

Literature study: the concept of *tawakal* in Islamic psychology perspective

Manda Amalia Rashida^{1*}

Zalfa Zahira Marsa²

Indonesia, Indonesia³

Winda Hamidah⁴

Marsya Nur Aini⁵

Wanadya Ayu Krishna Dewi⁶

^{1,2,3,4,5,6} Department of Psychology, Faculty of Psychology,
Universitas Islam Indonesia, Indonesia

*Corresponding author: 22320281@students.uii.ac.id

Abstract: This study aims to provide a comprehensive overview of the concept of *Tawakal* in the Islamic perspective. The method used is the study of literature by analyzing journals and related e-books. The result of the study showed that *Tawakal* is an attitude of surrender to God after making maximum effort. It is not an act of disobedience, but rather a combination of genuine endeavor and total adherence to God's will. The scholars divide the dispute into several degrees, ranging from handing over such matters to trusted representatives to the total condition of a baby depending on his mother. True *Tawakal* is grounded in tauhidism and brings many benefits such as peace of mind, optimism, and perseverance in the face of challenges. In conclusion, *Tawakal* is a fundamental concept in Islam that balances human effort and devotion to God. Implicitly, a proper understanding of *Tawakal* can enhance spiritual and psychological well-being as well as relevance applied in various aspects of life, including education.

Keywords:

Tawakal,
surrender,
islamic,
psychology

DOI:

[10.20885/iscip.vol1.art14](https://doi.org/10.20885/iscip.vol1.art14)



Unconsciously, often individuals tend to consider themselves superior and more special than the real reality, as well as ignoring their weaknesses and shortcomings. This arrogance and self-righteousness is a form of pride that can bring about problems in life. In achieving success, there are individuals who work hard and succeed in realizing their dreams. But there are those who have worked hard, but have not achieved what they desire. It reflects that the individual's success is not solely determined by the effort made. More than that, the important thing is to have the faith to strive earnestly, then always depend on the help and will of Allah Swt, which is known as the concept of "*tawakal*" in Islam (Zulfian & Saputra, 2021).

Individual success is not entirely determined by the efforts made, but also by the destiny and will of Allah Swt that influence the final outcome, including in conditions that are sometimes unreasonable for human reason. This can be seen from the case of Arista Dwi Maharani, a high school graduate who has won more than 700 awards in various academic and non-academic competitions, but failed to be admitted to the high school of his choice through the Admission of New Students (PPDB) in 2022 (Kompas, 2020).

Despite having a brilliant performance and having struggled with the maximum in the PPDB selection process, Arista could not continue her education at the high school she wanted. This failure makes no sense if only seen from the point of view of his extraordinary endeavors and academic achievements. However, this fact reminds us that there are other factors beyond human control, namely the destiny and will of Allah Swt which has been outlined (Kompas, 2020).

Through Arista's story, we can learn that as human beings, we are obliged to strive as hard as possible in achieving ambition and success. However, in the end, we must surrender the final result to Allah Swt and accept it openly. This is the essence of the concept of Islam, of striving earnestly, and trusting in Allah for what he has gained (Zulfian & Saputra, 2021).

In the Quran, the concept of *Tawakal* is mentioned 68 times in 60 verses and 20 different suras (Nurmiati et al., 2021). One of the verses explaining the example of trusting anger is Surah Al-Furqan, verse 58, which reads:

وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ وَسَبِّحْ بِحَمْدِهِ وَكَفَى بِهِ بُدْنُوبِ عِبَادِهِ خَبِيرًا ﴿٥٨﴾

"And trust in the living, the immortal, and praise Him. Enough is He who knows the sins of His servants" (QS. Al-Furqan: 58)

From the entire verse about *tawakal*, it is revealed that the concept of *tawakal* contains five main values. First, it emphasizes fear of Allah after making important decisions. Second, it is perseverance in the face of enemies or difficulties. Third, it supports the creation of peace. Fourthly, *tawakal* relates to an attitude of trust or trustworthiness. Fifth, *tawakal* promises goodness to the individual who implements it (Nurmiati et al., 2021). Among civil society, there is a tendency to narrow down the concept of *tawakal* as an accuracy to the circumstances. As a result, many of them have neglected their efforts and efforts for reasons of confidence. This misunderstanding leads to the misuse of *tawakal* as a justification for laziness or unemployment.

Through this paper, the author aims to explain in depth that *Tawakal* is not just a submitting to circumstances, but a concept that requires the maximum effort of man before handing over the final result to Allah Swt. Thus, the reader is expected to acquire a comprehensive understanding of the true concept of *Tawakal*.

Al-Ghazali 1989 mentioned in his book entitled "*Ihya' 'Ulum Al-Din*" (Sulaiman, 2023), *Tawakal* comes from the word "he is" which means handing over affairs to others and holding on to them in dealing with them. *Tawakal* is an expression of the attachment of heart to the Allah Swt. If a man is not able to trust in God, he will not be able to believe in Him, and if he is unable to rely on Him, then his heart is weak and his faith is not strong. The true sacrifice is to surrender all affairs to Allah with all his heart, without seeking any other power besides Him.

Ibn Qayyim al-Jauziyyah (2013) also stated that *tawakal* is a practice and slavery of hearts by fully entrusting everything to God alone. It means trusting God fully, taking refuge in Him alone, and accepting with relief whatever happens to us. It's based on the belief that God will give us all the adequacy we need. But it is also a matter of striving to what it desires. *Tawakal* is a concept that unites two essential essences, trust and dependence. Believing in Allah is a great belief, and depending on Him is a complete trust in Him. The true sacrifice is accomplished by the unity of faith and full dependence on God, always asking for His help in matters of life.

As for another interpretation of *tawakal* is not the attitude of stopping all efforts quietly waiting for fate by just holding hands (in Al Faruqi & Haibaiti, 2022). It's not about accepting the fate that happens without finding a way to escape it. *Tawakal* has a deeper meaning than just to stop trying and surrender to circumstances. The first thing to do is to put your trust in God, but it is not to put an end to all your efforts. Nevertheless, *tawakal* is not a reason to stop trying completely. It is the faithfulness of God.

He is the only one who has the power to do what is necessary for his servant. The first is the prayer to the Lord with all His qualities. Here, a servant begins to place himself in a state of prayer of the Lord, including the power, power, sufficiency, the certainty that everything returns to His knowledge, the confidence that His protection is sufficient and perfect over whatever He does for His creatures, and that creatures cannot reach this position. The second level is to establish the causes of what happens, to nurture it, and to believe it. It means that the *tawakal* that is in the soul of a servant will not be proper without carrying out this component because *tawakal* is the most powerful cause that can bring the perpetrator near to Him. Third, the heart is firm in Maqom Tauhid. A servant's claim is considered true when his claim is also true because the truth of the claim is the claim that is in the heart. The fourth is that he who trusts in God is calm and faithful. He who trusted is like a child who doesn't know what to protect himself. Thus does he who trusts have no refuge except in his Lord from what he has done. Those who do not desire to do anything but what Allah has commanded, will not hate anything but that which Allah hates, and will not do anything except that which He commanded. Seventh, surrender. A servant submitted to him, and gave all work and things to his Creator. The last and highest level of *tawakal* of a person is *ridiha*.

METHOD

This study aims to provide a comprehensive and structured picture of the concept of *Tawakal* from an Islamic perspective. The study of literature is a structured, explicit, and repeatable method for identifying, evaluating, and synthesizing the results of research and thinking produced by researchers and practitioners. The initial step in this research began with a literature search through the Google Scholar database using the keyword "*Tawakal* concept". The selection of literature is based on criteria, including studies that are directly related to the concept of *Tawakal* in Islam, as well as studies whose research results have been published in journals, proceeding national seminars, or e-books. The researchers then insert data from the reference source into a table containing information such as journal titles, authors, year of publication, and major findings. In the final phase of the research, researchers compile findings from various journals, proceedings, and e-books, and draw conclusions based on analysis and comparison of data collected. Thus, this research will provide a comprehensive insight into the concept of *Tawakal* based on the literature that has been reviewed

RESULT

Table 1

Literature review results

Research and Year	Journals	Research Result
Ghoni (2016)	<i>An-Nuha: Jurnal Kajian Islam, Pendidikan, Budaya Dan Sosial</i> 2(3), 249- 263	According to M. Yunan Nasution, <i>tawakal</i> is not a surrender without effort, but <i>tawakal</i> is surrendering to Allah SWT after making maximum effort. Many people who are mistaken by assuming that <i>Tawakal</i> is surrendering to Allah St without accompanied by maximum effort. Trying or endeavoring without <i>tawakal</i> (surrendering) to Allah is a sin because it reflects arrogance and a lack of trust in Allah. Efforts must still be made and the results of the efforts are submitted to Allah Swt
Ghoni (2016)	<i>An-Nuha: Jurnal Kajian Islam, Pendidikan, Budaya Dan Sosial</i> Vol. 2 No. 3, 249- 263	According to M. Quraish Shihab, <i>Tawakal</i> is the attitude of a servant who after trying and trying hard using all his abilities, then surrenders and submits the final result to Allah Swt. The mistake that occurs is that many servants surrender without any effort at all. <i>Tawakal</i> or surrender to Allah without being accompanied by ikhtiar or effort is not a sin, but it means a person has given up before trying and struggling in living life. On the contrary, making efforts without <i>tawakal</i> to Allah shows the attitude of someone who feel that they do not need help from Allah Swt.

Table 1

Literature review results

Research and Year	Journals	Research Result
Ghoni (2016)	An-Nuha: Jurnal Kajian Islam, Pendidikan, Budaya Dan Sosial Vol. 2 No. 3, 249- 263	According to M. Quraish Shihab, <i>Tawakal</i> is the attitude of a servant who after trying and trying hard using all his abilities, then surrenders and submits the final result to Allah Swt. The mistake that occurs is that many servants surrender without any effort at all. <i>Tawakal</i> or surrender to Allah without being accompanied by ikhtiar or effort is not a sin, but it means a person has given up before trying and struggling in living life. On the contrary, making efforts without <i>tawakal</i> to Allah shows the attitude of someone who feel that they do not need help from Allah Swt.

Table 1

Literature review results

Research and Year	Journals	Research Result
Achmad (2019)	Jurnal Pendidikan dan Pranata Islam Vol 10, No:2 181- 192	<i>Tawakal</i> is the mental attitude of a servant resulting from his unanimous belief in Allah Swt, which encourages him to submit all problems to Allah with a calm, peaceful, and unsuspecting heart. There are several degrees of <i>tawakal</i> : Only depending on Allah, like a baby who depends on his mother, and like a corpse who surrenders to the person who bathes him. <i>Tawakal</i> must be accompanied by <i>ikhtiar</i> (effort), and has different degrees. <i>Tawakal</i> provides many benefits such as ease in the world-afterlife, easily adapting to problems, strengthening faith, being independent, sustenance is fulfilled, given pleasure, the heart is strengthened from the temptation of Satan, and the opportunity to enter heaven without hisab. The characteristics of people who have <i>tawakal</i> include having a strong spirit (<i>mujahadah</i>), being grateful, patient, and like self-introspection (<i>muhasabah</i>). By understanding the concept of <i>tawakal</i> , a person can strengthen their <i>tawakal</i> attitude. to Allah SWT

Table 1

Literature review results

Research and Year	Journals	Research Result
Sudi et al. (2019)	Jurnal Pengajian Islam, 2019, Volume 12, Nomor II, 157-167	<p>Al-Ghazali explains that tawakal is divided into three levels. First, surrender to Allah. This rank means that a person submits all his affairs to Allah without having any power or strength to reject things he does not want. Second, surrender to Allah is based on the knowledge that all things stem from Allah SWT. At this level, a person surrenders himself to Allah with the belief that all provisions and decrees are from Allah. Third, surrender to Allah is based on the belief that Allah is the decider of all affairs in his life.</p> <p>A person who is tawakal with full faith, believes that Allah determines everything that happens in this world. Al-Ghazali emphasized that tawakal will create a strong soul because he believes that Allah will always provide help and guidance to all his behavior. With tawakal, a person will have a high endurance in facing challenges in life. Therefore, Tawakal is an element of spiritual intelligence, which is very important according to al-Ghazali's perspective.</p>

Table 1

Literature review results

Research and Year	Journals	Research Result
Maulidiyah (2023)	Jurnal Moderasi - Vol 2, No. 1, 2022	Ibn Arabī's thoughts on tawakal emphasize the importance of a gradual process towards total submission to Allah . Tawakal starts from fanā' al-af'āl followed by fanā' al-ṣifāt, until it reaches fanā' al-wujūd. Tawakal is a valid condition of faith and Islam, where all efforts are only done for Allah. The main concept of tawakal according to Ibn Arabī is the attitude of servant's submission to Allah which is preceded by previous efforts. Tawakal is done by abandoning the effort and surrender completely to Allah with a firm belief. Through this process, a person will have an optimistic, strong, calm, and serene in facing life, which has a good effect on mental health
Kamal (2023)	Jurnal SIPATOKKONG BPSDM Sulsel Vol 3, No:4 259-273	According to the Quran, the concept of <i>tawakal</i> requires a Muslim to consider and calculate everything carefully before taking action. However, if the consideration or calculation is wrong, a Muslim will surrender himself to Allah Swt, on whom he depends. In such a situation, the individual will not sink into sadness or despair as he is confident that Allah, in His wisdom, has determined the best option for him. A study of the Quranic verses on <i>tawakal</i> using the maudhu'i interpretation technique shows that the lafadz <i>tawakal</i> , which comes from the root word " <i>wakala</i> ", appears 68 times in 60 verses and 29 different surahs in the Quran, as recorded in the book Mu'jam Al- Mufharas Lil.

Table 1

Literature review results

Research and Year	Journals	Research Result
Faizah and Arifin (2023)	Putih: Jurnal Pengetahuan tentang Ilmu dan Hikmah Vol. VIII, No. 2, 1-14	<p>Tawakal is a fundamental concept in Islam that refers to the belief and complete dependence on Allah Swt. The Quran teaches Muslims to place their trust in Allah by entrusting all matters of life to Him as the source of strength and the way out of all difficulties. Tawakal does not mean a passive attitude without effort, but continues to make maximum efforts accompanied by prayer, then fully surrenders the final result to Allah. Tawakal teaches people not to be too attached to the end result of their efforts, but to surrender to the greater will of Allah. With tawakal, a person lets go of excessive worries about the future and believes that everything is under the control and will of Allah, the One who rules everything. The Quran promises help and ease for His servants who have tawakal and makes it one of the important principles in achieving spiritual well-being. Tawakal has an important relevance in the world of education. Tawakal can strengthen the confidence of educators and students in facing challenges. Tawakal also encourages maximum effort in the teaching-learning process. In addition, tawakal helps overcome fear and anxiety, and fosters gratitude for the success obtained. By understanding and applying tawakal, educators and students can become obedient and noble individuals.</p>

Table 1

Literature review results

Research and Year	Journals	Research Result
Sulaiman (2023)	Ameena Journal, 1(1), 44- 55	<p>Tawakal means to surrender all affairs to Allah SWT and cling to Him wholeheartedly. Tawakal is a combination of knowledge, mental state, and deeds. Knowledge as its basis, deeds as its fruit, and mental state as its goal. According to al-Ghazali, Tawakal can be organized with knowledge as its basis, especially the science of tawhid which is the main gateway to perfect Tawakal. Al- Ghazali explains three degrees of tawakal; First, a person hands over his affairs to Allah as if handing over affairs to a highly trusted representative. Second, the higher degree is the condition of a person with Allah like a child who is completely dependent on his mother without knowing anything else. Third, the highest degree is his condition before Allah like a corpse in the hands of the person who bathed him, moving and silent according to Allah's will, without his own power and effort. The concept of tawakal according to al-Ghazali emphasizes the importance of knowledge before achieving true tawakal. Humans must first study knowledge, especially the science of tawhid because knowledge is the basis of worship. With deep knowledge of the oneness of Allah, then a person will achieve perfect tawakal by surrendering himself completely to Him without seeing any other power than Allah.</p>

Table 1

Literature review results

Research and Year	Journals	Research Result
Faizah and Arifin (2023)	Putih: Jurnal Pengetahuan tentang Ilmu dan Hikmah Vol. VIII, No. 2, 1-14	<p>Tawakal is a fundamental concept in Islam that refers to the belief and complete dependence on Allah Swt. The Quran teaches Muslims to place their trust in Allah by entrusting all matters of life to Him as the source of strength and the way out of all difficulties. Tawakal does not mean a passive attitude without effort, but continues to make maximum efforts accompanied by prayer, then fully surrenders the final result to Allah. Tawakal teaches people not to be too attached to the end result of their efforts, but to surrender to the greater will of Allah. With tawakal, a person lets go of excessive worries about the future and believes that everything is under the control and will of Allah, the One who rules everything. The Quran promises help and ease for His servants who have tawakal and makes it one of the important principles in achieving spiritual well-being. Tawakal has an important relevance in the world of education. Tawakal can strengthen the confidence of educators and students in facing challenges. Tawakal also encourages maximum effort in the teaching-learning process. In addition, Tawakal helps overcome fear and anxiety, and fosters gratitude for the success obtained. By understanding and applying tawakal, educators and students can become obedient and noble individuals.</p>

Table 1

Literature review results

Research and Year	Journals	Research Result
Sulaiman (2023)	Ameena Journal, 1(1), 44- 55	<p><i>Tawakal</i> means to surrender all affairs to Allah Swt and cling to Him wholeheartedly. <i>Tawakal</i> is a combination of knowledge, mental state, and deeds. Knowledge as its basis, deeds as its fruit, and mental state as its goal. According to al-Ghazali, <i>Tawakal</i> can be organized with knowledge as its basis, especially the science of tawhid which is the main gateway to perfect <i>tawakal</i>. Al- Ghazali explains three degrees of <i>tawakal</i>; First, a person hands over his affairs to Allah as if handing over affairs to a highly trusted representative. Second, the higher degree is the condition of a person with Allah like a child who is completely dependent on his mother without knowing anything else. Third, the highest degree is his condition before Allah like a corpse in the hands of the person who bathed him, moving and silent according to Allah's will, without his own power and effort. The concept of <i>tawakal</i> according to al-Ghazali emphasizes the importance of knowledge before achieving true <i>tawakal</i>. Humans must first study knowledge, especially the science of tawhid because knowledge is the basis of worship. With deep knowledge of the oneness of Allah, then a person will achieve perfect <i>Tawakal</i> by surrendering himself completely to Him without seeing any other power than Allah</p>

DISCUSSION

According to the Indonesian Great Dictionary (KBBI), *tawakal* means surrendering yourself fully to the will of Allah with full confidence. It includes the belief that Allah regulates everything, especially in situations of suffering or difficult situations. This *Tawakal* concept emphasizes that after a person has made every effort and maximum effort, the next step is to entrust himself to Allah. Achmad (2019) stated that *Tawakal* according to the Islamic perspective is the attitude of a servant to hand over all questions to Allah Swt with a calm, calm heart, and without suspicion after making maximum effort. According to Fatimah and Hawadi (2020), *tawakal* as “to try and surrender to Allah”—emphasizing effort followed by surrender of outcomes—very much in line with “holding fast to Allah with all your heart after trying with all your abilities”.

According to Quraish Shihab (Ghoni, 2016), the concept of *tawakal* emphasizes that surrender to Allah Swt must be accomplished with maximum effort first. It doesn't mean you pass without making any effort at all. To strive without a fight is a reflection of arrogance, while to strive with no effort is to give up before fighting (Ghoni, 2016).

Achmad (2019) said that by combining maximum effort and *tawakal*, one will gain many benefits, such as earthly ease, ease of adaptation to problems, firm faith, independence, sufficient provision, enjoyment of life, a heart awakened from the temptation of the devil, as well as an opportunity to enter heaven without counting.

Maulidiyah (2023) show that *tawakal* also gives birth to a strong, optimistic, and peaceful soul in life, which has a positive impact on mental health. Three degrees are explained by the Ghazali. One handed over his affairs to Allah as he handed it over to a trustworthy representative. Third, he is in the presence of Allah like a corpse in the hand of a man who moves and rests according to the will of Allah, without his own strength and effort (Sulaiman, 2023).

CONCLUSIONS

Tawakal is a fundamental concept in Islam that combines the aspects of maximum effort (*ikhtiar*) and total surrender to Allah. *Tawakal* does not mean passing without making any effort, but after exercising all his abilities, the individual surrendered the final result to the will of Allah with peace of heart and full confidence. This concept emphasizes that success is not entirely determined by human effort, but ultimately depends on the will and determination of Allah. By trusting, one releases excessive anxiety, believes everything is in Allah's control, and faces every situation with optimism, calmness, and open-mindedness.

Tawakal has different degrees or rankings, ranging from entrusting affairs to Allah as a trusted representative, to total condition like a baby fully dependent on his mother or a dead body completely. The truth is the knowledge, especially the knowledge of Allah, which leads to total surrender without seeing any other power besides Him. This concept brings many benefits, such as ease in life, peace of mind, a firm belief, and an opportunity to receive blessings from Allah. *Tawakal* is also relevant in the world of education to cultivate spirit, self-confidence, and gratitude to educators and learners.

SUGGESTION

Future research could explore the empirical impact of *tawakal* on various psychological and behavioral outcomes such as academic stress, emotional resilience, and overall well-being. Quantitative studies, using validated scales, may reveal how levels of *Tawakal* correlate with reduced anxiety or increased mental stability in high-pressure contexts, such as among students or professionals. In addition, qualitative approaches could provide deeper insight into how individuals experience and practice *tawakal* in their daily lives, especially in moments of uncertainty or hardship. Another promising area of research

would be to investigate the psychological effects of the various levels of *tawakal*—ranging from basic trust in God as a representative to total spiritual surrender—and how these levels influence personal growth, motivation, and emotional coping.

REFERENCES

- Achmad. (2019). Tawakal dalam perspektif Islam. *Syaikhuna: Jurnal Pendidikan Dan Pranata Islam*, 10(2), 181–192. <https://doi.org/10.36835/syaikhuna.v10i2.3721>
- al-Jawziyya, Ibn Qayyim. (2013). *Madarij as-Sālikīn* (Vol. 1, pp. 522–524; also see vol. 1, pp. 100–101 on ‘Uboodiyah). Cairo: Dar al-Kutub al-‘Ilmiyyah.
- Faizah, M., & Arifin, S. (2023). Konsep tawakal dalam Al-qur’an dan relevansinya terhadap pendidikan . *Putih: Jurnal Pengetahuan Tentang Ilmu Dan Hikmah*, 8(2), 1–14.
- Ghoni, A. (2016). Konsep tawakal dan relevansinya dengan tujuan pendidikan Islam: Studi komparasi mengenai konsep tawakal menurut M. Quraish Shihab dan Yunan Nasution. *An-Nuha: Jurnal Kajian Islam, Pendidikan, Budaya Dan Sosial*, 3(2), 249–263.
- Fatimah, Nur & Hawadi, L. F. (2020). *The Effect of SelfRegulated Learning and Tawakal (Trust in God’s Plan) in Learning towards Students’ Academic Stress*. In *Proceedings of the 1st International Conference on Religion and Mental Health (ICRMH 2019)*. EAI. <https://doi.org/10.4108/eai.18-9-2019.2293465>
- Kamal, K. (2023). Tawakal dalam Islam. *Jurnal Sipatokong BPSDM Sulsel*, 3(4), 259–273. <https://doi.org/10.58643/sipatokong.v3i4.183>
- Kompas. (2020, July 6). *Kala siswi berprestasi meraih 700 piala gagal PPDB Jakarta karena usia dan berharap bangku kosong*. Kompas.Com. https://megapolitan.kompas.com/read/2020/07/09/21063641/siswi-peraih-700-piala-tak-diterima-di-sma-mana-pun-ini-penjelasan-disdik?utm_source=chatgpt.com
- Maulidiyah, I. M. M. (2023). Konsep tawakal Syaikh Al-akbar Muhyiddin Ibnu ‘Arabi: Studi atas kitab tafsir Al-Qur’an al-karim. *Jurnal Moderasi*, 2(1), 60–71. <https://doi.org/10.14421/jm.2022.21.05>
- Nurmiati, N., Abubakar, A., & Parhani, A. (2021). Nilai tawakal dalam Al-Qur’an. *Palita: Journal of Social Religion Research*, 6(1), 81–98. <https://doi.org/10.24256/pal.v6i1.1985>
- Sudi, S., Sham, F. M., & Yama, P. (2019). Tawakal sebagai elemen kecerdasan spiritual menurut perspektif hadis. *Jurnal Pengajian Islam*, 12(2), 157–167. <https://jpi.uis.edu.my/index.php/jpi/article/view/19>
- Sulaiman, S. (2023). Konsep tawakal menurut Imam Ghazali dalam kitab Ihyā ‘Ulūm Al-Dīn. *Ameena Journals*, 1(1), 44–55. <https://ejournal.yamal.or.id/index.php/aij/article/view/5>
- Zulfian, Z., & Saputra, H. (2021). Mengenal konsep tawakal Ibnu ‘Athailah Al-Sakandari. *Jurnal Pemikiran Islam*, 1(1), 74–88. <https://doi.org/10.22373/jpi.v1i1.10357>