



Structural Model of Religiosity of the Engineering Profession of the Indonesian Engineers Association

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Received: July 2024; *Accepted:* August 2024; *Published:* August 2024

Abstract: This research asks questions about what engineers do and how they express their professional demands as well as their religious demands. This research is prioritized to determine the dynamics of engineering diversity through the relationship between the religiosity of Muslim engineers and future engineering-technology risks in Indonesia. To achieve its objectives, this research uses a holistic-integrative approach as a way to explore the relationship between engineers' religiosity and engineering-technology risks in Indonesia. This research begins with quantitative data collection and Maximum Likelihood Estimate (MLE) analysis, followed by modeling using the Structural Equation Model application (Structured Equation Modelling-Partial Least Square or SEM-PLS) version 3.0. The research begins with observing literature to obtain the main dimensions of religiosity, then selecting and determining the main and important dimensions of the Islamic religion. constructing each dimension into sub-dimensions and attributes that consist of diversity. using a modified worldview approach. The religiosity structure developed consists of 6 main dimensions, namely: dimensions of universal awareness (X1), universal views (X2), core values (X3); identity dimension (X4), observed behavior dimension (X5) and institutional culture dimension (X6). To test the structural model of religiosity, this research has collected field data obtained from 45 graduates of the engineering professional program as research respondents spread across Central Sulawesi and South Sulawesi.

Keywords: core Islamic values; engineering diversity; identity; risk reduction; universal values.

1. Introduction

This research is aimed at creating a structural model of engineer religiosity, to determine the dynamics of engineer religiosity in Indonesia. As we all know, engineers have played a very significant central role in the history of human civilization dynamically in society. In a more aggressive effort to utilize nature, engineers demonstrate phenomena to change human views about reality and the order of creation of the universe through the built environment. The engineering-technological phenomenon, which has accelerated exponentially since the Industrial Revolution, has shaped the views, fundamental attitudes, intentions, speech and expressions of actions of individuals and social groups of humanity. The phenomenon of engineering processes and technological products has the potential to be a means that leads humans to goodness, as well as facades and bloodshed. The potential in question can be measured through past technological failure events and engineers' perceptions of future engineering-technological risks. The risk here is the product of the engineer's self-perception of the likelihood of an event and its negative consequences for humans and nature. The greater the engineering-technological risk, the greater the potential for facades and bloodshed that result.

Engineering and technology are things and stations that are desired and chosen by individuals and social groups to achieve certain goals in certain spaces. Engineering and technology are two terms that historians and philosophers consider to be closely related but different, so their use is often mistaken. Engineering in this article is interpreted as an intentional thing or event as a manifestation of intention, reason, imagination, morals, and spirituality which forms the expression of human action in its interaction with nature, with humans and even with its creator (Callon, 1987).

Various universal instruments to realize the process of transforming oneself into an ideal human being to achieve the main goal of human existence (Kant, 1784). The multi-identity nature of humans (including engineers) can certainly give rise to internal dynamics that demand adaptation and self-transformation in order to avoid psychological disturbances between fulfilling urgent and temporary needs. *vis a vis* primary and eternal need. Efforts to realize the demands of religion and profession simultaneously in one person will be on a continuum that influences each other between fulfilling the demands of religiosity *vis a vis* professional demands. The contextual interaction of the two demands in question can be mutually complementary, determination-negation (conflict) so that knowing the relationship between religiosity and professional behavior within the framework of holistic-integrative responsibility is significant at this time (Kegan, 1982). The gap in the ability to predict the future and the capacity to act has the potential to create moral problems in the practice of the engineering profession. Therefore, a decision support framework is needed in the form of clarification, verification, analysis, synthesis, evaluation, confirmation, and authentication process so that every engineer's professional action can be directed at minimizing natural disintegration, social disintegration and human disintegration with its creator. Thus, the engineer has tried to realize his harmony with the natural and social environment which leads to his realization and affiliation with his God.

In the roadmap for the study of religiosity, this research is in the study of religiosity to reveal the phenomenon of professional religion, which continues to develop, be segmented and polarized due to advances in human science. In the context of moral and ethical research, this research emphasizes the ethico-religious concept where moral-spiritual pursuits are used to explore a phenomenon of practical action based on religious guidance, especially the holy book Al-Qur'an.

Perspectives and approaches in religiosity studies, which generally use a partial approach, have made it difficult for religious adherents to determine their main priorities in realizing their religiosity (Emmons et al., 1998). Therefore, the urgency of the dimensions and structure of religiosity constructed based on a holistic-integrative approach is significant. A multidimensional approach is important as a solution in the contemporary era, although it is realized that it is impossible to make all religious opportunities and demands into indicators of religiousness (Saroglou et al., 2004). Muslim society has the Qur'an as a guide to realize its religiosity in an authentic, holistic-integrative way. This message has been expressed in the Qur'an as an explanation of everything. Apart from the Qur'an, the Muslim community is equipped with guidance in the form of the Sunnah of the Prophet Muhammad S.A.W as an exemplary model of beliefs, attitudes and expressions of perfect practical action in the application of the Qur'an (Akrim, 2023).

The main dimensions and parameters of religiosity for Muslim communities have been proposed by many experts. However, religiosity focused on engineering practice still goes unnoticed. As an identity other than his universal identity as a Muslim, engineers need a model of religiosity that is easy to understand and practical but includes the core dimensions of religion. Therefore, this research considers the choice of dimensions that are generally applicable in the study of religiosity; both scope, main dimensions, categories and criteria are considered essential (Lewis, 2002).

Religiosity is devotion to religion or error, the totality of an individual's mental functions which includes beliefs, feelings and behavior that are realized consciously and seriously (Stark, 1968). The breadth of religion and the limitations of each researcher have provided important

information in religiosity studies, which tend to lead to a process of simplification and abstraction to find the main virtues or substance in religion. Iqbal's definition of religion as the whole human being is important for understanding religiosity holistically. The religiosity of an individual or a community can be observed through the relationship between intentions, attitudes, and expressions of action physical variables (artifacts) and social variables (consensus).

The typology of religiosity has been put forward by many religious academics and practitioners through religious models of individuals or figures as well as religious models of a particular community that is emotionally bound by consensus (Hayat.B, 2021). In the context of thought, Nata (2001) has mapped Islamic thought into 10 types, namely; fundamentalist, theological-normative, exclusive, rational, transformative, actual, contextual, esoteric, traditionalist, modernist, cultural, and inclusive-pluralist (Setiyani, 2020). The typology based on field research results includes dimensions such as intellectual, ideological, public practice, private practice, religious experience sacred rites, righteous actions; obedience; sense inquiry; mystical path; semantic mediation of sinful acts and recommended actions, body worship or pleasure Islamic faith, Ihsan (Demchenko et al., 2012). Formal-informal; coast-mountains four independent aspects Tawheed, Caliphate, Ibadah, Knowledge (Olufadi, 2017). Three Aspects are paired and opposite: halal-haram, adl-zulm and islah-dhiya; fundamentalist-rigorism and liberal-moderate (Noor & Mahudin, 2016). The Muslim Religiosity Personality Inventory (MRPI): Islamic worldview and religious personality (Hamzah et al., 2006). Doctrinal-philosophical, mystical, ethical-legal, ritual, emotional, social-organisational, materialistic; traditionalist, modernist, fundamentalist, and liberal; Religious practices, social values of religion, belief in main principles, personal need for religion, dependence on practical guidance, and absolute acceptance (Albelaikhi, 1997). Sacred-profane and natural-supernatural (Suparlan, 1988)

Ansari emphasized the main principles in realizing religion through the approach: 1) traditional-dynamic principles, namely; strengthening authentic traditions but being open to the evolution of the universe and human thought. 2) Holistic-integrative principle: in the sense that everything is connected in a fabric of existence and the unseen in a purposeful creation order from the beginning of creation to the end. 3) Ethic-religious typology is a human effort to realize self-capacity or human nature to achieve moral goodness and moral ideals.

2. Research methods

To achieve the research objectives, this research stage is divided into 3 stages, namely: identification of religiosity models, construction of dimensions, sub-dimensions and attributes, data and information collection, structural modeling using SEM-PLS 3.0, analysis and discussion. The perspective of religiosity studies can generally be classified into 3 orientations, namely; worldviews, deconstruction and multiculturalism (Suhartini, 2023). This research chooses a worldview perspective as the orientation for constructing the religiosity structure of Muslim engineers. The choice is based on the following arguments:

- a) Collective consciousness in society makes it possible to accept a sacred, sacred experience, and can also differentiate between the sacred and the propane so that this world becomes easy to understand (Suhartini, 2023).
- b) The worldview perspective provides dynamic opportunities to be developed and simplified in the context of its scope and diversity
- c) Accommodating the physical-metaphysical dimensions so as to enable the achievement of a holistic-integrative structure of religiosity.
- d) Consequentially, it allows for an esoteric internal dimension and an external dimension in the form of an expression of action so that it is seen as being in accordance with the principles *religion al-Islam* which emphasizes that sources and motives come from within oneself
- e) It is more accommodating to the traditional-dynamic concept, making it possible to position the engineering-technology dimension as a dynamic aspect in the structure and every dimension of religiosity.

- f) Accommodating to the diversity of schools of thought so as to show the essential differences of each school of thought.
- g) Facilitates efforts to confirm the existence of material culture and its impact as a culture that tends to influence current public policy.

To validate the structural model of engineer religiosity, research data was collected from 45 engineering graduates in Central Sulawesi and South Sulawesi using a questionnaire supplemented by direct interviews. The attribute measurement method uses an ordinal Likert scale.

3. Research Results and Discussion

The results of the search regarding the definition of each dimension and the compilation of religiosity dimensions provide a choice of the main dimensions in this research, which include the Universal Consciousness Dimension.

3.1. Universal Awareness

Awareness can be defined as self-humility that leads a person to submission and obedience, but in essence, it does not guarantee a certainty that the owner of awareness is a practitioner of worship. A person is said to have worshiped if his submission and obedience are accompanied by awareness of the greatness of Allah SWT and continuous efforts to get closer to Him. The universal consciousness in question is the starting point of departure to achieve *haqq al-yaqîn* (ultimate belief) regarding the nature of the universe, the nature of human beings, and efforts to recognize God as the owner of the main will in the order of the universal system (Schuon, 2011). This last effort is a difficult matter without intervention from the Creator who awakens the consciousness of His servants from the sleep of negligence and the drowsiness of forgetfulness, although on the other hand, human nature as a living creature is blessed with a "spirit" which takes the main role in realizing everyone's longing for their origins. This longing is immortalized by the Qur'an through a model of a human's highest search through the traces of reason, hunch, and the process of contemplation which was realized by the Prophet Ibrahim AS. He has rejected the divinity of human cultural products resulting from his father's technological engineering because he considers it not by his common sense (Al-An'am [6]: 74; Al-Anbiya' [21]: 52) and detached himself from it (At-Taubah [9]:114), he also rejected heavenly bodies (Al-An'am [6]:75-79) and even his critical reflection had given him the courage to ask Allah SWT to show His power directly to him. At the end of his search, after realizing the might and wisdom of Allah SWT who gave life to the four birds, he reached a firm and firm belief (*haqq al-yaqîn*) and made the decision to turn his gaze solely towards Allah, the creator of the heavens and the earth.

The chain of efforts to authenticate the belief as exemplified by Prophet Ibrahim a.s directs the focus of his view (point of view) Prophet Ibrahim through surrendering himself whole (Al-Baqarah [2]:131). The implication of this authentic belief, has catalyzed the personality of Prophet Ibrahim a.s. as an accurate and consistent decision-maker which has an impact on his courage against King Namruz (Al-Baqarah [2]:258) and his willingness to sacrifice to Allah SWT which far exceeds the limits of humanity (As-Saafat [37]:102-103). The search process in question is an effort to fulfill the need for longing for its creator through a balanced synergy and integration between knowledge, experience and critical reflection about its existence which can be called awareness or consciousness.

Consciousness can be illustrated in the form of an equilateral triangle whose three sides are knowledge, experience (knowledge through taste) and critical reflection (*tafakkur*, *tadabbur* and *tadzakkur*) regarding the nature of self-existence, the universe and divine existence (Düzgüner, 2023). The center of gravity of the triangle shows the position of balance between self-awareness (internal), cosmos awareness (external) and metaphysical awareness. Divine consciousness is consciousness that transcends internal and external consciousness in the sense of human union with God or, according to Sufis, attainment unity where humans forget and is inattentive to all objects, even themselves because all their awareness is focused solely on Allah SWT.

The concept of consciousness as described in the paragraph above is illustrated in Figure 1

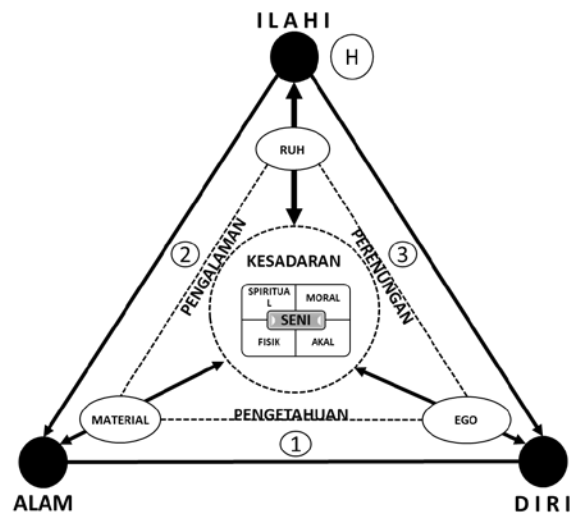


Figure 1. Concept of Universal Awareness

In order for the human personality to evolve in a balanced and synergistic manner with the evolution of the universe, efforts to achieve consciousness need to be realized through levels of knowledge, experience and critical reflection. Initial awareness will probably start from the results of the search process, the process of knowing (identification, observation, analysis, synthesis and initial evaluation) through reasoning, knowing by feeling or using the instruments of the heart through contemplation of created beings whose existence is temporary (*tafakkur*) interpreting the final impact and consequences of an object and case (*tadabbur*) and ending in mental activity (*tadzakkur*) to achieve knowledge of absolute reality (Düzgüner, 2023). For humans who surrender (Muslims), there is no window of knowledge to achieve true knowledge other than following divine guidance, namely the Al-Qur'an (Al-Alaq [96]: 1-5). Guidance through the light of the Qur'an, functions as an explanation of everything and guidance as well as mercy and good news (Ash Syuura [42]: 52); An-Nahl [16]: 89). As a complete and perfect guide, and as a live road map, the Qur'an has the capacity to guide humans to achieve the perfection of their knowledge in accordance with the nature established by its creator.

Experience is every event that is felt from the entirety of human existence. Taste in the form of feelings, sensations and perceptions plays an important role in the formation of experiences using reason. Knowledge through experience will not be obtained without undertaking a journey (travel). Achieving an experience requires interpreting it through the criteria of a pure conscience so that it can be called a true experience. Without involving the heart, in witnessing various objects of creation and events of self-evolution, experience is nothing more than the passing of an event in space and time without making an impression on the human being. The process of thinking through experience can be achieved by repeatedly asking oneself about an object or matter to obtain meaning, which is called *tafakkur*. *Tafakkur*, in this context, is the process of mobilizing reason in a centralized and continuous or repetitive manner, back and forth towards created objects or things (creatures) to achieve balance and harmony in the path of reason (Seker, 2015). The *tafakkur* process is often connected with the *tadabbur* process which tends more towards the process of thinking, exploring the meaning and nature behind a phenomenon until finding the final consequence (the end) and connecting it with one's own existence (Al-Alwani & al Din Khalil, 1995). However, human reason is limited in covering supernatural matters, especially the nature of its creator *ghaib al-ghaib*, will force humans to stop using the instruments of their minds and switch to using the instruments of their hearts to realize the final achievement of their consciousness, namely peak consciousness (divine witness) through *tadzakkur* activities. The *tafakkur* process stops at the stage of remembering the creator through the objects of his creation (humans, the universe and holy verses) (Grinell, 2015). Meanwhile *tadzakkur* is an advanced mental activity using the instrument of the heart. This process is not like searching for created objects or creatures in general

which use scientific or engineering-technological methods where the results of the search depend on the subject. On the other hand, the *tadzakkur* process is an effort to purify the heart so that the object can be recognized through the heart which is likened to a mirror, where the object of search will appear by itself through symbols or signs that can be seen, known through a clean and holy heart (Rifa'i et al., 2021). Awareness based on knowledge, experience and reflection will form a universal view of an object or matter.

To answer questions about the self, its nature, origin, existence and ultimate goal, the Qur'an has provided clear and definite answers, through the letter An-Nisa' [4]: 1, (Al-mu'minun [23]:12-14; As-Sajdah [32]:7-8) The basic nature of humans has been described as creatures created in a weak state (An-Nisa' [4]:28), hasty (Al-Isra' [17]:11; Al-Anbiya [21]:37) and likes to complain, especially complaining in difficulties (Al-Ma'arij [70]:19-20), being stingy when he gets good things (Al-Ma'arij [70]:21), unjust and stupid when presented with responsibility (Al-Hajj [22]:72). The Qur'an has given instructions regarding the goal of realizing human potential gradually in every degree of existence, namely: realizing their potential in order to act as the main witness to the various creations of Allah SWT (Al-A'raf [7]: 185) the water cycle (Al-Waqi'ah [56]:68-70) the process of plant growth (Al-Waqi'ah [56]:63-64) witness to the process of human self-happening (Al-Rum [30]:8; Al-Mu'minun [23]:13-14), witness to the diversity of human views (Al-Ma'idah [5]:48), to the revelation of verses in the holy book (Shaad [38]:29; Al-Nisa' [4]:82), a witness to the historical narrative of previous people (Al-A'raf [7]:176; Yusuf [12]:111; as a witness to one's faith (Yunus [10]:100) a witness for those who people who do not want to listen (Al-Furqan [25]:44) witness to the arrival of every messenger (Al-An'aam [6]:130), witness to the omnipotence of Allah SWT (At-Thalaq [65]:12). realizing himself as a servant (abduh) (Adz-Dzariyat [51]:56) and spreading the divine message on earth (Al-Ahzab: [33]:72). Mission as khalifatullah (Al-An'am [6]: 165) This mission shows the position of humans as agents who have the authority to steward nature according to their capacity in the context of prospering the earth. The consequence of being a caliph is placing humans as bearers of trust as well as the main responsibility for creatures on earth.

In the context of the final direction and goal of humans, the Qur'an has explained that every human being will return to Him, (Al-Baqarah [2]:28, [2]:245; Al-Imran [3]:83, [3]:109, Al-An'aam [6]:36, 6:62, Ar-Rum [30]:11 As-Sajdah [32]:11, Yasiin [36]:22 and 83, Az-Zumar [39]:44 Al-Mu'min [40]:77 Al-Fusilat [41]:21 Az-Zukhruf [43]:85, Al-Jasiyah [45]:15 Al-Jum'ah [62]:8, Al-Mujjadi [58]:9) in a fitrah and blessed state, after a long journey and struggle through various tests in the evolution of oneself since the beginning of creation, especially the performance of one's personality during life on the terrestrial plane. This means that the end of the human journey is to meet again with its creator by bringing the final performance achievement in the form of a charity record as a portfolio of his personality during his life on earth.

Consciousness is closely related to the problem of the existence of the creator, the cosmos and the human self (Taliaferro, 1994). This problem is realized through questions about the creator entity through questions about its existence and strong reasons to prove its existence. The search for the origins of the universe will lead to 2 main theories, namely, the concept of creation from nothing or a new and the concept of the Big Bang. *Creation from nothing* is the concept of the universe that was born from Millah Ibrahim, which states that the world was created from nothing (*'adam*) into existence (*maujud*) and everything comes from the Divine God so that nature can be called a new creation (ab novo created by One God) (Grof, 1998). As for natural phenomena, the Qur'an explains that all natural and psychological phenomena are signs of the existence of God. This illustrates the relationship between the cosmos, the divine verse and the human self.

The Qur'an has opened a window of knowledge to know its creator through the verses of the universe (Al-Baqarah [2]: 117), through the Qur'an (Al-Anam [6]: 101); Al-Hijr [15]:86) He is a force that is manifested through a spectrum of various forms of objects throughout the universe and has a significant impact on each different object in a different way (An-Nur [25]:25). Even though some people still deny or doubt His existence, in essence they feel His presence in their lives in different gradations of consciousness.

3.2. A Holistic View

Muslim scholars try to conceptualize the views of Muslim society according to the traditions and development of thought which they call the terms Islamic worldviews, Al-Qur'an worldview, Muslim worldview (McLoughlin, 2007). Mauwdudi equates worldview with Islam Nazariyat (Islamic Vision) in the sense of a view of life that starts from the concept of the oneness of God (syahâdah) which has implications for all human life activities in the world (Sardar, 1996). Atif al-Zayn defines worldview as al-Mabda' al-Islâmî (Islamic principle), which means aqîdah *fikriyyah* (rational belief), which is based on reason. Naquib al-Attas uses the term *ru'yah al-Islâm li al-wujûd* which means the Islamic view of reality and truth that is visible to the eyes of our hearts and which explains the nature of existence; Because what Islam exudes is total existence, Islamic worldview means the Islamic view of existence. Islamic worldview includes 5 main paradigms namely; doctrinal, communal, ontological, spatial and temporary. The doctrinal paradigm in the Islamic tradition views a balanced and perfect natural order as a sign of the unity, omniscience and majesty of Allah SWT. This places the oneness of God as an essential doctrine in Islam. Communally, the worldview of the Muslim community is centered on the vision of being united in actual, ideal, or virtual terms, in one universal community (ummah) or a global or universally united community of believers that goes beyond just a community or geographic state. The Ummah is a framework through which Muslims identify themselves and view the world or other people in their interactions. The Ummah is symbolized and realized physically and spiritually in the Hajj pilgrimage which creates a collective and unique sentiment that transcends multi-interest segments such as economic, political, ethnic, racial or sectarian (Al-Aswad, 2012).

Ontologically, Muslim society does not simply view the world as a machine or scientific paradigm, but as a living reality (Hashas, 2014). Ontologically, the world is seen as a single unit in which there are levels of reality arranged hierarchically such as 'the realm of the spirit, 'the realm of *al-malakut*, 'the realm of *al-jinn*, 'the realm of *al-ins*, and 'the realm of the afterlife in which including the eschatology of the end times '*alam al-barzakh* and the day of judgment (Mahmudin et al., 2021). All supernatural and visible entities and creatures, such as humans, angels, and jinn, as well as the visible world, such as celestial objects, the sun, moon, stars, and the earth, were created, maintained, and maintained in balance by Allah, and in total surrender and praise to God. , as a characteristic that makes it an Islamic entity. The universe has positive and negative features related to certain invisible beings and forces. For example, positive attributes are associated with angels, mercy, sustenance (*al-rizq*), and miracles (*karamah*) performed by people who are believed to have hidden constructive knowledge (religion), while negative traits are associated with Satan, envy, and magic (Inayatullah, 1996). The positive and negative attributes of this cosmic power are not separate or apart from the daily lives of Muslims. Spatially, Muslim society views the universe as conceptually organized in space and time and is filled with values of superiority and inferiority, sacred-profane values, and benevolence-malice. The spatial or geographical paradigm becomes very strong in uniting Muslims when a region that is considered sacred is occupied, abused, or humiliated by aggressive policies or foreign powers (eg: Jerusalem or Al-Quds) which was the Qibla in the early days before it was moved to the Kaaba) The worldview of Muslim society is oriented toward the future which can be described as a linear, repetitive or cyclical vis-a-vis transition. through which Muslims view the world only as a transit phase for the human body towards the eternal or transcendental world in the afterlife. The spatial-temporary view is expressed in core rituals such as prayer, fasting in the month of Ramadan, and the pilgrimage season (Kalin, 2017).

Islamic worldview includes cosmological, epistemological, theological, moral & ethical systems, law and legislation, the vision of civilization, and destiny, as stated by Berghout. The cosmological scope is a description of assumptions and facts about the existence and creation of the cosmos and the laws and norms that regulate its movement and function. Epistemological rules and principles include knowledge about the visible and unseen world, the sources of knowledge, the power of reason and its limitations, tools and means for obtaining knowledge, the goals and

functions of various types of knowledge, as well as methods and means for acquiring and then applying knowledge in the pursuit of human progress and perfection (Berghout, 2009). The theological aspect relates to belief systems and issues of faith and worship. The ethical system includes actions necessary to achieve and maintain balance and stability in human life, which are closely related to virtue and moral values for human satisfaction, happiness and perfection. Laws and legislation are necessary to conduct human affairs and judge human behavior. The vision of civilization is aimed at achieving excellence and perfection in material, social, cultural, economic, political and aesthetic achievements (Abu-Rabi, 2008). The scope of the final worldview is that events that occur in the world are at His command and His actions. From the movement of protons and electrons in an atom to the movement of galaxies, from the growth and development of amoeba to the physical and psychological processes of humans - in fact all events occur because of His knowledge, His design, His efficiency, and His actions to fulfill his purpose, so that The world is a fascinating entity for every Muslim (Berghout, 2022).

Abusulaiman (2011) uses the term Qur'anic Worldview to explain worldview as a bridge in cultural renewal. He called the worldview of the Qur'an an ethical, monotheistic, purposeful and positive perspective on the world where its contents reflect the healthy and balanced human nature as humans were created. Furthermore, he emphasized the concepts of monotheism, caliphate, freedom, consultation (shura), purpose, responsibility, morality, globalism, peace, change and development and beauty (Drammeh, 2014).

Ansari stated that the point of view or focus of human search and pursuit is God Almighty, known as the "Tawhid Principle". The consequence of the oneness that is without number, as the origin of all things, gives birth to the unity of will and purpose in the order of the universe from beginning to end. He is the only truth (Al-Haqq) which is the main value of human life and is the highest goal of humans according to human dignity and the goal of every seeker of truth. Everything on earth will perish. Only He has eternal greatness and glory. A point of view is a certain attitude or way of considering an object or case, forming a fundamental attitude, namely thoughts, intentions and beliefs that function as a driving force (prime mover) for the continuity and change of morals and social change. This view can also be called internal insight, spiritual eye (inner vision) where authentic understanding is believed to come from the heart or in the understanding of the heart that sees. This view will influence the situation and complex integration process between knowledge and feelings, which gives birth to attitudes and self-confidence for a person to reach the peak of his belief, namely *haqq al-yaqin*. Ansari explained that a formalistic view, which assumes the world dogmatically cannot provide dynamics or comprehensive meaning, whereas a naturalistic view is limited only to physical reality and only leads humans to a materialistic culture where life's problems are directed solely towards all practical goals. Ansari shows the role of the Al-Qur'an in showing the importance of heart vision in addition to sensory vision (Jalloh et al., 2022).

This research adopts 12 of the 16 domains of tawhid defined by Ansari, which form a universal view of se. The monotheism domain in question includes:

1. *The Oneness of the Creator*

Universal life is based on pure monotheism where the One God, inseparable, has no partners in the divinity. The Qur'an has explained through the sentence of denial followed by affirmation, that there is no other god but Allah. He is One in His essence in the sense that he is not made up of several parts that are cut into pieces or embodies one or more of His creatures. He is not Baal Huball, Lata, Uzza, Manah Wadd, Suwâ', Yaghuts, Ya`uq and Nasr. He was not begotten nor did he have children as described by some people. There is no one equal to Him. His perfection ensures that He does not need gods other than Him, He is self-sufficient (*qiyamuhu bi nafsih*) and His essence does not need anything to create Him. He was never tired as described by Mark Twain, so that man who was created on the last day, the seventh day, became imperfect. Although people are constantly questioning: If God has made creatures; then who made God? Therefore, whoever finds an event like this, as a Muslim, should say: I believe in Allah SWT. He is the Most High and the Most Great. The greatest justice is

monotheism, because it is the basis of all justice. With monotheism justice becomes upright. On the other hand, the greatest injustice is polytheism. The biggest damage is the breakdown of belief, as a result of the vision and thoughts of people, so that their journey is hindered towards God and they deviate from the nature of creation (Dalcour, 2016).

2. *Unity of the Universe*

The universe is an entity created by God Himself. Consequently, the universe is a unity in its existence and purpose. This refutes the view of the cosmos as chaos as described by some physicists. This is the law, and not chance. Moreover, the universe is a moral order, not an amoral conglomeration of random and wayward particles. The tone of denial of the existence of God by materialistic philosophers with the assumption that there is no evidence about the origin of the universe has led their views to state that the universe occurred by chance. Naturalist John Muir observed for more than a century in his statement: When we try to pick out anything by itself, we will find it attached to everything else in the universe. The difficulties inherent in the evolutionary hypothesis have been commented on by scientists in the statement: one of the greatest successes of modern science has been to connect the basis of Clausius Carnot's law, also known as the standard Second Law of Thermodynamics, from our actual interpretation of the inorganic world, with the calculus of probability. The physicist Ludwig Eduard Boltzmann proved that this inorganic, irreversible and law-forced evolution corresponds to evolution towards a more probable state, characterized by ever-increasing symmetry and energy balance. Therefore, the universe tends towards balance where all existing asymmetries will always be balanced, and in time, theoretically all movement will stop and total disorder and absolute cold temperatures will be the end of the universe's journey (Sciama, 2012).

Humans are witnesses to the evolution of other types of living creatures. The law of "chance" cannot explain the origins of life with certainty. Like it or not, whether we like it or not, humans are obliged to acknowledge the existence of transcendental divine intervention, as some scientists mean by the statement that God is anti-coincidental, to simply realize that we know nothing about these questions outside a small number of partial mechanisms. This is not just an act of faith, but also an irrefutable scientific statement (Sciama, 2012).

In its light, the Qur'an has explained explicitly, not only implicitly, the dialectics of the process of the presence of the universe in the eternal conflict of reality - non-reality, truth – falsehood (Moffatt SJ, 2021). This emphasizes the importance of the ethical-religious dimension to emphasize that the origin and starting point of the universe is not a theory of chance (*generatio spontanea*) as the blind monistic principle stated by Darwin and Hawking, but rather the will of a Supreme Being who has all the attributes of perfection (Buell & Hearn, 1992). This can be observed at a glance in the negation of scientific materialism which emphasizes the transformation of quantity into quality as the mode of world processes, and vice versa in the Qur'an which emphasizes the transformation of quality into quantity. The proposition conveyed by the Qur'an is as follows: Since God is an absolute transcendental being, his basic attribute is "Absolute Quality."

The cosmos has appeared, in terms of evolutionary creation, as the negation of spontaneity. In this context, the cosmos exists from quality as an intangible thing to quantity related to the nature of existence. The progressive creation process is in the form of crystallization of intangibility into tangibility where the intangible (without space and time) becomes manifest in space and time. Ansari calls it an "idea" as his predecessor Muhammad Iqbal stated that basically what is intangible is only felt, while what is tangible is spatio-temporal. Humans move progressively towards intangibility as our 'appearance' shifts from physical material reality, towards intangibility, or spacelessness and timelessness, or qualitateness. This is the foundation of the laws of all material existence (Tozer, 2022).

3. *Unity of God-Universe*

The Qur'an has explained that God is Eternal and Absolute, and the cosmos is transient-relative. Something that is relatively certain comes from an absolute will and its existence is supported by the absolute (Tozer, 2022). The relative cannot be independent in its own existence, while the absolute is

not relative. The universe is His manifestation and continuously obtains energy from Him. He gives his "light" to the heavens and the earth without ceasing (QS:[25]:25).

4. *Unity of Life in the Universe*

Life in the universe forms a unity as explained by the Qur'an that the universe is an organic whole that has existed through the unity of God's will and action, in the sense that all projections and manifestations of life are within one unified principle of evolution. However, human life is different and unique because it has advantages and strengths which it can only function within the framework of its personality (Tozer, 2022). Thus, his life before his birth on earth, his life in the natural world, and his life after death are stages that form a unified life that is tied to a continuous evolutionary process in terms of physical and spiritual stages.

5. *Natural and Supra-Natural Unity*

The basis for the existence of all phenomena and every matter in the entire universe becomes one, and the source of all laws relating to every aspect and part of the universe becomes one, the natural and the supra-natural are the two levels of cosmos activity, which have no contradiction. The underlying difference lies only in the human frame of mind (Strong, 2003).

6. *Knowledge Union*

Because the universe is one unit, as a consequence, science must be a unit in the sense of a complete unified form. This requires a view of the various branches of knowledge as being in a relationship that is interdependent. Knowledge comes from one. Derived from Him as the source of all knowledge. He is the Guru above the Supreme Guru. He taught Prophet Adam (a.s.) until he knew the names of objects and at the maturity of the universe, he taught Prophet Muhammad (s.a.w.) the latest knowledge (Serenko et al., 2016).

7. *Unity of Faith - Reason*

The dichotomy of Faith and Reason is a wrong idea. Cognition (knowing) and conation (feeling) are not antitheses; on the contrary, both are dimensions that originate from the same human consciousness. Thus, belief and reason operate simultaneously in one unified function. Faith without argument will place humans as creatures in a world of superstition. Reason without faith will degrade human dignity and values into robots. The first revelation of the Qur'an has emphasized the unity of faith and reason by projecting the ideals of rationally oriented faith (Henricksen, 1975).

8. *Union of Truth*

God has declared truth to be the primary foundation in His revealed guidance, and has invited humans, to "experience truth" through holistic observation. Truth is one. Truth does not have different dimensions. However, observations obtained through the limitations of human senses and reason have provided a partial view that only shows a small (particular) part of the whole (universal) and is even discrete and partial in the view of space and time. If interpreted in a scientific spirit, then objectively without distortion by the intrusive image of subjectivity, the truth obtained will be firmly tied to the revealed truth (Brooke, 1961). In that sense, it is religiously correct and scientifically correct. QS. Al-Baqarah [2]: 75.

9. *Religious Union*

Humans are one family or in the sense of brothers. Therefore, Divine guidance in matters of religion is not limited to certain chosen races, groups, or ethnic groups. On the contrary, all mankind has it and through that guidance, humans have been blessed throughout the course of their history. Religion is not fundamentally different for different communities. This provides the principle of unity in terms of divine revelation (QS. Al-Mu'minin [23]: 52-54)

Religious deviations and distortions arise due to ignorance, misunderstanding and human ingenuity, to efforts to use religion to simply fulfill personal interests. The pure message in the explanation of the revelation of the Qur'an will ultimately realize the unification of religions in divine truth and open the way to the unity of humanity (Pin & Witte Jr, 2019).

10. *The Unity of Love and Law*

Love functions as the soul and law functions as the body of the human code of ethics. In the view of the Qur'an, human personality is only possible to develop if and only if the functions of love and law are in organic unity. The basic premise of this argument is that faith gives birth to love. Religion demands that love has laws so that the heart can be built. Love is closely related to motivation; while law is closely related to the discipline needed by humans to achieve success. However, discipline cannot be imposed from outside humans, on the contrary, discipline demands its growth from within. The view that self-purification (*tazkiyah*) can be realized through legal awareness seems untenable because laws or abstract ideas are not effective in shaping human personality. Therefore, love must be the foundation for building sincerity in order to follow the law (Eneyo, 2019).

11. *Unity of Mankind*

God Almighty, has created humans. He started the existence of the human species on earth through a pair of men and women. The Qur'an has explained the principle of the unity of humanity, where all prejudices of race, color, caste and gender are eliminated, and the principle of difference in terms of status is achievement in terms of spirituality, moral character and knowledge. In the view of the Qur'an, respect for human dignity is the birthright of every human being. Islam does not recognize special classes such as the priesthood or priesthood, or any kind of dynasty of religious leaders who might act as intermediaries between humans and God with great potential to give rise to a spiritual oligarchy. Islam establishes a classless social order in which the standard of preference and superiority is not tribe, dynasty, race, wealth or even administrative leadership, but solely morals. When Islam emphasizes God's sovereignty in the universe, it means that no human being has the right to rule other humans. The head of state, his cabinet and his parliament are all just institutions elected by people under oath to carry out administration as agents and servants of God, as representatives of the people. Supremacy at the human level is not given to individuals but to the law. According to Islam, all humans are equal before the law. Thus, the ancient conception of the divine right of kings and the modern conception of the special privileges and rights of heads of state is unknown in Islam. Rasulullah Muhammad s.a.w has explained that there is no advantage between a white person over a black person, and there is no advantage for an Arab over someone other than an Arab, but simply piety to Allah SWT, all humans come from Adam, and Adam comes from the Earth (Stock, 1975).

12. *Unity of the Sexes*

Even though men and women differ in several organs and functions, humans come from one identity. Therefore, in their basic human nature and status, they are united in the bond of humanity: they are the same, and even in their prominent self-functions, they are created as complementarities and not as negations of each other (Guirguis, 2023). Consequently, both have equal dignity.

13. *Unity of Personality*

Humans are a unity consisting of soul, mind, and body, and the different dimensions of their existence and behavior are organically integrated holistically. In the context of achieving the function and purpose of creation, human destiny demands the development of all dimensions of his personality physically, intellectually, morally, aesthetically, spiritually, comprehensively and harmoniously in order to be able to fulfill his creative function according to divine purpose. In pre-formation, the soul projects itself, under God's will in the real world, in the dimensions of time and space; the soul manifests its existence with thought and guides physical existence through freedom of choice within the limits set by its creator. When passing through the gates of death, the soul continues its efforts to achieve purity towards transcendental existence, bringing with it the effects and consequences of its career and achievements while in the natural world (Moore, 1983).

14. *The Unity of Freedom and Determinism*

The Qur'an has explained that humans are not abject slaves as ancient orientalist philosophers said, nor are they the sole shapers of their destiny as the atheistic-existentialism view in WMC suggests. The assertion that fate is inexplicable has barred humanity's path to all moral struggle, indeed to all

striving for goodness, for every sentiment, every idea and every human desire is understood to be preordained. On the other hand, the view that humans have absolute freedom has plunged humans into terror and suffering among fellow humans who view the universe as an enemy and a field of competition. Both of these views end in a philosophy of pessimism, which is pure poison that hinders progress in achieving human happiness. The Qur'an distances itself from the two positions mentioned above and provides a way to harmonize the concepts of freedom and determinism. God created humans and gave them personality capacities as well as freedom. Even though it is not absolute, it is sufficient to carry out its mission and function as a human being. Furthermore, God does not abandon and deny the role of humans, on the contrary, humans have been made caliphs so that they function in harmony with God's will as designers of human destiny in the context of purpose, the universal order of the universe. Thus, God is a constant companion of humans and is always together in making human destiny. This mutual participation forms a medium for freedom and determinism to exist in unity. Oppressed and colonized souls cannot possibly have the ability to carry out the duties of the caliphate, in the context of realizing the human capacity to choose and make decisions from the options that may have been determined by their creator (Hook, 1961).

15. *Unity of Social Life*

The differences between clergy and laity, rich and poor, from superior-inferior castes, and from superior-inferior races have disturbed human life. This disease is not only for those who believe in the plurality of Gods, but has also occurred among those who have been called upholders of monotheism. The Qur'an has declared war on these evil differences through the explanation of a community of people dedicated based on the criteria of piety, where the criteria for the value system used are the attainment of knowledge, morals and spiritual purity. This social value system simultaneously reduces all opposing and conflicting material differences into one unity (Ragin & Amoroso, 2011).

16. *Socio-Economic Unity*

All systems and institutions created by humans aim only to realize part of human values. Capitalism was based on the value of freedom as the highest criterion, which was an extreme reaction to the authoritarianism of the church when Europe was blessed with the Renaissance and Industrial Revolution (Turrell & Kavanagh, 2006). This value brings revolutionary changes in the fields of social, political and economic life. In social life in general, there has been a phenomenon of increasing respect for anti-authoritarianism, which leads to an attitude of disrespect for all authorities, including parents, teachers, and religion. This disrespect has assumed enormous proportions today, leading to anarchy. In the political field, autocracy gave way to democracy, which became a source of tremendous strength for Western society, where it had the right opportunity to develop rapidly, but in an unhealthy way. The value of freedom in the economic field has been realized in the form of free competition (*laissez-faire*), which has ultimately built monopoly capitalism (Sæther, 2014). This process gave tremendous economic power to the developed countries of Europe and America. At the same time, for whatever reason, this situation has damaged very important human values, namely, the value of equality. The inequality produced by a system that ignores human equality is inherent in the philosophy of capitalism and cannot be avoided at any time. However, human nature which not only longs for the value of freedom but also the value of equality has encouraged a counter-capitalism reaction known as communism, or Karl Marx's scientific socialism. This reaction is a blind reaction and even tends to be more violent and anarchic. The adoption of the ideology of Marxism-Leninism-Communism which aims to realize the value of equality in terms of socialism has actually robbed the values of human freedom. This tragedy is not much different from the tragedy of capitalism, where freedom as a fundamental value is unable to bring about equality. The adoption of equality as an ideological value has eliminated the value of freedom even though the value of freedom and equality are necessary for the proper development of the human community (Hanson, 1991). The Qur'an has provided an answer through the philosophy of socio-economic unity, which teaches the realization of a harmonious unity between the values of freedom and equality, namely the value of justice as

the fundamental value order of the socio-economic building of mankind. In its implementation, the concept of justice will resolve the conflict between freedom and equality by realizing these two values simultaneously, proportionally, making it possible to build a prosperous society, that will function not simply based on the principles of class conflict or exploitation of workers by the rich, but based on love and harmony. , the unity of humanity, and moral superiority. The principle of justice will guarantee and ensure the distribution of wealth based on respect for labor, interests, talents and achievements, so that every member of society in their efforts to fulfill basic needs such as food, clothing, shelter, medical assistance and education, will have equal access. There, there is no place where life will be persecuted in any way, and slavery between humans will disappear. Freedom and equality are transformed to respect human dignity as every human being receives it as a birthright. This philosophy of socio-economic unity based on justice respects all social members of society or can be called a people's economic structure.

17. *Class Union*

The nature of every human society to undertake and promote diverse activities is a form of freedom. Diversification of activities, in turn, creates diverse groups that contribute to the life and growth of the community through the pursuit of different levels of realization of different types of tasks. Furthermore, each profession enjoys its own status. Thus, each different type of task will be assessed and considered to be of superior or inferior status. The superior or inferior role is seen in their role to serve the community, conferring ipso facto superiority or inferiority on the performance of that duty. This gives rise to the superiority or inferiority of the term in professional practice. The nature of organized activity gives rise to groups that rule and, on the other hand, groups that are governed. This condition gives rise to classes with the differentiation of humanity on different bases. Administratively, society is divided into the ruling class and the commoner class. In terms of activity, humans are dispersed into several classes according to profession (type of work) on the one hand and the quality of the workforce on the other (Feldman, 1994). The concept of labor as the only standard of evaluation gives rise to class differences in terms of social, political and economic status that are difficult to avoid. Unskilled workers cannot be equated with skilled workers. So, a physical worker cannot be compared to an intellectual worker. Intellectual workers, scholars or creative scientists cannot be equated with office workers or even journalists or teachers. the head of state, who is elected by the people because he has gone through an extraordinary learning process, his wisdom and intelligence, which cannot be compared to ordinary citizens. The above situation arises in capitalist - communist, and autocratic-democratic societies. The real fault of this feudal and capitalistic society basically lies in the materialistic approach to life. As a consequence, crimes have arisen in the form of exploitation, injustice and desires and hopes that do not originate from human empathy and sympathy. All these evils are inherent in feudalistic and capitalistic social philosophy. Each person is himself, and as formulated by the theory of atheism Charles Robert Darwin (1809-1882) is known as Survival of the Fittest (F. Rahman, 2020).

Human inequality and qualitative and quantitative gradations are natural for human social life. However, exploitation and injustice are unnatural things in the process of fulfilling human desires and hopes. The Qur'an emphasizes the foundation of human social life by opposing class differences. Different professions do not have to divide people into classes that conflict with each other, confront each other or even be hostile to each other. Opposition to class will certainly destroy the selfish spirit, and instead involve various groups of people from different professions and give rise to the institution of brotherhood as a fundamental value that unites them. In this way, it will indirectly destroy the foundations of the spirit of feudalism and monopoly capitalism. This provides firm information and strong laws to prevent exploitation, injustice and tyranny in society. On the positive side, this principle will actively form a prosperous society based on piety, truth, justice, love, wisdom, beauty and selflessness which eliminates all possibilities of the emergence of all types of class conflicts that cause disruption to the principle of human unity.

18. *Cultural Union*

Emphasis on the afterlife will create an ideational culture, and on the other hand, emphasis on the world will lead to material culture. The Qur'an has conveyed the fulfillment of human needs in this world and the afterlife, by causally integrating goodness in the world with the final performance assessment and rewards in the afterlife. The Qur'an gives full rights to human spiritual and physical values and synthesizes both in a unified ideal of fulfilling human needs. Big problems will arise in society when the culture of relying solely on the senses and sensations becomes dominant and the moral-spiritual is only placed as a supplement (Littoz-Monnet, 2013).

19. *Unity of Purpose*

All human activities take place under the influence of different hopes such as the longing for holiness, moral achievement, aesthetic refinement, knowledge, physical happiness. This will give rise to diverse activities, both at the individual and collective levels in achieving spiritual, moral, aesthetic, intellectual, physical, socio-economic and political degrees. Facts in life have shown that shallow and unbalanced minds have considered that every activity stands independently and is generally believed to have to be achieved in partial ways. Mental diversification, environmental regulation, a particular interest in various types of activities, ultimately lead to a goal related to the basic goals of the individual. Next they turned individual tendencies into a generally accepted philosophy. This error has infected the minds of even great thinkers. Aristotle said that humans are homo socius. Plato emphasized that he was homo sapiens. Marx emphasized that he was homo economicus. Gell (2006) refers to humans as makers (homo faber) as the basis for human evolution, and the fascination that is opened through work processes facilitated by technology. This view then entered the realm of culture, where the upholders of the school of ideational sociologists championed the ideals of an "otherworldly" culture while materialistic sociologists believed that the physical was real and, as a result, stood as the protagonists of sensory culture. The consequences can be seen, where different individuals, different thinkers and different human groups have adopted and emphasized different goals, and the pursuit of different goals has led human life to endless disharmony and continuous conflict in individual personalities, from class conflict to conflict between ethnicities, races, religions and nations (Lee, 2019).

The Qur'an explains the concept of unity at the level of psychological, moral and social phenomena, taking its form in the principle of integration, providing guidance that can prevent humanity from "disaster in the name of purpose." Because God has created all humans for His plan and design, He has given humans the authority to act as His representatives, and has created a world in which humans can act in accordance with their status, the only purpose of which is commensurate with The name that every human must have is to pursue his natural needs in stewardship of nature to achieve the fulfillment of his destiny as God's representative, where he achieves harmony with God, as the source of all life, light, strength, prosperity and happiness. This is the only comprehensive pursuit in which all partial goals are integrated in a balanced way through the alignment of each individual's goals, a common goal that leads to the comprehensive goal or final goal (ultimate goal).

20. *World Union - Hereafter*

This world and the afterlife can be distinguished, but they cannot be separated. This world is visible life, while the afterlife is unseen life. Both are one integrated unit. This world and the hereafter are two sides of one coin. The world is front, the afterlife is back. The world is this life, now, here; The afterlife is life after death. Death is the connecting gate between this world and the afterlife. The world is a dynamic process of journey without stopping, the afterlife is the final destination (Lee, 2019).

3.3. Core Values

Good values are something that is hoped for, sought, and fought for so that humans are protected from derailment, protected from evil, sin and the addictions of the world's falsehoods (shadows).

Metaphysical spiritual values have the function of protecting the heart from darkness, through cleansing and purifying the human ego (Ansari et al., 2002). In the context of acceptance, values cannot be forced, on the contrary, acceptance is voluntary. If God did not exist, as Sartre and other atheists said, then the values that define humans would also never exist; there would be no personality, and there would be egoism, even though values such as "commitment" have been adopted and have been presented by humans throughout human life. Commitment to values is only possible with faith or religious belief. Islam is not limited only to teachings containing theology; furthermore, Islam is a religion that contains civilizational values. The definition of values and description above leads researchers to realize, and take a stance on determining the main values in the Islamic religion as which can be traced to the Al-Qur'an, especially those summarized in Surah Al-Fatihah (*umm al-Qur'an*) and in the Hadith of Jibril (*umm al-Hadith*). Surah al-Fatihah had never been revealed before the arrival of the Al-Qur'an. This surah is not only read at the beginning of every surah in the Qur'an (except surah Al-Ahzab). The main substance of Surah Al-Fatihah in the main Al-Quran is the reading of everything in the universe through the name of God, the most gracious and most merciful. The Hadith of Jibril as narrated by Umar bin Khattab establishes the core values of religion which consist of Islam, Iman and Ihsan.

The philosophical tradition interprets identity as something that represents a logical predicate. Subjects can be linked to identity predicates through different perspectives and circumstances, which are recognized as the same subject. Identity has primarily been a psychological and social science concept used to describe self-image, character, or 'personality constitution,' or another of the balance of internal and external, through the process of identification between individuals and social groups. Psychologically, identification shows the assimilation of self-image and object image, where the object being recognized can be a person, group, idea, symbol, myth, representative, or institution.

The identity of a Muslim is the embodiment of commitment and consistency towards the values pursued which shape the personality or self-image. The ideal identity that suits every Muslim is the exemplary image of the Prophet Muhammad S.A.W as a blessing of the universe. Therefore, every Muslim is required to know and understand the Sunnah well in order to save himself from deviation and at the same time inspire him with high enthusiasm to realize his diversity. The concept of the identity of rahmatan lil alamin is a concept that was born from the Prophet Muhammad s.a.w to realize Surah al-Anbiya [21]: 107 and Surah Ali 'Imran, [3]: 159. Rahmatan lil alamin in the context of this research is defined as a harmonious relationship between humans and each other (*habluminannas*), towards the universe (*habl min al-'alam*) both of which are imperatively based on submission and obedience to the creator in the form of awareness of the importance of relationships and affiliation with Allah SWT (*habluminallah*). The identity referred to is an identity that is ideally positioned and has the capacity to direct the development of human personality according to the order of universal creation. Therefore, the identity of rahmatan lil alamin can be interpreted as a personality identity that brings progress in the context of human personality achievements, in the sense of fulfilling the urgent and temporary needs of life in the world which simultaneously synergizes with fulfilling the main and final needs (afterlife)

3.5. Observed Behavior

Every rational human behavior is called purposeful behavior. The Qur'an has explained that the model of perfect human behavior is the behavior of the prophets and apostles. Researchers have identified 4 main behaviors that have the capacity to form integrity as a perfect human being (*al-insan al-kamil*). The individual behavior in question is: *siddiq, amanah, fathona, and tablig*. The four ideal individual behaviors in question form an internal attitude within oneself that tends towards truth and wisdom which is summarized in the term integrity.

3.6. Institutional Culture

Social behavior is essentially an accumulation of mirrors of the behavior and accumulated behavior of individuals. Cultural conditions that are not yet good lead to conditions that are expected

to be better. The efforts in question are realized through the systematization of moral codes through several stages in the history of human thought as well as the emphasis on potential and awareness. Under certain conditions, organizational culture is formed by desires on behalf of higher institutions, rather than originating from the integration of individual behavior. This causes the culture that develops in the organization not to have a morally independent nature and is easily directed towards partial interests which ultimately forms an oligarchy. Credibility terminology to explain the qualifications of organizational culture as an indicator of achievements determined by the domains of integrity, transparency, accountability, reliability, fairness, consistency and inclusion.

Integrity

This research takes the definition of integrity as a function of ideal behavior, namely *Siddiq*, *amanah*, *fashion*, and *tablig*. According to researchers, these four characteristics are the core of behavior with integrity. This behavior with integrity will significantly influence the credibility of the institution.

Accountability

The word accountability is usually equated with responsibility. Responsibility is an action taken in a case and legally fulfills the requirements to carry out its obligations through concern, thoughts and considerations regarding the consequences of an action. Liability is a legal concept that forces citizens, business entities or institutions in a problem to comply with the law by obliging them to do or not do something. A person is said to be in a state of responsibility if he is at least legally required to do something as a result of his unlawful actions. Responsible means responsible and liable means responsibility for the results of an action that has been realized. Responsibility in the word responsible means being responsible for carrying out an action but does not mean taking action as a result of an event that has occurred. Therefore, responsibility in the word liable does not mean responsibility in the word responsible. The main difference is in the time the event occurs, where responsibility before the action is realized and liability after the action in which the action has the potential for deviation or error. Accountability is a common word, which is difficult to understand. Accountability is something that is very important, but it is difficult to know how to achieve it. In many cases, the word accountability is often equated with responsibility. But basically, these two concepts have different meanings. Public accountability is the obligation of the fiduciary (agent) to provide accountability, present, report and disclose all activities and actions for which they are responsible to the fiduciary who has the right and authority to demand that accountability. Responsibility in research is defined as a holistic responsibility, which is not just a responsibility during life on earth, but a responsibility until the afterlife. The responsibility referred to in a broad sense includes universal responsibility, namely the mission of creation and final responsibility.

Reliable

Reliability can be interpreted as skill, greatness, excellence, finesse, intelligence, trust, loyalty, obedience, skill, excellence; assurance, credibility, reliability toughness. Reliability in the context of service in an institution is the ability to provide promised services accurately (on time), in the same manner, according to the promised schedule and without making mistakes or mistakes. Reliability requires a high capacity of knowledge, expertise, independence, mastery and professionalism, so that the activities carried out produce satisfactory service results, without complaints or excessive impressions of the service received by the public or customers.

Inclusive

Inclusive is defined as including, meaning without exception. The consequence of the Muslim identity of *rahmatan lil alamin* demands inclusive service characteristics. Inclusive in this context is providing services to everyone who needs them according to the services available. The aim of goodness is basically inclusive, but transcends human groups and even all creatures, including jinn and angels.

Consistent

Istiqamah comes from the root word *qiyam* which has various meanings according to the circumstances that accompany it (sentence context). Zuhaili explained that linguistically, in sharaf science, *istiqamah* means upright/straight. *Istiqamah* is walking in a straight line and not leaning to one side or the other (Yusuf, 2021). Zuhaili explains the terminology of *istiqamah* as eternal in the acknowledgment that Allah SWT is the only God and never turns away by acknowledging God other than Allah, then being consistent and fulfilling His commandments, doing good deeds for His sake, avoiding His prohibitions until the end of life. *Istiqamah* is moderation to follow the prescribed path, without deviation (Rosyad & Zulfikar, 2022). The word *istiqamah* in the Qur'an is found in the form *fi'il madi*, *fi'il mudari*, and *fi'il amr*. *Istiqamah* in the Qur'an is called Surah at-Taubah [9]:7; Yunus [10]:89, Hud [11]:112. So be steadfast as you were commanded. Through *istiqamah* in the sense of consistency between heart, mouth, and action, then what He promised will be realized (Surah Fussilat verse 30). In Surah al-Ahqaf verse 13 Surah Ash-Shura verse 15 Surah Al-Jinn verse 16 Surah At-Takwir verse 28.

Prophet Muhammad s.a.w emphasized that his people should be upright. Sufian bin Abdullah as-Thaqafi said that he asked the Prophet Muhammad s.a.w to explain a word about Islam that he would not ask anyone after the prophet, then the Prophet Muhammad s.a.w replied: "Say, I believe in Allah, then stand firm." Abu Bakar As -Siddiq r.a understands *istiqamah* as not associating anything with Allah SWT. Umar bin Khattab emphasizes *istiqamah* with the realization of obligations. Ibn Taymiyyah says that *istiqamah* is for loving and worshiping Him, not turning away from Him to the left or to the right. Sayyid Sabiq said: *Istiqamah* is following and adapting to the guidelines and completing them completely (Chapra, 2008).

Abdullah Gymnastiar simplifies *istiqamah* as the characteristic of a person who is always 'straight' in living his life and does not easily turn away from guidance and things that Allah SWT approves. *Istiqamah* means continuous effort to establish. There is an increasing increase from *qooma* to *istiqamah*. It seems that *istiqamah* can be explained as determination and firmness of stance, or in organizations it can be called firmness in upholding the values and identity that have been established by the organization so that the organization can know its position in service.

Fair

Justice here is the spirit of being and behaving fairly and making efforts to uphold justice. Apart from being a substance, the achievements in justice obtained will become a precedent for the next generation. Textual justice sometimes gives rise to arbitrary actions, even exceeding God's authority as creator. Justice is not meant in the sense of equality which views things without differences, but justice is the unification of things that are essentially the same and distinguishing between two things that are essentially different (M. T. Rahman, 2014). The obligation to put something in a place/position in accordance with the guidance of the universe by weighing the rights of each party without adding or subtracting them. Allah has called believers to uphold justice and be serious in upholding the truth, regardless of kinship relationships or property ownership. The call to place justice and truth above hatred towards a people is a condition for achieving piety, as the main criterion for performance among mankind (Corning, 2011).

3.7. Civilization Products

The products of human civilization are expressed in 2 main forms, namely: consensus and artifacts. The disclosure of the products of civilization is closely related to the facts about how to exist. The principle of disclosure originating from physical-physical or qualitative-quantitative is the law of disclosure of a civilization. However, this concept can be developed through the placement of a medium or object that transmits a qualitative dimension into a quantitative one, which is called an expression in the form of a sign, in the form of language sounds, writing, illustrations, paintings, a result of plans and designs in the form of a model or prototype as a whole. is called a way of revealing.

The conclusion of the religiosity construct developed through this research is presented in Figure 2.

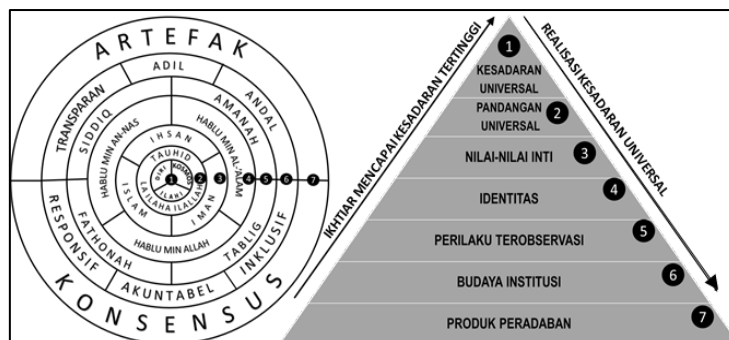


Figure 2. The Structure of Religiosity

3.8. Research Respondents

The total number of research respondents was 45 from 120 questionnaires. Respondents who could be reached and were willing to fill out the questionnaire were aged > 60 years as many as 5 respondents (11%) 50-60 years 18 respondents (40), 40-5 years 15 respondents (33%) and aged less than 40 years as many as 7 respondents (16%)

3.9. A Structural Model of Engineers' Religiosity

Table 1. General Results

Relationship Between Dimensions of Religiosity	Self-awareness	Divine Awareness	Cosmos Awareness	Universal View	Core Values	Identity	Observed Behavior	Institutional Culture
Self-awareness		0,665						
Divine Awareness			0,685					
Cosmos Awareness				0,356				
Universal View					0,843			
Core Values						0,534		
Identity							0,522	
Observed Behavior								0,67
Institutional Culture								

Table 2. Inter-Dimensional Correlation Matrix of the Final Structural Model of Religiosity

Dimensions of Religiosity	Self-awareness	Divine Awareness	Cosmos Awareness	Universal View	Core Values	Identity	Observed Behavior	Institutional Culture
Self-awareness		0,665	0,456	0,162	0,137	0,073	0,038	0,026
Divine Awareness			0,685	0,243	0,205	0,110	0,057	0,038
Cosmos Awareness				0,356	0,300	0,160	0,084	0,056
Universal View					0,843	0,451	0,235	0,157
Core Values						0,534	0,279	0,187
Identity							0,522	0,349
Observed Behavior								0,670
Institutional Culture								

Table 3. Value R² A Final Structural Model of Engineers' Religiosity

Dimensions of Religiosity	R Square	R Square Adjusted
Institutional Culture	0,448	0,436
Identity	0,285	0,269
Divine Awareness	0,443	0,430
Cosmos Awareness	0,469	0,457
Core Values	0,711	0,705
Universal View	0,126	0,106
Observed Behavior	0,272	0,255

Table 4. F² Final Structural Model of Religiosity

Dimensions of Religiosity	Self-awareness	Divine Awareness	Cosmos Awareness	Universal View	Core Values	Identity	Observed Behavior	Institutional Culture
Self-awareness		0,794						
Divine Awareness			0,883					
Cosmos Awareness				0,145				
Universal View					2,463			
Core Values						0,399		
Identity							0,374	
Observed Behavior								0,813
Dimensions of Religiosity								

Table 5. Results of Cronbach's Alpha, rho_A, Composite Reliability, and (AVE) Test Results

Relations Between Dimensions of Religiosity	Original Sample (O)	Sample Mean (M)	Standard Deviation (STDEV)	T Statistics (O/STDEV)	P Values
Self-Awareness -> Divine Awareness	0,665	0,679	0,076	8,799	0,000
Divine Awareness -> Cosmos Awareness	0,685	0,691	0,111	6,174	0,000
Cosmos Awareness -> Universal View	0,356	0,354	0,170	2,094	0,037
Core Values -> Identity	0,534	0,469	0,245	2,182	0,030
Identity -> Observed Behavior	0,522	0,560	0,100	5,233	0,000
Universal View -> Core Values	0,843	0,723	0,265	3,183	0,002
Observed Behavior -> Institutional Culture	0,670	0,696	0,068	9,876	0,000

The relationships between the dimensions that form the religiosity structure of the engineer respondents included in this study are described in

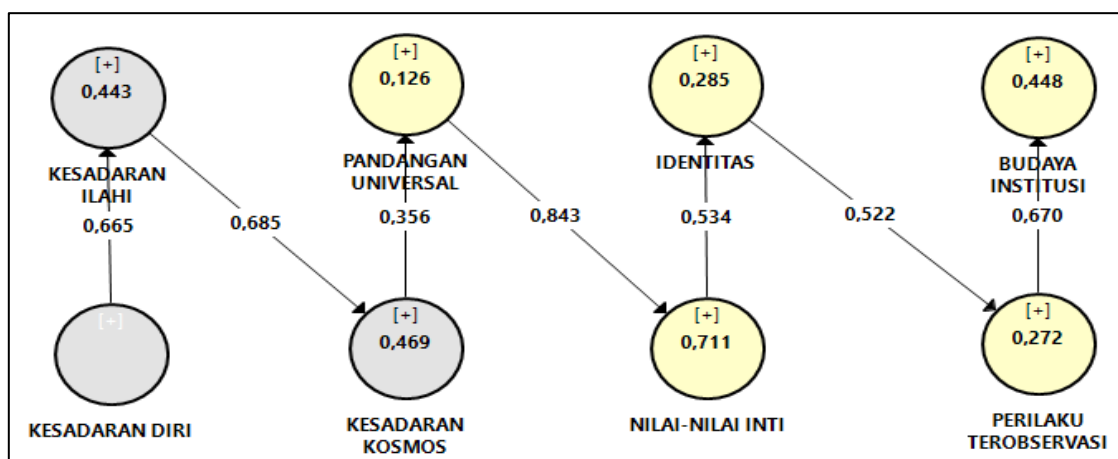


Figure 3. Results of SEM-PLS Algorithm Analysis for the Final Model of Religiosity

4. Conclusion

The results of measuring the diversity of engineers on the dimensions of universal awareness, universal views, core values, identity, observed behavior, and institutional culture have provided information that shows the relationship between various dimensions and shows valid test results using the SEM-PLS 3.0 application. Thus, structurally, the proposed dimensions and sub-dimensions can be used to measure the religiosity of Muslim engineers in Indonesia.

Acknowledgement: The authors give their appreciation to the parties who were willing to fill out the questionnaire and accepted the author for the data collection interview process.

Conflict of Interest: The authors declare that the results of the research that has been carried out are free from conflicts of interest from certain parties who may claim the results of their research.

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