



The Concept of Tawakkal in the Perspective of Sufism: An Analysis of Ibn Atha'illah's Thought in the Book of Al-Hikam

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Abstract

This study examines the concept of tawakkal from a Sufi perspective through the analysis of the thought of Ibn 'Atha'illah al-Sakandari in Al-Hikam. The background of this research lies in the frequent distortions of tawakkal in modern society, which is often interpreted as passive fatalism that ignores human effort or as an over-reliance on rational efforts that ignores the spiritual dimension. This research aims to provide a comprehensive conceptual understanding of tawakkal and analyze its relevance in addressing contemporary psychological and existential challenges. This research uses a qualitative approach with library research methods, using conceptual and interpretive frameworks. Primary data sources include Al-Hikam, the Qur'an, and Hadith, while secondary sources consist of classical Sufi works and contemporary studies on religiosity and mental health. The findings reveal that tawakkal, according to Ibn 'Atha'illah, is not a neglect of effort but a state of the heart that is detached from dependence on worldly causes while continuing to make optimal efforts (endeavor). Tawakkal serves as an integrative principle that harmonizes effort and surrender, offering a critique of fatalistic and materialistic tendencies. In addition, tawakkal has significant psychological implications, including reducing anxiety, strengthening emotional resilience, and fostering inner peace in the midst of uncertainty. In conclusion, tawakkal in Al-Hikam represents a holistic spiritual-ethical concept that is theologically based and relevant as a psycho-spiritual coping mechanism in modern life.

Keywords: *Tawakkal, Sufism, Ibn 'Atha'illah al-Sakandari, Al-Hikam, Ikhtiar.*

Abstrak

Penelitian ini mengkaji konsep tawakkal dari perspektif Sufi melalui analisis pemikiran Ibnu 'Atha'illah al-Sakandari dalam Al-Hikam. Latar belakang penelitian ini terletak pada seringnya distorsi tawakkal dalam masyarakat modern, di mana sering diartikan sebagai fatalisme pasif yang mengabaikan upaya manusia atau sebagai ketergantungan berlebihan pada upaya rasional yang mengabaikan dimensi spiritual. Penelitian ini bertujuan untuk memberikan pemahaman konseptual yang komprehensif tentang tawakkal dan menganalisis relevansinya dalam mengatasi tantangan psikologis dan eksistensial kontemporer. Penelitian ini menggunakan pendekatan kualitatif dengan metode penelitian perpustakaan, menggunakan kerangka konseptual dan interpretatif. Sumber data primer termasuk Al-Hikam, Al-Qur'an, dan Hadis, sedangkan sumber sekunder terdiri dari karya-karya Sufi klasik dan studi kontemporer tentang religiusitas dan kesehatan mental. Temuan tersebut mengungkapkan bahwa tawakkal, menurut Ibnu 'Atha'illah, bukanlah pengabaian usaha tetapi keadaan hati yang terlepas dari ketergantungan pada sebab-sebab duniawi sambil terus melakukan upaya yang optimal (ikhtiar). Tawakkal berfungsi sebagai prinsip integratif yang menyelaraskan upaya dan penyerahan, menawarkan kritik terhadap kecenderungan fatalistik dan materialistik. Selain itu, tawakkal memiliki implikasi psikologis yang signifikan, termasuk mengurangi kecemasan,

memperkuat ketahanan emosional, dan menumbuhkan kedamaian batin di tengah ketidakpastian. Kesimpulannya, tawakkal dalam Al-Hikam mewakili konsep spiritual-etika holistik yang didasarkan secara teologis dan relevan sebagai mekanisme koping psiko-spiritual dalam kehidupan modern.

Kata Kunci: Tawakkal, Sufisme, Ibnu 'Atha'illah al-Sakandari, Al-Hikam, Ikhtiar.

Introduction

Tawakkal is one of the key concepts in Islamic teachings that is not only related to the dimension of faith, but also touches on the psychological and practical aspects of human life. In the theological framework, tawakkal is understood as a form of surrender to Allah SWT after making maximum efforts. However, this understanding often stops at normative formulations without adequate conceptual deepening, so that the relationship between human effort and Divine provision is often understood to be simple and even contradictory.

Ideally, Islam places tawakkal and effort in a relationship that complements each other, not denies each other. Ikhtiar represents the responsibility of man as a creature of will, while tawakkal reflects the awareness of human limitations before God's will. However, in practice, this balance is not always maintained. Some individuals tend to interpret tawakkal as legitimacy to be passive and ignore effort, while others try excessively to get rid of the dimension of dependence on Allah. (Bustomi & Umar, 2021)

In the Sufism tradition, this issue has long been a major concern. One of the important references is the Kitab Al-Hikam by Ibn Athaillah al-Sakandari, which presents a profound reflection on man's relationship with God. Through a simple but meaningful expression of wisdom, Ibn Athaillah criticized the tendency of humans to get caught up in "tadbīr" or excessive arrangements of life. He emphasized that excessive attachment to worldly goals can actually obscure an awareness of God's role as the ultimate arbiter.

On the other hand, contemporary social reality shows that the concept of tawakkal often experiences distortions of meaning. In the context of a modern society characterized by high competition, psychological pressure,

and materialistic orientation, tawakkal is often reduced to two extremes: fatalism that weakens work ethic, or pragmatic rationalism that denies the spiritual dimension. These distortions not only impact the way individuals interpret successes and failures, but also have implications for mental health and the overall quality of religious life. This situation shows that tawakkal is not only a normative theological concept, but has very strong relevance in answering the existential problems of modern humans. If understood proportionally, tawakkal can be the basis for establishing a balance between effort and acceptance, between control and resignation, and between rationality and spirituality. Thus, tawakkal not only functions as a religious attitude, but also as a psychological mechanism that is able to reduce anxiety and strengthen mental resilience.

Research Methods

This research uses a qualitative approach with a type of library research that is oriented to conceptual and interpretive analysis of Sufism's thinking about tawakkal. This approach was chosen because the object of study is in the form of classical texts that require an in-depth understanding, not just a description of the surface. In this context, the Kitab Al-Hikam by Ibn Athaillah al-Sakandari is positioned not only as a source of data, but as a construct of thought that represents the Sufistic view of the relationship between man, effort, and the Divine will.

The data sources in this study consist of primary data and secondary data. Primary data includes the Book of Al-Hikam, the Qur'an, and hadith related to the concept of tawakkal. The use of the Qur'an and hadith in this study not only serves as normative legitimacy, but also as a theological framework that forms a conceptual basis for understanding tawakkal. As Abu Hamid al-

Ghazali affirms, tawakal is an inner state born of a deep belief in Allah's provisions, but it goes hand in hand with human efforts.

Secondary data are obtained from classical Sufism literature such as the work of Ibn Qayyim al-Jawziyya and contemporary studies that discuss the relationship between religiosity and mental health. Modern studies show that spiritual practices such as tawakal have a significant contribution to emotional stability and an individual's ability to cope with life's stresses (SUGIYONO, 2021). This shows that tawakal is not only relevant in a theological context, but also has real psychological implications. The data collection technique is carried out through documentation studies, namely by systematically researching various relevant written sources. This process involves the stages of selection, classification, and categorization of data based on the main themes related to tawakal. Thus, the data used in this study is not just the result of compilation, but the result of an analytical construction that is carefully compiled.

Data analysis was carried out using descriptive-analytical methods combined with interpretive approaches. This research not only describes the concept of tawakal as stated in the text, but also seeks to interpret the meaning contained in it through contextual reading. In this regard, an interpretive approach is important because sufistic texts such as Al-Hikam often use symbolic language that requires deep meaning. The analysis process is carried out through several stages: first, identifying the concept of tawakal in Al-Hikam; second, analyzing the relationship between tawakal and ikhtiar as a theological and existential problem; third, examining the distortion of the understanding of tawakal in society; and fourth, interpreting the relevance of tawakal in modern life, especially in the face of psychological pressure and uncertainty in life.

To maintain the validity of the data, this study uses the source triangulation technique, which is by comparing various references

that have thematic relevance. This triangulation aims not only to ensure the consistency of the data, but also to enrich the analytical point of view. In qualitative research, validity is not solely determined by the amount of data, but by the depth of interpretation and consistency of the arguments constructed.

Results and Discussion

A. The Concept of Tawakkal in Kitab Al-Hikam

Kitab Al-Hikam is one of the works of Sufism that presents spiritual teachings in the form of a concise but concise saying. One of the wisdom that is often used as a basis for understanding tawakal is the expression:

If you don't know what you're doing, then
.you won't be able to do anything

"Refrain from regulating (excessively), for what Allah has decreed you do not need to rearrange." (*Al-Hikam Chapter 1: Relying on Charity*, n.d.)

This wisdom is not just an ethical recommendation, but contains a profound critique of the human tendency to seek complete control over life through so-called government (excessive regulation). In this context, Ibn Athaillah does not reject human efforts, but reminds that the obsession with control can actually distance people from the awareness of God's role as the main mediator of life.

In this framework, tawakal in Al-Hikam is understood as an inner condition born from the awareness of human limitations and the absoluteness of the Divine will. Tawakal is not only an attitude of resignation, but a form of submission of the heart that goes hand in hand with outward obedience. In other words, Ibn Athaillah makes a clear distinction between the natural dimension (Islam as a sharia practice) and the inner dimension (tawakal as surrender of the heart). This perspective shows that tawakal has a central position in building the integrity of faith, as it connects human actions with a deeper spiritual orientation. This view is in line with the thought of Abu Hamid al-Ghazali who places tawakal as part of the *Be*

careful (charity) that does not deny efforts, but perfects them.(Atqiya et al., 2026)

Imam Ibn Athaillah emphasized that the main problem in the spiritual life does not lie in the existence of causes (*asbāb*), but in the dependence of the heart on causes. In this case, *tawakal* does not mean leaving the business, but freeing the heart from excessive dependence on business results. This perspective is also a critique of two extreme tendencies: fatalism that negates effort, and rationalism that satisfies human effort.

The concept of *tawakal* in *Al-Hikam* cannot be separated from the structure of *maqām* in Sufism, which is the spiritual stage that a *salik* must go through. In this framework, *tawakal* is not the starting point, but the result of a long process involving the purification of the soul (*tazkiyat al-nafs*) and the deepening of the meaning of Allah. This means that *tawakal* is not enough to be understood as an instant attitude, but as a spiritual achievement that requires maturity of faith. This perspective is important to criticize the tendency of some popular understandings to reduce *tawakal* to mere "resignation", without a profound process of inner transformation.

Imam Ibn Athaillah implicitly relates *tawakal* to epistemological problems, namely how humans understand the relationship between reason (*asbāb*) and the will of God. In many of his wisdoms, he points out that human anxiety often stems from the illusion of control over the future. Humans tend to assume that success is entirely determined by planning and effort, whereas in the perspective of Sufism, effort is only one medium, not the final determinant. At this point, *tawakal* serves as a correction to the overly mechanistic perspective on the law of cause and effect. In line with that, Ibn Qayyim al-Jawziyya affirmed that *tawakal* is "the dependence of the heart on Allah in obtaining benefits and rejecting losses, while still carrying out the commanded goals."(Atqiya et al., 2026)

However, it should be emphasized that Ibn Athaillah's criticism of *tadbīr* should not be understood as a rejection of rationality or planning. This is where distortions often

occur: some readers interpret the teachings of *Al-Hikam* as legitimacy to avoid responsibility. In fact, what is criticized is not the effort itself, but the illusion of human independence from God. In this context, *tawakal* demands a delicate balance: humans continue to plan and try optimally, but without making the results a source of tranquility. Thus, *tawakal* serves as an internal mechanism that protects humans from two extremes—overconfidence in effort and despair when efforts do not yield results.

B. The Relationship Between Tawakal And Ikhtiar In The Perspective Of Al – Hikam

Al-Hikam by Ibn Athaillah as-Sakandari is one of the important references in the study of Sufism that emphasizes the balance between the dimensions of birth and mind in the life of a Muslim. In this framework, human beings are not only required to make maximum efforts, but also realize their limitations and foster full dependence on Allah SWT as the regulator of all affairs. As explained by Zulfian and Happy Saputra, *tawakal* according to Ibn Athaillah is not the absence of effort, but a form of surrender that is born after a servant fulfills his obligations and efforts earnestly. Thus, *tawakal* in *Al-Hikam* should be understood as a spiritual awareness that complements the outward effort, not replaces it.

In a broader perspective, Sufism is an Islamic discipline that is oriented towards deep knowledge of Allah as well as the transformation of the human mind. The process of sufistic education takes place gradually, starting from the discipline of sharia, then continued with the development of patience, pleasure, and gratitude, until reaching the level of love and *ma'rifah* to Allah. This gradual structure is in line with the pattern of moral Sufism that characterizes Ibn Athaillah's thought. The study of Sufism's educational thought in *Al-Hikam* shows that his teachings focus on the formation of the soul through the stages of *takhalli* (emptying oneself of despicable qualities), *tahalli* (adorning oneself with praiseworthy qualities), and *tajalli*

(revelation of the light of makrifat).(Social et al., 2022) In this context, effort serves as a conscious effort to cleanse and decorate the mind, while spiritual success is still seen as a gift from God.

Socially, the morality of Sufism also has a very significant function. Sufistic values such as tawakal, patience, sincerity, and ridha act as the glue of social relations that strengthen the stability of society. On the contrary, the collapse of these values can have an impact on the weakening of individual peace of mind and the disruption of the social structure of society. Research on moral education in the perspective of Al-Hikam shows that Ibn Athaillah's teachings do not stop at the spiritual dimension of the individual, but are also relevant in shaping social character and moral education. This shows that tawakal in Al-Hikam is not only a theological concept, but also an ethical principle that has broad social and educational implications.

If it is associated with the relationship between effort and tawakal, Ibn Athaillah emphasizes that alms without sincerity is like a body without a soul. This means that human efforts must be accompanied by the correct mental orientation in order to have spiritual value. In one of the wisdoms, he affirmed that hope that is not accompanied by alms is only wishful thinking, while true success begins with a return of the heart to Allah. This thinking is a critique of two extreme tendencies: a passive attitude that abandons effort and a materialistic attitude that relies solely on effort. Thus, the concept of tawakal in Al-Hikam establishes a balance between outward work and inner surrender, so that people remain active in their efforts, but not emotionally attached to the outcome.

C. The Relevance of the Concept of Tawakal in Al-Hikam to Modern Life

From the perspective of Sufism, the purpose of Islamic education is not solely oriented to the transfer of knowledge, but to the formation of a complete human personality as a servant of Allah as well as a caliph on earth. This orientation places a spiritual dimension at the heart of the

educational process, where self-control over lust, greed, and materialistic tendencies are the main aspects of soul formation. In line with that, the study of Sufism shows that Sufism education focuses on mental transformation through the process of purification of the soul (tazkiyat al-nafs), so that individuals are able to achieve a balance between rational, emotional, and spiritual aspects.(Bustomi & Umar, 2021) Thus, the values of Sufism are an important foundation in responding to character crises in the midst of competitive and stressful modern life.

Approaches to Sufism in contemporary contexts have also evolved in the form of psychosufistic counseling, which is an integration between modern psychology and Islamic spirituality. This approach affirms that mental health is not only determined by psychological factors, but also by the quality of one's spiritual relationship with God. A number of studies show that spiritual practices such as dhikr, tawakal, and divine awareness contribute to lowering stress levels and increasing an individual's mental resilience.(State & Makassar, 2021) In this context, Sufism is no longer understood solely as a hermitage practice, but as an alternative approach to overcoming the psychological crisis caused by modern lifestyles that tend to be materialistic and individualistic.

One of the key concepts in Sufism that has strong relevance in this context is tawakal. Tawakal is not a passive attitude, but a form of full trust in Allah SWT after efforts are carried out optimally. In this case, tawakal serves as a psychospiritual mechanism that balances between human effort and acceptance of results. Studies on tawakal show that this attitude allows individuals to stay active in their efforts without getting caught up in excessive anxiety about outcomes that are beyond their control.

In the reality of modern life, there is a tendency to place human effort as the sole determinant of success. This perspective indirectly breeds psychological distress, as the individual feels full responsibility for

outcomes that are not entirely controllable. It is in this context that tawakal serves as a correction to this mindset. Tawakal teaches that success is not only determined by effort, but also by the will of Allah, so that humans are required to continue to strive without losing awareness of their limitations.(Armedi et al., 2025)

The implications of tawakal are not only spiritual, but also psychological and social. Individuals who have a tawakal attitude tend to have lower levels of anxiety, are more optimistic in facing challenges, and are able to accept failure without losing the meaning of life. Research in the field of Islamic psychology shows that tawakal plays a role as an effective coping strategy in dealing with the pressures of life, because it is able to reduce the mental burden due to uncertainty. Thus, tawakal not only functions as a theological teaching, but also as an adaptive mechanism in maintaining mental health.(School et al., 2025)

In the context of classical Sufist thought, Al-Hikam places tawakal as an integral part of the relationship between man and God. Ibn Athaillah emphasized that the peace of life does not lie in the success of controlling the situation, but in the ability to leave the results to Allah after the effort has been made. This perspective provides a theological and practical basis that tawakal is not a denial of effort, but the perfection of effort itself.(Armedi et al., 2025). Thus, the concept of tawakal in Al-Hikam has a very strong relevance in answering the problems of modern life. Tawakal not only strengthens the spiritual dimension, but also serves as a psychological mechanism that helps individuals face the pressures of life more calmly and balanced. Within this framework, tawakal becomes a bridge between spirituality and mental health, as well as forms a religious character that is able to adapt to the complexities of contemporary life.

D. Potential Distortion of Tawakal Understanding in Society and Its Correction in Al-Hikam

Tawakal is one of the most misunderstood Islamic concepts by the wider

community. The Great Indonesian Dictionary itself defines tawakal as "surrendering to the will of Allah SWT; believe with all your heart in Allah SWT," but some people actually understand it as a form of surrender to situations without any effort or effort.(*The Meaning of Tawakal That Some People Often Misunderstand*, n.d.) This kind of understanding is not just a semantic error, but a distortion that has a real impact on the ethos of life and the religious mentality.

The most common distortion is the tendency to interpret tawakal as passive, they surrender everything to Allah without being preceded by adequate effort. This understanding is often rooted in textual interpretations that are not accompanied by a comprehensive contextual understanding of Islamic teachings. In fact, in Islamic studies, tawakal is actually positioned as an inner attitude that arises after efforts are carried out optimally, not as a substitute for the effort itself.(Social Religious Activist in Banda Aceh & Saputra, Faculty of Ushuluddin and Philosophy, UIN Ar-Raniry Banda Aceh, 2021) As a result of this misunderstanding, tawakal is misused into laziness or even unemployment, even though the opportunity is wide open to anyone who wants to try.(Zulfian & Saputra, 2021) Furthermore, there are also those who use this reason to the point of believing it to be a necessity, that they will perish if they do not depend on earthly causes, not on God.(Zulfian & Saputra, 2021) Tawakal, which is partially understood—surrendering without being accompanied by active effort—can lead to fatalistic thinking in society, especially in the midst of the reality of cultural poverty characterized by a mindset of surrender to the situation.(Zumma Nihayatun Nafi'ah, 2025)

In addition, there is also distortion in the opposite form, namely the materialistic tendency that places human effort as the only determining factor for success. In this perspective, tawakal becomes marginalized and considered irrelevant in the face of modern challenges. As a result, individuals tend to experience high psychological distress, as the entire burden of success and

failure is borne personally. Research in the field of Islamic psychology shows that the absence of a spiritual dimension, including tawakal, contributes to increased anxiety and emotional instability in modern life. (Social Religious Activist in Banda Aceh & Saputra, Faculty of Ushuluddin and Philosophy, UIN Ar-Raniry Banda Aceh, 2021)

Both forms of distortion basically depart from errors in understanding the relationship between cause (asbāb) and the Divine will. In the Sufism tradition, the reason is not rejected, but it is not used as the main suggestion. Excessive dependence on cause is seen as a form of hijab from Allah. On the other hand, abandoning the struggle that has been established as sunnatullah is also a form of spiritual imbalance. Therefore, tawakal requires a middle position: active in business, but not dependent on the heart in business.

Facing this problem, the book *Al-Hikam* by Ibn 'Athaillah al-Sakandari emerged as one of the most comprehensive references to Sufism in straightening the understanding of tawakal. The Book of *Al-Hikam* is used as an ethical standard to correct moral problems in society. (Moqsith Ghazali, 2013) So it is not surprising that this book has become an integral part of the scientific tradition of Islamic boarding schools, where many kiai and scholars use it as a guide in guiding the community.

Ibn 'Athaillah established the concept of tawakal which is much different from the reductive popular understanding. Tawakal according to Ibn 'Athaillah is a great state that includes both physical and mental aspects, in which outwardly a person obeys Allah in his deeds, while inwardly he does not oppose His decrees. If a servant has put his trust in Allah, then in any context he must consistently carry it out, including in making a living, because tawakal is very closely related to business. (Irawati, n.d.)

This affirmation underlines that in the view of *Al-Hikam*, work and effort are not the opposite of tawakal, but an inseparable part of tawakal itself. Ibn 'Athaillah emphasized the importance of a balance between effort and tawakal, where one must

make maximum effort while entrusting the results to Allah. In his view, tawakal does not mean abandoning effort, but surrendering oneself completely to Allah after making optimal efforts.

E. The Role of Tawakkal in Shaping One's Religious Life Attitude

Tawakal has a very significant role in shaping the attitude of a person's religious life. One of its main roles is to foster peace of mind. A person who has a tawakal attitude will feel inner peace because he believes that everything that happens in his life has been regulated by Allah SWT. This confidence makes individuals not easily overwhelmed by anxiety, especially in the face of future threats. (Tammar et al., 2023) Thus, tawakal functions as a support for a person's emotional and spiritual stability in living life. In addition, tawakal also plays a role in increasing faith. The attitude of surrender to Allah SWT after making maximum efforts reflects the awareness that humans have limitations, while Allah has unlimited power. This strengthens the spiritual relationship between man and his God, because the individual always realizes that only to God is there a place to depend in all affairs. Thus, tawakal is one of the indicators of the depth of one's faith. (Psychology et al., 2022)

Tawakal is able to form an optimistic attitude in individuals. A person who believes not only tries his best, but also has positive confidence in the results he will get. This optimism is not just an empty hope, but is based on the belief that Allah SWT will give the best results according to his wishes. This attitude encourages individuals to stay enthusiastic and not give up easily in facing various life challenges. (Ah et al., 2024)

On the other hand, tawakal also serves to prevent a person from despair. In the face of failure or adversity, believing individuals tend to be more able to accept reality with an open chest. He believed that every event that occurred contained wisdom and valuable lessons. (Tawakal et al., 2021) Therefore, failure is not seen as the end of everything, but rather as part of a process towards the greater good. Tawakal also participates in

fostering patience and gratitude, which are the two main pillars of religious life. Patience is manifested in one's ability to remain steadfast and not complain when facing trials, while gratitude is manifested in the attitude of accepting and appreciating every blessing given by Allah SWT. These two attitudes complement each other and strengthen the quality of one's religion in daily life. (Iting et al., 2025)

Conclusion

This study emphasizes that the concept of tawakal in the Book of Al-Hikam by Ibn 'Athaillah al-Sakandari is not a passive attitude that negates effort, but an inner state born from a deep awareness of human limitations and the absoluteness of the will of Allah SWT. Tawakal in this perspective serves as a link between the natural and mental dimensions: humans are still required to strive optimally, but not depend on the results of effort. Thus, tawakal is not only a complement to faith, but is the core that perfects man's relationship with God while maintaining spiritual balance in life. The relationship between tawakal and effort in Al-Hikam shows a critical synthesis of two extreme tendencies, namely fatalism that negates effort and rationalism that satisfies human effort. Ibn 'Athaillah presents a balanced paradigm that places effort as an obligation of Sharia, while the delivery of results is a form of monotheism. In this context, tawakal serves as an internal mechanism that frees the individual from the illusion of excessive control over life, without eliminating his responsibility as an active actor in social reality.

In the context of today's life, the idea of tawakal shows important relevance, not only in the theological dimension, but also in psychological and social aspects. Tawakal acts as a spiritual coping mechanism that can reduce anxiety, increase mental resilience, and form a more stable, optimistic, and resilient character. In the face of the pressures, competition, and uncertainties of modern life, tawakal offers a balance between logical effort and peace of mind, so that individuals are not trapped by the

pressures of outcomes that are beyond their control.

However, this study also shows that there is a distortion in the understanding of tawakal in society, both in the form of a passive attitude that rejects effort and in the form of materialism that overrides the spiritual aspect. Both distortions stem from a mistake in understanding the relationship between cause (asbāb) and God's will. In this context, Al-Hikam provides a firm conceptual revision by emphasizing that tawakal does not mean rejecting cause, but freeing the heart from the bonds of dependence on cause. This view is very important to clarify the understanding of religion so that it does not fall into simplification that can have a negative impact spiritually and socially.

Finally, tawakal plays an important role in shaping a comprehensive attitude of religious life. It increases peace of mind, strengthens confidence, builds hope, and prevents despair in the face of life changes. Therefore, tawakal serves not only as a normative concept in Islamic teachings, but also as a practical principle that builds a balanced human character—active in effort, but peaceful in submission. In this context, tawakal serves as a link between spirituality and reality, and is an important basis for building a mature and sustainable religious life.

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