

## **Increasing Self-Awareness Through Islamic Education and Religious Moderation: Its Implications on Living an Islamic Life**

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### **ABSTRACT**

*Self-awareness, as a distinctive human characteristic, takes center stage in Islamic Education. In this context, awareness is interpreted as self-reflection, playing a crucial role in the transformation of life towards a better version. Despite varying levels of awareness, many Muslims tend to neglect their worship duties, reflecting a lack of self-awareness regarding their responsibilities as Muslims. This research aims to contribute to the self-awareness of Muslims with a foundation in religious moderation. The enhancement of awareness is expected to enable every Muslim to build their existence and attain the mercy of Allah SWT, making Islamic Education a shaper of knowledgeable, faithful, and cultured individuals. Self-awareness is acknowledged to play a vital role in guiding every Muslim towards a more meaningful existence, pursuing happiness in the hereafter through deeds in this world.*

**Keywords:** *awareness; islamic education; religious moderation, islamic life*

### ABSTRAK

Kesadaran diri, sebagai ciri khas manusia, menjadi fokus utama dalam Pendidikan Islam. Dalam konteks ini, kesadaran diartikan sebagai muhasabah diri, memainkan peran krusial dalam transformasi kehidupan menuju versi yang lebih baik. Meskipun tingkat kesadaran berbeda-beda, banyak umat Muslim kurang memperhatikan kewajiban beribadah, mencerminkan kurangnya kesadaran diri akan tanggung jawab sebagai Muslim. Penelitian ini bertujuan memberikan kontribusi pada kesadaran diri Muslim dengan landasan moderasi beragama. Peningkatan kesadaran diharapkan memungkinkan setiap Muslim membangun eksistensi dan meraih rahmat Allah SWT, menjadikan Pendidikan Islam sebagai pembentuk individu berilmu, beriman, dan beradab. Kesadaran diri diakui memiliki peran penting dalam membimbing setiap Muslim menuju eksistensi yang lebih bermakna, mengejar kebahagiaan di akhirat melalui amal di dunia.

**Kata kunci:** *kesadaran; moderasi beragama, pendidikan islam; kehidupan islami*

## Introduction

Self-awareness is the process of recognizing our motivational choices and personality and then realizing the influence of these factors on our judgments, decisions, and interactions with others (Saibah & Suyadi, 2020). One must be able to control one's consciousness so as not to lose everything. A person is said to have self-awareness if he can understand the emotions he is feeling, is critical of information about himself, and is aware of his real self.

The main problem in this journal is the very low level of awareness of a Muslim. They are not aware that what is earned, done, loved in this world is not eternal and the world is only a place to look for provisions to achieve happiness in the hereafter (Heryanto, 2021; M. Quraish Shihab, 2009). The lack of understanding in interpreting a good social life within the community has led to an uncertain and chaotic pattern of societal activities. In this new assumption about societal life, there is a significant surge in economic pressures, resulting in a decline in the quality of social life. This decline also affects the capacity for religious living, national solidarity among fellow Muslims, including the aspect of religious moderation within the community (Akhmadi, 2008; RI, 2019). The role of religion which contains the existence of holy books and the content of verses about life and living needs to be understood and interpreted more broadly by humans through the cultivation of feelings and minds. In this way, the soul is capable of explaining the ongoing and current phenomena (Aripudin et al., 2022; Suhid et al., 2010).

The research on Islamic way of life, as highlighted by (Biyanto, 2017), has gained increasing significance within academic studies. The primary focus of such research is to comprehend how Islamic principles are reflected in the everyday lives of individuals and societies. This encompasses aspects such as morality, ethics, spirituality, and religious practices that influence the social and cultural dynamics within the context of Islam. By analyzing and exploring Islamic way of life, this research aims to provide a deep insight into how Islamic teachings are implemented in real actions and their impact on shaping the character and identity of both individuals and communities.

Similarly, (Tupan, Lattu, & Therik, 2022) also emphasize that Islamic way of life centers on developing concepts like harmony between religion and daily life, Islam's contribution to social welfare, and understanding the interconnectedness between spirituality and religious practices within contemporary contexts. Through analyzing Islam's role in various life aspects, such studies aim to offer a better understanding of Islam's core values and how these values can be effectively applied in modern life.

Research concerning religious life and religious moderation concentrates on how individuals and societies apply religious principles in their daily lives. This involves a profound understanding of how religious teachings are manifested in actions, values, and attitudes adopted by individuals within a religious context. Moreover, this research seeks a better understanding of how religious moderation influences social interactions, interfaith tolerance, and contributes to harmony within diverse religious communities. Through this analysis, studies on religious life and moderation endeavor to unveil religion's contribution in shaping identity, morality, and life perspectives in religiously affiliated environments (Hefni, 2022).

Referring to the latest research by (Novia & Wasehudin, 2020), studies related to religious life and religious moderation also consider efforts to formulate practical guidelines for individuals and communities in implementing moderation principles in daily life. This includes promoting inclusive attitudes, deeper understanding of differences, and creating an environment that supports interfaith harmony. Considering the complexity of social dynamics and religious values, such research aims to explore methods that enhance awareness of the importance of religious moderation in shaping an inclusive and harmonious society.

Therefore, the researchers in this study assume that the novelty encapsulated in this research lies in the focus on enhancing self-awareness, viewed through the lens of Islamic education regarding vertical awareness towards Allah SWT, and the concept of religious moderation relevant to horizontal societal life (*gairu mabdhah*), the relationships among Islamic societies.

The aim of this research is to contribute to the self-awareness of the Islamic community towards becoming a society that embodies '*rahmatan*

*lil alamin'* (a blessing to the universe), based on the principles of religious moderation and living in harmony with nature. Increase the self-awareness of every human being in order to be able to live his life well and rationally and be able to upgrade himself to become the newest version of existence. Islamic education is very influential on human life, because in it there are orders and prohibitions set by Allah SWT for all of his servants to be aware of the importance of obeying his orders. With Islamic education, a person can live a good life by imitating the teachings of the Prophet. That is a life that is calm, safe, comfortable, peaceful and peaceful, God willing. Islamic education plays a very important role in human life. What we do, how we do it and why we do it are all regulated in Islam (Inayatillah, Kamaruddin, & Anzaikhan, 2022). So each self-awareness is needed to be able to carry out Allah's scenario as best as possible. Maybe the word awareness looks trivial to some humans, even though it is an important factor to achieve happiness in the afterlife.

This research is based on the argument that self-awareness can change life to be more directed and orderly. Islamic education can change a person's life for the better when balanced with a high level of awareness. Self-awareness is not influenced by age, because every human being has a different life experience. It could be that a teenager has a better level of awareness than an elderly person, it all depends on each individual's experience. That Islamic education does not only focus on material but also focuses on the science of *adab* or human morality. In fact, some scholars say that *adab* is above knowledge, meaning that *adab* or human morality towards each other is more important than knowledge (Latief, 2022).

## **Theoretical Framework**

### **The Foundation Theory of Sigmund Freud**

Sigmund Freud, a leading figure in psychology, introduced a groundbreaking theory known as psychoanalysis, which revolutionized the understanding of the human mind. At the core of Freud's theory lies the concept of the subconscious mind, where he proposed that human behavior is greatly influenced by unconscious thoughts, desires, and memories. He divided the mind into three parts: the id, ego, and superego. The id operates based on the pleasure principle, seeking immediate fulfillment of instincts

and desires. The ego functions based on the reality principle, acting as a mediator between the id's desires and the limitations of reality. Lastly, the superego represents societal and parental values, serving as a moral compass (Breanne Pomeroy, 2022; Hogg & Martin, 2003).

Freud, as discussed in (Barreto & Hogg, 2018), also proposed the significance of early childhood experiences in shaping an individual's personality and behavior. He suggested that unresolved conflicts during early developmental stages could lead to psychological issues in adulthood. Freud emphasized the role of defense mechanisms, such as repression, denial, and projection, as ways the mind copes with anxiety and conflict.

Additionally, Freud introduced the concept of psychosexual development, outlining stages through which a child's sexuality evolves. According to his theory, individuals pass through stages such as the oral, anal, phallic, latency, and genital stages, each characterized by different erogenous zones and conflicts. Freud believed that unresolved conflicts at any of these stages could lead to fixation and subsequent psychological issues later in life (Bahril Hidayat, 2017).

### **Islamic Life and Community Moderation**

According to (Bahril Hidayat, 2017), despite facing criticism and evolving perspectives in the field of psychology, Freud's theories have made a significant impact, contributing to understanding human behavior, personality development, and the complexity of the human mind. Echoing this, (Dhaisani Sutra & Rahmania, 2022) propose that connecting Sigmund Freud's theories with Islamic life and religious moderation yields an intriguing approach. Despite Freud developing his theories outside the realm of religion, the principles he proposed can be analyzed and interpreted within the framework of understanding Islamic life and the principles of religious moderation.

Firstly, the concept of the subconscious as elucidated by Freud aligns with the concept of consciousness in Islam. Freud believed that many aspects of human behavior are influenced by subconscious impulses that individuals are unaware of. In Islam, consciousness refers to awareness and obedience to Allah that sometimes remains unrecognized by individuals yet affects their attitudes and actions (M. Abdul Rojak, 2018).

Referring to the assumption by (Akhmadi, 2008) that Freud also emphasized the importance of childhood experiences in shaping personality, in the context of Islamic life, childhood experiences also play a vital role in forming an individual's understanding, values, and religious identity. Hence, the understanding and influence of early embedded environmental and religious values can form the moral and spiritual foundation of an individual in Islamic life.

(Madjid, Latief, & Fauzan, 2022) respond that Freud's theory of psychosexual development, despite its differing concept, can be analogized with spiritual development in Islam. Freud believed that unresolved conflicts from the past could affect an individual's psychological condition in adulthood. In Islam, there exists the concept of spiritual growth involving essential stages in attaining mature faith and understanding of religion.

Fundamental research by (Abdullah et al., 2019) suggests that Freud's introduced concept of defense mechanisms, such as repression and projection, can be considered in the context of religious moderation. Religious moderation in Islam emphasizes self-control and conflict resolution through balanced and proportional means, facing challenges or differences wisely without disregarding essential religious values.

(Pabbajah, Abdullah, Widyanti, Jubba, & Alim, 2020) express that in the context of Islamic life and religious moderation, understanding psychological theories proposed by Freud can be considered as a foundation for comprehending individual complexities in facing psychological and spiritual challenges and in cultivating awareness aligned with religious values and moderation.

## **Method**

This research is based on the argument that self-awareness can change life to be more directed and orderly. Islamic education can change a person's life for the better when balanced with a high level of awareness. Self-awareness is not influenced by age, because every human being has a different life experience. It could be that a teenager has a better level of awareness than an elderly person, it all depends on each individual's experience. That Islamic education does not only focus on material but also focuses on the science of adab or human morality. In fact, some scholars

say that adab is above knowledge, meaning that adab or human morality towards each other is more important than knowledge (Madjid et al., 2022).

This research was conducted using systematic methods with a qualitative approach, namely research conducted by observing community activities in the surrounding environment (Sugiyono, 2017). Data was also obtained through literature review by analyzing other people's scientific writings. Research can be carried out when a person gathers with the surrounding community, examines what he has done, talked about, and questioned. From there the researcher can listen and conclude the opinion that there are many negative things that exist in some people due to the low level of awareness about a good lifestyle (Hadi Sumitro, Anwar, & Helmiati, 2020).

In this research, the formal object is how to increase self-awareness in humans through Islamic education. And the material object is all Muslims, because this is related to the religion of Islam, this can be used for Muslims and Muslim women, starting from children, teenagers, adults to the elderly. Researchers are able to analyze the low level of human awareness when in the community and gather with them (Muhammad, 2020). That there are so many people who do not use their Islamic teachings to live their lives. So this research aims to make human beings more aware as time goes by.

## **Discussion**

### **Self-awareness**

Self-awareness is an inner condition in which a person is aware, understands, understands his duties and responsibilities towards the life he lives in order to achieve a rational life and be blessed by Allah SWT. Researchers assume from some relevant and up-to-date literature in this era of research on this theme (Kadri, 2022; Rohman, 2022). Referring to Sigmund Freud's theory and its relevance to supporting theories like Islamic psychology and religious moderation, the researcher takes a step towards a concept relevant to today's life: self-awareness is the alignment of the mind with the heart to generate decisions that are good and wise. These decisions are born from the mind and refined by the heart, allowing one to take pleasure in doing them. Islamic life needs to be supported by moral and religious values both in outward actions and internally. Referring to the



concepts and policies provided by Allah SWT, as mentioned in the Adh-Dhariyat chapter, which states that life in this world is governed by Allah. Humans and jinn were created by Allah SWT solely to worship Him (Rohmah & Ulinnuha, 2014).

Certainly, vertically, humans and Allah have a direct relationship. Likewise, in Islamic life, because humans on Earth are not alone but rather are social beings, part of a community, a nation, and a religion. Therefore, it's crucial to uphold the values of religious moderation through the concept of moderate Islam (Akmaliah, 2020; Faidi & Septiadi, 2021). Different conscious beings have the ability to perceive themselves, distinguishing humans as one of the two types:

1. Pre-reflective awareness, namely awareness that is directly directed to the object without effort to reflect it, is not realized because the subject does not deliberately pay attention to the object and the process of consciousness.
2. Reflective awareness is awareness that makes unconscious awareness become conscious awareness. The subject reflects on what he is aware of.

Of the two types of awareness above, reflective awareness is far more important and better done because it can change lifestyles to become more rational and can build self-existence. In Islam, humans are encouraged to assess themselves or self-assessment because it is a necessity for humans and provides many benefits for life. Allah SWT says:

*"O you who believe! Fear Allah and let everyone pay attention to what he has done for tomorrow (hereafter), and fear Allah. Verily, Allah is All-Aware of what you do."* (QS. Al-Hashr: 18).

It is very clear that the verse above becomes an order for self-reflection after the command to be pious, and ends with an order to return to piety. Explaining that Allah commands to always self-reflect because every human action is something that also has an impact on the life of the world and the hereafter. With self-reflection, you can also become a much better person than before. Therefore, we need to do self-reflection so that we are not forever wallowing in past mistakes. Hopefully knowing how important self-*muhasabah* (self-reflection) is and also the verses that encourage self-reflection can remind Muslims to repent.

Consciousness has several levels to determine what level humans are at (Bustam, 2013; Mahfud et al., 2020; Safii, 2020). Below is a picture of the level of consciousness according to Sigmund Freud:

Figure 1. Sigmund Freud's Levels of Consciousness

Explanation of the description in figure 1 above that Freud's thought divides 3 levels of consciousness, namely:

1. Preconscious (preconscious) consists of memories that are not only in consciousness but can easily be raised to consciousness. Its contents can emerge into consciousness and be returned to unconsciousness when needed. Experiences left



behind by attention, originally realized but then no longer scrutinized, will be forced to move into the preconscious area.

2. Conscious, namely awareness or awareness, as a link in daily life including experiences and perceptions which we are aware of certain events. According to Freud, only a small part of mental life (thoughts, perceptions, feelings, and memories) enters consciousness.
3. Unconscious stores primitive instinctual motives and very calm memories and emotions. Unconscious is the deepest part of the structure of consciousness and according to Freud the most important part of the human soul. Freud proved that the unconscious is not a hypothetical abstraction but an empirical reality.

Referring to the explanations above, the delineation of the preconscious (or subconscious) as memories existing outside immediate awareness but accessible easily is highlighted. These contents can surface into consciousness and retreat into the subconscious as required (Hidayat, 2013).

Consciousness, denoting awareness or recognition, represents the daily aspects involving experiences and perceptions consciously realized by individuals. According to Freud, only a small portion of mental life, including thoughts, perceptions, feelings, and memories, enters consciousness (HAKIM, 2017).

The unconscious stores primal instinctual drives and deeply buried memories and emotions. It is the deepest segment of consciousness and is considered by Freud as the most critical part of human psychology. Freud established that the unconscious isn't merely theoretical but empirically substantiated (Ridwan, 2020).

These explanations significantly contribute to discussions about Islamic education and self-awareness by framing the understanding of human consciousness. Islamic education emphasizes self-awareness, recognizing the depth of thoughts, emotions, and behaviors. Freud's categorization offers a framework for comprehending layers of consciousness, assisting individuals in recognizing and addressing subconscious and unconscious elements that may impact behavior and beliefs. By integrating Freud's insights into Islamic education discussions, individuals can develop a deeper understanding of human psychology, fostering introspection and self-awareness towards spiritual growth and moral development (Kusmana, 2019; Zara, 2022).

Freud's relevance to contemporary life lies in the understanding of consciousness layers, forming a vital basis in exploring human psychology in the context of Islamic teachings. Islamic education emphasizes self-introspection (*muhasabah*) and understanding one's thoughts, actions, and intentions. Freud's classification of consciousness levels - conscious, preconscious, and unconscious - provides a structured analytical framework for these layers' interactions and their influence on human behavior. It aids individuals in recognizing subconscious factors shaping behavior and

beliefs, aligning with Islamic principles of introspection and self-accountability (Kesuma, Halim, & Syam, 2022; Zamhari, 2022).

(Ghofur & Subahri, 2020) elaborate that these insights facilitate deeper exploration of human psychology within Islamic teachings, enriching self-understanding. Islamic education encourages individuals to reflect on their intentions and actions for self-improvement and moral development. Freud's concept of the unconscious, housing primal instincts and deep-seated memories, aligns with the Islamic concept of nafs (soul) and its inclinations. Integrating Freud's classification into Islamic education discussions enables a comprehensive analysis of conscious and unconscious aspects within individuals, aiding self-awareness and spiritual growth.

The warm response by (Maliki, 2020) emphasizes that Freud's classification acts as a bridge between psychological theory and Islamic teachings, enabling a cross-disciplinary approach to self-awareness and personal development. By integrating psychological frameworks into Islamic education, individuals gain a more holistic understanding of human thoughts and behaviors. This integration offers a balanced perspective, allowing individuals to explore their inner world while embracing Islamic teachings on self-awareness, enriching their spiritual journey and moral consciousness.

### **Religious Experience and Awareness**

The correlation between morality and religion is intricately interconnected. Typically, individuals who possess a comprehensive understanding of religious principles and conscientiously adhere to religious teachings tend to exhibit higher moral standards. Conversely, those with diminished morals often exhibit a lack of belief or engagement in religious practices (Aripudin et al., 2022)

Addressing inquiries concerning faith requires the Spiritual Science of Religion to delve into and analyze an individual's religious life. It aims to discern the extent of religious beliefs' influence on attitudes, behavior, and overall life circumstances. Furthermore, the Science of Religious Soul investigates the maturation and evolution of an individual's religious soul, along with the factors that impact these beliefs (Ipandang, 2021)

The study of Religious Soul Science encompasses the examination of religious consciousness and religious experiences within individuals who

adhere to a religious faith. Religious consciousness refers to a component or aspect present within the mind that can be perceived and evaluated through introspection. It represents a mental facet associated with religious engagement and activity. On the other hand, religious experience pertains to the emotional element within religious consciousness. These feelings lead to beliefs that are engendered through actions or practical religious endeavors (Yasar, 2017).

The awareness of oneself holds significant importance in comprehending one's self-concept, standards, values, and aspirations. Individuals with heightened self-awareness typically exhibit behaviors that align more consistently with their attitudes and values (Gibbon, 1978; Wicklund, 1982). They also tend to experience their emotions more intensely (Scheier & Carver, 1977) and demonstrate enhanced recollection of their personal experiences (Pryor et al., 1977) (Refer also to Tri Dayakisni, 2006: 87). Adult attitudes towards diversity are often shaped by their chosen values, reflecting a broad perspective. Moreover, this perspective on diversity generally evolves from a deepened understanding and expanded comprehension of the teachings within the religion they follow.

Religion seems to be inseparable from human behavior. The human scope of religion is generated by certain factors, both influenced by personality and the surrounding environment. But to cover up or completely eliminate religious impulses and feelings seems difficult to implement. Humans have small particles of the human mind that tend to encourage them to obey abstract Essence. This obedience is part of the human internal factor which in personality psychology is called personal self or conscience or what is called human nature (Frahana, 2016).

According to the psychoanalytic figure Freud, religious awareness arises due to humans feeling powerless in facing disasters or various difficulties in life. Meanwhile, according to behaviorism, the emergence of religious awareness in humans is triggered by the stimulation of punishment (the torments of hell) and rewards (the existence of heaven). And according to Abraham Maslow (a humanistic figure), religious awareness occurs because of the drive to fulfill hierarchically arranged needs where the pinnacle of these needs is self-actualization, causing humans to unite with transcendental abilities (Aripudin et al., 2022).

The researcher agrees on the need for self-awareness to be supported by understanding, guidance, and Islamic education. It can be said that religious education serves as a guide and directs the face of human life and society in living Islamically and as part of a nation. Religious education is capable of realizing good societal education for the Muslim community. Referring to the aforementioned experts, the relevance and correlation of the theories constructed and the Islamic perspective are highly suitable and need to be disseminated among Muslims and those leading an Islamic life.

### **Forming Self-awareness in Islamic Life and Islamic Religious Moderation**

Self-awareness can be formed with the existence of a psychological (spiritual) element. Spiritual needs are inner needs or the human soul, so that when spiritual needs are met a person can achieve his life goals. A person's spiritual needs will affect the level of self-awareness, meaning that when our spirituality or psychology has a good relationship with God, namely Allah SWT, the level of awareness will increase as the relationship progresses. Awareness will form by itself if someone is able to improve his relationship with the creator. Remembering that how to improve relations with the creator requires Islamic religious knowledge or Islamic education so that it is easy to realize it (Saefudin & Widyawati, 2019). Because Islamic education does not only affect life in the world, but what is more important is the hereafter.

Self-awareness, can be formed due to life experiences or the process of responding to each individual's life. Then a good experience will awaken someone to be more good and a bad experience will awaken someone how to fix it. Even a problem that exists in one's life is not a bad thing but it is precisely something that can raise awareness (Hefni, 2022; A. F. M. Putra et al., 2022). Therefore, as a human being equipped with a mind, it is appropriate to collect good experiences in order to increase self-awareness. Basically everything that is done by humans will be held accountable by God. Human responsibility is inherent in humans, so it does not require external recognition, namely rules or regulations that have the authority to regulate human behavior and actions in their lives. This is because humans already

have a level of awareness of the form of God who is present in every aspect of human actions and deeds.

Self-awareness that can be formed when a person studies science or Shari'a, because with knowledge we have knowledge to be used as material for introspection or material for awareness (Mahnun, 2018). Someone who has high knowledge then the level of awareness will also increase. In Islamic education there is a lot of knowledge that can be taken for the awareness of all of us. That learning the science of Shari'a without touching the true nature of it is like praying without knowing the essence of the prayer. So people perform worship like a robotic mechanism, knowing the instructions and rules that need to be carried out but the mind is not in harmony with the worship being performed, it is even possible that Allah is considered not present and has a role in it. Worship rituals that are carried out just to carry out routines without any further meaning in them are forms of human unconsciousness (Syatori, 2018).

Developing self-awareness within Islamic life and the context of Islamic moderation is fundamental to understanding oneself and fostering balanced spiritual growth. In Islamic teachings, self-awareness, termed as "(HAKIM, 2017)," involves introspection, self-reflection, and accountability. It encourages individuals to assess their thoughts, actions, and intentions against the moral standards set by Islam. This self-examination enables adherents to identify areas for improvement and align their behaviors with Islamic principles, promoting personal growth and ethical development

Islamic moderation, or "*wasatiyyah*," emphasizes balance and moderation in all aspects of life, including religious practices, social interactions, and personal conduct. It encourages individuals to avoid extremes and find the middle path guided by Islamic principles. Self-awareness plays a pivotal role in this context by helping individuals recognize and navigate potential extremes, enabling them to maintain a balanced approach in their religious observance, interactions with others, and decision-making processes (Baidowi, Salehudin, Mustaqim, Qudsy, & Hak, 2021).

Furthermore, self-awareness in Islamic teachings extends beyond personal introspection; it encompasses an understanding of one's role within

the community and society at large. It encourages individuals to be conscious of their impact on others, promoting empathy, compassion, and responsible behavior. This awareness fosters a harmonious society based on mutual respect, understanding, and moderation, aligning with the core principles of Islamic teachings (Kusmana, 2019).

### **The Influence of Islamic Education and Islamic Religious Moderation on Self-Awareness**

Islamic education focusing on enhancing self-awareness and religious moderation plays a pivotal role in shaping individuals who are balanced spiritually and morally. The concept of muhasabah, or self-reflection, stands as a cornerstone within Islamic education, encouraging individuals to contemplate their actions, thoughts, and life goals in accordance with religious teachings. By nurturing self-awareness through muhasabah, Islamic education provides a foundation for individuals to continuously improve themselves and align their behavior with Islamic values (Salik, 2019).

Religious moderation, a fundamental principle in Islam, is also emphasized within Islamic education. This approach underscores the importance of maintaining balance in religious, social, and personal life. Understanding the concept of wasatiyyah, individuals are urged to steer clear of extremism in religious practices and social interactions. Islamic education promoting religious moderation aids individuals in understanding that balance is key to living a life in accordance with Islamic teachings (Muchlisin & Nisa, 2017).

Islamic education that integrates self-awareness and religious moderation also encourages individuals to expand their understanding of moral values and social responsibilities. This extends beyond personal relationships with Allah to encompass an individual's responsibility towards society. By comprehending their contributions within the community, individuals are motivated to lead a responsible, empathetic life, respecting diversity within society in accordance with Islamic principles (Akmaliah, 2020). Islamic education contains knowledge or Islamic teachings that concern human life in this world and the hereafter. Islamic education is based on the Al Quran and the Sunnah of the Prophet Muhammad



(Hastasari et al., 2022). In Sufism, the human soul is *tajalli* or a reflection of God. It is this position that places human beings as perfect beings who have awareness of their existence as divine consciousness. Allah SWT created the universe and its contents including humans without reducing the perfection in him who is worried about his existence. This is because humans have the potential to achieve divine perfection.

The purpose of Islamic education itself is to form human beings who have faith and morality, prepare to face the afterlife, develop thoughts and feelings, develop a good mental attitude and personality. The relationship between Islamic education and awareness is directly proportional, because Islamic education requires awareness and awareness requires Islamic education (Aripudin et al., 2022). As Muslims, we should always present Allah in every moment of our existence in harmony with the movement of the universe. The process of presenting and including Allah is carried out with meaning and awareness and then absorbs the meaning contained therein with full confidence. Thus the belief that grows within oneself because it includes the presence of God in all the activities of the soul is a self-witness of His majesty that is able to give the colors of life. In this process, life will become more meaningful (meaningful) and vice versa, if God's presence is not included in the soul, then we ourselves are like grains of dust without meaning (meaningless).

## Conclusion

Based on the results of the research and discussion, it turns out that self-awareness is able to change lives for the better and more purposefully. Islamic education as a science of life can increase one's awareness. Low self-awareness is influenced by several factors, one of which is economic limitations. A person's economic limitations are able to affect awareness because they only think about how to meet their economic needs without thinking about their religious teachings, even though in Islam it is widely explained that sustenance is already arranged by Allah and when we fear Him, Allah will bring sustenance from unexpected directions. From this example, it shows that awareness of Islamic religious education plays a very important role in responding to our life processes.

Islamic life also requires the principles of religious moderation, as exemplified in Indonesia, among various societal strata including the lower, middle, and upper classes. This applies to educational institutions, communities, economics, and religious spheres. Being an Islamic society is contingent upon the principles of religious moderation. The values of religious moderation encompass elements of tolerance (tasamuh), balance (tawasuth), and equity (tawazun), alongside the principle of moderation that is proportional to Islamic values. Additionally, Islamic education emphasizes enhancing self-awareness through spiritual development and a comprehensive understanding of Islamic religious values. The relevance of religious moderation and the promotion of self-awareness through Islamic education contribute significantly to the wealth of Islamic knowledge available to society at large. Islamic education, focused on introspection (muhasabah), self-purification (tazkiyatun nufus), and mapping Islamic education, is pivotal in this regard.

Having high awareness is the key to self-improvement, so that big changes occur in human life. The more aware we are, the more our life will change. Use awareness as a form of self-reflection to achieve your goals in life. As God's creatures we only need to obey what is ordered and stay away from what is prohibited by him. Realizing what we have not obeyed at His command, we have not done at His command or even we do things that are forbidden by Allah. So, therefore this article tries to make the reader immediately aware of what needs to be fixed and needs to be changed in order to achieve our lives that are blessed by Allah SWT. Islam regulates human existence towards God because religion is a corridor for human journey so that they always return to God so that they are able to carry the divine image. Religion is a method while spirituality is a goal. Therefore everyone has their own method of reaching spiritual peaks.

Research and discussion in this research still have many limitations, namely in the content of the material presented and the field of research that is not carried out sufficiently. Thus the research recommends further research to be carried out in order to find other factors that influence the level of self-awareness of Islamic education.

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