Islamic Religious Counseling; Women's Study Groups; Community Outreach

INTRODUCTION

Adversity is part of the human life experience. Loss, illness, economic problems, family conflict, and social events can cause emotional distress and test a person's ability to

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make decisions. In the life of a Muslim, such experiences are understood not merely as individual problems but also within the framework of faith, endeavor, prayer, and one's relationship with Allah. Therefore, an appropriate religious understanding is needed so that individuals can respond to difficulties calmly and proportionately while continuing to seek solutions.

The Qur'an provides an important foundation for practicing patience when facing trials. QS. Al-Baqarah [2]: 153 instructs believers to seek help through patience and prayer. Furthermore, QS. Al-Baqarah [2]: 155–157 explains that people will be tested with various forms of fear, hunger, loss of wealth, lives, and crops, and gives glad tidings to those who remain patient (Quthb, 2000). These verses indicate that patience is not merely an exhortation to suppress sadness, but an expression of faith manifested through steadfastness, self-control, prayer, and good actions.

From the perspective of Islamic education, patience is a moral value that needs to be understood and practiced in everyday life (Solihin et al., 2022). Patience is not synonymous with passivity, allowing injustice, or refusing to make an effort. Rather, patience can go hand in hand with seeking solutions, asking for help, maintaining communication, and making responsible decisions. Studies on patience in Islamic psychology also associate it with self-control, resilience, and the ability to cope with difficulties (Hidayat et al., 2024 ; Syafii & Azhari, 2024 ; Ramdani et al., 2018).

Community study groups constitute one form of non-formal education that can be used to strengthen religious understanding. Regular meetings allow participants to learn religious teachings, exchange experiences, and discuss issues closely related to family life and the social environment. Counseling for study groups should be delivered in accessible language, using contextual examples and opportunities for dialogue, so that the material goes beyond normative knowledge and can be connected to participants' experiences.

Several studies have examined patience in Islamic psychology and its relationship with self-control, resilience, and strategies for coping with pressure. Research on patience as a coping mechanism indicates that the meaning attributed to patience may be related to how individuals manage difficulties and emotional experiences (Ramdani et al., 2024 ; Hidayat et al., 2024 ; Syafii & Azhari, 2024 ; Casmini et al., 2025). Studies on religious coping also show that religious practices can provide meaning and support when women face life pressures (Fatimah et al., 2023 ; Dinhudayah & Kilis, 2024 ; Putra et al., 2025). Meanwhile, studies on

majelis taklim describe religious study groups as spaces for non-formal education, social learning, and the strengthening of religious identity (Asrin, 2024 ; Barus et al., 2025 ; Srinarwati et al., 2024). Nevertheless, documentation of counseling activities specifically addressing the meaning of patience in facing adversity among women in the Gang Melati study group, Tanobato Subdistrict, Padangsidimpuan, remains necessary as a community-based service report.

The novelty of this activity lies in contextualizing the topic of patience in facing adversity through religious dialogue with women participating in a neighborhood study group. The learning framework integrates three dimensions: patience in carrying out religious obligations, patience in refraining from prohibited behavior, and patience when facing divine decree or adversity. This classification is consistent with conceptual discussions of the dimensions of patience in Islamic psychology (Alfain et al., 2023 ; Hidayat et al., 2023 ; Hidayat et al., 2024). This framework helps participants understand patience as an active attitude involving spiritual, moral, and behavioral dimensions.

Based on this background, the community service activity aimed to provide counseling on the meaning of patience in facing adversity, explain the Qur'anic and hadith foundations of patience, and encourage participants to connect patience, endeavor, prayer, and trust in Allah (tawakkul) in everyday life. This article also documents the implementation process and evaluation of the activity based on factual field data.

METHODS

Type and Approach of the Activity

This activity was designed as a community service program using an educational and participatory approach. It took the form of religious counseling combining material presentation, question-and-answer sessions, discussions, and reflection. The participatory approach was intended to ensure that participants did not merely receive explanations but also had opportunities to ask questions and relate the material to their everyday experiences (Sudjana, 2001).

Location, Target Participants, and Time

The activity took place at the Gang Melati Study Group, Tanobato Subdistrict, Padangsidimpuan City, North Sumatra, on 26–27 October 2026. It involved 50 women who

participated in the study group. The available activity records do not describe a separate participant selection or sampling procedure; therefore, the 50 individuals are reported as activity participants, not as a sample selected through a specific sampling procedure.

Implementation Stages

The activity was organized into four stages. First, preparation, which included communicating with the study group organizers, determining the time and venue, identifying material needs, and preparing the counseling materials. Second, implementation, which involved an opening session, an introduction to the meaning of adversity, presentation of material on patience based on the Qur'an and hadith, and examples of its application in family and community life. Third, interactive discussion, consisting of question-and-answer sessions and discussion of situations relevant to participants' experiences. Fourth, evaluation, which involved observing participant engagement, conducting interviews to obtain feedback, and administering a questionnaire to assess participants' understanding of the material.

Counseling Materials

The main materials covered: (1) the meaning of patience and its position in Islam; (2) adversity as a test of life; (3) patience in facing loss, illness, economic difficulties, and family problems; (4) the relationship between patience, endeavor, prayer, trust in Allah (tawakkul), and sincerity; and (5) examples of practicing patience without neglecting efforts to seek help and resolve problems. The materials referred to QS. Al-Baqarah [2]: 153 and 155–157, QS. Az-Zumar [39]: 10, and hadiths concerning a believer's condition when experiencing ease and hardship (Al-Naysābūrī, 1991).

Data Collection and Analysis

Activity data were collected using three techniques: observation, interviews, and a questionnaire. Observation was used to record participant engagement and the dynamics during the counseling session, while interviews were conducted to obtain participants' responses to the material and the benefits of the activity. The evaluation questionnaire consisted of five statements: (1) I understand the meaning of patience and its position as one of the important teachings in Islam; (2) I understand that adversity is one form of life's trials that should be faced with patience; (3) I understand the importance of being patient when facing loss, illness, economic difficulties, and family problems; (4) I understand that patience must be accompanied by endeavor, prayer, trust in Allah (tawakkul), and sincerity when

facing life's trials; and (5) I am able to practice patience in everyday life without neglecting efforts to seek help and resolve problems.

The questionnaire was completed by 50 participants using four response options: strongly agree (weight 4), agree (weight 3), disagree (weight 2), and strongly disagree (weight 1), for positively worded statements. The activity records used to prepare this article do not include formal validity or reliability test results for the instrument; therefore, the questionnaire results are treated as a descriptive evaluation of the activity and are not claimed to constitute a validated psychometric measure. Based on the available recap, the overall maximum score was 1,000 and the participants' actual score was 850. The achievement percentage was calculated using the formula P = (actual score ÷ maximum score) × 100%, resulting in 850/1,000 × 100% = 85%. The data were analyzed descriptively by relating the questionnaire results to the observation and interview notes.

Ethical Considerations

In reporting the activity, participants' personal experiences were not presented with identifiable information. Visual documentation was used as supporting evidence of the activity. Before the article is submitted to the journal, permission to use photographs showing participants must be obtained from the relevant parties or participants.

RESULTS

Implementation of the Counseling Activity

Religious counseling on patience in facing adversity was conducted on 26–27 October 2026 at the Gang Melati Study Group, Tanobato Subdistrict, Padangsidimpuan City. The activity was attended by 50 women participating in the study group. The activity lasted two hours and used lectures and discussions. The material explained that patience is steadfastness in fulfilling religious obligations, restraining oneself from prohibited actions, and facing adversity while continuing to make efforts and seeking help from Allah.

The material explained that patience is steadfastness in fulfilling religious obligations, restraining oneself from prohibited actions, and facing adversity while continuing to make efforts and seeking help from Allah. QS. Al-Baqarah [2]: 153 and 155–157 as the basis for understanding that trials are part of human life and that patience needs to be manifested through attitudes and actions.

Participant Engagement and Responses

Based on the interviews, participants expressed their appreciation and gratitude for the counseling provided. They also hoped that similar activities would be held more frequently because they considered them beneficial, particularly in dealing with the dynamics of life and various challenges, such as economic problems, children, family, and the work environment. These responses indicate that the counseling topic was closely related to participants' everyday experiences.

Evaluation of Understanding

The evaluation was conducted through observation, interviews, and a questionnaire. Based on the observation, the facilitator noted that participants became more open in expressing their concerns and personal experiences. The five-item questionnaire completed by 50 participants yielded a score of 850 out of a maximum score of 1,000, or 85%. The maximum score was calculated from 50 participants × 5 items × the highest score of 4. The 85% figure represents the combined score percentage across all responses, not the percentage of participants. The available recap recorded 20 disagree responses and 10 strongly disagree responses out of 250 responses. These responses are reported as part of the variation in participants' answers. No separate records identifying other anomalies or negative findings were available. These findings describe the evaluation conducted during the activity and do not constitute evidence of long-term behavioral change.

Table 1. Five Statements in the Evaluation Questionnaire

No	Questionnaire Statement	Number of Respondents
1	I understand the meaning of patience and its position as one of the important teachings in Islam.	50
2	I understand that adversity is one form of life's trials that should be faced with patience.	50
3	I understand the importance of being patient when facing loss, illness, economic difficulties, and family problems.	50
4	I understand that patience must be accompanied by endeavor, prayer, trust in Allah (tawakkul), and sincerity when facing life's trials.	50
5	I am able to practice patience in everyday life without neglecting efforts to seek help and resolve problems.	50

Note: Each statement was answered by 50 participants, resulting in 250 responses in total. The available recap contains only the combined response frequencies for the five statements, not the breakdown of strongly agree, agree, disagree, and strongly disagree responses for each individual statement. Therefore, item-level details have not been disaggregated or estimated.

Table 2. Recapitulation of the Questionnaire Results on Understanding of the Material

Response Option	Weight	Response Frequency	Score Obtained
Strongly Agree (SA)	4	140	560
Agree (A)	3	80	240
Disagree (D)	2	20	40
Strongly Disagree (SD)	1	10	10
Total		250	850

As shown in Table 2, the 50 participants provided 250 responses to the five statements. The score obtained was 850 out of a maximum score of 1,000, resulting in an evaluation score of 85%. This figure represents the combined score percentage across all responses, not the percentage of participants.

$$P = (850 / 1.000) \times 100\% = 85\%$$

Table 3. Summary of Activity Implementation and Evaluation

Aspect	Activity Information	Evidence/Documentation
Time and venue	26–27 October 2026, Gang Melati Study Group, Tanobato Subdistrict	Activity documentation
Number of participants	50 women participating in the study group	Attendance list
Materials	The meaning of patience, adversity, endeavor, prayer, and trust in Allah (tawakkul)	Counseling materials
Methods	Lectures and discussions	Observation notes
Evaluation	Observation, interviews, and a five-item questionnaire; actual score of 850 out of a maximum score of 1,000 (85%)	Observation notes, interviews, and questionnaire recap

Table 3 summarizes the time and venue, number of participants, materials, methods, and evaluation techniques used in the activity. The recap of the five questionnaire items completed by 50 participants produced an actual score of 850. Using four response options weighted from 4 to 1 for positive statements, the maximum possible score was 1,000 (50 × 5 × 4). The evaluation score percentage was therefore 850/1,000 × 100% = 85%. This result represents the combined score percentage across all responses, not the percentage of participants who understood the material.

Documentation of the Activity

The following visual documentation shows participants attending the counseling session, the facilitator presenting the material, and a group photograph with the participants.

The photographs serve as supporting evidence of the activity and are not used as the sole basis for assessing its success or changes in participants' understanding.

As shown in Figures 1–3, the activity was conducted in a group counseling setting. Figure 1 shows participants attending the activity, Figure 2 shows the researcher presenting the counseling material, and Figure 3 presents a group photograph with the participants.



Figure 1. Participants attending the religious counseling session



Figure 2 shows the researcher presenting the counseling material



Figure 3. Group photograph with the activity participants

DISCUSSION

Patience as a Spiritual Value and the Ability to Face Difficulties

Counseling on patience should present it as an active, action-oriented value. Being patient does not mean that a person does not experience sadness, fear, or disappointment. Patience is reflected in the ability to manage responses, maintain good conduct, and continue making legitimate efforts.(Syafii & Azhari, 2024) Accordingly, the topic of patience should be presented in a balanced manner so that it is not understood as an instruction to accept violence, tolerate injustice, or avoid seeking help when facing problems.

QS. Al-Baqarah [2]: 153 connects patience with prayer as a source of help and a means of strengthening one's relationship with Allah (Shihab, 2002). Meanwhile, QS. Al-Baqarah [2]: 155–157 guides Muslims to understand trials as part of life and respond to them with patience and awareness of their return to Allah (Quthb, 2000). This foundation provides participants with a framework for understanding adversity without neglecting practical efforts to address its consequences.

The Relationship between Patience, Endeavor, Prayer, and Trust in Allah

In counseling, the value of patience is explained alongside effort and reliance on God. Endeavor refers to concrete efforts to find solutions, while prayer and tawakkul strengthen the awareness that the final outcome rests in Allah's will (Saputra et al., 2022). These are not conflicting attitudes. When someone faces illness, for example, patience can be manifested

by remaining calm, seeking medical treatment, following the advice of health professionals, asking for family support, and praying. In family or economic matters, patience can be accompanied by good communication, planning, and seeking appropriate assistance.

Studies in Islamic psychology indicate that patience can be understood through the dimensions of self-control and steadfastness in facing difficulties (Al-Ghazali, 2011). Research on predictors of patience in Islamic psychology in Indonesia identifies psychological characteristics such as self-control and resilience as factors associated with patience (Hidayat et al., 2024). Other studies explain the relationship between patience, emotional regulation, adaptation, and the interpretation of experiences (Casmini et al., 2025 ; Syafii & Azhari, 2024 ; Ramdani et al., 2024 ; Hafizah & Uyun, 2023 ; Alfain et al., 2023). Research on religious coping among Muslim women also indicates that prayer and religious practices can be used to cope with pressure, although the context of experiences and needs differs across groups (Fatimah et al., 2023 ; Dinhudayah & Kilis, 2024 ; Mulyono & Ekowati, 2023).

Religious Study Groups as a Form of Community Education

Religious study groups can serve as learning environments that support the exchange of experiences and the strengthening of religious values. Lectures should be complemented by dialogue so that facilitators can understand issues relevant to participants. In this way, Qur'anic verses and hadiths are not merely presented as knowledge but are also connected to everyday situations. A community-based counseling model is consistent with the view that religious guidance becomes more meaningful when it takes social context and community participation into account.

Community service activities involving women's groups or religious assemblies can foster social support and spiritual reflection. A community service study on surau-based counseling for a majelis taklim group presents community guidance as a means of strengthening psychological resilience (Silvianetri et al., 2022). Studies on non-formal education based on majelis taklim also highlight the role of religious study groups in religious education, women's empowerment, and the strengthening of social solidarity (Maisaroh et al., 2026 ; A'thoina, 2025 ; Asrin, 2024). Other studies on community support and religious guidance demonstrate the importance of community participation in guidance activities (Kahfi & Abdurrahman, 2026 ; Silvianetri et al., 2022),

Interview responses, participants' openness in sharing their experiences, and the questionnaire result of 85% indicate that the counseling material was relevant to participants' needs. Their hope that similar activities would be held more frequently also reflects a need for ongoing religious learning opportunities. This finding is consistent with studies that view majelis taklim as a space for non-formal learning and the strengthening of socio-religious relationships (Latif, 2026). Nevertheless, openness during discussions and acceptance of the material during the activity do not in themselves demonstrate long-term changes in attitudes or the ability to cope with adversity.

Implications of the Activity

In practical terms, this activity can serve as an initial model for religious counseling that addresses topics closely related to community life. The materials can be developed further in subsequent meetings, for example, by discussing emotional management according to Islamic teachings, family communication when facing problems, social concern, and support for community members experiencing adversity. The study group organizers may consider holding regular reflection sessions or thematic discussions.

Conceptually, this activity emphasizes that Islamic education in the community is not limited to the transmission of knowledge about worship; it also includes moral development and the ability to apply religious values when facing life's problems. However, claims regarding increased psychological resilience or behavioral changes among participants require more adequate instruments and monitoring.

Limitations

The quantitative evaluation used a five-item questionnaire completed by 50 participants. The instrument provided four response options: strongly agree, agree, disagree, and strongly disagree, with weights of 4, 3, 2, and 1, respectively, for positive statements. Based on the number of participants, number of items, and highest score, the maximum score was $50 \times 5 \times 4 = 1{,}000$. The participants' responses yielded a score of 850, or 85% of the maximum score. This percentage represents the combined score across the five items, not the proportion of participants. The result should be understood as a descriptive evaluation conducted during the activity, not as evidence of long-term behavioral change.

CONCLUSION

Religious counseling on patience in facing adversity was conducted for 50 women participating in the Gang Melati study group, Tanobato Subdistrict, Padangsidimpuan, on 26–27 October 2026. The activity was delivered by Afnita Warni through lectures and discussions over a total duration of two hours. Data were collected through observation, interviews, and a questionnaire. Participants responded positively and hoped that similar activities would be held more frequently. Observation showed that participants became more open in sharing their experiences and personal concerns. The five-item questionnaire completed by 50 participants yielded a score of 850 out of a maximum score of 1,000, or 85%. This result indicates a positive evaluative response to the activity; however, it should not be interpreted as the percentage of participants who mastered the material or as evidence of long-term behavioral change.

The contribution of this activity lies in its effort to contextualize the value of patience within everyday life through the learning environment of a religious study group. This activity can serve as a basis for more focused follow-up counseling. Future community service activities are encouraged to include a more clearly described evaluation instrument, documentation of the instrument validation process if it is used to measure understanding, and periodic monitoring so that the application of patience can be assessed more systematically.

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