



The Integration of Tawakal Values in Islamic Religious Education Learning: A Conceptual Analysis of the Al-Hikam Perspective by Ibn Athaillah al-Sakandari

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Abstract

This research aims to reconstruct the concept of tawakal in the perspective of the book Al-Hikam by Ibn Athaillah al-Sakandari and formulate its integration in the learning of Islamic Religious Education (PAI). In the modern era, the distortion of understanding of tawakal often gives birth to a fatalistic (passive) attitude or conversely, rationality without a spiritual dimension that triggers anxiety. Using qualitative methods through library research and philosophical-pedagogical approaches, this study analyzes the content of the book of Al-Hikam as a primary source. The findings of the study show that in Ibn Athaillah's view, tawakal is not a passive attitude, but a balance between submission of the heart (the inner aspect) and obedience in endeavor (the birth aspect). Pedagogically, tawakal values can be integrated into PAI learning through the internalization of character values, teacher examples, and reflective processes. This integration functions as an instrument of emotional regulation for students, which is parallel to the concepts of self-efficacy and perceived control in psychology, so as to be able to form a student mentality that is resilient, optimistic, and has inner peace in facing academic and social challenges.

Keywords: *Integration, Values, Tawakal, d Islamic Religious Education, Ibn Athaillah al-Sakandari*

Abstrak

Penelitian ini bertujuan untuk merekonstruksi konsep tawakal dalam perspektif kitab Al-Hikam karya Ibnu Athaillah al-Sakandari serta merumuskan integrasinya dalam pembelajaran Pendidikan Agama Islam (PAI). Di era modern, distorsi pemahaman terhadap tawakal sering kali melahirkan sikap fatalistik (pasif) atau sebaliknya, rasionalitas tanpa dimensi spiritual yang memicu kecemasan. Dengan menggunakan metode kualitatif melalui studi kepustakaan (library research) dan pendekatan filosofis-pedagogis, penelitian ini menganalisis konten kitab Al-Hikam sebagai sumber primer. Temuan penelitian menunjukkan bahwa dalam pandangan Ibnu Athaillah, tawakal bukanlah sikap pasif, melainkan keseimbangan antara ketundukan hati (aspek batin) dan ketaatan dalam berikhtiar (aspek lahir). Secara pedagogis, nilai tawakal dapat diintegrasikan dalam pembelajaran PAI melalui internalisasi nilai karakter, keteladanan guru, dan proses reflektif. Integrasi ini berfungsi sebagai instrumen regulasi emosi bagi peserta didik, yang paralel dengan konsep self-efficacy dan perceived control dalam psikologi, sehingga mampu membentuk mentalitas siswa yang tangguh, optimis, dan memiliki ketenangan batin dalam menghadapi tantangan akademik maupun sosial.

Kata kunci: *Integrasi, Nilai, Tawakal, d Pendidikan Agama Islam, Ibnu Athaillah al-Sakandari*

Research Background

The concept of tawakal is one of the main pillars in Islamic spirituality, which refers to belief in and full dependence on Allah SWT (Zidan et al., 2026)(Zidan et al., 2026)(Zidan et al., 2026). In the treasures of Sufism and Islamic thought, tawakal is not understood as a passive attitude, but as a form of active and realistic surrender to God's provision after maximum efforts have been made so that there is a balance between human effort and surrender to God Almighty (Setiawan, 2021)(Setiawan, 2021). It is not true if someone claims to be tawakal and then abandons the cause or effort. In reality, this kind of trait is the trait of a lazy person (Journal et al., 2024)(Journal et al., 2024). This shows that effort and tawakal are two things that must be realized simultaneously (Social et al., 2022)(Social et al., 2022). This kind of meaning has received great attention in contemporary literature as an effort to deal with psychological problems such as anxiety and depression (Astuti, 2025)(Astuti, 2025).

In the modern era, humans are faced with many problems such as economic uncertainty, social pressures, life anxiety, and spiritual anxiety. This condition often causes prolonged stress, anxiety, and even hopelessness in life. In situations like this, tawakal can be one of the religious ways that help a person face various difficulties in life. By surrendering to Allah, one learns to accept reality more freely, not to panic easily, and to be able to see problems with a calmer heart. Various studies have also shown that spiritual practices such as tawakal, dhikr, and patience can help reduce stress and lower anxiety levels (Zidan et al., 2026)(Zidan et al., 2026).

Many studies today discuss tawakal from the perspective of modern psychology and spirituality, but efforts are still needed to review how this concept is explained in classical Sufism literature based on strengthening spiritual literacy so that the psychology of Sufism can be widely

implemented and make a real contribution in answering various problems in society. It is important that the original values in the religious tradition can be applied appropriately in modern life. By studying Sufi texts, we can understand the basics of the concept of tawakal, starting from the spiritual, ethical, to psychological aspects that underlie it. With this understanding, tawakal is not only seen as a strategy to deal with problems, but also as part of a comprehensive Islamic way of life (Zidan et al., 2026)(Zidan et al., 2026).

In the context of spiritual life, efforts that are not accompanied by tawakal tend to give birth to unstable psychological conditions, such as anxiety, anxiety, and uncertainty in facing the results of efforts. On the contrary, efforts accompanied by an attitude of tawakal will form inner peace, because individuals rely on the final results of all their efforts on the will of Allah SWT. Thus, tawakal is not a form of surrender without effort, but the peak of spiritual awareness after the optimization of efforts (Shihab, n.d.)(Shihab, n.d.)

In the treasures of Islamic thought, the concept of tawakal has various formulations, one of which is as stated in the work *Al-Hikam* by Ibn Athaillah al-Sakandari. His thinking offers a Sufism approach that emphasizes the balance between outward effort and inner surrender to Allah SWT. This concept is seen as relevant to be analyzed in the context of education, especially in an effort to integrate spiritual values into the learning of Islamic Religious Education (PAI) (Shihab, n.d.)(Shihab, n.d.).

However, social reality shows that there is a gap between the concept of the ideal of tawakal and the understanding of society. Some people interpret tawakal as a passive attitude without being accompanied by maximum effort, thus giving birth to a fatalistic attitude that has implications for low fighting power and competitiveness. On the other hand, there is also a view that tends to deny the

role of tawakal in achieving progress, by emphasizing rationality and effort alone without a spiritual dimension. These two perceptions show a distortion of understanding the essence of tawakal in Islam.

This phenomenon indicates the need for a more proportionate and applicable conceptual reconstruction of tawakal in the world of education. Therefore, the study of the concept of tawakal in perspective *Al-Hikam* is important to do, especially in order to integrate these values into PAI learning. This integration is expected to be able to form students who are not only oriented towards cognitive achievement, but also have spiritual depth, mental toughness, and a balance between effort and dependence on Allah SWT. (Shihab, n.d.)(Shihab, n.d.). Based on this background, this study focuses on the conceptual analysis of the value of tawakal in the perspective of *Al-Hikam* by Ibn Athaillah al-Sakandari and its relevance in the development of integrative and spiritual value-based Islamic Religious Education learning.

Research Methods

This research is a qualitative research with a type of library research. The approach used is a philosophical-pedagogical approach, which aims to explore the essence of tawakal values in classical texts and transform the concept into an educational dimension. The primary source of data in this study is the book *Al-Hikam* by Ibn Athaillah al-Sakandari. Meanwhile, secondary data sources include lectures on the book of *Al-Hikam*, Sufism books, scientific journals, and literature related to the learning theory of Islamic Religious Education (PAI).

The data collection technique is carried out through the documentation method with the technique of watching and recording the literature that is relevant to the focus of the research. The data that has been collected is then analyzed using content analysis techniques. The analysis process is carried out

through three main stages: first, a conceptual description of Ibn Athaillah's thoughts on tawakal; second, interpretation of the meaning of the text to find the substance of the value contained in it; and third, integrative analysis to map the implementation of these values into PAI learning components, such as learning objectives, materials, and methods. This is done in order to obtain a complete conceptual construction of the integration of tawakal values in the context of formal education.

Results And Discussion

A. The Concept of Tawakal in the Perspective of Al-Hikam

With almost the same definition, Ibn Athaillah Al-Sakandari gave the following definition of tawakal: "Tawakal is a great state and behavior. The attitude of tawakal includes the physical and mental aspects. He was born to be obedient to Allah SWT and his mind was not against Him. Islam means submission of all limbs, while the attitude of tawakal is the submission of the heart. The analogy of Islam is like a form or form, while the attitude of tawakal is its spirit. Islam is the aspect of birth, while the attitude of tawakal is the inner aspect. A Muslim is one who surrenders himself to Allah SWT. His birth carries out His commands and his mind surrenders to His decrees."(Al et al., 2021). Tawakal is complete surrender to Allah for all the efforts that have been made, the success of the journey is determined by the confidence of our hearts in Him from the beginning of the affair. This is implied in some of the wisdom contained in the book *Al-Hikam*, his own work:

من علامات النجاح في النهايات الرجوع إلى الله في البدايات

من أشرقت بدايته أشرقت نهايته

"Among the signs of success (happiness) at the end of the journey (results) is a person's return to Allah at the beginning of his journey (the beginning of his journey). Whoever shines (bright/sincere) at the

beginning of his journey, then the end of his journey will also shine (bright/successful)."

لا تتعد نية همتك الى غيره فالكرم لا تتخطه العمل

"Do not let your ambitions or hopes be directed to anyone other than Allah, for one's hope will not be able to surpass the Most Merciful (Allah).

إِلَى الْمَشِيئَةِ يَسْتَبْدُ كُلُّ شَيْءٍ، وَلَا تَسْتَبْدُ هِيَ إِلَى شَيْءٍ

"On the will of Allah all things rest, whereas the will of Allah rests on nothing." Tawakal is the belief and feeling that only Allah has authority over human life, that the power of Allah SWT controls all his actions and behaviors, and is under the supervision of Allah SWT. Tawakal is the feeling of depending on Allah in everything, so it is enough for a servant to trust because Allah will always make decisions for His servants, no matter what they ask.(Al et al., 2021). In the Qur'an, the evidence of tawakal is found in the Qur'an. Ali Imran/3: 122

إِذْ هَمَّتْ طَّائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا وَاللَّهُ وَلِيُّهُمَا وَعَلَى اللَّهِ
فَالْيَتَوَكَّلِ الْمُؤْمِنُونَ

That is: when two groups of you want to (retreat) out of fear, even though Allah is their helper. Therefore, the believers should put their trust in Allah alone. The Asbab al-Nuzul verse is related to the events of the Battle of Uhud, when two groups, namely the Banu Salamah of the Khazraj tribe and the Banu Haritsah of the Aus tribe, felt hesitant to continue their intention to fight. They feared death after learning that some of the troops led by the hypocritical leader, Abdullah bin Ubay, had left the battlefield. This verse is included in the verses that emphasize the importance of trusting for believers. In this verse, it is emphasized that trusting is a tangible form of one's belief, where one should only surrender oneself to Allah, without depending on others. This shows how important it is to be completely dependent on God in every aspect of life, especially in difficult situations such as war.(Tammar et al., 2023).

Meanwhile, in general, the meaning of tawakal is unanimous surrender to Allah after carrying out a plan or effort. We must not be certain of a plan that we have devised, but must be submissive to God. Man only plans and strives, but God determines the outcome. Tawakal is a picture of determination in relying on Allah. In this case, Al-Ghazali associates tawakal with monotheism, with the emphasis of monotheism as the basis of tawakal. Tawakal is also often interpreted as an attitude of total surrender to Allah.(Martoyo, 2024) . The best tawakal is tawakal in the obligation to fulfill the rights of truth, the rights of creatures and oneself. The broadest and most useful is tawakal in attaching importance to external factors in the benefit of religion, or getting rid of the damage of religion.(Martoyo, 2024) .

Tawakal in Sufism is defined as a state of the soul that remains calm and peaceful at all times both in a state of joy and sorrow. Tawakal does not mean moving passively or running away from something or the reality of life, but being active and not stopping to keep trying to solve life's problems. Maqam tawakal is the highest maqam after the salik passes the previous maqam maqam. Tawakal is belief and surrender to Allah's destiny with all your soul and body. When this attitude of tawakal resides in the heart of the salik, he will open the hijab (barrier) between himself and his Lord so that he becomes a kasyaf (open).(Kuntowijoyo, n.d.).

Based on this explanation, the understanding of tawakal from the point of view of Sufism, especially in the work of Al-Hikam, is not only seen as a mere theological attitude, but also includes a deep psychological and ethical dimension. Tawakal plays a role as a force in the self that creates peace of mind, because individuals are aware of their limitations and leave the results to Allah SWT. after trying their best.(Fulfilling & Acquiring, 2021) In this context, tawakal has a close relationship with the concept of monotheism,

as stated by Abu Hamid al-Ghazali that belief in the oneness of Allah is the main basis in the formation of tawakal attitudes. Furthermore, in the view of Sufism, tawakal is considered one of the spiritual maqam that indicates how close a servant is to his God. This attitude emerges as a source of calmness, patience, and the ability to accept Divine destiny with an open heart. Thus, tawakal should not be understood as a passive attitude, but an active spiritual awareness, which combines outward effort and balanced inner submission in the course of a Muslim's life.

B. The Difference Between Tawakal and Passive Attitude

The word tawakal and its derivatives are mentioned 44 times in the Qur'an which is spread in 24 surahs and 38 verses, among which are in surah Al-Furqon verse 58, Ali Imran verse 159, An-Nahl verse 99 and so on (Baqy & Fuad in Aina 2024). In the general Indonesian dictionary, tawakal means surrendering to the will of Allah SWT with a heart that fully believes. Tawakal is one of the attitudes mentioned in the Qur'an. Tawakal is an attitude of expecting everything for protection, a guarantee solely to Allah SWT. Therefore, having an attitude of tawakal requires seriousness that comes from the heart of a servant as an effort to achieve goodness and avoid all forms of badness (Nasution in Aina 2024). (Hasanah & Tristiani, n.d.). If a person truly trusts in Allah SWT, he will never experience physical or psychological sadness. This is because psychology and feelings are so closely related to each other. He will continue to be patient and accept whatever Allah SWT gives, regardless of whether it is a calamity or not. He always surrenders everything to Allah SWT, including himself, sincerely and only because of Allah SWT. (Hasanah & Tristiani, n.d.).

According to M. Quraish Shihab, tawakal does not mean absolute surrender to Allah SWT. for all problems that occur, but tawakal

is surrender to Allah SWT. along with one's efforts or efforts. If a person wants something, he must make all his best efforts, and after that, he surrenders himself to Allah (SWT) for the results later. (Hasanah & Tristiani, n.d.). Tawakal is a combination of sincere effort and full trust in Allah, as the Prophet PBUH said: *"Tie up your camel, then trust in Allah."* (H.R. Tirmidhi). This hadith clearly shows that a Muslim should do everything possible to do, but then leave the result to Allah. Tawakal in this context is not just a form of faith; It can also soothe and foster confidence when facing life's challenges. However, many people still misinterpret tawakal as resignation to the situation, so most of them leave the business and work under the pretext of tawakal. Because of this understanding, tawakal is misused into laziness; However, if one has the desire to try their best, there is a possibility that it will open up new opportunities that are better than before. (Al et al., 2021)

Tawakal does not mean surrendering oneself completely to Allah SWT; Instead, submission must be preceded by maximum effort and effort. For example, a person who wants to earn money must do something more than just pray and trust in Allah alone. They should also start by putting in the effort and looking for a job that will allow them to produce something. Some people still misunderstand the concept of tawakkal. There are still many people who don't want to try and work, just give up and wait. Such people are unwilling to work or work because they believe that if God wants them to be rich, they will become rich, and vice versa. This is similar to a hungry person who has a lot of food. He then believed that he would be satisfied if God wanted it. It would be very painful for him if this opinion were to be upheld. Tawakal, according to Islam, is the last point or step in a person's effort or struggle after praying to Allah SWT. (J et al., 2024)

C. The Concept of Tawakal as an Attitude After Effort

Tawakal in essence does not mean ignoring human efforts and responsibilities. A Muslim must try his best and use the abilities given by Allah. Nevertheless, the final result is considered to be God's decision, which must be accepted with open arms. Tawakal is able to free people from anxiety, anxiety, and excessive fear of the future because they believe that Allah has determined everything wisely. Tawakal also helps people to build a deeper relationship with Allah and avoid over-dependence on all things of a worldly nature.(Tammar et al., 2023). Tawakal provides strength, optimism, and serenity when facing challenges, tests, or failures. Often in the Quran, Allah emphasizes His priority and His promises to those who trust in Him. Overall, the concept of tawakal is an important concept in Islam that teaches Muslims to rely entirely on Allah in all things. It strengthens the spiritual connection between the servant and his Lord, and gives a sense of calm and confidence in living life.(Tammar et al., 2023)

Tawakal in the Islamic perspective is not a form of surrender without effort, but a spiritual attitude that arises after maximum efforts have been made. Thus, tawakal occupies a position as the final stage in the process of human business, where individuals hand over the results to Allah SWT after making various optimal efforts. This concept shows a balance between the dimension of effort (endeavor) and dependence on God. In a psychological context, tawakal serves as an emotional regulation mechanism capable of reducing anxiety and mental distress, as shown in various studies on Islamic values-based interventions that contribute to a reduction in stress and depression levels. (Hamjah & July, 2025) This attitude allows individuals to deal with anxiety, uncertainty, and mental distress by instilling the belief that the end result is in the hands of Divine power. This condition has

to do with the idea of perceived control, i.e. how individuals believe that they still have influence in the business process, even if the outcome is not entirely in their hands. Furthermore, tawakal is also related to the concept of religious interceiving, where faith and spiritual practices such as prayer, dhikr, and surrender have been proven to be able to help reduce levels of stress, anxiety, and depression.

In this way, Allah gives humans the ability and intellect to strive and act in achieving the goals of life. Man's responsibility is to use the potential and resources that Allah has given him to the best of his ability. Tawakkal teaches that everyone must maintain sincere intentions, justice, and morality in all their actions when making efforts. In this discussion concept, everyone must also realize and believe that Allah is the one who has the final decision even though they try their best.(Agustin et al., 2025). Tawakal teaches people to avoid excessive fear, worry, and anxiety about the future because they have the belief that Allah is the Determinant of all things. Therefore, tawakal strengthens the belief that Allah will give the best in every situation and all conditions. In the practice of tawakal, individuals make efforts while feeling humility and realizing the need for Allah's help in all things. They strengthen a spiritual relationship with Him through prayer, supplication, and worship activities. Through prayer, a person seeks help and guidance from God when facing difficulties in his life. Tawakkal teaches individuals to accept the end result of their efforts as a decree from Allah; if their efforts do not yield the desired results, they are taught to accept them with patience and remain convinced that God has a better plan. (Martoyo, 2024).

If a person works with good intentions, their efforts can be blessed by God. Tawakkal teaches that the fulfillment of the needs of life and true success is a gift from Allah and not

solely because of human efforts. Tawakkal teaches a person not only to rely on inward effort (physical and material), but also to build a spiritual relationship with God, which makes their efforts stronger and more blessed. Peace of Mind: Tawakkal makes the soul and mind calm. A person who trusts is able to let go of their worries and anxieties about the future, and their hearts become calm and peaceful. They believe that Allah is the one who regulates sustenance and everything. Strengthening Faith: Getting used to tawakal can affect the strength of one's faith. If a person trusts completely in Allah and entrusts all his affairs to Him, his faith will increase and become stronger. (Tammam et al., 2023). Thus, tawakal frees people from anxiety and helps them to accept what Allah has ordained. Tawakal has many benefits and virtues for the life of a Muslim. This makes the soul calm, faith becomes strong, excess worries disappear, confidence in hope increases, helps in decision-making, receives protection and help from Allah, as well as achieves maqam pleasure and sincerity with His destiny. (Tammam et al., 2023)

D. Implementation of Tawakal Values in PAI Learning

The terms representative and tawakal come from the vocabulary of the Qur'an which was later adapted into Indonesian. Although the original form in Arabic is tawakkul, linguists more often use the term tawakal. The term comes from the imperative verb form, not from the object form. This shows that there is a language adaptation when the concept of Islam enters daily use in Indonesia. Etymologically, the word tawakal is rooted from the Arabic word tawakkul which is derived from the word wakkala. This root implies the meaning of handing over affairs and giving trust to other parties. Tawakkul means the act of entrusting a problem to the person who is mandated to handle it. When a person delegates an affair or thing, he not only

hands over responsibility but also puts his full trust in the party who receives the trust. (Ayu et al., 2025).

Al-Qurthubi said that the words "representative" and "tawakal" mean to show self-limitation and dependence on other things. This understanding shows that tawakal comes from the realization that humans are weak and need stronger support to live their lives. According to M. Quraish Shihab, the word "tawakal" has the same root as "representative". Tawakal does not mean surrendering oneself completely without making any effort. Surrender must begin with earnest effort. Making Allah SWT as a representative means acknowledging that everything that happens in the universe belongs to Allah SWT. in accordance with the will and rules of Allah SWT. This belief is based on the awareness that the choice of Allah SWT is the best for humans. (Ayu et al., 2025). In the perspective of contemporary psychology, this concept parallels Albert Bandura's theory of self-efficacy, which defines self-efficacy as an individual's belief in his or her ability to organize and carry out the actions necessary to achieve a certain outcome (Bandura, 1997, pp. 3–4) (Hidayah, 2025). According to Bandura, self-efficacy can be understood as the belief that a person has about his capacity to plan and carry out the necessary actions to face and overcome certain situations. Meanwhile, Baron and Byrne revealed that self-efficacy is an evaluation carried out by individuals on their abilities or expertise in completing tasks, achieving targets, and overcoming various obstacles. (For et al., 2025)

From these several understandings, it can be concluded that self-efficacy is a person's belief in his ability to carry out tasks or actions to achieve certain goals. The role of self-efficacy is very significant in implementing PAI learning, because without a strong sense of confidence, students will have difficulty in

implementing optimal learning outcomes. Students who have high self-efficacy tend to show better academic performance compared to those who have low self-efficacy. (For et al., 2025) Islamic Religious Education (PAI) not only focuses on the cognitive side which includes the understanding of religious science, but also becomes a concern in the development of attitudes, character, and confidence of students. In this case, PAI has a close relationship with self-efficacy, which is personal belief in the ability to carry out a task or face various challenges. Tawakal fosters the belief that after the best efforts, the results are in the hands of Allah, so that individuals do not dissolve in excessive anxiety when facing uncertainty.

This strengthens perceived control, which is the perception that individuals still have control in undergoing the process even though the final outcome is beyond human prediction. (Mcewen, 2006) Hamka said that in the study of Sufism, tawakkal is usually accompanied by gratitude and patience. Gratitude, when what is desired is achieved and patience if the results obtained are still disappointing and sincerely surrender to Allah SWT so that His guidance always covers him so that he does not lose his mind (1990, p. 2, 973) (Hidayah, 2025). Empirically, Lazarus and Folkman's study shows that perceived control (a person's belief or perception that he or she has control over what happens in his or her life, including the ability to influence situations, outcomes, or responses to stress) is a good predictor of low physiological and emotional stress (Lazarus & Folkman, 1984, p. 151).

Thus, internalizing the concept of tawakal into education not only strengthens the theological aspect of students, but also psychologically helps them maintain optimism, fighting power, and accept results with open arms without losing motivation to keep trying (Hidayah, 2025). In Islamic learning, tawakal must be included as part of the Islamic

education approach that strengthens the overall character value of the students. Islamic education not only provides theoretical knowledge, but also educates students' attitudes and actions about their vertical relationship with Allah SWT. The concept of Islamic education says that learning must support the formation of religious character, including tawakal attitudes; It helps students manage their feelings while dealing with academic pressures and daily life problems. Internalized tawakal serves as an inner foundation that balances rational action with belief in Divine provisions. This allows students to deal with difficult situations without getting caught up in excessive anxiety. (Ayu et al., 2025)

In addition, based on this understanding, tawakal is in a strategic position in achieving the goals of Islamic education, especially in the formation of students' character. Putra (2025) explained that Islamic Religious Education learning that consciously integrates spiritual values such as tawakal contributes to the emotional and spiritual maturity of students. When these values are internalized regularly in learning, students are better able to deal with academic and social challenges in school. Therefore, tawakal is now used as part of a character education approach that supports students' peace of mind and ability to control their own feelings. It is no longer just a subject matter that must be taught. (Ayu et al., 2025). Based on this position, the right mechanism is needed so that the value of tawakal can be effectively internalized in students. The value of tawakal in Islamic religious education (PAI) can be applied well using the Problem Based Learning (PBL) model. This method emphasizes the active participation of students in solving real problems, which encourages them to make their best efforts before reaching a tawakal attitude. In its implementation, teachers can present problems that are relevant to students' lives, such as anxiety when facing

exams or failure to achieve learning goals. In the initial stage, students are asked to identify problems and formulate solutions through group discussions, which reflect the business aspect through the maximum use of thinking skills and resources.

Furthermore, in the reflection phase, students are invited to assess the results of the efforts that have been made and relate them to the value of tawakal, which is to accept the results as a provision from Allah SWT. with a patient and open attitude. At this point, the value of tawakal becomes part of themselves, not just passive surrender, but as spiritual awareness after making maximum efforts. In this way, learning not only focuses on the cognitive aspect, but also builds the mental and spiritual attitudes of the students, such as confidence, resilience in the face of failure, and the ability to manage emotions. (Mustopa et al., 2025).

Furthermore, the application of the PBL model needs to be strengthened by the process of internalizing tawakal values which is carried out continuously, namely through habits, examples from educators, and reflection in the learning process. This habit can be applied both before and after learning activities, such as joint prayer that builds awareness of the importance of tawakal, as well as short reflections that connect learning efforts with Allah's provisions. In addition, PAI teachers act as role models in showing tawakal attitudes in daily life, so that students get clear guidance in integrating these values. (Maulana et al., 2024). Thus, the combination of the PBL model and the strategy of internalizing values through habits, examples, and reflection can create learners who are not only actively and critically involved in efforts, but also have spiritual depth. This emphasizes that problem-based learning not only improves critical thinking skills, but also acts as an effective forum for

instilling the values of tawakal holistically in the formation of students' religious character.

Conclusions

Based on this analysis, it can be concluded that the value of tawakal in the perspective of Al-Hikam by Ibn Athaillah al-Sakandari is an active spiritual concept, combining outward obedience in striving with inner submission to Allah SWT. Tawakal is not a passive or fatalistic attitude, but the culmination of spiritual awareness that provides inner peace and emotional regulation in the midst of uncertainty as a result of effort. In the context of Islamic Religious Education (PAI) learning, integrating these values is very important to change students' learning orientation from just cognitive achievement to strong, optimistic, and highly self-efficacious character development. The value of tawakal in Islamic religious education (PAI) can be applied well using the Problem Based Learning (PBL) model. This method emphasizes the active participation of students in solving real problems, which encourages them to make their best efforts before reaching a tawakal attitude. Through planned internalization mechanisms such as habituation, examples from teachers, and pedagogical reflection, tawakal can be the mental basis for students to face academic challenges and modern life problems with a balance between hard work and productive resignation.

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