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## THE CONCEPT OF MUSLIM'S TAQWA AND ISLAMIC PSYCHOLOGY MEASUREMENT

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### ABSTRAK

"Taqwa" adalah istilah yang akrab bagi umat Muslim, yang berfungsi sebagai pengingat untuk terus meningkatkan ketaqwaan seseorang. Taqwa juga telah menjadi bagian dari tujuan pendidikan nasional di Indonesia, sehingga diimplementasikan dalam bidang pendidikan dan industri. Penelitian ini bertujuan untuk mengembangkan dan mengukur konsep taqwa. Dengan menggunakan metode kuantitatif dan teknik purposive sampling, pengumpulan data menggunakan Skala Ketaqwaan Muslim (MPS), yang dikembangkan oleh peneliti berdasarkan konsep taqwa Kuning (2018). Penelitian melibatkan 227 mahasiswa Muslim dari Fakultas Psikologi Universitas Islam Riau (UIR). Analisis data dilakukan menggunakan perangkat lunak Smart PLS 3.0. Temuan penelitian menunjukkan bahwa empat dimensi konstruk taqwa memiliki item yang mencerminkan setiap komponen taqwa. Dimensi mengendalikan kemarahan memberikan kontribusi paling dominan terhadap konstruk taqwa, diikuti oleh dimensi pengampunan, memohon ampun (istighfar), dan kemurahan hati. Skala taqwa yang dikembangkan dalam penelitian ini dapat digunakan sebagai alat untuk mengukur ketaqwaan dalam konteks pendidikan dan industri, khususnya bagi individu beragama Islam.

**Kata Kunci:** Konsep, Taqwa, Pengukuran

### ABSTRACT

*"Taqwa" is a familiar term among Muslims, serving as a reminder to continuously enhance one's piety. It has also been incorporated into the national education goals in Indonesia, extending its implementation to the field of education and industry. This study aims to develop and measure the concept of taqwa. Employing a quantitative method and purposive sampling techniques, data collection utilized the Muslim Piety Scale (MPS), developed by the researcher based on Kuning's (2018) taqwa concept. The study involved 227 Muslim students from the Faculty of Psychology at the Islamic University of Riau (UIR). Data analysis was conducted using Smart PLS 3.0 software. Findings revealed that the taqwa construct's four dimensions had items reflecting each component of taqwa. The dimension of controlling anger made the most dominant contribution to the taqwa construct, followed by forgiveness, seeking forgiveness (istighfar), and generosity. The developed taqwa scale from this study can serve as a tool for measuring piety in educational and industrial settings, specifically for individuals of the Islamic faith.*

**Keywords:** Concept, Taqwa, Measurement

## Introduction

"Taqwa" has become an integral part of the national education goals in Indonesia. Taqwa functions in every context where it is studied or applied. The understanding of taqwa has been introduced to the Indonesian society from an early age through formal education, particularly in the subject of Pancasila and Citizenship Education (PPKn), at the higher education level, taqwa is also introduced through courses related to Pancasila, such as Pancasila Education. Therefore, studying taqwa behavior implies studying the Indonesian nation's character in practicing the first principle of Pancasila, which is based on the individual's faith. Pancasila is a unified concept, and its principles cannot be separated from one another. Hence, practicing Pancasila reflects the piety of the Indonesian people (BPIP, 2021).

Taqwa has also been applied in the industrial sector for the advancement of a company. The application of taqwa in the industrial world can provide internal protection to the company in terms of readiness and willingness, as well as external dynamism in terms of proactive actions and strategies. There are three aspects of the influence of taqwa in providing sustainable capacity improvement for a company. First, taqwa enables the company to maintain consistency (*istiqamah*) in its efforts to achieve competitiveness. Second, taqwa influences the company's belief in being firm and resolute (*qawiy*). Finally, taqwa allows them to grow (Sarif, 2016). The influence of taqwa on Organizational Citizenship Behavior (OCB) from an Islamic perspective, a study on professionals in Southeast Asia, concludes that there is a relationship between Organizational Citizenship Behavior (OCB) and taqwa (Kamil et al., 2015). There is research on organizational citizenship behavior from an Islamic perspective, a study on the application of taqwa to industrial employees. Their research findings indicate that the application of taqwa includes altruism, civic virtue, advocating high moral standards, and the removal of harm (Elmi, 2019).

The term "taqwa" is frequently mentioned and reiterated 242 times in the Quran. This term originates from the infinitive root word "*waqayaqi*" (*mashdar*), "*wiqayah*," which means to preserve and protect, and also fear of Allah's punishment. Taqwa can also mean "*al-khasyyah*" and "*al-khauf*," which mean fear of Allah's punishment. The concept of taqwa entails the implementation of all of Allah's commands and avoidance of His prohibitions. A person who is pious can identify themselves as someone who obeys Allah by striving to obey His commands and avoiding His prohibitions (Fitriani, 2021). The word "waqa" can also mean human instinct in safeguarding oneself from harm. This is considered a virtue

in faith, fear of Allah SWT, and love for His greatness. Taqwa reflects a conscious attitude of the heart towards Allah's presence and obedience to Him, as well as avoiding any behavior or actions contrary to His will. In this context, taqwa is seen as an essential aspect of achieving a harmonious relationship with Allah SWT and forming good behavior in daily life (Yusof et al., 2013).

Taqwa is a fundamental attribute in Islam and can be defined as "awareness of the presence of God." Taqwa becomes a crucial concept in Islam for living a righteous, just, and virtuous life. Taqwa also serves as the foundation for Muslims in their worship and interactions with fellow human beings (Maham & Bhatti, 2019). The term "taqwa" in the Quran is used in various forms, combined or in different expressions, depending on the relevant evidence of taqwa. The importance of piety can be seen in the Friday sermons in Islam, where the preacher is commanded to call and remind Muslims to be among the "muttaqin" or the pious. Therefore, taqwa is considered one of the essential, recurring, and dominant elements in the verses of the Quran (Sidek et al., 2017). Evidence from the Quran and Hadith also indicates a relationship between taqwa and knowledge. The views of scholars suggest that the element of piety is related to knowledge (Ismail, 2020). This aligns with the opinion of Othman et al. (2018), who argue that the concept of taqwa is comprehensive, encompassing concepts of faith and knowledge. To apply this piety, a pious person needs comprehensive knowledge of the concept of taqwa.

Based on the above explanations, research on the concept of Muslim piety and Islamic psychology measurement of piety is highly necessary. The researchers have derived a piety measurement scale based on the characteristics of pious individuals proposed by Kuning (2018). He describes the characteristics of pious individuals as follows: 1) being charitable, willing to donate their wealth in times of plenty and scarcity, 2) able to control anger, 3) forgiving, 4) seeking forgiveness and repenting from their mistakes. The aim of this research is to develop the concept of piety and its measurement. The benefit of this research is to develop a measurement scale for piety from the perspective of Islamic psychology.

## **Methods**

### **Population and Sample**

The subjects of this research are 227 students from the Faculty of Psychology at the Islamic University of Riau. The piety scale consists of 20 items, all of which are favorable. The characteristics of pious individuals measured in this scale are based on Kuning's (2018) criteria. The piety scale employs a Likert scale model with scores ranging from "never," "sometimes," "often," to "every day," on a scale of

1 to 4. The piety scale was developed by the researcher, constructed based on the characteristics of pious individuals as defined by Kuning (2018).

**Table 1.**  
*Blueprint Characteristics of Muslim’s Taqwa (Kuning, 2018)*

Aspek	No Item	Total
Generous ( <i>Dermawan</i> )	1,2,3,4,5	5
Patient ( <i>Menahan Marah</i> )	11,12,13,14,15	5
Forgiving ( <i>Pemaaf</i> )	16,17,18,19,20	5
Istighfar	6,7,8,9,10	5
<i>Total</i>		20

The instructions for the taqwa scale, as developed by the researcher, are as follows: for each statement below, please indicate how often you perform it.

1 = Never

2 = Sometimes

3 = Often

4 = Every day

----- 1 I will help the poor with my possessions because of Allah SWT.

*Saya akan membantu orang miskin dengan harta yang saya miliki karena Allah SWT*

----- 2 I will share my blessings with those in need.

*Saya akan berbagi rizki kepada orang yang membutuhkannya*

----- 3 Even though I am experiencing financial difficulties, I will still help others because it is Allah's command.

*Meskipun saya sedang kesusahan dalam harta benda, saya tetap akan membantu orang lain karena perintah Allah SWT*

----- 4 I will gladly give a portion of my blessings for the sake of Allah.

*Saya akan menafkahkan sebagian rizki saya di jalan yang di ridhoi-Nya dengan senang hati*

----- 5 Behind my current wealth, there is sustenance for others that I must provide.

*Dibalik harta yang saya miliki saat ini, terdapat rezeki orang lain yang harus saya keluarkan*

----- 6 I continue to seek forgiveness from Allah even in unpleasant situations.

*Tetap memohon ampunan Allah meskipun saya berada dalam situasi yang tidak menyenangkan*

----- 7 The best deed a person can do is to seek forgiveness from Allah SWT.

*Sebaik-baik perbuatan manusia adalah manusia yang memohon ampunan Allah SWT*

----- 8 I seek forgiveness from Allah SWT without repeating my mistakes.

*Saya memohon ampunan Allah SWT dengan tidak mengulangi kesalahan saya Kembali*

----- 9 I follow the Sunnah of Prophet Muhammad by always seeking forgiveness.

*Saya menjalani sunnah Nabi Muhammad dengan selalu beristighfar (memohon ampun)*

----- 10 As a human, I am not free from mistakes, so I need to seek forgiveness.

*Sebagai manusia, saya tidak luput dari kesalahan, sehingga saya membutuhkan Istighfar*

----- 11 I try to suppress my anger so I can improve my relationship with others.

*Saya berusaha membuang rasa marah sehingga saya dapat memperbaiki hubungan baik dengan orang lain*

----- 12 I control my anger because religion commands mankind to restrain anger for the sake of Heaven

*Saya mengendalikan rasa marah, karena agama telah memerintahkan umat manusia supaya menahan marah jika mau surga-Nya kelak*

----- 13 I remain polite to those who disappoint me

*Saya tetap sopan pada orang yang membuat saya kecewa*

----- 14 I'm concerned that others may be hurt by my inability to control my hurt feelings towards them

*Saya khawatir orang lain terluka, akibat saya tidak dapat mengendalikan rasa sakit hati karena perbuatannya kepada saya*

----- 15 Even though I could make them feel the consequences of their actions, I try not to.

*Meskipun saya dapat membuat dia merasakan balasannya, tapi saya berusaha untuk tidak melakukannya*

----- 16 Despite their hurting me, I have good intentions towards them.

*Meskipun tindakannya menyakiti saya, namun saya punya niat baik pada dirinya*

----- 17 I want to make peace with them and work towards building a good relationship

*Saya ingin berdamai dengannya dan bergerak menjalin hubungan yang baik*

----- 18 Although they hurt me, I set aside the pain to continue the relationship

*Walaupun dia menyakiti saya, saya mengesampingkan sakit itu, sehingga dapat melanjutkan hubungan*

----- 19 I have moved on from the pain and resentment.

*Saya sudah bangkit dari rasa sakit dan benci*

----- 20 I try to accept others' work, even though there may be mistakes.

*Saya berusaha menerima kerja orang lain, meskipun terdapat kesalahan*

In this study, the analysis method used is the Partial Least Squares (PLS) approach with smart PLS 3.0 M3 software. The validity and reliability of the measurement instrument on the taqwa construct are assessed using the outer model in Partial Least Squares (PLS) from the smartPLS 3.0 application. The outer model is a measurement model used to assess the validity and reliability of the model. Validity in Partial Least Squares (PLS) functions to analyze the taqwa construct, through convergent validity and discriminant validity.

In the measurement model or outer model test stage, the validity and reliability of the constructs are examined. The procedure for testing validity includes assessing convergent validity and discriminant validity.

#### 1. Convergent Validity

Convergent validity is a type of validity in which the measures of a construct must have a high correlation to be able to measure the relationship between latent variables and manifest variables in the reflective measurement model. Convergent validity is evaluated based on the correlation of component values with construct values or can be seen from the loading factor values. Convergent validity is considered to be met if the loading values are above 0.5 to 0.6 (Chin, 1998 as cited in Ghozali, 2013).

#### 2. Discriminant Validity

Discriminant validity is evaluated based on the cross-loading values of manifest variables on each latent variable. If the correlation between a latent variable and each of its indicators (manifest variables) is greater than the correlation with other latent variables, then that latent variable can be said to predict its indicators better than other latent variables.

One evaluation for the outer model in SEM PLS is reliability testing. A latent variable is considered to have good reliability if the values of Cronbach's alpha and composite reliability are above 0.7, and the AVE value is above 0.5 (Sarwono & Narimawati, 2015).

**RESULT AND DISCUSSION**

**Measurement Model (Outer Model)**

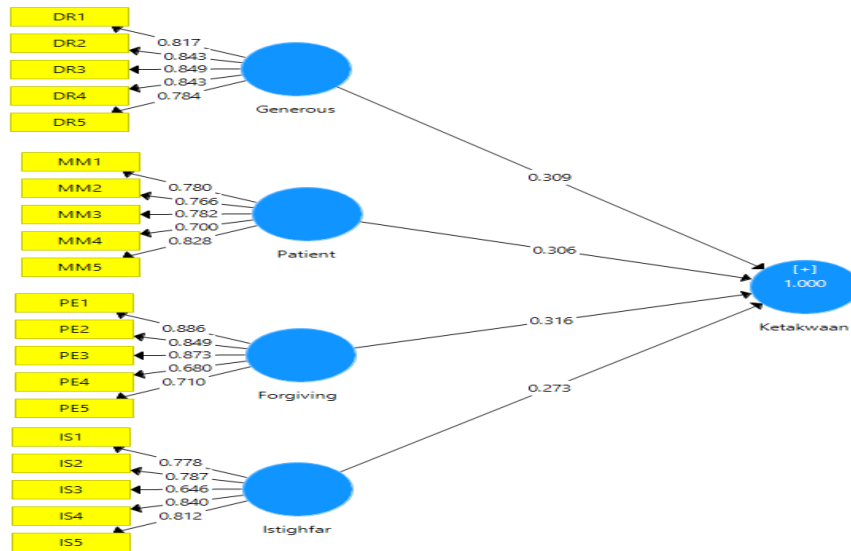


Figure 1. Output of the PLS Algorithm for the Taqwa Construct

**Table 2.**  
**Loading Factor Values and AVE for the Taqwa Construct**

Variable	Dimention	Item	Outer Loading	AVE
Piety/Taqwa	Generous ( <i>Dermawan</i> )	DR1	0,817	<b>0,685</b>
		DR2	0,843	
		DR3	0,849	
		DR4	0,843	
		DR5	0,784	
Patient ( <i>Menahan Marah</i> )	Patient ( <i>Menahan Marah</i> )	MM1	0,780	<b>0,596</b>
		MM2	0,766	
		MM3	0,782	

	MM4	0,700	
	MM5	0,828	
Forgiving ( <i>Pemaaf</i> )	PE1	0,886	<b>0,647</b>
	PE2	0,849	
	PE3	0,873	
	PE4	0,680	
	PE5	0,710	
Istighfar	IS1	0,778	<b>0,601</b>
	IS2	0,787	
	IS3	0,646	
	IS4	0,840	
	IS5	0,812	

Based on the information from Figure 1 and Table 2, it can be observed and confirmed that all four dimensions of the taqwa construct have items that can reflect each component of the taqwa construct. All components with their respective items (indicators) are valid, and it can be stated that no items were eliminated.

**Table 3.**  
**Discriminant Validity (Fornell-Larcker Criterion) on the Taqwa Construct**

	<b>Generous (<i>Dermawan</i>)</b>	<b>Istighfar</b>	<b>Patient (<i>Menahan Marah</i>)</b>	<b>Forgiving (<i>Pemaaf</i>)</b>
Generous ( <i>Dermawan</i> )	0,828			
Istighfar	0,574	0,775		
Patient ( <i>Menahan Marah</i> )	0,549	0,594	0,772	
Forgiving ( <i>Pemaaf</i> )	0,478	0,506	0,804	0,804



The Fornell-Larcker Criterion is used to assess the discriminant validity of constructs. The Fornell-Larcker Criterion values should be less than 1.00 for acceptable discriminant validity (Hair et al., 2013). Table 3 indicates that the Fornell-Larcker Criterion values are less than 1 for all constructs; therefore, they have acceptable discriminant validity.

**Table 4.**  
**Cronbach's Alpha and Composite Reliability Values for the Taqwa Constructs**

	<b>Cronbach's Alpha</b>	<b>Composite Reliability</b>
Generous ( <i>Dermawan</i> )	0,885	0,916
Istighfar	0,831	0,882
Patient ( <i>Menahan Marah</i> )	0,830	0,880
Forgiving ( <i>Pemaaf</i> )	0,860	0,900

The reliability of the Taqwa constructs can be assessed from the values of Cronbach's Alpha and Composite Reliability, which are known to be reliable. The values of Cronbach's Alpha and Composite Reliability can be seen in Table 4. Based on the following Table 4, it can be observed that the values of Cronbach's Alpha and Composite Reliability are  $> 0.07$ , indicating that the Taqwa constructs meet the reliability requirements.



Figure 2. Bootstrapping

**Table 5.**  
**T-Statistic Values of the Piety Construct**

	T Statistics ( O/STDEV )	P Values
Generous ( <i>Dermawan</i> ) -> Piety	15,822	0,000
Istighfar -> Piety	16,930	0,000
Patient ( <i>Menahan Marah</i> ) -> Piety	21,469	0,000
Forgiving ( <i>Pemaaf</i> ) -> Piety	17,577	0,000

The contribution of each component in reflecting the Taqwa construct can be seen in Table 5 by examining the T-Statistic values for each dimension. It is known that all four dimensions of the Taqwa construct have items that can reflect each dimension of Taqwa. The most dominant contribution in reflecting the Taqwa construct is the dimension of "dermawan" with a T-Statistic value of 15.822,

followed by the dimension of "istighfar" with a T-Statistic value of 16.930, then the dimension of "menahan marah" with a T-Statistic value of 21.469, and finally the dimension of "pemaaf" with a T-Statistic value of 17.577.

## DISCUSION

Based on the explanation in Figure 1 and Table 2, it can be observed and noted that the items within the four dimensions of the Taqwa construct in this research can effectively reflect each dimension of the Taqwa scale. All components, along with their respective items (indicators), are valid, and there are no items that can be considered invalid.

The most dominant contribution in reflecting the Taqwa construct is the "menahan marah" dimension, followed by the "pemaaf" dimension, then the "istighfar" dimension, and lastly, the "dermawan" dimension. These dimensions play vital and complementary roles in shaping the overall Taqwa construct. These findings are in line with the views of Bhatti et al. (2015) regarding the characteristics of individuals with Taqwa. They explain that the key and essential characteristics of people with Taqwa according to the Qur'an include: 1) Faith (Iman), 2) Observance of prayer (Taat Sholat), 3) Seeking forgiveness from Allah SWT, 4) Giving Zakat (Amal), 5) Fasting (Puasa), 6) Performing the Hajj pilgrimage (Haji), 7) Controlling emotions, 8) Forgiveness (Memaafkan), 9) Refraining from wrongdoing, 10) Patience (Kesabaran), 11) Justice (Keadilan), and 12) Truthfulness (Sejati).

Taqwa encompasses all the qualities possessed by a good Muslim, such as faith, honesty, patience, good behavior, and wisdom. Taqwa enhances human awareness in thinking, making the heart and body act cohesively in fulfilling the commands of Allah SWT. The concept of Taqwa in Islam emphasizes the importance of maintaining a relationship with Allah SWT and regards it as the source of goodness and blessings in everyday life. In Islam, Taqwa is also associated with self-control, increased spirituality, and awareness of the afterlife (Maham & Bhatti, 2019).

Verses mentioning Taqwa often accompany instructions to be patient, as seen in several verses: Surah Ali 'Imran, verse 125, where Allah associates victory with patience and Taqwa; Surah Ali 'Imran, verse 120, where Allah makes patience and Taqwa a strong shield against the deceit of enemies; Surah Ali 'Imran, verse 146, where Allah links His love with patience and Taqwa, granting it to those who deserve it; Surah Yusuf, verse 90, where Allah combines patience with Taqwa; Surah Ali 'Imran, verse 200, where luck is linked to patience and Taqwa. Thus, in the Qur'an, the terms "Taqwa" and "patience"

are often intertwined and play an essential role in achieving success and fortune in life (Al-Jauziyah, 2019).

The explanation of the Taqwa concept has a broad dimension that can be divided into three aspects: Firstly, the theological aspect that encompasses all the pillars of faith in Islam. Secondly, the worship aspect, including all obligatory acts of worship, especially prayer and charity, which are directly mentioned in verses explaining Taqwa. Thirdly, the social or moral aspect, which includes giving voluntary charity, keeping promises, showing patience in hardship, distress, and during war, controlling anger, and consistently doing good deeds. Therefore, the concept of Taqwa in Islam involves various interconnected dimensions and cannot be separated. Taqwa includes one's relationship with Allah SWT, interactions with fellow humans, acts of worship, and good behavior in everyday life (Murtazam, 2021).

Taqwa is generally defined as an individual's willingness to consider God in their daily activities. This concept of Taqwa includes fear, admiration, and full awareness of God. In the Western perspective, Taqwa is often associated with spiritual and moral awareness, as well as a reverence for religious values in individual decision-making and behavior (Robinson-Bertoni, 2017).

There is research that examines the influence of Taqwa (God-consciousness) and gratitude (gratitude to God) on emotional intelligence among Muslim populations in Malaysia. The findings show that Taqwa and gratitude positively affect emotional intelligence, and individuals who possess Taqwa and gratitude exhibit higher self-emotional appraisal compared to others. The concept of Taqwa can enhance empathy, thus improving emotional competence and emotional intelligence (Wahab et al., 2024).

In comparison to previous research, the construction of the concept of Taqwa varies. First, the concept of Taqwa consists of factors such as faith, noble character, prayer, and charity (Kurniawan, 2018). Second, the concept of Taqwa comprises three dimensions: love for Allah, fear of Allah, and faith in Allah (Nazam et al., 2022). Third, there is an instrument called "The Muslim Piety Questionnaire" formulated by Hassan (2007), which measures the level of Muslim religiosity or Taqwa, consisting of dimensions such as religious beliefs, religious practices, experiential, religious consequences, and religious devotion (Wilandika, 2017). Fourth, the construction of the Islamic concept of Taqwa consists of two sub-constructs: Islamic spirituality and Islamic social responsibility ((Maham & Bhatti, 2020; Mohsen, 2007). The concept of Taqwa is increasingly presented as a complex phenomenon and has several definitions depending on individual experiences (Kamil et al., 2010). Those who adhere to Taqwa as taught in Islamic

teachings will exhibit their best behavior as believers, which includes believing in the unseen, performing prayers, giving charity, and believing in the Day of Judgment (Purnomo & Azhar, 2022).

In Islam, the concept of Taqwa is explicitly mentioned in the Quran in Surah Al-Baqarah, verse 177. This verse states that righteousness is not merely turning one's face to the East or West but true righteousness is having faith in Allah, the Last Day, the angels, the Books, and the Prophets, as well as giving wealth to relatives, orphans, the needy, travelers, beggars, and for freeing slaves. Additionally, Taqwa involves performing prayers, giving Zakat, keeping promises, and being patient in times of hardship, suffering, and during warfare. Those who possess these qualities are considered true and God-conscious individuals.

## CONCLUSION

The construction of Taqwa from an Islamic perspective in all the items of this research consists of valid and reliable components that effectively reflect the Taqwa construct. Therefore, there is no need for a new numbering because all the items are valid, and none are considered invalid. The "menahan marah" dimension exhibits the most dominant contribution in reflecting an individual's level of Taqwa, followed by the "pemaaf," "istighfar," and "dermawan" dimensions. The implication of this research is that this Taqwa scale can be used in educational and industrial settings for individuals who adhere to the Islamic faith.

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