

Relationship between Islamic Identity, Spirituality and Religiosity in Social Identification

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Abstract

Identity and Spiritual become a debatable subject in the psychology of human development whereby it leads to multiple interpretations of social identification, especially religious Identity. Thus, this paper discusses the spiritual connection of Muslim behavior based on the Islamic Identity perspective. It is to identify the correlation between fitrah, spirituality, and ideology as an important factor of social identification. This paper highlights important themes through the Holy Quran and the Sunnah of the Prophet pbuh in support of an analysis that outlines Islamic principles and human values. This paper using qualitative methods using content analysis techniques on thematic are implemented. The finding shows a significant relationship between strengthening and developing Islamic Identity through spiritual aspects of the true faith as a determination of individual and social identity. Fitrah and religious beliefs are part of the spirituality that reinforces social Identity. Spiritual awareness and religious understanding on Islamic perspective became the initial connection of the akhlak insani in individual identity. Meanwhile, components of tawhidic, taqwa, and sharia as a tarbawi methods of social interaction in the Muslim society entirely. Furthermore, the religious identity in this paper has theoretical implications for Muslims religious relations and social identity generally.

Keywords: Islamic Identity, Social Identity, Spirituality, Religiosity, Human Nature.

Introduction

The discussion of identity is not a new topic. That is an important topic of human development among Western philosophers, either psychology or sociology. Similarly, research on the development of religious entities associated with identity is also an important focus because it is a continuous study to assess the survival of social groups in a society. Psychosocial discussions that have a relationship to self-formation from the aspect of religion and belief are of the essential essence of identity (Livingstone & Haslam, 2008) and offer content and competition. Content patterns can serve as explanatory elements of collective identity in

society. This aspect of competition can be referred to as the level of agreement that occurs within social groups based on the content of interrelated categories in which religion is an identity in Social identity (Abdel al et al., 2014). The relationship between social and religious interactions also focuses on the role of religion for a group as ethnic culture (Peek, 2005) is capable of competing in social identification.

Differences in views on the concept of 'self' are difficult to define clearly and accurately, thus, opening to various interpretations. Scholars of philosophy, psychology, and sociology discussed various concepts of identity to determine the appropriateness of the theme to align with the climate of change that is often occurring within a group, society, or nation. The interpretation of identity, according to Fishman (1989); Mercia (1980); Cornell & Hartmann (1998); Embong (1999), no longer remains static in the old understanding. Instead, identity is more open and flexible (Fishman, 1989; Mercia, 1980; Cornell & Hartmann, 1998; Embong, 1999), entering a space without boundaries and no limitations of meaning as the breadth of the meaning of identity when referring to identity and the digital world. Individual dependence on the cultural entities of a particular community group alone is no longer the dominant holding for this generation because a mixture of cultures, languages, and mixed lifestyles has long flourished in society. The fact is that openness and mixing in various cultures have become commonplace and habitual for one's identity in line with the notion of progress that is occurring discussed in the idea of 'Multiple identities' by scholars such as (Root, 1991; Reynold & Pope, 1991). With various criteria, factors and the determinants of interactions in social change society need to be explored. Therefore, the evaluation of the influence of religious practice and spiritual strength as important factors is discussed in determining the identification of religious identity in a social group, especially Islamic identity.

However, there are certain situations in which it emphasizes religious identity through religious experience, as the aspect of race focuses on unique individual entities (McKinlay and McVittie, 2011). Others focus on countries on religious matters as characteristics representing their groups to shape their social actions (Castell, 2010). The factors of exploration and commitment also shaped the development of religious identity among members of the social community based on personal background and interaction with the environment (Bertram-Troost *et al.*, 2009), and forming a new dimension in identity formation. The implications of psychosocial that occur in society also stem from religion (Ysseldyk *et al.*, 2010; Brandt, 2019) that religion as an identity in social interaction.

Emily et al (2007); Pohls *et al* (2019) have argued that social-religious identity can be a mutual mediator between social groups through religious events to strengthen life satisfaction and psychological well-being compared to those who have no religious identity. Social and institutional approaches to religious identity can contribute to aspects of self, religion, and mental health among social groups. The author believes that influence sources of self-identity are derived from spiritual awareness, spiritual development, and belief systems. In contrast to the process of religious development identity, it depends on the will of the individual who may make their choice of how to form and strengthen their religious identity according to their desires and suitability. In the teachings of Islam, identity is a subjective discussion that requires deeper interpretation through the general concept stated regarding its two main sources, the Quran and the Prophet's tradition.

The Fundamentals of Islamic Identity

Metaphysically, the identity framework has been discussed since Greek philosophy by Neo-Platonism through the theme of 'sameness and similar' (Gerson, 2004). This binds self-similarity in the identification of social identities (Klein, 2014) and developed by Plotinus, including Leibniz (1969) in 'Discourse on Metaphysics,' and 'Enneads' refers to 'indivisible' on individual principles. Martin & Barresi (2000) state that individual identity and its relation to religion or soul in the past have not been considered a primary ingredient. However, the concept of individuals as authentic as the physical and the spiritual has been referred to by Aristotle as 'hylomorphism' in the term 'psyche' as an individual element (Sihvola, 2008). In Islamic sources, the concept of identity is formed through two physical and spiritual elements. The basic focus of Islamic identity is stated in Surah Sad verses 71-72 and Surah al-Hijr verses 28-29 as the human element.

"When your Lord said to the angels, "Verily, I am creating a human being from clay. After I have created him and breathed into him of My spirit, fall you down, prostrating yourselves to him".

"Recall when your Lord said to the angels: "I will indeed bring into being a human being out of dry ringing clay wrought from black mud. Then, when I have completed shaping him and have breathed into him of My Spirit, fall you down before him in prostration."

Islamic identity includes two elements of the physical limbs, while the life, soul, and mind are the spiritual aspects that describe creating a perfect identity. Because of that, the formation of Islamic identity encompasses guidance on all aspects of human life, ranging from religious and spiritual beliefs, religious practices, and approaches to life, given detailed practical guidance. The Islamic approach is followed only through Islamic teaching based on the true faith in Allah s.w.t command in verse Surah al-Maidah 4: 3, al-Imran 3:19 and 85. Therefore, Tawhidic is fundamental to forming Islamic identity (Faruqi, 1986; Ghazali, 2005; Ismail, 2012; Nong, 2015).

Hence, Islamic identity refers to the system of Islamic religiosity that guidance from Allah s.w.t demonstrates to meet the responsibility and religious requirements of humankind. The Quran explains in verses al-Maidah 4: 4 the belief that Allah s.w.t is the creator of His being so that the relationship of spirituality with the members of the body is part of the formation of Islamic identity to strengthen guidance on the pleasures and virtues in Islamic teaching (Barbaari, 1972; Ramzi, 1998). Therefore, the role of Tawhidic as a fundamental would be crucial in forming Muslim identity through spiritual entities, including elements of intellect and soul. Both of them will be used as a foundation of three essential principles of genuine Tawhidic, good living, and purification of the soul (Baidowi, 1998). Thus, the authors find that the formation of Islamic religious identities should begin with the true concept of Tawhidic through the theoretical and practical aspects of the gist of Islamic thought that inclusive spiritual concepts and human nature *fitrah*.

The reciprocal bond of reflection in the formation of Muslim identity and the Islamic approach to an identity shaped by the Prophet (pbuh) correlates with Muslim individuals' relationship with Allah s.w.t (*hablun mina Allah*) through Islamic religion. The relationship of individuals

with social groups (*hablun mina al-nas*) will be embedded by knowledge (ideas), *taqwa*, and to strengthen the unity of Islam (Gazalba, 1976; Hashim, 1997; Abd al-Al, 2007; Nong 2015). The approach to contemporary Islamic identity was also formulated by Ramadan (2002), beginning with faith, practice, and spiritual factors, understanding text and context sources, education, and transmission. Apart from that, action and participation are important elements of Islamic identity formation. At the same time, Najati (1989) outlined the balance of spirituality based on Islamic teaching to satisfy physical and spiritual demands on human development. The stability between the two characters is the original character of human nature. Therefore, the author regards religious elements as a crucial aspect of developing a sense of identity.

Furthermore, the strength that forms the unity of social groups based on belief in the same ideology is the factor of individual willingness (Hamidullah, 1970). Besides that, the positive relationships by adhering to the teachings of religion and ethics aim to inspire the spirit of unity, maintain the heritage of the nation and culture, respect for social cohesiveness, life resilience, and wisely face the current progress (Kurniawan, 2015; Ysseldyk *et al.*, 2010). Thus, belief systems and identity formation are interconnected, bringing new significant consideration space in social interaction as a form of the social group.

The fundamentals of Islamic identity, which include ideology and religious spirit, have been closely linked to entities of similarities, sameness and assimilation within the individual group, and social identification for the Muslim community. This similarity is an essential foundation that distinguishes it from other social groups. Concrete bounding in social groups is also a measure of the commitments of the faith ingrained in the hearts of Muslims by consensus and unity in their society as one entity. For instance, the early history of Islam proves the aspect of the Tawhidic concept of *Ad-din* has become a significant entity in the formation of the identity of early Islamic society. Within 13 years in Medina, the Prophet (pbuh) successfully established social identification embedded with a strong faith in Allah. It began with the construction of the first mosque as their main center, with the symbol of Islamic Identity.

Spiritual and religious elements in Islamic identity

The spiritual aspect is the basic benchmark of the formation of human identity. A connection between spirituality and identity emerged in some unique relationships (Li & Berman, 2019). Spiritual is one of deep sense related to religion, morality, and self. Thus, representing interconnected aspects of identity in adaptive synergy may occur when they become integrated (Syed & McLean, 2016), reflecting the influence of the sacred religion on the behavior of the individual identity (Van Ments *et al.*, 2018).

From an Islamic perspective, the spiritual aspect is the vital factor contributing to the formation of the Muslim identity. The spiritual becomes a foundation and fundamental for the Muslim individual to link natural facts about beings. In the holy Quran, it explains human nature by something that is already embedded in man organically anecdote since the beginning of the human life as a spiritual element of the Tawhid (*Rububiyyah*) mentioned in verses Surah al-Ruum verse 30 as follows:

"O Prophet and his followers, turn your face single-mindedly to the true faith and adhere to the true nature on which Allah has created human beings. The mould fashioned by Allah cannot be altered. That is the True, Straight Faith, although most people do not know".

Besides that, there is another type of identity recognized as an ego identity. It is determined by the five elements, including the spiritual and the physical in humans, namely spirit, heart, lust, mind, and body (Hilmi and Yusof, 2017). Internal elements are human nature as the basis of *aqidah*. Human nature and the development of human life act to change values, attitudes, and beliefs about God (Ismail *et al.*, 2018; Norashibah *et al.*, 2018; Zaizul *et al.*, 2018). *Fitrah* serves as a natural system in the human body and forms the man's core identity. For the physical, *fitrah* is a natural manifestation that becomes the driving system of the physical condition. However, for religious meaning, a human from the beginning of creation has admitted Allah s.w.t as The God. Hence, in such physical conditions, the development of human behavior is a result of shifting dimensional spiritual and human nature positions. When *fitrah* is close to virtue, good behavior will be born, and vice versa (Baharuddin, 2004). Thus, encouragement and spiritual strength allow the individual to remain in a religious life.

The importance of human nature *fitrah* is fundamental in establishing a belief system through spiritual aspects, an internal factor that paves the way for understanding religious relations and identities. Likewise, Najati (1990) emphasized that internal factors are through faith as a fundamental factor leading to the formation of a Muslim's behavior and ethic. The best man is the strongest man of faith and fear of God. However, identity change can occur through physiological and psychological aspects depending on their awareness. The influence of heredity and environment also dominates the differences between one individual and another individual.

Therefore, religion becomes a power source for individual life and strengthens the Muslim community. The origin strengthens of religion in Islamic values is by instilling encouragement and inspiration so that Muslim individuals will be able to strive to elevate the aspect of sharia to improve the quality of life for the betterment in all aspects of life. Humans are passionate about creating competition with encouragement and inspiration to keep moving forward dynamically (Firdaus, 2016). Thus, religious behavior becomes an internal motivator for individuals and society to develop the next generation of religions.

Thus, the Islamic identity with its character gives the answer to the human question about nature, human, or divine (Anshari, 1987). However, the human entity's truth is entirely essential to the holistic blend of the five spiritual elements for humans to function as the true caliph of God (Jalil & Othman, 2017). Thus, both physical and spiritual factors are the key barriers to the meaning of the truth sought by humans through Islamic Identity.

Relation of Islamic Identity in Social Groups

To digest deeper into the connection between Islamic identity and the relationship of social to digest deeper into the connection between Islamic identity and the relationship of social interaction among Muslims. Uwaidah (1996) describes social groups as being characterized by stability and continuity in establishing similarities in the behavior of individuals and their thoughts on the environment in which they live by the system of their faith. With that, Islamic

identity is formed through the natural matrix according to the rules of nature because there is a doctrine that rejects it completely based on idealism alone. The formation of Islamic identity is through a discipline that can shape the physical and mental strength of a Muslim individual as they develop in a constructive psychological and social construct (al Araji, 1977).

There is an important influence through the role of the elements between religion and identity in social life. Religious roles can offer identity entities and promote good socially to small groups or vice versa. Likewise, influence through religious institutions provides a unique environment for the formation of their community identity. Mohamad et al (2020) stated there are characteristics of an Islamic Identity develop through trust on Islamic religion, history from individual or social environment and islamic culture. Furthermore, Ramadan (1999) outlines essential elements that maintain the core of Muslim identity and their communities through strengthening faith, practice, and spirituality in applying Islamic text sources parallel to the current context in understanding the requirements of Islamic education and transmission continuously to the Muslim community. Besides, identity development does not ignore the form of participation in all ages and social categories actions that do not contradict Islamic principles.

Thus, the formation of identities has the potential to benefit religion. However, negative effects can still occur on their identity formation according to the influence of the environment in which they live (Najati, 2001). This is also agreed by Kilp (2011), who found religion to be a more effective function than long-term ideology in dealing with the crisis of identity formation. Religion seems like a cultural symbol that is identified both as a function of the formation of individuals and others. It clearly mentions the environmental influence that develops social groups in the Sahih Muslim hadith narrated from Abi Hurairah r.a, which means: "There is none born but is created to his true nature (Islam). It is his parents who make him a Jew or a Christian or a Magian quite as beasts produce their young with their limbs perfect. Do you see anything deficient in them? Then he quoted the Quran. The nature made by Allah in which He has created men there is no altering of Allah's creation; that is the right religion" in al-Ruum verse 30.

Besides, it cannot be denied that external factors influencing the determination of Islamic identity can be influenced by parents, economics, peers, education, and mass media. This correlates to the findings of Dakir *et al* (2009); Yusoff *et al* (2010); Habibie *et al* (2018) that stated factors of society, poverty, self-cognitive, and couples also contribute to the misconduct aspect of the Muslim individual. Hence, a good atmosphere, community harmony, and individual care with other individuals can be union to social relationships that connect religious beliefs and implement *ukhuwwah*, brotherhood socially.

Nevertheless, there are aspects of change. The retention of Islamic identity is also linked to the frequent relationship between the practice of faith and worship of an 'experience of religious' (Muhammad, 2014) and changes in economic and educational income (Embong, 1999). Urbanization processes, modern city development, and thinking patterns (Abu Hassan, 2000), as well as the development of information technology (Yaacub, 1990), may lead to a reduction in religious consciousness (Dahlan, 1997) that can affect reciprocity to the formation of Muslim identity on the contrary.

There are important instruments for determining the level of the religious life of individuals and communities of Islamic character based on Quranic sources, prophet traditions, and scholars of Islam. These instruments include Tawhidic, sharia, and Islamic morals. To measure aspects of the faith, it has to include four important domains, namely *aqidah*; Islam; submission & retribution, and; rewards & remedies. In addition, there are three sharia domains, namely sharia, law and power; devotion, worship, and; religious ceremonies and customs. Finally, note that morals encompass one domain: sincerity and good deed (Kamil, 2018; Zin et al., 2018). This approach can be one way of assessing the level of individual identity in the Muslim community.

Thus, the religious belief system can be described as reinforcing individual formation in their social group. An individual has confidence in the self's formation and the world around it based on their psychological or social interactions. According to Khalis (2018), four dimensions of identities can influence one another, namely individual, professional, student, and social in society. In addition, some factors quickly affect identity: trust in informal partnerships, online activities, roles that are important to the community, willingness to discuss, willingness to respond, acceptance of others' comments, and trust in online communities.

Reaffirm that influence on the development of religious identity through a study conducted by (Tan et al., 2013) of aspects that influence the level of appreciation of religion, the influence of belief on moral reasoning and behaviour, and psychosocial factors on Islamic moral reasoning among Muslim. Multiple regression analysis found that religious education contributed 20.0 percent to Islamic moral values, parent-child relationships contributed 4.3 percent to Islamic moral values, and peer-to-peer relationships contributed only 1.6 percent to Islamic moral values. This situation proves the cognitive influence of one's religious behaviour.

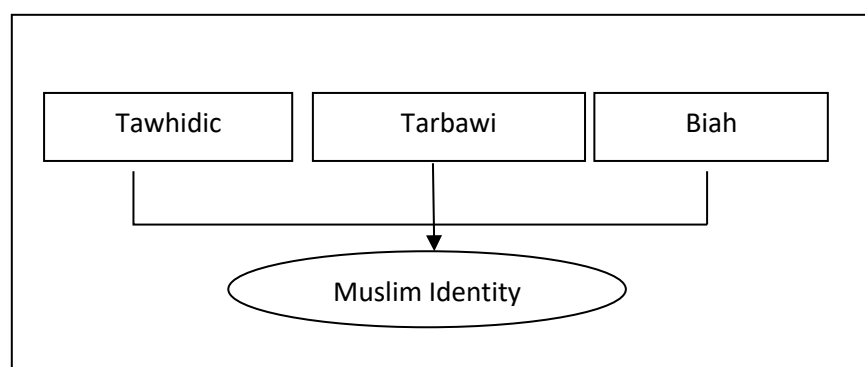


Figure 1: Muslim Identity

Source: Faridah (2022)

Therefore, the author found that awareness and religious understanding from the influence of *aqidah*, parents, and communities require constant parental attention because it affects the appreciation of Islamic morality *akhlak*—this evidence of cognitive influence on religious behavior that becomes individual belief continuously. Aspects of Tawhidic, *taqwa*, and sharia actively develop the Muslim community socially '*biah*' based on the *tarbawi* method that links the identity and teachings of Islam, and the whole thing includes spirituality and religiosity.

The development of religious identity through this cultural and social network naturally activates the role of the sharia to perform transformations. This is to remain the society on the axis of the welfare of the ummah, which combines the world and hereafter. Sharia is the basis for the strength of the Muslim community that symbolizes religious ideology, attitudes, values, and religious behavior in social identification. Hence, religious thinking and actions can grow the social development and civilization of a nation.

Conclusion

Islamic identity is religion-based identity formation that matters in building a new entity for a society. The important points that come from the pure faith and the sacred nature and the conduct of actions through this sharia procedure open the vessel of unification to each other. The core of religion is true faith to achieve the goals of glory and piety without regard to heredity or blood relation. This inborn and social bond has to move along the line to prove the connection between the creator and the creature and each other and create a religious identity. Therefore, it has strongly given the emphasis on religious ideology in the concept of Islamic identity and attention to the aspects of faith as a fundamental pattern in individual development and social identification. The link between values, spirituality, Islamic ideology, and social law is an important capital that can highlight the true form of Islamic Identity. For example, the principles of '*hablun min Allah*' and '*hablun min al-nas*' show the concept of devotion to God as parallel social behavior. At the same time, the existing personalities of the individual and the community are the reason for integrating faith and understanding in Muslim interactions. Thus, Islamic and spiritual identities are significant in identifying religious relations over the social interaction of Muslim people.

This study has contributed a valuable finding regarding the identity development. It is recognition of the dynamics of identity theory for social group development from a religious perspective and spiritual relationships. Previous researches have disclosed that religiosity as a variable of identity. Therefore, the conceptual of Islamic identity has a vital and substantial to the Islamic ideology based on belief and religious behavior emphasis the element of tawhidic, tarbawi, and biah as part of social interaction that plays a crucial role in strengthening the social group. Thus, three elements having such a significant impact on religious identity.

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