
Human Ambition and Identity Crisis in Ibn 'Athailah al-Sakandari's Sufism

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Abstract

Human life is inseparable from economic and status issues. Both often force people to do anything just to achieve them. However, without a strong ambition to achieve these goals, humans will not continue to move forward and will only remain where they are now. On the other hand, religion often talks about humans being grateful and accepting their circumstances, where these expressions often become capital for laziness and an excuse to not want to try in life. This study aims to explain that religion does not tell humans to be silent and wait for miracles, but the concept of Qona'ah, Tawakkal and others are principles that humans need to understand which must always accompany human endeavors to avoid falling into worldly luxury. This research was conducted using qualitative research methods through literature studies involving critical analysis of related phenomena, especially in Indonesia. By using qualitative research methods, this study aims to find a new meaning of the concept of Qona'ah from the perspective of Ibn Athallah to provide a breath of fresh air to society about the meaning of ambition that is appropriate to its level. Ultimately, this research found that Ibn Athalillah wisely explained that humans may have ambitions to achieve something, but this should not be the primary goal, as it would hinder gratitude and acceptance of God's will. Accepting fate does not mean abandoning effort altogether. Rather, it is a way to be grateful even if the outcome is not as desired.

Keywords: *Human ambition; Identity Crisis; Modern man; Ibn 'Athailah al-Sakandari; Al-hikam*

INTRODUCTION

Modern social life seems to be undergoing rapid change, significantly impacting how people perceive themselves. Advances in technology, social media, and the increasing demands of social life have left some feeling stressed (Amalih & Sholehah, 2025). Success is no longer a gift bestowed upon a particular individual, but has become a measure of self-worth, measured against others. This drives people to pursue certain standards of success without considering the true meaning and purpose of life (Salirawati, 2021). Human life, in general, is not only about economics and status. However, many people depend on these two factors. Because, fundamentally, human life is not only governed by norms and religious rules, but also greatly influenced by where they live and their living conditions (Nurhayat & Noorrizki, 2022).

In this world, there are some countries that guarantee their citizens sufficient economic means and equal status, but there are also those that are steeped in a conditional life where "economic means and status must be sought and obtained independently." In other words, if people living in these areas do not work, then they will not get clothing, food, and shelter. Likewise, if people living in these areas do not come from a wealthy family environment, then justice and equality must be sought and obtained independently through their own efforts (Sukmana, 2017). This endeavor is the cornerstone that determines human life globally, regardless of theological issues or the will of fate. However, in general, endeavors will continue to be influenced by various factors that serve as the reason for the endeavor, related to the spirit of survival, life's purpose, and ambition for success (Rahmawati & Nurfauzizah, 2023). Ambition is often connoted negatively from a religious perspective. It seems as if ambition will always lead humans to attachment to the world, love of the world, and a thirst for worldly pleasures. Yet, for most, this life is a gift worth preserving and about how we can become truly human, capable of contributing to the universe (Kurniawan, 2019).

In reality, religion cannot always be understood in this way. Assumptions about the negative nature of human ambition are actually interpretations or interpretations of religious doctrine. This should not be taken as absolute truth, as doctrine inevitably emerges in a given situation and can even be interpreted differently in different contexts. Human ambition is crucial for the development of self-identity. Without ambition for something to aspire to, human life is often empty, hollow, and directionless (Hirschi & Spurk, 2021).

Ambition in Islam also holds a special place in its study, but ambition is often seen as the opposite of asceticism, *wara'*, and contentment. It's as if humans are constantly being led to prioritize the afterlife over worldly life. This is the focus of this research, regarding the importance of mindset in ambition. The goal is to provide a new understanding that not all Islamic views reject the existence of human ambition. Particularly in Sufism, asceticism, *wara'*, and contentment do not have a single meaning, but are more complex and encompass a broad scope (Nur Alfiah et al., 2024). Ibn Athaillah As Sakandary, for example, provides arguments through his *kalam hikam* (literary text) explaining how humans should manage their ambition, determination, and efforts.

Ibn Athaillah al-Sakandari, often perceived as a figure who rejected worldly life, like other Sufi figures, actually explained and touched on issues of how to deal with the world. He discussed how humans should manage their efforts, desires, and the attitudes they should adopt when facing the realities of life (Almutawallid et al., 2024). This thinking demonstrates a connection that humans need to understand: that worldly issues are inextricably linked to the quality of one's inner self. Standards of satisfaction, pleasure, and desires are all internal issues, and realizing them will always be intertwined with real life.

The importance of this research is to explain these thoughts to the wider community, so that ambition, which should be good, will also be successful, and when humans experience failure, they will not experience an identity crisis due to that failure. Through an in-depth analysis of concepts such as *himmah*, *iradah*, *tawakkal*, *ikhtiyar*, and *qonaah* from the perspective of al-Sakandari, this research is expected to contribute scientific thought and alternative mindsets to humans in facing the complex problems of life. Furthermore, a direct impact of this research is that not all theories in Islam position human ambition as something entirely negative. Ibn Athaillah, as a figure of Sufism, was able to place human ambition in a proportional meaning, adjusting to the direction of that ambition. Ambition must have limits so that it does not turn into an excessive attitude that makes humans dependent on it. Ambition that is managed well can produce individuals and communities that are healthy, strong, and intelligent in facing the realities of life.

This research is a qualitative study using a library research model. A critical analysis approach is used to analyze the phenomenon and the deeper meaning of the identity crisis and its significance. Furthermore, the same approach is used to discover and critique the deeper meaning of Ibn Athaillah As-Sakandari's book *Al-hikam*, from several of its wisdom words, to obtain answers in the form of alternative solutions, such as positive thinking (integration of *iradah*, *himmah*, *tawakkal*, and *qona'ah*) to address the existing problem of the identity crisis of modern humans. The primary sources for this research are Ibn Athaillah's book *Al-hikam* and several books of commentary written by later scholars. Supporting sources come from scientific literature, both books and published scientific articles. The primary data will be structuredly reviewed, examined, and critiqued. The results will be strengthened with supporting arguments from secondary sources.

DISCUSSION

Human Ambition and the Search for Identity

Ambition itself can be defined as a continuous effort/struggle to achieve goals, namely success, achievement, and accomplishment (Hirschi & Spurk, 2021). Humans have ambition because they are creatures created with reason and desires. Ambition is valuable if it's directed at increasing self-worth, rather than becoming self-destructive. Ambition often arises due to many factors, one of which is the living environment, namely whether a person lives in comfort or poverty, or lives in an environment of pampering or luxury.

A clear example is the fact that lower-middle-class people, in this context, rural communities, certainly dream of achieving success in the city. This is undeniable, not only in Indonesia but also internationally. For example, in South Africa, many graduates end up unsure of their future, even after completing their undergraduate education. This is due to the many jobs that don't align with their chosen field of study. With the article titled "The Search for a Soft Life and the Transition to Adulthood: Perspectives from Young Adult South African Students," emphasizing the ambition to achieve financial independence at a young age, many are willing to take any job, even if it doesn't align with their degree. This is based on their own lower-middle-class environment. They realize that if they don't have this ambition, they have at least failed in life (Naude & Esau, 2024).

Ambition is crucial in human life. One interesting answer is that a person without ambition is like a passenger on a public transportation bus who has no destination in mind, simply following the endless flow of the public transportation throughout their life. Conversely, if someone has ambition, they naturally have a direction, a path to reach, from which self-worth continues to grow in the form of optimism, self-confidence, and helpfulness to those around them (Sulfia & A. Kamaruddin, 2024).

Human ambition essentially serves as the primary driving force in the quest for identity. As previously mentioned, the arrival of an identity crisis is unpredictable. At the very beginning of the loss of identity or a feeling of emptiness and purposelessness, humans will begin to look around, trying to find their place, and then take a direction in their lives. They will look at other humans and begin to think about how they do things. From this condition, a behavior emerges that provides the impetus to move forward, or what was previously referred to as ambition.

Identity Crisis in Modern Life

When discussing identity crises, the first thing to clarify is identity itself. Referring to its root, identity, this word has three meanings: (1) a condition between two or more individuals that shares something in common; (2) a fact shared by a person or object; and (3) a fact that describes the similarity between two entities. From another perspective, academics define identity as a self-reflection or self-image of a person, derived from their gender, culture, and environment. Others argue that identity is a condition that defines the self, perhaps defining them as different from others (Rahayu Nurhaini, 2017).

Does an identity crisis have a specific timeframe? Certainly not. An identity crisis will arise even if a person has established a specific identity long before. However, the identity crisis does not end there, due to the diversity of people they encounter in their daily lives. Many studies have shown that adolescence is a time of identity crisis, where individuals begin to explore their identity, who they are, and who they truly are. This is said to occur between the ages of 11 and 17, when most adolescents present themselves and publicize themselves as a way to discover their identity (Padillah, 2020). Why does this crisis persist? It is said that individuals at different ages, namely 18 and 29, also known as early adulthood, often

experience confusion about their identity, their choices, and their role in society. This is due to the uncertainty of the future, which leads to emotional instability and self-questioning. This fact is valid because the information supporting this understanding comes from direct interviews with people of the same age group (Dewi Santri et al., 2025).

This phase does not end until it passes through several stages: the phase of being trapped in various life choices, the phase of self-reflection and exploration, and the final phase of rebuilding a new and more stable life path (Ayu Silviana & Fitri Sholichah, 2023). The crisis that occurs at this age is much more severe than the crisis experienced by adolescents in their pre-adulthood years. The crisis in early adulthood involves more people and requires recognition of the individual. Unlike the crises mentioned above, this crisis involves confusion beyond simply identifying "Who am I?" to the point of asking questions like "What will happen tomorrow? What can I achieve in the future? What will my job be like? What will my financial situation be like? Will I be successful?" All of this occurs due to several contributing factors, including: (1) failure to achieve something and results that don't meet expectations, (2) questions from sensitive environments, (3) social media that triggers feelings of comparing oneself to others, (4) modern factors that emphasize the word "instant," which makes people want to achieve their goals quickly, (5) pressure from family and the environment, which is usually based on the mindset of "you're not like him" (Sahirah Usmi et al., 2025).

The impact is that when an identity crisis occurs during adolescence, if not immediately addressed, it will cause mental stress and confusion that will inevitably drain the adolescent's energy, mental health, and emotions. Furthermore, this will lead to a decrease in motivation to study and concentration in the learning process. Ultimately, this can lead to a decline in grade point averages, frequent truancy, and even a cessation of learning/dropping out of school. When it occurs in young adulthood, the impact is at least mild stress, but more importantly, a decline in faith and religiosity, a loss of hope, and most tragically, loss of life (Ayuningrum et al., 2025).

A study explains that "the concept of tazkiyatun nafs (self-respect) can be an alternative in overcoming the phenomenon of identity crisis. This concept teaches that humans must always strive to improve themselves, eliminate negative traits, and strengthen positive ones. The result of applying this concept is that individuals will find deeper inner peace, which comes from a clear knowledge of their life's purpose in accordance with God's will" (Reinandini et al., 2024). However, it is important to emphasize that "humans have feelings, want to feel, and can feel."

So, why does this study support the idea of moving forward and avoiding being trapped in a state of resignation? In this regard, let us return to the Islamic perspective itself: "The best among you are those who are most beneficial to others" (Suharti & Suharyat, 2022). Is it true that when it is said, "Humans are the most beautiful and perfect creation of God," then humans do not make their perfection the first step to becoming a useful person,

and that usefulness begins with success in human affairs itself. Humans in productive age are those aged between 15-64 years (in the 2015 BPS survey)(Kinanti Pratiwi Sembiring, 2023), who should be able to support a region, support growth and development in various fields within a civilization, and not become a social burden in small matters.

Himmah, Iradah, Asbab, and Tajrid in *Al-hikam*

Before discussing the mindset of having ambition, it is first necessary to get to know the related figures, namely Sheikh Tāj ad-Dīn Abū Fadhl Ahmad ibn Muhammad ibn Abd al-Karīm ibn Abd ar-Rahmān ibn Abd Allāh ibn Īsā al-Hasaniy ibn Athāillāh al-Judzamiy al-Mālikiy as-Sakandariy (Pakar, 2013). Estimated to have been born around 650 AH/1252 AD in Egypt. A follower of the Maliki school of thought, he was a student of the renowned tarekat teacher of his time, Abu Al Abbas Al Mursyi, who was a student of the founder of the Syadziliyyah tarekat, Abul Hasan Asy-Syadzily (Nasurdin et al., 2024). As Sakandary became one of the most famous Sufi figures, known in various countries and even across religions. He produced more than 20 works during his lifetime.(Aryati, 2017) including *Al Hikam*, which is discussed in this article.

According to the researcher, the word of wisdom is the best way to advise oneself when experiencing loss. In this case, the word of wisdom contained in Ibn Athoillah's book *Al Hikam* provides advice that can influence human thought patterns, especially when discussing ambition.

أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ ﴿١٤﴾ تُوْتِي
أُكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿١٥﴾

Have you not noticed how Allah has made the parable of the Kalimah tayyibah like a good tree, its roots are firm, and its branches (reach) to the sky; The tree gives its fruit in every season with the permission of its Lord. Allah made these parables for humans so that they would always remember. Q.S. Ibrahim [14]: 24-25. This verse provides an understanding that when God wants to teach humans everything in the universe, all forms of occurrence, God explains through parables so that humans themselves seek their meaning and use their reason. Human reason is a gift from God that should be used optimally in carrying out all actions in the context of worshipping God as well. God wants humans to teach each other, inform each other, and exchange ideas so that humans understand that these differences are also God's will. These parables are often expressed as kalam hikmah, a noble expression that is not a command, but a sentence that invites a form of self-introspection. Many say that the heart is more easily softened by parables/kalam hikmah. The heart can delve into hidden meanings. Through parables, something rational can be aligned with something sensory. Thus, perfect knowledge of the thing being compared will be achieved (Yulianti et al., 2019).

In Al Hikam, Ibn Athaillah teaches about managing the soul through his wisdom. Among other things, in discussing ambition, Athaillah said :

سَوَّ ابْنُ الْهَيْمَمِ لَا تَحْرِقُ أَسْوَارَ الْأَقْدَارِ

This sentence is often interpreted as "passionate enthusiasm will not be able to penetrate the wall of destiny (fate)" (as-Sakandari, 2017, p. 23). There are also those who interpret it with another expression, namely, "the spirit of struggle cannot penetrate the curtain of destiny, everything that may be considered extraordinary, is not something that goes against destiny, because everything that happens is solely destined by God" (Bahreisy, 1980, p. 14).

Excessive enthusiasm in business and work, to the point of going beyond reasonable limits, will not actually be able to change the destiny that God has determined (as-Sakandari, 2017, p. 24). So, basically, humans should not pursue good results, but humans should focus on the process, doing their best and then leaving the results to God. Why is that? This is because effort and prayer are human rights and obligations, while destiny is God's absolute determination.

Ibn Athaillah also emphasized this again with the sentence ;

أَرْحِ نَفْسَكَ مِنَ التَّدْبِيرِ، فَمَا قَامَ بِهِ غَيْرُكَ عَنْكَ لَا تَقُمْ بِهِ لِنَفْسِكَ

"Rest yourself from anxiety over your worldly affairs/needs, for what has been guaranteed to you by other than you (God), then do not interfere in that for your own benefit." This is intended so that humans do not think too much about their lives, even though they have faith in their God. Sahal al-Tustari said "God has the right to arrange all things for His servants, while humans have the right to trust in and be patient with His provisions" (Chiek. H & Al-Khalidy, 2017, p. 24).

Basically, Ibn Athaillah tried to provide an understanding that Himmah (ambition) must always be accompanied by a sense of tawakkal (surrender), because for him, ambition without the control of tawakkal will follow the direction of lust (momentary desires) which will not be fulfilled with just one success, so that in the end he forgets the feeling of gratitude for the strength that God has given him to reach that point. According to Athaillah, human ability (*iradah*) is only the power to try and pray, not the power to change the will of fate. Therefore, Athaillah continues to emphasize the integration of the three, namely *iradah*, *himmah*, and *tawakkal* so that humans can achieve what Allah has ordained for them and not deviate from what should be their right.

Then why should humans bother trying in their lives if their destiny has been determined from the start? Ibn Athaillah explained that human life is actually divided into two states, namely the state of making efforts (*maqam asbab*) and the state of being grateful for gifts (*maqam tajrid*). Ibn Athaillah said:

إِرَادَ تَجْرِيدِ يَدٍ مَعَ إِقَامَةِ اللَّهِ إِيَّاكَ فِي الْأَسْبَابِ مِنَ الشَّهْوَةِ الْحَقِيقَةِ.
وَإِرَادَ تَجْرِيدِ يَدٍ مَعَ إِقَامَةِ اللَّهِ إِيَّاكَ فِي التَّجْرِيدِ يَدٍ إِحْطَاطًا مِنَ الْهَمَّةِ الْعَلِيَّةِ

This means, "Your desire to concentrate solely on worshipping Allah, even though He has placed you in a position of striving (working), is part of your hidden lust (lust). Meanwhile, your desire to strive, even though He has placed you in a position of worship, is a form of diminishing the spirit of noble achievement." (as-Sakandari, 2017, p. 20) What this means is that in essence, if God is destined to be in the state of *asbab*, then he should try and work to fulfill his sustenance and needs, in accordance with what God has prepared. It is not permissible for a person who is in the *maqam* to focus on other things, such as praying all day at the mosque, even though his family is waiting for him at home. Likewise, on the contrary, people who are in the state of *tajrid* must not abandon their worship to work, even though all their needs have basically been provided for by their Lord.

Maqam asbab and *tajrid*, will not be in a person's destiny as a whole. Every human being will generally be in the *asbab* station, while others will be in the *tajrid* station. *Al-Asbab*, can be interpreted as anything with which humans will achieve the goals/purposes they need in life, for example, such as working, trading, and so on. A person in this state, if he is not willing to work, will not find sustenance for his life. As in Abraham Maslow's understanding, humans must continue to strive to fulfill their needs according to the hierarchy of their life needs, as long as these needs are not fully fulfilled, humans must continue to strive (Annajih et al., 2023).

Meanwhile, *Al-Tajrid* can be interpreted as being free from all causes (efforts). A person in this state, his sustenance is sufficient from many sources so he can focus on his worship. For example, someone who dedicates his life to teaching, becoming a guide for religious people who sincerely does not ask for compensation, as if sustenance comes from various sources, starting from the many people who deliver food or other necessities or even further, such as the Saints of Allah who have indeed had all forms of life's needs met. This is different from begging or other terms with negative connotations (Chiek. H & Al-Khalidy, 2017, pp. 13–14).

These two positions essentially require the integration of the three attitudes mentioned previously, namely ambition, endeavor and *tawakkal*. Without consistent management of the heart and mind, both humans who are in the state of *asbab* and *tajrid* will not be able to survive or will even fall to a lower level, both visible and invisible. Ambition for Allah certainly exists in every human being and should definitely exist, but for him it must be managed well without leaving a sense of resignation and patience, both at the beginning and at the end. So that it doesn't become failure and disappointment in the end. so that no one should regret the circumstances that have been determined by their Lord, and instead demand what their desires desire. As-Sakandary said:

لَا تَطْلُبْ مِنْهُ أَنْ يُخْرِجَكَ مِنْ حَالَةٍ لِيَسْتَعْمَلَكَ فِيهَا سِوَاهَا. فَلَوْ أَرَادَ لاسْتَعْمَلَكَ مِنْ غَيْرِ إِخْرَاجٍ

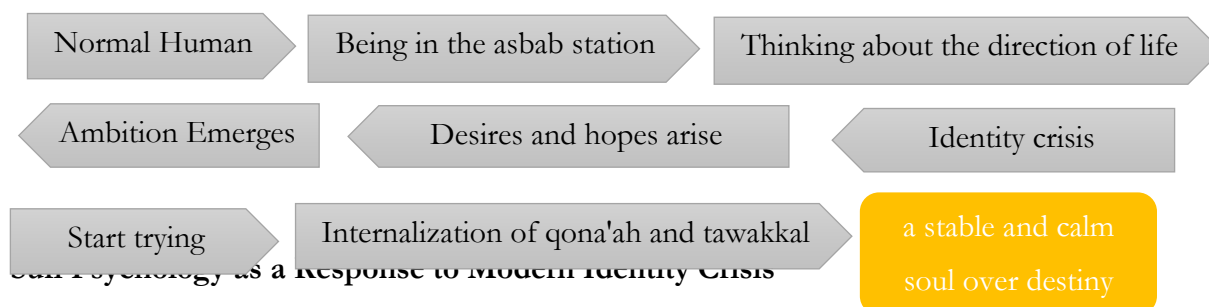
"Don't ask Allah to take you from one situation to another, then surely He will take you in without taking you out of the previous situation." (As-Sakandari, 2015, p. 60) As-Sakandary reiterated that "you have the will, have the strength, have the power to realize what you want in your life, you may ask God for convenience to achieve this success, but don't make it seem like you are forcing God's will." In the sharah it is explained "what a person who has strong ambition must do is be patient and keep trying and wait for the results without forcing his goal to be achieved quickly. If it is God's will for him to achieve it, then it will definitely happen" (Asy Syarqowi, n.d., p. 12).

Qana'ah and Tawakkal as Spiritual Regulation

Qona'ah can be defined as a form of acceptance of everything received, whether it is liked or disliked. Imam Al-Qusyairi cites Ibn Khafif's opinion that the meaning of contentment is abandoning dreams about something that doesn't exist and being content with what does exist (Qusyairi, 2007, p. 221). also quoted Muhammad At-Turmuzi that what is meant by Qona'ah is a soul that is willing to accept the distribution of sustenance that has been determined (Qusyairi, 2007, p. 222).

Meanwhile, tawakkal, Al Qusyairi quoted Siraj al-Thusi's opinion, that tawakkal is letting go of body parts in servitude, placing one's heart on divinity, feeling sufficient for gifts. If it is given, then he is grateful and if not then he is patient (Qusyairi, 2007, p. 228). He also cites Sahal al-Tustari's opinion that tawakkal (religious devotion) is a heart that lives always with God without dependence on any creature. Essentially, tawakkal is the highest form of faith in God's destiny. Whatever His will, the heart will be fine. It doesn't grieve over shortcomings, nor is it overly happy over advantages, as if it understands that everything is a gift (Qusyairi, 2007, p. 231). In the sense of Ibn Athaillah, Tawakkal is a form of complete surrender to God in all situations and conditions, not as a fatalistic ideology, but in the sense that whatever the results, whatever will happen from what humans do, hopefully it will remain in God's will, not the opposite, namely contrary to God's will, (Farhan, 2016) Tawakkal is not about abandoning efforts and endeavors, but abandoning dependence on creatures and the satisfaction of momentary desires, because it is possible that humans ask not to have to work, but must be able to get food, then God makes them beggars or people who are imprisoned (Zulfian & Saputra, 2021).

The combination of understanding and direct practice of these two attitudes can be a solution to control ambition while strengthening it to remain a positive ambition that will have a direct impact on the formation of a strong self-identity. In practice, ambition, as previously mentioned, is the driving will to achieve something. Therefore, humans in their steps towards this ambition from the beginning of their efforts ascribe to themselves that "the efforts I make, whatever the results will be, but as a human being who has a life, I will continue to strive no matter what the circumstances. This can be understood in the following diagram;



Numerous studies have shown that Sufism has a significant influence on modern life. As mentioned, Sufism can serve as a paradigm for ethics and morals.,(Rohman & Arjuna, 2024) mental health management, (Taskiyatuz Z et al., 2024) bridge of harmony of life, (Rohman & Hanif, 2026) strengthening character education, (Hidayat & Rohmawati, 2025) spiritual problem therapy (Putra, 2013) and so forth. As-Sakandari also teaches about managing the soul and mind, through understanding hope, sincerity, patience, acceptance, and high spirits, which are generally human behavior in everyday life (Winastuti & Sunamo, 2022).

An identity crisis is not insurmountable or without a solution. It's a normal part of human development from the beginning. However, in *Al-hikam*, as-Sakandari states, "Instill your existence in a desolate earth, because of something growing from things that have not been planted, the results are not perfect" (Chiek. H & Al-Khalidy, 2017, p. 50). However, in essence, as-Sakandari only seeks to prevent the emergence of arrogance from the very beginning of human achievement. Ambition that arises from humans, without control, will easily be shaken from its footing, and often has a negative influence in the form of pleasure over temporary gains.

Allah calls to humans in Al-Kahf: 18 which means: "And be patient with those who call on their Lord in the morning and evening, hoping for His pleasure." Because God fundamentally allows humans to have aspirations and hopes. Therefore, humans should not give up without trying, or even criticize their fate. As-Sakandari said, "Don't doubt Allah's promise because (because) it hasn't (yet) happened something promised, even though the times are certain. this is so have no doubt it (causes) damage to your sun and heart extinguish the secret light of your heart" (Chiek. H & Al-Khalidy, 2017, p. 37). So ultimately, the series of insights provided by as-Sakandari in overcoming the identity crisis is a mindset of balancing worldly affairs and relationships with God, as well as complex soul management. As-Sakandari continues to remind humans to think inward and prevent humans from giving rise to negative ambitions. As-Sakandari recognizes that destiny is absolutely pure God's will, so it is not appropriate for humans to interfere in it. But humans also have the right to pray and strive, so to eliminate the potential for disappointment due to determination, ambition and efforts that fail to achieve goals, as-Sakandari emphasizes humans to deepen and internalize attitudes of sufficiency and surrender from the beginning.

CONCLUSION

Human ambition cannot always be interpreted as negative. It essentially arises from a pre-existing identity crisis, a situation in which humans begin to search for purpose in life and position. Human life is inseparable from two stations: the stations of *asbab* and *tajrid*. This situation does not justify giving up early and resigning oneself to fate without making any effort. As-Sakandari explains that human ambition certainly exists and emerges in a person who is growing up and seeking direction in life. However, for him, ambition must always be accompanied by an attitude of contentment (*qona'ah*) and trust (relief) from the outset. This is done to control the soul that is trying to grow while carrying out work or business. At the very least, when the attitudes of contentment and trust (relief) are well integrated with the understanding that "humans do have the right to strive and pray, but destiny belongs to God," then humans will not regret failure and will not be overly arrogant when successful. This study still has several shortcomings, so suggestions for further research include deepening the relationship between *kalam h{ika>m* and other contemporary issues besides the soul, namely mindset.

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