



Representation of Tawakkal and Peace of Mind in Budi Utami's Jawi Syi'ir Book

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ABSTRACT

The mental health crisis is a global phenomenon that continues to intensify alongside the growing complexity and pressures of modern life, particularly affecting young people, minority communities, and individuals from lower socio-economic backgrounds who often face limited access to holistic mental health services. Western psychological approaches, which tend to emphasize cognitive, behavioral, and individual aspects, are considered insufficient to fully address the spiritual dimension that plays a crucial role in shaping mental health, especially within religious societies. This study aims to examine the representation of the concept of *tawakkal* and its implications for inner tranquility in *Syi'ir Jawi Budi Utami* as part of the corpus of Nusantara Islamic literature, from the perspective of Islamic psychology. This research employs a qualitative approach through library research, using *Syi'ir Jawi Budi Utami* as the primary data source and secondary data derived from literature on Islamic psychology, Sufism, and relevant scholarly articles. Data analysis is conducted using content analysis, deepened through a hermeneutic approach to uncover the psychospiritual meaning of *tawakkal*. The findings indicate that the concept of *tawakkal* in *Syi'ir Jawi Budi Utami* is represented as a mechanism of soul purification (*tazkiyat an-nafs*) that balances human effort (*ikhtiar*) and surrender to God, thereby contributing to the formation of inner tranquility (*thuma'ninah al-qalb*). This concept has the potential to serve as an alternative spiritual approach in strengthening mental health based on the values of Nusantara Islam.

Keywords: tawakkal, peace of mind, syi'ir book

Representasi Tawakkal dan Ketenangan Jiwa dalam Kitab *Syi'ir Jawi Budi Utami*

ABSTRAK

Krisis kesehatan mental merupakan fenomena global yang terus meningkat seiring dengan kompleksitas dan tekanan kehidupan modern, terutama pada kelompok usia muda, komunitas minoritas, serta masyarakat dengan latar belakang sosial-ekonomi rendah yang sering kali memiliki keterbatasan akses terhadap layanan kesehatan mental yang holistik. Pendekatan psikologi Barat yang cenderung berfokus pada aspek kognitif, perilaku, dan individual dinilai belum sepenuhnya mampu menjangkau dimensi spiritual yang memiliki peran penting dalam pembentukan kesehatan mental, khususnya dalam masyarakat religius. Penelitian ini bertujuan untuk mengkaji representasi konsep *tawakkal* dan implikasinya terhadap ketenangan jiwa dalam *Syi'ir Jawi Budi Utami* sebagai bagian dari khazanah sastra Islam Nusantara dengan perspektif psikologi Islam. Penelitian ini menggunakan pendekatan kualitatif melalui studi pustaka, dengan data primer berupa teks *Syi'ir Jawi Budi Utami* dan data sekunder yang bersumber dari literatur psikologi Islam, tasawuf, serta artikel ilmiah terkait. Analisis data dilakukan menggunakan analisis isi yang diperdalam melalui pendekatan hermeneutik untuk mengungkap makna psikospiritual *tawakkal*. Hasil penelitian menunjukkan bahwa konsep *tawakkal* dalam *Syi'ir Jawi Budi Utami* direpresentasikan sebagai mekanisme pengelolaan jiwa (*tazkiyat an-nafs*) yang menyeimbangkan antara ikhtiar dan kepasrahan kepada Tuhan, sehingga berimplikasi pada terbentuknya ketenangan jiwa (*thuma'ninah al-qalb*) dan berpotensi menjadi alternatif pendekatan spiritual dalam penguatan kesehatan mental berbasis nilai-nilai Islam Nusantara.

Kata kunci: tawakkal, ketenangan jiwa, kitab syi'ir

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INTRODUCTION

With the rapid development of the times and the increasing pressures of daily life, the mental health crisis has emerged as a new reality that is increasingly widespread in modern society. According to Purnomosidi et al. (2023), Burhanudin (2025) & Wilda (2025), mental health is a condition where a person is in a state of well-being, able to understand and optimize their potential, can manage stress well, carry out their role effectively at work, and contribute positively to their surroundings. Mental health issues are a primary concern of the World Health Organization (WHO), which has established a comprehensive Mental Health Action Plan for the period 2013–2030. This plan contains four main targets along with recommendations for countries in the international community, namely: (1) strengthening effective leadership and governance; (2) providing comprehensive, integrated, and responsive community-based mental health services; (3) strengthening strategic mental health prevention and promotion efforts; and (4) developing information systems and in-depth research foundations.

A social crisis is a condition where the social order is disrupted due to pressures such as economic inequality, conflict, and declining trust in social institutions, characterized by increasing social problems and a weakening sense of togetherness and stability in community life. According to Firdaus (2025), Asih et al. (2025) & Susanti (2025), the integration of Islamic values ??through education, spirituality, and moral development emphasizes the presence of a holistic approach that not only focuses on cognitive and behavioral aspects, but also touches the inner dimension of humans in depth. Islamic education plays a role in forming a strong self-identity, providing a clear framework of values, and instilling a meaningful life purpose, so that individuals are not easily affected by identity confusion or psychological stress. Meanwhile, Islamic spirituality through faith practices such as prayer, dhikr, and tawakkal serves as a religious

coping mechanism that helps individuals manage stress, anxiety, and negative emotions in an adaptive and calming manner. Moral development based on Islamic morals also strengthens self-control, empathy, and healthy social relationships, which are important factors in mental health. Thus, these three aspects form sustainable psychological resilience, because individuals are not only able to withstand the pressures of life, but also have emotional balance, peace of mind, and a life orientation that is in harmony with transcendental values. Based on this background, the research problems can be formulated as follows: (1) how is the representation of the concept of tawakkal in the Book of Syi'ir Jawi Budi Utami? (2) how is the meaning of tawakkal in Syi'ir Jawi Budi Utami viewed from the perspective of Islamic psychology? and (3) what are the implications of the concept of tawakkal in Syi'ir Jawi Budi Utami for the formation of peace of mind amidst the modern mental health crisis?

The Western psychological approach has limitations due to its excessive focus on the individual and cognitive aspects, often ignoring the role of cultural values, spiritual dimensions, and social contexts that influence mental health. According to Qoyyimah (2025), the Western and Islamic concepts of mental health, emphasizing differences in epistemology and methodology, demonstrate the limitations of the Western psychological approach in addressing the spiritual dimension of mental health. A comparison of the Western and Islamic concepts of mental health reveals fundamental epistemological and methodological differences. Western psychology relies on empirical rationality and a clinical approach that focuses on measurable psychological aspects, while Islam views mental health as a unity of the physical, psychological, and spiritual based on revelation. This difference relates to Western psychology's limitations in addressing the spiritual dimension, allowing the Islamic approach to offer a more holistic perspective in understanding and addressing mental health. This study aims to examine and analyze the representation of the



concept of tawakkal in Budi Utami's *Syi'ir Jawi* book, uncover the psychospiritual meaning of tawakkal from an Islamic psychological perspective, and explain its implications for establishing peace of mind as a response to the mental health crisis in modern life. In facing the complexity of life's problems and modern psychological pressures, spiritual values, especially the attitude of tawakkal (religious surrender) serve as an important foundation for fostering inner peace, mental resilience, and self-confidence in dealing with life's uncertainties. According to Rahmadhanty et al. (2023), tawakkal is a form of Islamic psychotherapy that plays a role in helping reduce and overcome various mental health problems, especially for Muslims. As a religious coping mechanism, tawakkal helps manage anxiety, relieve emotional stress, and foster a sense of security and optimism without negating effort, but rather maintaining a balance between maximum effort and inner peace. Tawakkal acts as a source of psychological and spiritual strength that strengthens individuals in facing stress. The positive correlation between tawakkal and resilience indicates that trust in God after maximum effort helps students interpret the stress of online learning more adaptively. By linking this to mental health discourse, tawakkal functions not only as a religious coping strategy but also as a holistic approach that bridges emotional and spiritual needs, which are often under-accommodated in Western psychological approaches. This research is expected to provide theoretical benefits by enriching the body of Islamic psychology, particularly regarding the integration of the concepts of tawakkal and mental health based on Nusantara Islamic literature. Practically, this research can serve as an alternative reference for educators, counselors, and the community in developing a holistic, spiritual, and local wisdom-based approach to mental health.

Budi Utami's *Syi'ir Jawi* is a local treasure of the Indonesian archipelago, representing the richness of Javanese Islamic intellectual and spiritual traditions. Its moral teachings and life

values ??are conveyed through Javanese poetry as a medium for developing character and elevating the soul. According to Wahyudi (2025), Javanese *si'ir* contains persuasive speech acts imbued with spiritual meaning and moral values conveyed implicitly through conventional implicature. The moral messages and religious teachings in this song are not only stated directly but also implied through the choice of words, expressions, and sentence structure in the lyrics. Within the medieval Javanese literary heritage, *syi'ir* is known as a form of literature, alongside *macapat* songs and other Javanese literary genres. It developed as a medium for religious expression, moral education, and the dissemination of ethical values ??through language and rhythm that are easily understood by the public. *Syi'ir* is a relatively rarely discussed literary form, and is hardly even taught in school learning materials. Therefore, its existence is often marginalized compared to *macapat* songs and other Javanese literary forms. Research on the value of tawakkal has been conducted by several researchers, such as that conducted by Radhiah (2025) who concluded that tawakkal is not merely passive submission, but an active attitude that combines optimal effort with full faith in Allah. Islamic education is effective in instilling this attitude if the learning methods used are contextual and relevant to the experiences of students. Subsequent research conducted by Hasanah (2025) who stated that tawakkal forms individuals who are optimistic, mentally and spiritually resilient, and able to build harmonious relationships with Allah and others, thus becoming an important foundation in individual and social life. Another study conducted by Astuti & Bashori (2025) who stated that tawakkal builds a child's spiritual foundation through a holistic approach involving family, environment, and contextual methods, thus forming a religious individual with noble morals and ready to face life according to Islamic values. This research does not discuss human subjects directly (children or students), but rather literary texts as a medium for developing peace of mind and spirituality, thus offering a textual and cultural perspective.

METHODS

This research employs a qualitative approach using a library research method to deeply examine the concepts of tawakkal (relief) and peace of mind contained in the book *Syi'ir Jawi Budi Utami*. According to Ahmadi (2019), Abubakar (2021), Razak (2017), literature review is a crucial part of qualitative research because it allows researchers to understand the depth of the theory that will be used to analyze the data accurately and thoroughly. The research data comes from two sources: primary and secondary data. The primary data consists of the text of the book *Syi'ir Jawi Budi Utami*, while secondary data is obtained from various supporting literature, including works on Islamic psychology, Sufism, and scientific journal articles relevant to the research theme.

Data collection was conducted through documentation techniques and critical reading of the text to identify ideas related to the value of tawakkal and its implications for peace of mind. The data was then analyzed using content analysis to uncover key themes, which were then deepened through a hermeneutic approach to gain a contextual and interpretive understanding of the text's meaning. The stages of data analysis include the process of reduction, grouping, and drawing conclusions systematically to produce a comprehensive understanding of the concept of tawakkal from an Islamic psychology perspective.

RESULTS

1. Representation of the Concept of Tawakkal in Budi Utami's *Syi'ir Jawi*

Data from Budi Utami's *Syi'ir Jawi* demonstrates the concept of tawakkal conveyed through symbolic and religious language. This analysis aims to uncover the meaning of tawakkal as represented in the *syi'ir* text, particularly in relation to surrender, effort, and peace of mind.

Hermeneutically, this text is not only read as a normative teaching, but as a representation of inner awareness that guides the reader towards a balance between effort and surrender. From the

first verse, the concept of tawakkal is emphasized as a source of psychological calm born from complete trust in God, as stated in the line "Sopo tawakkâl ing Pengérané, Alloh nyukupi kekarêpâné" and clarified through its existential definition, "Tawakkal ikû mungguh ârtiné, pasrah membering Pêngérané." Psychospiritually, this surrender is not the absence of effort, but rather an inner mechanism to reduce anxiety and emotional tension by submitting the final result to God after realizing the limitations of human beings. This text also criticizes the materialistic and egocentric misconception of tawakkal, as depicted in the line "Ono tawakkâl marang bandané, ono tawakkal marang âwâk é," which is then emphasized as a form of spiritual ignorance "ikû wông kang bodô akal é," because it makes other than God as a spiritual support. Furthermore, this poem constructs tawakkal through Sufi typology, namely general tawakkal and specific tawakkal, which psychospiritually represent the stages of spiritual maturity. General tawakkal is depicted in harmony with the reality of social life "Tawakkal umûm kudu mergawé, koyo contoné kaum pêtanî" which shows that external effort remains an integral part of mental health, while internal surrender is present "sakwisé tandûr pasrah atiné" to free individuals from anxiety about results.

In the research of Mu'minin & Affady (2021) tawakkal is understood as part of the stages of the spiritual journey (maqam) that marks the inner maturity of a salik, which directly correlates with this analysis in interpreting tawakkal not merely as a normative teaching, but as an inner mechanism that guides individuals towards a balance between endeavor and submission. The typology of general tawakkal and special tawakkal contained in *Syi'ir Jawi Budi Utami* is also in line with the concept of maqamat in Sufism which represents a gradual process of spiritual maturity. This research focuses on the function of Sufism symbols as a medium for internalizing spiritual values ??in religious life, strengthening the findings of this study which views tawakkal as a



source of psychological calm, namely a stable inner condition because the existential support is entirely directed to Allah, so that peace of mind can be understood as a psychospiritual implication of achieving the maqam tawakkal as explained in the study of the symbols of the maqam of Sufism.

Tawakkal is specifically positioned as a higher spiritual station, characterized by extreme calm in all situations, “naliko luwê gak perlû kêrjô, naliko sulit ora ngersulô,” which psychologically reflects emotional stability and deep inner resilience. The text does not position this station as a general standard, but rather as a Sufi exemplar associated with the figure of Hatîm al-Ashôm, so that readers are guided to understand tawakkal proportionally according to their respective spiritual capacities. Ultimately, through the affirmation that sustenance is a divine prerogative—“namung percoyo ing Pengérâné, awèh rejekî ing sôpo waé”—this poem constructs tawakkal as a psychospiritual value that fosters resilience, erodes resentment, and builds self-acceptance, as seen in the attitude of “gak gelem malas kang nganîngôyô” due to the belief that “Allôh wés mângertèni.” Thus, this text represents tawakkal not merely a theological concept, but a holistic soul management strategy, which unites cognitive, emotional, and spiritual dimensions in facing the realities of life. Tawakkal specifically as a high-level spiritual station that reflects emotional stability, inner strength, and peace of mind shows a close relationship with the research of Mu'minin & Maisaroh (2023) hermeneutically as a comprehensive soul management mechanism that unites cognitive, emotional, and spiritual aspects, then the study. This research provides reinforcement through the perspective of Sufism praxis. They emphasize that the Sufism values contained in syi'ir, such as submission, divine love, and devotion to God, do not stop at the level of textual discourse, but are internalized and practiced in the religious life of the Islamic boarding school community, especially in the Jombang area. As reflected in the attitude of “naliko sulit ora ngersulô” and the refusal to retaliate against evil in the expression “gak gelem

malas kang nganîngôyô”, it can be understood as a psychospiritual consequence of the practice of tawakkal that has reached Sufism maturity. Thus, the two studies complement each other: one focuses on the meaning and inner representation of tawakkal, while the other highlights its social dimensions and spiritual practice, thus collectively affirming the role of Syi'ir Jawi Budi Utami as a medium for fostering peace of mind and spiritual resilience.

From an Islamic perspective, tawakkal, after maximum effort, is a gradual and conscious inner process, not a passive attitude or a state of surrender. The stages begin with optimal effort, namely earnest effort through planning, hard work, and utilizing one's abilities. Afterward, an awareness of human limitations emerges, that the final outcome is not entirely within one's control. This awareness leads individuals to surrender the outcome to Allah (at-tafwîdh), an inner attitude that fully entrusts the final decision to His will and wisdom. This surrender is then followed by acceptance accompanied by contentment, enabling individuals to accept the outcome, whether it meets expectations or not, without complaint or excessive emotional distress. It is at this stage that lasting peace of mind and confidence are formed, where a person remains emotionally stable, optimistic, and ready to continue the next endeavor with a more open and balanced heart.

2. The Concept of Tawakkal as a Way to Build Peace of Mind

The concept of tawakkal in this poem fosters peace of mind through a psychospiritual process that places God as the sole inner support, freeing individuals from excessive anxiety about life's outcomes and uncertainties. The surrender affirmed in the line “pasrah memberi ing Pêngérâné” (resignation) reinforces an inner orientation that no longer relies on one's own strength or external factors, but rather on Divine will. The belief that “Allah nyukupi kekarêpâné” fosters a sense of security and hope, which psychologically serves to reduce fear, anxiety, and

emotional stress caused by life's demands. From an Islamic psychological perspective, this condition reflects the formation of *thuma'ninah al-qalb* (peace of mind), a stable state of mind stemming from complete trust in God as the ruler of life.

On a practical level, this poem also displays the balance between endeavor and surrender through the concept of general *tawakkal*, as reflected in the phrase "*sakwisé tandûr pasrah atiné*," which teaches that effort remains a human obligation, while the results are left to God. This pattern helps individuals manage stress without losing their sense of responsibility and the meaning of the struggle. Meanwhile, specific *tawakkal* represents a higher level of spiritual maturity, marked by emotional stability in both easy and difficult conditions "*naliko sulit ora ngersulô, naliko luwê gak perlû kêjô*." The deep belief that "*Allôh wés mângertênî*" frees individuals from the urge to retaliate, envy, and excessive complaints, allowing negative emotional burdens to be released. Thus, the peace of mind fostered by *tawakkal* in this poem is born of conscious acceptance, complete trust, and a continuously maintained inner balance.

3. The Concept of Tawakkal in Budi Utami's Syi'ir Jawi and Islamic Psychology

The concept of *tawakkal* in Budi Utami's *Syi'ir Jawi* is closely related to Islamic psychology because it is understood as a mechanism for managing the soul (*tazkiyat an-nafs*) that unites the cognitive, emotional, and spiritual aspects of the human being. *Tawakkal* is positioned as an inner conviction that places God as the center of control of life, as reflected in the teaching "*Sopo tawakkâl ing Pengérané, Allah nyukupi kekarêpâné*." This belief psychologically fosters a sense of security, hope, and stable self-confidence because the individual no longer bears the burden of life absolutely upon themselves. From an Islamic psychological perspective, this inner orientation serves as the foundation for mental health, as the soul is directed toward a balanced understanding

of human limitations and God's omnipotence.

The *tawakkal* (religious surrender) in this poem serves as an effective religious coping strategy for reducing anxiety, managing stress, and calming emotions through surrender after endeavor. This is evident in the concept of general *tawakkal*, which emphasizes active effort before surrender, as expressed in the line "*sakwisé tandûr pasrah atiné*." The distinction between general and specific *tawakkal* also reflects stages of spiritual maturity and mental health, where individuals are able to accept both easy and difficult conditions without excessive emotional turmoil, as depicted in the attitude of "*naliko sulit ora ngersulô*." Thus, *tawakkal* in *Syi'ir Jawi Budi Utami* represents the principle of holistic Islamic psychology, namely the formation of peace of mind, resilience, and inner balance through the integration of rational effort and spiritual surrender to God.

DISCUSSION

Based on the results of a hermeneutic analysis of *wakkal* is presented not merely as a normative theological teaching, but as a psychospiritual mechanism for managing the soul that balances external endeavors and internal submission to God. The distinction between general and specific *tawakkal* indicates stages of spiritual maturity that have direct implications for mental health. General *tawakkal* represents an adaptive religious coping strategy, in which individuals continue to actively strive but are free from excessive anxiety about outcomes, while specific *tawakkal* is described as a high-level spiritual station reflecting emotional stability, inner resilience, and total acceptance of both favorable and unfavorable circumstances. From an Islamic psychological perspective, this process aligns with *tazkiyat an-nafs*, namely the shifting of the center of control from the human ego to the Divine will, culminating in the formation of *thuma'ninah al-qalb*, a state of stable and resilient inner peace.

These findings strengthen previous research on *tawakkal* by offering a textual-cultural perspective through the study of Nusantara



religious literature. Budi Utami's Jawi poem serves as a medium for internalizing psychospiritual values that shape the reader's mindset, emotional attitudes, and spiritual orientation, thus contributing to building mental resilience and peace of mind. Thus, the tawakkal (relief) in this poem has strong relevance to contemporary mental health discourse and can be understood as a holistic approach that bridges the emotional and spiritual needs of modern humans, while also offering an alternative to the limitations of Western psychological approaches that lack a transcendental dimension.

Conclusion

The concept of tawakkal in Budi Utami's Jawi poem is not merely a theological teaching, but rather a psychospiritual construct relevant to the framework of Islamic psychology. Tawakkal functions as a mechanism for tazkiyat an-nafs (obedience to the soul) that fosters peace of mind, strengthens mental resilience, and maintains emotional balance through an awareness of human limitations and complete trust in God. By combining rational endeavor with spiritual surrender, this poem presents tawakkal as a holistic religious coping strategy, while emphasizing the role of local Indonesian literary treasures in enriching understanding of mental health based on Islamic values.

CONCLUSION

The concept of tawakkal (relief) in Syi'ir Jawi Budi Utami is not merely a theological teaching, but rather a psychospiritual construct relevant to the framework of Islamic psychology. Tawakkal functions as a mechanism of tazkiyat an-nafs (obedience to the soul) that fosters peace of mind, strengthens mental resilience, and maintains emotional balance through awareness of human limitations and complete trust in God. By combining rational endeavor and spiritual surrender, this syi'ir presents tawakkal as a holistic religious coping strategy, while also emphasizing the role of local Indonesian literary treasures in enriching understanding of mental health based on Islamic values.

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