

Reconstructing *himmah* from Ibn al-Qayyim al-Jawziyyah's thought: Toward a contemporary Islamic education paradigm

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Abstract

Contemporary Islamic education faces challenges in strengthening students' spiritual orientation, while studies on *himmah* have largely treated it as a moral and spiritual concept rather than reconstructing it as an educational paradigm. This study aims to reconstruct the concept of *himmah* in the thought of Ibn al-Qayyim al-Jawziyyah and transform it into a paradigm for contemporary Islamic education. A qualitative library research approach was employed by analyzing Ibn al-Qayyim al-Jawziyyah's major works through concept identification, thematic categorization, and conceptual synthesis. The findings reveal that *himmah* constitutes a spiritual driving force comprising five interconnected dimensions: *Spiritual Orientation*, *Diligence in Deeds*, *Inner Hijrah*, *Self-Control*, and *Prophetic Exemplification*. These dimensions are reconstructed into an educational paradigm that contributes to character formation, discipline and *istiqamah*, *self-regulated learning*, and digital literacy. This study contributes to the discourse on Islamic education by proposing a conceptual framework that bridges Ibn al-Qayyim al-Jawziyyah's intellectual legacy with the needs of contemporary Islamic education.

Keywords: *Himmah*; Ibn al-Qayyim al-Jawziyyah; Islamic education; Character education; Educational paradigm.

Abstrak

Pendidikan Islam kontemporer menghadapi tantangan dalam memperkuat orientasi spiritual peserta didik, sementara kajian mengenai *himmah* masih cenderung dipahami sebagai konsep moral dan spiritual sehingga belum banyak direkonstruksi sebagai paradigma pendidikan. Penelitian ini bertujuan mengonstruksi konsep *himmah* dalam pemikiran Ibn al-Qayyim al-Jawziyyah serta mentransformasikannya menjadi paradigma pendidikan Islam kontemporer. Penelitian ini menggunakan pendekatan kualitatif dengan desain studi kepustakaan melalui analisis terhadap karya-karya utama Ibn al-Qayyim al-Jawziyyah menggunakan tahapan identifikasi konsep, kategorisasi tematik, dan sintesis konseptual. Hasil penelitian menunjukkan bahwa *himmah* merupakan kekuatan spiritual yang tersusun atas lima dimensi utama, yaitu *Spiritual Orientation*, *Diligence in Deeds*, *Inner Hijrah*, *Self-Control*, dan *Prophetic Exemplification*. Kelima dimensi tersebut direkonstruksi menjadi paradigma pendidikan yang berkontribusi terhadap pembentukan karakter, disiplin dan *istiqamah*, *self-regulated learning*, serta literasi digital. Penelitian ini memperluas diskursus pendidikan Islam dengan menawarkan kerangka konseptual yang mengintegrasikan warisan intelektual Ibn al-Qayyim al-Jawziyyah dengan kebutuhan pendidikan Islam kontemporer.

Kata Kunci: *Himmah*; Ibn al-Qayyim al-Jawziyyah; Pendidikan Islam; Pendidikan karakter; Paradigma pendidikan.

Introduction

Islamic education is not merely intended to transmit knowledge but also to cultivate individuals with strong character, moral integrity, and a life orientation grounded in Islamic values (Suyadi et al., 2021). This mission has become increasingly complex as education confronts rapid social change, digital technological advancement, and a shift in younger generations' learning patterns toward immediate outcomes rather than sustained self-development (Iivari et al., 2020). Consequently, educational success is often measured by academic achievement, while spiritual development and character formation receive comparatively limited attention. As a result, students may enjoy broad access to knowledge without necessarily possessing the resilience to regulate themselves, define meaningful life goals, or remain committed to the values they uphold. This situation suggests that Islamic education requires a paradigm that extends beyond cognitive development to cultivate the inner strength necessary for authentic character formation.

Efforts to strengthen the internal dimension of Islamic education have long attracted the attention of classical Muslim scholars through concepts related to spiritual purification, moral formation, and spiritual orientation. Among these, *himmah* occupies a particularly significant position, referring to an inner force that drives individuals to direct their entire potential toward the highest and most meaningful goals (Gillani & Khan, 2025). In the thought of Ibn al-Qayyim al-Jawziyyah, *himmah* is understood not merely as motivation or enthusiasm but as a spiritual energy that determines the quality of one's deeds, steadfastness in pursuing righteousness, and capacity to resist various forms of deviation (Nurrahma et al., 2025). This concept is elaborated across several of his works addressing the spiritual journey, purification of the soul, and the exemplary life of the Prophet Muḥammad. Nevertheless, *himmah* continues to be examined primarily within the domains of Sufism and Islamic ethics, leaving its potential as a comprehensive paradigm for Islamic education largely underexplored.

Contemporary educational discourse has increasingly emphasized learning motivation, self-regulated learning, character education, and digital literacy as essential components in preparing students to adapt to a rapidly changing world (Anthonysamy et al., 2020; Yu, 2022). Although these approaches offer effective educational strategies, they predominantly focus on psychological, behavioral, and learning-skill dimensions (Durlak et al., 2022; McCabe et al., 2021). As such, they have yet to fully integrate the spiritual dimension as the primary source of motivation, self-regulation, and character development. Against this background, the present study not only examines the concept of *himmah* as articulated by Ibn al-Qayyim al-Jawziyyah but also reconstructs the conceptual dimensions dispersed throughout his major works and transforms them into a contemporary Islamic educational paradigm

capable of bridging the intellectual legacy of classical Islamic scholarship with the educational demands of the digital age.

Studies on *himmah* have been conducted from various perspectives. Subaidi et al. (2024) demonstrated that *himmah* functions as a spiritual force that contributes to moral development, enhances religious motivation, and strengthens the process of spiritual purification. Husna et al. (2026) found that *himmah* is closely associated with the development of a strong work ethic, perseverance, and long-term achievement. Likewise, Amrulloh and Awwaliyah (2023) positioned *himmah* as an integral component of character education that fosters discipline and responsibility among students. Nevertheless, existing studies have generally examined *himmah* only in partial contexts, whether as a concept of Sufism, spiritual motivation, or moral education. Few studies have comprehensively reconstructed the concept of *himmah* through a synthesis of Ibn al-Qayyim al-Jawziyyah's major works and subsequently transformed it into a contemporary Islamic educational paradigm capable of explaining the interrelationship among spiritual orientation, perseverance, inner transformation, self-control, and exemplary conduct within a unified conceptual framework.

In response to this research gap, the present study aims to reconstruct the concept of *himmah* in the thought of Ibn al-Qayyim al-Jawziyyah through a synthesis of his five principal works and subsequently transform it into a contemporary Islamic educational paradigm. Unlike previous studies, which have tended to treat *himmah* as an isolated moral or spiritual concept, this study proposes a conceptual framework integrating five principal dimensions—*Spiritual Orientation*, *Diligence in Deeds*, *Inner Hijrah*, *Self-Control*, and *Prophetic Exemplification*—as the foundation for character formation, discipline, self-regulated learning, and digital literacy. This reconstruction is expected to enrich the discourse on Islamic education while offering a new perspective that connects Ibn al-Qayyim al-Jawziyyah's intellectual legacy with the challenges confronting contemporary education.

Method

This study employed a qualitative approach using a library research design to examine and reconstruct the concept of *himmah* in the thought of Ibn al-Qayyim al-Jawziyyah and subsequently transform it into a contemporary Islamic educational paradigm (Connaway & Radford, 2021). The primary sources consisted of Ibn al-Qayyim al-Jawziyyah's major works addressing *himmah*, complemented by books, scholarly journal articles, and previous studies relevant to Islamic education, character education, learning motivation, and contemporary educational theory. All sources were selected based on their thematic relevance and their contribution to explaining the conceptual construction of *himmah* as well as its significance for the development of contemporary Islamic education.

The data were analyzed through a three-stage process following the framework proposed by Krippendorff (2019). The first stage involved concept identification by examining the selected literature to identify the concepts, characteristics, and dimensions of *himmah* in Ibn al-Qayyim al-Jawziyyah's thought. The second stage consisted of thematic categorization, in which the conceptual findings were organized according to shared themes to produce a coherent and comprehensive construction of *himmah*. The final stage was conceptual synthesis, through which the reconstructed concept was integrated with contemporary educational theories and previous studies to formulate a new framework for transforming *himmah* into a contemporary Islamic educational paradigm. These stages were carried out systematically to ensure analytical coherence while demonstrating the relevance of Ibn al-Qayyim al-Jawziyyah's classical thought to the contemporary needs of Islamic education.

Results and Discussion

The concept of himmah in Ibn al-Qayyim al-Jawziyyah's thought

Himmah is one of the central concepts in the thought of Ibn al-Qayyim al-Jawziyyah, explaining the relationship between an individual's inner quality and the overall direction of his or her life (Khan, 2024). Rather than being confined to a single work, this concept appears consistently throughout several of his major writings, including *Madārij al-Sālikīn*, *Al-Fawā'id*, *Tarīq al-Hijratayn wa Bāb al-Sa'adatayn*, *Ighāthat al-Lahfān min Maṣāyid al-Shayṭān*, and *Zād al-Ma'ād fī Hady Khayr al-'Ibād*. Although each work emphasizes different themes, they collectively convey a common principle: *himmah* is a spiritual force that directs the heart toward the highest and most valuable objective. Within this framework, *himmah* is understood not merely as the impulse to act but as an inner orientation that determines the quality of one's faith, steadfastness in righteous deeds, and ability to remain committed throughout the journey toward the pleasure of Allah.

Etymologically, the term *himmah* (هَمَّة) derives from the Arabic root *hamma-yahummu*, which denotes a strong desire or firm determination preceding an action. Ibn Qayyim al-Jawziyyah (1999), however, expands its meaning beyond this linguistic definition. In *Madārij al-Sālikīn*, *himmah* is described as the movement of the heart toward the supreme objective of life, such that the nobility of one's *himmah* depends upon the nobility of the goal pursued. This perspective indicates that the measure of *himmah* lies not in the magnitude of one's effort but in the orientation underlying that effort. An individual may devote considerable energy and intellect to acquiring wealth or social status, yet if the ultimate objective remains confined to worldly interests, the person's *himmah* remains low. Conversely, when all human potential is directed toward attaining the pleasure of Allah, *himmah* reaches its highest degree, even if the visible deeds themselves appear modest.

This understanding also distinguishes *himmah* from the concepts of *niyyah* and *irādah*, both of which frequently appear in Islamic scholarship. Ibn Qayyim al-Jawziyyah (2000) explains that *niyyah* constitutes the initial intention underlying an action, whereas *irādah* refers to the will to perform that action. *Himmah*, by contrast, serves as the sustaining force that connects intention and will, ensuring that they do not remain mere aspirations but are preserved until the intended action is fully accomplished. Consequently, a person may possess sincere intentions yet fail to realize them because of weak *himmah*. From Ibn al-Qayyim's perspective, the quality of a believer is measured not only by the abundance of good intentions but also by the capacity to maintain consistency in righteous deeds through an inner force continually directed toward the correct objective. Thus, *himmah* represents a spiritual energy that preserves the continuity between faith, determination, and action.

The role of *himmah* is explained more systematically in *Madārij al-Sālikīn* through Ibn al-Qayyim's discussion of the spiritual journey of the *sālik*. Ibn Qayyim al-Jawziyyah (1999) argues that every transition from one *maqām* to the next requires a corresponding elevation in the quality of *himmah*. Individuals with weak *himmah* tend to become complacent with their existing spiritual achievements, thereby losing the motivation to continue refining themselves. By contrast, elevated *himmah* generates the awareness that the journey toward Allah remains unfinished throughout one's lifetime. This awareness motivates the *sālik* to continually improve the quality of worship, cultivate noble character, and purify the heart from traits that obstruct closeness to Allah. Accordingly, *himmah* functions not merely as an initial source of motivation but as the principal driving force that sustains the continuous process of spiritual purification.

Within *Madārij al-Sālikīn*, *himmah* is also inseparable from the concepts of *maḥabbah* (love), *shawq* (longing), and *irādah* (will), which together constitute an integrated dynamic of human spirituality. Ibn Qayyim al-Jawziyyah (1999) explains that the heart invariably follows what it loves most. Consequently, the quality of one's *himmah* depends upon the object that occupies the heart's deepest affection. When love is directed primarily toward worldly pleasures, *himmah* inevitably follows that orientation, diminishing one's concern for the Hereafter. Conversely, when love is directed toward Allah, the longing to draw nearer to Him gives rise to elevated *himmah* and inspires sincere, consistent, and wholehearted righteous deeds. The close relationship among *maḥabbah*, *shawq*, and *himmah* demonstrates that, according to Ibn al-Qayyim, spiritual cultivation begins not with outward behavior but with the proper orientation of the heart as the center of all human action.

The significance of *himmah* is emphasized not only in *Madārij al-Sālikīn* but also in *Al-Fawā'id*, where the discussion adopts a more practical orientation. Unlike the systematic structure of the former work, which follows the stages of the spiritual

journey, Ibn Qayyim al-Jawziyyah (2000) presents his ideas in the form of concise reflections addressing various aspects of a Muslim's daily life. Within this context, *himmah* is portrayed as the measure of one's seriousness in making productive use of time and avoiding every form of negligence. He argues that time constitutes humanity's most valuable asset; therefore, every opportunity wasted without benefit reflects a weakened spiritual orientation. Accordingly, the quality of *himmah* is manifested in a person's ability to transform every activity into a means of drawing closer to Allah rather than merely pursuing temporary worldly interests.

This discussion is further connected to Ibn al-Qayyim's criticism of *ghaflah* (heedlessness) and *taswīf* (procrastination in performing good deeds). Ibn Qayyim al-Jawziyyah (2000) explains that one of the principal obstacles to spiritual growth is not a lack of knowledge but the habit of postponing righteous actions under the assumption that there will always be more time. Such an attitude deprives individuals of opportunities for self-improvement because they continually delay acts of goodness that could otherwise be performed immediately. In contrast, those endowed with elevated *himmah* regard every opportunity as a trust that must not be neglected. This awareness cultivates discipline, productivity, and responsiveness to opportunities for righteous action, enabling one's life to be consistently filled with activities that benefit both oneself and others.

The concept of *himmah* acquires an even deeper dimension in *Ṭarīq al-Hijratayn wa Bāb al-Sa'ādātayn*. Ibn Qayyim al-Jawziyyah (2002) explains that *hijrah* should not be understood solely as physical migration but also as an inner transformation from the domination of worldly desires toward complete obedience to Allah. Within this process, *himmah* becomes the decisive force enabling individuals to abandon attachments that distance them from life's ultimate purpose. As long as the heart remains dominated by worldly concerns, inner *hijrah* has not genuinely occurred, even if one outwardly performs various acts of worship. Accordingly, Ibn al-Qayyim maintains that the essence of *hijrah* lies in redirecting one's *himmah* away from transient worldly objects toward the pleasure of Allah as the supreme objective of a believer's life.

This perspective is further enriched in *Ighāthat al-Lahfān min Maṣāyid al-Shayṭān*, where *himmah* is presented as the primary spiritual defense against the deception of Satan. Ibn Qayyim al-Jawziyyah (1980) explains that Satan rarely entices people into sin through direct temptation; rather, his strategy more often involves gradually weakening their spiritual resolve until they lose the desire to perform righteous deeds. Delaying repentance, indulging in unrealistic hopes, and becoming preoccupied with matters devoid of benefit are among the means through which *himmah* is imperceptibly weakened. Consequently, preserving *himmah* forms an inseparable component of *mujāhadat al-nafs*, the continuous struggle against one's lower self to

ensure that the heart remains steadfast (*istiqāmah*) in obedience to Allah and resistant to the temptations that hinder spiritual development.

The practical implementation of *himmah* reaches its clearest expression in *Zād al-Ma'ād fī Hady Khayr al-'Ibād*. Ibn Qayyim al-Jawziyyah (2001) presents the Prophet Muḥammad (peace be upon him) as the supreme exemplar of *himmah*, whose entire life—from worship and da'wah to leadership and social interaction—embodies this spiritual ideal. His unwavering commitment is reflected not only in the immense responsibilities he carried but also in his disciplined use of time, perseverance in the face of hardship, and consistency in maintaining excellence in every deed. This portrayal demonstrates that *himmah* is not merely an abstract Sufi concept but a practical principle shaping the character and way of life of a Muslim. Through the Prophet's exemplary conduct, Ibn al-Qayyim emphasizes that genuine spiritual strength is always manifested in concrete action; consequently, *himmah* must be realized in everyday behavior rather than remaining merely an aspiration or an inner impulse.

Table 1. Synthesis of the concept of *himmah* in the thought of Ibn al-Qayyim al-Jawziyyah

Work	Primary focus of <i>himmah</i>	Conceptual contribution
<i>Madārij al-Sālikīn</i>	Orientation of the heart and the spiritual journey (<i>sulūk</i>)	<i>Himmah</i> serves as the prerequisite for advancement through the <i>maqāmāt</i> and the primary driving force behind spiritual purification.
<i>Al-Fawā'id</i>	Earnestness in making productive use of time	<i>Himmah</i> cultivates discipline, prevents <i>ghaflah</i> and <i>taswīf</i> , and sustains <i>istiqāmah</i> in righteous deeds.
<i>Ṭarīq al-Hijratayn wa Bāb al-Sa'adatayn</i>	Inner <i>hijrah</i> toward Allah	<i>Himmah</i> functions as the driving force behind the transformation of one's life orientation from worldly desires toward the pleasure of Allah.
<i>Ighāthat al-Lahfān min Maṣāyid al-Shayṭān</i>	Resisting Satanic temptation	<i>Himmah</i> serves as a spiritual fortress in <i>mujāhadat al-nafs</i> and preserves consistency in obedience to Allah.
<i>Zād al-Ma'ād fī Hady Khayr al-'Ibād</i>	The Prophet's exemplary conduct	<i>Himmah</i> is manifested through discipline, leadership, sacrifice, and effective self-management in everyday life.

Source: Developed by the authors based on the synthesis of *Madārij al-Sālikīn*, *Al-Fawā'id*, *Ṭarīq al-Hijratayn wa Bāb al-Sa'adatayn*, *Ighāthat al-Lahfān min Maṣāyid al-Shayṭān*, and *Zād al-Ma'ād fī Hady Khayr al-'Ibād*.

As summarized in Table 1, *himmah* is far more than a concept denoting strength of determination; rather, it represents a comprehensive spiritual framework that integrates faith, life orientation, self-control, and concrete action. Although each of Ibn al-Qayyim al-Jawziyyah's major works emphasizes a distinct dimension of *himmah*, together they offer a coherent account of the formation of an individual whose entire

life is oriented toward Allah. *Madārij al-Sālikīn* establishes *himmah* as the foundation of the spiritual journey, *Al-Fawā'id* associates it with disciplined perseverance, *Ṭarīq al-Hijratayn* presents it as the driving force of inner transformation, *Ighāthat al-Lahfān* portrays it as a spiritual safeguard against temptation, and *Zād al-Ma'ād* demonstrates its practical embodiment through the exemplary life of the Prophet Muḥammad (peace be upon him). Collectively, these works affirm that *himmah* constitutes a foundational principle of character formation that extends beyond the realm of spiritual purification and possesses considerable potential to be contextualized within contemporary Islamic education.

Transforming the concept of himmah toward a contemporary Islamic education paradigm

Contemporary Islamic education faces increasingly complex challenges arising from social transformation, rapid advances in digital technology, and shifting patterns of student learning (Diana et al., 2024). Educational success can no longer be evaluated solely through academic achievement but must also be measured by its capacity to cultivate resilient character capable of responding to the demands of a changing world (Affandy et al., 2019). In practice, however, character education often remains centered on shaping behavior through rules, habituation, and systems of reward and punishment, thereby emphasizing external regulation rather than the development of students' internal awareness. This condition reveals a gap between the ideals of Islamic education and its implementation. Al-Attas (1991) argues that the ultimate purpose of Islamic education is to cultivate the *insān adabī* – a civilized human being – rather than merely an individual who possesses knowledge. This perspective underscores that genuine character formation requires an inner orientation that guides every learning activity. Within this context, the concept of *himmah* developed by Ibn al-Qayyim al-Jawziyyah offers a relevant conceptual foundation for reconstructing the paradigm of Islamic education by prioritizing inner transformation over mere behavioral modification.

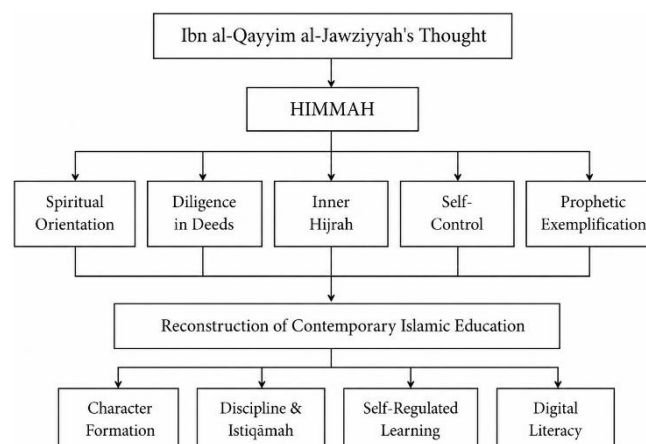


Figure 1. Conceptual framework for reconstructing *himmah* in contemporary Islamic education.

Source: Developed by the authors based on the synthesis of Ibn al-Qayyim al-Jawziyyah's major works.

As illustrated in Figure 1, the proposed conceptual framework explains the process of reconstructing *himmah* from the thought of Ibn al-Qayyim al-Jawziyyah into the context of contemporary Islamic education. The framework is derived from a synthesis of his five principal works, from which five core dimensions are identified: *Spiritual Orientation*, *Diligence in Deeds*, *Inner Hijrah*, *Self-Control*, and *Prophetic Exemplification*. These dimensions are subsequently reconstructed into four educational implications, namely *Character Formation*, *Discipline and Istiqāmah*, *Self-Regulated Learning*, and *Digital Literacy*. This framework demonstrates that *himmah* should not be regarded as an abstract spiritual concept but rather as an educational paradigm capable of bridging classical Islamic values with the demands of modern education. Accordingly, Figure 1 serves not merely as a conceptual illustration but also as an analytical framework that guides the discussion of how each dimension of *himmah* contributes to the development of contemporary Islamic education.

The first dimension, *Spiritual Orientation*, positions one's orientation toward life as the foundation of the entire educational process. The discussion in *Madārij al-Sālikīn* demonstrates that the quality of *himmah* is determined by the goal toward which it is directed. Consequently, learning should not be understood merely as the acquisition of knowledge but also as an act of worship devoted to Allah. This perspective closely aligns with Al-Attas's (1991) conception of Islamic education, which regards *adab* as the ultimate educational objective and knowledge as a means of enabling individuals to recognize their proper position before Allah. Similarly, Imron et al. (2023) demonstrated that spiritual orientation significantly enhances students' intrinsic motivation to engage in learning. These findings reinforce the argument that successful character education cannot be separated from the cultivation of inner orientation, as behavior rooted in spiritual awareness is generally more enduring than behavior driven solely by external demands.

The second dimension, *Diligence in Deeds*, emphasizes that character is not formed through isolated actions but through persistent commitment and consistency in performing righteous deeds. Ibn Qayyim al-Jawziyyah (2000) associates *himmah* with the productive use of time and the avoidance of *ghaflah* and *taswīf*, both of which frequently hinder righteous action. This perspective shares common ground with the concept of grit proposed by Duckworth et al. (2007), as both emphasize perseverance in pursuing long-term goals. Nevertheless, a fundamental distinction exists between the two. Whereas grit primarily focuses on personal achievement and success, *himmah* is rooted in a transcendental orientation that places the pleasure of Allah as its ultimate objective. This distinction demonstrates that *himmah* expands the meaning of perseverance by incorporating a spiritual dimension, encouraging students not only to pursue excellence but also to cultivate *istiqāmah* in practicing Islamic values. This interpretation is consistent with the findings of Solihin and Nawawi (2025), who

showed that value-based motivation exerts a more sustainable influence on character formation than motivation directed solely toward measurable outcomes.

The third dimension, *Inner Hijrah*, represents the transformation of inner orientation as the primary prerequisite for educational transformation. Ibn Qayyim al-Jawziyyah (2002) explains that true *hijrah* is not merely physical migration but a reorientation of the heart from the domination of worldly desires toward obedience to Allah. From an educational perspective, this concept bears similarities to Zimmerman's (2002) theory of *Self-Regulated Learning*, as both regard learners as active agents responsible for directing their own learning processes. Nevertheless, *Inner Hijrah* extends beyond the scope of *Self-Regulated Learning*. Whereas Zimmerman's framework focuses on goal setting, learning strategies, and self-evaluation to improve academic performance, *himmah* integrates self-regulation with spiritual orientation, thereby defining educational success not only in terms of academic achievement but also through the cultivation of noble character and closeness to Allah. This perspective extends the findings of Anam et al. (2026), who emphasized the importance of self-regulation in learning, by demonstrating that self-regulation becomes more meaningful when grounded in a strong spiritual orientation.

The fourth dimension, *Self-Control*, positions self-regulation as a fundamental basis for character formation amid the complexities of modern life. In *Ighāthat al-Lahfān*, Ibn Qayyim al-Jawziyyah (1999) explains that weak *himmah* leaves individuals vulnerable to domination by their lower desires, thereby impairing their ability to distinguish between immediate impulses and higher objectives. This perspective closely corresponds with Al-Ghazālī's (2013) concept of *mujāhadat al-nafs*, which understands self-control as a continuous process of spiritual purification through disciplined practice. The relevance of this concept is particularly evident in the digital era, where students are constantly exposed to social media distractions, a culture of instant gratification, and unlimited flows of information. Likewise, Shahzalal and Adnan (2022) demonstrated that self-control contributes to more responsible digital technology use. However, *himmah* offers a broader perspective because self-control is directed not only toward improving learning effectiveness but also toward preserving moral integrity and maintaining consistency in practicing Islamic values. Accordingly, digital literacy from the perspective of *himmah* extends beyond technological competence to encompass the ability to manage attention, time, and decision-making based on ethical and spiritual considerations.

The final dimension, *Prophetic Exemplification*, emphasizes that *himmah* develops most effectively through exemplary conduct embodied in everyday life. In *Zād al-Ma'ād*, Ibn Qayyim al-Jawziyyah (2003) portrays the life of the Prophet Muḥammad (peace be upon him) as the highest manifestation of *himmah*, as every aspect of his life reflects complete harmony between faith, purpose, and action. This perspective shares

important similarities with Bandura's (1986) Social Cognitive Theory, which explains that individuals acquire behavior by observing credible role models. Nevertheless, the Islamic concept of exemplary conduct extends beyond behavioral imitation because the Prophet serves not only as a model of action but also as the primary source of students' moral and spiritual orientation. This interpretation is supported by the findings of Rahayu et al. (2023), who demonstrated that the quality of teacher-student relationships significantly influences character formation. Accordingly, teachers in Islamic education should not be viewed merely as transmitters of knowledge but as living exemplars who internalize the values of *himmah* through their attitudes, decisions, and everyday interactions, allowing education to occur through both formal instruction and the hidden curriculum.

The reconstruction of *himmah* proposed in this study demonstrates that Ibn al-Qayyim al-Jawziyyah's thought remains highly relevant for addressing the challenges confronting contemporary Islamic education. The synthesis of five principal dimensions produces a conceptual framework integrating spiritual orientation, perseverance, inner transformation, self-control, and exemplary conduct as the foundations of students' character formation. Unlike conventional character education approaches that primarily emphasize behavioral change through external mechanisms, this model positions the transformation of the heart as the starting point of educational change, thereby understanding character as the manifestation of a rightly oriented inner disposition. This contribution enriches the discourse on Islamic education by presenting *himmah* as a paradigm that bridges the intellectual legacy of classical Islamic scholarship with contemporary educational theory. Nevertheless, the proposed framework remains conceptual in nature and therefore requires empirical validation across different educational levels to evaluate its effectiveness in strengthening character formation, self-regulated learning, and students' digital literacy.

Conclusion

This study demonstrates that *himmah* in the thought of Ibn al-Qayyim al-Jawziyyah constitutes a conceptual construct that extends far beyond the conventional understanding of motivation or enthusiasm. A synthesis of *Madārij al-Sālikīn*, *Al-Fawā'id*, *Ṭarīq al-Hijratayn*, *Ighāthat al-Lahfān*, and *Zād al-Ma'ād* reveals that *himmah* is founded upon five interrelated dimensions: *Spiritual Orientation*, *Diligence in Deeds*, *Inner Hijrah*, *Self-Control*, and *Prophetic Exemplification*. Together, these dimensions form an integrated framework that shapes life orientation, fosters perseverance, encourages inner transformation, strengthens self-control, and establishes exemplary conduct as the foundation of education. This conceptual reconstruction demonstrates that *himmah* is not only relevant as a classical spiritual concept but can also be reinterpreted as a contemporary Islamic educational paradigm that positions inner

transformation as the foundation of character formation, self-regulated learning, discipline, and digital literacy.

The principal contribution of this study lies in the development of a conceptual framework that bridges Ibn al-Qayyim al-Jawziyyah's classical thought with contemporary educational theory through the reconstruction of the five dimensions of *himmah* as a paradigm for contemporary Islamic education. This framework enriches the discourse on Islamic education by proposing a perspective that places spiritual orientation at the center of the educational process, thereby complementing existing character education approaches that have largely emphasized external behavioral change. Nevertheless, the present study remains conceptual in nature and is based exclusively on library research; consequently, the proposed framework has not yet been empirically validated in educational settings. Future research should therefore develop valid and reliable instruments for measuring *himmah*, examine the relationships among the proposed dimensions, and empirically evaluate the applicability of the framework across different educational levels and Islamic educational institutions using quantitative, qualitative, or mixed-methods approaches.

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