

Analysis of Sincerity in the Spiritual Aspects of the Book *Al-Hikam Ibn 'Atā'illāh al-Iskandarī* and Its Internalization in Islamic Education

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ABSTRACT

The rapid development of technology and information has created challenges in the educational world, particularly in the weakening of spiritual and moral dimensions in learning. Educational success is often measured primarily through cognitive achievement, while character and spiritual awareness receive less attention. This condition also affects Islamic education, which ideally integrates intellectual, moral, and spiritual development. In this context, the spiritual teachings contained in the book *Al-Hikam* by Ibn 'Atā'illāh al-Iskandarī offer important insights regarding the value of sincerity (ikhlas) as the inner foundation of human actions and spiritual growth. This study aims to analyze the value of sincerity in the spiritual teachings of *Al-Hikam* and to explore how this value can be internalized within the perspective of Sufism and Islamic education. The research employs a qualitative descriptive approach using content analysis to examine the meanings contained in selected aphorisms of *Al-Hikam*. The primary data source is the text of *Al-Hikam*, supported by secondary literature related to Sufism and Islamic education. Data were analyzed through stages of data reduction, categorization, interpretation, and triangulation to ensure the validity of findings. The results show that the value of sincerity in *Al-Hikam*, particularly in wisdoms 1, 9, and 10, emphasizes that the true value of deeds lies in the purity of intention rather than their outward form. Sincerity functions as the center of the spiritual journey, the foundation of moral formation and self-development, and the awareness of God's presence. Furthermore, the internalization of sincerity in Islamic education can be implemented through role modeling (*uswah*), habituation of positive actions, reflective practices (*muhasabah*), and strengthening intentions in learning.

1. INTRODUCTION

Amidst rapid developments in technology and information, the world of education faces a major challenge in the form of a weakening spiritual dimension. The shift in educational orientation, which increasingly emphasizes cognitive achievement, means that moral and spiritual values do not receive the attention they deserve. This phenomenon is particularly evident in higher education, where learning success is often measured solely in terms of academic achievement (Nurfuaji & Erihadiana, 2023). This situation has given rise to a generation of young people who are intellectually superior but morally unstable, trapped in a materialistic lifestyle, and lacking the spiritual depth to support their daily behavior and decisions. This situation also occurs in Islamic education in Indonesia. Conceptually, Islamic education should place spiritual development as its main foundation. However, in practice, the orientation of learning often shifts to the mastery of religious knowledge in theory, so that the aspects of soul and character building are not maximized (Alawiyah, 2024). Many educational institutions have not been able to provide learning experiences that instill spiritual values comprehensively, resulting in students lacking the inner strength to face the dynamics

of modern life (Supriyatin et al., 2024; Nurjanna & Pratiwi, 2020). In this context, the book *Al-Hikam* by Ibn 'Aṭā'illāh al-Iskandarī offers a rich perspective on spiritual education. This work not only contains messages of Sufism, but also radiates values of self-improvement that are relevant to the character building of people today (Alfani et al., 2025). *Ibn 'Aṭā'illāh al-Iskandarī* (1996) emphasizing that true education is a process of shaping spiritual awareness through self-reflection, sincerity in self-improvement, and intention setting (Aizillalaa et al., 2025). In the perspective of modern education, these teachings serve as an important reference for developing learning models that balance intellectual, emotional, and spiritual intelligence (Latif, 2021).

Awareness of the close relationship between spirituality and education further emphasizes that intellectual achievement is meaningless without a foundation of good character and purity of intention. Strengthening the value of sincerity is important in order to foster a clearer learning orientation, prevent students from being motivated solely by external factors, and encourage the development of responsible and honest individuals (Yuliawanti et al., 2025). Efforts to restore the values of Sufism and the teachings of the Qur'an as the spirit of education are also believed to be capable of producing a generation that is not only knowledgeable, but also has high moral sensitivity and spiritual awareness (Jabbar et al., 2025; Damri et al., 2025). Theoretically, this study departs from the perspective of Islamic education, which places spiritual guidance as the main foundation in the educational process. Islamic education is not only directed at mastering religious knowledge, but also at shaping the morals and divine consciousness of students. *Ibn 'Aṭā'illāh al-Iskandarī* (1996) emphasizes that the quality of education is largely determined by the purity of intention and inner readiness, because deeds that come from a pure heart will produce valuable and meaningful behavior. This perspective affirms that sincerity has a strategic position in Islamic education, especially in developing a learning orientation that is not solely focused on outward achievements. This view is in line with Sufi theory, which focuses on the process of purifying the soul (*tazkiyatun nafs*). *Al-Ghazālī* (2005) explains that the main goal of Sufism is to free the heart from desires other than Allah and to direct all deeds solely to Him. In this context, sincerity is understood as the core of the spiritual journey that determines the quality of a servant's relationship with his Lord. Sincerity serves as the center of the spiritual journey because it is the measure of whether a deed is accepted or not. Moreover, sincerity also forms the basis of moral and character development, because purity of intention will give rise to honesty, consistency, and responsibility in attitude and action. In addition to being a moral foundation, sincerity plays a role in making humans aware of Allah's presence in every activity, so that all deeds are done in the awareness of servitude and divine supervision.

Based on this perspective, this study uses three indicators of sincerity as the basis for analysis (Al-Ghazālī, 2005), namely: Within this framework, sincerity is understood through three main indicators, namely: (1) sincerity as the center of spiritual journey, which places purity of intention as the foundation of the entire spiritual process; (2) sincerity as the basis of morality and self-development, which shapes integrity, consistency, and honesty in behavior; and (3) sincerity as awareness of God's presence, which fosters a transcendental awareness that every deed is under divine supervision and guidance. Through these indicators, the value of sincerity is not only understood as an individual spiritual experience, but also analyzed for its relevance in the context of Islamic education as a process of character building and moral awareness for students. Previous studies have shown that readings of *Al-Hikam* tend to focus on the Sufi dimension without linking it concretely to educational practices. The pedagogical aspects and relevance of the values in *Al-Hikam*, particularly the value of sincerity as the core of spiritual journey, have yet to be explored in depth (Fadilah et al., 2025). In fact, sincerity plays a central role in character building. It forms the basis for moral strength, purity of intention, and perseverance in learning and teaching. This value can serve as an important foundation for overcoming the spiritual problems currently plaguing the world of education. In order for the study of *Al-Hikam* to be conducted systematically and scientifically

accountable, this research uses a content analysis approach. This approach allows researchers to identify patterns of meaning, symbols, and spiritual messages in the text through a process of targeted categorization and interpretation (Siswanto et al., 2025). Thus, the Sufi thought of *Ibn 'Atā'illāh al-Iskandarī* can be contextually linked to the needs of contemporary Islamic education, particularly in formulating strategies for internalizing the value of sincerity in a reflective and applicable manner.

Thus, the study of sincerity in *Al-Hikam* holds both academic and practical significance. In addition to enriching the discourse on Islamic education, this study provides important references for strengthening students' character in the modern era. The revitalization of education based on spiritual values is expected to contribute to the development of an educational model that not only shapes intellectual competence but also cultivates spiritual depth as a characteristic of a complete human being (Muthohirin, 2021). Based on this background, this study addresses two main research questions: (1) How is the value of sincerity reflected in the spiritual teachings of *Al-Hikam* by *Ibn 'Atā'illāh al-Iskandarī*? (2) How can the value of sincerity in *Al-Hikam* be internalized from the perspective of Sufism and Islamic education? These questions guide the analysis in examining the spiritual meaning of sincerity contained in the aphorisms of *Al-Hikam* and exploring its relevance for character formation and spiritual development in contemporary Islamic education.

2. METHODS

A descriptive qualitative approach using content analysis techniques was chosen to explore the spiritual messages in the book *Al-Hikam Ibn 'Atā'illāh al-Iskandarī* in a more in-depth and focused manner (Siswanto et al., 2025). This approach allows for a comprehensive exploration of the inner meaning, values, and Sufi messages implied in the text. Mile & Arif (2022) emphasizes that qualitative methods are effective when researchers want to understand the meaning and context of a work holistically. Using this framework, the resulting analysis is expected to provide a comprehensive understanding of the value of sincerity in *Al-Hikam* and its relevance to strengthening spirituality in contemporary Islamic education (Azhari & Hotimah, 2024). The stages of the research were organized systematically as illustrated in the research flowchart presented in Figure 1 below.

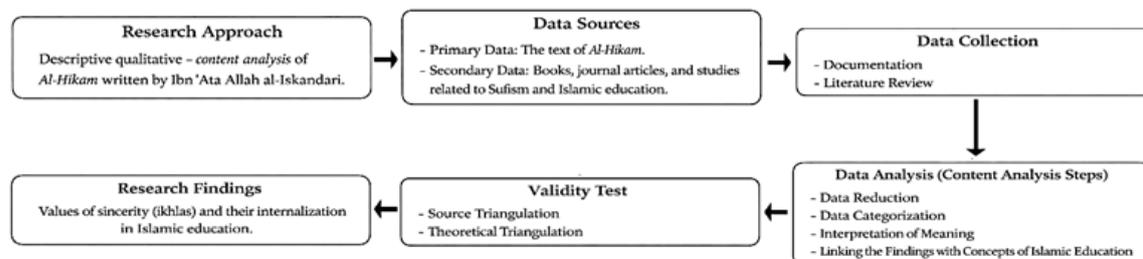


Figure 1 The Flow of the Research Process

The data sources used consist of two types, namely primary and secondary sources. Primary sources include the original text of *Al-Hikam* and its translation, which are the main materials for reading and interpreting the value of sincerity. Meanwhile, secondary sources are in the form of literature such as books, scientific articles, and academic studies on Sufism and Islamic education, which serve to strengthen interpretations and enrich the context of analysis (Amir, 2021). Data collection was conducted through documentation and literature review. Documentation included collecting printed and digital versions of *Al-Hikam*, while literature review was conducted to track various references relevant to sincerity, spirituality, and Islamic education. These two techniques helped strengthen the conceptual framework and confirm the relationship between *Ibn 'Atā'illāh's* Sufi teachings and the need for spiritual guidance in contemporary Islamic education (Siswanto et al., 2025). The data analysis was conducted in a structured manner, beginning with data reduction to select the parts of *Al-Hikam* that were directly related to the theme of sincerity. The relevant parts

were then identified and organized into categories of meaning, such as the relationship between sincerity and intention, deeds, dependence on Allah, and character building (Ibrahim et al., 2022). After the categorization process, the next stage is interpreting the meaning by reading the messages of wisdom contextually so that the value of sincerity can be understood holistically and practically. The findings are then linked to the principles of spiritual guidance in Islamic education, especially those that emphasize moral development, purity of intention, and integrity of students (Salamah et al., 2025).

To ensure the validity of the findings, theoretical triangulation and source triangulation were used. Theoretical triangulation was carried out by comparing the results of the interpretation with the framework of Islamic education and Sufism, while source triangulation was carried out by checking the compatibility of data from various references to ensure the validity of the analysis (Anwar, 2022). With the application of this systematic and in-depth methodology, the study of *Al-Hikam* is expected to reveal the value of sincerity in a more focused manner and show how this value can be internalized in Islamic education. The results of this study are expected to contribute to efforts to strengthen the integration of intellectual intelligence and spiritual depth in the learning process.

3. RESULTS AND DISCUSSION

3.1 Analysis of Sincerity in the Spiritual Aspects of the Book *Al-Hikam* by *Ibn 'Aṭā'illāh al-Iskandarī*

In the book *Al-Hikam*, there are several pieces of wisdom that contain the value of sincerity in the spiritual aspect, found in pieces of wisdom number 1, 9, and 10. One of the profound messages in the book *Al-Hikam* by *Ibn 'Aṭā'illāh al-Iskandarī* (1996) is about sincerity in doing good deeds. In his first piece of wisdom, he writes,

1 ◊ مِنْ عَلَامَةِ الْاِعْتِمَادِ عَلَى الْعَمَلِ نَقْصَانُ الرَّجَاءِ عِنْدَ وُجُودِ الزَّلَلِ.

Meaning:

“One of the signs that a person relies on his deeds is that his hope diminishes when he falls into error.”

This expression reveals the truth that the value of a deed does not lie in the magnitude of the action, but in the sincerity of the heart of the doer. People who feel disappointed or discouraged when they fall into sin indicate that they still rely on their own deeds, not on the mercy of Allah. *Ibn 'Aṭā'illāh al-Iskandarī* (1996) emphasized that deeds without sincerity are merely outward activities that do not bring a person closer to God. This wisdom teaches that the essence of devotion to God is sincerity. Sincerity keeps a person enthusiastic about doing good even without praise, and grateful even though their deeds are not seen by others. In the context of education, this value has a very profound meaning. Students need to understand that learning is not just about getting good grades, awards, or social recognition, but a form of worship done with a sincere heart. Teachers should also instill the same intention, namely teaching as a form of spiritual responsibility and devotion, not just a professional obligation. Thus, sincerity in education becomes the foundation for the growth of integrity and sincerity in learning. Furthermore, in wisdom 9 and 10, *Ibn 'Aṭā'illāh* wrote,

9 ◊ تَنَوَّعَتْ أَجْنَاسُ الْأَعْمَالِ لَتَنُوعِ وَاِرِدَاتِ الْأَحْوَالِ.
10 ◊ الْأَعْمَالُ صُورٌ قَائِمَةٌ، وَأَرْوَاحُهَا وُجُودٌ سِرِّ الْإِخْلَاصِ فِيهَا.

Meaning:

“The variety of human deeds differs according to the inner state that underlies them. Deeds are only outward forms, and the spirit of deeds is the presence of the secret of sincerity within them.”

Through this statement, *Ibn ‘Aṭā’illāh al-Iskandarī (1996)* explains that human deeds are dynamic, influenced by the condition of the heart and spiritual awareness of the doer. He emphasizes that the form of deeds is only a vessel, while their true value lies in the sincerity that is the spirit behind every action. If sincerity is absent, then deeds will lose their meaning before Allah. The message implied in these two pieces of wisdom shows how important it is to build an inner orientation in every deed, including in educational activities. Sincerity is a spiritual value that guides all actions towards the right goal, which is to seek Allah's pleasure. *Al-Ghazālī (2005)* in *Ihyā’ ‘Ulūm al-Dīn* refers to sincerity as the core of every righteous deed. According to him, deeds without the right intention only result in fatigue, not blessings. This principle is relevant in Islamic education, where sincerity is the basis for shaping the character and morals of students. Learning with sincerity will foster sincerity and perseverance, while teaching with sincerity will result in a blessed educational process. From the perspective of modern Islamic education theory, *Al-Attas (1991)* explains that the goal of education is to shape civilized human beings through purification of the soul (*tazkiyah an-nafs*). The value of sincerity in *Al-Hikam* is part of this purification process because it frees humans from the traits of *riya’*, *ujub*, and excessive love of the world. With sincerity, individuals no longer view charity as a means of image building, but as a manifestation of love and devotion to God. This opinion is in line with *Nata (2016)* view, which emphasizes that Islamic education must balance cognitive, affective, and spiritual aspects in order to produce knowledgeable and moral individuals.

The value of sincerity taught by *Ibn ‘Aṭā’illāh al-Iskandarī (1996)* has strong relevance in contemporary education. In an increasingly materialistic world, sincerity is a value that can maintain the purity of the purpose of learning and teaching. Teachers who are based on sincerity will carry out their duties with full responsibility regardless of the social status of their students, while sincere students will learn with a spirit of dedication and will not easily give up when faced with failure. Education built on the value of sincerity will foster a culture of integrity, simplicity, and sincerity in the academic environment. Thus, both of *Ibn ‘Aṭā’illāh's* wisdoms emphasize that sincerity is the core of all deeds and the source of inner peace in worship and the pursuit of knowledge. In Islamic education, sincerity is not only a moral value, but also a spiritual dimension that fosters the awareness that knowledge and deeds must be directed solely to Allah SWT. Through the instillation of the value of sincerity, Islamic education is expected to produce a generation that is not only intellectually intelligent, but also pure of heart, honest, and oriented towards true devotion.

In Islamic spiritual tradition, sincerity occupies a fundamental position in the process of *tazkiyatun nafs*, which is the purification of the soul that guides a person to refine their character and organize their intentions in every deed they do. This aspect is found in wisdom number 1 and 10. Sincerity is the foundation that determines the quality of the spiritual journey, because without purity of intention, efforts to achieve spiritual depth will not bear meaningful results. *Ibn ‘Aṭā’illāh al-Iskandarī* in *Al-Hikam* emphasizes the importance of letting go of dependence on the results of deeds so that a person can achieve inner clarity and spiritual enlightenment (*Dahrul, 2021*). This view is in line with *Al-Ghazālī*, who places sincerity as the main condition for the acceptance of deeds by Allah because the value of a deed is determined by the intention behind it (*Maghriza & Nursikin, 2024*). From a Sufi perspective, sincerity is a sign of a *salik's* success in pursuing the spiritual path towards closeness to Allah SWT (*Ismail et al., 2021*).

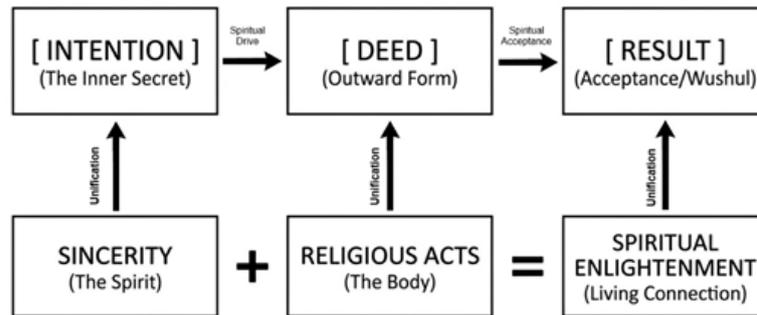


Figure 2 The Spiritual Anatomy of Deeds in Al-Hikam.

Sincerity requires a person to let go of the desire for praise or recognition for their deeds. Al-Qusyairi emphasizes that any deed that is not built on sincere intentions has no true spiritual value (Ismail et al., 2021). This awareness leads a servant to understand that worship is a form of obedience that should not be accompanied by worldly orientation. When sincerity is firmly embedded within oneself, one's spiritual journey becomes more stable, as negative traits such as arrogance and dependence on other beings will gradually fade away. Conversely, an attitude of surrender and reliance on Allah will grow stronger as the basis for all spiritual activities (Aizillalaa et al., 2025). Based on the explanation above, it can be concluded that sincerity occupies a central position in the spiritual journey of a Muslim. The teachings contained in the wisdom of Al-Hikam emphasize that the quality of one's spiritual progress is determined not by the outward form of deeds but by the purity of intention that underlies them. Through sincerity, a person learns to free themselves from dependence on worldly recognition and focus entirely on seeking the pleasure of Allah. This value becomes an essential element in the process of spiritual purification because it directs all actions toward spiritual awareness and closeness to God. Therefore, sincerity can be understood as the fundamental foundation that shapes the authenticity and stability of the spiritual journey.

In Islamic education, sincerity plays an important role in shaping character and influencing the quality of students. This aspect is found in wisdom number 1. Sincerity of intention is the foundation for the development of noble character, because sincerity teaches a person to be humble and uphold the principles of goodness without expecting anything in return. Ibn Qayyim emphasizes that sincerity is the main key to the formation of noble character, because deeds done with a pure heart will reflect good behavior both outwardly and inwardly (Aulia & Fitriani, 2023). In educational practice, teachers have a strategic position as role models who instill sincerity through real examples in their daily lives. The example set by teachers who sincerely carry out their duties will have a major influence on the formation of students' attitudes and behavior (Maududin et al., 2021).

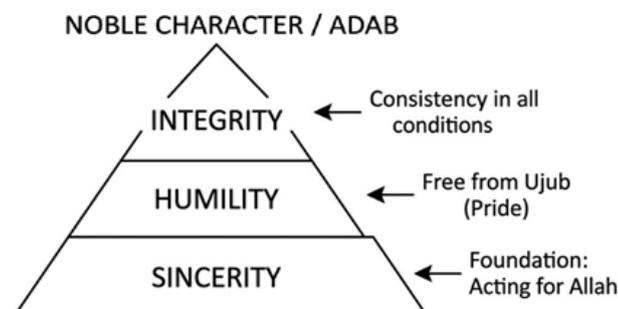


Figure 3 The Hierarchy of Moral Development through Sincerity.

Sincerity also plays a role in maintaining harmony between intentions and actions, so that students learn to understand the meaning of moral consistency. This value teaches students to be honest, responsible, and not get caught up in pretentious behavior. Al-Attas believes that education

that integrates spiritual values such as sincerity will produce individuals who are ethically stable, capable of self-control, and develop into individuals who combine intelligence with moral maturity (Nafi'a et al., 2022). Thus, sincerity not only shapes good behavior but also becomes the main foundation for overall character development. From the discussion above, it can be concluded that sincerity plays a fundamental role in the formation of morality and the development of individual character. The wisdom teachings in *Al-Hikam* indicate that sincere intentions guide individuals to perform good deeds without expecting recognition or reward from others. In the context of Islamic education, sincerity becomes the basis for shaping students who are honest, responsible, and morally consistent. When the value of sincerity is internalized in the educational process, it encourages the development of noble character and strengthens the harmony between intentions and actions. Thus, sincerity functions as an important moral foundation that supports the formation of ethical and spiritually conscious individuals.

1. Sincerity as Awareness of God's Presence

The value of sincerity is closely related to the awareness of God's presence in every aspect of life. This aspect is found in wisdom number 9. Through the concept of *muraqabah*, a person is reminded to always feel that they are being watched by Allah, so that all actions are carried out with full responsibility and spiritual appreciation. This awareness fosters a deep sense of gratitude and dependence on Allah as the main purpose of charity and the source of all help (Kholik et al., 2024). *Al-Ghazālī* explains that sincerity only arises from a heart that truly understands *tawhid*, which is the belief that all human activities are based on Allah's love and will (Rizqiyah & Fahmi, 2024).

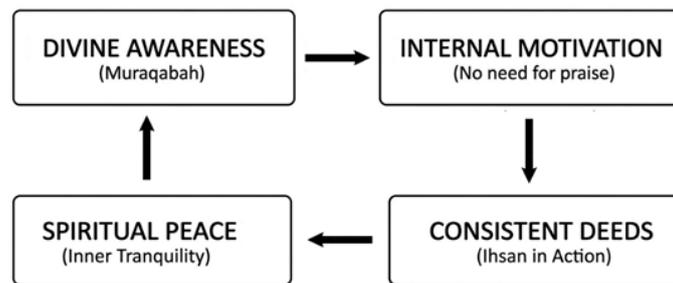


Figure 4 The Mechanism of Divine Awareness (Muraqabah) in Daily Actions

In the world of education, the value of sincerity as a form of awareness of God's presence can teach students to do good not because of external pressure, but because of spiritual encouragement from within themselves as servants. This attitude helps students develop moral discipline and good habits that do not depend on circumstances or human supervision. By instilling the value of sincerity from an early age, Islamic education has the opportunity to produce a generation that is not only superior in knowledge, but also has good character and strong piety (Adha & Wantini, 2024). Based on the analysis presented above, it can be concluded that sincerity is closely related to the awareness of God's presence in human life. The teachings contained in the wisdom of *Al-Hikam* show that sincere deeds arise from a heart that realizes that every action is observed by Allah. This awareness fosters a sense of responsibility, gratitude, and spiritual discipline in carrying out daily activities. In the context of Islamic education, the cultivation of sincerity as an awareness of God's presence can encourage students to perform good deeds based on internal spiritual motivation rather than external pressure. Consequently, sincerity becomes a spiritual value that supports the formation of individuals who possess strong moral integrity and deep devotion to God. Based on the discussion presented above, it can be understood that the teachings on sincerity found in *Al-Hikam* highlight sincerity as the inner essence that gives meaning to every human action. The wisdoms examined indicate that the true value of a deed does not lie merely in its visible form, but in the purity of intention and the depth of spiritual awareness that accompany it. In this sense, sincerity becomes the

central element of the spiritual journey, guiding individuals to align their intentions and actions toward a higher purpose.

Furthermore, sincerity also serves as an important foundation in the formation of moral character. Through sincere intentions, individuals are encouraged to act with honesty, humility, and responsibility, free from the desire for praise or recognition. This spiritual orientation nurtures an awareness of God's constant presence, encouraging believers to perform their actions with devotion and accountability. Within the framework of Islamic spirituality and education, such awareness contributes to the development of balanced individuals whose actions reflect both ethical integrity and spiritual maturity. Therefore, the concept of sincerity articulated by Ibn 'Ata Allah al-Iskandari remains highly relevant for contemporary Islamic education. By emphasizing the importance of pure intention and inner awareness, sincerity helps bridge intellectual growth with spiritual development. Through this integration, education is expected not only to cultivate knowledgeable individuals but also to nurture people of strong character, moral integrity, and deep spiritual consciousness.

3.2 Internalization of Sincerity in the Perspective of Sufism and Islamic Education

In the Sufi tradition, sincerity is understood as inner purity in performing deeds purely to draw closer to Allah, without attaching them to expectations of praise, reward, or personal interests. *Al-Ghazālī (2005)* emphasizes that acceptable deeds are those based on a pure heart and directed entirely toward Allah as the sole purpose of worship. This idea is in line with the view of *Ibn 'Atā'illāh al-Iskandarī* in *Al-Hikam*, who sees sincerity as a form of servitude that is free from worldly desires. By discarding motivations other than Allah's pleasure, the relationship between the servant and God becomes more intimate and meaningful (Zaini & Saidah, 2021). In the framework of Islamic education, the value of sincerity is not merely a moral teaching but also the foundation for shaping the spiritual character of students. The internalization of this value encourages students to develop the awareness that the process of learning and religious practice is not merely a formal obligation, but a path of self-improvement that requires sincerity. This attitude influences how students set their intentions, understand the objectives of learning, and build a work ethic in academic activities and worship (Abdiyantoro et al., 2024). The value of sincerity also plays a strategic role in character building. When students are trained to interpret every action sincerely, this value will gradually become ingrained in their daily behavior. Thus, sincerity is not only a concept that is understood cognitively, but also a habit that is reflected in social interactions at school and in society (Zaini & Saidah, 2021). Al-Attas (1991) emphasizes the importance of integrating knowledge and pure intentions so that education can be deeply beneficial.

The strategies for implementing the value of sincerity in education are as follows:

Role modeling is a very influential approach in the process of internalizing values. Teachers who are able to display sincere behavior in their daily tasks provide a real model for students. The presence of teachers as role models makes it easier for students to understand how sincerity is manifested, such as in the sincerity of teaching, patience in guiding, and humility in interacting. Through consistent examples, the value of sincerity is conveyed through direct experience and shapes students' character naturally (Andini et al., 2023). From the explanation above, it can be concluded that role modeling (*uswah*) is an effective strategy for internalizing the value of sincerity in Islamic education. Teachers who demonstrate sincere attitudes in their teaching practices become living examples for students, enabling the value of sincerity to be learned not only conceptually but also through real experiences and daily interactions.

Habituation is a way of instilling values through the repetition of positive actions involving good intentions. Through routine worship, disciplined study, and repeated social activities, students will develop an awareness that every action has religious value if done with good intentions. This learning model is in line with Islamic educational practices that place good habits as an effective

means of shaping personality (Abdiyantoro et al., 2024). Based on the discussion above, it can be concluded that habituation plays an important role in strengthening the internalization of sincerity. Continuous practice of positive behaviors allows students to gradually develop sincere intentions in their actions, so that sincerity becomes an integral part of their character and daily behavior.

Muhasabah activities provide space for students to evaluate their intentions, behavior, and achievements. Through reflection, students are trained to recognize their strengths and weaknesses and improve their heart's orientation. This activity encourages them to question whether their actions are in accordance with the principle of sincerity, so that the learning process does not only focus on cognitive aspects but also on continuous self-improvement (Abdiyantoro et al., 2024). From the explanation above, it can be concluded that reflection (*muhasabah*) functions as a spiritual mechanism that helps students examine the sincerity of their intentions. Through reflective practices, students become more aware of their motivations and are encouraged to continuously improve their behavior in accordance with the values of sincerity taught in Islamic spirituality.

Instilling the habit of clarifying intentions before starting an activity is an important step in shaping spiritual character. Students are guided to realize that knowledge is not acquired solely for grades, achievements, or recognition, but as a form of worship and an effort to obtain blessings. Thus, learning motivation becomes more stable and less susceptible to external pressures (Abdiyantoro et al., 2024). Based on the explanation above, it can be concluded that strengthening intentions in learning is a fundamental step in internalizing sincerity. When students are encouraged to align their learning intentions with spiritual purposes, the educational process becomes more meaningful and helps cultivate sincere attitudes in both academic and religious activities.

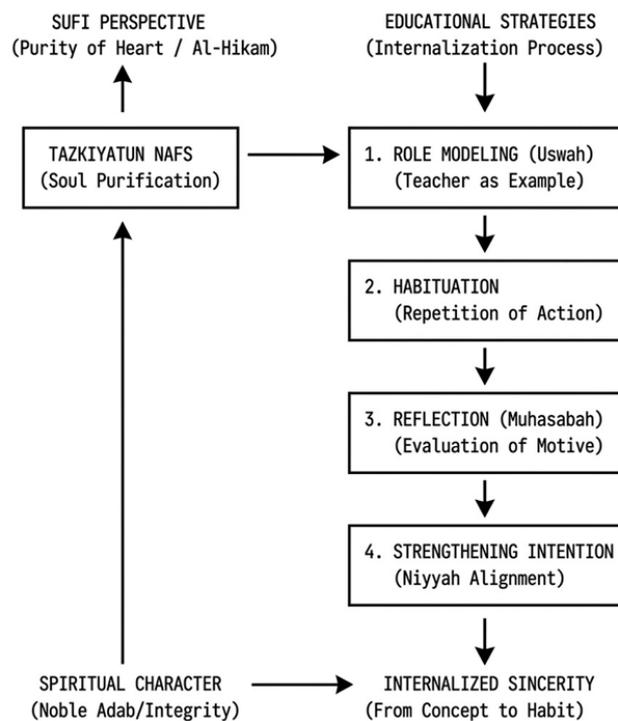


Figure 5 The Strategic Flow of Sincerity Internalization.

As shown in Figure 4, the internalization of sincerity is not a single event but a multi-faceted process. It begins with the teacher providing a living example (*Uswah*), which is then reinforced through consistent practice (Habituation). To ensure the heart remains aligned, students engage in self-evaluation (*Muhasabah*), eventually leading to a permanent state of Strengthened Intention where learning is viewed purely as a form of worship. Teachers play a central role as spiritual guides and mentors for students. They not only function as conveyors of material, but also as figures who

demonstrate how the values of sincerity are applied in real actions. The scientific practices, worship, and social interactions displayed by teachers become an important basis for students in imitating and shaping their own characters (Andini et al., 2023). Meanwhile, students are required to develop personal awareness in an effort to improve their spiritual quality. This awareness can be realized through worship activities, social involvement, and the practice of positive values at school. In this way, students grow as individuals who are not only academically accomplished but also have noble character.

Amidst modern dynamics that are fraught with materialism, competition, and pragmatic orientation, instilling the value of sincerity is a challenge in itself. Rapid social change and technological developments often trap the younger generation in worldly achievements. Therefore, strengthening the spiritual dimension through education is an urgent need so that students have a strong moral foundation (Zaini & Saidah, 2021). Strengthening the value of sincerity from an early age enables the emergence of a generation that is not only intellectually superior but also emotionally and spiritually mature. Individuals with this kind of character tend to be more empathetic, honest, disciplined, and responsible. Ultimately, they are expected to be able to make positive contributions to society in various fields of life (Abdiyantoro et al., 2024). The application of the principle of *tazkiyatun nafs* in education helps students undergo a process of purification of the heart and character building. Thus, Islamic education does not stop at imparting knowledge, but also guides students towards a better transformation of themselves, in accordance with the noble values inherited from the scholars. Overall, the internalization of sincerity in Islamic education can be effectively implemented through role modeling, habituation, reflection, and strengthening intentions. These strategies help transform sincerity from a theoretical concept into a lived value that shapes students' spiritual awareness, moral character, and learning motivation.

4. CONCLUSION

The findings of this study show that the value of sincerity in the spiritual teachings of *Al-Hikam* by *Ibn 'Aṭā'illāh al-Iskandarī* is reflected in wisdom numbers 1, 9, and 10, which emphasize that the true value of deeds lies in the purity of intention rather than in their outward form. In the Sufi perspective, sincerity is closely related to *tazkiyatun nafs*, moral formation, and awareness of God's presence (*muraqabah*), making it the central foundation of the spiritual journey toward seeking the pleasure of Allah. Furthermore, the internalization of sincerity in Islamic education can be implemented through role modeling (*uswah*), habituation of positive actions, reflective practices (*muhasabah*), and strengthening intentions in learning. Through these strategies, sincerity becomes an internalized value that shapes students' moral character, spiritual awareness, and learning motivation, making it highly relevant for the development of balanced individuals in contemporary Islamic education.

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