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Strengthening divine values for self-regulation in religiosity: insights from Tawakkul (trust in God)

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Abstract

Purpose – Reflections about fostering moral and spiritual qualities are the key point of view when considering the essence of religious beliefs in the theories about moral foundations. As a part of the spiritual values aimed at instructing human beings, mainly Muslims, tawakkul (trust in God) and tawhid (belief to God) are to be enhanced to situate the core religious foundation as the basic element for life at individual and social levels in the Muslim communities. This paper aims to critically examine tawakkul and tawhid to strengthening divine values as a foundation of self-regulation in religiosity.

Design/methodology/approach – This paper aims to critically examine tawakkul and tawhid to strengthening divine values as a foundation of self-regulation in religiosity. The literature review from referred journals was conducted using keywords on divine values, self-regulation in religiosity and tawakkul and tawhid. In order to obtain such literature, the critical analysis was conducted by organising substantive keywords. Then, extraction of data with deep literature analysis was carried out to interpret the findings. The key elements were analysed and synthesised into a new interpretation, conceptualisation and modelling of conceptualising tawakkul and tawhid concerns for sustainability of divine values for self-regulation in religiosity.

Findings – The finding reveals that the significance of conceptualising tawakkul and tawhid refers to as sustainability of divine involvement, as an emotionally religious commitment and as a consciously held religious discipline. Primarily, as the religious principle founded on a basic element transferred into individual and social levels, Islamic insights from tawakkul and tawhid offer valuable considerations for the understanding and amelioration of development by contributing a model that bases the “mental” and “spiritual” elements on a religious foundation, as an ultimate component for faith, a religious commitment and a belief in an authoritarian God to foster moral and spiritual qualities amidst the society.

Originality/value – Regulating tawakkul and tawhid to enhance dynamically constructive system for moral personality through critical examination as a foundation for religious-based self-regulation offers valuable considerations for the understanding and amelioration of development. Critical examination of tawakkul and tawhid as a foundation for religious self-regulation is considerably engaged to enhance the



understanding and amelioration of development. It does so by contributing a model that bases mental and spiritual elements on a religious foundation, as an ultimate component for faith, religious commitment and belief in an authoritarian God to foster moral and spiritual qualities among human beings.

Keywords Consciously held beliefs with religiosity, Emotionally religious commitment, Foundation of religiosity, Sustainability of divine Involvement, Tawakkul (trust in God), Tawhid (belief in God)

Paper type Conceptual paper

Introduction

The issues at the societal level that have emerged as factors that could indicate moral degradation include untrustworthy acts (Marsh and Dibben, 2005), violence with both a virtual and real-world basis (Juergensmeyer, 2017; Toch, 2017), lack of ethical business (Schaltegger and Burritt, 2018; Valentine and Fleischman, 2018) and also a failure to consider the sustainability of nature (Aragon-Correa *et al.*, 2015). These challenging issues indicate that the decadency of morality in the societal level needs to empower the personal consciousness with the emphasis on the spiritual attribution. The potential value of regulating the spirituality should be engaged into the substance of inner needs together with the motives and personal experiences referring to the moral regulation. In the Islamic view, the actual practice could be viewed in many spiritual values being the fundamental dimension to instil the human soul with the significant assimilation based on Quran and Hadith (Huda and Kartanegara, 2015b). Thus, the attempt to actualise the Islamic values has been a world of supreme importance to be inculcated with building up the way of life in the society at large.

Instilling the particular attribution of an Islamic ideology is really needed with the process of absorbing one's passion towards the development of human character to form the basis of Islamic morality (Halstead, 2007). Mostly viewed as the particular manifestation formed into the person to enable him/her to enhance the extent of behavioural awareness in caring towards themselves and surrounding, the inextricable link between the religious consciousness and moral skills plays a pivotal role to transmit the balance between the purposeful relationship with God in the sense that could create the worldview with more spiritual conviction which leads to form the behavioural substance on how to see the reality in life. Since the relationship between those who believe and those who do good deeds as reflected in the Quran, namely, Sura 2, v. 25, Sura 95, v. 6, Sura 103 and v. 2, the indicator of religion and morality with such distinctive features of the Islamic goal refers to enhance in developing the level of personality which leads to grow the wise perspective in underlying the social being.

In this regard, the necessity on gathering the educational partnership in both formal and informal basis has to be taken into consideration to assist the process of cultivating and teaching on the human being to reach soul perfection of society, gaining pleasure, safety and blessing. Reflections about the role of educational activities in fostering moral and spiritual qualities among students are the key role in considering the essence of religious beliefs in theories about moral foundations. When regarded as a part of a set of spiritual values, mainly pertaining to Muslims, *tawakkul* (trust in God) could become a substantial religious foundation, as the basic element for individual and social levels (Huda and Sabani, 2018). The Islamic point of view on divine involvement as submission to God could be conceived as inculcating Islamic religious and moral values in students to support spiritual piety and purification, integration of religiosity and social action.

In addition, the significant attitude that a person should possess *tawakkul* as an ultimate attainment would enable the actual practice to be implemented along with the totality of people's inner needs, motives, and autobiographical experiences. In

particular, the concern of scholarly attention to the pattern of *tawakkul* needs to examine self-regulation in religiosity in the sense that can be managed into the regulation of the human actions. In this regard, the self-regulated inquiry in religiosity should be enlarged in the basis of the intent to discern an appropriate course of action. As an underlying component of religiosity expressed through the intentions and feelings among students, it is necessary to require deep elaboration with thorough examination of the relation of the Islamic views on *tawakkul* to theology, ethics, morality and spirituality. Although many studies were conducted in terms of self-regulation in religiosity, there has been a lack of scholarly attention to the concept of *tawakkul* as self-regulation in religiosity. This study begins by considering theoretical characterisation and discussion of *tawakkul* as part of the Islamic ethical framework for maintaining divine commitment as consciously held beliefs with religiosity.

Literature review

Understanding and characterizing of Tawakkul

“Tawakkul” comes from the expression in the Arabic literature, namely “*tawakkalaya-tawakkilu-tawakkulan*” or “*tawakkulan*,” which means to make or appoint a counsellor, agent, or representative (Yunus, 1990). This expression assumes a foundational understanding, as the extent of human understanding plays a significant role in the practical application in the real life. The quality of understanding some phenomena and events that a person faces through their abilities to be resolved is given to execute the task and responsibility. In the *tawakkul* explanation, the appointment of an agent to act on one’s behalf should be performed as an attempt to resolve the problem with divine involvement (Sattar, 2012). For instance, it is the attempts to consider a person who hires a lawyer to fight a legal case. He leaves altogether to follow the case, but despite this, he thinks that his success in the court case depends upon the capability, eloquence and efforts of his lawyer. Surely, whatever he does should be attributed as his own efforts and endeavours to the divine involvement as a part of *tawakkul*. In this way, the *tawakkul* may contribute to a foundational belief for living together within the context of societies.

Tawakkul has the inextricable link between *asbāb* (causality) and *tadbīr* (task) (Basri, 2008). Circumstances must have arisen the intervention of something, which is called by the cause or, in other words, by *asbāb*. Consequently, such certain cause produces only certain effect(s), and a particular effect proceeds from a particular cause (Attaran, 2015). This necessary relationship enables a person to predict the future of life and to make the universe orderly and knowable by obtaining knowledge found in chains of causes and effect. Grace and God’s order seem to have been incorporated to accomplish effectively through any endeavours of human beings. Additionally, whenever we face any situation, we do as much as we can to change it. As pointed out in the Qur’an, verily God will not change the good condition of the people as long as they do not change their state of goodness themselves” (al-Ra’d, v. 11). Saying that all things are destined with no real action is unlikely. We can conceive that all matters are predestined and that people should act in accordance with their abilities for what has been ordained by God. Regardless of the situation, we must do our part and leave the results to God. Simply, when faced with trying situations, we must remember God at all times and seek support from Him. By putting our trust in God, we are convinced that whatever He decrees for us is the best, even if it is apparently the opposite of what we expect. As a result, we should be content with the decrees of God and accept that whatever is decreed is best for us, even if the benefit is not apparent. This *tawakkul* encourages us to be dependent on God (Basri, 2008). Thus, He helps whom He will concern, so we must ask Him often and trust in Him alone.

Tawakkul is acquired by contemplating bounties of God through physical, mental and spiritual aspects (Basri, 2008). For example, when people face anxieties about obtaining sustenance, it is not because of their lack of trust in God. However, this anxiety is caused because the methods for and time of success must be properly defined, as through a lens of understanding. Consequently, we trust in someone we recognise as knowledgeable, who has the power to carry out things that we expect and who wishes good for us. This means that the knowledge and power which someone has are a part of divine involvement, which wishes good for us. In addition, the glory of all Muslims has always been that they recognise God to be the most knowledgeable, powerful, and good. As a basic characteristic of *tawakkul* is the significance of its reach, Ibn al-Qayyim underlines that *tawakkul* has several components as follows:

- to know God's name and His nature;
- to set or believe in *asbāb*;
- to construct the depth of monotheism by removing the dependency with causes;
- to rely on God in heart;
- to surrender to God;
- to be a submissive to God for what He has destined; and
- to be satisfied with all the results (Basri, 2008).

The above exposition of *tawakkul* can be further spelled out in three main stages: *ma'rifat* (understanding), *hālat* (inner state) and *'amal* (real action) (Huda and Kartanegara, 2015b) (Figure 1).

Ma'rifat (Understanding). This level consists of *Tawhīd* (a belief to God), meaning that there is no God worthy to be worshipped, except Allah. In reference to *Tawhīd*, *Ma'rifat* acknowledges that God possesses perfect power and wisdom, which make Him worthy of all praise and glory. Sincere and honest belief in the concept of *Tawhīd* grounds true belief in the heart. A deep commitment to *Tawhīd*, being an essential condition for reaching *tawakkul*, fills the heart so there remains no room to entertain any other concept.

Hālat (Inner state). *Hālat* (inner state) of *tawakkul* means to comply with God. In addition, the particular relation to Him requires that the heart maintains a state of peace and tranquillity. *Hālat* expresses diversion from everything other than God. It indicates that through the mind-set to be always conscious, one puts full confidence in divine involvement, since a particular mind-set is full of the wisdom of the one who has placed *tawakkul* in Him.

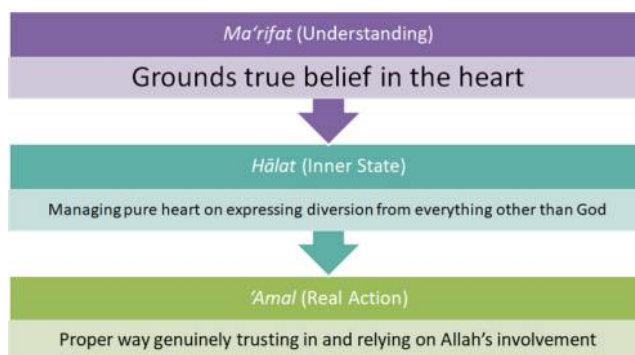


Figure 1.
The concept of
tawakkul

Therefore, neither doubt nor uncertainty has any consequence in managing the pure heart. For example, if one fully realises that *rizq* (sustenance), *mawt* (death), *hayāt* (life), and all affairs of creation are within the direct power and control of God, then that realisation may be an absolute cause for the heart to turn confidence into the real action.

Amal (Real action). In terms of real action, *tawakkul* refers to the understanding of how to act a proper way in the life of a Muslim. In this level, those with *tawakkul* will feel being loved (al Fauzan, 2014). As Allah says, “Verily, Allah loves those who put their trust in Him” [Surah Ali Imran/3: 159]. Additionally, those who are confident with Allah’s involvement in every act of the performance of life will fear no one except Allah (al Fauzan, 2014). By accepting Allah’s involvement in every deed, *tawakkul* encourages people to do beneficial things through which they put their hearts into Allah’s pleasure. ‘*Amal* indicates that genuinely trusting in and relying on Allah leads people always to do any of the beneficial things with the goal of persevering in life and the hereafter.

Between tawakkul and tawhīd in constructing Islamic spiritual experiential value

The fundamental concepts of Islamic moral quality can be divided into three categories: *Islam* (purity, peace and obedience), *Iman* (faith) and *Ihsan* (perfection or excellence) (Taha and Abd Allāh Aḥmad Na‘īm, 1987). The further exposure is that *Islam* becomes the main construct of belief foundation; *Iman* becomes the ultimate understanding underlying the profound strengthening of belief and values; *Ihsan* upholds the result of both understanding and constructing a spiritual experience in practice (Ali, 2011). Moreover, as an ultimate and complete ethics system that underlies and embraces all Muslim activities, *tawakkul*, with all of its categories, sustains the entire dimension of life for the sake of divine involvement, which forms the basis of how to interact with all humans in a wholesome manner through integrating *Tawhīd* worldview (Choudhury, 2016a). In terms of *Tawhīd* with its material scale of spiritual enhancement to enable the human beings to interact with others from wide range of religion, races and nations, *Tawhīd* has given insights into underlying the form of mercy for the worldwide through spreading the peaceful approach among the Muslim in particular and societal level in general. Constructing the religious awareness should be emphasised with implementing the real act. In this context, *Tawhīd* has stressed the worldview to look at the issue amidst the societal life in practicing the principle towards powerful engagement of Islamic unity. Emerging the wise worldview to see the worldly matters in solving problem with harmony should be concerned in the practical stage through these instructions to give a clear direction on the way to live and pray appropriately and wisely. As a result, it is necessary to consider in dealing with appropriate manners incorporated within the instructions in ensuring the process of being good person, in the sense that is balanced between self-development and social community awareness (Huda et al., 2018a). Since this worldview, which is based on moral virtues, has the features of Islam’s ethical framework (Siddiqui, 1997), the clear rules with general guidelines set forth by *tawakkul* help Muslims to decide what is right and wrong and then motivate them to concern with the moral living based on good application of spiritual experience.

In addition, commanding Muslims to do well and forbidding them to succumb to evil, the ethical values in Islam address the importance of the relationship between man and His creator, society and self-development (Halstead, 2004). *Tawakkul* is determined as the framework to develop an Islamic identity that carries personal success, growth, and happiness into a social level, and as such, its characteristics could be widely understood as a foundation for life. By understanding the ethics gathered from the experiential basis into the personality, *tawakkul* in empowering the religious personality together with religious rituals becomes an ultimate foundation for Islamic creed and an ethical foundation for the Muslims.

It indicates that there can be managed in expanding the attributes in both individual and social orientation (Figure 2).

With the inextricable link among the obligations, duties, and responsibilities set out in the Islamic law among the Muslims, they are expected to demonstrate *tawakkul* in everyday life through the values and manners associated with good upbringing and through their own personal character. *Tawakkul* gives clear guidelines for how to implement personal ethics in everyday practice; as such, Muslims' commitment to demonstrate *tawakkul* becomes an ultimate attainment in the application of Islamic ethics (Haddad and Lummis, 1987). As a result, every act is intended for worship to receive rewards, thus achieving the pleasure of God.

When a human approaches study, work and welfare, the future intent, particularly for Muslims, is more motivated to achieve life in hereafter. Belief in the *ākhirat* (the hereafter) is a key to provide the morality with a strong basis and purpose (Maududi, 1966). It means that the worldly life is a preparation through enhancing the standard quality of spiritual and mental perfection to achieve the life to come. As a result, *ākhirat* reward, a motivation prepared early on for students, has been a widely held, particular motivation for conducting all action for the sake of worshipping God. That all human needs are addressed by an effort of this moral quality, which seeks to determine how to act appropriately according to the view of the Islamic way, is necessarily urgent to enlarge the ethical-based worldview integration (Choudhury, 2016b). In particular, the extent of understanding *tawakkul* as the main foundation for human life requires that Muslims practice it daily. The more they practice, the greater the chance they can become conscious and aware to understand that Islam covers all aspects of human life.

The significant role of tawhīd (belief in god) on tawakkul (trust in god) in enhancing virtuous behaviour

Defined as the deep declaration about uniqueness of God in the sense that refers to enhance the divine involvement with the absolute monotheism, *Tawhīd* is conceived to be the outstanding foundation that organises guideline with such principle to underlie the human life in the society at large, mainly among the Muslim. Engaged into the unity in the sense with philosophical consideration towards religious knowledge, the way to see the world at large would be determined to sustain the emphasis towards the essence of *Tawhīd*, so that it would enable to expand the particular basis in terms of religious knowledge, history, metaphysics, aesthetics and ethics, as well as social, economic, and world order. The particular shift of paradigm and doctrine of Islam in this view attempts to organise the basic



Figure 2.
Between *Tawakkul*
and *Tawhīd* in
constructing Islamic
spiritual experiential
value

principle in underlying the human society to have such religious practice, ritual, and actions. With regard to embark in interpreting *Tawhīd* into the human being responsibility, the basis of submitting to and carrying out His revealed will with the true faith should be represented in expressing both individual and collective virtuous behaviour (Choudhury, 2016c). In particular, the attempts to have the link between the private and public sector such as elaborating the spiritual aspect (Huda and Sabani, 2018), social organisation (Peshkova, 2018) and political practice (Kubicek, 2015) need to be guided by the sphere emphasised through the essence of *Tawhīd* into socio-moral issues. In the attempt to pursue the extent of practical goals, the nature of and attributes on the divine essence has to be involved in creating the Islamic understanding amidst the societal life.

Tawhīd has been the material scale of spiritual enhancement in underlying the Muslim in particular to interact with others from wide range of religion, races and nations, to be considered as the form of mercy for the worldwide. Emphasising the religious awareness with real practice to emerge into the societal life, *Tawhīd* has stressed the worldview to look at the issue of the worldly matters with the wise worldview to solve by keeping in mind of harmony concerned with the practical stage towards powerful engagement of Islamic unity. This is considered to be the purposeful relationship with God and consciousness of His creation including the universe where this worldview is engaged into the divine involvement. The comprehensive involvement of *Tawhīd* (belief in God as divine involvement) refers to enhance the particular attribution to fully command to God by the way in fulfilling instruction and prohibition. As the human can be seen about the extent of their category, the personal quality will show the extensive adherence in fulfilling the commandment (Farahat, 2016). With this regard, the system may be seen arranging from belief, personal and social interaction and also perhaps financial issues in which all these refer to be directly engaged into the divine involvement in the sense that can give true direction to lead to the moral behaviour. In the attempts to enhance the civic-oriented moral engagement as the social responsibility awareness (Aminin *et al.*, 2018), ethical engagement should be given the main attribution into learning enhancement initiative (Huda *et al.*, 2016c). Apart from that, the model of transcending the personal belief along with an explanatory overview as the causality refers to the order of systemic integration with a key role to generate the basis of the dimensions of knowledge, space and time (Choudhury, 2016d). This particular enhancement should have an extensive attribution with a dynamic construction of the oriental basis in the divine strength in the way that can be engaged into trust in God in the sense that could be transmitted into the real actions with an awareness of what is happening. Moreover, such kind of awareness would lead to the certain such results started with producing certain effect(s) (Figure 3).

In addition, the role of *Tawhīd*'s systematic attribution into *Tawakkul* is indicated through the initial feeling with the particular cause which will result in the particular effect through the systematic process into cause and effect, meaning that every duty has the particular reward. As determined to enhance the epistemological foundation of the socio-scientific order (Choudhury, 2011), the integrated system transmitted into knowledge understanding and practical stage in *Tawhīd* has been an outstanding value to give insights into *tawakkul* (Huda and Kartanegara, 2015a). The potential value of the attempts to understand *Tawhīd* as law refers to begin with the analytical inquiry to create the nature of knowledge widely engaged in establishing the wide ranges of moral ethics codes to have valuable insights to transmit into the worldview. To strengthen the worldview from which *Tawhīd* is determined to be the core foundation, the initiative to enlarge the *Tawhīd* paradigm through conveying the systematic methodology of unity of knowledge could be enhanced through the nature of understanding and acting the appropriate way together

with determining the functional essence about the procedural guideline for the human life, mainly in directing the Muslims to lead to the moral behaviour (Huda and Sabani, 2018). *Tawhīd* has the meaning to expand the Oneness of Allah in the sense that invokes the common truth immanently across acquiring the technical disciplines through expanding the comprehension of all knowledge processes. Moreover, this is followed in enhancing the potential attribution to be transformed in the context of civilisation and institutions to sustain the extensive of the worldview. Essentially, the nature of *Tawhīd* in the sense of contributing its unique epistemology to be conceived comprehensively into the worldview could possibly be asserted to have the broad ways in the sense that could be applied into the extent of its broadest possible way (Choudhury, 2016e). This enhancement would lead to the personal quality essence with the comprehension to give insights into the world-system in respect to such a reality of knowledge, learning, and systemic construction.

In line with considering *Tawhīd* for broadening personal quality belief, this has to do with comprehending the worldview functionally into the foundation of the true Islamic methodological worldview in the sense that is necessary to point out discovering the critical thinking of absolute reality about the monotheistic law. Moreover, the extent of epistemological foundations with the absolute critical reality in Islamic thinking should be designed into the dynamic formalism of the evolutionary learning worldview to reflect deeply about the absolute reality of the monotheistic law into the unified world-system (Choudhury, 2016f). Explained with pointing out the consequence of Muslim socio-scientific thinking, the foundation here should be managed into discipline exposure with paying particular attention devoted to affecting ethical concern in the understanding level assigned by the Islamic guideline procedure concerned into the *tawakkul*. Moreover, the view of transactional matters would need to adopt the particular enhancement along with inheriting such a juristic content determined in the basis of permissible, forbidden and not recommendable matter which leads to the free choices with the consequence referring to the objective and purpose of Islamic law.

Towards self-regulation in religiosity

Self-regulation, being conscious, effortful and repressive toward automatic tendencies, drives people to do well in a way that is a more flexible manner. The forms of self-regulation should govern the people’s actions by harmoniously integrating the feeling quality on

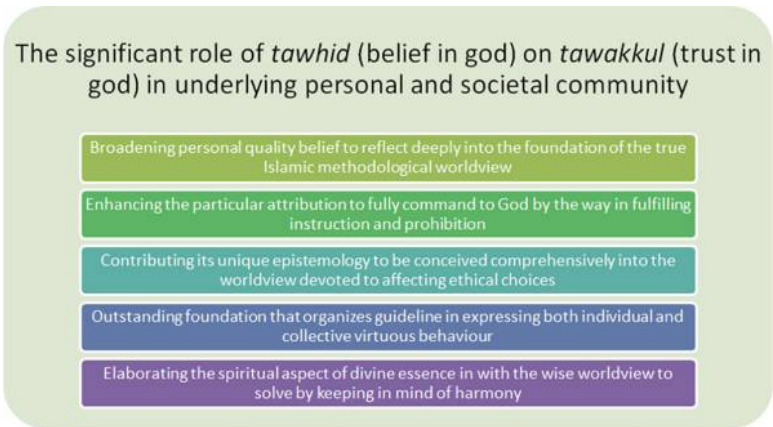


Figure 3. The significant role of *Tawhīd* (belief in god) on *Tawakkul* (trust in god) in underlying personal and societal community

appropriate courses of action with the totality of people's inner needs, motives and autobiographical experiences (Baumann and Kuhl, 2002). As a result, the skill of self-regulation, as the ability to act consistently with one's deepest values, is necessary for reliable emotional well-being. The deepest self-regulation would enable the individual personality to remain stable when upset and cheerful, eliminating illnesses like guilt, shame, and anxiety (Baumeister *et al.*, 2007). Improving the self-regulation skill requires a good foundation in understanding the phenomenological event with function, emotions, and feelings. Self-regulation here refers to the attempts initiated with the belief that emotions move the behavioural characteristics to motivate and energise in doing the good with the signals in getting divine involvement. In this regard, self-regulation prepared in the action with religiosity would consider a process that coordinates a person's functioning by integrating the relationship between religious views and morals.

Practicing self-control in life should do with remaining a stable individual through the ability to self-regulate. This practice requires the individual personality to increase the inner resource that supplies the practice against the temptations stressed in the religious teachings. In particular, spiritual practices may help exercise people's moral engagement by being intrinsically religious, increasing the moral engagement's strength so they may live the religiosity with a faith internalised (Moad, 2007). For example, carrying out religious practice in most aspects of the daily life can be positively correlated with self-regulation, which is intrinsically associated with a cause or an effect of this increased self-regulatory ability (Koole *et al.*, 2010). As a result, the value frameworks point out how to construct personal behaviour using such patterns and principles, giving guidelines for discerning what is right and wrong (Figure 4).

The potential that a person should possess is entirely a sequence of traits and qualities about how to be good and wise person in terms of individual and social levels since both right and wrong are decided according to religious discourse, mainly Islam within Quranic view as the foundation (Choudhury, 2016c). In addition, for being the person with noble character, the actualisation of Islamic values is considered as an important effort for building and instilling Islamic ideology as the way of life, since the development of human character in Islam is mostly a process of absorbing one's passion towards such values (Huda and Kartanegara, 2015a, 2015b).

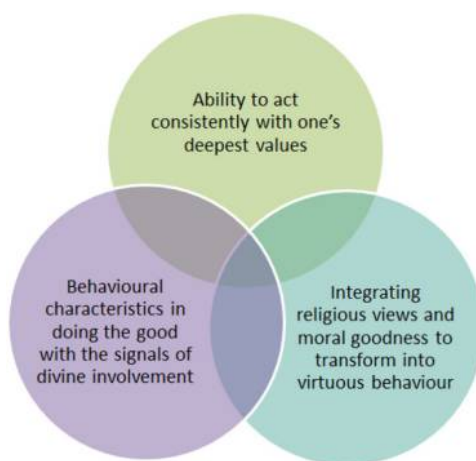


Figure 4.
Towards self-regulation in religiosity

As such, the religious social power ensures focus and coordinates human effort to create awareness for fostering peace, unifying social groups by galvanising them with religious-based programs, such as lectures, mini seminars and trainings. In terms of the psychological forces that can influence the outcomes of individual human lives, the range of health-related, behavioural and social outcomes that accompany religion should be included in considering a well-conceptualized framework (McCullough and Willoughby, 2009). In particular, measured in various ways as high levels of traditional religious belief, these psychological forces are essential with the religiousness frequently involved in religious institutions, such as mosques. As a result, powerful engagement with religious practices can be incorporated into reading scripture, worship, and prayer to reach the positive association with longevity. In particular, self-control would be urgent for the collective good among people, so that the role of religiosity has a significant essence to the transformation of morality into virtuous behaviour. This kind of essence could be also understood as divine commands, basically referring to restraining self-interest for the good of the society. By stressing control of selfish impulses, self-regulated religiosity may be constructed into many religious teachings, typically demonstrating by conforming to the socially acceptable standards of good and moral behaviour.

Methodology

This article aims to critically examine *tawakkul* with its distinction on strengthening divine values as a foundation of self-regulation in religiosity. The literature review from referred journals was conducted using keywords on divine values, self-regulation in religiosity and *tawakkul* (trust in God). Getting such literature, an analysis was conducted by organising substantive keywords (Figure 5).

Then, extracting data with deep literature analysis were also used to interpret the findings. In further, the key elements were analysed with synthesising into new interpretations, conceptualizations and modelling of conceptualising *tawakkul* concerned as the sustainability of divine involvement, as an emotionally religious commitment, and as a consciously held religious discipline.

Analysis and discussion

Tawakkul as a foundation of self-regulation in religiosity

Religious self-regulation with *tawakkul* can be described on the conceptual level to underlie in giving insights into the purposeful worldview and guideline in the real practice. Exploring the role of *tawakkul* as a foundation of self-regulation in religiosity attempts to balance practice as real employment and prayer as an expectation or hope for what is supposed to be in the real life. This balance can be considered as a continuous scale of

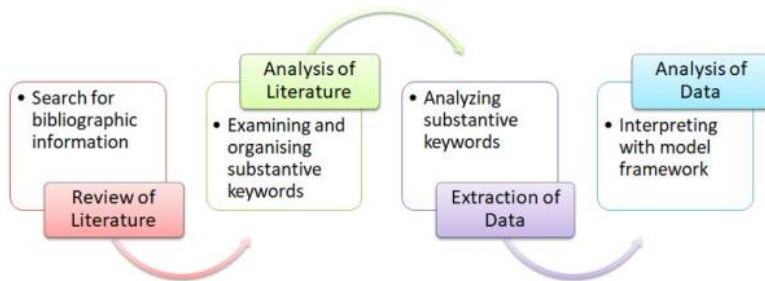


Figure 5.
Methodology

tawakkul as a foundation of self-regulation in religiosity. For example, every Muslim has an obligatory task to learn, and the main purpose of this task is to gain the pleasure of God. However, this task has other additional purposes, namely individual development and social community (Halstead, 2004). The process by which every Muslim is commanded to acquire knowledge and use it for human welfare should be actively engaged in understanding potential inquiry. Its purposes are aimed to support the human development to enhance social responsibility, as well as adherence to God's commandments.

In addition, one of the Qur'anic instruction states "whosoever saves the life of one, it shall be as if he had saved the life of all mankind" (Quran, Sura 5, v.32). Surely, with this profound contemplation, this verse emphasises that the individual's ultimate role is striving to help others promote societal development at all social levels and that, even in this role, the main goal of human action is gaining God's pleasure. Muslims are prescribed to discover knowledge to develop and sustain human life (Grine et al., 2013b). Moreover, its potential value should be entirely engaged into the analytical overview in the Quran (Choudhury, 2016d). In addition to the acquisition of knowledge in the midst of communities, in efforts to make favourable qualities, the role of *tawakkul* has a particular method for sustaining development in the context of educated, civilised, transparent, and cooperative communities. This begins with expanding the entire initiative through learning expertise on enhancing the professional and ethical skills (Maselena et al., 2018a) and thus will lead to the civil society construction assigned with cultural identity awareness (Kartanegara and Huda, 2016). In line with a view of human beings' quality of life, providing tools and mechanics as contributions to enhance quality of life without harming the environment and communities may be regulated to learning sustainability towards a variety of life. As a result, *tawakkul* should be kept in the heart to provide a fundamental principle in the sustainable learning – an act of hitting the correct target in speech, thought and actions (Figure 6).

Building human potential for improving human life by contributing sustainable development and overcoming obstacles to eliminate and reduce the environmental and occupational risks associated with the production of goods and services should necessarily be considered as a sphere of religious devotion (Grine et al., 2013b). Such efforts should create, operate and maintain sustainability initiatives by representing the attainment of that which is true and right through knowledge and action. Moreover and significantly, a person may acquire *tawakkul* as a light of understanding by fulfilling the conditions of knowledge and action (Figure 7).

As a basic foundation on the implementation of self-regulation; the nurturing of moral behaviour, such as piety, tolerance and sharing, with soul and mind would enhance conducive; and effective learning for religiosity and be consequential for human empowerment. This initiative could be incorporated in transmitting civic awareness designed in the learning setting (Huda et al., 2018b). The nurturing of moral behaviour becomes a religiously based potential for students by enabling them to accept good traits and values with sustainable learning referring to the methodological-based engagement



Figure 6.
Tawakkul as a
foundation of self-
regulation in
religiosity

with an absolute reality (Choudhury, 2016e). It should be understood in the educational level as an attempt to cultivate students' moral quality assigned into traditional wisdom in learning initiative (Huda et al., 2017). Consequently, in efforts to build human capital and improve intellectual and civic society, the need to keep *tawakkul* in the heart as the essence of religious foundation is supposed to create a favourable balance development and human empowerment.

Sustainability of divine involvement

Tawakkul refers to the human attitude that possesses a complete trust in God (Deccani, 2012). This view consequently encourages the first and foremost demand of true faith and divine involvement by assuming that everything and every matter is handed over to God. Moreover, this view is needed for the regulation of self, the most prominent sign of the belief that a person trusts God in his entire endeavours collaborated with spiritual enhancement through fulfilling the comprehensive requirement in learning (Huda et al., 2016a). *Tawakkul* means to place a trust in God, and this absolute reliance upon God must be apparent in every situation (Deccani, 2012). This explanation draws upon awareness and consciousness towards any condition with a readiness in physical, mental, and even spiritual essence. Moreover, the true spirit of *tawakkul* is because of purified understanding that gives confidence to do great deeds, even at the expense of wealth, honour, family, and even life (Basri, 2008). On this view, one of the key differences between them and us is how we understand the concept of *tawakkul*. If we look at our current realities, whenever we are placed in a difficult situation, instead of turning to God for support, many of us turn to our own resources for improving a difficult situation. Muslims, both adults and adolescents, should have a moral value addressing the relationship among themselves, their circumstance and God to support balance at all levels of life (Abdullah et al., 2010; Rosli et al., 2018).

The consequence of such a belief is that humans strongly believe that nothing happens without the will of God (Basri, 2008). It means that *tawakkul* is a characteristic of *iman* (belief), which has been commanded by God. It is the means of strengthening our belief since such a position depends on God to support and remedy the situation (Figure 8).

Consequently, one thing that must be properly understood is that something happens because it is part of the divine plan. Because of *tawakkul* in God, He guarantees to cover people with mercy and love to increase their *iman* and to grant them victory and success in both current life and the afterlife (Sattar, 2012). To draw from the Messenger of God's words on how we should have *tawakkul*, it has been reported that a man asked, "O messenger of

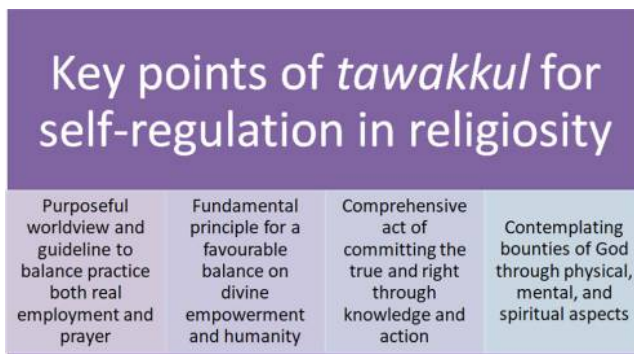


Figure 7. Key points of *tawakkul* for self-regulation in religiosity

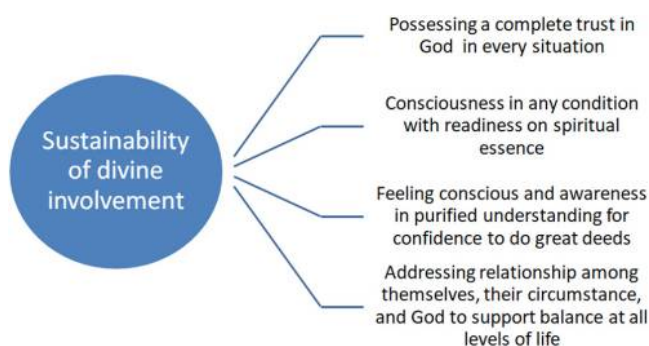


Figure 8.
Sustainability of
divine involvement

Allah, should I tie the camel and make *tawakkul* or let it go free and make *tawakkul*?" The prophet replied, "Tie it and make *tawakkul*" (Reported in Tirmizi quoted in Basri, 2008).

Since *tawakkul* is an amazing view where a person can learn to trust in God, some mysticisms, in case of trust on such means, believe that life is not only made from the means but also from the Lord's designs (Nanji, 1993; Moad, 2007). Consequently, we trust a person when we recognise him, and we recognise a person when we get closer to him. Similarly, we will recognise God since we will experience His nearness or closeness. For example, when a person says "the prayer" prior to leaving house, he believes he is guided, cared for, and protected, so the devil keeps away from him. At this point of view, this belief consequently encourages those with *tawakkul* to always feel conscious and awareness in all levels. No evil thought will enter the minds of those who rely totally on God and do not seek a cure. They will constantly be thanking, praising, and glorifying God. Based on the Muslim belief, the attitude to resolve an illness needs to be understood as a great blessing and reward from God. Though great trials to endure spirituality exist, because of *tawakkul*, people should be thankful to God in all conditions, especially in sickness. The mode of mind-set to accept all conditions God has written for us requires a particular worldview that attempts to consider God's well-designed plan for society.

Emotionally religious commitment

In terms of religious commitment, belief with these characteristics should enhance the qualities of mind and action of people in general, but especially those of Muslims. Islamic spirituality and theological understanding, advocating a simpler, more intuitive conception of spirituality, are fundamental (Grine *et al.*, 2013a). As such religious principles involve belief as a main element for the soul and mind, attitude and core heart should be further oriented to comply with the divine involvement so that both mental and spiritual aspects become important to a human being's morality. The role of heart control, in this case the soul construction of the person, needs to be considered in particular to inculcate religious commitment in human beings. Significantly, *tawakkul* is the main foundation for Muslims; thus, life has a great effect and influence on the soul and mind by controlling individual and social life. As Basri (2008) points out, there are two main reasons why *tawakkul* has a pivotal power for Muslims:

- (1) First, those who put their compliance solely in God will not be shackled by dependence on other human beings and can be content with God's involvement in anything; and

- (2) Second, those who are with *tawakkul* have assured certainty *qada'* and *qadar* (predestination) that their lives have been regulated and arranged for being good and wise human beings, and, thus, they do not doubt what has been set out by God.

Thus, people's beliefs and opinions concerning existence, particularly those beliefs about the nature of worshipping God, such as divine involvement, are defined as a set of strongly held beliefs that have a particular substance for their attitudes (Figure 9).

In this context, almost all Muslims are connected by the pivotal role *tawakkul* plays in representing the transfer of religious commitment in its pure shape into a person's soul and mind. As a result, this connection affects the religious foundation for education, which is repeatedly encouraged as the fundamental value in the human life (Rabinataj and Azadboni, 2012). In terms of an approach to building such a kinship, religious commitment would constitute balancing condition with such a convenient interaction in the personal and social level. In particular, the way for advancing the entire conviction on the perfection between individual and societal level should be achieved through the knowledge understanding inseparable from the Islamic ethical values (Huda *et al.*, 2016b). Moreover, the particular attribution of this attainment refers to enhance the motivation to have happiness and pleasure in this world and the hereafter (Halstead, 2007; Maududi, 1966). It indicates that the Islamic point of view on spirituality requires an understanding of reliance, which imparts a particular sense of spirituality that encompasses all walks and aspects of life as a matter of course. Consequently, all actions, thoughts, and varied walks of life should configure the view that with proper intention that every action can be transformed into an act of worship. Clearly, *tawakkul*, as the religious foundation for Muslims, may be described in an effort to gain the personal insights from the spiritual learning experience. This description would enable all the Muslims to profoundly connect the spiritual learning experience creatively into themselves, other people, society and the environment.

Consciously held discipline with religiosity

Based on the empirical research for identifying the effective practices, including interactional practices and professional development (Huda and Sabani, 2018), *tawakkul*

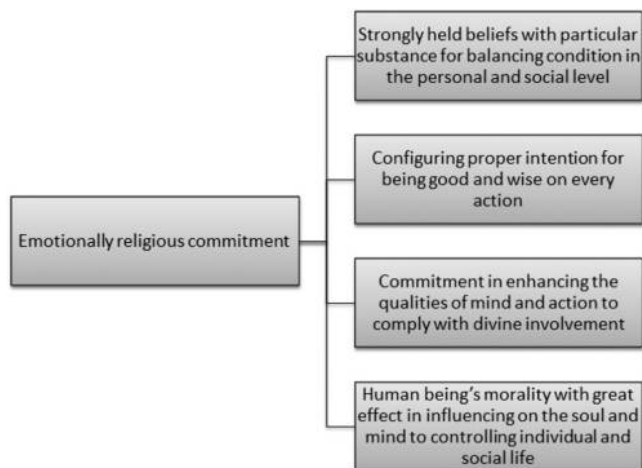


Figure 9.
Emotionally religious commitment

with the Islamic point of view that physical, moral and spiritual values are a sustainable compliance to God should be properly considered within the soul construction in particular. As a result, the basic element which the person should possess is a spiritual value that comes from a consciously held belief as an effort to inculcate the person with religiosity. As a result, the basic element may create self-discipline with such spiritual behaviour, and then, Muslims are required to continually engage in the spiritual exercises that shape their intellectual and emotional conditions (Grine *et al.*, 2013b). Furthermore, theology-based spiritual aspect is a fundamental element for directing the soul and mind. According to this perspective, an intense degree of reflection, contemplation and growth should be incorporated into such exercises to encourage the cultivation of virtue and goodness. Religious self-discipline would enable the believers' individual responsibilities to make positive inquiry into their inner potentials through contemplation and exploration of the worldly life in terms of individual and social levels. Consequently, Muslims are required to apply their spiritual wisdom as a basic foundation for the efficient improvement into the life of the world.

The significant contribution of a consciously held discipline on religiosity to the Muslim worldview has a wise value that enhances human beings' thought processes. It points out the engagement of personalized learning to elevate the broadened skills advancement (Maseleno *et al.*, 2018b). The extent of knowledge and understanding has a significant role in deciding the reality of the truth in the way which enhanced the essence of professional and ethical engagement in the societal level (Huda, 2018). The qualities of this virtue have the potential to determine what appropriate manners should be performed well and wisely in accordance with the benefit for the humankind (Nanji, 1993; Siddiqui, 1997; Akhtar, 2007). By distilling some of the thoughts and understanding about vexed questions surrounding religious education, this virtue may offer some spiritual wisdom to fuel further debate, mainly as an educational tool (Parker *et al.*, 2015). Consequently, its characteristics should be included in the philosophical foundation, emphasising the fourth pillar of education, namely how to learn, how to do, how to be, and how to live together in the collective consciousness towards encouraging sincere human relationships (Baidhawiy, 2007). In this context, *tawakkul* has been determined, in a particular way, to be a validation and justification of religious commitment to the divine spiritual values. Surely, in addition to the important building of spiritual and moral qualities, it is necessary to continually require such responsibility for perfecting human life both on the individual level and as a social environment (Figure 10).



Figure 10.
Consciously held
discipline with
religiosity

In line with attempting to improve human qualities and traits, the need to develop intellectual, moral, and behavioural practices in the midst communities requires a profound effort that should begin with the cultivation of *tawakkul*, as the underlying mental and physical element. In particular, Muslims are required to adopt *tawakkul* as a sustainable compliance for individual development and practice properly and well with piety and responsibility. The contribution for reaching *tawakkul* points out that He will suffice him who trusts in Allah in whatever he seeks after, as stated in the Quran “and whoever puts his trust in Allah, He will suffice him” (Surah At-Talaq, 65, v. 3). Since the recompense is based on the action a person does, that Allah will protect him from all harms can be widely accepted. He rewards him who correctly trusts in Allah by sufficing him and taking charge of his affairs. As a result, consciously introducing *tawakkul* into the development of human potential must make known a sequence of the relationship as an attempt to delineate between the mundane and transcendental spheres of growth and development on the self-regulation with religiosity. This introduction would be an effort to enhance human qualities through sustainability from the Islamic perspective. Making *tawakkul* into religious self-regulation as a religious foundation should be associated with a particular way for individual and social level in terms of the basic element for life.

Regulating tawakkul to enhance dynamically constructive system for moral personality

As to particular ways of human life, Muslims perform the regulated norms for worshipping in God, every Muslim’s main motivation. As the process of the community’s moral interaction, these norms strengthen the foundations of moral development and further generate a culture that supports a collective vision of moral sustainability (Grine *et al.*, 2013b). As the spiritual values teach Muslims, the pattern of morality should be incorporated into the culture, where people can view, reflect or learn, practice or imitate and even be exerted to religious practice in the community. The significance of consciously broader scale about *tawakkul* as the religious existence with moral values should be incorporated into the exercise of the character building to ensure that pride is taken in morality. As morality is closely associated with and integrated in faith, worship and social practices, moral integrity has the distinct role of preservation, thus creating social balance and stability. It emphasises that the nature of ethical engagement is to build a sustainable world in a way that validates both worship and religiosity. Besides the points above, Al-Zarnūjī (2008) states how, as a form of adherence to God, *tawakkul* would ensure avoidance of bad tendencies (sinful heart) and would maintain good sustainability with continuity (Figure 11).

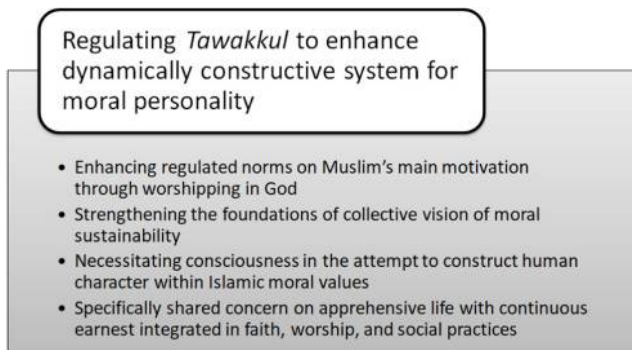


Figure 11.
Regulating *tawakkul* to enhance dynamically constructive system for moral personality

In addition, the concept of *tawakkul* necessitates both consciousness and awareness in an attempt to construct human character as an ultimate attainment of the soul and a foundation of thought. Through a comprehensive explanation of *tawakkul*, which is a profoundly essential point, the personality with consideration of a wide ethical awareness is enabled by an obligation, a virtue and a value component (Huda and Sabani, 2018). As a religious and moral quality, *tawakkul* has a profound meaning that underlies Islamic moral value regulated into the attitudes. *Tawakkul* can be conceived as the part of the Islamic moral characters that instruct both soul and mind in life management. *Tawakkul* is performed with a practical implication on human potential as a particular way needed to construct the human moral characters within Islamic moral values. *Tawakkul* with its distinct feature would enable the context of Islamic teaching and practice by giving young people the framework to understand the involvement of one's behavioural sense, which is thought to give the motivation or the will to behave morally (Figure 12).

In addition, to act in accordance with God's teaching, one must adopt the principles of *tawakkul* in accordance with divine involvement. Consequently, in social life, such means will be used within the confines of the *shari'ah* (Islamic law) and one's trust will be placed in God. In this context, in terms of the specifically shared concern into the *tawakkul*, there are three main dimensions for the effort:

- (1) *Rizki* (Livelihood and worldly matter);
- (2) *Mashaqqah* (Apprehensive life with continuous earnest); and
- (3) *Muwāzabah* (Appropriate time management).

As a result, all three main dimensions should be balanced between a willingness to accept the result and the courage to continue in action. According to Abdullah ibn Hassan al-Zubaidi, whoever studies the religion of Allah in the meaning that all subject matters intended to gain His pleasure, so He will suffice his needs and give him sustenance from unexpected road (Al-Zarnūji, 2008). Then, instilling *tawakkul* in person's heart requires a continually trained attitude through these three stages early mentioned.

Conclusion

The paper reflects on the possibilities and significance of conceptualising *tawakkul* (trust to God) as a foundation for self-regulation with religiosity. As a part of spiritual values aimed at instructing human beings, mainly Muslims, *tawakkul* situates a religious foundation as the basic element for life at the individual and social levels. Sustaining the role of *Tawhīd* with systematic attribution into *tawakkul* could be indicated through the initial feeling with the particular cause in the sense that could

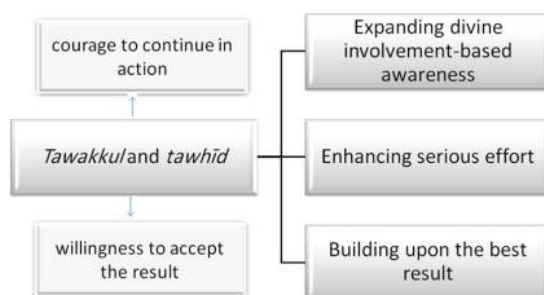


Figure 12.
Establishing scientific exposure of *tawakkul* and *tawhīd* to make balance between effort and submission to God

result in the particular effect through the systematic process. Referring to cause and effect where every duty has the particular reward, regulating *tawakkul* to enhance dynamically constructive system for moral personality through critical examination as a foundation for religious self-regulation offers valuable considerations for the understanding and amelioration of development. It does so by contributing a model that bases mental and spiritual elements on a religious foundation, as an ultimate component for faith, religious commitment, and belief in an authoritarian God to foster moral and spiritual qualities among students. *Tawakkul* refers to sustainability of divine involvement; it is a foundation of religiosity, a set of consciously held religious beliefs, and an emotionally religious commitment.

Arabic transliteration

- *Tawakkul* (Trust in God);
- *Tawhīd* (Belief to God);
- *Asbāb* (causality);
- *Tadbīr* (task);
- *Ma'rifāt* (understanding);
- *Hālat* (inner state);
- *'Amal* (real action);
- *Islam* (purity or peace);
- *Iman* (faith);
- *Ihsan* (perfection);
- *Ākhirat* (the hereafter);
- *Qada'* and *qadar* (predestination);
- *Rizki* (Livelihood or worldly matter);
- *Mashaqqah* (Apprehensive life with continuous earnest); and
- *Muwāzabah* (Appropriate time management).

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