

THE TRANSFORMATION OF AL-HIKAM VALUES IN BUILDING HARMONY WITHIN A MULTICULTURAL SOCIETY IN SINGKAWANG CITY

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Abstract

This study aims to analyze the transformation of Sufi values contained in Kitab al-Hikam al-'Aṭā'iyah by Ibn 'Aṭā'illah al-Sakandari as a spiritual foundation for fostering harmony within the multicultural society of Singkawang City. This research is motivated by the social reality of Singkawang, a city marked by ethnic, cultural, and religious pluralism, which necessitates a strong moral and spiritual basis to reinforce social cohesion. This study employs a qualitative approach within a socio-cultural framework. Data were collected through observation, interviews, and documentation, and analyzed through data condensation, display, and conclusion drawing. Kitab al-Hikam al-'Aṭā'iyah by Ibn 'Aṭā'illah al-Iskandarī is a seminal work in Islamic mysticism that guides humans toward closeness to God while shaping noble social ethics. Values such as sincerity (ikhlaṣ), humility (tawāḍu'), patience (ṣabr), asceticism (zuhd), and love (mahabbah) serve as moral compasses that are highly relevant in a multicultural society like Singkawang. These teachings foster spiritual awareness that nurtures tolerance, strengthens social solidarity, and instills virtuous character in education. Al-Hikam thus becomes a source of transformative values that cultivate harmony, peace, and appreciation for diversity.

Keywords: Al-Hikam, Transformation, Multiculturalism, Singkawang.

Abstrak

Penelitian ini bertujuan untuk menganalisis transformasi nilai-nilai sufistik dalam Kitab al-Hikam al-'Aṭā'iyah karya Ibn 'Aṭā'illah al-Sakandari sebagai landasan spiritual dalam membangun kerukunan masyarakat multikultural di Kota Singkawang. Kajian ini dilatarbelakangi oleh realitas sosial Singkawang yang plural secara etnis, budaya, dan agama, sehingga memerlukan pondasi moral dan spiritual dalam memperkuat kohesi sosial. Penelitian ini termasuk dalam kluster kualitatif dengan pendekatan sosio-kultural. Pengumpulan data dilakukan dengan observasi, wawancara dan dokumentasi. Analisis data dilakukan dengan cara kondensasi data, display data dan menarik Kesimpulan. Kitab al-Hikam al-'Aṭā'iyah karya Ibn 'Aṭā'illah al-Iskandarī merupakan karya agung tasawuf yang menuntun manusia pada kedekatan dengan Tuhan sekaligus pembentukan akhlak sosial yang mulia. Nilai-nilai seperti ikhlas, tawadhu', sabar, zuhud, dan mahabbah menjadi pedoman hidup yang relevan di masyarakat multikultural seperti Kota Singkawang. Ajarannya membentuk kesadaran spiritual yang menumbuhkan toleransi, memperkuat solidaritas sosial, dan menanamkan karakter berakhlak dalam pendidikan. Al-Hikam menjadi sumber nilai transformatif yang menumbuhkan harmoni, kedamaian, dan penghargaan terhadap keberagaman.

Kata Kunci: Al-Hikam, Transformasi, Multikultural, Singkawang.



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INTRODUCTION

Singkawang City is widely recognized as one of the most diverse regions in Indonesia in terms of ethnicity, culture, and religion. Its population comprises various ethnic groups Chinese, Malay, Dayak, and Madurese as well as followers of major religions such as Islam, Buddhism, Christianity, and Confucianism, making Singkawang a microcosm of Indonesia's multicultural life.¹ However, amid this beauty of pluralism, potential social frictions, intergroup prejudices, and differing religious values may pose challenges to the sustainability of social harmony.² Therefore, an approach grounded in values that cultivate spiritual awareness, social ethics, and mutual respect among communities is urgently needed.

One such source of universal values is the classical Sufi work al-Hikam by Ibn 'Aṭā'illah al-Sakandari. This text not only presents profound moral and spiritual teachings but also emphasizes the balance between the inner and social dimensions of human life. Values such as sincerity, humility, patience, and compassion found in al-Hikam can be transformed into a moral foundation for strengthening tolerance, empathy, and social solidarity within plural societies.³ The transformation of al-Hikam values does not end at the personal spiritual level but extends to shaping a harmonious and inclusive social order.

In the context of Singkawang's multicultural society, the values of al-Hikam can serve as a spiritual medium to bridge differences and guide communities toward harmony based on moral consciousness and faith. Examining this transformation is essential, as it provides insight into how classical Sufi teachings can be applied contextually in modern social life.⁴ This research seeks to explore how al-Hikam values are internalized and implemented by religious leaders, Islamic institutions, and community groups in fostering social harmony in Singkawang City.

Preliminary observations conducted on October 9, 2025, revealed that the people of Singkawang despite their diversity in religion, ethnicity, and culture live peacefully without latent conflicts that could lead to division. Thus, the transformation of al-Hikam values becomes relevant as a means of strengthening community character, enabling individuals to perceive diversity as a blessing rather than a threat. In a multicultural society such as Singkawang, these teachings can nurture mutual respect and reinforce social solidarity amid religious and cultural pluralism. The

¹ Jessica Violita and Sinta Paramita, "Komunikasi Antar Budaya Etnis Tiong Hoa, Melayu, dan Dayak Dalam Menjaga Toleransi Antar Etnis Di Singkawang," *Koneksi* 9, no. 2 (2025): 482–88.

² Meiga Dwi Prihatiningsih, Nandang Alamsah Deliarnoor, and Rina Hermawati, "Collaborative Governance Dalam Mewujudkan Kota Singkawang Sebagai Kota Tertoleran Tahun 2023," *Ganaya: Jurnal Ilmu Sosial Dan Humaniora* 7, no. 4 (2024): 324–40.

³ S.Pd Ramadha Lianda, S.Hum., M.Ag dan M. Haikal Qadri, "Studi Nilai Pendidikan Dalam Kitab Al-Hikam Dan Relevansinya Di Era Pendidikan 4.0," *FITRA* 7, no. 1 (2025): 60–70.

⁴ Susmita Yuliana Santi et al., "Tasawuf Falsafi Sebagai Jalan Transformasi Spiritual: Studi Atas Penerapan Nilainya Pada Kehidupan Sehari-Hari," *Maliki Interdisciplinary Journal (MIJ)* 3, no. June (2025): 1841–45.

internalization of profound Sufi values can also act as a spiritual shield against intolerance and radicalism that threaten social harmony.

This study is grounded in the view that classical Sufi teachings such as al-Hikam should not be regarded merely as theoretical religious texts but as transformative forces capable of cultivating social and moral consciousness.⁵ Therefore, this research aims to reveal how al-Hikam values can be contextually transformed within the multicultural society of Singkawang through the roles of religious leaders, Islamic educational institutions, and community interactions.

Previous studies have discussed the relevance of al-Hikam in the context of education and character formation. For instance, Nasrudin, Jaenullah, Muhammad Syaifullah, and Aminudin explored Ibn 'Aṭā'illah al-Sakandari's thoughts on Sufi education and their relevance to character education in Indonesia (A Study of Kitab al-Hikam al-'Aṭā'iyyah). Their findings suggest that Ibn 'Aṭā'illah's Sufi method emphasizes self-transformation and closeness to God through five key concepts: overcoming spiritual maladies (al-'ilal), developing piety-based ethics (al-khuluq), acquiring divine knowledge (al-ma'ārif), internalizing spiritual states (al-aḥwāl), and engaging in righteous deeds (al-a'māl). Students are encouraged to actively refine their moral and spiritual selves throughout the educational process.⁶

Ultimately, the transformation of al-Hikam values is expected to strengthen the foundation of social harmony in Singkawang, foster collective awareness of living within diversity, and affirm universal human values consistent with the Islamic principle of *raḥmatan li al-'ālamīn* (mercy to all creation). This study not only contributes to the academic development of Islamic and multicultural studies but also holds practical significance in formulating social strategies and policies based on spiritual values. Through the transformation of al-Hikam values, it is hoped that the people of Singkawang will continue to fortify interreligious and interethnic harmony within a framework of peaceful, civilized, and just diversity.

RESEARCH METHODS

This study employs a qualitative method with a socio-cultural approach. Qualitative research is a research method that focuses on a deep understanding of social phenomena, human behavior, or experiences through the collection of non-numerical data such as interviews,

⁵ Akhmad Aidil Fitra Nurushobah, "Kesehatan Mental Dan Spiritualitas : Bagaimana Konsep Al-Qur'an Menghadapi Krisis Psikologis Era Kontemporer?," *Al-Fahmu: Jurnal Ilmu Al-Qur'an Dan Ta* 4, no. 1 (2025): 115–30.

⁶ Aminudin Nasrudin, Jaenullah, Muhammad Syaifullah, "Pemikiran Ibnu Athaillah As-Sakandari Tentang Pendidikan Sufistik Dan Relevansinya Dengan Pendidikan Karakter Di Indonesia (Telaah Kitab Al-Hikam Athaiyah)," *Al-Haytham : Jurnal Pendidikan Islam* 1, no. 1 (2022): 29–45.

observations, and documentation.⁷ The primary purpose of this method is not to measure or quantify phenomena but to explore the meanings, perspectives, and interpretations of research subjects within their natural contexts.⁸ In qualitative research, the researcher acts as the main instrument in collecting and interpreting data, using a flexible approach that remains open to change throughout the research process.

The socio-cultural approach, on the other hand, emphasizes understanding human behavior, values, and worldviews within the social and cultural contexts in which individuals or groups live.⁹ This approach is based on the assumption that human beings cannot be understood in isolation from their social and cultural environments, as habits, norms, language, and belief systems profoundly influence one's way of thinking, behaving, and acting.¹⁰ In educational, research, and social studies contexts, the socio-cultural approach is used to analyze how social interactions, community structures, and cultural values shape individual identity and behavior.

The data sources in this study consist of primary and secondary data. Data were collected through observation, interviews, and documentation. Observation is a data collection technique carried out by directly observing behaviors, events, or phenomena occurring in the field in accordance with the research objectives.¹¹ Through observation, researchers can obtain real and objective data because it is based on what is actually seen and occurs, rather than merely relying on others' reports or perceptions. This technique is commonly used in both qualitative and quantitative research to gain a deeper understanding of social contexts, interactions, and environmental conditions.

Interviews were conducted through direct question and answer sessions between the researcher and respondents or informants to obtain in-depth information related to the research focus. Through interviews, the researcher can explore respondents' views, experiences, feelings, and opinions more broadly and in detail. This technique allows the researcher to grasp the meanings behind responses and uncover aspects that may not be revealed through observation or

⁷ Wahyudin Darmalaksana, "Metode Penelitian Kualitatif Studi Pustaka Dan Studi Lapangan," *Pre-Print Digital Library UIN Sunan Gunung Djati Bandung*, 2020.

⁸ Fathor Rashid, *Metodologi Penelitian Kualitatif Dan Kuantitatif Teori, Metode, Dan Praktek* (Kediri: Iain Kediri Press, 2022).

⁹ Feny Rita Fiantika et al., *Metodologi Penelitian Kualitatif* (Sumatra Barat: Pt. Global Eksekutif Teknologi, 2022).

¹⁰ Hardani, *Buku Metode Penelitian Kualitatif & Kuantitatif* (Yogyakarta: pustaka Ilmu group, 2020).

¹¹ Naamy Nazar, *Metodologi Penelitian Kualitatif Dasar-Dasar & Aplikasinya, Rake Sarasin* (LP2M UIN Mataram: Mataram, 2022), https://repository.uinmataram.ac.id/2853/1/buku_Metode_Penelitian.pdf.

questionnaires alone.¹² Interviews may be conducted in structured, semi-structured, or unstructured forms, depending on the research objectives and methodological approach employed.

Next, documentation refers to data collection conducted by examining and analyzing various documents or archives relevant to the research object. These documents may include written records, reports, photographs, videos, letters, books, or official data from related institutions.¹³ Through documentation, researchers can obtain historical, administrative, and factual information without direct interaction with the research subjects. This method complements observation and interviews, strengthening data validity and providing a more comprehensive picture of the context and phenomena under study.

Data analysis in this study was conducted through data condensation, data display, and conclusion drawing. Data condensation is the process of selecting, focusing, simplifying, and transforming raw data obtained from field notes, interviews, observations, or documentation into a more organized and meaningful form.¹⁴ The main goal of data condensation is to sharpen the research focus, allowing the researcher to identify relevant themes, patterns, and relationships that address the research questions. Data display is the subsequent stage following data condensation in qualitative data analysis. This stage aims to present the condensed data in a form that is easy to read, understand, and interpret.¹⁵ Through data display, researchers can identify overall patterns, inter-category relationships, and meanings that emerge from field data.

RESULT AND DISCUSSION

The *Kitab al-Hikam* is one of the monumental works in the treasury of Islamic mysticism (*taṣawwuf*) that has exerted a profound influence across the Islamic world, particularly within traditional Islamic educational institutions such as *pesantren*. Its full title, *al-Hikam al-'Aṭā'iyah* (الحكم العطائية), meaning *The Aphorisms of Ibn 'Aṭā'illah*, was authored by Ibn 'Aṭā'illah al-Sakandarī.¹⁶ The book is a collection of aphorisms or wisdom sayings that depict the spiritual journey of a *sālik* (spiritual wayfarer) toward *ma'rifatullāh* (true knowledge of God).¹⁷ Unlike

¹² Muhammad Rijal Fadli, "Memahami Desain Metode Penelitian Kualitatif," *Humanika* 21, no. 1 (2021): 33–54, <https://doi.org/10.21831/hum.v21i1.38075>.

¹³ Prio Utomo, Nova Asvio, and Fiki Prayogi, "Metode Penelitian Tindakan Kelas (PTK): Panduan Praktis Untuk Guru Dan Mahasiswa Di Institusi Pendidikan," *Pubmedia Jurnal Penelitian Tindakan Kelas Indonesia* 1, no. 4 (2024): 19, <https://doi.org/10.47134/ptk.v1i4.821>.

¹⁴ J. Miles. M. B., Huberman, A. M., & Saldana, *Qualitatif Data Analysis: Methods Sourcebook (Third Edit)*. (SAGE Publications, Ins., 2014).

¹⁵ C. N. Creswell, J. W., & Poth, *Qualitative Inquiry and Research Design: Choosing among Five Approaches*. (SAGE Publications., 2018).

¹⁶ Muhammad Ibnu Faruk Fauzi, "Konsep Pemikiran Pendidikan Sufisme Menurut Ibnu Athaillah As-Sakandari Studi Kitab Al-Hikam," *JURNAL JISPENDIORA* 1, no. 1 (2022): 82–93.

¹⁷ Muhammad Arifudin, "Corak Tasawuf Kitab Al-Hikam Karya Ibn Athaillah Dan Implikasinya Dalam Pembentukan Akhlak Di Pondok Pesantren Mambaus Sholihin Suci Manyar Gresik," *BHINNEKA: Jurnal Pendidikan Dan Pemikiran* 1, no. 2 (2023): 117–26.

works of *fiqh* or theology, *al-Hikam* is not organized systematically but presented as concise reflections and profound counsels filled with spiritual meaning.

Within it are embedded spiritual values such as sincerity (*ikhlaṣ*), trust in God (*tawakkul*), asceticism (*zuhd*), patience (*ṣabr*), gratitude (*shukr*), contentment (*ridā*), and an emphasis on inner awareness of God's presence in all aspects of life.¹⁸ The text has served as an essential guide for Sufi practitioners, particularly within the Shādhilī order (*Ṭarīqah Shādhiliyyah*), and remains widely studied by scholars throughout the Muslim world. Numerous commentaries have been written on it, including the renowned *Sharḥ al-Hikam* by Ibn 'Abbād al-Rundī and *Tafsīr al-Hikam* by Ahmad Zarrūq.¹⁹

Kitab al-Hikam was authored by Abū al-Faḍl Aḥmad ibn Muḥammad ibn 'Abd al-Karīm ibn 'Aṭā'illah al-Sakandarī (أبو الفضل أحمد بن محمد بن عبد الكريم بن عطاء الله الإسكندري). He was born in Alexandria, Egypt, in the mid-7th century AH (around 1250 CE) and passed away in Cairo in 709 AH / 1309 CE. Ibn 'Aṭā'illah was a distinguished scholar, jurist of the Mālikī school, expert in *ḥadīth*, and a leading Sufi of the Shādhilī order.²⁰ He was a direct disciple of Abū al-'Abbās al-Mursī, who succeeded Abū al-Ḥasan al-Shādhilī, the founder of the order. Initially skeptical toward Sufism, Ibn 'Aṭā'illah's perspective transformed completely after studying under al-Mursī, leading him to become a staunch defender of authentic and moderate Sufism.²¹ He succeeded in integrating *sharī'ah* and *ḥaqīqah*, harmonizing the exoteric and esoteric dimensions of Islam thus earning recognition among both jurists and mystics.

The transformation of the values contained in *al-Hikam* by Ibn 'Aṭā'illah al-Sakandarī holds great relevance for multicultural societies, particularly in the city of Singkawang, which is known for its ethnic, cultural, and religious diversity. Home to Chinese, Malay, Dayak, and other ethnic communities, Singkawang exemplifies social pluralism that requires a strong foundation of spiritual and moral values to sustain social harmony.²² In this context, *al-Hikam* serves not merely as a classical Sufi text but as a source of universal principles that can be transformed into ethical and cultural guidance for a plural society. The transformation of *al-Hikam*'s values in the multicultural context of Singkawang includes the following aspects:

¹⁸ Ahmad Umam Afi and Muslich Shabir, "Hādẓâ Al-Kitâb Matn Al-Hikam Karya," *Khazanah: Jurnal Studi Islam Humaniora* 20, no. 1 (2022): 85–110, <https://doi.org/10.18592/khazanah.v20i1.6434>.

¹⁹ Azizah Aryati, "Pemikiran Tasawuf Syekh Ibn 'Atoillah As-Sakandari dalam Kitab Al Hikam (Kajian Tentang Rekonstruksi Dan Kontribusi Nilai-Nilai Tasawuf Dalam Pendidikan Islam)," *MANHAJ* 5, no. 1 (2017): 1–8.

²⁰ Abi al-Abbas Ahmad ibn Muhammad Zarruq, *Al-Hikam Al-'Atha'Iyah* (Lebanon: Dar al-Kutub al-'Ilmiyah, 2008).

²¹ Abdul Halim Mahmud, *Lathaif Al-Minan Li Ibn Atha'illah Al-Sakandari* (Kairo: Dar al-Ma'arif, n.d.).

²² Karel Juniardi et al., "Sumber Bahan Ajar Ips Kelas VIII SMP Kota Singkawang Terletak Di Provinsi Kalimantan Barat Didiami Berbagai," *Edukasi: Jurnal Pendidikan*, 22, no. 2 (2024): 241–55, <https://doi.org/10.31571/edukasi.v21i1.7544>.

The Relevance of *al-Hikam* to Singkawang's Socio-Cultural Conditions

Al-Hikam is not merely a mystical treatise about the relationship between humans and God, but also a guide to social ethics that remains highly relevant to modern multicultural life,²³ such as in Singkawang. The transformation of *al-Hikam*'s values provides a moral foundation for fostering harmony, strengthening interethnic and interreligious solidarity, and cultivating a culture of peace grounded in spiritual depth and moral maturity. Through the application of these principles, Singkawang can become a model of multicultural civilization that harmonizes Sufi wisdom with inclusive social life.

1. Singkawang as a Multicultural Laboratory

Singkawang is often referred to as a “multicultural laboratory” because it serves as a living space where diverse ethnicities, religions, and cultures coexist harmoniously.²⁴ Its demographic composition comprising Chinese, Malay, and Dayak ethnic groups, and followers of Islam, Christianity, Catholicism, Buddhism, and Confucianism makes it a miniature representation of Indonesia's pluralistic identity. This diversity manifests not only demographically but also in daily life, religious traditions, urban architecture, and social interactions rooted in tolerance and mutual respect. As stated by Hosim, a Singkawang resident:

“Diversity in Singkawang is not just demographic; it is reflected in social interaction, tradition, and daily life. The core principles upheld are tolerance and mutual respect.” (*Interview with Hosim, Singkawang resident, at his home, 20/10/2025, 10:00 AM*).

In this context, the Sufi values contained in *al-Hikam* such as sincerity (*ikhlaṣ*), humility (*tawāḍu'*), patience (*ṣabr*), tolerance (*tasāmuḥ*), and positive thinking (*ḥusn al-ẓann*) hold strong relevance for fostering and preserving socio-cultural harmony in Singkawang.²⁵ When internalized within a multicultural society, these principles serve as the moral and spiritual foundation that strengthens intergroup relations.

The relevance of *al-Hikam* becomes apparent when its teachings are integrated into Singkawang's plural social reality. For instance, its teaching that all phenomena are

²³ Arifudin, “Corak Tasawuf Kitab Al-Hikam Karya Ibn Athaillah Dan Implikasinya Dalam Pembentukan Akhlak Di Pondok Pesantren Mambaus Sholihin Suci Manyar Gresik.”

²⁴ Annisa Ummiyah Syarif Redha Fachmi Al Qadrie, “Peran Pemerintah Kota Singkawang Dalam Mewujudkan Toleransi Di Kota Singkawang Tahun 2018-2022,” *PRAJA: Jurnal Ilmiah Pemerintah* 12, no. 3 (2024): 209–23.

²⁵ Ibnu Atha'illah As-Sakandari. Dalam Imam Firdaus, “Syarh Al-Hikam Ibnu Ath-Thaillah As-Sakandari,” in 3 (Wali Pustaka, 2018).

manifestations of Divine Will.²⁶ encourages the community to perceive diversity as part of God's will to be respected rather than homogenized. Similarly, its emphasis on self-control and detachment from worldly desires,²⁷ cultivates wisdom, respect for others, and the rejection of group superiority that could trigger conflict. According to Ust. Mujib, a local religious leader:

“We try to apply *al-Hikam*'s principles by respecting differences, helping others without discrimination, and emphasizing self-awareness in interaction. In religious and cultural activities, all groups are encouraged to participate, fostering inclusivity and peace.” (*Interview with Ust. Mujib, at his residence, 20/10/2025, 4:00 PM*).

Thus, Singkawang serves as a living example of how Sufi spirituality can interact constructively with social pluralism. The teachings of *al-Hikam* nurture not only individual piety but also social piety, bridging ethnic and religious differences to create lasting harmony, social cohesion, and peace. When *al-Hikam*'s values are internalized, spirituality extends beyond personal worship into a social force that nurtures tolerance, mutual respect, and compassion across differences. In this way, *al-Hikam* becomes a transformative source of values guiding society toward spiritual maturity and social wisdom where diversity is seen not as a threat but as a divine blessing that strengthens human and national identity.

2. The Harmony between Spirituality and Sociality

Singkawang is recognized as a multicultural city where diverse communities coexist in relative harmony. In such a context, Ibn 'Aṭā'illah al-Sakandarī's *al-Hikam* is relevant because it teaches the harmony between spirituality and sociality. Its teachings not only guide humans toward closeness with God through inner purification but also demand social awareness and compassion in human relations. For *al-Hikam*, spirituality is not isolation from society but the purification of the heart expressed through acts of love, tolerance, and justice.²⁸

In Singkawang, values such as sincerity, humility, and love for others can serve as the foundation for life in diversity. When spiritual growth is accompanied by social responsibility, harmony emerges between the vertical relationship with God (*ḥabl min Allāh*) and the horizontal relationship with people (*ḥabl min al-nās*).²⁹ Spiritual awareness gives rise to empathy, honesty, and openness qualities essential to sustaining peace in plural societies. As expressed by Aceng Maluwi, a Chinese community member:

²⁶ Mamluatur Rahmah, “Husnuzan Dalam Perspektif Al-Qur'an Serta Implementasinya,” *Academic Journal of Islamic Principles and Philosophy* | 2, no. 2 (2021): 191–214.

²⁷ Zarruq, *Al-Hikam Al-'Atha'Iyah*.

²⁸ Mahmud, *Lathaif Al-Minan Li Ibn Atha'illah Al-Sakandari*.

²⁹ Tobroni Ambo Dalle, “Dimensi-Dimensi Dalam Beragama: Spiritual, Intelektual, Emosi, Etika, Dan Sosial,” *Ikhlas : Jurnal Ilmiah Pendidikan Islam* 2, no. 1 (2025): 151–65.

“Conflicts among groups can be minimized when individuals learn to understand and respect differences. Ultimately, spirituality becomes the strongest foundation for peace and harmony in a multicultural society.” (*Interview with Aceng Maluwi, at a coffee shop, 20/10/2025, 8:00 PM*).

The harmony between spirituality and sociality as taught in *al-Hikam* is profoundly relevant to Singkawang’s socio-cultural reality. It asserts that true spirituality cannot be separated from social responsibility both are two sides of the same coin. In Singkawang, where interfaith and interethnic harmony are vital to community life, *al-Hikam* provides spiritual energy that reinforces social ethics and a culture of tolerance.

3. Responding to Potential Social Conflicts

Responses to potential social conflicts in Singkawang can also be understood through the Sufi values in *al-Hikam*. The text emphasizes inner balance, patience, and sincerity in facing differences, fostering spiritual transformation toward calmness and openness to diversity.³⁰ Its teaching “Whoever knows the reality of destiny, his heart will be at peace in all circumstances”,³¹ (highlights the importance of *tawakkul* (trust in God) and self-control amid complex social dynamics. This perspective is essential for Singkawang’s residents to prioritize wisdom, avoid provocation by sectarian issues, and resolve tensions through dialogue and deliberation. The Sufi virtues of patience, humility, and compassion serve as spiritual guidelines for nurturing interfaith empathy. As Ust. Mujib noted:

“*Al-Hikam* provides a spiritual foundation that helps individuals control their egos, remain patient, and prioritize the common good. If these values continue to be internalized, Singkawang’s people will become more mature in handling differences and resilient against divisive issues.” (*Interview with Ust. Mujib, 20/10/2025, 4:00 PM*).

Thus, *al-Hikam*’s relevance in Singkawang lies in its capacity to internalize spiritual awareness into social practice equipping individuals to respond to conflict with peace and dialogue. Its values guide the community toward sustained harmony rooted not merely in social consensus but in living spiritual consciousness. Ultimately, *al-Hikam* serves as a bridge between spiritual and social maturity. Ibn ‘Aṭā’illah al-Sakandari’s Sufi teachings refine both the vertical relationship with God and the horizontal relationship

³⁰ Ibn Atha’illah Al-Sakandari, *Miftah Al-Falah Wa Mishbah Al-Arwah Fi Dzikri Allah Al-Karim Al-Fattah* (Kairo: Dar al-Kutub al-‘Ilmiyah, 2000).

³¹ Zarruq, *Al-Hikam Al-‘Atha’iyah*.

among humans. In the multicultural context of Singkawang, *al-Hikam* cultivates an awareness that diversity is part of Divine will to be embraced with wisdom and compassion. Through introspection, serenity, and ego control, it prepares society to face potential conflicts peacefully allowing harmony to endure through spiritual insight and moral strength.

Forms of the Transformation of *al-Hikam* Values in Multicultural Life

The transformation of *al-Hikam* values in the multicultural life of Singkawang City represents the actualization of Sufi teachings that emphasize a balanced integration of spiritual, ethical, and social dimensions. The values contained in *al-Hikam* by Ibn 'Athallah al-Sakandari, rich in spiritual wisdom, undergo a process of contextualization when confronted with the social reality of Singkawang's multiethnic and multireligious society. This transformation manifests in three main forms: spiritual, social, and educational.

1. Spiritual Transformation

Spiritual transformation in the context of *al-Hikam* values refers to the process of deepening and renewing human inner awareness toward a more civilized, wise, and harmonious quality of life within a plural social environment. In *al-Hikam*, Ibn 'Athallah al-Sakandari emphasizes the importance of a spiritual journey rooted in sincerity (*ikhlaṣ*), humility (*tawāḍu'*), patience (*ṣabr*), and self-restraint from egocentric tendencies.³² When these values are transformed into multicultural life, they serve as the moral foundation for building inclusive and tolerant relationships.

This spiritual transformation is not solely oriented toward the vertical relationship with God but also guides human beings toward profound social awareness. In multicultural contexts, the transformation of *al-Hikam* values encourages individuals to perceive differences as manifestations of Divine will rather than sources of conflict.³³ Genuine spiritual consciousness enables people to appreciate diversity, restrain fanaticism, and extend compassion and empathy to others regardless of ethnic, cultural, or religious backgrounds. This was exemplified in the *Kitab al-Hikam* study held in Singkawang City on October 22, 2025, led by Dr. KH. Syamsu Madyan, Lc., M.A., under the theme *Spiritual Urban Sufism*. This event demonstrated that the teachings of *al-Hikam* are not confined to internal Muslim discourse. Given Singkawang's plural and multicultural setting, the positive reception of this study by non-Muslim communities was not merely an act of

³² Zarruq.

³³ Abdul Gafur et al., "Membangun Sikap Toleran Dan Demokratis Melalui Pendidikan Agama Islam," *TA'LIMUNA* 10, no. 02 (2021): 83–101.

tolerance but a genuine effort to understand diversity as a form of richness within difference (P/22/10/2025).

The spiritual transformation inspired by *al-Hikam* gives rise to individuals who are both spiritually and socially mature those who make their inner dimensions the moral compass in interacting within plural social spaces. In a multicultural society, this transformation is reflected in mutual respect, constructive interfaith dialogue, and a collective spirit to maintain social harmony as a manifestation of the universal values of *tawhīd* and Divine love. As Ustadz Mujib observed:

“The spiritual transformation of *al-Hikam* teachings is evident in the daily behavior of the people. For instance, religious communities here are able to live side by side with mutual respect without interfering in each other’s worship practices.” (Interview with Ust. Mujib, Residence, 20/10/2025, 16:00 WIB).

Spiritual transformation grounded in *al-Hikam* values constitutes a fundamental effort to build equilibrium between divine and human consciousness in multicultural life. *Al-Hikam*’s teachings extend beyond contemplative dimensions, guiding humanity to embody grounded spirituality spirituality that cultivates social ethics, respect for diversity, and human solidarity. Within a multicultural context, this transformation becomes a moral energy capable of transcending social and cultural barriers, fostering harmony amid diversity.³⁴ By adopting *al-Hikam* values as a way of life, society not only attains inner peace but also constructs a social order rooted in love, wisdom, and the awareness that all differences emanate from the same Divine source.

2. Social Transformation

Social transformation refers to the process of change within societal structures, mindsets, and behaviors that adjust to the dynamics of time and sociocultural context. In multicultural life, social transformation is inevitable, as society is composed of diverse ethnicities, religions, cultures, and values.³⁵ In this regard, the teachings of *al-Hikam* by Ibn ‘Athailah al-Sakandari serve as a source of spiritual values guiding society toward social harmony through a profound process of value transformation. The values embedded in *al-Hikam* play a significant role in shaping individuals’ moral and spiritual awareness amid social plurality. Social transformation through *al-Hikam* values occurs when these teachings are not merely understood theoretically but are actualized in social behavior. For

³⁴ Ahd Gozali, “Multicultural Education in the Perspective of the Qur’an and Hadith: Concepts and Implementation,” *Pedagogia: Jurnal Pendidikan* 13, no. 1 (2023): 13–21, <https://doi.org/10.21070/pedagogia.v13i1.1570>.

³⁵ A. Kamaruddin, H., & Dewi, “Transformasi Sosial Dan Peran Pemuda Dalam Memperkuat Ketahanan Sosial Dan Budaya,” *Jurnal Sosial Politik* 8, no. 3 (2024): 112-127.

instance, *ikhhlāṣ* encourages individuals to act selflessly for the common good, while *tawāḍu'* fosters mutual respect among groups with differing beliefs and cultures. This aligns with the perspective of Yohanes, a Dayak resident of Singkawang, who stated:

“All religions teach sincerity and humility in their own ways. In my view, these values can serve as meeting points among faiths. If everyone strives to do good sincerely and humbly, conflicts based on differences will diminish. We will focus more on cooperation and humanity.” (Interview with Yohanes, Coffee Shop, 20/10/2025, 21:32 WIB).

In the multicultural setting of Singkawang, social transformation grounded in *al-Hikam* values is evident in the ways communities create spaces for dialogue, respect differences, and collaborate in interreligious and interethnic social activities (P/10/10/2025). This process indicates that spirituality rooted in Sufi teachings is not separate from social realities but serves as the ethical foundation that strengthens human solidarity.

Social transformation through *al-Hikam* values reflects the internalization of Sufi spirituality within a plural social life. It reshapes society's perception of “the other” not as a threat but as an expression of God's grandeur in diversity.³⁶ From this perspective emerges a more inclusive, peaceful, and civilized social order, where Sufi values become moral energy for building a harmonious multicultural civilization grounded in deep spirituality. Transformation based on tolerance values is not merely a change in external behavior but an inner renewal that gives birth to a spiritually infused social order.³⁷ In a multicultural context, Ibn 'Athailah's values function as a bridge connecting personal spirituality and social solidarity. When people cultivate sincerity, patience, and humility, their social relationships become imbued with love, empathy, and mutual respect.³⁸ This is the essence of true transformation a change from within that radiates outward in the form of peaceful and just social behavior.

Al-Hikam presents a new paradigm that social harmony cannot be achieved merely through structural reform or policy, but must be rooted in spiritual consciousness. Every spiritually educated individual becomes an agent of social transformation who spreads

³⁶ S. Amiruddin, “Keberagaman Dan Toleransi: Membangun Harmoni Antarumat Beragama Di Indonesia,” *Jurnal Kajian Sosial Dan Keagamaan* 17, no. 2 (2023): 145-158.

³⁷ Mustolehudin et al., “Transformasi Nilai Sosial-Spiritual Penghayat Kepercayaan Dalam Membangun Moderasi Beragama,” *Harmoni* 23, no. 1 (2024): 99-121.

³⁸ Al-Sakandari, *Miftah Al-Falah Wa Mishbah Al-Arwah Fi Dzikri Allah Al-Karim Al-Fattah*.

serenity amid diversity.³⁹ Sufi values thus transform into moral energy guiding humanity beyond the confines of social identity toward the unity of human meaning. Within multicultural realities, this is the living expression of Sufi wisdom turning diversity not into division, but into a sacred space where Divine values manifest in shared life.

3. Educational Transformation

Educational transformation within a multicultural context refers to a process of renewal that encompasses not only learning systems, curricula, and teaching methods but also the moral and spiritual dimensions of learners. From the perspective of *al-Hikam* by Ibn 'Athailah al-Sakandari, educational transformation is not merely the transmission of knowledge (*ta'lim*) but also the cultivation of soul and morality rooted in *tawhīd*, self-awareness, and social etiquette.⁴⁰ The *al-Hikam* values of sincerity in action, patience in facing differences, and awareness of Divine will in every life event provide a crucial foundation for meaningful education in a multicultural society.

In plural societies like Indonesia particularly in highly diverse cities such as Singkawang education based on *al-Hikam* values functions as a bridge between spiritual and social dimensions. Education should not only produce intellectually capable individuals but also wise ones in their attitudes toward religious, cultural, and ethnic diversity.⁴¹ The *al-Hikam* principle stating that “the sign of closeness to God is a heart that is spacious toward creation”⁴² guides learners to cultivate empathy, tolerance, and openness toward differences. Educational transformation through *al-Hikam* values encourages a holistic paradigm that unites intellect, heart, and action into one moral unity. Sufi values such as *tawāḍu'* (humility), *zuhd* (detachment from worldly excess), and *ukhuwwah insāniyyah* (human brotherhood) can be instilled through habituation and exemplary conduct in educational environments. This transformation alters not only how individuals think but also how they feel and act within plural social contexts. As Homsah, a teacher in Singkawang, explained:

“I see this as a momentum to build a more holistic educational paradigm. Transformation here does not only mean curricular change but the cultivation of a spiritual culture within schools. Teachers become moral exemplars, students learn with

³⁹ Mujadiduz Zaman, Mohammad Robith Ilman, And Ilham Maulidi, “Transformasi Gaya Dakwah Islam Di Era Digital,” *Meyarsa: Jurnal Ilmu Komunikasi Dan Dakwah* 4, No. 2 (2023): 165–77, <https://doi.org/10.19105/Meyarsa.V4i2.9343>.

⁴⁰ Nasrudin, Jaenullah, Muhammad Syaifullah, “Pemikiran Ibnu Athaillah As-Sakandari Tentang Pendidikan Sufistik Dan Relevansinya Dengan Pendidikan Karakter Di Indonesia (Telaah Kitab Al-Hikam Athaiyah).”

⁴¹ M. Mahfud, “Penguatan Pendidikan Multikultural Untuk Meningkatkan Toleransi Antar Umat Beragama,” *Journal Of Islamic Social Studies* 10, No. 2 (2023): 75-90.

⁴² Zarruq, *Al-Hikam Al-'Atha'Iyah*.

their hearts, and schools become spaces for nurturing compassion, humility, and simplicity.” (Interview with Homsah, School Office, 21/10/2025, 08:00 WIB).

Education rooted in *al-Hikam* values essentially seeks to restore the true meaning of education as a process of soul purification and intellectual enlightenment (P/10/10/2025). In multicultural life, these values serve as universal ethical foundations transcending religious and cultural boundaries. Education is thus no longer seen merely as academic achievement but as a spiritual journey guiding humans to recognize themselves and others as God’s creation.⁴³ Through *al-Hikam* values, education becomes a space for cultivating transcendental awareness, where learners understand that true wisdom arises from a pure heart and a clear mind.

The Implications of *al-Hikam* Values for the Harmony of Multicultural Society

The implications of *al-Hikam* values in the multicultural life of Singkawang are not merely theological but also socially transformative. These Sufi values foster a collective consciousness that balances spirituality and social interaction, enabling people to coexist peacefully and respectfully. The transformation of *al-Hikam* values serves as a spiritual foundation for building social harmony rooted in faith, humanity, and life wisdom.

1. Enhancing Universal Spiritual Awareness

The enhancement of universal spiritual awareness represents an effort to elevate the inner dimension of human beings to a higher level of consciousness, in which each individual realizes their interconnectedness with God and all creations beyond ethnic, religious, or cultural boundaries. In a multicultural society, such spiritual awareness serves as a crucial foundation for fostering a harmonious, tolerant, and respectful life. Ibn ‘Athallah al-Sakandari’s *al-Hikam* contains spiritual principles that provide a strong basis for cultivating this universal awareness.

Values from *al-Hikam* such as *tawakkul* (trust in God), *ikhlas* (sincerity), *tawadhu’* (humility), and *mahabbah* (love) encourage individuals not only to perform outward rituals but also to deepen their inner understanding that every human being is a manifestation of divine will and love.⁴⁴ This perspective nurtures the awareness that diversity is part of the Divine will and must be appreciated wholeheartedly. A society that internalizes *al-Hikam*

⁴³ Aryanti Dwiyani, “Pendidikan Islam Multikultural DiSekolah,” *Darajat: Jurnal Pendidikan Agama Islam* 6, no. 1 (2023): 68–78, <https://doi.org/10.58518/darajat.v6i1.1586>.

⁴⁴ Rohmat Saichu Al Haromain and Yogi Prana Izza, “Nilai-Nilai Sufisme Dalam Kitab Al-Hikam Dan Relevansinya Dengan Pengembangan Pendidikan Softskill,” *Atthiflah: Journal of Early Childhood Islamic Education* 10, no. 2 (2023): 308–19.

values will perceive diversity not as a threat but as a space for spiritual and social enrichment. The practical implications of *al-Hikam* values for social harmony are reflected in patterns of social interaction rooted in spiritual awareness. For example, the value of *tawadhu* guides individuals to be humble and not feel superior regarding their beliefs or cultures, while *ikhlas* teaches sincerity in doing good deeds selflessly, whether toward those of the same faith or different beliefs. Such awareness gives rise to an inclusive social ethic where solidarity and compassion across boundaries become the foundation of communal life. This aligns with Ustadz Mujib's statement:

“These values guide a person to always bring God into every action. When spiritual awareness is alive, social interactions become more ethical and inclusive.” (Interview with Ust. Mujib, 20 October 2025, 16:00 WIB).

Moreover, *al-Hikam* emphasizes the importance of *muraqabah* (awareness of God's presence in every action). This value directly impacts the enhancement of social morality a person who is conscious of divine supervision will be careful in their speech, behavior, and treatment of others. In a multicultural environment like Singkawang, this awareness is key to restraining discriminatory or provocative behavior and cultivating empathy toward others (Interview, 10 October 2025). Universal spiritual awareness developed through the internalization of *al-Hikam* values does not stop at the individual level but expands into a social ethic that sustains peace and collective harmony.⁴⁵ These values teach that the essence of true spirituality lies in the ability to perceive God's presence in every human face, regardless of religion, race, or culture. *Al-Hikam* thus functions not only as a classical Sufi text but also as a source of spiritual transformation relevant to shaping a peaceful and civilized multicultural society.

Enhancing universal spiritual awareness through *al-Hikam* values is a path toward the maturity of faith and humanity. When the human heart is connected to divine consciousness, the boundaries of difference dissolve in the beauty of divine love and mercy. Values such as sincerity, humility, and universal love guide humans to view others as reflections of the Creator. From this consciousness emerges genuine harmony not merely superficial peace, but serenity rooted within the soul, fostering a multicultural society that honors, uplifts, and unites through sacred human values.

⁴⁵ Miswari, “Misteri Cinta Tersembunyi: Analisa Tarjuman Al-Asywaq Dan Fusus Al-Hikam Karya Ibn ‘Arabi,” *Al – Mabhats: Penelitian Jurnal Sosial Agama* 3, no. 2 (2018): 201–39.

2. Building a Humanistic Social Ethic

A humanistic social ethic serves as a vital foundation for maintaining balance and harmony within a multicultural society. In the context of Ibn 'Athailah al-Sakandari's *al-Hikam*, the construction of social ethics is not merely based on cultural norms but also grounded in spiritual awareness that recognizes all human beings as God's creations with equal dignity and honor.⁴⁶ The values of *al-Hikam* become the basis for the realization of courteous, respectful, and humane social behavior. Furthermore, *al-Hikam* emphasizes the importance of awareness of the Divine will in social life. This awareness fosters patience, openness, and avoidance of hostility. In the context of multicultural harmony, it means cultivating a dialogical ethic, avoiding hate speech, and building respectful communication among religions and cultures. A humanistic social ethic grounded in *al-Hikam* values is not only moral and theoretical but also practical in strengthening social cohesion and preventing conflict. As Hosim stated:

“When differences arise among religious communities regarding the conduct of religious activities, spiritually aware individuals will seek common ground through good dialogue, not emotion.” (Interview with Hosim, Singkawang, 20 October 2025, 10:00 WIB).

Building a humanistic social ethic through *al-Hikam* values is a process of spiritual development that nurtures mutual respect and compassion in social life (Interview, 10 October 2025). The awareness that diversity is a manifestation of divine will generates an inclusive and empathetic worldview. In a multicultural society, *al-Hikam* values provide a moral foundation that erodes sectarian ego and fosters a spirit of togetherness. Harmony thus becomes not merely the result of social compromise but the fruit of spiritual awareness affirming that respecting others is equivalent to honoring God's will.

3. Cultivating a Culture of Peace and Moderation

Fostering a culture of peace and moderation in a multicultural society is a concrete expression of practicing the spiritual values contained in *al-Hikam*. The text teaches the importance of balance between the inner and outer dimensions of life, between human relationships with God (*hablun minallah*) and with fellow humans (*hablun minannas*).⁴⁷ This balance forms the foundation for shaping individuals who are not easily provoked by

⁴⁶ Mu'minin, “Kajian Intertekstual Antara Kitab Al Hikam Karya Ibnu Athailah Dan Syiir Jawi Budi Utami Karya Syekh Djamiluddin Ahmad,” *Jurnal Pendidikan Tambusai* 5, no. 1 (2021): 2033–44.

⁴⁷ Azmi Risky Anisa, Ala Aprila Ipungkarti, and Kayla Nur Saffanah, “Pengaruh Kurangnya Literasi Serta Kemampuan Dalam Berpikir Kritis Yang Masih Rendah Dalam Pendidikan Di Indonesia,” *Conference Series Journal* 01, no. 01 (2021): 1–12.

differences. In a multicultural setting like Singkawang, *al-Hikam* encourages individuals to control their ego, respect diversity, and view differences as divine blessings to be appreciated rather than contested.

By instilling the value of moderation, society learns to see cultural, religious, and ethnic differences not as threats but as opportunities to enrich humanity. *Al-Hikam*'s principles of self-awareness and sincerity in interaction cultivate empathy, patience, and mutual respect, leading to a peaceful and harmonious social order. In the social sphere, a culture of peace goes beyond the mere absence of conflict it entails the creation of open dialogue, inter-identity cooperation, and respect for universal human values. Through the internalization of *al-Hikam* values, a multicultural community can foster a collective consciousness that peace and moderation constitute both spiritual and social pathways toward sustainable harmony. As Ustadz Mujib remarked:

“I see differences not as threats but as blessings that enrich humanity. In a multicultural society like ours, differences open spaces for exchanging values, ideas, and life experiences that help us learn and grow together.” (Interview with Ust. Mujib, 20 October 2025, 16:00 WIB).

Cultivating a culture of peace and moderation through *al-Hikam* values is not merely a moral endeavor but a spiritual process that restructures human consciousness toward the essence of togetherness in diversity. *Al-Hikam* teaches that true peace emerges from a heart purified of arrogance and hatred, and from a soul capable of perceiving others as reflections of divine love.⁴⁸ In a multicultural society, this value serves as a strong foundation for sustainable social harmony that remains resilient amid diversity. When the values of wisdom such as *tawadhu'* (humility), *tasamuh* (tolerance), and *ikhlas* (sincerity) are internalized in social behavior, society gains the moral resilience to preserve harmony and manage conflict wisely. *Al-Hikam* thus functions not only as a Sufi text that refines the soul but also as an ethical guide leading humanity toward a peaceful, moderate, and civilized life within the complexities of the multicultural world.

CONCLUSION

Kitab al-Hikam al-'Aṭā'īyyah by Ibn 'Aṭā'illah al-Iskandarī is a monumental work in the treasury of Islamic Sufism that not only teaches the spiritual relationship between humans and God but also guides the formation of noble social morality. Sufi values such as sincerity (*ikhhlās*), humility (*tawāḍu'*), patience (*ṣabr*), asceticism (*zuhd*), and love (*maḥabbah*) serve as a spiritual

⁴⁸ Aulia Suhesty et al., “Character Education In The Book Of Hikam And Its Relevance To National Character Education,” *MADANIA* 26, no. 2 (2022): 153–64.

foundation that remains profoundly relevant to modern life, particularly within the multicultural context of Singkawang City. The transformation of *al-Hikam* values in Singkawang is reflected in three main dimensions: spiritual, social, and educational. Spiritually, *al-Hikam* cultivates divine awareness that fosters tolerance and humility toward differences. Socially, its teachings strengthen human solidarity and the ethics of interreligious and interethnic dialogue. In the educational domain, its Sufi principles shape learners' character to be virtuous, open-minded, and appreciative of diversity. *Al-Hikam* thus functions not only as a spiritual guide for individuals but also as a source of transformative values that nurture social harmony and cultural peace. When its teachings are internalized within the community's daily life, diversity ceases to be a source of division and instead becomes a blessing that enriches humanity and reinforces a peaceful, inclusive, and civilized social order in Singkawang City.

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