

EXPLORING THE MULTIFACETED SPIRITUAL IDENTITIES OF ULU AL-'AZMI FIGURES IN CONTEMPORARY ISLAMIC BOARDING SCHOOLS

Mubarak; Abdul Mujib; Abdul Rahman Shaleh
UIN Antasari Banjarmasin; UIN Syarif Hidayatullah Jakarta;
UIN Syarif Hidayatullah Jakarta
mubarak_pi@uin-antasari.ac.id; abdul.mujib@uinjkt.ac.id;
abd.rahman.shaleh@uinjkt.ac.id

Abstract: *School is an institute that not only develops children's intellect and intelligence, but also teaches emotional intelligence and life skills. Students in boarding schools face various life challenges such as increased academic pressure, social and cultural obligations, financial constraints as well as a rigorous curriculum. This paper aims to explore the strengths and wisdom of Ulul 'Azmi prophets and apostles so that they can be embedded in the lives of students. This study is based on a descriptive qualitative method using library research. Library research involves the use of literature in the form of books, notes, and research reports from previous studies. Furthermore, this article shows that the values of Ulul 'Azmi include three main dimensions: Firstly, resilience encompasses perseverance in the midst of trials (Dzī Hijr), which indicates the ability to remain strong and resilient in the face of trials and difficulties. Second, steadfastness includes openness to new thoughts and ideas, and winning personality traits that reflect a strong and unyielding attitude in the face of obstacles. Third, perseverance involves the ability to keep trying and not giving up in the face of adversity, with an indicator of strong perseverance being the relentless pursuit of goals. Islamic boarding schools can internalise ulul 'Azmi values through every student's daily activity, which is strengthened by the formation of a sense of responsibility.*

Keywords: *Islamic Boarding School; Spritual Identities; Student; Ulul 'Azmi*

Introduction

The challenges of human existence are endless, impacting people of all ages.¹ However, adolescence is the most problematic period for individuals. The storm and stress during this time is rooted in physical changes that bring emotional instability. This indicates a shift from childhood to adulthood, and is experienced by all adolescents, including students who study in Islamic boarding schools (santri).

Santri in boarding schools may encounter several challenges caused by the physiological, psychological, and social implications of their experiences.² Physiological changes relating to physical growth and maturation of reproductive organs, at both primary and secondary sex levels, emphasize the need for reproductive

¹Ekawati Sutikno, "Faktor-Faktor Yang Berhubungan Dengan Gangguan Kesehatan Mental Pada Lansia: Studi Cross-Sectional Pada Kelompok Jantung Sehat Surya Grup Kediri," *Jurnal Wiyata: Penelitian Sains Dan Kesehatan* 2, no. 1 (2017): 1-8.

²Bidang Komunikasi dan Informasi Publik, "Dinkes Kota Malang Gencarkan Edukasi Kesehatan Bagi Remaja Putri," September 17, 2022, <https://malangkota.go.id/2022/09/17/dinkes-kota-malang-gencarkan-edukasi-kesehatan-bagi-remaja-putri/>.

health education in pesantren.³ To enhance comprehension of psychological changes, it is necessary to outline that emotional instability in adolescents involves managing stress, developing self-identity, and facing existential queries.⁴ Moreover, it is crucial to elaborate on aspects of social change, such as the adaptability of santri to the pesantren environment, the development of independence, and social interactions that foster character building.⁵

Islamic boarding schools or pesantren, as they are commonly known, are perceived as institutions that prepare the younger generation for their future. Parents trust that their children will receive a high-quality education and develop strong, independent, and proficient knowledge in Islam, thanks to the curriculum that focuses on Islamic values and spirituality. This, in turn, is supposed to create generations that are capable of mastering religious knowledge and conveying the message of the Prophet Muhammad, while preserving the teachings of Islam. However, realizing this goal is not easy. Pesantren have to make breakthroughs in fostering their santri, so that they can strengthen the position of pesantren in creating a quality young generation.

Pesantren is an Islamic educational institution in Indonesia known for its emphasis on religious teachings, character development, and community living. It operates as a boarding school where students, called santri, immerse themselves in studying the Quran, Islamic sciences, and Arabic under the guidance of religious leaders known as kyai. Alongside religious education, pesantrens focus on cultivating virtues, fostering discipline, humility, and community service. These institutions play a crucial role in preserving Islamic traditions, contributing to the moral fabric of society, and providing both religious and basic secular education to students.⁶

Muwakhidah's research shows that pesantren aim to equip their students with the skills to manage life's challenges. The possession of resilience enables individuals to adapt to their circumstances and respond to difficulties, thus increasing their potential.⁷ Resilience is an individual's ability to develop even in difficult circumstances, and to overcome obstacles that exist in life.⁸ According to Connor

³Jumardin La Fua et al., "Islamic Education on Formation of Environmental Awareness in Pondok Pesantren Indonesia," 2019.

⁴Ahmad Muhakamurrohman, "Pesantren: Santri, Kyai Dan Tradisi" 12, no. 2 (July 2014).

⁵Aceng Kosasih and DP Oktari, "Pendidikan Karakter Religius Dan Mandiri Di Pesantren" 28, no. 1 (June 2019).

⁶Zamakhsyari Dhofier, *Tradisi pesantren: studi tentang pandangan hidup kyai* (Jakarta: Lembaga Penelitian, Pendidikan, dan Penerangan Ekonomi dan Sosial, 1985).

⁷Muwakhidah Muwakhidah, "Keefektifan Peer-Counseling (Konseling Teman Sebaya) Untuk Meningkatkan Resiliensi Remaja Di Pondok Pesantren Bahrul Ulum Jombang," *Nusantara of Research: Jurnal Hasil-Hasil Penelitian Universitas Nusantara PGRI Kediri* 8, no. 1 (2021): 52-64.

⁸Savira Annisa Putri Suprpto, "Pengaruh Religiusitas Terhadap Resiliensi Pada Santri Pondok Pesantren" 8, no. 1 (2020): 69-78.

and Davidson, resilience is a trait within an individual that appears in overcoming the difficulties that occur.⁹

Resilience can be attained through individuals' positive efforts to adapt.¹⁰ It involves self-regulation to achieve emotional stability and mental well-being, even in stressful situations. Resilience can also be seen as the process of adjusting to trauma, stress, and adversity.¹¹ According to Henderson and Milstein, three types of phenomena can elucidate an individual's ability to recover.¹² The first is positive developments among individuals residing in high-risk communities. Second is the ability of individuals to continue to function well under pressure and stress. Lastly, an individual's ability to recover from the trauma they have experienced also declines.¹³

The concept of Ulul 'Azmi is a topic that scholars of tafsir have deeply debated. Interpretations differ on how it relates to traits like patience and steadfastness. According to Imam Fakhr al-Razi in Tafsir al-Kabir, 'azama (عزم) denotes a person of perseverance, determination, and unwavering will.¹⁴ This is in line with the general view of exegetes who identify Ulul 'Azmi as prophets and messengers with an unwavering and resolute will. Conversely, At-Thabari¹⁵ and Ibn Kathir's¹⁶ commentaries portray Ulul 'Azmi as prophets and apostles who demonstrated unwavering commitment and steadfastness while fulfilling their prophecy and apostleship responsibilities, particularly when confronted with baseless accusations from disbelievers.

According to Tafsir Al-Maragi's¹⁷ alternate interpretation, Ulul 'Azmi refer to the principal messengers who had to remain patient amid persecution and rejection from those who denied them. Therefore, within the context of Surah Al-Ahqaf: 35, the guidance for the Prophet to exercise patience is comprehended as a caution

⁹Sandra Prince-Embury, "The Connor-Davidson Resilience Scale," in *Resilience in Children, Adolescents, and Adults* (Springer, 2013), 161-66.

¹⁰RA Burns and KJ Anstey, "The Connor-Davidson Resilience Scale (CD-RISC): Testing the Invariance of a Uni-Dimensional Resilience Measure That Is Independent of Positive and Negative Affect," *Personality and Individual Differences* 48, no. 5 (2010): 527-31.

¹¹Bruno Paz Mosqueiro, Neusa Sica da Rocha, and Marcelo Pio de Almeida Fleck, "Intrinsic Religiosity, Resilience, Quality of Life, and Suicide Risk in Depressed Inpatients," *Journal of Affective Disorders* 179 (2015): 128-33.

¹²Nan Henderson, "Resilience in Schools and Curriculum Design," in *The Social Ecology of Resilience* (Springer, 2012), 297-306.

¹³Rodiatul Hasanah Siregar and R Yuliarni, "Hubungan Antara Religiusitas Dan Resiliensi Pada Penyintas Erupsi Gunung Sinabung," *Psikologia* 10, no. 7 (2015): 92-98.

¹⁴Fakhruddin al-Razi, *Al-Tafsir al-Kabir Au Mafatih al-Ghaib*, vol. 28 (Beirut: Dar al-Kutub al-'ilmiyyah, 1990), 178.

¹⁵Imam Abu Ja'far Muhammad bin Jarir ath-Thabari, *Jami' al-Bayan Fi Ta'wil al-Qur'an* (Beirut: al-Muassasah al-Bisarah, 1994).

¹⁶ibn Katsir, *Ibnu Katsir, Tafsir Alqur'anil Adzim*, (Beirut: Darul Khoir, 1991), Jilid IV, Hlm.181, n.d.

¹⁷Ahmad Musthafa Al-Maraghi, *Tafsir Al-Maraghi* (Beirut: Dar al-Fikr, 1974).

against the trials and tribulations that may manifest in the defence of Allah's religion. Moreover, Tafsir Jalalain¹⁸ and Al-Azhar elucidate that Ulul 'Azmi represents an individual who possesses unwavering courage, with minimal divergence of opinions. Additionally, Tafsir Al-Azhar highlights that the Prophet was instructed to maintain patience in the midst of adversities and resistance from his community.¹⁹

Method

This article makes use of the technique of library research, which involves the analysis of books, notes and research reports from previous studies.²⁰ The primary objective is to establish the views of scholars in classical tafsir, intermediate tafsir and contemporary tafsir, in line with certain hadith narrations, about the qualities and attributes of the prophets and messengers ulul 'azmi. Additionally, this article examines attempts to integrate these principles into the everyday practices of santri who reside in Islamic boarding schools.

Results and Discussion

Definition of Ulul 'Azmi

The term ulul 'azmi is derived from Arabic and consists of two syllables, ulu and al-'Azmi. Ulu is a unique plural word, which lacks a singular form. To express the abstract concept, Arabs commonly use the term zhu (ذُو), which means "to have", accompanied by a word representing a creature which has intelligence or which has no intelligence. Al-'Azmi is a past tense verb (الفعل الماضي) of the Masdar form of the word al-'Azmi. This verb occurs nine times in the Qur'an in different conjugations (التصريف), three of them in the past tense, one in the present and future tense (الفعل المضارع) and the remaining five times in the root form.²¹

Terminologically, the word al-'Azmi essentially means (القطع و الصرامة) or firmness. The term al-'Azmi can be understood as firmness or determination. There is a strong commitment to accomplish a task or goal. According to Ibn Abbas, (العزم) is equivalent to (الحزم), which means "firmness" or "determination". One of the meanings of (العزم) is "significant", "crucial" and "fortitude". Al-Rais gives a more detailed explanation which differs from the interpretations of the two previous scholars. The meaning of al-'Azmi is when a person seriously plans in himself and is determined to achieve his plan.²² So we can conclude that al-'Azmi means patience and strong will.

¹⁸Imam Jalaluddin al-Mahalli and Imam Jalaluddin Al-Suyuthy, *Tafsir Jalalain* (Bandung: Sinar Baru Algensindo, 2010), 271.

¹⁹Hamka, *Tafsir Al-Azhar* (Jakarta: Pustaka Panji Mas, 2007).

²⁰Noeng Muhadjir, *Metodologi Penelitian*, IV (Yogyakarta: Penerbit Rake Sarasin, n.d.), 68.

²¹Ibn Mandzur, *Lisan Al-'Arab*, 1st ed., vol. 15 (Beirut: Dar al-Shadr, 1990).

²²Ibn Mandzur.

Ulul Azmi refers to a group of five prophets in Islamic tradition who are revered for their steadfastness, determination, and resolute commitment to spreading the message of God despite facing immense challenges and opposition. These prophets are specifically mentioned in the Quran for their unwavering resolve in propagating the teachings of Islam. They are considered exemplary in their dedication to God's message, endurance in the face of adversity, and unwavering commitment to righteousness. Their stories illustrate immense patience, fortitude, and perseverance in upholding divine guidance despite various trials and challenges encountered throughout their prophetic missions.

Ulul 'Azmi According to Mufassir

In his comprehensive work *Tafsir al-Kabir*, Imam Fakhr al-Razi presents a scholarly analysis of (عزم) as an expression of patience, steadfastness, and determination.²³ This perspective is reinforced by *Tafsir At-Thabari* and Ibn Kathir's explanation that Ulul 'Azmi denotes a group of prophets and apostles renowned for their unshakeable constancy and unwavering commitment to fulfilling their duties.²⁴ Ibn Kathir emphasises the unwavering determination of Ulul 'Azmi, especially when faced with allegations of falsehood from non-believers.²⁵

Furthermore, *Tafsir Al-Maraghi* offers a significant interpretation of verse al-Ahqaf: 35, which emphasises that the messengers of Ulul 'Azmi had a duty to endure the persecution of non-believers with patience, highlighting their unyielding devotion to the commands of Allah.²⁶

The *Tafsir Jalalain* and *Al-Azhar* go on to emphasise that the Ulul 'Azmi are exceptional individuals of great steadfastness.²⁷ *Al-Azhar* identifies these Messengers of Ulul 'Azmi as the ultimate messengers. The instruction to have patience with the messengers serves as a poignant reminder of the challenges and indignities one may encounter in defending Allah's religion.²⁸ Moreover, the word (من) in this Surah can be interpreted as either (للبيان) or (للتباعد).²⁹

Various interpretations propose that the verses related to Prophet Ulul 'Azmi accentuate his character as a Prophet and Apostle. Significantly, Allah stressed to Prophet Muhammad the value of gaining knowledge from the experiences of previous Ulul 'Azmi prophets such as Nuh, Ibrahim, Musa, and Isa. Moreover, it is emphasised that the trials and obstacles given by Allah are a form of His love. All of

²³al-Razi, *Al-Tafsir al-Kabir Au Mafatih al-Ghaib*.

²⁴ath-Thabari, *Jami' al-Bayan Fi Ta'wil al-Qur'an*.

²⁵ibn al-Fida ibn Katsir, *Tafsir Al-Qur'an al-Adzim*, Jilid 4 (Beirut: Dar al-Khair, 1997).

²⁶Al-Maraghi, *Tafsir Al-Maraghi*.

²⁷al-Mahalli and Al-Suyuthy, *Tafsir Jalalain*.

²⁸Hamka, *Tafsir Al-Azhar*.

²⁹Azyumardi Azra, *Ensiklopedi Islam*, ed. Abdul Aziz Dahlan, vol. 3 (Jakarta: Ihtiar Baru Van Hoeve, 2007).

this serves to test the patience, sincerity, and determination of the Ulul 'Azmi prophets.

Obstacles to the given prophetic task are, of course, within the capacity of the prophet who is His messenger; this is the case with the trials and obstacles we are now facing. The various problems and trials we encounter are repetitions of trials given from time to time in different forms and formats. Our durability in solving all problems will promote self-competitiveness, which in turn will promote productivity and creativity. According to Stoltz, with strong motivation, an individual will be able to create opportunities in every difficulty, which means that when an individual has strong motivation, he will try his best to solve the problems he faces.³⁰

Ulul 'Azmi in the Qur'an

Several verses in the Qur'an specifically discuss Ulul 'Azmi. Besides the explanation of the patience of the Prophets and Messengers of Ulul 'Azmi, other values that they possess are also disclosed. In this chapter, the aspects of personality possessed by the Prophets and Messengers of Ulul 'Azmi will be examined, and these qualities will be extracted from the verses of the Qur'an that narrate their life journeys. The essence of these verses is then elaborated by examining their meaning and forming a psychological concept. This classification refers to the method of interpretation listed in Ibn Katsir's Tafsir al-Qur'an al-'Adzim. Ibn Katsir explains each verse of the Qur'an in detail, sentence by sentence, and supports his argument with several narrations.³¹

The table below lists the verses that tell about the Prophet ulul 'azmi along with the context of the central issue discussed in the verse and the values that can be taken are as follows:

³⁰MMME Ewan et al., "The Influence of Intellectual Quotient (IQ), Emotional Quotient (EQ) and Spiritual Quotient (SQ) Against Adversity Quotient (AQ) on Polytechnic Students in Malaysia," *Journal of Engineering Science and Technology* 13 (March 2018): 83-91.

³¹Seeking the verses of the Qur'an that tell of the struggle of the Prophet and Apostle ulul 'azmi. Starting with the story of the Prophet Noah, who was tested by the rebellion of his people and their unwillingness to follow his teachings, even his own biological children opposed him. Until he was commanded to build a great ark to save himself from the great flood. The same is true of the Prophet Ibrahim's struggle to preach to King Nambrud. The Prophet Abraham was tested by being burned alive, which by the power of Allah made the fire that should have been hot feel cold. Then there is the Prophet Muhammad's struggle against an authoritarian king and his escape with Allah's permission, crossing the ocean and escaping the pursuit of Pharaoh's army. No less poignant is the story of Prophet Isa's struggle when he is tested with his ability to resurrect birds from clay and heal people from serious illnesses, as well as that of the last prophet, Prophet Muhammad, who faced various tests and trials throughout his life.

Table 1. Lists The Verses That Tell about The Prophet Ulul 'Azmi

Verse of the Quran	Context Verse	Value
Al-Isra 17 : 3	Grateful for all the blessings in any form	Grateful
Al-Najm 53 : 52	Never give up facing tyranny and disobedience	Dzi Hijr Adversity Quotient
Al-Isra 7 : 69	Listening to advice from anyone grateful for all the blessings and gifts of Allah	Open, humble
Al-A'raf 7 : 69	Use past stories as lessons	Learner
Al-Qamar 54 : 9	Facing denial of any size	Persistent
Al-Hud 11 : 25	Always enthusiastic at work	Spirit
Al-Hud 11 : 25	Never give up	Adversity Quotient
Al-Hud 11 : 25	Resignation	Resignation
Nuh 71 : 5	God as a place to depend	Divine (connected with God)
Hud 11 : 38	Get God's help	Winner
Hud 11 : 40	Salvation will be obtained, the result is submitted to God	Divine (connected with God)
Hud 11 : 42	Get protection, help and maintenance	Winner
Taha 20 : 39	Have faith in God's plan	Divine
Al-Qashash 28 : 17	Don't help sinners.	Self-control
Al-A'raf 7 : 144	Grateful	Grateful
Al-baqarah 2 : 67	Obeys and trusts	Obeys and trusts
Al-Kahfi 18 : 67	Not arrogant and not tired in seeking knowledge	Learner
Ali Imran 3 : 49	Submission and solemnity	Bow down and be humble
Ali Imran 3 : 52	Surrender	Resignation
Al-Baqarah 2 : 136	Believe both in detail and globally	Belief
Al-Taubah 9 : 114	Gentle and polite	Gentle, polite
Al-Baqarah 2 : 124	Carry out orders and stay away from prohibitions as well as possible	Obeys
Al-Saffaat 37 : 102	Firmness and constancy	Firmness and constancy
Al-Mutahanah 60 : 4	Exemplary	Example
Al-Baqarah 2 : 258	Victory against injustice	Winner

Al-Taubah 9 : 40	Get God's care and help	Winner
Al-Anfal 8 : 15	Not timid	daredevil
Ali Imran 3 : 139	Not weak and sad	Tough
Al Ahzab 33 : 10	Have faith in God's promises	Tough
Al Ahzab 33 : 22	Believe and have faith in God's promises	Divine

According to the verses that narrate, we can conclude that there are several values that the Prophet and Apostle Ulul 'azmi possessed besides patience and determination, namely, being grateful, (Dzi Hijr), open, humble, personal learner, persistent, enthusiastic, unyielding, conquering personality, self-control, obedient and submissive, focused (khusyu), self-confident, gentle, polite, determined, consistent, exemplary, brave and tough personality. These values are integrated in a prophet and apostle ulul 'azmi and touch different areas of his abilities, both cognitive, affective and psychomotor.

Ulul Azmi in Hadith

Ulul 'Azmi is presented in several hadiths with the meaning of patience and determination. However, only a few hadiths deal specifically with ulul 'azmi. The author presents four hadiths obtained by screening for the word ulul 'azmi in the al-Bahits al-Haditsi application. The hadith in query is:

Table 2. Hadiths With the Meaning Of Patience and Determination

Hadith narration	Translation	Narrators	Values
عن أبي بكر الصديق: [حديث في الشَّفَاعَةِ وَكَيْفَ يَتَدَاغَمُ أَوْلُو الْعَزْمِ	“From Abu Bakr's hadith regarding Syafa'at on the Day of Judgment and trying to achieve it is like the efforts of the prophet and apostle ulul azmi”.	Abu Bakr al-Shiddiq Al-Dzahabi	Syafa'at on the Judgement Day
[عن عائشة أم المؤمنين:] قلت يا رسول الله ألا تستطعم ربك الحديث في قوله تعالى { فاصبر كما صبر أولو العزم من الرسل	“From 'Aisyah RA said O Messenger of Allah did your Lord enable you as the hadith of his word "Be patient as the prophet and apostle ulul 'azmi have been patient”	Aisyah. Ummul Mu'minin Al-Subki (anaknya)	Surrender, patience
[عن عائشة أم المؤمنين:] يا عائشة إن الله لم يرض من أولي العزم من الرسل إلا الصبر على مكروهاها والصب بر عن محبوبها ، ثم لم يرض إلا أن كلفني ما كلفهم فقال تعالى:	“O 'Aisyah RA, verily Allah did not raise the prophet and apostle ulul 'azmi except with their patience for what He hates	Aisyah. Ummul Mu'minin Al-'Iraqi	Patience for all that is hated and all that is loved, surrender.

<p>فَاصْبِرْ كَمَا صَبَرَ أَوْلُو الْعَزْمِ مِنَ الرُّسُلِ</p>	<p>and is patient for what He likes. Then He is not pleased unless it is tested on me as it has been tested on them. Allah said, Be patient (Muhammad) as patient as the prophet and apostle ulul 'azmi”.</p>	
<p>[عن عائشة أم المؤمنين:] قال لي رسول الله ﷺ: يا عائشة، إن الدنيا لا تنبغي لمحمد ولا لآل محمد محبوبها، لم يرض إلا أن كلفني ما كلفهم، وقال عز وجل: {فَاصْبِرْ كَمَا صَبَرَ أَوْلُو الْعَزْمِ مِنَ الرُّسُلِ} [الأحقاف: ٣٥]، وإني والله ما بد لي من طاعته، والله لأصبرن كما صبروا وأجهدن، ولا قوة إلا بالله.</p>	<p>“Hadith narrated by 'Aisha. The Messenger of Allah said: O Aisyah, in fact the world is not worthy of Muhammad and his descendants. You know, O 'Aisyah RA, in fact Allah did not raise the prophet Rasulullah ulul 'azmi except with their patience for what He hates and is patient for what He likes. He will not be pleased unless it is inflicted on me as it has been inflicted on them. Allah said, Be patient (Muhammad) as the prophet and apostle Ulul Azmi were patient. I swear by God I don't need to obey him, and by God I don't need to obey him, and by God I will be patient as they are patient and struggle, and there is no strength except with God”.</p>	<p>Aisyah Ummul Mu'minin Syu'aib al- Arnuth</p> <p>Obedience, patience, tawakkal, surrender, sincerity</p>

The hadith above explain that the word ulul 'azmi is contrasted with prophets and apostles who performed their prophetic duties despite all obstacles and trials. Allah wishes to convey a valuable lesson from what the prophets and messengers experienced through patience, determination, consistency, and emotional stability in the face of good and bad events.

Furthermore, it is imperative to understand that all trials and problems are sunnatullah. All human beings will surely experience such trials, including the

Prophet Muhammad. Indeed, God's love for His servant is shown by giving trials to test the servant's love for Him. Allah sends down sickness, poverty and other calamities to prove that human beings are worthy of a higher position than other human beings.

Aspects of Ulul 'Azmi

In addition to patience in the Qur'an, the interpretation of the character of ul-ul-azmi can include 20 other characteristics: grateful, combative (dzi hijr), open, humble, a learner, persistent, enthusiastic, never give up, a victor, self-control, obedient and submissive, focused (khusyu), trustworthy, gentle, courteous, determined, consistent, a role model, courageous and tough. Moreover, these characters are grouped into three core characters, namely resilience, steadfastness and perseverance.

a. Resilience:

Perseverance in the face of adversity (Dzi Hijr): Resilience involves the ability to remain firm and resilient in the face of trials and difficulties. Dzi Hijr, or Endurance, shows great resilience in the face of challenges and obstacles, and thus falls under the category of steadfastness.

Firmness of Heart: Resilience means the ability to remain focused on goals and principles without being swayed by external temptations or pressures. It reflects the underlying characteristics of resilience.

b. Steadfastness:

Openness: Openness involves the ability to accept new thoughts and ideas. Perseverance involves an openness to learn and develop, and the courage to face new things.

Winning Personality: The characteristic of a winner reflects a strong attitude and not giving up easily in the face of obstacles. It is related to steadfastness in the face of challenges and perseverance to achieve victory.

c. Perseverance:

Perseverance involves the ability to keep trying and never give up despite difficulties. Never giving up is a strong indicator of perseverance, where individuals do not easily give up on achieving goals.

Exemplarity: Modeling involves the ability to be a role model for others. This requires persistence in demonstrating moral and ethical principles and a willingness to continually inspire others.

A value grid is created after categorising these values as follows:

Table 3. Blueprints Variable Grid of Ulul 'Azmi

Aspects	Indicators	Sample Questions
Resilience	Consequent and consistent, dare to take risks, optimistic, obey the rules and implement the rules in an orderly manner.	I studied on my own. I obey the rules for my own good. I hope to please Allah SWT. while studying at pesantren
Steadfastness	Has endurance, adversity quotient, tolerant of frustration, learns from failure, accepts feedback for self-improvement	I took part in the activities at the pesantren seriously. I do self-introspection (muhasabah) before going to sleep.
Perseverance	Hard-hearted, steadfast, enterprising, earnest, always doing the task even though there are many difficulties and obstacles	I am still eager to learn even though many friends are lazy I refused my friend's invitation to run away because I was not going to the hut to play games

Psychological Factors and Traits of Ulul 'Azmi

Considering the figure of the Prophet and Apostle ulul 'azmi, becoming a good person involves processes that are not easy. Western psychological theorists talk about how human beings are limited to their real condition or present reality by reflecting on the culture and traditions they have, while the discussions about personality formation in Islam have entered a further realm (beyond), namely how human personality should be and what stages what to do to achieve it.

In an attempt to properly promote each stage of internalisation and the cultivation of the ulul 'azmi personality, several supporting factors are required. The most relevant factors are as follows

a. Patience

Being patient is the result of one's efforts to restrain the turmoil of desire in order to achieve something good or better. Patience is the ability to consistently carry out God's guidance without complaining.³² In psychology, patience is closer to the term self-control, which is an aspect of personality. According to Averill,

³²M. Quraish Shihab, *Tafsir Al-Mishbah*, vol. 13 (Jakarta: Lentera Hati, 2013).

self-control is the individual's ability to modify behaviour, the individual's ability to manage important and unimportant information, or to decide on an action that is believed to be performed.³³

b. Forgiveness

This character is described in the letter as-Shura: 43, which means: "This verse explains that after patience, the subsequent step is to forgive and ask for forgiveness for the sins a people committed against their prophets or those who are close to Allah.³⁴ In many hadiths, the figure of the Prophet is portrayed as a person who is merciful and forgiving.³⁵ Indeed, if the prophet wanted to take revenge and even kill them, he could, but the apostle actually forgave them.

Forgiveness is one of the media for a person to be able to accept or release negative emotions such as anger, guilt, depression and shame due to injustice. According to Enright, forgiveness also functions to improve interpersonal relationships in various problematic situations. By forgiving, a person will gain a new understanding and acceptance of the pain caused by an event. Feelings of pain will gradually decrease and disappear.³⁶

c. Motivation

The consequence of the Prophet Ulul 'azmi's command to descent to this earth is to deliver the truth, which means to invite people to be kind and to discourage them from doing evil. In other words, a Prophet Ulul 'azmi should have been commissioned to accomplish this mission, even though there were always obstacles and challenges in his paths.

The strength of the Prophet Rasulullah ulul 'azmi's commitment can be translated into motivation. In the opinion of Weiner, motivation is an internal condition that arouses individuals to act, encourages them to achieve certain goals, and keeps them interested in these activities. Furthermore, Uno added that motivation is internal and external encouragement within a person, which is indicated by desires and interests, drives and needs, hopes and aspirations, esteem and respect.³⁷

d. Emotional Intelligence

It is human nature to retaliate when someone hurts you. However, the prophets and apostles who bear the title of ulul 'azmi will not be in a hurry to respond to harsh treatment, evil, insults, and abuses with similar responses or by praying

³³Ririn Angeeini and Sulis Mariyanti, "Hubungan Antara Kontrol Diri Dan Perilaku Konsumtif Mahasiswi Universitas Esa Unggul" 12, no. 1 (2014).

³⁴ibn Katsir, *Tafsir Al-Qur'an al-Adzim*.

³⁵Muhammad Jmaluddin al-Qasimi al-Damisyqi, *Mau'idhat al-Mu'minin* (Surabaya: Al-Hidayah, n.d.).

³⁶Sherli Kurnia Oktaviana, "Terapi Pemaafan Untuk Menurunkan Tingkat Kecemasan Remaja Korban Kekerasan" 5, no. 1 (April 2022).

³⁷Djoko Setyo Widodo and Andri Yandi, "Model Kinerja Karyawan: Kompetensi, Kompensasi Dan Motivasi (Literature Review MSDM)" 1, no. 1 (April 2022).

that punishment be swiftly sent down upon those who deny. Therefore, not being in a hurry is very closely connected with patience.³⁸

Thus the steadfastness of the prophets and apostles of ulul 'azmi in facing the attitudes and actions of their people who denied and belied the message conveyed to them, namely by always inviting them to the way of Allah, both day and night, did not stop praying so that their people would be aware and always asking forgiveness for the sins that his people had committed. This is the self-stability and emotion attached to the apostles with the title ulul 'azmi.

Daniel Goleman states that emotional intelligence is the ability to recognise and manage one's own emotions, to motivate oneself, to recognise the emotions of others and to build relationships with others. The capability of a person to control any activity or upsurge of thoughts, feelings, desires, any overflowing mental state on the basis of a conscious mind.³⁹

e. Independence.

Being independent is very important for individuals in life. Students in pesantren are taught independence. The aim is to acquire an attitude of independence, patience and high motivation for students in order to get accustomed to living without depending on others.⁴⁰ Practices that are usually carried out in the hut such as carrying out daily activities such as washing, cooking and doing personal hygiene. In addition to training students to be independent, they are also accustomed to being patient in solving their own problems.

f. Emotional Control.

Emotional management is one way of achieving a virtuous personality. Pesantren teach their students to control their emotions. The way the kyai teach this value is by giving real examples from the daily life of the kyai, ustadz and seniors. Giving advice through lectures is also supported by giving lessons on morality al-karimah. By showing the students the virtues of patience, forgiveness and emotional control.⁴¹

³⁸al-Razi, *Al-Tafsir al-Kabir Au Mafatih al-Ghaib*.

³⁹Dwi Dewianawati, Mohamad Efendi, and Sania Revanji Oksaputri, "Pengaruh Kecerdasan Emosional, Kompetensi, Komunikasi Dan Displin Kerja Terhadap Kineja Karyawan" 1, no. 3 (September 22, 2022).

⁴⁰D Friantika, "... Antara Dukungan Sosial Teman Sebaya Dan Efikasi Diri Akademik Dengan Kesejahteraan Psikologis Pada Mahasiswa Yang Tinggal Di Pondok Pesantren," ... *Publikasi Program Studi Psikologi*, no. Query date: 2022-09-07 13:55:47 (2019), <http://eprints.mercubuana-yogya.ac.id/7286/>.

⁴¹SR Umami and A Amrulloh, "Internalisasi Nilai-Nilai Pedidikan Akhlak Santri Putri Asrama X Hurun Inn Pondok Pesantren Darul 'Ulum Jombang," *Jurnal Pendidikan Islam*, no. Query date: 2022-09-07 13:55:47 (2017), <http://journal.unipdu.ac.id/index.php/jpi/article/view/1019>.

Conclusion

The traits of ulul azmi are indispensable in the pesticide santri's life. These characteristics, which include resilience, strong determination and an indomitable spirit, play a central role in shaping the character and personality of the santri. Amidst a pesantren environment that demands high discipline and total dedication to spiritual and scientific development, ulul azmi's presence provides a solid foundation.

Ulul Azmi personality is divided into three main dimensions: Firstly, resilience includes perseverance in the midst of trials (Dzi Hijr), demonstrating the ability to remain strong and resilient in the face of trials and difficulties. Second, steadfastness includes openness to new thoughts and ideas, and winning personality traits that reflect a strong and unyielding attitude towards obstacles. Third, perseverance involves the ability to keep trying and not give up in the face of adversity, with a strong indicator of perseverance being a relentless pursuit of goals.

The internalisation of these three aspects will make santri more resilient and durable in their rigorous learning process. Resilience can form santri who are consistent in carrying out their duties and responsibilities as santri. Steadfastness makes students more resilient. Perseverance ultimately makes santri more able to arrange motivation and emotions to be meaningful in their lives.

References

- Al-Maraghi, Ahmad Musthafa. *Tafsir Al-Maraghi*. Beirut: Dar al-Fikr, 1974.
- Angeini, Ririn, and Sulis Mariyanti. "Hubungan Antara Kontrol Diri Dan Perilaku Konsumtif Mahasiswi Universitas Esa Unggul" 12, no. 1 (2014).
- Azra, Azyumardi. *Ensiklopedi Islam*. Edited by Abdul Aziz Dahlan. Vol. 3. Jakarta: Ihtiar Baru Van Hoeve, 2007.
- Bidang Komunikasi dan Informasi Publik. "Dinkes Kota Malang Gencarkan Edukasi Kesehatan Bagi Remaja Putri," September 17, 2022. <https://malangkota.go.id/2022/09/17/dinkes-kota-malang-gencarkan-edukasi-kesehatan-bagi-remaja-putri/>.
- Burns, RA, and KJ Anstey. "The Connor-Davidson Resilience Scale (CD-RISC): Testing the Invariance of a Uni-Dimensional Resilience Measure That Is Independent of Positive and Negative Affect." *Personality and Individual Differences* 48, no. 5 (2010): 527-31.
- Damisyqi, Muhammad Jmaluddin al-Qasimi al-. *Mau'idhat al-Mu'minin*. Surabaya: Al-Hidayah, n.d.
- Dewianawati, Dwi, Mohamad Efendi, and Sania Revanji Oksaputri. "Pengaruh Kecerdasan Emosional, Kompetensi, Komunikasi Dan Displin Kerja Terhadap Kineja Karyawan" 1, no. 3 (September 22, 2022).
- Dhofier, Zamakhsyari. *Tradisi pesantren: studi tentang pandangan hidup kyai*. Jakarta: Lembaga Penelitian, Pendidikan, dan Penerangan Ekonomi dan Sosial, 1985.

- Ewan, MMME, KA Zamri, MS Mistima, AN Adila, and MME Rina. "The Influence of Intellectual Quotient (IQ), Emotional Quotient (EQ) and Spiritual Quotient (SQ) Against Adversity Quotient (AQ) on Polytechnic Students in Malaysia." *Journal of Engineering Science and Technology* 13 (March 2018): 83-91.
- Friantika, D. "... Antara Dukungan Sosial Teman Sebaya Dan Efikasi Diri Akademik Dengan Kesejahteraan Psikologis Pada Mahasiswa Yang Tinggal Di Pondok Pesantren." ... *Publikasi Program Studi Psikologi*, no. Query date: 2022-09-07 13:55:47 (2019). <http://eprints.mercubuana-yogya.ac.id/7286/>.
- Hamka. *Tafsir Al-Azhar*. Jakarta: Pustaka Panji Mas, 2007.
- Henderson, Nan. "Resilience in Schools and Curriculum Design." In *The Social Ecology of Resilience*, 297-306. Springer, 2012.
- ibn Katsir. *Ibnu Katsir, Tafsir Alqur'anil Adzim*, (Beirut: Darul Khoir,1991), Jilid IV, Hlm.181, n.d.
- Ibn Mandzur. *Lisan Al-'Arab*. 1st ed. Vol. 15. Beirut: Dar al-Shadr, 1990.
- Katsir, ibn al-Fida ibn. *Tafsir Al-Qur'an al-Adzim*. Jilid 4. Beirut: Dar al-Khair, 1997.
- Kosasih, Aceng, and DP Oktari. "Pendidikan Karakter Religius Dan Mandiri Di Pesantren" 28, no. 1 (June 2019).
- La Fua, Jumardin, Ratna Umi Nurlila, Fahmi Gunawan, and Ismail Suardi. "Islamic Education on Formation of Environmental Awareness in Pondok Pesantren Indonesia," 2019.
- Mahalli, Imam Jalaluddin al-, and Imam Jalaluddin Al-Suyuthy. *Tafsir Jalalain*. Bandung: Sinar Baru Algensindo, 2010.
- Mosqueiro, Bruno Paz, Neusa Sica da Rocha, and Marcelo Pio de Almeida Fleck. "Intrinsic Religiosity, Resilience, Quality of Life, and Suicide Risk in Depressed Inpatients." *Journal of Affective Disorders* 179 (2015): 128-33.
- Muhadjir, Noeng. *Metodologi Penelitian*. IV. Yogyakarta: Penerbit Rake Sarasin, n.d.
- Muhakamurrohman, Ahmad. "Pesantren: Santri, Kyai Dan Tradisi" 12, no. 2 (July 2014).
- Muwakhidah, Muwakhidah. "Keefektifan Peer-Counseling (Konseling Teman Sebaya) Untuk Meningkatkan Resiliensi Remaja Di Pondok Pesantren Bahrul Ulum Jombang." *Nusantara of Research: Jurnal Hasil-Hasil Penelitian Universitas Nusantara PGRI Kediri* 8, no. 1 (2021): 52-64.
- Oktaviana, Sherli Kurnia. "Terapi Pemaafan Untuk Menurunkan Tingkat Kecemasan Remaja Korban Kekerasan" 5, no. 1 (April 2022).
- Prince-Embury, Sandra. "The Connor-Davidson Resilience Scale." In *Resilience in Children, Adolescents, and Adults*, 161-66. Springer, 2013.
- Razi, Fakhruddin al-. *Al-Tafsir al-Kabir Au Mafatih al-Ghaib*. Vol. 28. Beirut: Dar al-Kutub al-'ilmiyyah, 1990.
- Shihab, M. Quraish. *Tafsir Al-Mishbab*. Vol. 13. Jakarta: Lentera Hati, 2013.

- Siregar, Rodiatul Hasanah, and R Yuliarni. "Hubungan Antara Religiusitas Dan Resiliensi Pada Penyintas Erupsi Gunung Sinabung." *Psikologia* 10, no. 7 (2015): 92-98.
- Suprpto, Savira Annisa Putri. "Pengaruh Religiusitas Terhadap Resiliensi Pada Santri Pondok Pesantren" 8, no. 1 (2020): 69-78.
- Sutikno, Ekawati. "Faktor-Faktor Yang Berhubungan Dengan Gangguan Kesehatan Mental Pada Lansia: Studi Cross-Sectional Pada Kelompok Jantung Sehat Surya Grup Kediri." *Jurnal Wiyata: Penelitian Sains Dan Kesehatan* 2, no. 1 (2017): 1-8.
- Thabari, Imam Abu Ja'far Muhammad bin Jarir ath-. *Jami' al-Bayan Fi Ta'wil al-Qur'an*. Beirut: al-Muassasah al-Bisjarah, 1994.
- Umami, SR, and A Amrulloh. "Internalisasi Nilai-Nilai Pendidikan Akhlak Santri Putri Asrama X Hurun Inn Pondok Pesantren Darul 'Ulum Jombang." *Jurnal Pendidikan Islam*, no. Query date: 2022-09-07 13:55:47 (2017). <http://journal.unipdu.ac.id/index.php/jpi/article/view/1019>.
- Widodo, Djoko Setyo, and Andri Yandi. "Model Kinerja Karyawan: Kompetensi, Kompensasi Dan Motivasi (Literature Review MSDM)" 1, no. 1 (April 2022).