UNDERSTANDING HUMAN BEHAVIOR DEVELOPMENT WITH SPIRITUALITY:
Critical Insights into Moral Flourishing

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Abstract: This paper examines the flourishing of moral enhancement through a critical investigation of Al-Zarnūjī's *Ta'lim al-Muta'allim*. The critical reviews of the literature from refereed and peer-reviewed articles were employed using thematic topic analysis on the flourishing of moral enhancement with a special reference to Al-Zarnūjī's *Ta'lim al-Mutallim*, in giving an insightful value to spiritual engagement. The results show that the subsequent phase of moral flourishing with spirituality comes from *niyyah* (goal-oriented commitment) as the enhanced enthusiasm derived from the continued consistency of doing goodness in the human morality indicator. This is followed with *faqīhan mutawarri'an* (clear comprehension with carefulness) as comprehending personal behaviour with knowledge and moral quality. The following point supported *muwāḍabah* (thorough attempts) as the expansion of wide-ranging performance made for moral development and continued into sustaining individual behavioural growth with a spiritual quality. Furthermore, a discussion of implications serves to contribute to human behavioural development, with spirituality detailed into moral behaviour through spiritual quality enhancement, as well as the continued awareness of ethical behaviour sustainability and knowledgeable practice quality progression.

Keywords: Human behaviour, human personality, spirituality, moral flourishing and *Ta'lim al-Muta'allim*

Introduction

THE VAST range progression of the moral development theory has adapted the psychological idea by addressing the significant discourse on the following expanded theory further into the pre-

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conventional, conventional and post-conventional basis.[1] The expansion of each phase has its own criteria of indicators to analyze human development. Further exploration points out that the basis of moral development in human wellbeing is based on the way communication is conducted with others properly in line with their capability in terms of transmitting the message or information.[2] As such, humans have the inherent capacity to explore the actual value derived from the reasoning performed when someone acts on their wishes and desires. It stands to reason that achieving this attainment is essential in order to gain a sufficient understanding of others and their surroundings. With the qualitative basis on moral reasoning, the significant phases adopted in individual behaviour should be structurally transmitted into more detailed criteria in the endeavour of achieving essential morality, such as performing justice.[3] The sufficient knowledge transmission with its particular form is deployed to optimise individual competence on the basis of a balance between reasoning and social value so that human development can then begin. The further detail could be expanded to enhance one's comprehension capacity, with a sufficient awareness towards social norms amidst global trends. The common sense underlying social interaction is contingent on one's ability in terms of experience, knowledge and value. Moreover, one obtains a strategic initiative to sufficiently comprehend morality and values that underlie the quality of the way individuals adhere to their moral compassion. In the flourishing phase, the moral quality in individual behaviour expands through sufficient comprehension and an arranged plan.

In addition, the arranged development leads to the process of flourishing, during which the moral enhancement is positively

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[1] Lawrence Kohlberg and Richard H. Hersh. "Moral development: A review of the theory." *Theory into practice* 16, no. 2 (1977): 53-59.

[2] Elisabeth Arweck, Eleanor Nesbitt, and Robert Jackson. "Common values for the common school? Using two values education programmes to promote 'spiritual and moral development'." *Journal of Moral Education* 34, no. 3 (2005): 325-342.

[3] William Godwin, *Enquiry concerning political justice: and its influence on morals and happiness* (Penguin UK, 2015).

linked to the inner part of human development.[4] At this phase of organizing human development, the wider context of thinking skills might give a proponent an aim to do something to result in an adequate capacity, as well as a dynamic potency to enhance moral flourishing. The nature of moral flourishing could be developed by achieving a meaningful sense with a distinctive outlook towards the individual personality's behavioural component. The wide array of distinct features of moral enhancement could be examined through the process of moral skills and traits. With regards to the previous works on moral flourishing, mostly such early discussions were made regarding the various approaches, including health medicine-based moral enhancement,[5] and other discussions are based on the essence of human morality development through fulfilling the potentiality and morality in giving into wellbeing.[6] Moreover, the subsequent discussion was deployed on the basis of the ethical discourse upon the biological concern together with psychological apprehension.[7] The progressive achievement phase here refers to the adequate transformation of individual behaviour development for the awareness regarding the conditions of the surroundings.[8] As such, the capacity to realize their potential value in the flourishing moral process could be fulfilled, and the arranged progression plan could be achieved by bringing up past initiations.

However, there is a gap in existing literature, as there is little attempt to explore the enhancement of flourishing from the

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[4] Darcia Narvaez, "Understanding flourishing: Evolutionary baselines and morality." *Journal of Moral Education* 44, no. 3 (2015): 253-262.

[5] Donald M. Berwick, "The moral determinants of health." *Jama* 324, no. 3 (2020): 225-226. See also Arthur Kleinman, "The divided self, hidden values, and moral sensibility in medicine." *The Lancet* 377, no. 9768 (2011): 804-805 and David DeGrazia, "Moral enhancement, freedom, and what we (should) value in moral behaviour." *Journal of medical ethics* 40, no. 6 (2014): 361-368.

[6] Darcia Narvaez, ed. *Basic needs, wellbeing and morality: Fulfilling human potential* (Springer, 2018).

[7] John Harris, "Moral progress and moral enhancement." *Bioethics* 27, no. 5 (2013): 285-290

[8] Miftachul Huda, "Islamic Philosophy and Ethics of Education: Al-Zarnūjī's Concept of Taʿẓīm in his Taʿlīm al-Mutaʿallim." *Ulumuna* 25, no. 2 (2021): 399-421.

Islamic perspective. Such an enhancement comes from the process of shaping the individual quality adapted to experiential learning and behavioural practice. In this light, the fundamental principles of moral ethics may constitute an underlying insightful essence of the Islamic tradition's knowledge acquisition procedure.[9] The particular discourse of expanding this perspective focuses on scrutinising moral flourishing embedded in Islamic principles. Through achieving the strategic enhancement of moral development with ethical behaviour, this study is trying to fulfil the potential gap of moral flourishing from the Islamic perspective with reference to *Ta'līm al-Muta'allim*.

By pursuing this perspective, this paper tries to further explore moral enhancement that is transformed from the knowledge acquisition process, which in turn is influenced by learners' personal and social behaviours based on their own experiences. In short, this paper attempts to elaborate on the moral flourishing enhanced from this perspective by assessing the particular phase of moral action in human development. The next point will be achieved by scrutinizing the sense of flourishing that underlies the ethical practice.

Moral Flourishing In Human Behavior

Attempts to consistently develop moral enhancement could begin with measuring the extent to which the individual quality adheres to moral compassion, which is to be considered flourishing.[10] The various contributions could be appreciated from the outstanding values obtained from addressing the moral substance in individual behaviour in the inner sense of humans.[11] Moral sensitivity in human behaviour is delivered by sustaining

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[9] J. M. Halstead, Islamic values: a distinctive framework for moral education?. *Journal of Moral Education 36*, no. 3 (2007): 283-296 and Khuram Hussain, "An Islamic consideration of western moral education: an exploration of the individual." *Journal of Moral Education* 36, no. 3 (2007): 297-308.

[10] Darcia Narvaez, "Human flourishing and moral development: Cognitive and neurobiological perspectives of virtue development." In *Handbook of moral and character education*, (Routledge, 2008), 326-343.

[11] Darcia Narváez (ed.) *Contexts for young child flourishing: Evolution, family, and society* (Oxford University Press, 2016).

the number of characteristics consistently assisting moral enhancement. Moral flourishing development is instilled in individuals through the wide-ranging ethical discourse that is measured with moral functioning. In looking particularly into the distinction of the natural engagement of moral practice, one can observe the extent of the meaning of describing the theoretical development of the moral attitude in one's habitual daily experience. The essence of moral flourishing in human development requires strategic detail in instilling the moral attitude.[12] Through working with a sufficient adaptation in the environmental nature, the detailed reason to conduct the moral attitude is strategically arranged such that individuals are naturally facilitated to undergo the learning process in their daily engagements. It is by adopting the habit of doing so that enables individuals to confidently practice and apply their sense of morality when engaging with their circumstances (i.e. moral flourishing). By adjusting the particular conviction in moral flourishing, the main basis for outlining and pursuing the development of moral attitude is conditioned and embedded in the mind so that individuals gain a sufficient understanding of the consequences of deeds in the world.

Another prominent point of encouraging moral flourishing in human behaviour is to expand the practice of morality in both personal and societal capacities, with the two being intertwined and positively linked in such a way that they complement each other in various aspects. The need to protect and ensure sufficient commitment in realizing moral attitude is maintained by mutual engagement.[13] It is important to safeguard the flourishing moral process and ensure individuals' commitment to it when they engage with their surroundings. Moreover, the established and adopted habits, and thereby the default instructions, offer the feeling of the importance of sufficient protection to individuals when they engage externally with the society.[14] Such an attainment

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[12] Irene McMullin, *Existential flourishing: A phenomenology of the virtues* (Cambridge University Press, 2019).

[13] Angela Kallhoff, "Plants in ethics: Why flourishing deserves moral respect." *Environmental Values* 23, no. 6 (2014): 685-700.

[14] Darcia Narvaez, "Natural morality, moral natures and human flourishing."

would form the pious commitment required to acculturate into moral transparency. As a result, instilling a sense of care towards others could yield practical value in terms of facilitating interpersonal response through flexibility in compassion. Paying particular attention to moral principles should bring the appearance of dealing with supreme standards that underlie life accounts.[15] In particular, the attitude engagement driven with ethical manners is concisely adapted to reflect the extent to which the association draws on the pathway of experiential basis.

In line with nurturing moral practice, getting experienced with the behavioural standard is embedded into the strategic awareness of driving the enthusiasm to establish a sufficient association of care line with life circumstances. Such an approach enables one to practice ethical engagement towards the circumstance attachment in an effort to focus on the mutuality of the interpersonal relationship. The extent of the individual life form to sustain the basis of understanding arrangements in its insights is designed at the profound phases when interpersonal quality is linked to the state of commitment in collaboration with others. The wide requirement of moral attitude serving to underlie the practical phase is enhanced with proper competencies transmitted into the association relating to the certainly bonding phenomena.[16] The essential value of expanding moral flourishing should allow for the combination of moral sensitivity with the feeling of pleasure elicited at the realization that individual attitude with overall life wellbeing is enhanced. The aim of incorporating the overall measurement of human values in the flourishing concept is to promote and increase feedback from complete engagement in order to strengthen the moral behaviour attainment.[17] As such, the

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In *What Makes Us Moral? On the capacities and conditions for being moral*, 239-254 (Springer, Dordrecht, 2013).

[15] Kristján Kristjánsson, "Flourishing as the aim of education: Towards an extended, 'enchanted' Aristotelian account." *Oxford Review of Education* 42, no. 6 (2016): 707-720.

[16] Darcia Narvaez and Tonia Bock. "Developing ethical expertise and moral personalities." In *Handbook of moral and character education* 2 (2014): 140-158.

[17] Stephen Thoma and David Ian Walker. "Moral and character education." *The Oxford research encyclopedia of education*, (2017).

optimal range of enhancement of morals that enhances resilience becomes important in the process of moral flourishing since it has the measurement components needed to contribute to the advancement of the moral attitude and practice in human behaviour.

Moral Flourishing In Islamic Perspective

The essential point of individual quality measurement comes from the ultimate aim stated in the inner substance within the human being. The achievement plan of the flourishing of human morality is an emerging situation with an appropriate manner to nurture the inside part of individual development.[18] From the inner side, the nurturance process comes from establishing the circumstance where individuals can undergo an adaptation in enabling them to conceptualize the condition from their knowledge and understanding point.[19] The situation of making environment adaptation comes from the standing point of ethical manners stabilized with enhancing the awakening principles towards an inside pathway in the individual human development[20]. The extensive continuation of the detailed description of moral flourishing is concisely arranged such that there is profound feedback in describing the crucial stages of how the human can see, learn and practice what they have seen in the existing reality.[21] Through a thorough analysis of moral flourishing, an inclusion in guiding the inner self through one's rational skills is fully upgraded into determining the way of directing the spontaneous practice in know-how in line with

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[18] Omar Muhammad al-Toumi Al-Syaibani, *Falsafah al-Tarbiyah al-Islamiyah*, trans. Hasan Langgulung (Jakarta: Bulan Bintang, 1979).

[19] Ibrahim A. Shogar, "The Scientific Thinking in Islam: Factors of Flourishing and Decline." *Revelation and Science* 1, no. 2 (2011): 1-13 and Mariam Al-Attar, "Meta-ethics: A quest for an epistemological basis of morality in classical Islamic thought." *Journal of Islamic ethics* 1, no. 1-2 (2017): 29-50.

[20] Khuram Hussain, "An Islamic consideration of western moral education: an exploration of the individual." *Journal of Moral Education* 36, no. 3 (2007): 297-308.

[21] Miroslav Volf and Tony Blair. "Flourishing." In *Flourishing* (Yale University Press, 2016).

human interaction with others.[22] Based on this scheme, the significant role to play in offering moral flourishing enhancement could be transmitted into the extent of individual refinement on a transformative basis to nurture the expansion of the inner part of the heart within the personality traits.

In line with describing the essential disposition in moral flourishing, the comprehension details on expanding the nuance of spiritual substance deal with human development, including the mind as driving into the pathway of guidelines and principles. Based on Islamic traditions, the nuance and richness that elaborates further in the wide range of elements in human parts in order to correspond with their spiritual mechanisms is substantially signified into the extent of behavioural development.[23] The wider context of human development—combined with a cognizance attitude and by shaping the environmental culture—is considerably featured in the corresponding spirituality enhancement that enables individuals to conduct themselves based on their knowledge and mind.[24] In this view, the mystical experience might become the prominent point to further the flourishing enhancement indicated by the extensive plan-to-practice phase of individuals.[25] With the featured characteristics in behavioural development, the adaptation of the sufficient description of the wide range of spectrum on psychological and spiritual substance largely determines the presentation of the personality development that ranges from part-integrated to the intellectual sense.[26] As such, this fundamental element is engaged with the spontaneous practice of governing the individual through the heart based on the know-how in the

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[22] Julie Billaud, "Marriage "sharia style": everyday practices of Islamic morality in England." *Contemporary Islam* 13, no. 2 (2019): 217-232.

[23] Hamid Reza Alavi, "Nearness to God: A perspective on Islamic education." *Religious Education* 103, no. 1 (2008): 5-21.

[24] Austin, Michael W. *Humility and Human Flourishing: A Study in Analytic Moral Theology* (Oxford Studies in Analytic The, 2018).

[25] Masudul Alam Choudhury, "Technically integrating Al-Wasatiyyah and Maqasid As-Shari'ah with a Tawhidi methodological worldview." In *Absolute Reality in the Qur'an*, 101-111 (Palgrave Macmillan, New York, 2016).

[26] Scherto Gill and Garrett Thomson, eds. *Redefining religious education: spirituality for human flourishing*, (Springer, 2016).

measurement process in order to enhance the potential of abstract description from the inside part to actualize into the reality existence.[27] In this significant initiative, the manifestation itself should bring the inner pathway of spirit devotion to commit to the governing of the integrated core unity congruence into emphasizing the essential spirituality in individual personality and behavior.

It should be noted that the ultimate point of moral flourishing at the stage of the behavioral side, which comes from the inner part of human development, signifies a link between both seen materials and unseen substances. It means that spirituality is expressed through the actual existence that is reflected from the inside basis[28]. Sufficient comprehension of the material substance is shown with individuals developing awareness to underlying their consistency and commitment to perceive sound basis, of which the propensity is to come to the inside personality governance to adhere with God's lines.[29] The encouragement of managerial line in terms of employing goodness based on individuals' own beliefs of rightness on certain actions is started with the wisdom-based strategic approach. In order to have sufficient knowledge about the conceptualization of the human being in various conditions to serve and govern the inter-personal interaction, proper contemplation on sustaining individual qualities is essential.[30] The right and balanced combination of God's vicegerent optimizing the mind in terms of intellectual skills and obedience adherent would lead to the use of intellect in running the inner behavioural aspect. Perceived from a full comprehension of the circumstances of the universe, and in order

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[27] Masudul Alam Choudhury, "An ethical worldview of Moral-Social reconstruction." In *Absolute Reality in the Qur'an*, 149-180 (Palgrave Macmillan, New York, 2016).

[28] Foucault, Michel. *What is Enlightenment? In Ethics, Subjectivity and Truth*. Edited by P. Rabinow, (New York: The New Press, 1997), 303–19.

[29] Miftachul Huda, Ajat Sudrajat, Razaleigh Muhamat, Kamarul Shukri Mat Teh, and Burhanuddin Jalal. "Strengthening divine values for self-regulation in religiosity: insights from Tawakkul (trust in God)." *International Journal of Ethics and Systems* 35, no. 3 (2019): 323-344.

[30] Goshen-Gottstein, Alon, ed. *The religious other: hostility, hospitality, and the hope of human flourishing*, (Wipf and Stock Publishers, 2018).

to instil real elements of moral flourishing into the inside personality development, there is a need to emphasize the individual capacity to conduct deeds in line with the mind pathway.[31] The sufficient agreement through God's consciousness is considerably denoted to the human personality development.[32] In this view, the extent of self-devotion comes into moral consciousness to reciprocate the wide range of levels in the inner state attained in order to develop the transparency as indicated in self-rapprochement.[33] In this context, moral flourishing may begin with the phase of inward harmony in purifying the governance of inside personality through intentions, beliefs and practices. As such, the well-governed spiritual development in the refinement process serves to support the knowledge and understanding in terms of what to do wisely, as in being in line with religious principles' reflection so as to achieve morally good outcomes that are balanced between the inner path and divine feature stability.

Moral Flourishing in *Ta'līm Al-Muta'allim*'s Perspective

The concept of *Ta'līm al-Muta'allim Turuq al Ta'allum* (instruction for students' learning), to be summarized as *Ta'līm al-Muta'allim*, is concisely conceptualized as the basic principles of ethics in the area of knowledge acquisition.[34] Special attention is given to this concept because of its informative principle in driving the development of one's internal notion of ethics and morality within an Islamic worldview.[35] The perspective of *Ta'līm al-*

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[31] Melissa D. Falb and Kenneth I. Pargament. "Religion, spirituality, and positive psychology: Strengthening wellbeing." In *Perspectives on the intersection of multiculturalism and positive psychology*, 143-157, (Springer, Dordrecht, 2014) and Ara Norenzayan, "Does religion make people moral?." *Behaviour* 151, no. 2-3 (2014): 365-384.

[32] Miftachul Huda and Noraisikin Sabani. "Empowering Muslim children's spirituality in the Malay Archipelago: integration between National Philosophical Foundations and Tawakkul (trust in God)." *International Journal of Children's Spirituality* 23, no. 1 (2018): 81-94.

[33] Khuram Hussain, "An Islamic consideration of western moral education: an exploration of the individual." *Journal of Moral Education* 36, no. 3 (2007): 297-308.

[34] Burhanuddin Al-Zarnūjī, *Pedoman Belajar Bagi Penuntun Ilmu Secara Islami* [*Ta'lim al Muta'allim*], trans. Muhammad Thaifuri (Surabaya: Menara Suci, 2008).

[35] Masudul Alam Choudhury, *The Islamic worldview: Socio-scientific*

Muta'allim is detailed with the essential points of the phase regarding how individuals can expand their potentials by adapting to their circumstances, which is a good thing. In this view, transmitting the valuable insights of ethics in the moral flourishing emerges from individual development that is attained from learning from others who are more experienced in order to form their own internal goodness.[36] In this regard, the crucial rule in driving the specific values emanates to generate God's cognizance by delving into the interactional basis reflected from the behavioural state of practice at the real existence form.[37] From this point of view, the pathways of social and individual development are strategically oriented toward one's behavioral and spiritual potentials. Indeed, the ultimate aim is built to advance the particular way of developing and achieving the goal implemented in the process, which concerns individual practice.[38] In this perspective, the following phase of moral flourishing comes from driving enthusiasm as continued consistency of doing goodness in the human morality indicator. This is followed by comprehending personal behavior with knowledge and moral quality. The subsequent point stands in expanding the wide-ranging performance made for moral development, as well as the continued sustainment of individual behavioral development with a spiritual quality.

Driving Enthusiasm for Human Morality Indicator

The human morality indicator comes from the inner substance of intention where an individual's aims to do something might become a goal-oriented commitment, known as the *niyyah*. *Niyyah* refers to the expansion of the purpose-oriented practice to enable individuals to perform their deeds from the brief details of

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perspectives (Routledge, 2019).

[36] Nazila Isgandarova, "Effectiveness of Islamic spiritual care: foundations and practices of Muslim spiritual caregivers." *Journal of Pastoral Care & Counseling* 66, no. 3 (2012): 1-16 and Kristján Kristjánsson, *Flourishing as the aim of education: A neo-Aristotelian view* (Routledge, 2019).

[37] Alavi, "Nearness to God, 5-21.

[38] Lovat, Terence. "Islamic morality: Teaching to balance the record." *Journal of Moral Education* 45, no. 1 (2016): 1-15.

understanding knowledge.[39] In this view, the enthusiasm could be enhanced in building the capacity to acquire sufficient determination to expand the stability of direction to begin accomplishment to make an effort within a dynamic pathway. The point of driving the intention oriented in stabilizing the mind when making an attempt originated from the internal essence, which is reflected through the directed willingness to continue unquestionably convincing duty.[40] As such, the nature of constantly conducting certain acts while accomplishment of moral commitment considerably accentuates the completion of actions. In this regard, the extent of *niyyah* could become a significant point in planning a particular deed by associating the decision with worship, respect for others, as well as making others happy.[41] This concern needs to have a basic criteria of getting well clear detail to extend the necessary determination of performing a certain activity. It indicates that to continue ensuring that the enthusiasm is sustained through expanding sincerity, which concerns the ability to perform the tasks well in accordance with moral assurance.

In line with ensuring the dynamic pathway of enthusiasm, the awareness of the consequences of human morality is required in order for individuals to have continued consistency in performing their actions with sincere willingness. The moral practice would lead to individuals substantially committed to the continuity of performing the actual deed with the belief and desire.[42] The extent of the human morality indicator is increased by maintaining both values and significance through realization, aspiration, self-control and achievement in the sense that is sufficient to be accomplished with a motivational basis. In an attempt to have adequate

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[39] Al-Zarnūjī, *Pedoman Belajar*.

[40] Masudul Alam Choudhury, "Theory of Existence of Being and Becoming According to Meta-science of Tawhid." In *Meta-Science of Tawhid*, 279-308, (Palgrave Macmillan, Cham, 2019).

[41] Linda Woodhead, François Gauthier, Jayeel Cornelio, and Tuomas Martikainen. "Introduction: Religion in global societies." In *Routledge International Handbook of Religion in Global Society*, 1-16 (Routledge, 2020).

[42] Masudul Alam Choudhury, "Decorum of Family Relations as Social Order in Meta-science of Tawhid." In *Meta-Science of Tawhid*, 309-353 (Palgrave Macmillan, Cham, 2019).

encouragement to conduct a proper effort, committed enthusiasm is precisely required to follow rationality in giving substantial feedback towards the wide-ranging effort.[43] By expanding the purpose-oriented motivation to encourage performing the proper practice, obtaining the sustainable commitment to strike a balance between the inner state and outer point would allow individuals to conduct the behavioural attitude, which is made possible by an extensive talent together with the skillful ability.[44] In examining goal-oriented commitment on a natural basis, the extensive freedom in pursuing coupled with the rational mind state is positively regarded. Moral flourishing could be manifested in the transmission of the purpose orientation that leads to enthusiasm transmitted at enhancing and improving the personal trait accomplishment. In light of the focus on flourishing, moral practice emerges from a mind-centered commitment to behave spontaneously while maintaining the fulfilment of human capacity.

Furthermore, comprehending the key point of forming a moral mind to make proper decisions when carrying out certain deeds begins with understanding the extent of the well-organized condition of enthusiasm-based purpose and orientation. The mutual line of deciding intention is considered to be a significant motivator in commencing, conducting and continuing the actual endeavours that are followed by moral practice.[45] In particular, the significant effort invested into personality development should include mind-based moral practice as a vital component of conducting certain acts in a sensible and right manner. As a result, the moral awareness that fuels the enthusiasm to do good necessitates a clear comprehension of one's personal ability to examine moral capacity. The extent of this capability may be associated with a clear comprehension of the link between

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[43] Stewart I. Donaldson, Maren Dollwet and Meghana A. Rao. "Happiness, excellence, and optimal human functioning revisited: Examining the peer-reviewed literature linked to positive psychology." *The Journal of Positive Psychology* 10, no. 3 (2015): 185-195.

[44] Muizzuddin, Moch. "Etika belajar dalam kitab ta'līm muta'allim." *Jurnal Al-Ittijah* 4, no. 01 (2012): 1-18.

[45] Woodhead, Gauthier, Cornelio, and Martikainen. "Introduction, 1-16.

intention and action, which is represented in the development of moral manners[46]. The necessary acceptance in the continued effort to accomplish is to be clearly regarded as conducting the worship of God with an appropriate thought basis.[47] In Islamic perspective, for instance, the main principle of moral flourishing in underlying human manners has come to conduct the worship where the inner state has been organized to provide an essential part of inside personality planning. The mind's focus on arranging personality development is actualized in this deed through the starting point of beginning a certain deed. In this regard, cultivating a purpose-driven intention is aimed at fueling the enthusiasm in an effort to preserve this positive essence in the development of Muslim personality.[48] Thus, the actual practice in a moral manner is improved to provide a continuous way to attain the goal achievement plan portrayed in enthusiasm as an attempt to broaden the inside personality encouragement.

Comprehending Personal Behavior with Knowledge and Moral Quality

The strategic enhancement of the knowledge acquisition process and strengthening the moral quality in human development go hand in hand with having a sufficient comprehension towards the actual essence of personal behaviour. In this perspective, the term is known as *faqihan mutawarri'an*, which means 'comprehending the situation with carefulness explicitly in strengthening the moral belief and moral practice.[49] In this context, it is also referred to as "*fainna faqīhan mutawarri'an ashaddu 'ala al-shaytan min alfi 'ābid*", which shows that an individual's quality combined with the sufficient level of knowledge and understanding of the spiritual practice and moral manners will increase the stability of continuing to practice the

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[46] Terence Lovat, "Islamic morality: Teaching to balance the record." *Journal of Moral Education* 45, no. 1 (2016): 1-15.

[47] Masudul Alam Choudhury, "The Dynamics of Pairing in the Multiverses of Meta-science of Tawhid." In *Meta-Science of Tawhid*, 219-234. Palgrave Macmillan, Cham, 2019.

[48] Nazila Isgandarova, "Muraqaba as a mindfulness-based therapy in Islamic psychotherapy." *Journal of religion and health* 58, no. 4 (2019): 1146-1160.

[49] Al-Zarnūjī, *Pedoman Belajar*.

goodness.[50] The characteristics of a proper way in moral conduct to use certain deeds stem from the sufficient comprehension of the knowledge in the attempts to investigate their surrounding circumstances. According to this viewpoint, a certain deed with its distinctive characteristics could be used to enhance both moral understanding and moral practice.[51] It indicates that the specific arrangement of understanding, practising and reflecting moral flourishing, in which human consciousness is associated with looking in depth into the distinctive feature, should commence with what to do in accordance with knowledge comprehension. In this regard, the strategic arrangement of continuing a specific deed associated with moral awareness is improved in order to address the potentials of inside personality development to have a well-balanced moral comprehension and practice.

Furthermore, the sufficient continuation of performing certain deeds should be enhanced in order to link with the development of human personality through the conscious arrangement. From this viewpoint, the essence of strengthening moral understanding and practice that is required to enable the personality development should begin with the inner stability of knowledge comprehension and the practical plan.[52] To facilitate the development of personality, the strategic line of sustaining the self-maintenance, which includes integrity, committed responsibility and continued consistency must be brought to the inside behaviour arrangement. Such a well-organized moral component that facilitates Muslim personality development should be concisely increased with a focus on ensuring the fulfilment of strengthening the essential principles in understanding the societal interactions with people of diverse background.[53] Such an enlargement ensures the continued

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[50] Widya Masitah, "Morality In Islam." In *Proceeding International Seminar Of Islamic Studies 1*, no. 1 (2020): 914-922.

[51] Miftachul Huda and Mulyadhi Kartanegara. "Islamic spiritual character values of al-Zarnūjī's taʿlīm al-Mutaʿallim." *Mediterranean Journal of Social Sciences* 6, no. 4 (2015): 229-229.

[52] Clive Erricker and Jane Erricker. *Reconstructing religious, spiritual, and moral education*. London: Routledge, 2000.

[53] Laily Hafidzah, "Textbooks of Islamic education in Indonesia's traditional

consistency of social harmony among individuals in a diverse society.[54] In this light, it is critical to examine the flow of the flourishing of human well-being in defining the moral understanding and practice in the social context that is in line with the diverse backgrounds of Muslims and others alike.[55] As such, the mutual commitment to maintaining the stability that regulates professional skills and moral manners requires enhancing the stability of purpose-oriented plan and strategic practice to behave in social interactions. Determining such an internal point of focusing on continued thoughtfulness through knowledge comprehension, spiritual development and moral understanding and manner is critical to ensuring moral flourishing begins and continues to be properly signified in making behavioural habits with an inside personality arrangement as a foundation.

Considering the serious concern on the moral quality that goes with a detailed examination of comprehending the circumstances, strengthening the righteous substance of behavioural habit begins with sustaining and continuing the main point of moral understanding and practice commitment.[56] This view is enhanced to begin carrying out a specific deed according to a purpose-oriented arrangement that endeavours to bring a strategic alignment that underpins social interactions among people of diverse backgrounds, such as Muslims and others. The efforts to strike a balance between purpose-oriented intention and actions stem from the desire to develop one's personality with moral quality and comprehension, as well as to give positive and helpful feedback into strategic commitment in both individual and social

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[54] Miftachul Huda, Nasrul Hisyam Nor Muhamad, Puji Isyanto, Razaleigh Muhamat, Nurazmallail Marni, Mohamed Ahmad Kilani, and Jimaain Safar. "Building harmony in a diverse society: Insights from practical wisdom." *International Journal of Ethics and Systems* 36, no. 2 (2020): 149-165.

[55] Masudul Alam Choudhury, "Trust in Divine Embedding as Attribute in Meta-science of Tawhid." In *Meta-Science of Tawhid*, 109-122 (Palgrave Macmillan, Cham, 2019).

[56] Stephen Bigger, *Spiritual, moral, social, & cultural education: Exploring values in the curriculum* (Routledge, 2013).

value.[57] From this standpoint, the importance of correctly determining the ways to strike a balance between purpose and wide-ranging performance that are expressed in underlying moral manners is concisely considered to provide a significant quality in maintaining moral commitment. The specific value in enhancing the strategic phase of behavioural commitment through knowledge and moral quality is enhanced, which goes with the extent of educated personality and spiritual quality being expressed in the commitment to moral behaviours.[58] Through a sufficient balance of this convincing feature, the particular awareness of committing the strategic management to underpin the inside personality development necessitates the sustained consistency in building conscious arrangements to avoid immoral behaviour such as disintegration. In this light, the long-term quality of expanding knowledge comprehension and moral stability is broadly arranged with building the development of strategic harmony that underpins the interaction pathway amongst themselves and others from diverse backgrounds.

Expanding Wide Ranging Performance for Moral Development

The board point of boosting the wide-ranging performance begins with the attempt to carry out certain deeds that stem from the intention to promote enthusiasm. In the context of knowledge acquisition, this perspective is known as *muwāḍabah* (thorough attempts) that expands the strategic development phase on moral understanding and practice.[59] This perspective has received special attention as a result of extensive efforts to account for the inside personality development of human balance, which comprises mental (*taʿẓīm*), spiritual (*waraʿ*) and religious (*tawakkal*). From this viewpoint, moral development arises from the inner substance of the human quality as the Muslim personality, allowing them to carry the values into the reality context in accordance with their

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[57] Masudul Alam Choudhury, "Transdisciplinary Consciousness Explained by Meta-science of Tawhid." In *Meta-Science of Tawhid*, 355-371. Palgrave Macmillan, Cham, 2019.

[58] Joanna Malone and Anna Dadswell. "The role of religion, spirituality and/or belief in positive ageing for older adults." *Geriatrics* 3, no. 2 (2018): 28.

[59] Al-Zarnūjī, *Pedoman Belajar.*

interactions amongst themselves, as well as others of diverse backgrounds.[60] In this regard, the extensive point to broaden the strategic means into forming the well-planned efforts in ensuring moral flourishing is enhanced to have adequate stability among significantly fundamental notions in disseminating into the human personality.[61] In order to achieve this process, the wide range of moral understanding and practice that underpins inner personality development necessitates a well-balanced arrangement of psychological, spiritual and physical substance.

In order to broaden the moral development of the Muslim personality, the potentials of wide-ranging performance could be motivated by the skilful abilities in combining the occupied arrangement of spiritual growth, physical maintenance and emotional management in underlying the moral practice.[62] In this sense, the essentials of motivating the strategic pathway of continuing goodness through ethical practice should derive from addressing personality adherence (*ṭāʿat*) as a concise outcome of the mental commitment (*taʿẓīm*). Furthermore, the extensive point to increase the necessary act to go through this achieved stability of moral flourishing enhancement necessitates the conscious commitment in the practical continuation with the moral understanding.[63] As a result, the point of adequate stability in having quality achievement through skilful ability leads to a focus on the moral performance indicator in human development. In this light, there is significant value in commitment with a profound sense of respect to interacting with others, particularly those from diverse backgrounds in a more harmonious manner.[64] In particular, the special attention given to examining in detail the

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[60] Miftachul Huda, Jibrail Bin Yusuf, Kamarul Azmi Jasmi, and Gamal Nasir Zakaria. "Al-Zarnūjī's concept of knowledge ('Ilm)." *SAGE Open* 6, no. 3 (2016): 2158244016666885.

[61] Choudhury, "Transdisciplinary Consciousness, 355-371.

[62] Al-Zarnūjī, *Pedoman Belajar.*

[63] David Steinberg, *The Multidisciplinary Nature of Morality and Applied Ethics* (Springer International Publishing, 2020).

[64] Miftachul Huda, Kamarul Azmi Jasmi, Ismail Mustari, Bushrah Basiron, and Noraisikin Sabani. "Traditional wisdom on sustainable learning: An insightful view from Al-Zarnuji's Ta 'lim al-Muta 'allim." *SAGE Open* 7, no. 1 (2017): 2158244017697160.

comprehension quality of moral enlargement could be significantly developed in a wide-ranging commencement towards the search for goodness in underlying the moral practice. In this regard, understanding the actual occupation on this moral stability comes to endure the potentials of belief, values and practices.

The primary task of expanding a specific purpose during the moral development phase should be to establish a strategic arrangement for displaying religious values. In Islam, for instance, such a task comes from a divine manuscript, source or revelation. As such, moral judgment is primarily based on the holy reference of the Quran, which is properly contextualized among Muslim scholars.[65] This perspective should explicitly address the enlargement point of sufficient comprehension towards religious texts via the actualization based on the pursuit for the holy reference. To remain committed to the sacred source, ongoing practice on sustaining moral understanding, action and thought should be linked with Divine engagement in order to secure the transmission procedure into the virtuous associations in underlying individual and social interaction enthusiasm.[66] In this light, the virtuous outcome obtained from having a sufficient assurance to the stability of moral development is extensively derived from the development of inner personality, such as having a moral relationship with family and other members of the society.[67] Furthermore, the moral behaviour qualities should be linked to the inner state arrangement to underpin the essentials of commencing and continuing the practice. Through expanding moral contemplation to attain the features of studying the essential message of this sacred text, the way of plan layout in moral

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[65] I. Warsah and I. Imron, "The Discourse of Spirituality Versus Religiosity in Islam", *Al-Albab 8*, no. 2 (2019): 225–236.

[66] Sarah A. Schnitker, Pamela E. King, and Benjamin Houltberg. "Religion, spirituality, and thriving: Transcendent narrative, virtue, and telos." *Journal of Research on Adolescence* 29, no. 2 (2019): 276-290.

[67] Masudul Alam Choudhury, "The Supreme Majesty of the Qur'an in Meta-science of Tawhid." In *Meta-Science of Tawhid*, 159-169. Palgrave Macmillan, Cham, 2019.

behaviour should be decided by attempting the simultaneous relation between individual and socially-oriented commitment.

Sustaining Individual Behavior Development with Spiritual Quality

The concept of moral flourishing is critically discussed on a strategic basis and from the standpoint of fueling enthusiasm that is associated with paying particular attention to the comprehension of knowledge, as well as the continued moral development conceptualized in the *Ta'lim al-Muta'allim*'s perspective.[68] In this regard, the consistency in maintaining such a harmonious balance, as well as spiritual quality, is further strengthened to stabilize the human behaviour feature. The qualities of human development with spiritual enhancement stem from the continued consistency of stabilizing moral understanding and moral practice.[69] In this view, the specific repercussions are regulated to expand further with the critical thought to sustain the strategic orientation in human behavioural development with the spirituality.[70] Moreover, the extensive point of moral flourishing in human development is represented in the spiritual quality and underpins behaviour stability. The quality commitment to widen the wide arrangement of moral flourishing stems from continuing the phase of moral manners in a proper way. Such an expansion is concisely aided by adhering to a specific arrangement for human behaviour formation, which stems from the development of one's personality.[71] In this light, the expansion of personality development—valued with spiritual quality—must be accompanied by a sufficient understanding of how to form both individual and social concerns in order to ensure harmony, particularly among those with diverse backgrounds.

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[68] Al-Zarnūjī, *Pedoman Belajar*.

[69] Masudul Alam Choudhury, "The Moral Relevance of Hidden Knowledge in Meta-science of Tawhid." In *Meta-Science of Tawhid*, 143-158 (Palgrave Macmillan, Cham, 2019).

[70] Miftachul Huda, Ajat Sudrajat, Razaleigh Muhamat, Kamarul Shukri Mat Teh, and Burhanuddin Jalal. "Strengthening divine values for self-regulation in religiosity: insights from Tawakkul (trust in God)." *International Journal of Ethics and Systems* 35, no. 3 (2019): 323-344.

[71] David Steinberg, *The Multidisciplinary Nature of Morality and Applied Ethics* (*Springer* International Publishing, 2020)

In addition, the individual potential of moral understanding and practice strengthens the essential value in the development of personality. In order to achieve this goal, strategic efforts should be made to further develop personal quality with the spiritual material, in the sense that understanding the capability to look into a flow on how to conduct both individually and societally compassionately should be respected.[72] With this regard, the significant point to apply the spiritual dimension in underlying the flourishing enhancement comes from sufficient knowledge comprehension. In this sense, the importance of including the spiritual essence in the enhancement stems from a sufficient understanding of the subject. Moreover, the extent of a logically explanatory perspective could be established on a particular basis in propagating the confidence to live together harmoniously.[73] In particular, the following point signifies the importance of continuous presence in maintaining security in the sense that both internal reflection and external achievement should be arranged in a balanced manner. As a result, it is crucial to maintain a consistent level of preparation to sufficiently contemplate the development of individual behaviour, which leads to the expansion of the concept of sacred value. Such an achievement would provide positive feedback for managing the Muslim identity and a sufficient understanding of sharing experiences with others irrespective of race, culture and ethnic basis.

To expand the extensive point of the spiritual dimension, the stability of individual and social quality is substantially appreciated together with the actual significance of what to conduct wisely on the interaction basis. This is to ensure that behavioral development is maintained within a clear phase. To underpin personal and individual achievement, spiritual commitment should be completely integrated with the essentials of moral knowledge and understanding.[74] Through such integration, the development of spiritual quality could be

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[72] Joanna Malone and Anna Dadswell. "The role of religion, spirituality and/or belief in positive ageing for older adults." *Geriatrics* 3, no. 2 (2018): 28.

[73] Dilyara Suleymanova, "Pedagogy of Islam: Madrasa Education and Moral Upbringing." In *Pedagogies of Culture*, 151-172 (Palgrave Macmillan, Cham, 2020).

[74] Al-Zarnūjī, *Pedoman Belajar.*

strengthened, with an emphasis on the self-transcendence process in which the role of individual sustainability becomes a dynamic mediator that increases the scope of their spiritual growth.[75] In this regard, special attention should be paid to bolstering the strategic incorporation of moral and spiritual quality in underpinning the interaction in the social context. Moreover, the broad theme of expanding spiritual development refers to the ongoing commitment to introduce the potential of cultural identity, for example, to strengthen the development process while taking into consideration the rules, duties and responsibilities.[76] The insightful value of the reflective notion on sustaining the development of individual behaviour with spiritual quality is prominently provided to consider moral belief, as well as comprehension and practice through reinforcing the lesson in order to build moral enhancement.

The implication of Spirituality on Morality Enhancement

This study thoroughly explores the critical insight of *Ta'lim al-Muta'allim*'s perspective on the extensive development of moral behaviour through spiritual quality enhancement. In this view, individual value comes from sufficient comprehension in revealing the experiential pathway of spirituality and giving feedback on moral development. The potential of spiritual belief together with the application of moral practice may provide an essence to denote the feature of behavioural development.[77] By expanding the capacity to conduct the behavioural outlook, moral manners could be reflected through the promotion of enthusiasm that underlies the practical stability of personality development.[78] Moreover, understanding the concept of acquiring information in

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[75] Rena Latifa, Komaruddin Hidayat, and Akhmad Sodiq. "Commentary on place spirituality: An Islamic perspective." *Archive for the Psychology of Religion* 41, no. 1 (2019): 38-42.

[76] Masudul Alam Choudhury, "Tawhidi Structure of the Participatory World-System." In *The Tawhidi Methodological Worldview*, 27-36 (Springer, Singapore, 2019).

[77] Warsah and Imron, "The Discourse of Spirituality, 225–236.

[78] Masudul Alam Choudhury, *Meta-Science of Tawhid* (Springer International Publishing, 2019).

the knowledge inquiry process reflects the expansion in managing and regulating personal behavioural arrangements. In particular, the development in striving for a balance between moral and spiritual capacities is reinforced in particular by feature adoption, which maintains the reflective practice.[79] This initiative is explicitly interrelated to the fulfilment of duty and responsibility. Both arrangements originated from realizing individual behaviour in developing moral understanding and practice during the flourishing process. The pathway of this inside personality development is considerably incorporated in enhancing the clear picture of one's spiritual quality. The significant essence of ensuring the accurate point in strengthening the human behavioural development basis is widely enhanced by considering the essentials of spiritual quality, which plays a pivotal role in underlying the social interaction process.

In addition, the strategic efforts to properly commit to continuing the conscious stability in the sustainment of moral behaviour concerns gaining the understanding of what to do appropriately in accordance with moral standards.[80] The point of having a sufficient understanding of certain deeds should bring along with the conscious feeling standard to give a beneficial value towards the development of moral flourishing. In this regard, the pathway of developing individual and social capacities in underlying the life circumstance is substantially associated with the detailed analysis of the style of critical intellectual capacity in terms of nurturing moral manners.[81] In particular, the extensive point of moral features in enabling consistent practice comes from the process being engaged with the sustainment of the stability of spiritual development. Moreover, in order to advance the practical phase, the moral thinking that enables individuals to act wisely in line with internal goodness requires the orientation of faith

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[79] Schnitker, King, and Houltberg, "Religion, spirituality, and thriving, 276-290.

[80] David Steinberg, *The Multidisciplinary Nature of Morality and Applied Ethics* (Springer International Publishing, 2020).

[81] Widya Masitah, "Morality In Islam." In *Proceeding International Seminar Of Islamic Studies 1*, no. 1 (2020): 914-922.

engagement.[82] Both individual and social consciousness originate from continuing the broader context in comprehending the phenomena. In this view, the commitment to possessing the contextual line in enabling spiritual growth may provide beneficial feedback to maintain an honest and sincere sense of belief. The experiential basis may be obtained through the approval of contextual clarity reflected in certain deeds from the logical thinking pathway, with an ultimate piece of inside personality substance. As such, the well-arranged plan of internalizing behavioural development comes in governing the knowledgeable practice that determines the key role of spirit towards such experiential achievement.

Furthermore, the strategic arrangement in flourishing moral basis to strengthen the development of a knowledgeable personality goes with the progression of spiritual quality. In this view, the strategic congruence between spiritual development and ethical manners stems from having the ability of shared comprehension to conduct certain moral practices. Committed to strategizing a wide range of ongoing practices in enhancing spiritual quality, the essential elements of maintaining the exceptional value on strategic awareness should be taken into consideration to have a mutual link into the thinking potentials[83]. In this sense, spiritual growth is continually pursued to link individual moral manners with the development of individual behaviour. Furthermore, efforts to consider complementing the beliefs, morals and values in the practical stability of human conduct would become a crucial aspect in developing flourishing moral essence. Indeed, a suitable link between knowledge, learning and skills could provide positive feedback in allowing the improvement of moral understanding and manners.[84] The main concern in this regard is that the important procedure in producing such a guide is to empower the transmission process of

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[82] Joanna Malone and Anna Dadswell. "The role of religion, 28.

[83] Darcia Narvaez and Tonia Bock. "Developing ethical expertise and moral personalities." *Handbook of moral and character education* 2 (2014): 140-158.

[84] Schnitker, Sarah A., Pamela E. King, and Benjamin Houltberg. "Religion, spirituality, and thriving: Transcendent narrative, virtue, and telos." *Journal of Research on Adolescence* 29, no. 2 (2019): 276-290.

fueling enthusiasm, which is then followed by understanding personal behaviour with knowledge and moral quality.[85] The following point focuses on broadening the range of moral development and continuing to sustain individual behaviour development with a spiritual quality. The main thing worth bearing in mind from the experienced quality via expanding the multidimensional component on the method of thinking, feeling, and practising the pathway within both individual and social stages is the major reflection of keeping moral flourishing inside the spiritual development.

Conclusion

This study did investigate the significant essence of the strategic enhancement of human behaviour development with spirituality. The special reference of *Ta'līm al-Muta'allim* is detailed with the essential points of phases on how individuals can expand their potential by adapting to the circumstance, which is a good thing. In this view, transmitting valuable insights into ethics in moral flourishing comes from individual development attained from learning from experienced individuals in order to achieve their own formation of goodness. This ultimate aim is to advance the particular way of developing the goal achievement to implement in the process that appears in the individual practice. From this standpoint, the following phase of moral flourishing stems from fueling enthusiasm to ensure the continued consistency of doing goodness in the human morality indicator. The comprehension of personal behaviour with knowledge and moral quality follows this. The subsequent point leads support to the expansion of wide-ranging performance, which is important for moral development and the continued sustaining of individual behavioural development with spiritual quality.

Compliance with Ethical Standards

Conflict of interest. All author(s) declared no potential conflicts of interest concerning the research, authorship, and/or

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[85] Suleymanova, Dilyara. "Pedagogy of Islam: Madrasa Education and Moral Upbringing." In *Pedagogies of Culture*, 151-172 (Palgrave Macmillan, Cham, 2020).

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