

ADVERSITY QUOTIENT (AQ) IN THE STORIES OF PROPHET NOAH (PBUH) AND PROPHET ABRAHAM (PBUH): AN ISLAMIC EDUCATION PERSPECTIVE

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ABSTRACT

One of the intelligences possessed by humans is adversity quotient, which refers to an individual's ability to handle difficulties. Many cases reveal that people often fail to view challenges as opportunities. In Islam, Allah SWT has already warned that life will include trials, such as calamities, temptations, misfortunes, and punishments. Therefore, it is important to develop adversity quotient from an Islamic educational perspective to foster the psychological resilience of Muslims. This study aims to: (1) understand the concept of adversity quotient within the framework of Islamic education; and (2) understand the adversity quotient in the stories of Prophet Noah (Noah) and Prophet Abraham (Abraham) from the perspective of Islamic education. This research is a library study using a qualitative approach. The data sources for this study include documents, books, and relevant journals to the topic. The research findings indicate that: (1) the concept of adversity quotient in Islamic education refers to an individual's ability to confront difficulties, observe them, and transform them into opportunities. In Islamic education, such abilities are developed through the strengthening of the mind and heart, spiritual and physical well-being, and ethics. These are embodied in educational values such as patience, resilience, ambition, and sacrifice.; and (2) the adversity quotient in the story of Prophet Noah (Noah) encompasses six educational values: patience, optimism, persistence, resilience, magnanimity, jihad and sacrifice. The adversity quotient in the story of Prophet Abraham (Abraham) includes eight educational values: trust in Allah (tawakkal), patience, gratitude, optimism, persistence, magnanimity, jihad, sacrifice, and steadfastness (istiqamah).

Keywords: Adversity Quotient; Islamic Education; Story of Prophet Noah (PBUH); Story of Prophet Abraham (PBUH)

Introduction

Humans are beings shaped by various influencing factors. These factors serve as psychological strengths that give each individual unique traits in behavior, thought, and emotion. The study of personality and human behavior is known as psychology. From a psychological perspective, individuals possess multiple intelligences, which are crucial for exploring the future of every child and teenager. These intelligences include: intelligence quotient (IQ), emotional quotient (EQ), spiritual quotient (SQ), and adversity quotient (AQ). The intelligence quotient (IQ) is a measure of intellectual intelligence first introduced by Alfred Binet (Riris, 2022). Emotional quotient (EQ) refers to emotional intelligence and the ability to understand one's own feelings. This concept is popularized by Daniel Goleman (Sapardi, 2022). Spiritual quotient (SQ) refers to a person's ability to understand the meaning of a situation, a concept introduced by Danah Zohar and Ian Marshall. However, these three types of intelligence are often considered insufficient for achieving success. Therefore, Paul G. Stoltz developed a new concept called adversity quotient (AQ). Adversity quotient (AQ) is the study of human resilience in facing difficulties and the ability to overcome life's challenges. It comprises four dimensions known as CO2RE: (1) Control; (2) Origin and Ownership; (3) Reach; and (4) Endurance (Paul, 2020).

Adversity intelligence should be an essential aspect of education that is instilled in children from an early age. This helps shape their character and instill values that contribute to the humanization process, which is the ultimate goal of education. However, many facts indicate the opposite. The importance of cultivating self-regulation in addressing problems is

crucial, especially when children struggle with self-control. For instance, in January 2023, two teenagers in Makassar committed murder against an 11-year-old boy, driven by economic motives and an obsession with becoming wealthy (Hendra, 2023). This case aligns with the statement from Kombes, Head of Public Relations Division of the National Police, who reported a 5.08 percent increase in crime rates in early 2021. This includes data on cases involving children in conflict with the law (ABH), which recorded 704 cases in 2020 (Rega, 2020).

Based on recent cases and phenomena, Islam, as a perfect religion, encompasses various types of intelligence, including adversity intelligence. The aspects of adversity intelligence are present in Al Qur'an, but their application has not been well-conceptualized in Islamic education. Al Qur'an serves as a guide for life and also addresses the concept of adversity quotient. In Surah Al-Baqarah (2:177), three terms related to adversity are mentioned: al-ba'sa'i, adh-dharra'i, and al-ba's. Al Qur'an uses terms like bala', fitnah, musibah, and adzab, which have similar meanings; however, in reality, no synonyms exist in Al Qur'an, as each word carries its own unique significance (Mustajib, 2021).

For example, the term bala' is used to describe trials, whether good or bad, that come solely from Allah Swt (Abi, 2025). Fitnah refers to any obstacles or tests that confront humans, acting as a means of purification, whether originating from Muslims or non-Muslims, which can lead to deviations from the right path (Khoirul, 2021). The term musibah refers to events that befall humans, encompassing both good and bad occurrences; however, it is often viewed as an unfortunate event (Khoirul, 2021). The term azab is defined as torture, sanction, or punishment for a hardship that has been imposed (Syauqi, 2011). In life, no one is exempt from tests and trials, including the Prophets and Messengers, as noted in QS. Al-Baqarah (2:155). Therefore, it is essential to instill the theory of adversity quotient in every individual within education, including both students and teachers, given the rapid changes in the world that demand capable human resources. Islamic Religious Education, as a subject, is also expected to foster values of adversity intelligence to achieve noble character and good morals in life, aligning with the functions and objectives of Islamic education.

The knowledge of resilience in facing difficulties can be illustrated through the stories of the Ulul Azmi Prophets, who are chosen by Allah Swt. for their extraordinary patience, perseverance, and courage in confronting various obstacles and dangers, serving as role models for Muslims. For instance, the story of Prophet Noah (Noah a.s.) shows his dedication to preaching for a thousand years, yet only a few believed, including his own wife and son who rejected his call. Additionally, the story of Prophet Abraham (Abraham a.s.) highlights his confrontation with King Nimrod, who cruelly attempted to burn him alive due to his unwavering faith (Abduh, 2012). Both of these prophets are classified as Ulul Azmi, those who possess great steadfastness and patience.

In this study, there are two research questions to be examined: (1) adversity quotient from the perspective of Islamic education; and (2) adversity quotient in the stories of Prophet Noah (Noah a.s.) and Prophet Abraham (Abraham a.s.) within the framework of Islamic education. Therefore, based on this background, the author is interested in conducting research titled. ***“Adversity Quotient in the Stories of Prophet Noah (Noah a.s.) and Prophet Abraham (Abraham a.s.): An Islamic Education Perspective.”***

Results and Discussion

The concept of adversity *quotient* in Islamic education refers to an individual's ability to confront, observe, and transform difficulties into opportunities. In Islamic education, this ability can be cultivated through the development of the mind and heart, both physically and spiritually, as well as through moral values and skills that embody patience, resilience, ambition, and sacrifice. These educational values align with the dimensions of the adversity quotient theory, CO2RE, which includes: (1) control; (2) origin and ownership; (3) reach; and (4) endurance. Therefore, individuals who possess these traits are seen as having a high level of adversity intelligence, exemplified by the struggles and journeys of the Prophets in facing

challenges, such as the stories of Prophet Noah (peace be upon him) and Prophet Abraham (peace be upon him).

1. The adversity quotient is illustrated in the story of Prophet Noah (peace be upon him) encompasses six educational values: (1) the value of patience; (2) the value of optimism; (3) the value of perseverance; (4) the value of resilience; (5) the value of a grand spirit; and (6) the value of struggle and sacrifice.
2. In the story of Prophet Abraham (peace be upon him), the adversity quotient comprises eight educational values: (1) the value of faith and reliance on God; (2) the value of patience; (3) the value of gratitude; (4) the value of optimism; (5) the value of perseverance; (6) the value of a grand spirit; (7) the value of struggle and sacrifice; and (8) the value of consistency.

These educational values can be categorized into three realms of Islamic education as described by Yusuf Qardhawi: (1) mind and heart (cognitive), through the instillation of faith and theoretical reasoning; (2) spirit and body (affective), by fostering a positive attitude; and (3) morals and skills (psychomotor), which involve the ability to act upon learning experiences. This can be developed through the LEAD framework: (1) Listen; (2) Explore; (3) Analyze; and (4) Do something, which enhances and develops an individual's adversity intelligence.

1. Adversity Quotient

As times evolve, advancements in education also progress. Many experts in the field have made new discoveries. Gradually, these paradigms have transformed the understanding of various types of intelligence. After IQ (intelligence quotient), concepts such as SQ (spiritual quotient), EQ (emotional quotient), and multiple intelligences have emerged. The term Adversity Quotient (AQ) was conceptualized by Paul G. Stoltz. After 19 years of research, Stoltz developed the AQ theory by reviewing over 500 references from three disciplines: cognitive psychology, psychoneuroimmunology, and neurophysiology (Nurul, 2022). Adversity Quotient is a type of intelligence that individuals possess when facing challenges; in other words, it reflects a person's resilience and determination (Geo, 2022). According to Stoltz, adversity quotient manifests in three forms: (1) a new conceptual framework for understanding and developing all aspects of success; (2) a barometer for assessing an individual's responses; and (3) a set of scientifically grounded tools for addressing obstacles (Paul, 1012).

Adversity quotient is divided into three types of individuals when faced with difficulties: (1) climbers, who are willing to fight and persevere; (2) campers, who are content with just getting by; and (3) quitters, who easily give up when confronted with challenges. Additionally, from its dimensions, adversity quotient has four dimensions known by the acronym CO2RE, which stands for Control, Origin and Ownership, Reach, and Endurance. In addition, Stoltz outlines a sequence of steps to develop and enhance adversity intelligence, referred to as LEAD. This LEAD framework impacts the brain by strengthening self-control through greater "recognition" and a commitment to continue "taking action." The steps of LEAD proposed by Stoltz are as follows: (1) Listen to your own or others' responses to adversity; (2) Explore the origins and ownership of the outcomes; (3) Analyze the evidence; and (4) Do something or encourage others to take the necessary action.

2. Islamic Education

The word "education" originates from the Greek term "pedagogy," which consists of two words: "paes," meaning child, and "ago," meaning to guide. Therefore, education is etymologically linked to the activity of guidance, particularly toward children, as they are the primary focus of teaching (Abdullah, 2018). In Arabic, education is referred to as "tarbiyah," which comes from the verb "rabba." Islamic education is synonymous with "tarbiyah Islamiyah." The root "rabba" and its derivatives appear frequently in Al Qur'an, such as in QS. Al-Isra' (17:24) and QS. Asy-Syuara' (26:18). Tarbiyah is also often referred to as "ta'dib," as exemplified by the Prophet Muhammad (SAW) in his saying:

"My Lord has educated me, and thus I have been perfected in my education" (Roqib, 2009).

Islamic Education is closely related to the field of education itself. According to Kosim, Islamic education consists of both a process and an institution. As a process, Islamic education is a conscious and planned effort to develop the potential of learners toward the formation of a Muslim personality through guidance, teaching, training, habituation, providing examples, and supervision in an Islamic manner. As an institution, Islamic education refers to educational bodies that are established and managed based on Islamic values to realize the ideals of Islam (Qosim, 2020). Islamic education plays a crucial role in shaping an individual's mental health, as teachings and practices in Islam, such as prayer (shalat) and remembrance (zikir), along with concepts like self-control and patience, significantly impact mental well-being (Suud, 2023).

The goal of Islamic education is closely tied to the purpose of human life in Islam, which is to create individuals who are always devoted to Allah and can achieve a fulfilling life in this world and the hereafter. Thus, this purpose of human life can also be regarded as the ultimate goal of Islamic education (Rahmat, 2016). In Islamic education, Yusuf Qardhawi defines Islamic education as holistic education that encompasses: (1) the mind and heart, emphasizing the importance of thinking, as a person's life journey. It reflects their thoughts and perspectives on existence (Yusuf, 1980); (2) the spiritual and physical aspects, which involve preparing the body and strengthening the soul to cope with life's challenges and deficiencies (Yusuf, 1980); and (3) (3) morals and skills, which are key to every successful endeavor. This involves preparing the soul, shaping emotions, and moral education, enabling individuals to transform their previous behaviors (Yusuf, 1980).

In Islamic education, a person is deemed to possess true and sharia-compliant faith if they exhibit good character. This is because good morals are a sign of the perfection of one's belief in Allah Swt (Ahmad, 2021). According to Yusuf Qardhawi, some of the most important reflections of character or key skills to instill in individuals include: (1) patience ; (2) resilience ; (3) ambition ; and (4) sacrifice (Yusuf, 1980). According to Yusuf Qardhawi, these four educational values represent the essence of perfect Islamic education, as it encompasses three aspects: the mind and heart, the physical and spiritual, and also morals and skills. Islamic education has a significant connection to neuroscience, which is the study of the nervous system, particularly focusing on neurons through a multidisciplinary approach. Ibn Sina, a prominent Muslim philosopher, argued that the intellect has classifications that unlock truths without direct reference to Al Qur'an and Hadith. This thought of Ibn Sina has been further developed in contemporary times using Bloom's educational framework, which categorizes intellectual behavior into three domains: cognitive, affective, and psychomotor (Kharisma, 2020). The theory aims to foster: (1) the relationship between humans and Allah; (2) the relationship between individuals and themselves; (3) the relationship between humans and others; and (4) the relationship between humans and other beings and the surrounding environment (Markus, 20203).

3. The story of Prophet Noah (Noah a.s.).

Prophet Noah (Noah a.s.) is the first prophet and messenger sent by Allah Swt (Qonita, 2020). Prophet Noah (Noah a.s.) is the first messenger in the history of Islamic propagation. This is because he is the first prophet mentioned in Al Qur'an regarding his missionary activities. In contrast, Prophet Adam (a.s.) was not sent as a preacher; rather, he was appointed as a khalifah (vicegerent) on Earth, initiating the long history of human existence (Qonita, 2020). The era of Prophet Noah (Noah a.s.) is referred to as the second civilization period. According to Al-Hafidz Ibn Kathir in his book "Qisas al-Anbiya," the lineage of Prophet Noah (Noah a.s.) is as follows: "Noah bin Lamech bin Methuselah bin Enoch bin Jared bin Mahalalel bin Cainin bin Anush bin Seth bin Adam" (Ali, 2020). Prophet Noah (Noah a.s.) was born 126 years after the death of Prophet Adam (a.s.), and

according to Qur'an, he lived for 950 years (Fuadul, 2023). Human civilization, which initially followed the path set by Prophet Adam (a.s.), later branched out into two, three, and more. History records that the spread of human civilization began from the descendants of Noah (Noah a.s.), who is considered the second father of humanity (Siti, 2021).

Allah sent Prophet Noah (Noah a.s.) at a time when idol worship and tyranny (*thaghut*) were prevalent, and humanity had begun to fall into misguidance and disbelief. Therefore, Allah appointed Noah as a mercy to them, making him the first messenger in this context (Ali, 2020). The essence of Prophet Noah's (Noah a.s.) message, according to Qur'an, is centered on monotheism (*tauhid*), worshiping Allah, and adhering to His guidance with piety and obedience (Ali, 2020). From the aspect of education (*tarbiyah*), this preparation is essential to ensure that future prophets and messengers possess the necessary qualifications, capacities, and competencies, which are provided through direct guidance and nurturing from Allah Swt (Ali, 2020). Therefore, throughout the entire process of Prophet Noah's (Noah a.s.) mission, from preparation to the end, he was always under the supervision and guidance of Allah Swt.

Throughout his mission, while Prophet Noah (Noah a.s.) was preaching and delivering his message, he faced various challenges, including doubts, accusations, negative perceptions, and slanderous rumors spread by the leaders of his people to reject his call (Ali, 2020). However, Prophet Noah (Noah a.s.) never resorted to cursing or insulting them, despite their mockery and accusations against him. He did not throw back any allegations, nor did he claim anything false or attempt to project a false image through pretense. He presented his message as it was, without any facade of deception. For this reason, Prophet Noah (Noah a.s.) is considered one of the prophets of great determination (Ulul Azmi).

4. The story of Prophet Abraham (Abraham a.s.).

Abraham is a name derived from the Syriac language, meaning "Father of Mercy." In Hebrew, the name is a combination of two words: "ab," meaning father, and "raham," which refers to a large group or multitude, similar to the Arabic term "riham" (Ali, 2023). Al Qur'an does not provide detailed information about the lineage of Prophet Abraham (a.s.), only mentioning him as Abraham bin Azar, as stated in Surah Al-An'am (6:74). The prophethood of Abraham (a.s.) followed several previous prophetic missions, including those of Noah (Noah a.s.), Hud (a.s.), and Saleh (a.s.). Abraham's emergence came at a time when humanity had strayed from monotheism and succumbed to the traps of Satan, worshiping idols, animals, and humans instead of Allah Swt. They had forgotten the messages of prophets Noah, Hud, and Saleh, leading to significant deviation from the truth (Ali, 2020). Therefore, Allah Swt. sent Prophet Abraham (a.s.) to deliver the message of Islam and guide the people back to the straight path of His teachings.

During the time of Prophet Abraham (AS), several dominant doctrines and practices existed, including: (1) the worship of planets and stars; (2) idol worship; (3) the worship of kings; (4) offering sacrifices and vows; and (5) the construction of temples. At the age of 14 (2152 BC), Prophet Abraham (AS) began to observe nature, leading him to the conviction of monotheism, and he started conveying this message to the people of Ur (Otong, 2016). Prophet Abraham (AS) from childhood or adolescence began using reason to grasp important truths in life, particularly after witnessing that many people in his society worshipped idols they had made themselves (Otong, 2016), including his own father. The rational character of Prophet Abraham (AS) is clearly seen when he sought Allah, or the essence of truth, through contemplation, reflection, and meditation on God's creations, while also teaching his people. This is illustrated in QS. Al-An'am 6: 76-78, which describes his reflections in looking for the truth of God.

Prophet Abraham (AS) faced not only the challenge of his father and people worshipping idols but also numerous other trials, including: (1) the debate and attempted

burning by King Nimrod; (2) leaving his family in a barren land; and (3) carrying out the command to sacrifice his son, Prophet Ismail (AS). Despite the severity of these tests, his mental fortitude and faith in Allah remained unwavering. His endurance earned him the title *Ulul Azmi*, referring to prophets and messengers known for their immense patience and resilience in facing challenges and trials.

5. Adversity Quotient in the stories of Prophet Noah (AS) and Prophet Abraham (AS) : Islamic education perspective

Adversity quotient refers to an individual's ability to navigate difficulties, enabling them to transform obstacles into opportunities. In Islam, Allah (SWT) consistently tests His servants. Al Qur'an encourages resilience and perseverance, as seen in QS. Al-Insyirah 94: 1-8, which emphasizes that every hardship opens the door to the secrets and wisdom of ease, happiness, and peace. This teaches believers to reflect on challenges as pathways to greater understanding and tranquility. According to Yusuf Qardhawi, Islamic education includes mind and heart, body and mind, morals and skills. These aspects are reflected in four key virtues within the values of education: (1) patience; (2) resilience; (3) ambition; and (4) sacrifice. The story of Prophet Noah (AS) contains several educational values, which can be summarized as follows:

- a. **Educational Value of Patience.** Patience is an integral part of faith. This is illustrated by a narration from Jabir, where the Prophet Muhammad (SAW) was asked about faith and responded by saying, "Patience and openness of heart" (Al-Ghazali, 2023). In the story of Prophet Noah (AS), many events reflect his immense patience. This is evidenced by the duration of his mission, which lasted about 950 years. One notable example of his patience and resilience occurred during the great flood. This event drowned all those who did not believe in him and in Allah (SWT), including his wife and son, Kan'an. During this catastrophe, Prophet Noah tried to save them by inviting them to board the ark he had built and believe in Allah, but both refused and chose to seek refuge elsewhere. As a result, they drowned in the flood. This highlights the depth of Noah's patience and sincerity as he witnessed the loss of his wife and son in such a tragic event.
- b. **Optimistic Education Value.** This is the presence of a strong belief that no matter how difficult the tests, trials, and obstacles will certainly be resolved properly and correctly, as long as it is with Allah SWT. The command to be optimistic is found in QS. Ar-Ra'd/13: 11. In the story of Prophet Noah a.s. an optimistic attitude was seen when Prophet Noah a.s. built the ark. He firmly believed that there was a purpose behind Allah's commands, even when he faced ridicule from his people and family.
- c. **Educational Value of Never Give Up.** Perseverance is the absence of despair in the pursuit of Allah's blessings, which manifest in various forms throughout life, as highlighted in QS. Yusuf 12: 87. Giving up easily and succumbing to despair are spiritual ailments that can paralyze an individual's essential potential, making it easy to abandon the challenging journey toward their goals (Yusuf, 2020). In the story of Prophet Noah (AS), his perseverance is evident during the construction of the ark. Throughout this process, he faced relentless challenges from his wife and people, who considered him insane for building the ark. However, Prophet Noah (AS) remained optimistic and did not give up, even when those closest to him mocked him. His steadfastness and firm belief in Allah's command allowed him to endure the ridicule and criticism from his community without yielding.
- d. **Educational Value of Steadfastness.** It is the attitude of consistently working hard to achieve one's goals, no matter how many years pass, until one reaches the end of their life (Quraish, 1992). In the story of Prophet Noah (AS), his resilience is evident during his preaching. He remained steadfast and patient even when he faced insults and ridicule from those he was trying to guide.
- e. **Value of a Great Spirit in Education.** This value embodies the strength to acknowledge

one's shortcomings, mistakes, and flaws without fear. It also includes the courage to learn from others and understand how to address these deficiencies and correct one's errors with an open heart. This mindset fosters personal growth and encourages a continuous pursuit of self-improvement and humility (Yusuf, 2020) and to maintain steadfastness (*istiqamah*) (Qasim, 2007). An individual with a great spirit embraces all challenges presented by Allah (SWT) with an open heart. In the story of Prophet Noah (AS), despite facing insults and slanders from his people and family, he demonstrated a noble character by choosing forgiveness over retaliation. He preferred to pray for his community and loved ones and engaged in respectful dialogue when communicating. This forgiving nature reflects that Prophet Noah (AS) was truly a person of great spirit.

- f. The Educational Value of Jihad and Sacrifice. This value becomes a factor in an individual's perseverance when facing difficulties. According to Yusuf Qardhawi, a mission (*dakwah*) cannot thrive without struggle (*jihad*). The magnitude of *jihad* can be measured by the significance of the message being conveyed, the breadth of its impact, and the level of sacrifice required to promote it, along with the immense rewards for those who undertake this effort (Yusuf, 2020). In the story of Prophet Noah (AS), one notable attitude he displayed was his steadfastness in the face of rebellion from his family and community. He remained unwavering in his commitment to Allah (SWT), ignoring their negative reactions. Prophet Noah (AS) continued to preach and struggle in the path of Allah, both secretly and openly, as highlighted in QS. Al-Hijr 15: 94.

In the story of Prophet Abraham (peace be upon him), several educational values can be concluded as follows:

- a. The value of *Tawakkal* (trust in God) is one of the characteristics of a believer. It involves surrendering all matters and efforts to Allah SWT and fully entrusting oneself to Him in order to attain benefits or avert harm (Imalarun, 2019). The faith rooted in the soul of Prophet Abraham (peace be upon him) led him to entrust all his affairs solely to Allah SWT, as he believed that only Allah is the best protector. Even when he was bound and about to be thrown into a raging fire by his people, his faith and monotheism remained unshaken, which only deepened his obedience and trust in Allah.
- b. The value of *Sabr* (patience) is a trait that restrains desires for unsettling things or fleeting pleasures. *Sabr* can be divided into two types: one related to the efforts of the servant, such as obeying Allah's commands and avoiding prohibitions, and the other unrelated to effort, such as being patient in facing difficulties (Qasim, 2019). In the story of Prophet Abraham (peace be upon him), his patience is evident throughout his preaching efforts. Despite facing the threat of being burned for his *jihad* in spreading the message, he remained steadfast and patient in upholding the teachings of Islam.
- c. The value of gratitude is a quality that must not be absent in someone who calls others to the path of truth. Patience and gratitude are also determinants of our status before Allah SWT (Sufrin, 2017). As stated in Allah's words in QS. Abraham/14:7, the attitude of gratitude can be seen in the story of Prophet Abraham (Abraham) a.s. In this event, Prophet Abraham dreamt that Allah commanded him to sacrifice his beloved son, Ismail (Ishmael) a.s. Ismail a.s., upon hearing this, was obedient to Allah's command and willingly agreed to fulfill it. Due to the immense faith of both Prophet Abraham and Ismail, Abraham remained patient in the face of this trial and chose to obey Allah's command. After Prophet Abraham a.s. demonstrated patience and submission to Him, Allah sent a large substitute animal to be sacrificed, and Prophet Abraham a.s. expressed his gratitude.
- d. The education value of optimism in embodies a strong belief that, regardless of

the difficulties, trials, and obstacles in life, they can be resolved properly with effort alongside Allah SWT. In the story of Prophet Abraham (Abraham) a.s., this optimistic attitude is evident when he migrated with Hajar and Ismail to a barren valley. He believed and trusted that Allah's promises and commands were not in vain..

- e. The education value of perseverance reflects a person's readiness to face all forms of obstacles, to not easily give up, and to remain optimistic and resilient in facing challenges (Ilma, 2021). In the story of Prophet Abraham (Abraham) a.s., the attitude of perseverance is evident in the event when he migrated with Hajar and Ismail to the barren valley. This situation reflects the unwavering spirit of Hajar and Ismail, who endured and survived in that uninhabited land, as well as the determination of Abraham a.s. who never gave up in spreading the message of Islam.
- f. The education value of greatness of spirit in is the strength to acknowledge one's shortcomings, mistakes, and faults without fear. It also encompasses the willingness to learn how to address these shortcomings and improve oneself with humility. In the story of Prophet Abraham (Abraham) a.s., this quality is evident in his manner and words when conveying the truth to his father and King Namrud, demonstrating that expressing the truth requires determination, confidence, courage, and hard work. He chose to engage in dialogue about the truth regarding idols and celestial bodies. Therefore, Prophet Abraham's attitude serves as a model for developing moral, strong-willed, and optimistic individuals in life.
- g. The Value of Education in Jihad and Sacrifice. Jihad is the struggle in the path of Allah. Sacrifice involves dedicating time, effort, and resources to one's mission of spreading the faith (Irma, 2010). In the story of Prophet Abraham (peace be upon him), his jihad was evident when he preached the oneness of Allah. His courage to destroy the idols led to his punishment and being burned alive by King Nimrod and his people.
- h. The Value of Education in Steadfastness (Istiqamah) is a profound love for Allah in worshiping Him and remaining devoted without turning away from Him, even for a moment (Rahman, 2018: 89). In the story of Prophet Abraham (peace be upon him), his steadfastness (istiqamah) is reflected in his jihad when he brought and left his wife and son in a barren land to fulfill Allah's command. This event illustrates his unwavering commitment to Allah's teachings, even at the cost of leaving his family in such harsh conditions. The command to sacrifice Ismail further exemplifies the sacrifices he made in obedience to Allah's will.

Conclusion

Based on the discussion above regarding adversity quotient in the stories of Prophet Noah (peace be upon him) and Prophet Abraham (peace be upon him) from the perspective of Islamic education, several conclusions can be drawn: 1. The concept of adversity quotient in Islamic education refers to a person's ability to face difficulties, observe them, and transform them into opportunities. This ability can be developed through nurturing the mind and heart, both physically and spiritually, and moral values and skills, which are expressed in the educational values of patience, resilience, ambition, and sacrifice. 2. From the story of Prophet Noah (peace be upon him), the adversity quotient reflects six educational values, which are: (1) the value of patience; (2) the value of optimism; (3) the value of perseverance; (4) the value of resilience; (5) the value of great spirit; and (6) the value of jihad and sacrifice. In the story of Prophet Abraham (peace be upon him), the adversity quotient can be summarized with eight educational values, which are: (1) the value of *tawakkal* (trust in Allah); (2) the value of patience; (3) the value of gratitude; (4) the value of optimism; (5) the value of perseverance; (6) the value of great spirit; (7) the value of jihad and sacrifice; and (8) the value of *istiqamah* (steadfastness).

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