

Tawakkal As An Affective Dimension Of Islamic Religious Education: A Validity And Reliability Test Of An Instrument On University Students

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ABSTRACT

Islamic religious education (IRE) is oriented not merely toward cognitive mastery but, more fundamentally, toward the internalization of values and inner attitudes that constitute the affective domain, among which tawakkal (trust in God) is central. However, the assessment of affective outcomes in IRE remains dominated by cognitive approaches, and measurement tools rooted directly in the Islamic intellectual tradition (turats) are still scarce. This study aims to test the validity and reliability of a tawakkal instrument derived from the eight degrees of tawakkal formulated by Ibn Qayyim al-Jauziyyah in Madarij as-Salikin. The instrument consists of thirty items distributed across eight dimensions—Ma'rifatullah, Itsbatul Asbab, Tauhid Qalbi, I'timad and Sukun, Husnu Zhan, Istislamul Qalb, Tafwidh, and Ridha—using a five-point Likert scale with eight reverse-scored items. The instrument was administered to 128 female students of Islamic Education and Arabic Education study programs. Data were analyzed through corrected item-total correlation for item validity, the Kaiser-Meyer-Olkin (KMO) measure and Bartlett's test of sphericity for sampling adequacy, and Cronbach's alpha for internal-consistency reliability. The results show a KMO value of 0.859 and a significant Bartlett's test ($p < 0.001$), indicating that the data are adequate for analysis. Twenty-eight of the thirty items met the validity criterion of corrected item-total correlation above 0.30 (range 0.203 to 0.691), while all items exceeded the critical r-table value of 0.1736. The overall instrument reliability was excellent, with Cronbach's alpha of 0.895, although the per-dimension coefficients were more modest because of the small number of items per subscale. Respondents exhibited a high level of tawakkal (item mean = 4.26 on a five-point scale). The study concludes that the tawakkal instrument grounded in Ibn Qayyim's framework is valid and reliable as a whole and is feasible for use as an instrument to assess the affective achievement of IRE, with a recommendation for further confirmatory factor analysis on a larger sample.

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Introduction

Islamic Religious Education (PAI) is not intended solely for the transfer of cognitive knowledge, but rather to form attitudes, values, and beliefs that inhabit students. In the taxonomy of educational objectives, this area of attitude and value formation is known as the affective realm, which is tiered from receiving, responding, valuing, value organization, to characterization of values in personality (Anderson & Krathwohl, 2001; Krathwohl et al., 1964). For the learning of Islamic education, the affective realm actually occupies the most strategic position because the success of Islamic education is measured from the extent to which the values of monotheism are internalized into inner attitudes and behaviors. One of the most important affective content in PAI is tawakkal, which is the attitude of leaning on the heart to Allah which is the core of a servant's relationship with his Rabb.

The problem is that the assessment of affective achievement in PAI is still dominated by a cognitive approach based on memorization and knowledge tests, while measuring tools that specifically target inner attitudes such as tawakkal are still very limited (Maghfiroh et al., 2024). A number of efforts have indeed been made to develop tawakkal instruments. Gondal and colleagues developed the Tawakkul Scale on the adult Muslim population in Pakistan and found a four-factor structure with good reliability (Gondal et al., 2022), an instrument that was later adapted into the context of Turkish culture (Kaya & Aydin, 2023). In the Indonesian context, tawakkal is more often researched as a variable related to academic stress (Wulandari et al., 2023) and the tendency of despair of final year students (Hikmawati et al., 2024; Husnar et al., 2017), not as an object of systematic instrument development. Efforts to construct measuring instruments have also been pioneered, for example the scale of surrender to Allah (Sartika & Kurniawan, 2015), the construction of the measuring tool of pleasure in Islamic psychology (Rusdi, 2017), and standardization of the scale of piety (Nazam et al., 2022).

However, the instruments that exist generally have three limitations. First, the preparation of the items departs from the analysis of the root verses of the word w-k-l or from focus group discussions, not from traceable constructions of the tawakkal formulation in the book of turats. Second, the instrument was developed in general adult populations and cultural contexts outside Indonesia. Third, tawakkal has not been explicitly positioned as an indicator of the achievement of the affective domain of PAI. In fact, Islamic treasures have a very structured formulation of tawakkal, namely the eight degrees of tawakkal formulated by Ibn al-Qayyim al-Jauziyyah in the book *Madarij as-Salikin*. There is no tawakkal instrument in Indonesian that is directly derived from the eight components of Ibnul Qayyim and at the same time psychometrically tested in the student population.

This is the gap that this research aims to fill. The novelty of the research lies in the development of tawakkal instruments whose construction is directly derived and traced from the eight degrees of tawakkal of Ibnul Qayyim, then tested for validity and reliability in students of Islamic education study programs. Specifically, this study aims to: (1) test the validity of the 30-item tawakkal instrument item through item-total correlation; (2) testing the feasibility of the data and the reliability of the internal consistency of the instrument; and (3) mapping the respondents' tawakkal profile as an illustration of affective achievements. The results of the study are expected to provide a measurement tool rooted in turats as well as empirically tested for the assessment of the affective domain of PAI.

Tawakkal in Madarij as-Salikin Ibnul Qayyim

Madarij as-Salikin is a monumental classic that deals with the spiritual level and the soul's journey to God. This book guides a servant to build an essential closeness to Allah

through the purification approach of the heart and the stages of behavior that must be passed to achieve a higher degree of piety.

In the systematics of suluk or the spiritual journey of a servant towards Allah, tawakal has a very fundamental position. Ibn Qayyim al-Jauziyyah emphasized that tawakal is half of the religion (nishf al-din), while the other half is inabah, which is to return and repent to Allah. This is because the entire religion is basically summarized in two main principles, namely worship of Allah and asking for help to Him (isti'anah). In this context, tawakal is the essence of isti'anah, because a servant not only carries out worship outwardly, but also relies on all his strength, hope, and success in his deeds to Allah. The position of tawakal is also seen from its position as a condition for the perfection of faith, because the Qur'an emphasizes that the people who truly believe are those who put their trust in Allah alone. Thus, tawakal is not just an attitude of resignation, but a broad and deep spiritual maqam because it is needed by all levels of humans, both laypeople and special people (khawash).

On the way to piety, tawakal serves as a driving force that allows a servant to carry out Allah's commands consistently. If inabah and worship are the goals to be achieved, then tawakal is the main means that support the journey. A servant will not be able to maintain obedience, face temptation, endure trials, and shun disobedience without God's help. With tawakal, outward efforts are still done earnestly, but the heart does not depend on that effort, but on the will and arrangement of Allah. Tawakal is also the door to faith (yaqin) and pure love for Allah, because it brings inner peace, protects the heart from excessive anxiety, and keeps the focus of a servant to keep walking towards the pleasure of Allah. Therefore, tawakal in Ibn Qayyim's view is not the end point of the spiritual journey, but rather the mental relinquishment that continues to accompany every step towards piety.

Definition and position of tawakkal

In Madarij as-Salikin, Ibn Qayyim al-Jauziyyah gathers various scholarly views on tawakal to show the breadth of the meaning of the concept. Sahl bin Abdullah al-Tustari interprets tawakal as total surrender to Allah in accordance with His will. It also describes the inner state of the person who trusts in the presence of the person who bathes him, that is, being in complete surrender without rejecting the decree of Allah. Al-Junaid al-Baghdadi emphasized that tawakal is the disconnection of the heart from dependence on other than Allah, so that the essence of tawakal lies in the cleansing of the heart from dependence on creatures or external causes alone. Meanwhile, Abu Sa'id al-Kharraz sees tawakal as a state that combines outward efforts and inner tranquility; limbs remain active in making efforts, but the heart remains calm because it relies completely on Allah.

Shaykh al-Islam Abu Isma'il al-Harawi defines tawakal as the entrustment of all affairs to its Owner, namely Allah, accompanied by full trust in His arrangements. This definition emphasizes the element of wutsuq, which is the inner belief that Allah is the only guarantor of the affairs of the servant. Imam Ahmad bin Hanbal views tawakal as 'amal al-qalb or the practice of the heart, not just verbal speech or passive attitude without effort. Bisyr al-Hafi even reminds of the existence of pseudo-tawakal, which is when a person claims to trust in Allah but is not satisfied with His provisions. From these various views, Ibn Qayyim concluded that tawakal is essentially a combination of the knowledge of the heart that Allah is the ruler of all things and the attitude of the heart that fully relies on Him without abandoning outward efforts. Therefore, tawakal is not valid without monotheism, because it is impossible for a person to rely entirely on Allah if he does not believe in Him as the only Giver, Regulator, and Determinant of all affairs.

Levels and eight degrees of tawakkal

Ibn Qayyim outlined the three main levels of tawakal based on the quality of the inner relationship of the servant with his Lord. The first level is tawakal which is accompanied by demand and effort (al-thalab); at this stage the slave trusts in Allah while still pursuing external causes and asking for his wish to be granted, and this is the general level for most believers. The second level is tawakal which is accompanied by the silence of the heart from the demands, that is, the servant feels satisfied with the knowledge of Allah of his situation so that his heart is calm and fully believes in Allah's choice. The third level is the highest level, when the slave is immersed in Allah's arrangement and sees Allah as the only true actor, so that he no longer sees himself as trusting but only Allah who takes care of all his affairs.

In addition to the division of degrees, Ibn al-Qayyim emphasized that tawakkal is not just a feeling or an action, but a psycho-spiritual state composed of a set of components (halun murakkabatun min majmu'i umur); The essence of tawakkal is not perfect except by the accumulation of all these components (Al-Jauziyyah, t.t., p. 123). Structurally, Ibn al-Qayyim constructs the tawakkal construct of eight consecutive and complementary degrees (Al-Jauziyyah, t.t., pp. 123–128) (Al-Jauziyyah, n.d.), namely: (1) ma'rifatullah, knowing Allah through His attributes, especially His power, adequacy, and arrangement; (2) Itsbatul Asbab, acknowledging and pursuing the cause as part of the religious order without leaning his heart on it; (3) tauhid qalbi, steadfastness in tauhid Allah as a backup and release the dependence of the heart from reason; (4) i'timad and breadfruit, truly relying and at peace on Allah like a baby leaning on its mother; (5) husnu zhan, be kind in thinking that Allah gives the best and meets all needs; (6) istislamul qalb, the complete surrender of control of the heart to Allah's arrangement without inner rejection; (7) tafwidh, returning all affairs to Allah; and (8) pleasure, accepting with open arms any result that Allah gives after effort. These eight degrees are used as the conceptual dimension of the instrument in this study.

One important conceptual affirmation is that tawakkal does not negate the pursuit of the cause (ikhtiar). Ibn al-Qayyim quoted the agreement of scholars that tawakkal is not valid unless accompanied by an effort to pursue a cause; if this is not the case, it is only laziness and corrupt tawakkal (Al-Jauziyyah, t.t., p. 121). Consequently, the instrument that was compiled measured behavior and state of the heart, not cognitive knowledge about tawakkal, and contained a number of unfavorable items to detect misunderstandings that equate tawakkal with passivity.

Tawakkal as an achievement of the affective domain of PAI

When linked to Krathwohl's affective taxonomy, the eight dimensions of Ibn al-Qayyim's tawakkal can be read as a level of internalization of the value of monotheism. Ma'rifatullah and husnu zhan occupy the layer of acceptance and valuation, which is a basic belief in the attributes of Allah and good faith in Him. Itsbatul asbab and tauhid qalbi represent the organization of values, namely the ability to combine outward efforts with the leaning of the heart. As for i'timad-sukun, istislamul qalb, tafwidh, and ridha reflect the level of characterization, which is when the value of tawakkal has become a disposition that determines a person's emotional response to fate. With this reading, tawakkal is a valid indicator for the highest affective achievement of PAI, so that the availability of measuring instruments is an urgent need.

Method

The Tarbiyah Madani College of Sciences is a pesantren-based university that adheres to the sunnah and habits of scholars in believing and acting. In this framework, the researcher reviewed the books of salaf scholars to measure the depth of one's tawakkal to Allah so that it

is easier to understand. This study uses a quantitative approach with psychometric design, namely testing the measurement properties (validity and reliability) of an instrument (Azwar, 2019; DeVellis & Thorpe, 2021). The focus of the research is not to test the relationship between variables, but to assess the feasibility of the tawakkal instrument as a measuring tool before it is used in larger-scale research (Boateng et al., 2018).

The research respondents totaled 128 female students from the Islamic Religious Education and Arabic Language Education study programs, spread across semesters one to six. Respondent recruitment was carried out purposively on female students who were willing to fill out the questionnaire online. The selection of female respondents in the Islamic education study program cluster is seen as relevant because they are prospective educators whose Islamic affective achievements are the main concern of PAI.

The instrument tested was the tawakkal scale developed from the eight degrees of tawakkal of Ibn al-Qayyim. The instrument consists of 30 statement items distributed into eight dimensions (see Table 2 and details of the items in the Appendix). Each item was responded to with a five-point Likert scale, namely Very Not Appropriate (1), Not Appropriate (2), Fairly Appropriate (3), Appropriate (4), and Very Appropriate (5) (Azwar, 2019; Sugiyono, 2019). A total of eight items were unfavorable and were given reverse-scored at the tabulation stage. To reduce the bias of the answer pattern, the order of items was presented randomly to the respondents, and grouping back to the dimensional structure was carried out at the time of analysis. Thus, the total score of tawakkal ranges from 30 to 150.

Data analysis was carried out in three stages. First, the validity of the item is tested through corrected item-total correlation, which is the correlation of each item with the total score of the other items; An item is declared valid if the correlation coefficient exceeds 0.30 as a practical criterion, with an additional reference to the R-table value of 0.1736 (df = 126, significance level of 5%) (Azwar, 2022; Field, 2018). Second, the feasibility of the data for analysis is assessed through the Kaiser-Meyer-Olkin measure (Kaiser, 1974) than Bartlett's test of sphericity (Bartlett, 1950; Hair et al., 2019). Third, the reliability of internal consistency is measured by Cronbach's Alpha coefficient, both dimensionally and overall, with a minimum threshold of 0.70 for the overall scale (Cronbach, 1951; Taber, 2018; Tavakol & Dennick, 2011). The entire calculation is carried out with the help of SPSS statistical analysis software.

Result and Discussion

The characteristics of the respondents are presented in Table 1. All respondents were female students, with the majority coming from the Islamic Religious Education study program, followed by Arabic Language Education, and spread across the range of semesters one to six.

Table 1. Respondent Characteristics (*n* = 128)

Characteristics	Frequency	Percentage
Study Program: Islamic Religious Education	70	54,7%
Program of Study: Arabic Language Education	52	40,6%
Study Program: other/unlabeled	6	4,7%
Semesters 1–2	42	32,8%

Semesters 3–4	20	15,6%
Semesters 5–6	13	10,2%
Semester not identified	53	41,4%

Prior to the psychometric property test, the structure of the tested instrument was summarized in Table 2. The instrument contains 30 grains derived from the eight degrees of tawakkal of Ibn al-Qayyim, with details of the number of favorable and unfavorable grains in each dimension.

Table 2. *Eight-Degree Based Tawakkal Instrument Grid Ibnul Qayyim*

Dimensions	Source (Madarij)	Favorable	Unfavorable
Ma'rifatullah	Degree 1 (p. 123)	3	1
Itsbatul Asbab	Degree 2 (pp. 123–125)	3	2
Tauhid Qalbi	Degree 3 (pp. 125–126)	3	1
I'timad & Breadfruit	Degree 4 (p. 126)	3	1
Husnu Zhan	Degree 5 (p. 126)	2	1
Istislamlul Qalb	Degree 6 (p. 127)	2	1
Tafwidh	Degree 7 (p. 127)	3	0
Düsseldorf	Degree 8 (pp. 127–128)	3	1
Total (30 grains)		22	8

The results of the feasibility test showed that the SME value was 0.859, which was classified as good and exceeded the minimum threshold of 0.50. Bartlett's test of sphericity yielded a chi-square value of 1648.4 with a degree of freedom of 435 and a significance of $p < 0.001$. These two indicators confirm that there is an adequate correlation between items so that the data is worthy of further analysis.

The results of the item validity test through corrected item-total correlation are presented in Table 3 and visualized in Figure 1. The correlation coefficient of the grain ranges from 0.203 to 0.691. As many as 28 out of 30 items met the criteria of practical validity ($r > 0.30$), while all items were above the r -table value of 0.1736. Two items, namely ITS2 ($r = 0.203$) and IST4U ($r = 0.283$), have a coefficient below 0.30 but still exceed the r -table, so they are classified as weak valid and candidates for revision.

Table 3. *Corrected Item-Total Correlation Test Results*

Code	Dimensions	Red	SD	r item-total	Ket.
MRF1	Ma'rifatullah	4,84	0,41	0,485	Valid
MRF2	Ma'rifatullah	4,90	0,33	0,382	Valid
MRF3	Ma'rifatullah	4,62	0,59	0,592	Valid
MRF4U	Ma'rifatullah	4,45	0,99	0,368	Valid
ITS1	Itsbatul Asbab	4,35	0,68	0,455	Valid
ITS2	Itsbatul Asbab	4,37	1,09	0,203	<i>Valid weak</i>
ITS3	Itsbatul Asbab	4,26	0,71	0,634	Valid
ITS4U	Itsbatul Asbab	4,03	1,12	0,390	Valid
ITS5U	Itsbatul Asbab	3,70	1,13	0,347	Valid
TQB1	Tauhid Qalbi	4,39	0,83	0,528	Valid
TQB2	Tauhid Qalbi	4,23	0,84	0,564	Valid
TQB3	Tauhid Qalbi	4,31	0,74	0,651	Valid
TQB4U	Tauhid Qalbi	3,74	1,22	0,359	Valid
IST1	I'timad & Breadfruit	4,70	0,58	0,660	Valid

IST2	I'timad & Breadfruit	3,63	0,93	0,376	Valid
IST3	I'timad & Breadfruit	4,61	0,67	0,535	Valid
IST4U	I'timad & Breadfruit	2,91	1,07	0,283	<i>Valid weak</i>
HZN1	Husnu Zhan	4,73	0,53	0,645	Valid
HZN2	Husnu Zhan	4,84	0,41	0,443	Valid
HZN3U	Husnu Zhan	4,07	0,92	0,495	Valid
ISL1	Istislamul Qalb	4,48	0,70	0,623	Valid
ISL2	Istislamul Qalb	4,23	0,92	0,394	Valid
ISL3U	Istislamul Qalb	3,38	0,93	0,494	Valid
TFW1	Tafwidh	4,21	0,86	0,497	Valid
TFW2	Tafwidh	4,55	0,74	0,463	Valid
TFW3	Tafwidh	4,34	0,81	0,549	Valid
RDH1	Düsseldorf	4,46	0,69	0,691	Valid
RDH2	Düsseldorf	4,38	0,72	0,538	Valid
RDH3	Düsseldorf	4,23	0,86	0,327	Valid
RDH4U	Düsseldorf	3,71	0,97	0,434	Valid

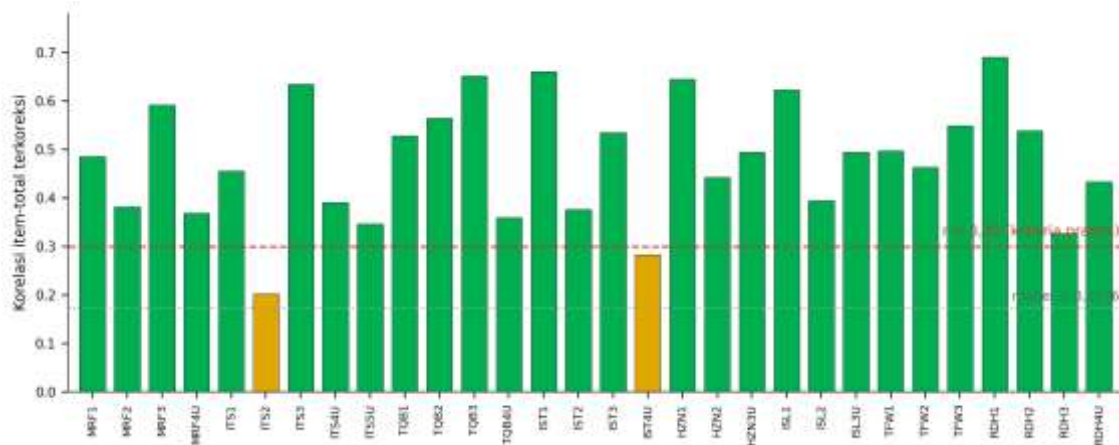


Figure 1. Item-Total Correlation Coefficient Corrected per Item

The results of the reliability test are presented in Table 4. Cronbach's Alpha coefficient for the entire 30 grains is 0.895, which is very good and far beyond the threshold of 0.70. The alpha coefficient per dimension is more moderate, ranging from 0.402 to 0.647, which is related to the small number of grains in each dimension.

Table 4. Cronbach's Alpha Reliability Coefficient

Dimensions/Scale	Number of Items	Cronbach's Alpha
Ma'rifatullah	4	0,538
Itsbatul Asbab	5	0,513
Tauhid Qalbi	4	0,600
I'timad & Breadfruit	4	0,402
Husnu Zhan	3	0,506
Istislamul Qalb	3	0,476
Tafwidh	3	0,647
Düsseldorf	4	0,526
Overall Scale	30	0,895

Descriptively, the total tawakkal score of the respondents had an average of 127.66 (SD = 12.38) with a range of 94 to 150 from the theoretical maximum score of 150. The average score per item of 4.26 on a five-point scale shows a relatively high level of respondents' tawakkal. The average inter-dimensional profile is shown in Figure 2; Meanwhile, based on the Mean $\pm$ 1 elementary school categorization, 23 respondents (18.0%) were found in the low category, 87 respondents (68.0%) in the medium category, and 18 respondents (14.1%) in the high category.

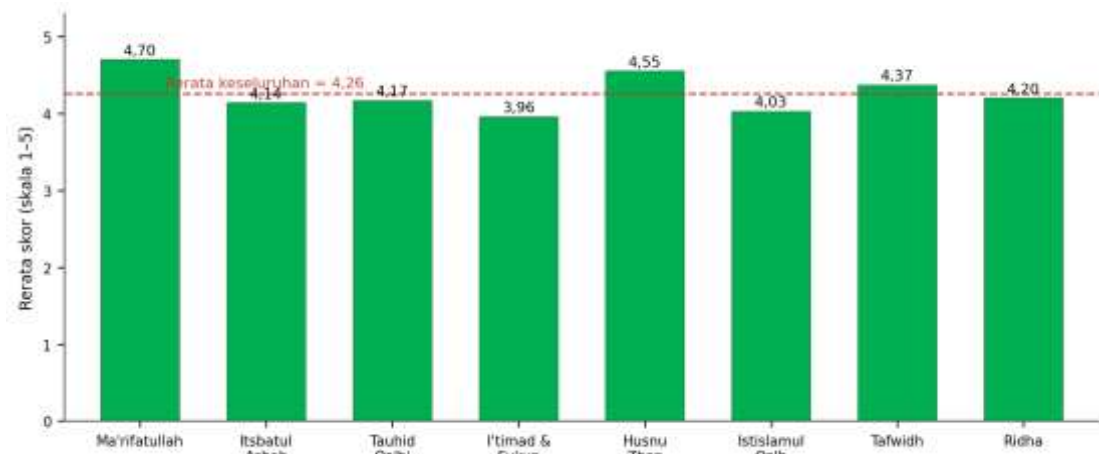


Figure 2. Average Score Profile per Tawakkal Dimension (scale 1–5)

The findings of this study show that the tawakkal instrument derived from the eight degrees of Ibn al-Qayyim has sufficient grain validity and overall reliability. The KMO value of 0.859 and Bartlett's test were significant confirming that the correlation pattern between the items was strong enough to support the measurement structure. The majority of items (28 out of 30) met the validity criteria, and a total reliability coefficient of 0.895 placed the instrument in the category of very reliable. This result is in line with the findings on the Tawakkul Scale which also obtained high reliability (Gondal et al., 2022), as well as adding evidence that tawakkal is an affective construct that can be reliably measured.

An interesting difference lies in the dimensional structure. When the previous instrument produced an empirically four-factor structure (Gondal et al., 2022), this instrument deliberately maintains eight conceptual dimensions according to the formulation of Ibn al-Qayyim's turats. This theory-driven approach ensures the traceability of the construct to the primary source, so that it is more suitable for the interests of PAI which demands clarity on the Islamic foundation of each indicator measured.

Two items with weak validity need to be observed. Item ITS2 ("true tawakkal does not negate hard work and planning") is a general statement of belief that is almost agreed upon by all respondents, so the variation is low and the correlation with the total score is small. The item IST4U ("often restless and has difficulty sleeping when thinking about the future") touches on symptoms that can be triggered by many factors outside of tawakkal, so that the differentiation is weakened. These two items are recommended to be revised in their redaction to be more specific in measuring the intended dimensions.

The alpha coefficient per dimension that is classified as moderate (0.40–0.65) should not be interpreted as a fundamental weakness. Cronbach's Alpha is very sensitive to the number of grains; On a subscale containing only three to five grains, the alpha coefficient tends to be low even though the grains are coherent (Taber, 2018; Tavakol & Dennick, 2011). The very high internal consistency on the overall scale actually strengthens the conjecture that the eight dimensions measure the same latent construct, namely tawakkal as a second-

order factor. This conjecture needs to be further tested through the analysis of confirmatory factors as commonly applied to other Islamic constructs (Sudirman & Latifa, 2019).

In terms of affective profile, the high tawakkal score of respondents (average per item 4.26) shows that female students in the Islamic education group have strong Islamic affective capital. However, the distribution of scores that still contains the low group (18.0%) indicates that tawakkal coaching is still relevant, especially in the dimensions that touch on calmness and openness in the face of uncertainty. This information is valuable for the development of PAI programs that target the affective domain, because this instrument can be used to evaluate the effectiveness of the tarbiyah program and to map the needs of student development.

This research has a number of limitations. First, the number of samples (128) did not meet the ideal ratio for full exploratory factor analysis, so dimensional structure testing could not be carried out conconfirmatively (Hair et al., 2019). Second, respondents were limited to students of two study programs in one institutional context, so generalization of findings needed to be done carefully. Third, the cross-sectional design does not allow for testing the stability of the instrument between times. Therefore, follow-up research is recommended to conduct exploratory factor analysis on a larger sample ($n \geq 200$), followed by confirmatory factor analysis to test the second-order model, and involve more diverse respondents in terms of gender, level, and institution.

Conclusion

This study concludes that the tawakkal instrument whose construction is derived from the eight degrees of tawakkal of Ibnul Qayyim al-Jauziyyah in *Madarij as-Salikin* is proven to be valid and reliable as a whole to measure tawakkal as an affective dimension of Islamic Religious Education in students. A total of 28 out of 30 items met the validity criteria, all items exceeded the *r*-table value, the data were declared feasible through a significant KMO value of 0.859 and Bartlett's test, and the overall reliability was classified as very good with Cronbach's Alpha of 0.895. The respondents' profiles show a high level of tawakkal while leaving room for coaching for some female students. Thus, this instrument is suitable for use as an assessment tool for achieving the affective domain of PAI, with follow-up testing recommendations in the form of confirmatory factor analysis on larger and more diverse samples to strengthen its eight-dimensional structure.

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Appendix. Tawakkal Instrument (30 Items)

Note: Code, Dimension, and F/U columns are hidden when the questionnaire is printed for respondents; the order of items is randomized. F = *favorable* (direct score); U = *unfavorable* (score reversed).

Yes	Code	Dimensions	Statement	F/U
1	MRF1	Ma'rifatullah	I am convinced that Allah is Omniscient in every small and big affair in my life.	F
2	MRF2	Ma'rifatullah	I believe that everything happens by the will and power of God.	F
3	MRF3	Ma'rifatullah	I realized that my sufficiency of sustenance and salvation was entirely dependent on the attributes of Allah (ar-Razzaq, al-Hafizh, al-Kafi).	F
4	MRF4U	Ma'rifatullah	Sometimes I feel that there is a power other than God that can determine the success of my life.	U
5	ITS1	Itsbatul Asbab	I am earnestly pursuing my efforts to achieve my goals.	F
6	ITS2	Itsbatul Asbab	I believe that true tawakkal does not negate hard work and planning.	F
7	ITS3	Itsbatul Asbab	I take the cause (study/work/treatment) to the maximum as the Prophet Muhammad (saw) took the cause.	F
8	ITS4U	Itsbatul Asbab	I tend to be passive and wait for results without trying, because I consider it a form of tawakkal.	U
9	ITS5U	Itsbatul Asbab	I once left my obligations (work, study, treatment) on the grounds of leaving everything to Allah.	U
10	TQB1	Tauhid Qalbi	Even though I worked hard, my heart did not depend on the work/effort, but on Allah.	F
11	TQB2	Tauhid Qalbi	I do not feel overly anxious when the source of sustenance that I usually rely on is disturbed, because I know that Allah is the Giver of sustenance.	F
12	TQB3	Tauhid Qalbi	I keep my heart from relying excessively on position, connections, or wealth in solving life's problems.	F
13	TQB4U	Tauhid Qalbi	I feel more at peace when I have worldly savings and security than when I rely solely on God.	U
14	IST1	I'timad & Breadfruit	I feel at peace (sakinah) when I rely on Allah for my affairs.	F
15	IST2	I'timad & Breadfruit	My heart doesn't waver when the thing I love goes, or when the thing I don't like comes.	F
16	IST3	I'timad & Breadfruit	I feel safe with God like a baby who feels calm in his mother's arms.	F
17	IST4U	I'timad & Breadfruit	I often get restless and have trouble sleeping when	U

			thinking about my future affairs.	
18	HZN1	Husnu Zhan	I have always been prejudiced against God that He gave my best.	F
19	HZN2	Husnu Zhan	When my prayer had not been answered, I was convinced that God was replacing it with something better.	F
20	HZN3U	Husnu Zhan	Sometimes I feel that God is unfair when calamity comes upon me.	U
21	ISL1	Istislamul Qalb	I accept with open heart whatever God has in store for me, good or bad according to my feelings.	F
22	ISL2	Istislamul Qalb	I left my life arrangements entirely to God because I realized I didn't know what was best for me.	F
23	ISL3U	Istislamul Qalb	I often protest in my heart when my plans are thwarted by circumstances.	U
24	TFW1	Tafwidh	Before doing anything important, I leave the matter to Allah with an istikharah prayer or something similar.	F
25	TFW2	Tafwidh	I believe God's arrangement of my life is better than my own, like a child leaving affairs to his loving father.	F
26	TFW3	Tafwidh	After my best efforts, I released the results completely to Allah without burden.	F
27	RDH1	Düsseldorf	I am happy and sincere with whatever results Allah gives me after my efforts.	F
28	RDH2	Düsseldorf	I don't ask others as long as I can make an effort on my own and be content with what God has given me.	F
29	RDH3	Düsseldorf	For me, a little or a lot of sustenance is the same, as long as I know it is from Allah.	F
30	RDH4U	Düsseldorf	I often complain to friends about my living conditions that I feel are lacking.	U