

Ibn 'Ajība's Concept of Tauhīd and Its Role in Fostering Psychological Resilience

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Abstract. Recently, discussions about mental illness have become increasingly interesting. This is due to the large number of cases related to mental illness such as anxiety, burnout, and depression. If these illnesses are not addressed immediately, they can lead to serious consequences such as suicide attempts. Therefore, this study aims to explain how to increase resilience for people with mental illness based on Islamic Sufism. One of the Sufi concepts to be studied is the tauhid model of Ibn Ajibah. This research suggests that Ibn Ajibah's tauhid concept can serve as a strengthener of resilience, as Sufi concepts in general can be utilized for mental strengthening. This is because these concepts are closely tied to human psychology. By strengthening an individual's tauhid, their resilience will also be strengthened. Individuals with strong resilience will survive, and even recover from mental illness. The primary sources of this study are Ibn 'Ajība's own works, namely *al-Baḥr al-Madīd fī Tafsīr al-Qur'ān al-Majīd* and *Kashf al-Niqāb 'an Sirr Lubb al-Albāb*. The secondary sources consist of several classical Sufi texts that are thematically related to the discussion and provide complementary perspectives on his concept of *tawḥīd* and spiritual psychology.

Keywords: Tauhid, Ibnu Ajibah, Psychological Resilience, Tasawuf

Introduction

According to the World Health Organization (WHO), there are approximately 726,000 suicides each year, with many more individuals attempting to take their own lives. Every suicide is a tragedy that affects not only the individual's family but also the broader community and even the nation. Suicide is not confined to high-income countries; rather, it is a global phenomenon that occurs across all regions of the world.[1] In Indonesia, the suicide rate has continued to rise each year. Alarmingly, most individuals who commit suicide are of productive age. Police reports identify eight primary reasons behind suicide cases, with economic difficulties being the most prevalent factor. In fact, financial problems account for approximately 31.91 percent of the total suicide cases recorded in 2024.[1] In addition to the aforementioned factors, mental health issues—particularly depression—also constitute one of the major causes of suicide.[2, p. 184]

Depression is a common and serious mental disorder characterized by a persistently low mood, feelings of sadness, or a loss of interest and pleasure in daily activities over an extended period of time. It differs from ordinary mood fluctuations and typical emotional responses to life's challenges. If left untreated, depression can significantly impair an individual's ability to function in social, occupational, and academic settings, and may even lead to suicidal thoughts or behaviors.[3, p. 125] Depression can affect anyone, regardless of age, gender, or social background. Individuals who have experienced violence, significant loss, or other stressful life events are more likely to develop depression. Such experiences can disrupt emotional stability, lower self-esteem, and trigger persistent feelings of hopelessness that may lead to more severe mental health problems if left unaddressed.[3, p. 128] To address this mental health issue, the World Health Organization (WHO) has developed a brief psychological intervention guide for depression, designed to be delivered by trained lay therapists to both individuals and groups. This approach aims to increase accessibility to mental health

care, particularly in communities with limited professional psychological service.[1] In addition to the aforementioned measures, it is essential to strengthen the concept of psychological resilience, as self-resilience can serve as an effective therapeutic approach in overcoming depression. Developing resilience enables individuals to adapt positively to stress, recover from adversity, and maintain psychological well-being despite challenging circumstances.[4, p. 165–167] Self-resilience is an important topic within the field of psychology. The concept of resilience has been defined in various ways, but generally, it refers to an individual's ability to confront psychological difficulties and transform such challenges into a source of strength for recovery and personal growth.[5, p. 9] In line with this, resilience is the ability of an individual to manage stress or trauma in a way that allows them to adapt to adversity and even transform those difficulties into motivation for recovery and renewed growth.[6, p. 163]

According to a study conducted by Selda Yoruk and Dondü Güler, self-resilience can serve as a protective factor for individuals exhibiting symptoms of depression. The presence of resilience enables a person to buffer the negative effects of depressive tendencies, thereby reducing the likelihood of developing or worsening depressive conditions.[7, p. 397] Therefore, it is crucial to reemphasize the importance of enhancing self-resilience and exploring strategies for its development, as it can serve as an effective solution for individuals experiencing depression. Beyond its protective function, resilience also enables individuals to transform their depressive experiences into a source of motivation for personal growth and improvement in their future lives.[5, p. 9]

Several researchers have proposed various strategies to strengthen self-resilience, including breathing techniques,[5, p. 28] regular physical exercise,[8, p. 553] and effective emotion management.[9, p. 117] Several other methods have also been proposed by researchers. In this study, the researcher seeks to present one approach to enhancing self-resilience as a potential solution for preventing depression. The study will explore Ibn 'Ajībah's concept of *tawhīd* (divine unity), one of whose key benefits is that it enables a person to rely completely on Allah SWT and remain free from fear or anxiety regarding any worldly matter.[10, hlm. 66] From this benefit, it is expected that self-resilience can be strengthened and depression prevented. Ibn 'Ajībah's concept of *tawhīd* is rooted in the Ash'arite theological framework, encompassing the unity of essence (*tawhīd al-dhāt*), actions (*tawhīd al-af'āl*), and attributes (*tawhīd al-ṣifāt*).[11, p. 44] However, although this concept is theological in nature, Ibn 'Ajībah interprets and explains it through a Sufi perspective.[12, p. 69] Based on the concept of resilience and its relationship with depression, this study aims to explain how Ibn 'Ajībah's concept of *tawhīd* can strengthen self-resilience and help in overcoming depression.

In fact, there are several studies related to the present research. One of them was conducted by Subi Nur Isnaini, titled "*Konsep Wilayah Menurut Ibnu 'Ajībah: Studi atas Kitab al-Baḥr al-Madīd fī Tafsīr al-Qur'ān al-Majīd*." The main finding of this study is that, according to Ibn 'Ajībah, sainthood (*wilāyah*) is divided into two categories: *khāṣṣah* (special) and *āmmah* (general). A person may attain *wilāyah* through the guidance and mediation of a spiritual teacher (*murshid*).[13] Another relevant study is titled "*Peran dan Fungsi Tauhid dalam Kehidupan Sosial*" by Devi Maharani Lubis et al. The findings of this research indicate that *tawhīd* plays a highly significant role in social life. Among its functions are liberating human beings from mental enslavement and from the worship of created beings, worldly desires, the pursuit of power, and mere sensual pleasures.[14] Another study was conducted by Maya Amalia Irianto et al., titled "*Konsep Diri Sebagai Prediktor Resiliensi pada Mahasiswa*." The findings of this research indicate a positive correlation between self-concept and resilience among university students.[15]

From the aforementioned studies, the researcher has not yet found any discussion addressing how the concept of *tawhīd* can contribute to the development of self-resilience. Therefore, this study aims to explain how the concept of *tawhīd*, particularly according to Ibn 'Ajībah, can strengthen psychological resilience and serve as a means of overcoming depression.

Biography of Ibn 'Ajībah

His full name was Aḥmad ibn Muḥammad ibn al-Mahdī ibn Ḥusayn ibn Muḥammad ibn 'Ajībah al-

Ḥajūjī. He was born in 1161 AH in Morocco. Scholars generally divide his life into three stages: childhood (1161–1178 AH), youth and pursuit of knowledge (1178–1208 AH), and the period of spiritual sainthood (1208–1224 AH). Ibn ‘Ajībah began his intellectual journey by memorizing the Qur’an and studying *tajwīd* under scholars of *qirā’ah*, including Shaykh Muḥammad al-Salāmī. He passed away in 1224 AH and was buried near his home in the Ghumārah region. Ibn ‘Ajībah was a highly productive scholar, as evidenced by his numerous works covering various fields such as *taṣawwuf* (Sufism), Qur’anic exegesis (*tafsīr*), *qirā’ah* (Qur’anic recitation), and other Islamic sciences.[16, p. 20–21]

Ibn ‘Ajībah’s Concept of *Tawḥīd*

Studying the true concept of *tawḥīd* (divine unity) in the present era is highly essential, as it addresses the human need for inner strength in facing the challenges of modern life. *Tawḥīd* is not merely a label for Muslims but rather an inherent identity deeply embedded in human nature,[17, p. 432] since the innate disposition (*fiṭrah*) of humankind is oriented toward the recognition of divine oneness.[18, hlm. 241] In essence, the discussion of *tawḥīd* pertains to the disciplines of *‘aqīdah* (theology) and *kalām* (Islamic speculative theology).[17, p. 432] However, Ibn ‘Ajībah sought to explain the concept of *tawḥīd* from a Sufi perspective. Although *taṣawwuf* (Sufism) has its own distinct epistemological approach, different from other branches of Islamic knowledge such as *kalām* and *‘aqīdah*, Ibn ‘Ajībah endeavored to harmonize these dimensions within his spiritual understanding of divine unity.[19, p. 177–178]

Ibn ‘Ajībah’s concept of *tawḥīd* is grounded in the Ash‘arite theological framework of *‘aqīdah*. His understanding of divine unity builds upon the *Asy‘arī* notion of *waḥdāniyyah* (oneness), which is divided into three aspects: the unity of attributes (*waḥdāniyyat al-ṣifāt*), the unity of essence (*waḥdāniyyat al-dhāt*), and the unity of actions (*waḥdāniyyat al-af‘āl*).[11, hlm. 44] Although this framework originates from the discipline of theology, Ibn ‘Ajībah sought to interpret it through the lens of Sufism. He explained that human beings are often veiled (*mahjūb*) from truly reaching Allah because they believe that their actions stem solely from themselves. As a result, when faced with trials or difficulties, they experience disappointment and distress. Therefore, a person must have firm faith that everything occurring in this world happens by Allah’s will and decree. When this awareness is internalized, one no longer feels disheartened by adversity — and this, according to Ibn ‘Ajībah, represents the essence of *tawḥīd al-af‘āl* (the oneness of divine actions).[19, p. 177–178]

In line with this explanation, *tawḥīd al-ṣifāt* (the unity of attributes) refers to the understanding that all human qualities—such as speech, sight, and hearing—are, in essence, gifts entrusted by Allah. This awareness leads a person to remain optimistic in action while maintaining a deep sense of reliance (*tawakkul*) upon God. The final aspect, *tawḥīd al-dhāt* (the unity of essence), signifies the belief that there is no true existence except Allah, and that the entire universe is merely a manifestation of His divine being. As a result, an individual who realizes this will cultivate love for Allah in all circumstances.[19, p. 180–181] From these explanations, it becomes evident that Ibn ‘Ajībah sought to elucidate *tawḥīd* in relation to the human psyche. When this concept is firmly rooted within an individual, it fosters psychological stability and resilience, thereby protecting a person from the onset of mental disorders.

Self-Resilience

Etymologically, the term *resilience* is derived from the Latin word *resilire*, meaning “to spring back” or “to return to its original form.” According to the American Psychological Association (APA), resilience is the process of adapting well in the face of adversity, trauma, tragedy, threats, or significant sources of stress. Similarly, Connor and Davidson define resilience as an individual’s quality or capacity to effectively confront and manage difficulties. Wagnild and Young describe resilience as the ability to recover from discomfort or distress, characterizing it as a positive personality trait that enhances one’s capacity to adapt and regulate negative emotions caused by stress. Snyder and Lopez further explain resilience as successful adaptation when an individual faces adverse or unfavorable conditions. Yu and Zhang add that resilience involves the ability to endure and readjust after experiencing traumatic events. In the same vein, Rutten et al. view resilience as a

dynamic and adaptive process that helps individuals maintain or quickly regain stability following exposure to stress or pressure.[20, p. 11–12]

According to Connor and Davidson (2003), there are five aspects that contribute to building resilience in individuals: personal competence, high standards, and persistence; trust in others, tolerance of negative emotions, and strength in facing stress; positive acceptance of change and secure relationships with others; self-control; and spirituality. Resilient individuals view difficulties, disruptions, or threats as challenges to be resolved and possess a strong belief in their own ability to overcome problems. They remain steadfast and tolerant when facing negative emotions and stressful situations, while maintaining a positive attitude toward change and viewing adversity as an opportunity for learning and growth. Moreover, they are able to manage their emotions realistically, maintaining balance even under pressure. Finally, resilient individuals are aware that their strength comes from faith, which nurtures optimism and helps them adapt positively to life's challenges.[21, p. 76–82]

Ibn ‘Ajībah’s Model of *Tawhīd* as the Foundation for Self-Resilience

As previously mentioned, one of the key factors that enhances an individual's resilience is spirituality. According to Fuad Nashori, religiosity refers to the extent of one's knowledge, the firmness of one's faith, the consistency of one's worship and belief, and the depth of one's internalization of religious teachings. Nashori further explains that religiosity comprises five dimensions: *‘aqīdah* (belief), which reflects a Muslim's level of conviction in the teachings of Islam; *sharī‘ah* (practice), which indicates the degree of adherence to Islamic rituals and prescribed acts of worship; *akhlāq* (morality), which concerns a Muslim's behavior in interacting with others and the world according to Islamic values; religious knowledge, referring to one's understanding of Islamic teachings as contained in the Qur'an; and religious experience, which encompasses the feelings and spiritual awareness experienced during acts of worship.[20, p. 66–67]

From this explanation, it can be concluded that religiosity plays an important role in building a person's resilience. One of the essential foundations of religiosity is *taṣawwuf* (Sufism), as its teachings are deeply connected to the human psyche. The core of Sufi discourse centers on the human soul—its maintenance, development, and purification. Robert Frager describes Sufism as a discipline that functions as a form of psychotherapy, helping individuals overcome neurotic tendencies. Spiritual therapy, as practiced by Sufis, aims to attain inner clarity, purity, and serenity of the heart. This process of purification (*tazkiyat al-naḥs*) eliminates negative and destructive traits within the individual. The ultimate goal of such spiritual psychotherapy is to help individuals overcome emotional, behavioral, and cognitive disturbances, thereby improving their overall mental well-being.[22, p. 196–197]

One of the Sufi concepts that can be applied to strengthen self-resilience is Ibn ‘Ajībah's Sufi framework, particularly his concept of *tawhīd*. Although *tawhīd* originates from the field of theology (*‘aqīdah*), Ibn ‘Ajībah sought to reinterpret it through the lens of Sufism, making it more closely connected to the psychological and spiritual dimensions of human experience.

One of the key benefits of this model of *tawhīd* is that it cultivates in a person complete reliance upon Allah alone, grounded in the conviction that no will or power exists except His. Another benefit is the elimination of fear toward created beings, as the individual realizes that all actions and movements in the universe occur solely by Allah's command.[10, hlm. 66] From these insights, it can be concluded that Ibn ‘Ajībah's model of *tawhīd* has the potential to nurture and strengthen an individual's self-resilience. Similar to the *maqāmāt* (spiritual stages) in Sufism, Ibn ‘Ajībah outlines several steps for attaining this level of *tawhīd*. He identifies at least three main approaches that guide a person toward realizing the essence of divine unity:

a. *Tarbiyat al-Shaykh* (Guided Spiritual Education): A Transformative Mechanism and Cognitive Reinforcement

This method emphasizes the crucial role of the *mursyid* (spiritual guide) as a companion in the process of spiritual and emotional formation of the disciple. A *mursyid* does not merely function as a transmitter of knowledge but as an agent of consciousness transformation (*taghyīr al-shu'ūr*), guiding the disciple toward inner enlightenment through structured mentorship.[19, p. 181] From the perspective of contemporary neuroscience, the teacher–disciple relationship within the Sufi tradition can be understood as an *external regulatory mechanism*—a form of external regulation in which the guide assists the disciple in achieving emotional and cognitive balance through systematic guidance. Such mentorship accelerates the internalization of *tawhidic* values by reducing *tasywīhāt fikriyyah* (cognitive distortions), which often serve as sources of anxiety and psychological instability. Ibn 'Ajībah also recognizes the possibility of a seeker being unable to find a spiritual guide and, in such circumstances, emphasizes the necessity of maximal *ikhtiar* (effort) combined with *tawakkul* (trustful reliance) and expectation of *tawfīq* (divine assistance).[23, p. 42] This approach reflects a balance between human endeavor and spiritual dependence on God, which parallels the modern psychological concept of *self-efficacy*—an individual's belief in their ability to overcome challenges through personal effort and transcendental support. Thus, Ibn 'Ajībah's *Tarbiyat al-Shaykh* method is both flexible and adaptive to social and individual contexts, serving as an effective mechanism for strengthening personal resilience through the internalization of *tawhidic* principles.

b. Contemplative *Dhikr*: Negation–Affirmation as a Technique of Cognitive Restructuring

The *dhikr* formula *lā ilāha illallāh* (negation–affirmation) and the *mufrad dhikr Allāh* function as tools for the reconfiguration of thought patterns (*iṣlāh al-tafkīr*). Psychologically, the repetitive recitation of the *kalimat al-tawhīd* can be understood as a form of *cognitive restructuring*—a therapeutic technique within cognitive-behavioral therapy (CBT) that replaces maladaptive or negative thoughts with more adaptive and constructive cognitive patterns. The *negation* element (*lā ilāha*) symbolizes the process of detachment from dependencies other than God—such as excessive fear of people, uncertainty, or the future—which are common sources of chronic stress and anxiety. The *affirmation* element (*illallāh*) redirects the individual's focus toward God as the ultimate source of serenity, stability, and strength.[24, p. 235–236]

Neuroscientifically, this repetitive contemplative practice stimulates *neuroplasticity*, reinforcing neural pathways associated with calmness, acceptance, and positive surrender. Psychologically, its outcome is the cultivation of key spiritual-psychological traits such as *zuhd* (healthy detachment from non-essential worldly concerns), *tawakkul* (trust in divine orchestration), and *shukr* (positive reappraisal and gratitude amid adversity). Collectively, these virtues form the foundational pillars of resilience, enabling individuals to maintain psychological equilibrium and adaptive functioning in the face of life's challenges.[25, p. 13–14]

c. *Murāqabah*: Awareness of Divine Observation as the Foundation of Self-Regulation

Murāqabah is not merely a sense of being watched, but a state of *meta-awareness*—a continuous consciousness that every thought, emotion, and action is observed by God.[26, p. 253–256] This awareness cultivates an internalized observer that helps individuals monitor and regulate their behavior, preventing them from falling into maladaptive thoughts and actions. Psychologically, *murāqabah* strengthens inhibitory control by helping individuals restrain negative impulses such as anger, despair, or anxiety through the awareness of divine accountability. It also builds a sense of secure attachment, as the feeling of being under God's constant care creates psychological safety and reduces existential anxiety. Furthermore, *murāqabah* serves as a form of *tawhīd*-based mindfulness; unlike secular mindfulness that focuses on breath or bodily sensations, it centers on one's relationship with the Absolute (*al-Haqq*), offering a deep sense of meaning in the face of hardship. In this way, *murāqabah* transforms spiritual awareness into a powerful tool of self-regulation that nurtures emotional balance, moral integrity, and psychological resilience rooted in the consciousness of God's ever-present watchfulness.[27, p. 65-]

The three methods proposed by Ibn 'Ajībah—*tarbiyat al-shaykh*, contemplative *dhikr*, and *murāqabah*—do not operate independently but rather complement one another within an integrated

system of holistic resilience. *Tarbiyat al-shaykh* provides external guidance and a social framework that safeguards against spiritual deviation; *dhikr* serves as a cognitive-emotional exercise that reinforces the *tawhīd*-centered mindset through repetitive affirmation of divine meaning; while *murāqabah* sustains a continuous awareness of the Divine Presence, functioning as a mechanism of self-monitoring and inner regulation.

Together, these three methods form a psycho-spiritual defense system that is both reactive—capable of responding to stress and adversity—and proactive—cultivating preventive psychological strength. This approach is not merely skill-based but also meaning-based, addressing the existential challenges of modern life characterized by an increasing sense of emptiness and disconnection. In the context of contemporary stress disorders marked by alienation, uncertainty, and information overload, Ibn ‘Ajība’s framework offers a comprehensive solution. Through *tarbiyat al-shaykh*, individuals gain structure and communal support that mitigates feelings of isolation; through *dhikr*, they internalize emotional regulation techniques that can be practiced in daily life; and through *murāqabah*, they develop a transcendent connection that fosters psychological stability and existential security. Hence, Ibn ‘Ajība’s conceptual model not only rests on a profound spiritual foundation but also aligns with modern psychological principles of resilience and well-being, making it both theoretically robust and practically relevant.

Conclusion

Ibn ‘Ajība’s thought on *tawhīd* and spiritual resilience is rooted in the theological framework of Ash‘arite creed (*‘Aqīdah Ash‘ariyyah*), particularly in his elaboration of the concept of *Wahdāniyyah* (Divine Oneness), which encompasses three dimensions: *Dhāt* (Essence), *Ṣifāt* (Attributes), and *Af‘āl* (Actions). Although grounded in this theological foundation, Ibn ‘Ajība introduces a distinctive perspective by interpreting *tawhīd* through the lens of Sufism. He argues that spiritual veiling often arises from the illusion of self-sufficiency (*anniyyah*)—the belief that human beings possess will and power independent of God. Through *Tawhīd al-Af‘āl* (the recognition that all actions originate from Allah), he offers a path to transcend existential anxiety and disappointment by dissolving the illusion of control and cultivating active *tawakkul* (trustful reliance on God).

Practically, Ibn ‘Ajība formulates a holistic model of resilience through three integrated methods: *tarbiyat al-shaykh* (spiritual mentorship), contemplative *dhikr* (cognitive-emotional restructuring), and *murāqabah* (transcendental awareness). These methods function not only reactively—to cope with psychological stress—but also proactively—to build preventive mental strength. His framework effectively responds to modern psychological challenges such as alienation, uncertainty, and information overload by combining communal guidance, emotional regulation techniques, and transcendent connection. Thus, Ibn ‘Ajība’s conception of *tawhīd* demonstrates not only its spiritual and theological significance but also its profound compatibility with modern psychological principles. It provides a timeless theological foundation for cultivating resilience amid the existential and emotional complexities of contemporary life.

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