

**THE CONCEPT OF *TASLIM* ACCORDING TO IBN ATHAILLAH  
AS-SAKANDARI IN HIS BOOK *AT-TANWIR FI ISQAT AT-TADBIR*  
AS A PSYCHOLOGICAL TRAINING IN INCREASING RESILIENCE**

**THESIS**

Submitted to the Faculty of Ushuluddin and Humaniora in Partial Fulfillment  
of the Requirements for the Degree S-1 of Islamic Theology  
on Tasawuf and Psychotherapy Department



**By:**

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**SEMARANG**

**2016**

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Is ready to be submitted joining in the last examination.

*Wassalāmu'alaikum Wr. Wb.*

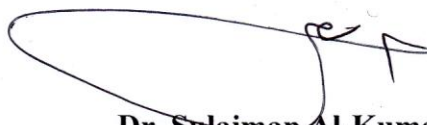
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I declare that this thesis is definitely my own work. I am completely responsible for the content of the thesis. Other writer's opinions or findings included in the thesis are quoted or cited in accordance with ethical standards.

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**MOTTO**

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا

"Surely with difficulty is ease"  
(Q.S. Ash-Sharh 94: 5)

## DEDICATION

### *Alhamdulillahirabbil'amin*

All the praises and thanks be to Allah, the Lord of the 'Alamin

#### **The thesis is dedicated to:**

My dear parents; Mustari (Alm), M. Sholeh, and Rumisah,  
love and respect are always for you. Thank you for the valuable efforts  
and contributions in making my education success.



My beloved families, Muwafirotul Khoiriyah, Khoirun Ni'mah,  
M. Yahya, and M. Chusnul Murtadlo,  
Your smile is a great support for me.



My everything, Khuluqul Mahmudah, thank you for supporting my life,  
the greeting is not enough to express my feeling, AISHITERU.

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Glory be to Allah, who created all, to man He gave special place in His creation. He honored man to be His agent, and to that end, endued him with understanding, purified his affections and gave him spiritual insight. So that man should understand nature, understand himself, and know God through His wondrous Signs. Glory Him in truth, reverence, and unity. The Glorious God who sent Muhammad (peace always be upon him) as Messenger, preaching and working in the dim twilight of history. He stood for all humanity, orphans, women, and slaves, whom the world neglected or oppressed. He comes to us, bringing the light to lighten the shadow, disclosing the cover of my indecision and inspiring me with his love to keep struggling, to win God's gifts.

This final assignment, entitled **The Concept of *Taslīm* According to Ibn Athaillah As-Sakandari in His Book *At-Tanwīr fī Isqāt at-Tadbīr* as a Psychological Training in Increasing Resilience**, will not be finished without the help and encouragement of those who always spare their time to help me accomplish this final task. Likewise, nothing I can convey except the thanks coming sincerely from the deepest of my heart for their contributions to give moral and material assistance.

I would like to extend my deep appreciation to all those who have assisted me during my graduates studies at State of Islamic University (UIN) Walisongo, Semarang. First, I would like to thank to Prof. Dr. H. Muhibbin, M. Ag, as Rector of State Islamic University (UIN) Walisongo Semarang. Second, my sincere thanks go to Dr. M. Muhsin Jamil, M. Ag, as the dean of Ushuluddin and Humaniora Faculty and in the same time as motivator, inspiration, and father during my study there.

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Last, but not least, I would like to thank to the big family of my friends from FUPK Depag of Ushuluddin Faculty (TP and TH) who supported me to hold on and keep my spirit in finishing this paper.

Semarang, June 23, 2016

The writer,



Misbachul Munir  
NIM. 094411048



## TRANSLITERATION

English transliteration system

International version<sup>i</sup>

Arabic	Written	Arabic	Written
ب	B	ط	ṭ
ت	T	ظ	ẓ
ث	Th	ع	‘
ج	J	غ	Gh
ح	ḥ	ف	F
خ	Kh	ق	Q
د	D	ك	K
ذ	Dh	ل	L
ر	R	م	M
ز	Z	ن	N
س	S	و	W
ش	Sh	ه	H
ص	ṣ	ء	’
ي	ḍ	ي	Y

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<sup>i</sup> Tim penyusun skripsi, *Pedoman Penulisan Skripsi Fakultas Ushuluddin*, Fakultas Ushuluddin, Semarang, 2013 p, 142–144.

## TABLE OF CONTENTS

PAGE OF TITLE .....	i
ADVISOR APPROVAL .....	ii
RATIFICATION .....	iii
THESIS STATEMENT .....	iv
MOTTO .....	v
DEDICATION.....	vi
ACKNOWLEDGMENT .....	vii
TRANSLITERATION .....	ix
TABLE OF CONTENT.....	x
ABSTRACT .....	xiii
<b>CHAPTER I: INTRODUCTION</b>	
A. Background.....	1
B. Research Questions .....	6
C. Aim and Significance of Research.....	7
D. Prior Research.....	7
E. Methodology of Research .....	8
1. Type of Research .....	8
2. Sources of Data.....	9
3. Data Collection Techniques.....	10
4. Method of Data Analysis .....	10

F. Writing Structure .....	11
<b>CHAPTER II: <i>TASLIM</i> AND RESILIENCE</b>	
A. <i>TASLIM</i> .....	13
1. Definition of <i>Taslīm</i> .....	13
2. <i>Taslīm</i> in Sufism .....	17
B. RESILIENCE .....	20
1. Definition of Resilience .....	20
2. The Functions of Resilience .....	22
3. Aspects of Resilience .....	24
4. Factors of Resilience .....	27
5. Levels of Resilience .....	31
6. Resilience in Islam .....	32
<b>CHAPTER III: IBNU ATHAILLAH AND HIS THOUGHTS ABOUT <i>TASLIM</i></b>	
A. Biography of Ibn Athaillah As-Sakandari .....	35
B. Socio-cultural Conditions in The Time of Ibn Athaillah As-Sakandari ..	37
C. The Works of Ibn Athaillah As-Sakandari .....	42
D. The Thoughts of Ibn Athaillah about <i>Taslīm</i> in His book <i>At-Tanwīr fī Isqāṭ at-Tadbīr</i> .....	45
1. Understanding of <i>Taslīm</i> .....	45
2. Causes of Not Allowed to Involve .....	48
3. The Types of Human Involvement .....	51
4. Primacy of <i>Taslīm</i> and not Participate to Involve .....	51
5. The Reason of God Gave Desires to Involve .....	52
6. Lessons ( <i>Hikmah</i> ) of Effort .....	54

7. Involving Together with God .....	56
--------------------------------------	----

**CHAPTER IV: ANALYSIS**

A. The <i>Tasfīm</i> Concept of Ibn Athaillah As-Sakandari .....	59
B. The Comparisons and Relationships of <i>Tasfīm</i> with Resilience .....	63
C. The Functions of <i>Tasfīm</i> in Increasing Resilience.....	68

**CHAPTER V: CLOSING**

A. Conclusion .....	75
B. Suggestion.....	76
C. Closing .....	77

**BIBLIOGRAPHY**

## ABSTRACT

Keywords: *Taslīm*, resilience.

This study focuses on the functions of *taslīm* as a psychological training to increase individuals' resilience. Resilience itself is an important asset in a person, as with it individuals could rise from adversity. The higher the resilience of a person the more he can be faster rise from the problems he faces.

Ibn Athaillah explained that human life could not be separated from the problems of life. So that they required to apply attitude of *taslīm* (surrender) within each individuals. In his book *at-tanwīr fī isqāṭ at-tadbīr* he explained *taslīm* attitude with regard to the desire to involve, meaning that human activity in regulating life is the real problem.

Applying *taslīm* attitude does not mean the individual is free from problems. *Taslīm* attitude was instrumental in changing the outlook of individuals in life. That is no different in physical activity of people who *taslīm* and which are not. The difference is in their psychic activity.

The results of this study indicate positive functions of *taslīm* attitude in increasing someone's resilience. The essence of *taslīm* teachings of Ibn Athaillah has function in helping individuals properly addressing each factor of resilience. In addition, *taslīm* also can improve resilience aspects of someone, which, if we increase these aspects, it will form a resilient individual.

# CHAPTER I

## INTRODUCTION

### A. Background

In life everyone will face a difficult condition that is pressing him or her. Erikson's theory (in Santrock) states that every stage of development in the span of human life has a typical development task that confronts man in a crisis that must be faced. The more people manage to overcome that crisis the more it will increase the potential of individuals in order to face the next stage of development.<sup>1</sup>

The difficult circumstances faced by humans can come from any direction. They came from themselves, society, family, school, work environment, or of nature though. Dissatisfaction of yourself, family problems, uncomfortable work environment, and a wide range of natural disasters cannot be predicted when the arrival are. In certain situations, such problems mentioned above cannot be avoided and must be faced.

Among these people, there are individuals who are able to face difficult circumstances effectively and grow as a better person, but on the other hand, there are many people have failed, and then they have an impact on mental and negative behaviors. No less than those who fail to express their failures in the use of drugs and liquors, or other negative behaviours, both of which only harm themselves or harm others. Things like this then become a problem that needs to be observed.

Every human being has the potential to address properly any problems they face. The human ability to address properly the problems of life so they can grow to the direction that is more positive is then referred as resilience. Various conditions and challenging situation faced by humanity require resilience in order to adjust themselves and still be able to develop well according to their competence. The individual's ability to survive, rise up, and adjust to difficult

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<sup>1</sup> J. W. Santrock, *Live-Span Development. Volume I*, Translator: Chusairi, 5<sup>th</sup> Edition, Penerbit Erlangga, Jakarta, 1995, p. 40

conditions can protect him from the negative effects caused by these difficulties. The existence of resilience can turn problems into challenges, failures into success, and powerlessness into power.

Resilience is considered as the basic power that became the foundation of all the positive traits in building the strength of a person's emotional and psychological. Numerous studies have shown that the human mindset and the success rate are largely determined by the resilience, and resilience determines a person's success in life. Without their resilience then there are no courage, persistence, rationality, and insight.<sup>2</sup>

The use of resilience term itself has increased in recent decades. Resilience is an important attribute that becomes a blend of abilities and characteristics that interact dynamically give individual rigidity in facing all the challenges of life successfully. Resilience has been studied primarily in connection with the transitions of the stress; including the stress born by developmental transition such early entering school, childcare, and others. Transition also arise from external events that are not expected such a disaster, layoffs or national economic crisis affecting the appearance of problems at the level of individuals and families.

Many psychologies that provide a definition of resilience, but an outline are as defined by Reivich and Shatte (2002), the ability to cope with and adapt to the severe events or problems that occur in life.<sup>3</sup> With the resilience, humans are able to survive in a depressed state, and may even come face to face with the adversity or trauma that is experienced in their lives. The higher level of someone's resilience then that person will be stronger in responding every issue of life.

The main problem in the effort to increase the level of human resilience is the condition of the people they encounter. Now we have to face is the influence of modernization. It is not without reason, because globalization is forcing people to fast-paced. They, who were not able to follow the rapid pace of

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<sup>2</sup> Desmita, *Psikologi Perkembangan*, PT Remaja Rosdakarya, Bandung, 2005, p. 227

<sup>3</sup> *Ibid.*

globalization, will end up with the problems of life. Dr. Achmad Mubarak explained that this was due to the width of the gap between the symbols of modern times with the man himself.<sup>4</sup> The rapid growth of urban civilization is far superior to human progress. The gap is then gave birth psychiatric problem. This means that anyone who cannot minimize the distance it will be more likely to have problems in his life.

Modern human life as described above seems like describing how life now was so complicated and humans must face it. They have been locked up and helpless to against the lifestyle they should not wear. As a result, not a few people who then collapsed because it was failing to follow the rapid flow of life. Without a high resilience within the people of this kind, it is impossible what they later did after facing the bitterness of life is deviant behaviors that could harm him and others.

The age of globalization, which means earth denudation of spiritual life did not turn off religious spirituality. Because the parts are empty and bare of inner values, begin drained of Sufism coolness. Longing to Sufism is increasingly tempestuous like the longing of desert in waiting for the rain. From the universality that comes from the teachings of Islam, Sufism reforest seeds of faith arid, flushing trenches of life in New York, London, Sydney, and others.<sup>5</sup>

KH. Drs. Arman Arroisi, in his writing explains that without underestimating the importance of formal religious rites, Sufism as the essence of teachings, which was advancing to spiritual, has given a way out for the people to find God.<sup>6</sup> A theologian from Harvard University named Harvey Cox, as expressed by KH. Drs. Arman Arroisi, who previously mention that religion would die crushed by the process of modernization and globalization then rectify his opinion. He said that the process of modernization and globalization do not

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<sup>4</sup> Achmad Mubarak, *Relevansi Tasawuf dengan Problem Kejiwaan Modern* in Haidar Bagir, *Manusia Modern Mendamba Allah*, IIMan & Penerbit Hikmah, Jakarta, 2002, p. 165

<sup>5</sup> KH. Drs. Arman Arroisi, *Tasawuf di Era Globalisasi* in Haidar Bagir, *Manusia Modern Mendamba Allah*, p. 129

<sup>6</sup> *Ibid*, p. 130



turn off religion, instead it lead people into a dead end, so those people will look for an escape to the divine fields. Similarly, the views of Abraham Maslow, According to the eminent psychologist with the flow of humanistic said that modernization only satisfy the needs of human flesh only. Yet human beings will remain worried as long as their basic needs are spiritual and divine are not met.<sup>7</sup>

The presence of Sufism really is the perfect solution for modern humans, because Islamic Sufism has all the elements needed by human. From what was told by Ahmad Mubarak after he attended two meetings of international institutes, we can see how high the interest of modern people to Sufism. In Washington, for example, Purification of The Self (*tazkiyya an-nafs*) sessions is the most demanding visitors, both from among the Muslims and non-Muslims. Not only that, even in Tasmania, Australia there is a special book store that sells books of Sufism, famous with Sufi Books Store. This shows how Sufism becomes the most wanted by human in order to get tranquility of life at this time.<sup>8</sup>

Furthermore, Abdul Muhayya mentions that Sufism can overcome spiritual crisis of modern people because of several things. First, the psychology of Sufism is the result of various spiritual experiences and forms of direct knowledge of the realities of divinity, which tends to be an innovator in religion, which in turn can give satisfaction or fulfilment to its adherents. Second, the presence of God in the form of mystical experience can cause very strong beliefs. Thirdly, in Sufism human relationship to God is based on love. This love then can control human behavior, so it can encourage the soul to be kept healthy.<sup>9</sup>

In practice, Sufism provides an alternative solution to the problems of earthly life in this modern era through *maqamat* therapy practice.<sup>10</sup> It is as delivered by Amin Syukur that the way to get to God is associated with stages of

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<sup>7</sup> *Ibid*, p. 131

<sup>8</sup> Achmad Mubarak, *Relevansi Tasawuf dengan Problem Kejiwaan Modern* in Haidar Bagir, p. 180

<sup>9</sup> Dr. Abdul Muhaya, M.A., *Peranan Tasawuf dalam Menanggulangi Krisis Spiritual*, in Prof. Dr Amin Syukur and Abdul Muhaya, *Tasawuf dan Krisis*, Pustaka Pelajar, Yogyakarta, 2001, p, 24

<sup>10</sup> *Maqamat* is the result of seriousness and continuously struggle in practicing good attitude.

heart, such as *taubat*, *zuhd*, *ṣabr*, *tawakkal*, *ridha*, *mahabbah*, and *ma'rifah*.<sup>11</sup> In addition, Amin Syukur explained that Sufism can be therapeutic nature of merit such as *siddiq*, *ikhlaṣ*, *khawf*, and *raja'*. All that knowledge had been taught by the Prophet directly to the friends, and in Sufism known as *maqamat* and *aḥwal*. It is clear that the application of the teachings of Sufism have a positive affect related to human psychological problems, not least the problem of low resilience.

A great figures of Sufism that was, and one of his works that have title *al-hikām* widely referenced by subsequent Sufis, Ibn Athaillah as-Sakandari states that the feeling of worried appears because the lack of *taslīm* to Allah, The Almighty. They seemed to want to determine their own destiny, while basically they are not entitled to and do not have any power. According to him, *taslīm* to God will lead humanity to peace and real happiness.<sup>12</sup>

In life, we often find that what we think is good it can bring evil, and on the contrary, what we think to bring good turned out bad. It may be that there are advantages in trouble, and there is difficulty in turning a profit. This is the basis of the view of Ibn Athaillah that busy arranging the affairs of you is futile, because basically people do not know what is best for him, and only God almighty knows what is best for them.<sup>13</sup>

The *taslīm* concept of Ibn Athaillah cannot be seen as passivity in life. On the contrary, in one treatise, *at-tanwīr fī isqāt at-tadbīr* explained that the terms of the way of life of those who have resignation and who do not have is virtually no difference. The difference is the way they look and act alive. Furthermore, Ibn Athaillah makes civilized affluent, seeking sustenance, trying, and praying as an important theme in this book.

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<sup>11</sup> Prof. Dr. Amin Syukur, *Sufi Healing: Terapi dalam Literatur Tasawuf*, Walisongo Press, Semarang, 2010, p. 64

<sup>12</sup> Ibnu Athaillah, *Terapi Makrifat: Misteri Berserah kepada Allah*, Translator Fauzi Faisal Bahreisy, Zaman, Jakarta, 2012, p. 16

<sup>13</sup> *Ibid*, p. 12

In this book also taught that the attitude of *isqāt at-tadbīr* give at least four inner attitude,<sup>14</sup> they are not worry about properties of life, does not depend on the effort, accept the reality, and optimism in live.<sup>15</sup> Some attitudes that are then believed can increase a person's level of resilience.

Indeed, not a few other figures Sufism provides a view of the importance of *taslīm*, but it turned out to be more observant when seen most of the explanations given global impressed, less elaborate and exclusive. One of the figures is explained specifically and in detail about *taslīm* is Ibn Athaillah. The explanation that he conveyed using language that is relatively easy to understand and acceptable to all groups, so then everyone can understand what is the meaning of real *taslīm*. To him, total resignation is the key that human journey towards God, the Creator was a success.<sup>16</sup> From their resignation is then expected that human can be more resilient because of personal ability in a positive view every event in life.

Of exposure above, it is interesting for the writer to know in depth how the view of Ibn Athaillah As-Sakandari about the *taslīm* in his book *at-tanwīr fī isqāt at-tadbīr* is and how the *taslīm* give functions in increasing human resilience.

## B. RESEARCH QUESTIONS

Regarding the study, problems that may come around are:

1. What is the concept of *taslīm* according to Ibn Athaillah?
2. What are comparisons and relationships of *taslīm* with resilience?
3. What are functions of *taslīm* in increasing resilience?

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<sup>14</sup> According to Ibn Athaillah, *isqāt at-tadbīr* is giving a rest of self in had a hand in organizing and desiring for necessities of through life. See Ibn Athaillah *Terapi Makrifat: Misteri Berserah kepada Allah*, p, 10

<sup>15</sup> *Ibid*, p. 15

<sup>16</sup> Izza Rohman Nahrowi, *Memandu Salik Menuju Sang Khalik*, in Syekh Fadhlallah Haeri, Lisma Dyawati Fuaida, *Al-Hikam: Rampai Hikmah Ibn Athaillah*, Serambi Ilmu Semesta, Jakarta, 2004, p. 11

### C. AIM AND SIGNIFICANCE OF RESEARCH

#### 1. Research Aim

Academically, the writer expects some aims can be realized in this study, among other:

- a. To know the concept of *taslīm* according to Ibn Athaillah.
- b. To know the comparisons and relationships of *taslīm* and resilience.
- c. To determine the functions of *taslīm* in providing psychological training to increase resilience.

#### 2. Significance of Research

There are two significances in this research, that the significances of both theoretical and practical.

##### a. The theoretical significances

The writer hopes that this research will contribute to the knowledge of *taslīm* and its relationship with psychological disorders associated with resilience.

##### b. Practical significances

The writer hopes this research may be one alternative solution in dealing with problems of psychology in this modern era, particularly in relation to issues of resilience.

### D. PRIOR RESEARCH

Related to the discussion of the concept of *taslīm* by Ibn Athaillah As-Sakandari as a psychological training to increase resilience, it is important to track researches related to the theme. As far as the writer searching, there is no research, which discussed the concept of *taslīm* by Ibn Athaillah As-Sakandari. However, many studies discuss the concepts of Sufism and its relation to psychological symptoms. Among these studies are as follows:

Thesis written by M. Sunhaji (Dakwah Faculty, IAIN Walisongo, 2011) with the title "The Concept of *Qana'ah* according to Hamka and its Implications

to Mental Health". This research explains what the concept of *qana'ah* according to Hamka is and how *qana'ah* can implicate one's mental health. According to him, *qana'ah* can form a mental be healthy. Anyone who wants to achieve peace of mind, peace of heart, then *qana'ah* is the way. *Qana'ah* is necessary to overcome human nature, which is never enough for what he already owned. Among the lessons (*hikmah*) of *qana'ah* is causing physical and mental reactions, so that the effect of the *qana'ah* will obviously affect a person's psychological.

Thesis written by Shanty Puspitasari (Ushuluddin Faculty, IAIN Walisongo, 2011) with the title "The Concept of *Khauf* and *Raja'* by Al-Ghazali in the Book of *Ihya' Ulum al-Din* as the Anxiety Disorders Therapy". In this research, explained what the concept *khauf* and *raja'* by Al-Ghazali is in his book *Ihya' Ulūm al-Dīn* and how *khauf* and *raja'* can be a therapy in facing of anxiety disorders. The results of the research pointed out that in facing anxiety, *khauf* and *raja'* serves as a motivator that drives the actions and strengthen patient. With *khauf*, life becomes more meaningful because it is full of spirit and optimism. While *raja'* can maintain one's mental health because of the cautious attitude, *mujāhadah*, *zikh*, and other causes.

Thesis related to the theme resilience is a thesis written by Alfia Puji Rahmawati (Faculty of Psychology, UIN Maulana Malik Ibrahim Malang, 2011) with the title "The Difference of Resilience Level in Adolescents at High School DR. Mustain Romly Panyaman Lamongan". In this research described the comparison of resilience level in adolescents who come from families that the parents become migrant worker and adolescents who their parent are not. This research used statistical calculation and independent analysis sample t-test. The result showed that there is no significant differences in resilience level between those two types of adolescent.

## **E. METHODOLOGY OF RESEARCH**

### **1. Type of Research**

This type of research is qualitative research that produces descriptive data in the form of written or spoken words from people and observed

behavior.<sup>17</sup> In other words, qualitative research is research that examines in-depth data about all the complexities that exist in the context of research without the use of statistical thinking scheme.<sup>18</sup>

The type of research, if seen from aspect of research site, is divided into three, namely field research, laboratory research, and library research.<sup>19</sup> This research is classified as library research, because the research is conducted by using literatures, previous researches, journals and other sources in the library. This study also called bibliographical research, since the object of this research is in the form of literature. Library research not only can be done in a library, but also can be coupled with a study of the literature on the Internet, by logging on to library websites or reviewing journal articles that related to the research.

## 2. Sources of Data

Data is the script of collection of facts. Data, which will be studied in this research, is the concept of *taslīm* according to Ibn Athaillah As-Sakandari, the concept of resilience, and the functions of *taslīm* in increasing resilience. Furthermore, the data source is the subject from where the data can be obtained.<sup>20</sup> In this research, the writer uses the sources of primary data and secondary data.

### a. Primary data

Primary data is data directly obtained from research subjects using the measurement tools or directly data measurement on the object as a source of information that will be searched.<sup>21</sup> The primary data in this study is the book *at-tanwīr fī isqāt at-tadbīr* by Ibn Athaillah that discuss about *taslīm*.

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<sup>17</sup> Lexy J. Moleong, *Metodologi Penelitian Kualitatif*, Remaja Rosdakarya, Bandung, 2004, p. 3

<sup>18</sup> Sudarwan Danim, *Menjadi Peneliti Kualitatif*, Pustaka Setia, Bandung, 2002, p. 57

<sup>19</sup> Jonathan Sarwono, *Metode Penelitian Kuantitatif dan Kualitatif*, Graha Ilmu, Yogyakarta, 2006, p. 18

<sup>20</sup> Suharsimi Arikunto, *Prosedur Penelitian, Suatu Pendekatan Praktek*, Rineka Cipta, Jakarta, 1998 p. 120

<sup>21</sup> Saifuddin Azwar, *Metode Penelitian*, Pustaka Pelajar, Yogyakarta, 2005, p. 91

b. Secondary data

Secondary data is data obtained by the other party, not directly obtained from the study subjects.<sup>22</sup> The secondary data in this study is in the form of articles or papers about Ibn Athaillah As-Sakandari and resilience.

3. Data Collection Techniques

To obtain the necessary data in this study, the writer uses the library research, a research of certain sources such as books, magazines, articles and other essays.<sup>23</sup> The technique used consisted of three stages, namely:

- a. Reading.
- b. Classification. That is grouping books into chapters accordingly.
- c. Analysis. After the books are classified, then the text in it is analyzed by using the method of interpretation, content analysis and discourse analysis to obtain a clear meaning.

4. Method of Data Analysis

To find the valid results and can be accounted for, the data analysis in this research will use descriptive analysis method. Descriptive method is intended to describe a situation or specific population area factually, systematically, and accurately.<sup>24</sup> The data in this study will be analyzed to create systematic views, factual and accurate information on the facts, characteristics, and the relationship between the investigated phenomenon to look for the comparisons and relationships of the concept of *taslīm* by Ibn Athaillah As-Sakandari with the concept of resilience, and *taslīm* functions as a psychological training to increase resilience.

In addition, it is also used content analysis to draw conclusions from this research, by looking for characteristics of the concept of *taslīm* by Ibn

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<sup>22</sup> *Ibid.*

<sup>23</sup> Masri Singarimbun, *Penelitian Survei*, LP3ES, Jakarta, 1982, p. 152

<sup>24</sup> Sudarwan Danim, *Menjadi Peneliti Kualitatif*, p. 41

Athaillah As-Sakandari. This method is a process directed to generalize the data in this research.

## F. WRITING STUCTURE

A scientific paper must fulfil the logical and systematic conditions. For that in the discussion, the writer arranges this essay into five chapters, where each chapter are interrelated.

The first chapter is an introductory chapter that explains about the things underlying the emergence of the formulated problem in this study. There is described the importance of the theme of resilience as well as its treatment, and the reason why the writer makes the concept of *taslīm* by Ibn Athaillah as a psychological training to improve resilience. This chapter also contains research question; aims of the research; the anticipated significances to the research; review of the literature that describe previous researches as the explanation that the writer's research is never done before; research methods; and the systematic writing.

The second chapter describes an overview of the concept of *taslīm* and resilience. This chapter consists of understanding *taslīm*, *taslīm* in Sufism, understanding resilience and the causes that lead to low someone resilience. Those sections describe about *taslīm* position in Sufism and Sufis view on *taslīm* attitude. There also described about resilience start by definition, functions, aspects, levels, the factors that affect it and about resilience in Islam.

The third chapter explains the biography of Ibn Athaillah As-Sakandari, start from the life history and socio-cultural conditions in his time. This chapter also explains about his works and his ideas on the concept of *taslīm* which consists of understanding *taslīm*, causes the servant must *taslīm*, the instance for those who involve in God decision and the primacy of *taslīm*, causes of God give people desire to involve, the wisdom of effort, and involving together with God.



The fourth chapter is the analysis of this study. In this chapter analyzed the characteristic of *taslīm* concept by Ibn Athaillah As-Sakandari, the comparisons and relationships of *taslīm* with resilience, as well as the functions of a *taslīm* attitude in increasing resilience.

The last chapter is chapter five or closing chapter that explains the conclusion of the research. This conclusion contains answers of the research question and the implications of this research. In addition, this chapter contains advice and closing from the writer.

## CHAPTER II

### TASLIM AND RESILIENCE

#### A. TASLIM

##### 1. Definition of *Taslim*

Etymologically the term of *taslim* can be obtained from several dictionaries. In the dictionary of *Al-Munawwir* (Arab-Indonesia) said *taslim* (تسليم) means acceptance, (attitude) submission, obedience, recognition.<sup>1</sup> The word of *taslim* (تسليم) is from the same root *salima* (سلم) (peace) which then forms the word *salām* (سلام) (peace), *islām* (إسلام) (peacefulness), *istislām* (إستسلام) (submission and obedience).<sup>2</sup> The word *taslim* (تسليم) more connotes submission, surrender and peace of mind. In Big Indonesian Language Dictionary (KBBI) Online, *taslim* means surrender and obedience to God's commands.<sup>3</sup>

*Taslim* is submission. What is meant by submission here is like when a slave does not choose something from worldly affairs and surrender completely to the God's selection as his Owner, then he does not take the different options with the choice of God that has been set for him. Some people say that *taslim* means surrender ourselves fully before the existence of *qadha* decision and accept fully after it has assigned. There are also said that *taslim* is part of the experts of *ma'rifa* character, people who have come to the degree of *ma'rifa*.

*Taslim* is submissive, obedient and accept whatever comes from God and the Prophet. Whatever comes, whether it be a command or prohibition, none opposed. The command executed as far as the maximum limit capability, while the prohibition is avoided and should not be violated. All that is manifested inwardly and outwardly. Allah says:

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<sup>1</sup> Ahmad Warson Al-Munawwir, *Kamus Al-Munawwir Arab-Indonesia Terlengkap*, Pustaka Progressif, Yogyakarta, 1997, p. 656

<sup>2</sup> See Ahmad Warson Al-Munawwir, p. 655-656

<sup>3</sup> <http://kbbi.web.id/taslim>. Accessed Februari 12, 2016.

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ  
وَيُسَلِّمُوا تَسْلِيمًا.

"But no! By your Lord! They do not believe (in reality) until they make you a judge of that which has become a matter of disagreement among them, and then do not find any straitness in their hearts as to what you have decided and submit with entire submission."<sup>4</sup>

A servant should have the attitude *taslīm* (surrender), because the decision of Allah and the Prophet was the best, although they are sometimes heavy and uncomfortable. Allah has reminded us that:

وَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ، وَعَسَىٰ أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ، وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا  
تَعْلَمُونَ.

"..... And it may be that you dislike a thing while it is good for you, and it may be that you love a thing while it is evil for you, and Allah knows, while you do not know."<sup>5</sup>

God knows what is best for us. In each of its provisions, there is wisdom in. One of the lessons we may not know about.<sup>6</sup>

*Taslīm* (surrender) means submission and obedient loyal to Allah and His Messenger, inwardly and outwardly. Do not reject anything from the Qur'an and valid *Sunnah*, either reject it with *qiyas* (analogy), feelings, *kasyf* (illumination or disclosure of secret veil of something supernatural), the words of a sheikh, or priests opinions and other.

Imam Muhammad bin Shihab az-Zuhri, may God have mercy on him (pass away on 124 H), said: "Allah bestows the message (sent the prophets), the obligation of prophets is communicating the message, and our duty is to submit

<sup>4</sup> Q.S An-Nisa' (4:65)

<sup>5</sup> Q.S Al-Baqāra (2:216)

<sup>6</sup> <http://madina.or.id/artikel/aqidah/agama-taslim-dan-ittiba/>. Accessed April 13, 2016

and obey."<sup>7</sup> The obligation of a Muslim, to submit and *taslīm* perfectly, obey his orders, received the news coming from the Prophet with a full justification of submission, should not opposed what comes from Allah and His messenger with vanity words, *subhat*<sup>8</sup> things or hesitant, and may not be contrasted with the words of one of the human.

Surrendering, submissive and obedient to the commands of Allah and His Messenger is an obligation of a Muslim. Obey Allah and His Messenger is absolute. Obedience to the Messenger means obeying God. Allah says:

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ، وَمَنْ تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا.

"Whoever obeys the Messenger, he indeed obeys Allah, and whoever turns back (from that obedience), so We have not sent you as a keeper over them."<sup>9</sup>

A servant will be safe from the punishment of Allah when he believe that Allah is the only God, with sincerity and *Ittiba'* (follow) to the Prophet. He may not take to other than him as law settler and should not be *ridha* (pleasure) to the law except his law. What Allah and His Messenger set should not be denied with the opinion of a teacher, *imam*, *qiyas* and others.

Indeed, a Muslim would not have survived in the world and the hereafter, before he applied *taslīm* (surrender) to Allah and His Messenger, and handed him the science is not yet clear to those who know. That means, surrender to the texts of the Qur'an and *Sunnah*, not opposed to damaged interpretations, *subhat*, doubts and opinions of people.

There is a history, that is, when some friends of the Prophet was sitting near the Prophet's home. Suddenly among them, there is mention of one of the

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<sup>7</sup> Narrated by al-Bukhari in the *Kitabul Tauhid*. See Ahmad ibn Ali, *Fathul Bāri: Bi Sharhi Şahih al-Bukhari, Vol: 13*, Darul Ma'rifah, Beirut, Libanon, p. 503.

<sup>8</sup> *Subhat* is a term in Islam that says about the state of vague about halal or haram of something. *Subhat* can also refer to a state of confusion thought to understand something, and the result is something wrong look right or vice versa. See <https://id.wikipedia.org/wiki/Syubhat>.

<sup>9</sup> QS. An-Nisa' (4:80)

verses of the Qur'an, and then they fight so that their voices grew louder, and then the Prophet came out in anger and red in the face, throwing dust as he said:

"Calm down, O my people! Surely this way (fight) had destroyed the peoples before you, namely they deny their prophets and they found part of the contents of the book in part contradict the contents of the other parts of book. Remember! Indeed, the Qur'an is not down to belie partly with most of the others, even the verses of the Qur'an most justify of the other. Therefore, what you already know, and then do it. What you do not know hand over it to the most pious."<sup>10</sup>

Prophet has said:

"Arguing on the issue of Qur'an is unbelieving."<sup>11</sup>

From Abu Umamah al-Bahili that he said, the Prophet said: "It is not a people will get lost after getting guidance unless among them have arguing habit." Then he read the word of God:<sup>12</sup>

مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا.

"They do not set it forth to you save by way of disputation"<sup>13</sup>

From 'Aisyah,<sup>14</sup> she said: "The Prophet said:" The most hated by Allah is the hard-hearted again like to argue."<sup>15</sup>

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<sup>10</sup> HR. Ahmad (II/181), no. 6702. This hadis is *shahih* and the *sanad* is *hasan*. From 'Amr bin Syu'aib from his father, from his grandpa may God give mercy on them, *ta'liq* by Shaikh Syuaib al-Arnauth.

<sup>11</sup> HR. Ahmad (II/300), no 7976, Abu Dawud (IV/328) no. 4603. This hadis is *shahih* and the *sanad* is *hasan*. From Abu Hurairah may God give mercy on him. *ta'liq* by Shaikh Syuaib al-Arnauth.

<sup>12</sup> HR. At-Tirmidzi (no. 3253), Ibnu Majah (no. 48), Ahmad (V/252, no. 22218), ath-Thabrani (8/277, 8067)

<sup>13</sup> Q.S Az-Zukhruf (43:58)

<sup>14</sup> She was *Ummul Mukminin*. Her complete name was 'Aisyah bintu Abi Bakar ash-Shiddiq, Prophet's wife who married in Mecca while she was six years old. The Prophet lived with her in Medina while she was nine years old in the second of *Hijriyya* year and never married with other virgin. She was the most loved wife among other wives. She memorized many *hadis* of Prophet, may peace be upon him, and she was the cleverest and the most pious women. Prophet, may peace be upon him passed away when 'Aisyah may Allah give mercy to her was 18 years old. 'Aisyah passed away in 58 H when she was 67 years old. She was laid to rest in Baqi', Medina. See Ibnu Hajar al-Asqalani *al-Ishaabah fii Tamyiz ash-Shahaabah*, vol: IV, Darul Fikr, p. 359 no. 704

No doubt that people who do not *taslīm* (surrender) to the Prophet, then his *tauhid* has been reduced. In addition, the man who says his *ra'yu* (logic), his own lust or follows people who have *ra'yu* and follows lusts without guidance from Allah, then his *tauhid* is less, because he is doing something not come from the teachings of Islam brought by the Prophet. Moreover, indeed he has made other god than Allah. Allah says:

أَفَرَأَيْتَ مَنْ تَخَذَ إِلَهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَى عِلْمٍ وَخَتَّمَ عَلَى سَمْعِهِ وَقَلْبِهِ وَجَعَلَ عَلَى بَصَرِهِ غِشَاةً فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ، أَفَلَا تَذَكَّرُونَ.

"Have you then considered him who takes his low desire for his god, and Allah has made him err having knowledge and has set a seal upon his ear and his heart and put a covering upon his eye. Who can then guide him after Allah? Will you not then be mindful?"<sup>16</sup>

## 2. *Taslīm* in Sufism

Within Sufism *taslīm* word closely related to the word *tawakkal*. Many leaders of Sufism said in their explanation of *tawakkal*. In fact, some are calling it one of the levels of *tawakkal*. Because of that, the discussion about *taslīm* in Sufism here can not be separated from the discussion of *tawakkal*.

There are various formulas for *tawakkal*, it is as stated by Hasyim Muhammad in his book entitled *Dialog Tasawuf dan Psikologi*:

"There are many opinions about the *tawakkal*. Among others is the view that *tawakkal* is cutting connections of the heart to others than God. Sahl bin Abdullah describes a person who *tawakkal* in God's sight is like a dead man in front of people bathing, which can reverse it wherever he wants. According to him, *tawakkal* is the break of hearts tendency to other than Allah."<sup>17</sup>

<sup>15</sup> HR. Al-Bukhari (II/867, no. 2325), Muslim (IV/2054 no. 2668), at-Tirmidzi (V/214 no. 2976), an-Nasa-i (VIII/247 no. 5423) and Ahmad (VI/205 no. 25745).

<sup>16</sup> Q. S. Al-Jātsiya (45:23)

<sup>17</sup> Hasyim Muhammad, *Dialog Antara Tasawuf dan Psikologi*, Pustaka Pelajar, Yogyakarta, 2002, p. 45.

Several other definitions of *tawakkal* can be set out below:

- a. Amin Syukur in his book entitled *Pengantar Studi Islam* briefly stated, *tawakkal* means to surrender ourselves to Allah.<sup>18</sup> In another book, entitled *Tasawuf Bagi Orang Awam* defines *tawakkal* is to liberate the hearts of dependence to other than Allah, and handed over all decisions to Him.
- b. Imam Qusyairi in his book *Risalah Qusyairiyyah* explained that according to Abu Nasr As-Siraj Ath-Thusi, *tawakkal* requirements as expressed by Abu Turab An-Nakhsyabi is releasing a limb in servitude, hanging hearts with the divine, and to be enough. If he is given something, then he's grateful, if not, then he is patient. According Dzun Nun al-Misri, *tawakkal* is leaving matters governed by passion and escape from the efforts and strength.<sup>19</sup>
- c. Al-Kalabadzi in his book explores the various definitions of *tawakkal*, such as:  
  
Sirri al-Saqtī said: "*tawakkal* is the release of power and strength." Ibn Masruq said: "*tawakkal* is submission to the decree of destiny." Sahl said: "*tawakkal* is to feel calm in front of God." Abu Abd al-Qurasyi said: "Faith means leaving any shelter except God." Al-Junaid said: "The essence of *tawakkal* is someone must belong to the God in a way never experienced before, and that God should be his in a way that had never experienced before."<sup>20</sup>
- d. According to Imam Al-Ghazali, *tawakkal* is control of heart to God The Almighty Protector because everything is not out of His knowledge and

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<sup>18</sup> Amin Syukur, *Pengantar Studi Islam*, CV Bima Sejati, Semarang, 2000, p. 173.

<sup>19</sup> Imam Qusyairi, *al-Risalah al-Qusyairiyyah*, Translator: Umar Faruq, Pustaka Amani, Jakarta, 2002, p. 228 – 229.

<sup>20</sup> Al-Kalabadzi, *Ajaran Kaum Sufi*, Translator: Rahman Astuti, Mizan Anggota Ikapi, Bandung, 1990, p. 125.

power, while apart from God cannot be harmful and cannot give him the benefit.<sup>21</sup>

- e. According to Hasbi Ash-Shiddieqy, *tawakkal* is surrender to God and cling to Him.<sup>22</sup>
- f. According to Ibn Athaillah, *tawakkal* means surrendering control to God and lean in all matters to Him.<sup>23</sup>

From the definition above, it can be concluded, that *tawakkal* is the submission of all things, effort, and the work done in Allah and surrender completely to Him to get the benefit of or refuse disadvantage. From here, it is clear that the meaning of the word *taslīm* in general and the meaning of the word *tawakkal* in Sufism does not have much difference in meaning. Both concentrate on submission to God.

In finding the meaning of the word Sufism *taslīm* first to note the division level of *tawakkal*. Imam Al-Ghazali (quoting the opinion of Abu Ali ad-Daqqaq) said that in the *tawakkal* there are three levels: the level of *tawakkal*, *taslīm*, and *tafwīdh*. *Tawakkal* means entrusting the outcome of a matter to God. *Taslīm* means handing over control to God. *Tafwīdh* means to surrender completely to God's decision.

Imam Al-Ghazali then use three last terms for three different levels. *Tawakkal* for lay groups. *Taslīm* for the middle class (the trustees of God). While *tafwīdh* used for group *khawash al-khawash*, with the shape of *tawakkal* at this level is their pleasure to accept all the provisions of Allah in all circumstances.

*Tawakkal* should be done with attention to the effort (*ikhtiar*), and without leaving the initiative in the area of *al-asbab*. Only after that, we should wait for fate has absolute movement towards us all. Two steps after the *tawakkal*, there are

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<sup>21</sup> Imam Al-Ghazali, *Muhtasar Ihya Ulumuddin*, Translator: Zaid Husein al-Hamid, Pustaka Amani, Jakarta, 1995, p. 290.

<sup>22</sup> Hasbi Ash Shiddieqy, *al-Islam*, Pustaka Rizki Putra, Semarang, 2001, p. 534.

<sup>23</sup> Ibnu Athaillah As-Sakandari, *Terapi Makrifat: Misteri Berserah kepada Allah*, p. 51.



stages *taslīm*, which the *Ahl al-Haqq* is defined as an attitude of surrender like deceased in the hands of people who bathe". After that, there is a level *tafwīdh* meaning is diverting everything to Allah and waiting for everything from Him.

From the above it can be concluded that the term of *taslīm* in Sufism is part of the level of *tawakkal*. *Taslīm* is in a higher level of *tawakkal*. People who do *taslīm* means those who surrender to God. He handed over all control to God.

## B. RESILIENCE

### 1. Definition of Resilience

In language, resilience means the capacity to recover quickly from difficulties, or the ability of a substance or object to spring back into shape.<sup>24</sup> Resilience is a construct psychology proposed by experts behavioral in order to attempt to determine, define, and measure the individual's capacity to survive and thrive in adverse conditions and to determine the individual's ability to recover from adverse conditions.<sup>25</sup>

Grotberg (in Kurniawan & Ristinawati) defines resilience as the human capacity to confront and overcome the pressures of life.<sup>26</sup> According Luthar et al. (In McCubbin) "*resilience refers to a dynamic process encompassing positive adaptation within the context of significant adversity*".<sup>27</sup> From the definition above Luthar et al. defines resilience as a dynamic process, which is a positive adaptation in significant adversity.

Some of the above definitions are quite diverse, but there are some things that become a pressure point of each researcher is a positive adaptation and conditions that suppress or threaten.

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<sup>24</sup> <http://www.oxforddictionaries.com/definition/english/resilience>, accessed on Februari 20, 2016

<sup>25</sup> McCubbin, L. (2001). *Chalange to The Definition of Resilience*. Paper Presented at The Annual Meeting of The American Psychological Association in San Francisco, 24-28 Agustus 2001, p. 2

<sup>26</sup> Kurniawan, I., N. & Vita R. *Pengaruh Pelatihan Resiliensi terhadap Perilaku Asertif pada Remaja*. Jurnal Psikologi Islam, Vol. 5, No. 1, 2008, p. 93-105.

<sup>27</sup> McCubbin, L., *Chalange to The Definition of Resilience*, p. 2

Researchers have differences in defining resilience. Breadth of resilience construct that includes many different variables is one of the difficulties in defining resilience. Resilience seems to be an umbrella that covers many different aspects in order to cope with and adapt to a person's misery.<sup>28</sup>

The extent of resilience construct this makes a difference proposed concept associated resilience. McCubbin said some proposed concept of the researchers in this field is the discovery of literature examines resilience. Businesses that examines resilience has been conceptualized resilience in at least four different perspectives but still interconnected, namely: resilience: a) as good outcomes despite in adversity, b) sustained competence in hard situations, c) as a recovery from the traumatic experience, and d) as the interaction between the protective factors and risk factors.<sup>29</sup>

The first concept that states resilience as good outcomes even in misery focusing on the concept of resilience as outcomes. This concept as well as the definition of resilience described by Rutter (in McCubbin) state that resilience is as a positive outcomes in overcoming adversity like poverty.<sup>30</sup>

Two other perspective emphasizes the importance of individual competence when dealing with stress and recovery capabilities of trauma conditions. In both emphasize the concept of resilience as the competence of the individual to adapt or recovery capability (bounce back) when dealing with difficult situations.<sup>31</sup> This concept emphasizes the study of resilience in the qualities of individuals are resilient. This concept as well as understanding the proposed Grotberg (in Kurniawan & Ristinawati) which defines resilience as the human capacity to confront and overcome the pressures of life.<sup>32</sup> This concept also has similarities with Garmezy et al (in McCubbin) which describes resilience

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<sup>28</sup> *Ibid.*

<sup>29</sup> *Ibid*, p. 3

<sup>30</sup> *Ibid.*

<sup>31</sup> *Ibid.*

<sup>32</sup> Kurniawan, I., N. & Vita R. *Pengaruh Pelatihan Resiliensi terhadap Perilaku Asertif pada Remaja*, p. 93-105.

as the capacity to produce a successful adaptation in the face of suffering or adversity.<sup>33</sup>

There are individuals who are able to survive and recover from the negative situation effectively while other people fail because they do not make it out of this unfortunate situation. The ability to continue life after hit by grave or after experiencing severe pressure is not a fortune, but it illustrates the ability of certain individuals known as resilience. According to Emmy E. Wenner (2003), a number of behavioral experts use the term to describe the resilience of three phenomena:

- a. Positive developments were produced by children living in the context of the high-risk, such as children living in chronic poverty or harsh treatment of parents.
- b. Competence is possible to appear under prolonged stress, such as the events around their parents' divorce; and
- c. Healing from trauma, such as fear of the events of the civil war and the concentration camps.<sup>34</sup>

## **2. The Functions of Resilience**

Research on resilience only cover small areas and are used by some professionals such as psychologists, psychiatrists, and sociologists. Their research focuses on children, and reveal to us about the characteristics of resilient adults.<sup>35</sup> A study (in Reivich & Shatte) has declared that humans can use resilience to the following matters:

- a. Overcoming

In the life of man sometimes is encountered miseries, problems that cause stress, which cannot be avoided. Therefore, people need resilience to avoid disadvantages that become the result of things not

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<sup>33</sup> McCubbin, L., *Chalange to The Definition of Resilience*, p. 3.

<sup>34</sup> Desmita, *Psikologi Perkembangan*, p. 227

<sup>35</sup> Karen Reivich, & Andrew Shatte, *The Resilience Factor*, (New York: Broadway Books, 2002),p,16.

favorable. This can be done by analyzing and changing the outlook becomes more positive and improve the ability to control our own lives. So, we can still feel motivated, productive, engaged and happy although faced with various pressures in life.

b. Steering through

Everyone needs resilience to face any problems, pressures, and any conflicts that occur in everyday life. Resilient people will use resources from within himself to overcome any problems that exist, without feeling overwhelmed and acting negative towards the incident. Resilient people can guide and control himself in dealing with problems throughout his life. Research shows that the essential elements of steering through in the chronic stress is self-efficacy, which is the belief to ourselves that we can master the environment and effectively solve the various problems.

c. Bouncing back

Some events are things that are traumatic and lead to high stress levels, so it requires higher resilience in the face and self-controlled. Perceived setbacks usually so extreme, emotionally draining, and requires resilience incremental way to heal yourself. Resilient people usually face trauma with three characteristics to heal themselves. They show task-oriented coping style in which they carry out actions aimed at overcoming such misfortune. They have a strong belief that they can control the outcome of their lives, and those who were able to return to normal life sooner than the trauma of knowing how to deal with others as a way to cope with the experience they feel.

d. Reaching out

Resilience, besides useful for overcoming negative thoughts, stress, or recovering from trauma, is also useful to obtain a richer life experience and meaningful and committed in the pursuit of learning and new experiences. These people, are characterized as, do the three things well, namely: precise in estimating the risk occurring; knowing themselves well; and find meaning and purpose in their lives.

### 3. Aspects of Resilience

According to Jackson, R. & Watkin, C. (2004) Resilience is the ability to adapt and remain steadfast in difficult situations. Resilience is built of seven different abilities and almost none of the individual as a whole have the ability to either.<sup>36</sup>

#### a. Emotion Regulation

Emotion regulation is the ability to remain calm under stressful conditions. Individuals who have the ability to regulate emotions can control himself when he is upset and can cope with anxiety, sadness, or anger thus speeding in solving a problem. The results showed that people who lack the ability to regulate emotions had trouble in establishing and maintaining relationships with others. This can be caused by various factors, among which the simple reason is that no one wants to spend time with someone who is angry, frowning, worried and anxious all the time. Emotions felt by a person tends to influence other people. The more we are associated with anger then we will increasingly become a bad temper.

Expression of emotions, both negative and positive, is healthy and constructive as long as it is done properly. The right emotion expression is one resilient individual abilities. Two important things related to emotion regulation, namely calming and focusing. Individual, who is able to manage both of these skills, can help relieve the emotion, focusing thoughts that interfere with and reduce stress.

#### b. Impulse Control

Impulse control is the ability of individuals to control desire, encouragement, joy, and the pressure that comes from within ourselves. Individuals who have poor impulse control ability, quickly changing emotions, which in turn control the thoughts and behaviors. They displaying irritable behavior, losing his temper, impulsive and aggressive

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<sup>36</sup> Jackson, R. & Watkin, C. *The resilience inventory: Seven essential skills for overcoming life's obstacles and determining happiness*. Selection & Development Review, Vol. 20, No. 6, 2004, p. 14

force. Surely that is displayed this behavior will make people around him feel uncomfortable resulting in poor social relationships of individuals with others.

c. Optimism

Resilient individuals are optimistic individuals. Optimism is condition when we see that our future is bright. Optimism is owned by an individual indicates that the individual believes that he has the ability to overcome adversity that may occur in the future. It also reflects the self-efficacy of someone, namely the individual's belief that he was able to resolve the existing problems and take control of his life. Optimism will be very helpful for individuals when accompanied by self-efficacy, this is due to the optimism that no one individual is encouraged to find solutions to problems and continue to work hard for better conditions.

Surely, optimism in question is realistic optimism; a trust will be the realization of a better future, accompanied by all the effort to make this happen. In contrast to the unrealistic optimism where belief in a bright future is not accompanied by a significant effort to make it happen. A mix of realistic optimism and self-efficacy is a key to resilience and success.

d. Causal Analysis

Jackson, R. & Watkin, C. expresses a concept that is closely related to the analysis of the cause of the problem is the style of thinking. Style of thinking is a common way for individuals to explain the good and bad things that happened to him.<sup>37</sup> Causal analysis refers to an individual's ability to accurately identify the causes of the problems they face.

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<sup>37</sup> Style of thinking is divided into three dimensions, namely: 1) Personal (me - not me): Individuals with the thinking style of 'me' are individuals who tend to blame themselves for things that do not work properly. Instead, individual with the thinking style of 'not me', believes the explanation of external (outside themselves) for the error that occurred; 2) Permanent (always - not always): individuals who are pessimistic tend to assume that the failure or adverse events will continue. While individuals who are optimistic tend to think that he can do something better at every opportunity and look at failure as a temporary unsuccessful; 3) Pervasive (all - not all): individual with the thinking style of 'all', saw setbacks or failures in one area of life participated thwart other areas of life. Individuals with the style of thinking 'not all' can explain in detail the causes of the problems he was facing. The most resilient individuals are individuals who have cognitive flexibility and can identify all the causes significant problems they face without being caught in certain explanatory style.

Individuals who are not able to identify the cause of the problems they face properly, it will continue to do the same mistake.

e. Empathy

Empathy is closely associated with an individual's ability to read the signs of emotional and psychological condition of others. Empathy reflect how well the individual to recognize the state of psychological and emotional needs of others. Empathetic individuals are able to listen and understand others so he brought a positive reaction from the environment. Some individuals have the ability quite adept at interpreting nonverbal languages indicated by others, such as facial expressions, tone of voice, body language and able to grasp what other people think and feel. Therefore, someone who has the ability to empathize is likely to have positive social relationships.

f. Self-efficacy

Self-efficacy can be defined as the belief in yourself to face and solve problems effectively. Self-efficacy also means believing themselves capable of luck and success. Individuals with high self-efficacy is committed to solve the problem and will not give up when it finds that the strategies that are being used that did not work. Individuals who have always increase the positive aspects will be easier to cope with the problems of life, as well as its role in improving interpersonal skills and emotional control. Self-efficacy is a very important thing to achieve resilience.

g. Reaching out

As explained previously, that resilience is more than just how an individual has the ability to overcome adversity and emerge from the downturn, but more than that resilience is also the ability of individuals achieve positive aspects of life after the misfortune that befell.

Many individuals who are not capable of reaching out, it is because they have been taught since childhood to as much as possible to avoid failures and embarrassing situation. They are individuals who prefer to have a standard of life

than to achieve success but is faced with the risk of failure and humiliation community life. This shows the tendency of individuals to overestimate in view of the possibility of bad things that can happen in the future. These individuals have a sense of fear to optimize their abilities to the limit.

#### 4. Factors of Resilience

Many studies are trying to identify the factors that influence a person's resilience. These factors include external support and resources that exist in a person (eg, family, institutions observer in this case that protects women), personal power that develops in a person (such as self-esteem, a capacity for self-monitoring, spirituality and altruism), and social skills (such as to resolve conflicts, communication skills).

Grotberg, suggests Efforts to overcome the conditions of adversity and develop resiliency teens, relies heavily on the empowerment of the three factors in adolescents, which by Grotberg referred to as the three sources of resilience that are 'I am', 'I have', and 'I can'.<sup>38</sup>

The following will explain the factors of resilience that can illustrate the individual's resilience. 'I am', 'I have', 'I can' are characteristics to increase the resilience from 'the principal investigator of the International Resilience Project'.<sup>39</sup>

##### a. I Am

'I am' factor is the strength that comes from within, such as feelings, behaviors and beliefs contained in a person. "I am" factor made up of several sections, among others; proud of self, feeling loved and interesting attitude, people filled of hope, faith and trust, love, empathy and altruistic, and the latter is independent and responsible.

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<sup>38</sup> Desmita, *Psikologi Perkembangan*, p. 229

<sup>39</sup> See Grotberg, E.H., *Taping Your Inner Strength: How to find the resilience to deal with anything*, Oakland, CA. New Harbinger Publications, Inc., 1994.



Following this, there will be explained one by one on the parts of the factors of “I am”.

- 1) Proud of yourself; people know that they are important and feel proud of who they are and whatever they are doing or achieving. The individual was not going to let anyone else debilitates them. When people have problems in life, confidence and self-esteem to help them to survive and overcome the problem.
- 2) Feeling loved and interesting attitude; Individuals must have people who like and love. Individuals will be kind to those who like and loved. A person can adjust their attitudes and behavior when faced with different responses in talking to others. The other part is filled with hope, faith, and trust. Individuals believe there is hope for them, as well as other people and institutions that can be trusted. Individuals feel where right and wrong, and wish to participate in it. Individuals have the confidence and faith in the morals and kindness, and can express it as a belief in God and a man of higher spiritual.
- 3) Love, empathy, altruistic; are the time when someone loves another person and express that love in various ways. Individuals concerned about what happens to others and express it through various behaviors or words. Individuals feel discomfort and suffer of others. They want to do something to stop or share the pain or comfort to others.
- 4) The last section are independent and responsible. Individuals can do different things according to their wishes and accept the consequences and behavior. Individuals feel that he could be independent and responsible for it. They understand the limit of their control in variety of activities and know when someone else is responsible.

b. I Have

This factor is the support and resources from outside that increase resilience. Sources is the first, which gave encouragement to be self-sufficient individuals. They are both independent and still hanging with the family, consistently getting services such as hospitals, physicians, or other similar services.

The second source is the structure and rules of the house. Every family has rules that must be followed. If there are family members who do not comply with these rules shall be given an explanation or penalty. Conversely, if the family members comply with these rules shall be given praise.

The last source is having a relationship. People closest individuals such as husbands, children, and parents are the people who love and accept that individual. However, people also need love and support from others who sometimes can meet the needs of affection that is less than the people are closest to them.

c. I Can

Factor of 'I can' is a social and interpersonal competence of a person. The sections of this factor is to regulate feelings and stimuli in which individuals can recognize their feelings, recognize various kinds of emotions, and express it in words and behavior but did not use violence against the feelings and rights of others or to themselves. Individuals can also arrange incentive to hit, run, destroy, or perform various actions that are not pleasant.

Other sources are the skills to communicate in which the individual is able to express various thoughts and feelings to others and can hear what other people say and the feelings of others. Measuring temperament yourself and others in which individuals understand their own temperament (how to behave, stimulate, and to take risks or silent, reflexes

and careful) and the temperament of others. It helps people to know how much time it takes to communicate, help people to know the speed to react, and how many individuals were able to succeed in a variety of situations.

The last part is the ability to solve problems. Individuals can assess a problem naturally and find out what they need in order to solve the problem and what help they need from others. Individuals can discuss issues with others and find the most appropriate problem solving and fun. Individuals constantly stick with a problem until the problem is resolved.

Each factor of the “I am”, “I have”, and “I can” contribute to the various actions that can increase the potential for resilience. Resilient individuals does not need all the resources of each of the factors, but when the individual has only one individual factor, he cannot be regarded as resilient individual. For example, individuals who are able to communicate well (I can), but he does not have a close relationship with others (I have) and he cannot love others (I am), he did not include resilient people.

While Rutter said (in Xiaonan Yu and Zhang Jianxin, 2007), there are five factors that make up the resilience of individuals, namely:<sup>40</sup>

- 1) Personal competence, high standards, and tenacity. Strong and consistent feeling of individuals, which supports them to achieve the target or power. In addition, individuals are also very focused on goals and be ready when facing setbacks situation.
- 2) Trust in one's instincts, tolerance of negative affect, and strengthening effects of stress. This factor focuses on calmness of a person, the decisions taken, and accurately take the solution when faced with stress, for example, focus and think carefully.

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<sup>40</sup>Xionan Yu and JianXin Zhang, *Factor analysis and psychometrics evaluation of the Connor-Davidson Resilience Scale (CD-RISC) with Chinese people*, Institute Of Psychology, Chinese Akademy Of Sciences, Beijing, People’s Republic Of China, Beijing, 2007, p. 20

- 3) Positive acceptance of change and secure relationships with others. This factor is mainly related to a person's ability to adapt to the changes that occur, either change slowly or suddenly.
- 4) Control. This is a control of person to achieve his own goals and get help from others. The individual is still able to control himself even in situations of distress.
- 5) Spiritual influences. The values of one's faith in God by imploring and praying or simply relying and trusting in fate or luck.

The fifth of these factors can help individuals increase the level of their resilience.

## **5. Levels of Resilience**

Level resilience is a period or stage as a result when a person faces threats or suppressive conditions. Related to this issue, O'Leary and Ickovics (in Coulson) said that four levels that can occur when a person experiences a situation that is quite pressing (significant adversity) such as succumbing, survival, recovery, and thriving.<sup>41</sup>

- a. Succumbing, is a term to describe a condition where individuals succumb to succumb or give up in the face of a threat or suppressive conditions. This level is a condition when the individual discovered or experienced misfortune that is too heavy for him. Outcomes of the individuals who are in this condition has the potential to become depressed, drugs as an escape, and at the level of extreme could lead individuals to commit suicide.
- b. Survival. At this level, the individual is not able to achieve or restore psychological functions and positive emotions after time pressure. The effect of pressing experience is very debilitating and making them fail to recovery, and reduced in some respects. Individuals in this condition may

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<sup>41</sup> Coulson, R. *Resilience and Self-Talk in University Students*. Thesis University of Calgary, 2006, p. 5.

experience prolonged feelings, negative and cognitive behavioral such as withdrawing in social relations, reduced job satisfaction, and depression.

- c. Recovery. This is a condition when the individual is able to recover (bounce back) on the psychological and emotional functions in a reasonable and can adapt to stressful conditions, although it still leaves the effects of negative feelings. Thus, individuals can come back into their daily lives; they show themselves as resilient individuals.
- d. Thriving (growing rapidly); in this condition the individual is not only able to return to the previous level of function after experiencing stressful conditions, but also they were able to exceed this level in some respects. Experience process in confronting and overcoming stressful and challenging conditions of life bring new capabilities that make individuals be better. This can be manifested in behavioral, emotional and cognitive such as sense of purpose in life, clarity of vision, more appreciative of life, and the desire for positive social relationships.<sup>42</sup>

## 6. Resilience in Islam

As was discussed earlier, that resilience is the ability to persevere, not give up, adapt to difficult circumstances or negative experiences in his life, try to learn, and then rose from the situation to be better. In the study of Islam, it is associated with a test of one's faith. Exams that people experience in life is very diverse, such as fear, hunger, poverty, death, natural disasters, and some other things. Allah says:

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ  
 (١٥٥) الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ (١٥٦) أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ  
 مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ (١٥٧)

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<sup>42</sup> *Ibid*, p. 5-6.

“And We will most certainly try you with somewhat of fear and hunger and loss of property and lives and fruits; and give good news to the patient, Who, when a misfortune befalls them, say: Surely we are Allah’s and to Him we shall surely return. Those are they on whom are blessings and mercy from their Lord, and those are the followers of the right course.”<sup>43</sup>

From the above verse, suffering, fear, hunger, lack of wealth in which the study of resilience are called as the risk factors, is a trial from God. Individuals will still be happy in his life even though there are various suppress conditions, when he was patient and say *innā lillāhi wa innā ilaihi rāji’ūn*, when misfortune befalls.

Patience in Islam is not the attitude that just letting go and not do anything against a difficult situation. Patience is a tough attitude and believe that a trial is one thing that must be faced and make efforts to change such difficult conditions. This is in accordance with the word of God below:

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ

“...surely Allah does not change the condition of a people until they change their own condition.”<sup>44</sup>

From the above verse, we know how important a resilient attitude that can be attributed to the attitude of patience. In Islam, it is clear that the patient is not a mere indicator of defeat or surrender, but patience is a logical decision for encouragement in changing circumstances, such as changing the poverty into prosperity. Just as the word of God below:

إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ.

“Except those who are patient and do good, they shall have forgiveness and a great reward.”<sup>45</sup>

<sup>43</sup> Q.S Al-Baqāra (2:155-157)

<sup>44</sup> Q.S Ar-Ra’d (13:11)

Ordeals that exist only test the faith of his people in order to be better. In a study of resilience, the highest level of it is a thriving level (growing rapidly) in which the individual finds a new capability in the face of difficult conditions. The ordeal of God tests people so that people become better faith. Allah says:

أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ الْبُاسَاءُ وَالضَّرَّاءُ  
وَزُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصْرُ اللَّهِ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ (٢١٤)

“Or do you think that you would enter the garden while yet the state of those who have passed away before you has not come upon you; distress and affliction befell them and they were shaken violently, so that the Messenger and those who believed with him said: When will the help of Allah come? Now surely the help of Allah is nigh!”<sup>46</sup>

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<sup>45</sup> Q. S. Hūd (11:11)

<sup>46</sup> Q. S. Al-Baqāra (2:214)

## CHAPTER III

### IBNU ATHAILLAH AND HIS THOUGHTS ABOUT TASLİM

#### A. Biography of Ibn Athaillah As-Sakandari

Ibn Athaillah was born in a respectable family of Alexandrian Maliki adherent. His full name was Imam Taj al-Din Abu al-Fadl Ahmad ibn Muhammad ibn Abd al-Karim ibn al-Rahman ibn Abd Allah ibn Ahmad ibn Isa ibn al-Husayn ibn Athaillah al-Judzami al-Maliki al-Iskandari (as-Sakandari). His nickname was the Taj al-Din, Abu al-Fadl, and Abu al-Abbas. His grandfather, Abd al-Karim ibn Abd al-Rahman was a famous Egyptian jurist (*faqih*) in his time. His father, Muhammad ibn Abd al-Karim, was a loyal follower of al-Shadhili with his *tariqah* (path for mystics to follow) of *Shadhiliyah* that was formed in 645 H / 1244 A.D.<sup>1</sup> Ibn Athaillah was born in Egypt in the mid-century of 7<sup>th</sup> H. / 13<sup>rd</sup> A.D. As far as the data that is, Ibn Athaillah passed away in the same place in 709 H. / 1309 A.D. Almost half of his life were spent in Egypt.<sup>2</sup>

Ibn Athaillah life can be divided into three phases: the first and second, when he lived in Alexandria and the third when he lived in Cairo. The first phase of Alexandria when he was before 673 H. At that time, the Alexandria city was the center of science in Egypt, so he has a chance to learn the Islamic sciences since his born perfectly, such as *fiqh*, *usul al-fiqh*, *tafsir*, hadith, and others. At that time, he appeared as an opponent of Sufism, because he was very fanatic of *fiqh* expert or law of *Malikiyah*. He was a staunch opponent of Sufism until he argued that outside the law, there was nothing else that could be sought.

Ibn Athaillah studied *fiqh* at *al-faqih* Nasir al-Din ibn al-Munir al-Judzami al-Iskandari (d. 683 H). According to Ibn Hajar al-Asqalani, in His book *al-Durar al-Kaminah*, as quoted by Abu al-Wafa al-Ghunaymi al-Taftazani, stated that Ibn

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<sup>1</sup> Ilyas Ismail, Asep Usman Ismail, Hamdani Anwar, *Ensiklopedi Tasawuf*, 1<sup>st</sup> edition, Angkasa, Bandung, 2008, p. 527.

<sup>2</sup> Victor Danner, *Sufisme Ibnu Atha`illah, Kajian Kitab Al-Hikam*, Translator: Roudlon, Risalah Gusti, Yogyakarta, 2003, p. 1.



Athailah studied *nahwu* to Shaykh al-Muhy al-Mazuni al-Iskandari. He learned hadith to Shaykh Shihab al-Din Abu al-Ma'ali Ahmad ibn Ishaq ibn Muhammad (d. 701 H). In his book *Lata'if al-Minan*, he also called Sheikh Syaraf al-Din Abu Muhammad Abd al-Mu'min ibn Khalaf ibn Abi al-Hasan al-Dimyati (613-705). He studied the *usul al-fiqh*, *kalam*, *mantiq*, and philosophy to Sheikh Muhammad ibn Mahmud ibn Ibad whose known as Shams al-Din al-Asbahani (d. 688 H), which holds *hujja al-mutakallimīn*.<sup>3</sup>

In the second phase, Ibn Athaillah was staying in Alexandria, but he no longer hated and opposed to Sufism and no more fanatical about *fiqh* expert or law. In 674 H. / 1276 A.D, he deliberately went to the assembly instruction of Sheikh Abu Abbas al-Musri, which at first he hated then he changed his mind and was amazed to al-Musri. After talking a lot with al-Mursi, he found the other side in the teachings of Islam, Sufism. He joined *Shadhili tariqah* when it was led by Sheikh Abu Abbas al-Musri (d..1288 A.D), a character who became *mursyid of al-Shadhiliyah* as after al-Shadhili pass away in 1258 A.D.<sup>4</sup>

Ibn Athaillah was a famous *Malikiyah* lawyer, even though he was still young at that time. Initially he wanted to stop the activity of teaching law and bustle of the world, but al-Musri forbade him, because there is no obstacle for followers of *Shadhiliyah* to keep social activity in the community. He was still teaching school of *fiqh* expert of *Malikiyah* at al-Azhar University of Cairo, and the Madrasah al-Mashhuriyah of Cairo which established by Sultan al-Mansur Sayf al-Din Qalawun (678-689 H) in the sultanate. Ibn Athaillah was learning from al-Musri and always with him for twelve years until the teacher's death. One thing that gives clear evidence on his expertise of Sufism is he wrote *al-Hikām*, when his teacher (Abu Abbas al-Mursi) was still alive and the teacher himself recognize Ibn Athaillah expertise. When the time al-Mursi passed away in 686 H. / 1288AD in Alexandria, he had become a Sufi teacher in Cairo.<sup>5</sup>

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<sup>3</sup> Ilyas Ismail, Asep Usman Ismail, Hamdani Anwar, *Ensiklopedi Tasawuf*, p. 527.

<sup>4</sup> *Ibid.*

<sup>5</sup> Victor Danner, *Sufisme Ibnu Atha`illah, Kajian Kitab Al-Hikam*, p. 18.

In the third phase, Ibn Athaillah moved from Alexandria to Cairo, after his teacher, al-Musri passed away. He took over the position of his teacher as the leader of *Shadhiliyah tariqah* and still teaches law. Many of his students who became a great scholar, Sufism expert and *fiqh* expert, one of which is the Imam Taqiy al-Din al-Subki (d. 756 H). He was the father of Taj al-Din al-Subki (d. 771 H), the author of *Tabaqa al-Shafi'iyya al-Kubra* book.<sup>6</sup> Other pupils are Dawud ibn Umar ibn Ibrahim al-Shadhili known as Dawud al-Bakhli (d. 733 H) and Shaikh Abu al-Hasan Ali al-Qarafi.<sup>7</sup>

Ibn Athaillah life is largely lived fairly, there is no moment in which if very monumental or fantastic, and looks like a regular Sufi. Ibn Atha'illah passed away at the age of about 60 years, two years after his meeting with Ibn Taimiya. He passed away at the school *Manshuriyah* while teaching law materials Maliki and buried in the cemetery Qarafa. His tomb still exists today, located next to the tomb of a Sufi Sheikh Shadhiliyah others, namely Sheikh Ali Abu Wafa '(d. 807 H./1405 A.D), which has a direct relationship with the descendants of Ibn Athaillah.<sup>8</sup>

### **B. Socio-cultural Conditions in The Time of Ibn Athaillah As-Sakandari**

This discussion will cover several key issues, namely; sociopolitical and cultural background, as well as spirit of the time and background of thought that influence the mystical thought of Ibn Athaillah. This historical reconstruction is important to do, given that the emergence of a thought -little or much- certainly affected by the conditions of the times. This means that in understanding a thought certainly cannot be separated from the conditions of the time.

Began when the Mongol leader Genghis Khan built a world empire in the Far East and started the expansion of territorial expansion. Genghis Khan is able to control and discipline his groups, and make them into war machines to destroy

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<sup>6</sup> Abu Al-Wafa Al-Ghanimi Al-Taftazani, *Ibnu Atha`illah As Sakandary wa Tasawwufuhu*, Maktabah al-Injil, Kairo-Mesir, 1969, p,25-26.

<sup>7</sup> Ilyas Ismail, Asep Usman Ismail, Hamdani Anwar, *Ensiklopedi Tasawuf*, p.528.

<sup>8</sup> Victor Danner, *Sufisme Ibnu Atha`illah, Kajian Kitab Al-Hikam*, p, 21.

with the power that never existed before. Any governance who did not immediately surrender to the Mongol leader will surely witness the importance of the towns destroyed and their inhabitants massacred. Therefore, the clash with the Islamic empire was unavoidable.

In historical records, during the period 1220-1231 A.D, the Mongol conducted a series of horrible attacks. Muslim major cities were destroyed; leaving only ruins, Bukhara and Baghdad fell after experiencing a great battle and nearly brought down the Caliphate. Although the new Rome Seljuk dynasty had surrendered to Mongolia, this destruction was not fully recovered. The first Muslim ruler who was able to halt Mongolia is *Baibar*, the new sultan of Egypt country ruled by a group of Turkey slaves. The *Mamluk* (slave) dominated the Imperial army founded by Salahuddin Al-Ayyubi in 1250 A.D.

Earlier, the leaders of the *Mamluks* led a successful attack against the *Ayyubiyyah* state and established their own empire in the Near East. In 1260 A.D, *Baibar* defeated the Mongols at Ain Jalut, North Palestine, after their surprise attack to India deflected by a new sultanate based in Delhi.<sup>9</sup> Therefore, Egypt when it was under the rule of the *Mamluks* were spared from destruction, the linkage development of civilization with the classic period is relative visible and some of the achievements that had achieved in classical period was survived in Egypt.<sup>10</sup>

Since the reign of al-Malik al-Zahir Baibars (658-676 H / 1260-1277 A.D) –in the same time with teacher of Ibn Athaillah, Shaikh Abu Al-Abbas Al-Mursi, the *Mamluk* dynasty reached the peak of power and glory in Egypt and Syria. *Sunni* sect -Hanafi, Maliki, Hanbali, Syafi`i- at that time had the opportunity to achieve dominance because of recognized authorities, as well as able to suppress the development of other sect, such as *Zhahiriyah* and *Shi'a*. *Baibars* moved the old caliphate that were previously domiciled in Baghdad to Cairo in 659 H / 1261

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<sup>9</sup> Karen Armstrong, *Islam: A Short History*, Translator: Kusnaendy, Funky, Jendela, Yogyakarta, 2005, p, 115.

<sup>10</sup> Badri Yatim, *Sejarah Peradaban Islam*, Raja Grafindo Persada, Jakarta, 1999, p, 124-125.

A.D and change the whole of Egypt as an Islamic community center that is very prominent. The Mamluks was a power, which be patron of Sufism. In this new socio-political atmosphere influenced *Shadhiliyah* leaders in the early days, including Ibn Athaillah, could be felt in the life of the surrounding community.<sup>11</sup>

While Alexandria was then the second most important city after Cairo. Alexandria, the city where Ibn Athaillah lived, was a trade city. Christian merchants and consulates of various countries settled there and of course on the streets with a symmetrical cross section (a design typical of the city), commercial activities with amazing number always takes place.<sup>12</sup>

In this period has also been an integration of the Sufi's institutions into the fabric of Islamic society. Islamic rulers earlier, particularly the rulers of *Saljuk*, not only set up *madrassahs* for the study of law, but also built *khanqah* (huts/dormitory) for teachers and students. The next rulers, like the rulers of Ayyubiyah and *Mamluk* dynasty, were also following in the footsteps of his predecessors, did not hesitate in strengthening the foundations of *Sunni* Islam. Consequently, the model was applied to the protocol at the Palace Sufi teachers who claimed the country as a spokesperson for the congregation. The teachers got specific degrees that used in ceremonial palace or in the designation in a letter.<sup>13</sup>

Ibn Athaillah lived in a conducive environment, when already there was awareness among the authorities and the public. The teachers institute with its institutions had a special place, so that they could freely apply their teachings. In other words, a conducive atmosphere had been created, so it made the contemplative life of the Sufism *tariqah* became very apparent in the Islamic society. All of this had consequences on the development of fieldwork on real distinction between the leaders of the Islamic tradition. Teachers were focused as spiritual expert in structures of Sufi *tariqah* by conducting contemplation and the main orientation was to be a person who had *ma'rifah* (wise). On the other side of

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<sup>11</sup> Danner in Seyyed Hossein Nasr [ed], *Ensiklopedi Tematis Spiritualitas Islam*, vol a, Translator: Mizan, Translator team, Mizan, Bandung, 2003, p,44.

<sup>12</sup> *Ibid*, p,46.

<sup>13</sup> Victor Danner, *Sufisme Ibnu Atha`illah, Kajian Kitab Al-Hikam*, p, 6.

the *fuqaha* (jurists) functioned themselves as religious scholars who had obligations legalistic, ritualistic and dogmatic of the Muslims or had liabilities with action.<sup>14</sup>

Alexandria during the *Mamluk* dynasty was also a strong area in embracing *Maliki*, a sect of *fiqh* (Islamic law) were dominant in the *Maghribi* (west) region (Morocco) and has taken root in Alexandria, although the majority of the Egyptian people embraced the *Shafi'i*. This is because the location of the Alexandria region is at a crossroads between *Mashriqi* (east) and *Maghribi* (west). *Maghribi* people settled in Alexandria because the atmosphere there was very pleasant. In subsequent development, the port city, gave colored *Maliki* and even the atmosphere typical of the *Maghribi*. This confirms the orientation of the diversity in the region in which *Maliki* was embedded in the region; embedded in *Bani Athaillah* dynasty and so does the Ibn Athaillah. Anyway, regardless of *Malikisme* as a stream sect or Jurisprudence (Islamic law) that looked dominant in town. Facts show that Alexandria is the center for a meeting of Western and Eastern Sufism. There are many dorms (*zawiya*) of Sufi or meeting rooms and Hermitages.<sup>15</sup>

Conditions such as the above can be said as a legacy of the dynasty before *Mamluk*, *Ayyubiyyah* dynasty. *Ayyubiyyah* dynasty in the past to build *madrasahs* (schools) that taught *Maliki* in that town. Even the founders of *Shadhiliyah*, Sheikh Abu Hasan al-Shadhili, formerly the Muslim jurists of *Maliki*. All beginning teachers of *Shadhiliyah* learned *Maliki* and this continued until the *Shadhiliyah* teachers who came later.

In addition to the above background, then that should be done is clarify the historical context experienced by Ibn Athaillah, associated to the spirit of the age and background of thought. Exposure is important to properly discuss the life and works related to revitalization *ma'rifat* of Sufism (moderate stream) was so great in the 7<sup>th</sup> H./13<sup>rd</sup> A.D century, which is a period that gave an important role

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<sup>14</sup> *Ibid*, p, 7.

<sup>15</sup> *Ibid*, p, 9-11.

determining the foundation of spiritual and intellectual for the future of Islam. Because at that time, according to records Danner, there emerged a Sufism that has never happened in earlier times.<sup>16</sup> Danner noted that there are at least some historical contexts affect the lives and thoughts of Ibn Athaillah. At that time, two phenomena seem very important. The first is the phenomenon of Ibn Arabi (d. 638 H./1240 A.D.), Sufism teachers who have a degree of Andalusia as *Shaikh al-Akbar* (professor) in Sufism, because of the teaching and his works.

The doctrine of *Wahdat al-Wujud* (Oneness of Being) which is expressed in the works of Ibn Arabi, especially in the work of *al-Futuh al-Makiyyah* and *Fushush al-Hikam* which presents a synthesis of magic esoteric doctrines of Sufism, who previously only served not directly or in passing by the Sufism teachers. The manifestation of Ibn Arabi's efforts on a large scale did not seem much improvement on its predecessors as a response to the weaknesses of intuitive perception of the Islamic community. Ibn Arabi phenomenon had very large effect on Ibn Athaillah. It has been stated previously, that at the time of the *Mamluks* happen real distinction in the fields of science, between the Sufism master and teacher of *fiqh* (Islamic law). So at that time, Ibn Athaillah must defend teachers of Andalusia, Ibn Arabi, of the criticism directed at him by the *Hanbali* jurists and Ibn Taimiyyah (d. 728 H./1328 A.D.).<sup>17</sup>

The second important phenomenon in that century was the emergence of Sufism *tariqah* explosively in the Islamic world, such as the *tariqah* of *Maulawiah*, *Ahmadiyah*, *Crisytiah*, *Kubrawiah* and *Shadhiliyah*. This last *tariqah* was embraced by Ibn Athaillah when entered on the Sufism path. In the history of Islam, before they had been there groups (*thawa'if*) of Sufism, like *Salimiah* in the 3<sup>rd</sup> H./9<sup>th</sup> A.D century, which is then assimilated next Sufism groups. In the 6<sup>th</sup> H./12<sup>nd</sup> A.D century, there were one or two Sufi groups, such as the *Qadiriyyah tariqah* of Abdul Qadir al-Jilani (d. 561 H./1166 A.D) were influential at the time. But it cannot be compared with the explosive reemergence of Sufism in the 7<sup>th</sup> H./

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<sup>16</sup> *Ibid*, p, 2.

<sup>17</sup> *Ibid*, p, 3.

13<sup>rd</sup> A.D century. The emergence of Sufism in this century as well as became the beginning of history of the Islamic tradition development later.

The movements that occurred in Sufism above took place not long ago with the birth of Ibn Athaillah, so it is very influential on the future of spiritual Ibn Athaillah. Sheikh Abu Hasan al-Shadhili (d. 656 H/1258 A.D) established the first *zawiyah* in Tunis in 625 H./1227 A.D and then move eastward. Alexandria eventually became the center of the *Shadhiliyah tariqah* in 642 H./1244 A.D, about six years from the date of Ibn Athaillah birth. The towers are large and tall that has been built in Alexandria became a place for both stints as a teacher and achieved extraordinary success at Alexandria and even in Cairo, and in the middle of the royal family.<sup>18</sup>

Two phenomena mentioned above, Ibn al-Arabi and the emergence of a group of Sufism *tariqah*, reaffirming *ma'rifat* of Islam. This assertion is nothing more than a revival of Islam. This assertion is happening in the Islamic world in conjunction with the Christian world, in the West who takes spiritual values on Aristotelian teachings, as can be seen from the adherents of scholasticism. In the 7<sup>th</sup> H./13<sup>rd</sup> A.D century, Christian Aristotelian teachings of progressing towards rationalism and the disintegration of Christianity, while Sufism laying the basic foundation for the future of Islam's development. Therefore, the revival of Islam with the basics of his *ma'rifah* at that time is very important.<sup>19</sup>

### C. The Works of Ibn Athaillah As-Sakandari

Ibn Athaillah, as figures of *Shadhiliyah tariqah*, is believed to explain in detail the *tariqah*'s teachings. Major works, are constantly published and reprinted today and implies the authority of Ibn Athaillah in Sufism. Here are the works of Ibn Athaillah As-Sakandari:

1. *Al-Hikam*, is a book he wrote during his teacher al-Musri still alive, and written by systematically containing about Sufism issues that tend to be

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<sup>18</sup> *Ibid*, p, 11.

<sup>19</sup> *Ibid*, p, 5.

patterned as al-Ghazali Sufism. The book *al-hikam* is his first written in a style that is beautiful and charming in the form of expressions of wisdom, proverbs and parables.<sup>20</sup>

*Al-Hikam* presented in three parts, among other things: the first, on expressions of spiritual wisdom (aphorism); second, of the treatise written by Ibn Athaillah to answer questions from his students; and the third, is about the prayers to Allah (*munaajat*). Phrases such wisdom adage totaled 264 aphorism. The book became grip and referral of the subsequent Sufis, especially the *Shadhiliyah tariqah* disciples, to spread his teachings.

2. *Lataif al-Minan fī Manāqib al-Shaikh Abu al-Abbas al-Mursi wa Shaikhuh Abu Hasan al-Shadhili*, which contains *Manaqib* (biography) of two predecessors, namely Shaikh Abu al-Hasan al-Shadhili and Shaikh Abu Abbas al-Mursi. The book also contains a testimonial against al-Shadhili sainthood, al-Shadhili interpretation of the verses of the Qur'an, hadith, and the expression of the experts of Sufism (*ahwal al-haqāiq*). The book *Lataif al-Minan* also equipped with reading of al-Shadhili *dhikr*s (remembrances), prayers, *hizibs*, and ends with his will to his brothers in Alexandria.<sup>21</sup>
3. *Miftah al-Falah wa Misbah al-Arwah* contains methods Sufism *dhikr* which very systematic. There contains the proposition of the Prophet Muhammad hadith about *dhikr*, all sorts of *dhikr* such as loud *dhikr* (*al-Jahr*), hidden and secret *zkr* (*khafī* and *Sirri*), the primacy of *dhikr*, courtesy of *dhikr*, *dhikr* with the most beautiful names of God (*al-asma al-husna*), a method of *dhikr* 'la ilaha illa Allah' (*naif isbat*), Sufism expert methods of *dhikr*. This book are also equipped with little discussion of monotheism (tauhid) and *ma'rifah*.
4. *At-Tanwīr fī Isqāt at-Tadbīr*, contains about virtue in the perspective of Sufism. This book contains an explanation of the arguments of the Qur'an

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<sup>20</sup> Ilyas Ismail, Asep Usman Ismail, Hamdani Anwar, *Ensiklopedi Tasawuf*, p.528.

<sup>21</sup> *Ibid*, p. 529.



and the Hadith, which is that the engineering or the fierce desire of man (*al-tadbīr*) is powerless in the face of God. In the view of Ibn Athaillah, work or sustenance of someone actually determined by God. This book also contains suggestions to surrender to Allah (*taslīm*) perfectly and show the way to get to him.

5. *Al-Qasd al-Mujarrad fi Ma'rifah al-Ism al-Mufrad* contains metaphysic theory; divine names (*al-asma al-husna*). In the first chapter of the book contains, among other origins God names, wide-ranged, the details of the letter, the relationship and laws of them, the names of the eternal nature of His essence (*qadim*), and that is purified (*tanzih*). The second chapter, among others contain the names of the virtues knowledge of God, the glories, explains the secrets meanings, special avails, and *dhikr* with His names.
6. *Taj al-Arus al-Hawi li al-Tahdheeb al-Nufus*, which is a summary of the book *al-Hikam*, *al-Tanwir*, and *al-Lataif*. The contents of the book among others are the primacy of reading *shalawat* of Prophet, repentance (*taubat*), sincere (*ikhlash*), devout, God favors to His servants, the difference between a happy person and wretched, immoral result, the end of life was good (*husnu al-khatimah*) expert *ma'rifah*, humility (*tawadu'*), arrogant (*al-kibr*), the hearts of the believers, prayer, science, *wali Allah*, sustenance, engineering man against the world, which ended with his *munajat* to God. Ali Hasan al-Arid has written a book titled *Bahjat al-Nufus li ibn 'Atha'llah al-Iskandari* that outlines the important things in the book of *Taj al-Arus al-Hawi li al-Tahdheeb al-Nufus* to facilitates the reader to get right understanding.<sup>22</sup>
7. *'Unwan at-Taufiq fi Adab at-Tariq* is a commentary (*Sharh*) on a poem by Abu Madyan regarding teacher-pupil relationship is less well understood.

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<sup>22</sup> *Ibid*, p, 530.

However, the above work only part that can be found, because there are some lost works.<sup>23</sup>

#### **D. The Thoughts of Ibn Athaillah about *Tasfīm* in His book *At-Tanwīr fī Isqāt at-Tadbīr***

##### 1. Understanding of *Tasfīm*

In the view of Ibn Athaillah As-Sakandari, submission to God should not only be accomplished by running the obligations, all that God commands, but also to undergo His decisions, all were ordained. The maturity of faith can only be felt when these two things are perfectly executed. Thus, there are actually two laws should be obeyed by the faithful people, the law of *taklif* which is commonly known as the various commands and prohibitions of Allah that must be executed during the life and law of destiny of which includes provisions and decisions of God are there to go in life.<sup>24</sup>

Purposes and needs of living of creatures actually are something that has been and continues to be guaranteed by God. With His knowledge, Allah already sets human beings even before they exist. Having been born in the world, God continues to regulate their affairs. He did not stop to take care of even they have logic. His provisions continue to apply. The human mind should be used to understand and do the orders of God well, and not to break them; to understand and properly carry out the provisions of God, and not to reject it.

More important to note is what is required of human, not what was guaranteed for them. In the *Al-Hikam*, Ibn Athaillah says, ‘your seriousness in pursuing what has been guaranteed for you and your carelessness in carrying out what is required of you, are proof of your inner eye is dim.’ Because of that, ‘rest yourselves from arranging your business, because everything has been taken care by other than you (Allah), you do not need to help taking care of

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<sup>23</sup> Victor Danner, *Sufisme Ibnu Atha`illah, Kajian Kitab Al-Hikam*, p, 28.

<sup>24</sup> Izza Rohman Nahrowi in Ibnu Athaillah As-Sakandari, *Terapi Makrifat: Misteri Berserah kepada Allah*, p, 10.

it.<sup>25</sup> Anyway, ‘the flare of spirit will not be able to break through the castle of destiny.’ It means that, no matter how much energy is devoted to satisfy a desire, nonetheless it will not be unattainable if not in accordance with God’s decision. The will of man cannot win against His will. They even often find that the fate and conditions applicable in human beings is not in line with expectations.<sup>26</sup>

In life, there are often found what the man thought was good is able to bring badness, and conversely, what was presumed bad turned out for the good. Which are useful and which are harmful in the end is something beyond human knowledge. Therefore, in the view of Ibn Athaillah, ‘busy set of self’ is actually the action more or less futile, especially if their business neglect of duties as a servant.<sup>27</sup>

Ibn Athaillah explains when the heart was surrender and believe in God for all affairs, it becomes calm in running every color of life and when there is a stone that makes us stumble, it would not make despair and run away from Him, because the heart is totally to God. In practice *taslīm* attitude certainly is not easy because it requires a process. For that, it is needed straight strong will and always pray to God in order to take courage and step to walk always in the path that He approves.

The concept of *taslīm* (surrender) by Ibn Athaillah is resting the self from participating to regulate and want something for the purpose of life we did. Literally, set means see, design, and trying to make sure the results will be obtained. The word ‘see’ shows that regulating is the mind activity and rational decisions.<sup>28</sup> This means that in this case one who *taslīm* is someone who is able to rest himself from the activities of the mind, not a physical activity. This is

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<sup>25</sup> Ibnu Athaillah As-Sakandari, *Terapi Makrifat: Kasidah Cinta dan Amalan Wali Allah*, Translator: Fauzi Faishal Bahreisy, Zaman, Jakarta, 2013, p, 160-161

<sup>26</sup> Izza Rohman Nahrowi in Ibnu Athaillah As-Sakandari, *Terapi Makrifat: Misteri Berserah kepada Allah*, p, 11.

<sup>27</sup> *Ibid*, p, 12.

<sup>28</sup> Ibnu Athaillah As-Sakandari, *Terapi Makrifat: Misteri Berserah kepada Allah*, p, 500.

because as taught by Islam that everyone should do the cause, but may not make sure the results.

*Taslīm* concept of Ibn Athaillah does not mean to make passive in life. It does not mean not trying, stopping working, stopping praying, or stopping looking for sustenance. Those who surrender and not have the same way for their lives, which sets them apart is the way they look, feel and act in life. As mentioned by Izza Rohman Nahrowi, that the doctrine of *taslīm* (surrender) to God is a spiritual science of emotional intelligence, as it can provide several benefits to the human mental, among others:<sup>29</sup>

- a. Not worry about the means of livelihood. This attitude is important to get one's life is not filled with feelings of anxiety, worry, upset and agitated that put our life under pressure. Not only that, tranquility itself is also crucial for their success to achieve the means of livelihood.
- b. Not depend on charity or business. Dependence on actions or efforts often make desperate and frustrated by the time people encountered constraints and failures. By depending on God, they can avoid the despair of catastrophe. Rely on Him make them always getting up and surviving from the feeling of sinking.
- c. Accept the facts. Disappointment, frustration and dissatisfaction on the events that befall will only drain people's energy. Well accepting the fact, as long as bitter whatever it is, they will always be ready to face it and give reasonable and useful responses.
- d. Hoping or optimism in life. By rely on God and trust that He always give us the best, we multiply our sense of optimism in spite of how bad things that happen to us in the eyes of people.

Therefore, it is clear that the surrender does not mean passive. Surrender is the activity of the mind. Doing best effort is the duty of people,

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<sup>29</sup> Izza Rohman Nahrowi in Ibnu Athaillah As-Sakandari, *Terapi Makrifat: Misteri Berserah kepada Allah*, p, 15-16.

because in it contained many benefits. However, do not rely on the results or make sure the result from it, because only God who knows the result of everything.

## 2. Causes of Not Allowed to Involve

Ibn Athaillah in *At-Tanwīr fī Isqāṭ at-Tadbīr* mentions a few because people were not allowed to involve, among which are:<sup>30</sup>

- a. Man's knowledge of God's decision that has prevailed to him. That is, people know that God has done something for them before they have done for him. Before they were there and before they took the set, He had decided for them. Now, once they are there, is He who organized.
- b. The man setting against himself showed his ignorance of the good God's decision. A believer who knows that if he did not involve Allah's decision. He had decided well where His word:

وَيَرْزُقُهُ مِنْ حَيْثُ لَا يَحْتَسِبُ، وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ، إِنَّ اللَّهَ لَبَلِغُ أَمْرِهِ، قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا.

‘And (Allah) give him sustenance from whence he thinks not; and whoever trusts in Allah, He is sufficient for him; surely Allah attains His purpose; Allah indeed has appointed a measure for everything.’<sup>31</sup>

Therefore, a believer should try to make himself not involving God decision and make his involvement as priority. He should know that the door of God upon him is to not interference God decision.<sup>32</sup>

- c. Fate and provisions of God are often incompatible with human hopes. Ibn Athaillah found only a small part of God's destiny and conditions in

<sup>30</sup> See Ibnu Athaillah As-Sakandari, *Terapi Makrifat: Misteri Berserah kepada Allah*, p,53-73

<sup>31</sup> QS. At-Talaq (65: 3)

<sup>32</sup> Ibnu Athaillah As-Sakandari, *Terapi Makrifat: Misteri Berserah kepada Allah*, p,58.

accordance with human settings. A reasonable person would not build something on top of an unstable foundation, because if the building and the design has been completed, it can be destroyed at any time due to volatility in these premises.

- d. Allah is the Best Ruler of the whole of his kingdom. As long as where humans have given all the existing provision in the heavens and the earth, like that should be the provision of human beings submitted. Compared to the existence of the entire universe, the human presence like nothing at all. Therefore, if people can accept God's provision of the heavens and the earth, they should be able to understand that His decision is for themselves. In this regard Allah says:

لَخَلْقُ السَّمٰوٰتِ وَالْاَرْضِ اَكْبَرُ مِنْ خَلْقِ النَّاسِ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ.

"Certainly the creation of the heavens and the earth is greater than the creation of the men, but most people do not know"<sup>33</sup>

- e. Human knowledge that he is God's. Basically, human has nothing. All he has are mandate from God, including his own is His. This is the reason of Ibn Athaillah that it is unreasonable if human regulates what is in reality not theirs.
- f. Human knowledge that he was being feted by God. The world belongs to God. Humans are just guests only staying there temporarily. A guest should believe on the homeowner.
- g. God always takes care of everything. God is the only controller of the world to provide sustenance and bounty, as well as taking care of the hereafter with rewards. When a servant knows that God never stops to take care of course, he will give control and surrender to Him. He will

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<sup>33</sup> QS. Al-Mukmin (40: 57)

not pay attention to himself in front of God and surrender to fulfill His provisions.<sup>34</sup>

h. Goals and Final of life of a servant is submission. Allah says:

وَأَعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ.

"And serve your God until there comes to you that the which is certain."<sup>35</sup>

If the servant has concentrated to maintain his worship, of course he would not have time to involve and pay attention of himself.

i. Humans have always been nourished by God. A servant must not hesitate to master, especially when the master always gives and never ignores. The essence of worship is to believe in God and surrender to Him. The attitude that goes against the desire to involve God decision. God guarantees for those who serve Him will have their subsistence parts continuously. Allah says:

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا، لَا نَسْأَلُكَ رِزْقًا، نَحْنُ نَرْزُقُكَ، وَالْعَاقِبَةُ لِلتَّقْوَىٰ.

"And enjoin prayer on your followers, and steadily adhere to it; We do not ask you for subsistence; We do give you subsistence, and the (good) end is for guarding (against evil)."<sup>36</sup>

j. Human never know the end and as a result of any matters. Ibn Athaillah argued that humans might be able to organize and design a business they think is good. But it turns out affair was bad for them. Maybe there is an advantage behind a difficulty and conversely, many difficulties in turning

<sup>34</sup> Ibnu Athaillah As-Sakandari, *Terapi Makrifat: Misteri Berserah kepada Allah*, p. 64.

<sup>35</sup> QS. Al-Hijr (15: 99)

<sup>36</sup> QS Thaha (20: 132)

an advantage. It could be a blessing stored in the tests and tribulations hidden in blessing.<sup>37</sup>

Of the various reasons above is obviously very bad for a servant who does not know and does not surrender to Him. Consider the following poem:

“Often I desire of something, but You have choose one for me  
Your selection is always better, and You are very dear to me  
I determine myself for ignoring the conscience  
Except for glamorize and glorify You  
And I determine myself so You do not see me  
To grope and do what You disallow  
Because in my heart, You are very noble.”<sup>38</sup>

### 3. The Types of Involvement

Ibn Athaillah explained that there are two kinds of involvements, namely: commendable and despicable involvement. The commendable involvement is involve to close to God. Ibn Athaillah described the involvement for the world are not all that bad. Among the good commendable involvement, for example regulate commerce, business, and agriculture in order to obtain kosher food, giving people in need, and guard the honorary of men.

The second is despicable involvement. It is involvement to fulfill the desires of lust and not fulfilling the rights of Allah. This involvement can bring doom or make veiled from God. People who are aware of and grateful reason will not use it in involving something that does not make him closer to God, because reason is the greatest gift of God for His servants. Thus, the very improper and included favor infidel if human use reason favors to involve that is has no value in the sight of Allah.

### 4. Primacy of *Taslīm* and not to Involve

Ibn Athaillah explained if you want to be chosen by God, stop involve to His decision. If you want to get good provisions of Allah, do not come to involve. If you want to achieve what are wanted, surrender to Him. He called

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<sup>37</sup> Ibnu Athaillah As-Sakandari, *Terapi Makrifat: Misteri Berserah kepada Allah*, p, 67.

<sup>38</sup> *Ibid*, p, 69.



the attitude of not to involve, surrender to Him, and the dissipation of desire are the most glorious miracles (*karamah*) and the form of the greatest approach.

Ibn Athaillah explained that the way to God is to eliminate the desire and will. In this regard he quoted the sheikh Abu al-Hasan said, ‘a guardian will not be up to God if they want to involve and choose.’<sup>39</sup> If people want to get enlightenment and illumination of God, stop also involvement and surrender to him.

##### 5. The reason God gave Desires to Involve

Ibn Athaillah gave his view about why humans given the desire of involvement. According to him, God created the desire to set up and select with the aim of showing His courage. He wanted to introduce Himself to His servant through His courage. Allah introduces His strength through the involvements and options of the servant. He created the will of man is not that they will, but His will is melting the people’s will, so that they understand they actually did not have the will.<sup>40</sup>

In the case of the affairs of sustenance, Ibn Athaillah referred to this problem as the most troubling of human. Therefore, almost all human beings desire to involve in the affairs of their sustenance. Ibn Athaillah also said that only those who got guidance could avoid that desire. They are people who believe in God so that they feel at ease and always to Him.

The desire to involve the affairs of sustenance is difficult to control, because people live in the world with a few necessities. The purpose of God made human has a sense of need is for them to know Him, or He can be known through it. Besides these needs exist because humans need to improve his life and his return later (to the Hereafter). There is some lessons behind the creation of a sense of need in human beings, among them:<sup>41</sup>

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<sup>39</sup> *Ibid*, p, 93.

<sup>40</sup> *Ibid*, p, 182

<sup>41</sup> *Ibid*, p, 185

- a. The requirement is a test of whether men use their own desires to involve or return to God's decision.
- b. The favors of the fulfillment of human needs is expected to increase love for God. As much as His favors come, people increasingly love Him.
- c. God implants needs to man, and then He fulfills it. This is intended the man will be grateful and know God through His goodness and grace.
- d. God wants to open the door of *munajat* (prayer) for humans, because it needs to bring people to God and reported his concerns. Were there no sense of need, of course they will not pray to and not know Him. Only those lovers who might open the door of *munajat* to Him.

Therefore, the desire to involve created by God is to bring a servant to Him. The desire created is not only for human beings become inattentive to Him, but also so that people can remember, be grateful, and always pray to Him.

#### 6. Lessons (*Hikmah*) of Effort

Ibn Athaillah reveals that the attitude of *tawakkal* (trust) to God in the cases of sustenance does not conflict with human effort. Prophet said:

"Therefore trust in Allah, and ask (or look for) sustenance in a good way"<sup>42</sup>

Prophet allows humans trying to look for sustenance. Had a business or work contrary to the *tawakkal*, the Prophet would forbid it. However, the fact is he did not forbid it, and as if to say, 'if you want to find sustenance, look for it in a good way,' by maintaining the ethics and remaining surrendered to Allah.

Ibn Athaillah mentions there is some benefit in human efforts, among others:

- a. God knows that the human heart is weak, unable to see His sharing, and less confident in Him. Therefore, He allows man trying to keep his heart strong and steadfast spirit.

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<sup>42</sup> *Ibid*, p, 244.

- b. The work done by a person can maintain his honor so that he does not stoop to beg, as well as to maintain the faith, so that he will not beg to fellow beings.
- c. Work commitments may prevent a person from committing any sin.
- d. In work and effort are secret and the gift of God for worshiper and servant who are busy obey Him. Seclusion experts will not be able to retreat properly, and the fighters will not be able to fight for God.
- e. God wants believers united by the word of His:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ

"The believers are but brethren." <sup>43</sup>

Effort and work are way to know each other and to bring the love between them. Nothing against work except the ignorant or negligent servant of God.

Ibn Athaillah continued, there are several embodiments of the attitude of seeking sustenance well, as does God through His grace, among others:

- a. Seeking sustenance by not shirking away from God. In this case, Ibn Athaillah mentioned there are two types of people who seek, those who seek sustenance and sink in it and devote all his attention to get it, and those who seek to keep the remembrance of Allah. The first way would turn away from God because if they only pay attention to the sustenance of course there was nothing else to consider. In this case, Ibn Athaillah quoted Sheikh Abu Madyan, that: 'Hearts have only one direction of attention, if you're pointing to something, he must turn away from any other it.' <sup>44</sup> Allah. said:

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<sup>43</sup> QS Al Hujarat (49: 10)

<sup>44</sup> Ibnu Athaillah As-Sakandari, *Terapi Makrifat: Misteri Berserah kepada Allah*, p, 248

مَا جَعَلَ اللَّهُ لِرَجُلٍ مِّنْ قَلْبَيْنِ فِيْ جَوْفِهِ

"Allah has not made for any man two hearts within him"<sup>45</sup>

So look for sustenance in a way that first attentively then forget God is not a good way. Instead the second way is to find sustenance by not shirking away from God is how to find sustenance that recommended in Islam.

- b. Seek sustenance in a good way is to look for God, without setting limits, causes, and the time that He would give him what he wants, the way He wills, and at the time He wills. That is ethics in looking for sustenance. People who seek to establish the levels, causes, and the time, then had set his Lord and that attitudes show negligence.<sup>46</sup>
- c. Request a good sustenance is to ask Allah and do not make what is desirable as a goal of prayer. The request was in fact merely a means to pray Him.
- d. Looking for good sustenance is doing it with full awareness that everyone has a quota of his or her own sustenance and the sustenance that will come to him. Not demand effort leads man to sustenance. When asked for and sought human advisable to dissolve in a sea of helplessness and weakness, because looking good sustenance is made to show a dedication.
- e. Ask for good fortune are asking God for something that can provide, not make yourself forgot Him. Human are recommended to not want everything over.
- f. Forms of requesting sustenance could well be through how to request his part. Allah says:

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<sup>45</sup> QS Al Ahzab (33: 4)

<sup>46</sup> Ibnu Athaillah As-Sakandari, *Terapi Makrifat: Misteri Berserah kepada Allah*, p, 250

فَمِنَ النَّاسِ مَن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِن خَلْقٍ. وَمِنْهُمْ مَّن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ.

"There are some people who say, Our Lord! Give us in the world, and they shall have no resting place. And there are some Among them who say: Our Lord! Grant us good in this world and good in the hereafter, and save us from the chastisement of the fire."<sup>47</sup>

- g. Forms of asking for good sustenance is to ask without doubt the quota given by God, and keep away from everything that is forbidden.
- h. Forms asking for good sustenance is to ask without demanding to immediately granted.
- i. Request a good sustenance is to ask and thank God if given, and realized His best option if it is not given.
- j. Request a good sustenance is to ask God to hold on to his sustenance has been established, not to what was requested.

That's ten forms and ask how to find the good sustenance to God. Of the expected ten ways people can understand how the virtue of seeking sustenance, and can understand the level of understanding that is given to him.

## 7. Involving Together with God

In his book *at-tanwīr fī isqāṭ at-tadbīr*, Ibn Athaillah describes various parable of arranging attitudes with God, about the people involved in organizing, and about sustenance along with a guarantee from God. The parable of people who involve with God is like a man who built buildings on the waterfront. Each building has been built to be buffeted by the waves so that the building collapsed. They are trying to build the building regulations, but the fate of God destroy it.

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<sup>47</sup> QS Al Baqarah (2: 200-201)

People who involve with God is like a child who goes with his father. Both go out at night. Because loved her son, the father always supervise the child without being noticed by him. While the child cannot see his father because of the dark of night. He unsettling situation himself and does not know what to do. When the moonlight shining and he saw his father approached him, his fidgetiness vanished. He know his father is very close to him and he felt no need to take care of himself because everything has been noticed by his father.

Such was the one who had involved. He did it because he was in the dark (forgot to Allah). He did not feel the closeness of God. Having the light of the moon monotheism, or the sun of *ma'rifat* shines surely he will see God so close to him, then he will be ashamed to set himself and being enough with God's decision. Therefore, believers must submit himself to God with everything associated with him, because God has created it. One of the essence of the surrender attitude is to not participate set on what has been submitted.<sup>48</sup>

Ibn Athaillah also explained the attitude of people who also regulates the issue of sustenance. He revealed the explanation through several parables. Parable for sustenance servant in the world is as a master who said to his slaves, 'lived in this place. Do this and that.' Of course when told his slave, he gave him food and drink, as well as insufficient and pay attention to the situation. Such is the human condition while living in the world. God put them in the world and ordered to obey and worship, and He ensures their share in the world. Then Serve God because He will satisfy you.<sup>49</sup>

Parable servant with God is like a father who planted many plants and build a big house. Everything was prepared for his son to be born. He has prepared all the needs of the child since his son was still in the womb. Therefore, it is not possible he ignored his son after his birth. Such is Allah has prepared his gifts before man was created. He has set the sustenance of human

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<sup>48</sup> Ibnu Athaillah As-Sakandari, *Terapi Makrifat: Misteri Berserah kepada Allah*, p, 324.

<sup>49</sup> *Ibid.*

affairs even before humans existed. Therefore, He may not ignore human once they are there.

God has guaranteed everything that humans need, both in the life of the world and to life in the hereafter. All He has decided. He let the humans take everything in this world as long as it can help them prepare provisions for eternal life in the hereafter. He put a human in the world, therefore it is not likely He forbids them to make a living there. Humans are allowed to make a living in this world. But it was not to keep them busy and forget about hereafter. On this case, Ibn Athaillah gave the parable as follows:

"People are concerned about world affairs and forget his hereafter like a man who attacked a lion. Wild lion was barely eat it, but when there is a fly descend upon his body, he was busy taking care of the fly and forgot to protect himself from the lion. He is worthy of being called mindless imbeciles. If he had any brain he certainly tried to avoid the jaws of a lion and will not think about a fly that descend upon him." <sup>50</sup>

Such is human life in this world. They are being busy by the problems of life and often they forget that the problems in this life is a test and a trial from Allah. Those who understand this will certainly not worry about any problems. He understand that everything was decided by God and he does not worry against God's decision. *Tasfīm* (surrender) makes him more optimistic in addressing any problems because he believes that his life has been guaranteed by God.

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<sup>50</sup> *Ibid*, p, 333.

## CHAPTER IV

### ANALYSIS

#### A. The *Taslim* Concept of Ibn Athaillah As-Sakandari

From the description of the previous chapters can be seen that there are differences ideas about *taslim* of Ibn Athaillah and the most other figures of Sufism. In their explanation, the discussion about *taslim* cannot be separated from the discussion of *tawakkal*. *Taslim* is the second stage after *tawakkal*. People who have *taslim* attitude means he has handed over all control of his life to God. This level can only be obtained by the trustees (*wali*). So, there can be said that the level of *taslim* is including exclusive levels in Sufism.

Meanwhile Ibn Athaillah interpreted the word of *taslim* not far from Islam's word. When Islam means submission of the whole body, *taslim* means submission of the heart. For example, Islam is in such a shape, then *taslim* is its soul. Islam was external aspects, whereas *taslim* is inner aspect.<sup>1</sup> For Ibn Athaillah, to be a *mu'min* (believer) is not enough just to carry out the commands of God and stay away from the His prohibition, but he must also apply *taslim* in his daily life. It means that he was obedient to God physically, and he surrender to His provisions inwardly.

According to Ibn Athaillah, the attitude of *taslim* must be owned by all *mu'mins* (believers), because with this attitude they can feel perfect faith. With *taslim* they can be patient, strong and tough to accept and face the law of God. Such levels can just be obtained when a person could surrender to all the provisions of God, and not against the whole decision. There are no restrictions for those who want to reach the level of *taslim*, it means that anyone can achieve *taslim* level as long as he wants to learn.

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<sup>1</sup> Ibnu Athaillah As-Sakandari, *Terapi Makrifat: Misteri Berserah kepada Allah*, p, 124.



In his explanation about the concept of *taslīm*, Ibn Athaillah relates it to a person's 'desire to involve'. This is understandable because 'the desire to involve' have a considerable role in people's lives, especially the problem of sustenance. People often worry about his food and would like to decide as he wishes, but God has clearly decides for him. Their desire to involve then makes them negligent to the laws and regulations of God, so that in his presentation about *taslīm*, Ibn Athaillah explains the importance of pressing 'desire to involve' because of this desire can become the main barrier (hijab) between man and God.

The *taslīm* concept of Ibn Athaillah cannot be interpreted as an act of passive and lazy. Because of as mentioned in the previous chapters that *taslīm* is psychological activity, not physical activity. Even in the book *at-tanwīr fī isqāt at-tadbīr* is also explained the importance of effort in life, the work ethic, as well as the various virtues in life. Human is free to involve as long as it is good involvement and can make him closer to God.

From that explanation, it appears that in the definition of the concept of *taslīm*, Ibn Athaillah does not differ so much from the concept of other figures of Sufism. His explanation in the book *at-tanwīr fī isqāt at-tadbīr*, Ibn Athaillah focuses his explanation of *taslīm* related to 'the desire to involve'. In addition, when other Sufism figures describe *taslīm* as a part of *maqamat*, Ibn Athaillah describes it as the essence of every *maqamat* level. This means that each *maqamat* level must be accompanied of *taslīm* attitude in it.

The following is the explanation of the importance position of the *taslīm* according to Ibn Athaillah in each level of *maqamat*.

#### 1. *Taubat*

In addition to repent (*taubat*) of sins, someone must repent of his involvement to God's decision. This is because desire to involve included big sins committed by the heart and soul. The best way to repent is to return from any act that is not blessed by God.

## 2. *Zuhd*

According to Ibn Athaillah there are two kinds of ascetic (*zuhd*), extrinsic ascetic that is clear and intrinsic ascetic that is vague. Extrinsic ascetic is the ascetic of excessive legal (*halal*) things. While the intrinsic ascetic is the ascetic to the leadership and good feeling when have been seen by others. Ascetic to involve God's decision is including intrinsic ascetic. This means ascetic person will not be perfect when he ignores *taslīm*.

## 3. *Shabr*

Ibn Athaillah explained that there are three kinds of patience (*shabr*), those are patience to avoid prohibitions, patience to do obligations, and patience toward decisions and options of God. So to say, a person cannot be called a patient when he cannot do patience on the various desires as human beings and as a patient of the consequences of a slave, which among them is not to involve.

## 4. *Syukr*

Citing the words of Al-Junaid said that gratitude (*syukr*) is "you do not immoral to God through His grace". Ibn Athaillah explained that person gratitude is not considered to be correct when he do not *taslīm* to God. This is because humans have been given by God favors of mind but they use it to disobey Him, through his desire of involvement.

## 5. *Khauḥ* and *Raja'*

*Taslīm* is also important for the *maqam* of fear (*khauḥ*) and hope (*raja'*), because when the fear has been around in one's heart, of course, he will not make an involvement. Similarly, the *maqam* of hope, hearts of those who expect to be overwhelmed with joy to God and he will be busy in his relationship with God.

### 6. *Tawakkal*

The attitude of involvement is clearly contrary to the attitude of trust (*tawakkal*). Because trust means giving up control to God and lean in all matters to Him. As a result it will always surrender (*taslīm*) to Him.

### 7. *Mahabbah*

*Maqam* of love (*mahabbah*) will make a lover drowned in his love and given all the options to his beloved. Options of his beloved is his choice. A lover does not have time to intervene in God decision. Therefore the attitude of surrender (*taslīm*) and do not involve is a manifestation of real love.

### 8. *Ridha*

*Maqam* of *ridha* in line with the attitude of surrender (*taslīm*) and reject interfering attitude. Because people who *ridha* have felt quite pleased with the God decision for him. Ibn Athaillah added that the light of *ridha* can remove the desire to involve and make someone apply *taslīm*. He feels enough with the good decisions of God.

From the exposure can be seen that *taslīm* has an important functions in every level *maqamat*. The linkage of *taslīm* and the attitude to not involve with the *maqam* of *tawakkal* and *ridha* is seen more clearly from the other *maqam*. This is due to the proximity of meaning from those three terms.

It should be stressed again that in the view of Ibn Athaillah, the attitude of *taslīm* is not a manifestation of passivity in being alive. *Taslīm* cannot be identified with laziness, because as described by Ibn Athaillah, for the person who has in himself the *taslīm* attitude, though in practice, everyday life is not much different from other people, but his heart was no longer bound to the material world. Even when he does something he will work in total, earnest and focused on his work without worrying anymore bad

consequences that could arise. He was convinced God provision upon him is the best provision.

### **B. The Comparison and Relationship of *Taslīm* with Resilience**

Of exposure previous chapters can be known the relationship between *taslīm* and resilience. Both are psychological activities, which if it is maintained and functioned properly will make people be better. *Taslīm* means giving up control to God, not worry about all matters for all under the control of God and He is The Best Controller. While resilience is the ability of humans to face the problems of life, and their ability to rise from these problems. Both concentrate on the quality of individuals in overcoming problems of life.

In the presentation above has also been described how important *taslīm* attitude in a person. When the heart is already surrendered and believed in God for all affairs, it becomes calm in running every color of life, and when there is a stone that makes him stumble, he does not be desperate because the heart is totally to God. This calmness then led to an attitude of not worry about the properties of livelihood. He no longer worried about all the problems that continue to press inward. Instead, he gets stronger as his belief in God's provisions for the sustenance that can only come to him.

Furthermore resignation that arise due to the manifestation of the attitude *taslīm* generate knowledge that God is the regulator of everything. Therefore, man does not need to rely on an effort and deeds. They believe Allah knows what is best for him, because of what they think is good is not necessarily good in the eyes of God, and vice versa. It could be that favors emerging from a distress and otherwise bad things can come out of convenience. By rely on God can make them sure that they are always able to face every problem of life correctly.

This surrender attitude also generates the attitude of *ridha* (accepting) the realities of life. They, who surrendered, understand that disappointment,

sadness, and do not accept the fact of life is futile. In fact, it can be inhibiting him to move forward. By accepting the realities of life, a person can give responses to every problem of his life quickly and precisely. Besides produces *ridha* (accepting) attitude, *taslīm* also generates optimism in a person life. Those who practice this attitude in their daily life is always sure of his future, because he felt God was always with him. Nothing is impossible for God. He will choose the best for His servants.

Resilience is also a need to be increased. Due to the resilience of human beings can do at least four things, namely Overcoming, steering through, bouncing back, and reaching out. Overcoming means humans can analyze and transform into a more positive outlook and improve their ability to control their lives. Steering through could mean using resources from within himself to overcome any problems that exist, without feeling overwhelmed and being negative. Bouncing back is to have a strong belief that they can control the outcome of their lives, and are able to return to normal life. And reaching out means it could get more meaningful of life experience and committed in the pursuit of learning and new experiences. People who are recipients could at least do the following three things well, namely: precise in estimating the risk occurring; know well themselves; and find meaning and purpose in their lives.

The resilience studies are assessing of individuals who have risk factors such as poverty, disaster and trauma. In Islam, these risk factors is an ordeal from God to human so that they become better. It can be seen that there is a clear relationship between resilience with *taslīm*. *Taslīm* attitude grows a rigidity in the face of every ordeals of life. Individuals who can be patient and steadfast in the face of every issues of life has certainly a greater potential to increase their resilience.

The explanation of comparison and relationship between *taslīm* and resilience will not be enough if only concern on general explanation of those both terms. Therefore, some indicators need to be pulled from each of those

terms. Within a *taslīm* at least there are some important indicators, such as belief in the choice of God, self-control, accept the reality of life, peace of soul, do not depend on the efforts, and optimism. While in the resilience, there are at least seven indicators such as tranquility, self-control, optimism in life, confidence in the ability, problem analysis, positive social relationships, and positive thinking. Here the authors describe an explanation of each indicator.

The indicators of *taslīm*:

1. Belief in God's choice. Individual who practices *taslīm* must believe in God's provision, surrender to Him, and believe that His decisions is the best decision.
2. Self-control. For a *taslīm* person, beside believes in every provision of God, must also be able to control himself, that is self-control not to interfere in each His provision.
3. Accept the reality of life. *Taslīm* attitude would not be complete without the acceptance of the reality of life. Every condition in the life is part of God's provision.
4. Peace of soul. *Taslīm* attitude will bring calmness for human whom practice it, because they feel that they are with God, whom always gives His best.
5. Do not depend on the efforts. Someone cannot be called *taslīm* when he still hang everything on the result of the efforts, because in *taslīm* concept, everything are depended only on God.
6. Optimism. The last indicator is related to the belief in his ability. *Taslīm* people will certainly be full of optimism because they are with God whom decides everything. Together with Him in the life, is as if each restriction has disappeared.

As for the explanation resilience indicators are as follows:

1. Tranquility. Tranquility is the key of the emotion regulation aspect in a person. The resilient people are those who are stay calm in facing every conditions of life.
2. Self-control. Self-control is becoming important in measuring aspects of impulse control in a person. A resilient person should not allow himself to lose control, because it can be bad for him, especially for his relationships to the others.
3. Optimism in life. A resilient person should have an optimistic attitude because optimism is needed in his efforts to rise up from every problems of life. Without it, there will be difficult to come back to normal because he always doubts his future.
4. Confidence in the ability. A resilient person has to be confident in his abilities, because how could he rise up from adversity when he doubted his ability. He should be confident in his abilities because of he needs it in order to deal with every problems of life.
5. Problem analysis. A resilient person has to be able to analyze the cause of each problems. This ability helps him to cope with the problem effectively and grow up into individuals that are more resilient.
6. Positive social relationships. This indicator is a form of empathy aspect in a resilient person. Resilient individuals are individuals who are capable to recognize the state of psychological and emotional needs of others.
7. Positive thinking. A resilient person is not only able to rise from adversity, but he also must be able to take a positive value of each events that happened. Therefore, a resilient person will look positively at every event that occurs around him.

Here is a comparison table of *taslīm* and resilience indicators.

Tabel 4.1

The comparison of *taslīm* and resilience indicators

<b><i>Tasfīm</i> Indicators</b>	<b>Resilience Indicators</b>
<ul style="list-style-type: none"> <li>• Belief in God's choice</li> <li>• Self-control</li> <li>• Accept the reality of life</li> <li>• Peace of soul</li> <li>• Do not depend on efforts</li> <li>• Optimism</li> </ul>	<ul style="list-style-type: none"> <li>• Tranquility</li> <li>• Self-control</li> <li>• Optimism of life</li> <li>• Confidence in the ability</li> <li>• Problem analysis</li> <li>• Positive social relationships</li> <li>• Positive thinking</li> </ul>

From the table above it can be seen that some *tasfīm* indicators are relevant to the indicators of resilience. Belief in God's choice is relevant to the confidence in the ability, self-control of *tasfīm* is relevant to self-control of resilience, accept the reality of life is relevant to positive thinking, peace of soul is relevant to tranquility, do not depend on the efforts is relevant to the analysis of the causes of the problem, and optimistic attitude is relevant to optimism of life. The resilience indicators that are less relevant to *tasfīm* indicator is positive social relationships. This is understandable because *tasfīm* is a vertical relationship between man and God. The following table *tasfīm* the relationship between indicators and indicators of resilience.

Tabel 4.2

The relationships between *tasfīm* and resilience

<b><i>Tasfīm</i> Indicators</b>	<b>Resilience Indicators</b>
<ul style="list-style-type: none"> <li>• Belief in God's choice</li> <li>• Self-control</li> <li>• Accept the reality of life</li> <li>• Peace of soul</li> <li>• Do not depend on efforts</li> <li>• Optimism</li> </ul>	<ul style="list-style-type: none"> <li>• Confidence in the ability</li> <li>• Self-control</li> <li>• Positive thinking</li> <li>• Tranquility</li> <li>• Problem analysis</li> <li>• Optimism of life</li> </ul>



From the explanation can be concluded that there is a thread that connects between *taslīm* attitude and resilience in a person. Both of them should be increased in order to become a better person. Both also directly proportional, meaning that the more individuals apply *taslīm* attitude is the more they increase their resilience. The consequence is that the lower the level of someone resilience, he is more ignored the *taslīm* attitude. For those who have low resilience, certainly by practicing *taslīm* will increase their resilience, because both of them, like mentioned earlier are proportional.

### **C. The Functions of *Taslīm* in Increasing Resilience**

If caught a glimpse of the meaning of the word *taslīm* is surrender, or in other words maybe is called giving up, of this word will give a negative impression within an optimist and like to fight until the end. Giving up synonymous with passivity, of course it is totally opposite attitude if used to increase a person's resilience. As described above, a resilient people is not enough for him to accept all misfortunes of life. Resilient people should be able to take it out of the bad situation and make it a positive individual, who could find the meaning of each event, and become a person who is optimistic in life.

As described in previous chapters, Ibn Athaillah explained that every *mu'min* is required to have *taslīm* attitude in him. Not perfect faith if he did not surrender to Him and away his desire to involve. Surrender attitude described by Ibn Athaillah is certainly contrary with passivity and laziness. Surrender is meant here is giving control. It means that to make every effort to not participate regulate what is already regulated by God. Surely, that work here are psychic person, while the physical remains active should try as much as possible in life. As a result, this human attitude could certainly get more tranquility in life, because his heart was no longer concerned about anything that could affect his mind. He became a positive person because he rely upon Allah, the most adequate everything that is good for him.

After learning that *taslīm* in oneself directly proportional to the resilience, keep in mind also the direct functions of *taslīm* in increasing the individuals resilience. So thereafter *taslīm* can be used as a psychological training to increase resilience. To find out, it should be mentioned back in the factors that affect resilience, that 'I am', 'I have', and 'I can', then by looking at three factors mentioned from the viewpoint of a practicing *taslīm* attitude.

As described earlier, 'I am' as the factor that affecting resilience is the ability within the individual, such as feelings, behavior, and self-confidence. That is the feeling of a person (whether quiet or often worried and anxious like everything uncertain), behavior (whether good or bad), and the level of confidence (whether high or low) will affect the level of someone resilience. Tranquility, good behavior, and confidence is high could predispose a person has a high level of resilience. Likewise, feelings of instability, poor behavior and low self-confidence will form a poor resilience.

A person who *taslīm* certainly has a calmness in his feeling. He no longer worry about something that he should not worry about and just waste his time. Everything are under God's control. His behavior should also be positive for moral good as recommended by the religion. There are no negative effects arising from the good moral, both from within itself or from outside. This makes him more and more confident in life. There is no doubt that bothers in him, because he feels he is in the right place, by relying on God, The All Right.

The second is a factor I have, namely external factors. In this case that plays an important role in increasing a person's resilience is the individual's relationship with the family and his environment. It means getting him well in dealing with everything other than himself, the greater the potential that he has in increasing resilience. *Taslīm* functions is also quite significant, because as described previously good character of a *taslīm* would have advantages on his relationship with others. He will be honored for his good manners, more appreciated because of good behavior. Relationships with others will ideally

run harmoniously. Besides the tranquility and attitude of optimism as the fruit of *taslīm* course also get special attention from others.

The last factor is I can. The most important part in this factor is how an individual is able to organize itself into every action, as well as how an individual is able to solve every problem. Resilient individuals would be able to control any conduct in life. Every course of action has been the inclusion of a mature, about what to do, what the supporters and obstacles, risks that may arise, as well as how to deal with every possibility that will happen. Of course, this kind of attitude will support the ability to solve problems, because everything is in its calculations.

Related factors I can, *taslīm* role in terms of optimism. A person who *taslīm* an optimist in life. As described in the previous chapter that a *taslīm* person believes that by relying on God makes him as able to though doing everything. He felt the limits of impossibility had gone because he is with God, the Almighty and Omnipotent Helper. Yet that does not mean he will do everything in carelessness. He still takes into account all the action was going to do and he still control the desire of involvement because he believes in God's perfect provision.

In addition to the above three factors, there are important aspects that are focused in increasing individuals resilience. As explained in the previous chapter that in resilience there are seven aspects where much of these aspects are functioning well and properly it will be a positive influence in a person's resilience. Furthermore, it also will be discussed *taslīm* functions in every aspects of it.

### 1. Emotion Regulation

As told earlier that emotion regulation is the ability to remain calm under stressful conditions. Individuals who *taslīm* certainly will not lose control of himself. He realized that all forms of oppressive conditions is coming from God. Although the condition is bad

according to him, but he will still be aware that these conditions came from God. His faith in God is the best involvement for him made him stay calm even in difficult situations. He believes what he faced was a test of God in measuring the quality of an individual.

Ibn Athaillah explained that when God wants to strengthen a servant to accept the things He has decided, He will envelop the servant with the light of His nature. This light will help the servants in dealing with the provisions of God. Because this light he can be strong and patient in bearing the entire burden. Because this light human beings could face a His test. And because this light they would be well aware of God's choice so that they will be calm in the face of his destiny.<sup>2</sup>

## 2. Impulse Control

Impulse control is the ability of individuals to control desire, encouragement, joy, and the pressure that comes from within. According to Ibn Athaillah, self-control to surrender to God provisions and did not join to involve is a major theme in the concept *taslīm*. They could be said *taslīm* if it is able to control the desire in him, and wholeheartedly accept any of the provisions of his. They believe there is no better provisions than His. Individuals who *taslīm* not be tied to the make any involvement. He could well control the desire, encouragement, joy, as well as any pressure arising from within him.

## 3. Optimism

Resilient individuals are optimistic individuals. As described in the previous chapter that one of the *taslīm* result is optimism in life. People who *taslīm* believe that rely on God and trust that He is the best provider, he can double sense of optimism in him. Perhaps in the

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<sup>2</sup> Ibnu Athaillah As-Sakandari, *Terapi Makrifat: Misteri Berserah kepada Allah*, p. 28.

eyes of other provisions that befell him could be the worse because of their ignorance, he remains confident in God is the best of its provisions.<sup>3</sup>

Further a *taslīm* person never neglect that God is the helper and omnipotent. By never losing a sense of need in Allah he be freed from prison limitations, and felt roomy even though beset by impossibility. He always felt to be a winner in life. No more doubt and pessimism in his life.

#### 4. Causal Analysis

Resilience also depends on how the person's ability to analyze a problem. Causal analysis refers to an individual's ability to accurately identify the causes of the problems they face. For a *taslīm* everything, be it good or bad thing (according to him) is from God. When goodness comes to him, is most likely the outcome of good behavior that he apply. Vice versa if he is facing a problem, it could be a result of negligence. That means he should be able to analyze any possible causes of the events in his life.

Keep in mind that applying a submissive attitude in *taslīm* not mean he becomes passive and lazing in life. He still must work out causation, but may not ensure the results on a single cause. A person who *taslīm* still have to try the best in life. If he wanted to get sustenance then he should seek it through legal ways (*halal*). If he wants to recover from an illness, he must get treatment. For a *taslīm* person, beside he have to be patient in accepting any problems, he should also analyze any possible causes. If he is not able to identify the cause of the problems they face properly, chances are he will

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<sup>3</sup> Izza Rohman Nahrowi in Ibnu Athaillah As-Sakandari, *Terapi Makrifat: Misteri Berserah kepada Allah*, p, 16.

continue to do the same mistake, and this is not a reflection of the attitude of *taslīm*.

#### 5. Empathy

Empathy is closely associated with an individual's ability to read the signs of emotional and psychological condition of others. Empathy reflect how well the individual to recognize the state of psychological and emotional needs of others. Someone who has the ability to empathize is likely to have positive social relationships. Related *taslīm* relationship with empathy is an indirect relationship. This is understandable because *taslīm* focuses on one's relationship with God. While empathy is a human relationship with others. However, if the relationship between them should be imposed possibility can be obtained from the outcome of *taslīm* attitude. As previously mentioned *taslīm* attitude should be fruitful other good attitudes, including with regard to relationships with others.

#### 6. Self-efficacy

Self-efficacy can be defined as the belief in themselves to face and solve problems effectively. Self-efficacy also mean believing themselves capable of luck and success. It was explained earlier that the attitude *taslīm* grows optimism in a person. In addition, a *taslīm* also has a deep understanding of the events. Both of these factors will certainly support the efficacy of oneself.

In the previous explanation has mentioned that a *taslīm* never doubted himself. He is a figure who is confident because he was convinced of God with him. All the borders of impossibility gone. He is confident of his ability, and he will try the best in doing something. A person who *taslīm* also knows in depth the core of an event. He could correctly identify the cause and essence of the problems. With this ability a *taslīm* person is certainly sure of himself in facing and

solving problems more precisely and accurately. He will try to do the best in the face of any life event and then submit the results to God.

## 7. Reaching out

As explained previously, that resilience is more than just how an individual has the ability to overcome adversity and emerge from the downturn. More than that, resilience is the ability of individuals achieve positive aspects of life after the misfortune befell. In Islam also often said that in any event there must be lessons (*hikmah*). It could be the advantage lies behind the difficulties, and the gift saved an ordeal of life.

A person who *taslīm* course should be able to see the positive aspects of each events. He should be able to think positive on any provision of God. In this case, Ibn Athaillah explained that a person is often aware of God's good provisions after the incident passed. That is the human nature in general. Ibn Athaillah added that the case was not applied for *taslīm* people, because they know God's good provisions before the event come.<sup>4</sup>

Thus *taslīm* functions as a psychological training in increasing individuals resilience. *Taslīm* provide psychological training which can support factors and aspects of resiliency so that individuals can increase resilience. A deep understanding of how good God's provisions is will dictate to the more resilient life. Because as mentioned earlier that *taslīm* will produce at least four things, namely tranquility for a properties of life, not depend to effort, accept the reality of life and optimism.

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<sup>4</sup> Ibnu Athaillah As-Sakandari, *Terapi Makrifat: Misteri Berserah kepada Allah*, p, 69-70.

## CHAPTER V

### CLOSING

#### A. CONCLUSION

From the explanations that have been described in previous chapters can be concluded that:

1. The concept *taslīm* by Ibn Athaillah in his book *At-Tanwīr fī Isqāṭ at-Tadbīr* emphasizes the submissive attitude of a servant to God and the attitude to not make any involvement. A believer (*mu'min*) is someone who observes to running all God's commands and stay away from all His prohibitions, must also believe the ordinance of God, that is by surrendering to Him and do not make any involvement. There also describes the importance of *taslīm* in every stage of *maqamat*, which among them are *taubat*, *zuhd*, *shabr*, *syukr*, *khauf* and *raja'*, *tawakkal*, *mahabbah*, and *ridha*. Human can only complete their attitude in practicing those every level of *maqamat* by practicing *taslīm* inside those levels.
2. The relationship between *taslīm* and resilience is both are a psychological activity, which if it is maintained and functioned properly will make people be better. *Taslīm* means giving up control to God, not worry about all matters for all under the control of God because He is The Best Controller. While resilience is the ability of humans to face the problems of life, and their ability to rise from these problems. Both concentrate on the quality of individuals in overcoming problems of life. In addition, after the explanation can be concluded that there are indicators that connect between *taslīm* and resilience in a person. Both should be increased in order to become a better person. Both also directly proportional, meaning that the more individuals apply *taslīm* attitude is the more they can increase their resilience.



3. As an alternative to increase resilience, the individual can apply *taslīm* as his psychological training. As has been explained before that the concept of *taslīm* can increase a person's resilience, because both are directly proportional. This means that if an individual is able to apply correctly *taslīm* he certainly would have a high degree of resilience. This is because *taslīm* is capable to be supporting factors of someone's resilience which among them are the factor 'I am', 'I have', and 'I can'. In addition *taslīm* also has functions in increasing important aspects of individuals resilience, some of which are emotion regulation, impulse control, optimism, causal analysis, empathy, self-efficacy and reaching out.

## **B. SUGGESTIONS**

Based on research that done, it can be a few suggestions as follows:

1. For Academics

This research is linking the theory of Sufism and individual psychological symptoms, related how the theory of Sufism can be therapeutic in improving the quality of a person's psychological. The author feels this study could contribute to the Sufi healing if the potential in it can be maximized. The authors suggest that this study could be followed by continuous research.

2. For readers

Of exposure above which the author has presented, of course there are still some shortcomings and has not reached its full potential. Related themes which the author adopted would need serious for the understanding of ordinary people, therefore the authors suggest for readers to gain knowledge by studying the relevant literature. Moreover, the authors suggest that this study not only be reading, because to get the benefits need to be practiced in everyday life.

### C. CLOSING

Those what the writer could perform about the concepts *taslīm* of Ibn Athaillah As-Sakandari. Praises be to Allah, who has given everything to writer. Without His love and compassion, surely the writer would not be able to complete this exhausting final task. After streaming blood and tears, the writer is finally able to complete this final task well.

Peace and salutation may be upon to beloved prophet Muhammad SAW, his inspiring attitude, indeed, inspires the writer to face bravely the storm eventually comes closer and makes too much disturbances in the process of work settlement.

Despite this paper is far from perfect, it is finished on time. With love and compassion coming from the depth of the heart writer says thanks to all those who have helped resolve this paper. The writer hopes that this paper provides a useful contribution for the triumph of science. Nothing is wasted in this world, blood, tired, and tears watered this paper in the course of settlement may provide a lesson for the writer. Finally, this paper is still very far from perfect. As common human being, the writer is impossible free from mistakes, thus, he really excuses for those errors. Hopefully, this writing gives such benefits to scientific discourse.

Unforgettable thanks to Ibn Athaillah As-Sakandari, may God bless him.

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