

From Ritual Piety to Integral Piety: Transformative Da'wah and Muslim Professional Ethics

Ahmad Yani

Department of Al-Qur'an and Tafsir Studies,
Sekolah Tinggi Ilmu Ushuluddin Darul Hikmah, Indonesia
Email: ahmadyani@stiudarulhikmah.ac.id

Abstract

The parameters of piety in Muslim life are often represented through the intensity of ritual worship, while the dimensions of piety in social and professional life have not always received proportional attention. Islam, however, requires Muslims to actualize integral piety in their lives. Muslims perform their role of servitude to Allah not only in ritual aspects and events, but in all aspects of life they undertake; among the aspects that occupy a significant portion of the time and attention of Muslim society are professionalism and work. This study aims to conceptually analyze the transformation from ritual piety to integral piety through the perspective of transformative da'wah and to explain its implications for the formation of Muslim professional ethics. The study employs library research with thematic analysis of literature on piety, Islamic religiosity, Islamic Work Ethic, professional ethics, and transformative da'wah, as well as normative sources from the Qur'an and Hadith. The findings indicate that ritual piety does not automatically produce professional piety. Transformation requires comprehensive Islamic understanding, a change in the way piety is understood, faith awareness, internalization, and actualization in professional life. Within this framework, professional piety is positioned not as something outside ritual piety, but as one manifestation of integral piety. Transformative da'wah has a strategic position because it does not stop at the transmission of religious knowledge and the enhancement of ritual practice, but directs transformation in understanding, awareness, orientation, and life behavior. This article proposes a conceptual framework in which the transformation of piety progresses through systematic stages: beginning with a comprehensive Islamic understanding, leading to a shift in worldview, strengthening faith awareness and value internalization, achieving integral piety, and culminating in the actualization of professional ethics.

Keywords: Integral Piety, Transformative Da'wah, Professional Ethics

Abstrak

Parameter kesalehan dalam kehidupan Muslim sering kali direpresentasikan melalui intensitas pelaksanaan ibadah ritual, sementara dimensi kesalehan dalam kehidupan sosial dan profesional belum selalu memperoleh perhatian yang proporsional. Padahal, Islam menuntut muslim untuk dapat mengimplementasikan kesalehan integral dalam kehidupannya. Muslim menjalankan peran penghambaan kepada Allah tidak hanya pada aspek dan event ritual saja, melainkan pada segala aspek kehidupan yang ia jalani, dan diantara aspek yang mengambil porsi waktu dan perhatian besar masyarakat muslim adalah aspek profesionalitas dan pekerjaan. Penelitian ini bertujuan menganalisis secara konseptual transformasi kesalehan ritual menuju kesalehan integral melalui perspektif dakwah transformatif serta menjelaskan implikasinya terhadap pembentukan etika profesional Muslim. Penelitian menggunakan metode library research dengan analisis tematik terhadap literatur mengenai kesalehan, religiusitas Islam, islamic work ethic, etika profesional, dan dakwah transformatif, serta sumber normatif Al-Qur'an dan hadis. Hasil kajian menunjukkan bahwa kesalehan ritual tidak secara otomatis menghasilkan kesalehan profesional. Transformasi membutuhkan pemahaman keislaman yang komprehensif, perubahan cara pandang terhadap makna kesalehan, kesadaran iman, internalisasi, dan aktualisasi dalam kehidupan profesional. Dalam kerangka tersebut, kesalehan profesional



diposisikan bukan sebagai sesuatu yang berada di luar kesalehan ritual, tetapi sebagai salah satu manifestasi kesalehan integral. Dakwah transformatif memiliki posisi strategis karena tidak berhenti pada transmisi pengetahuan agama dan peningkatan praktik ritual, tetapi mengarahkan pada transformasi pemahaman, kesadaran, orientasi, dan perilaku kehidupan. Artikel ini menawarkan kerangka konseptual bahwa transformasi kesalehan bergerak melalui tahapan yang sistematis, dimulai dari pemahaman keislaman yang komprehensif, yang kemudian mengarahkan pada perubahan cara pandang, penguatan kesadaran iman dan internalisasi nilai, terwujudnya kesalehan integral, hingga bermuara pada aktualisasi etika profesional.

Kata Kunci: Kesalehan Integral, Dakwah Transformatif, Etika Profesional

INTRODUCTION

Piety in the life of a Muslim is often recognized through expressions of ritual religiosity, such as prayer, fasting, reading the Qur'an, dhikr, attending religious study sessions, and other forms of worship. These practices are fundamental aspects of Muslim religiosity. However, Islam does not limit religiosity to the vertical relationship between human beings and Allah; it also encompasses relationships with family, society, the environment, and the fulfillment of moral and professional responsibilities. Therefore, piety should not be understood merely in terms of the frequency or intensity of ritual practices, but also in terms of how Islamic values are internalized and reflected in everyday conduct.

Recent studies have increasingly examined the relationship between Islamic religiosity and ethical behavior. Linando et al. (2023), using data from Indonesian Muslim respondents, found that the relationship between religiosity and Islamic Work Ethic (IWE) varied across different periods, indicating that religiosity does not necessarily translate into work ethics in a consistent or automatic manner. Similarly, Atiya et al. (2024) reviewed research on Islamic Work Ethics across different organizational contexts and identified several areas for further investigation. More recently, Christiyanto and Gaffar (2026) developed a holistic Islamic religiosity construct that integrates faith and piety, addressing limitations in approaches that measure Muslim religiosity through narrower dimensions. These studies provide important insights into the multidimensional nature of Islamic religiosity and its relationship with ethical and professional conduct.

Nevertheless, an important conceptual gap remains concerning the process through which ritual piety is transformed into ethical behavior in professional life. While previous studies have examined the relationship between religiosity and work ethics, the measurement of holistic Islamic religiosity, and the organizational implications of Islamic Work Ethics, less attention has been given to explaining how comprehensive Islamic understanding, faith awareness, and the internalization of religious values may connect ritual practices with

professional conduct. In particular, the role of transformative da‘wah in facilitating this process requires further conceptual elaboration. Addressing this gap, the present study develops a conceptual framework that positions integral piety as the integration of ritual, social, personal, and professional dimensions of Muslim life, while examining transformative da‘wah as a potential process through which Islamic values are translated into professional ethics.

The Qur’an and Hadith provide a strong foundation for this perspective. The Qur’an, for example, illustrates that al-birr is manifested not only through faith and ritual worship, but also through social concern, fulfillment of promises, patience, and various forms of goodness (Q.S. al-Baqarah [2]: 177). Likewise, prayer is affirmed to have the function of preventing indecency and wrongdoing (Q.S. al-‘Ankabut [29]: 45), while fasting is directed toward the formation of taqwa (Q.S. al-Baqarah [2]: 183). Zakat also has a dimension of purifying the self and wealth as well as expressing concern for social life (Q.S. al-Tawbah [9]: 103). These verses indicate that ritual worship has a transformative dimension: rituals do not stop at formal performance but are directed toward the formation of human beings with moral quality.

The same is true in the Hadith of the Prophet. For example, the Prophet established a criterion of good Islam in a person’s ability to restrain his speech and actions from harming fellow Muslims, such that other Muslims feel safe in his presence (HR. Bukhari, no. 10; HR. Muslim, no. 41). The problem arises when the ritual dimension and other dimensions of life become separated. A person may appear religious because he consistently performs religious rituals, but the quality of his religiosity is not necessarily adequately manifested in social or professional behavior. In the context of work, this gap can be seen when someone is diligent in worship but still engages in dishonesty, lacks discipline, avoids responsibility, neglects trust, or fails to provide the best quality in his work. This does not mean that ritual worship has no relationship with moral behavior. Rather, the issue concerns how the values contained in rituals are understood, experienced, internalized, and embodied in the context of real life.

Research on Islamic Work Ethic (IWE) has devoted considerable attention to the relationship between religiosity and professional life. Previous studies indicate that IWE is associated with various aspects of organizational life, including intrinsic motivation, organizational commitment, job satisfaction, performance, work engagement, and prosocial behavior. A study of 149 Islamic banking employees in Bandar Lampung, for example, found that Islamic Work Ethic was associated with intrinsic motivation and organizational commitment, as well as with job satisfaction and performance (Hayati & Caniogo, 2012). Research on civil servants in Indonesia also found that IWE had a positive effect on work engagement and performance (Sahabuddin et al., 2024).

Nevertheless, the relationship between religiosity and work ethics is not simple. A study by Linando, Tumewang, Nahda, and Nurfauziah using World Values Survey data from 2,474 Indonesian Muslim respondents across two periods found that religiosity had a positive and significant effect on IWE in the 2006 wave, but that effect was no longer significant in the 2018 wave. The authors suggest that globalization, secularization, and changes in the ways religious knowledge is acquired may partly explain this dynamic. This finding is important because it indicates that religiosity cannot simply be assumed to automatically produce Islamic work ethics. Indeed, the study explicitly raises the question of what other factors might explain the formation of IWE beyond religiosity (Linando, 2023).

These findings open room for viewing the issue from a different perspective. The question is not merely whether a person is religious or diligent in performing rituals, but how religious understanding is transformed into moral orientation and professional behavior. Accordingly, the focus of discussion needs to shift from a simple relationship between religiosity and Islamic Work Ethic toward the process of transforming religious values.

In this context, the concept of integral piety becomes relevant. In this article, integral piety is understood as a form of piety that does not dichotomously separate ritual, social, personal, family, and professional dimensions, but views all of them as manifestations of Islamic values in various spheres of life. Professional piety is therefore not positioned as something outside ritual piety, but as one form of actualizing piety in life. Contemporary studies of Islamic religiosity also show a tendency toward a more comprehensive understanding. Christiyanto and Gaffar's 2026 study, for example, developed a Holistic Islamic Religiosity construct because existing religiosity instruments often focus on particular aspects and do not fully represent the concepts of *iman* and *taqwa* comprehensively (Christiyanto & Gaffar, 2026).

However, that article focuses on the development and validation of a holistic religiosity instrument, whereas this article addresses a different question: how comprehensive Islamic understanding can be transformed into integral piety, including in professional life. Thus, integral piety in this article is not merely a construct for measuring religiosity, but a conceptual framework for integrating Islamic values across different dimensions of life.

At this point, the concept of transformative *da'wah* becomes relevant. *Da'wah* should not be understood merely as a process of conveying religious messages or increasing religious knowledge and ritual practice. *Da'wah* also has a dimension of transforming people and life. A study of the transformative *da'wah* of KH. Abdurrahman Wahid, for example, shows that changes in *da'wah* strategy, method, and orientation can be directed toward social transformation (Muhyiddin, 2019). A study of transformative *da'wah* by Mohammad Natsir

demonstrates an orientation that does not stop at verbal communication but is realized through factual action and community organization (Al-Asy'ari, 2014). More recent studies of transformative da'wah in Muslim economic empowerment show that da'wah can function as a driver of socioeconomic change through training, mentoring, cooperatives, and productive zakat (Haryanto et al., 2026).

Based on these issues, this article aims to conceptually analyze the transformation from ritual piety to integral piety and to explain the position of transformative da'wah in the formation of Muslim professional ethics. The article argues that ritual piety is an important part of religiosity, but it is insufficient to explain the formation of professional ethics. In this context, comprehensive Islamic understanding, a change in perspective on the meaning of piety, faith awareness, value internalization, and actualization in professional life are required. Thus, the article's main contribution lies in developing a conceptual framework that positions professional piety as a manifestation of integral piety and transformative da'wah as a process that bridges religious understanding and the transformation of professional life.

RESEARCH METHODOLOGY

This study uses a qualitative approach with the library research method. This method was selected because the research is not intended to measure relationships between variables or describe the experiences of a particular group of workers, but rather to construct an argument and conceptual framework concerning the transformation from ritual piety to professional piety within the framework of integral piety from the perspective of transformative da'wah. Literature-based research is appropriate for synthesizing and critically examining existing scholarship in order to clarify concepts and develop a conceptual argument (Snyder, 2019).

The research sources consist of normative and academic sources. Normative sources include the Qur'an, Hadith, and books by scholars and intellectuals related to worship, faith, ethics, da'wah, and professionalism in Islam. Academic sources include journal articles discussing piety, Islamic religiosity, Islamic Work Ethic, professional ethics, and transformative da'wah. Sources were selected for their relevance to these central concepts and their contribution to explaining the relationship between religious understanding and professional conduct. Recent literature is prioritized to map developments in research, while classical conceptual works and related literature are used to strengthen the theoretical foundation.

The analysis was conducted thematically and conceptually through five stages. First, the central concepts and arguments in the selected literature were identified. Second, findings

and perspectives from previous studies were compared, particularly those addressing religiosity, Islamic Work Ethic, and transformative da‘wah. Third, conceptual gaps between ritual religiosity and professional ethics were identified. Fourth, the concepts were synthesized to formulate a process linking comprehensive Islamic understanding, faith awareness, value internalization, and behavioral actualization. Fifth, transformative da‘wah was positioned as an approach that may facilitate this process. Because this is a conceptual library study, the framework is a theoretical synthesis rather than an empirically tested causal model.

RESULT AND DISCUSSION

Result

The thematic analysis produces four principal findings. First, ritual piety is a fundamental dimension of Muslim religiosity, but the literature reviewed does not support treating the intensity of ritual practice as a sufficient guarantee of ethical conduct at work. Second, integral piety provides a framework for understanding ritual, personal, family, social, ecological, and professional conduct as connected expressions of Islamic values. Third, the transformation of religious knowledge into professional conduct involves several linked processes: comprehensive understanding, a change in perspective, faith awareness, internalization of values, and actualization in daily decisions. Fourth, Muslim professional ethics—including honesty, trustworthiness, discipline, justice, responsibility, and *ihsan*—can be understood as one manifestation of integral piety. These findings are conceptual conclusions drawn from the literature, not results of field measurement.

Transformative da‘wah occupies a strategic position in this process because it can connect religious understanding with awareness, value internalization, and behavioral change. The synthesis suggests that its orientation should move beyond the transmission of knowledge or the encouragement of ritual practice alone and should also address how Islamic values guide concrete decisions in professional settings. In this framework, *iman* provides the inner motivation and moral orientation for translating values into action. The proposed sequence is: comprehensive Islamic understanding → change in perspective → faith awareness and value internalization → integral piety → actualization of professional ethics.

The resulting conceptual framework positions professional piety as a manifestation of integral piety and transformative da‘wah as a potential process for connecting religious understanding with professional conduct. The framework identifies a plausible pathway for further investigation; it does not claim that da‘wah interventions will necessarily produce the same outcomes in every workplace or individual.

Discussion

Ritual Piety and the Problem of Partial Religiosity

Ritual piety is an important dimension of Muslim religiosity. Prayer, fasting, zakat, reading the Qur'an, dhikr, and other forms of worship are acts of servitude to Allah that hold a fundamental position in Islam. Therefore, identifying gaps in the understanding of partial piety is not intended to diminish the position of ritual worship.

The problem arises when ritual indicators become the sole measure of piety. Under such conditions, a person may construct an identity as a religious individual based on the amount of worship performed, while moral and social dimensions receive less attention.

In fact, there is a close relationship between ritual worship and its social-moral impact. The Qur'an indicates a connection between worship and character formation. Prayer, for example, has the function of preventing indecency and wrongdoing (Q.S. al-'Ankabut [29]: 45). Fasting is directed toward the formation of taqwa (Q.S. al-Baqarah [2]: 183). Zakat functions to cleanse and purify (Q.S. al-Tawbah [9]: 103). This indicates that the ritual dimension has transformative power. It also indicates that social and moral piety can become an indicator of good ritual practice, because moral and social dimensions may constitute outcomes of ritual worship. This study does not examine that relationship empirically, but seeks to discuss the issue of how integral piety can be realized. Integral piety can in fact provide an answer to the gap between ritual and social piety.

Thus, the question that needs to be examined is not, "Are rituals important?" The answer is clearly: very important. The more relevant question is: "How are the values contained in rituals transformed into moral quality in life?" This question takes us from the concept of ritual piety toward integral piety.

Transformative Da'wah as a Mechanism of Piety Transformation

Transformative da'wah is a model of da'wah that does not merely rely on conveying Islamic teachings to the ummah, but also seeks to internalize those teachings in community life (Suhartini, 2022). In essence, the da'wah conducted by the Prophet Muhammad was transformative. The Prophet's da'wah successfully transformed individuals and the ummah from backwardness toward progress, and from powerlessness toward excellence.

Abu Hasan An-Nadawi writes, "with faith so broad and profound, and through the guidance provided by the Messenger at such a high level, and through the ceaseless wonders of the teachings of the Qur'an, the Messenger succeeded in creating for humanity a new life filled with harmony. For this reform, he deliberately focused his attention on human character, which had long been covered by ignorance and disbelief.

He succeeded in breaking through that ignorance and disbelief with faith and creed. He awakened people with new hope. All forms of apathy were removed, their character was improved. Then everything was placed in its proper position, in accordance with its nature. The coming of the Messenger seemed to have long been awaited by humanity. For he alone succeeded in changing human character from bad to good, from worthless to exemplary human beings worthy of pride. As explained by the verse: ‘And is one who was dead and We gave him life and gave him light by which he walks among people like one whose condition is darkness from which he can never emerge? Thus We have made the deeds of the disbelievers appealing to them’ (Q.S. al-An‘am: 122) (An-Nadawi, 1984).

Indeed, the Messenger succeeded in producing a transformation whereby the Arabs, who had previously been unreliable, became an exemplary nation worthy of pride (An-Nadawi, 1984). The concept of transformative da‘wah is relevant because the orientation of da‘wah is not merely to convey messages, but to pursue transformation. Muhyiddin’s study of the transformative da‘wah of KH. Abdurrahman Wahid shows that changes in da‘wah strategy, method, and orientation can contribute to social transformation (Muhyiddin, 2019). Meanwhile, a study of Mohammad Natsir shows that transformative da‘wah is realized through the actualization of Islam in action and community organization (Al-Asy’ari, 2014).

More recent studies demonstrate developments in this orientation. Transformative da‘wah has been used in the context of Muslim economic empowerment through entrepreneurship training, cooperatives, and productive zakat (Haryanto et al., 2026). Another study uses the perspective of maqāṣid al-sharī‘ah to explain transformative da‘wah as an integration of spiritual values with socioeconomic empowerment (Junaeni et al., 2026). From this literature, an important characteristic of transformative da‘wah can be derived: transformative da‘wah connects religious values with an orientation toward building and improving life. In this article, the developmental orientation of concern is the professional life of Muslims.

Practical Application of Transformative Da‘wah in the Workplace

The framework can be translated into workplace-oriented da‘wah through activities that connect Islamic concepts with recurring professional decisions. For example, a short training session may use cases involving conflicts of interest, misuse of organizational resources, inaccurate reporting, or unequal treatment of colleagues. Participants can discuss these cases through the principles of amanah, honesty, justice, and ihsan, then identify actions consistent with those values. The aim is not merely to provide a religious explanation, but to help participants recognize how a general teaching applies to a specific professional responsibility.

Training can be followed by mentoring or periodic reflective discussions in which workers review practical dilemmas, identify barriers to ethical conduct, and set achievable commitments for example, documenting decisions transparently, meeting agreed deadlines, reporting errors honestly, or protecting confidential information. Where appropriate, these activities can be supported by organizational procedures that reward integrity and provide safe channels for raising concerns. Such examples are proposed applications of the conceptual framework, not interventions evaluated by this study. Their effectiveness would need to be assessed through empirical research in different professional settings.

From Partial Piety to Integral Piety

In this article, integral piety is a working concept developed to explain piety as an integrated quality of religiosity across various dimensions of life. Integral piety means that values derived from faith and taqwa must be present in different contexts of life. Integral piety is a manifestation of comprehensive taqwa in carrying out various aspects of life, as understood from Allah's command to enter Islam wholeheartedly (Q.S. al-Baqarah [2]: 208).

Integral piety, which is subsequently manifested in Islamic Work Ethic, has a strong foundation in the Qur'an and Hadith. These include the comprehensive concept of al-birr (Q.S. al-Baqarah [2]: 177), ritual and moral transformation (Q.S. al-'Ankabut [29]: 45), fasting and self-control (Q.S. al-Baqarah [2]: 183), the moral excellence and character of believers (Q.S. al-Mu'minin [23]: 1–11), the orientation toward quality in deeds (Q.S. al-Mulk [67]: 2), balance (Q.S. al-Qashash [28]: 77), justice and ihsan (Q.S. al-Nahl [16]: 90), and trust/amanah (Q.S. al-Nisa' [4]: 58).

In the Hadith, for example, Muslims are commanded to be conscious of Allah wherever and whenever they are (HR. al-Tirmidhi, no. 2102; HR. Ahmad, no. 2135). In the context of work, it is explained that Allah loves a person who works with itqan (earnestness, neatness, and professionalism) (HR. al-Tabarani, no. 897; HR. al-Bayhaqi, no. 4929).

These various Qur'anic and Hadith teachings related to Islamic Work Ethic, some of which have been outlined above, provide a strong foundation for the view that Islam does not merely teach work ethics, but also forms human beings who are righteous in an integral sense; work is one of the spaces in which such piety is actualized.

Professional piety is therefore an inseparable part of integral piety, which also encompasses ritual, social, family, and ecological piety. Professional piety is not a form of piety standing independently apart from the others. All of them are spaces for the actualization of Islamic values.

Table 1. Dimensions of Integral Piety

Dimension	Main manifestations
Ritual	Prayer, fasting, dhikr, reading the Qur'an
Personal	Self-control, honesty with oneself, preserving dignity
Family	Responsibility, compassion, fulfillment of rights and obligations
Social	Concern, justice, tolerance, helping others
Professional	Trustworthiness, discipline, integrity, ihsan, responsibility
Ecological	Protecting the environment and avoiding destruction

Professional piety is one space for the actualization of integral piety. This has important implications. A person does not need to abandon ritual piety in order to attain professional piety. On the contrary, ritual piety needs to find its relevance and actualization in professional life.

Islamic Understanding as the Foundation of Transformation

Ritual piety does not automatically produce professional ethics. The conceptual assumption that needs to be avoided is: the more diligent a person is in ritual practice, the higher his professional ethics will be. Such a relationship is too linear. Ritual piety is better understood as a source and part of the value-formation process, rather than as the sole predictor of professional ethics. At the same time, what constitutes good ritual practice is an issue that needs to be examined in another context, because the influence of ritual depends not merely on performing it or even fulfilling an obligation, but also on the quality of the ritual performed.

Research findings concerning the relationship between religiosity and IWE provide grounds for not simplifying the relationship between religiosity and work ethics. Linando et al. (2023) show that the relationship between religiosity and IWE among Indonesian Muslims varies across time. The study found that religiosity had a positive and significant effect on Islamic Work Ethic in the 2006 data (Wave 5). However, in the 2018 data (Wave 7), the significant effect was no longer found. This finding has important theoretical implications: religiosity cannot be viewed solely through the intensity of ritual practice. In other words, there is an intervening mechanism. Within the framework of this article, that mechanism can be formulated as: Understanding → awareness → internalization → orientation → actualization.

In the context of work, Muslims need to possess a holistic understanding of piety, implemented among others through the following principles: (1) work is part of life's trust and responsibility; (2) earning a lawful livelihood is part of responsibility; (3) work can have the value of worship when performed with the right intention and in the right manner; (4) every

trust carries accountability; (5) the quality of work is part of *ihsan*; and (6) honesty does not depend on whether human beings are watching.

Without such understanding, religious values may fail to connect with work. For example, a person may understand: “*Amanah* is an Islamic teaching.” Yet that understanding may not develop into: “My work is an *amanah*.” It may then fail to develop further into: “I must perform my work faithfully even when no one is supervising me.” The transformation of a general religious proposition into a principle that guides personal decisions is an important part of the transformation process. Therefore, in this context, comprehensive Islamic understanding becomes a foundation for the formation of integral piety.

Correct and appropriate understanding within the context of transformative da‘wah has a highly strategic position, including in helping ensure correct and optimal actualization. Imam Ibn al-Qayyim explains:

“Correct understanding and good intention are among the greatest blessings Allah bestows upon His servant; indeed, after Islam, there is no other gift given to a servant better or more noble than the two. They are the foundation of Islam, and the continuation of Islam depends upon them. Through them, a servant can distinguish the path of those who incurred Allah’s wrath, whose intentions have become corrupt, from the path of those who went astray, whose understanding has become corrupt, and become among those who are blessed, whose understanding and intention are sound. They are the people of the straight path whom we are commanded to ask Allah to guide us toward in every prayer. Correct understanding is a light cast by Allah into His servant’s heart, through which he can distinguish truth from error, truth from falsehood, guidance from misguidance, and misguidance from truth. This is strengthened by good intention, seeking the truth, and fearing God both in secret and in public. What can sever all of this is following desires, preferring worldly interests, seeking the praise of creatures, and abandoning *taqwa*.” (Ibn Qayyim al-Jawziyyah, 2019: 1/189).

From Knowledge to Value Internalization

The process of value internalization is essentially not instantaneous, but proceeds through stages moving from knowledge to understanding, awareness, appreciation, internalization, and finally actualization in behavior. Knowledge provides information about what is right and valuable, while understanding enables a person to grasp the meaning, purpose, and reasons why a value should be practiced. In the Islamic perspective, this process then acquires a deeper dimension through *iman*, because *iman* transforms normative knowledge into conviction involving inner awareness and orientation toward Allah. The Qur’an emphasizes that change begins with what is within human beings (Q.S. al-Ra‘d [13]: 11).

Thus, value transformation cannot be accomplished merely through knowledge transfer, but requires an internal change in the form of awareness and conviction that encourages a person to make the value a guide for life. In this context, iman functions as a driving system connecting knowledge with moral commitment: a person does not merely know that trustworthiness, honesty, justice, and ihsan are Islamic values, but believes that they are part of the implementation of faith and ihsan toward Allah, which can motivate their actualization in life.

Moral knowledge alone is insufficient to produce character; knowledge needs to be followed by appreciation or affective engagement with the value and then embodied in moral action. Thus, the internalization of Islamic values can be understood as a process in which a person receives knowledge, responds to and understands the value, believes in it through faith awareness, appreciates it, organizes it into a life value, and then actualizes it in action. This is consistent with the principle that the quality of religiosity is not measured merely by the amount of knowledge or ritual activity, but also by the extent to which those values shape behavior and deeds.

Iman and Taqwa as Mechanisms of Transformation

Religious knowledge essentially provides information and understanding about what is right, good, and commanded by Allah, but knowledge is not always directly proportional to behavior. A person may know the obligation to be honest, trustworthy, just, disciplined, and to practice ihsan, yet such knowledge may not necessarily become a principle that guides behavior. In the Islamic perspective, iman provides the dimension of conviction and inner awareness that connects knowledge with the commitment to practice it. Iman does not stop at cognitive affirmation, but has consequences for deeds (al-iman wa al-‘amal al-salih). Therefore, iman can be positioned as a driving system that moves a person from knowing to believing, then to valuing, and finally to doing. When a person believes Allah to be the source of values, is aware of His supervision, and believes in accountability for every deed, Islamic values are no longer viewed merely as normative knowledge, but become guidelines with motivational force in determining choices and actions.

In this context, iman functions as the driving system for transforming values from knowledge toward actualization in the realization of integral piety. Iman has a fundamental position in the process of transforming Islamic values from mere knowledge into actualization. Iman has an essential function and role in this transformation process. At least, iman functions as a guide (Q.S. al-Taghabun [64]: 11; Q.S. Ali ‘Imran [3]: 101; al-An‘am: 122), a motivator

and driving force (Q.S. Al-Baqarah [2]: 111–112; Q.S. Al-Hujurat [49]: 15), and a regulator/controller (Q.S. Al-Ma'idah [5]: 28; Q.S. Yusuf [12]: 23, 32).

As a guide, iman provides moral orientation for action by determining what is right, good, lawful, and pleasing to Allah, so that human competence and activity do not lose their moral direction. As a motivator, iman provides internal motivation to do good not merely because of external demands, rewards, or human supervision, but because of awareness of obedience to Allah and the orientation toward attaining His pleasure. As a regulator, iman creates muraqabah the awareness that Allah always knows and observes every human action, including actions unknown to others.

The actualization of values driven by iman ultimately gives rise to integral piety, namely a form of religiosity that is not fragmented into ritual piety alone, but brings Islamic values into various aspects and dimensions of Muslim life. Piety does not stop at prayer, fasting, dhikr, reading the Qur'an, and other ritual acts, but is also reflected in how a person fulfills family responsibilities, interacts with neighbors and society, performs a profession, manages wealth, treats fellow human beings, and protects the environment and other creatures of Allah. In the professional context, for example, iman encourages a Muslim to view work as an amanah, directs him or her to work lawfully and with ihsan, and restrains him or her from fraud, manipulation, dishonesty, and betrayal of responsibility. Thus, professional piety is not a dimension separate from ritual piety, but one manifestation of integral piety rooted in iman and expressed through righteous deeds in concrete spheres of life.

Within this framework, value transformation can be formulated as a sequential process that begins with knowledge, proceeds to understanding, faith (iman), and God-consciousness (taqwa), followed by the internalization of values, practical actualization, and ultimately culminating in integral piety. In this process, iman functions as the driving system that enlivens, directs, and safeguards the entire process.

Muslim Professional Ethics as a Manifestation of Integral Piety

Islamic Work Ethic has developed into a relatively broad field of study. The literature indicates that IWE is associated with various work outcomes. A mapping study of IWE shows that the concept has been used to explain various relationships between Islamic work values and organizational behavior (Linando, 2018).

In Indonesia, various studies have also shown relationships between IWE and performance as well as commitment. Research on civil servants in South Sulawesi found a positive effect of IWE on work engagement and performance (Sahabuddin, 2024). Research

on employees of Islamic higher education institutions also showed relationships among IWE, spiritual values, organizational commitment, and performance (Hulaify et al., 2024).

These findings reinforce the importance of Islamic work ethics. However, this article takes a different position. In this article, professional ethics are not viewed merely as an outcome of religiosity, but as a manifestation of integral piety. Muslim professional ethics are not simply professionalism labeled as Islamic, but professionalism whose moral orientation is shaped by Islamic values built into the integral piety of the Muslim individual. Based on the synthesis of the literature, this article offers the following framework:

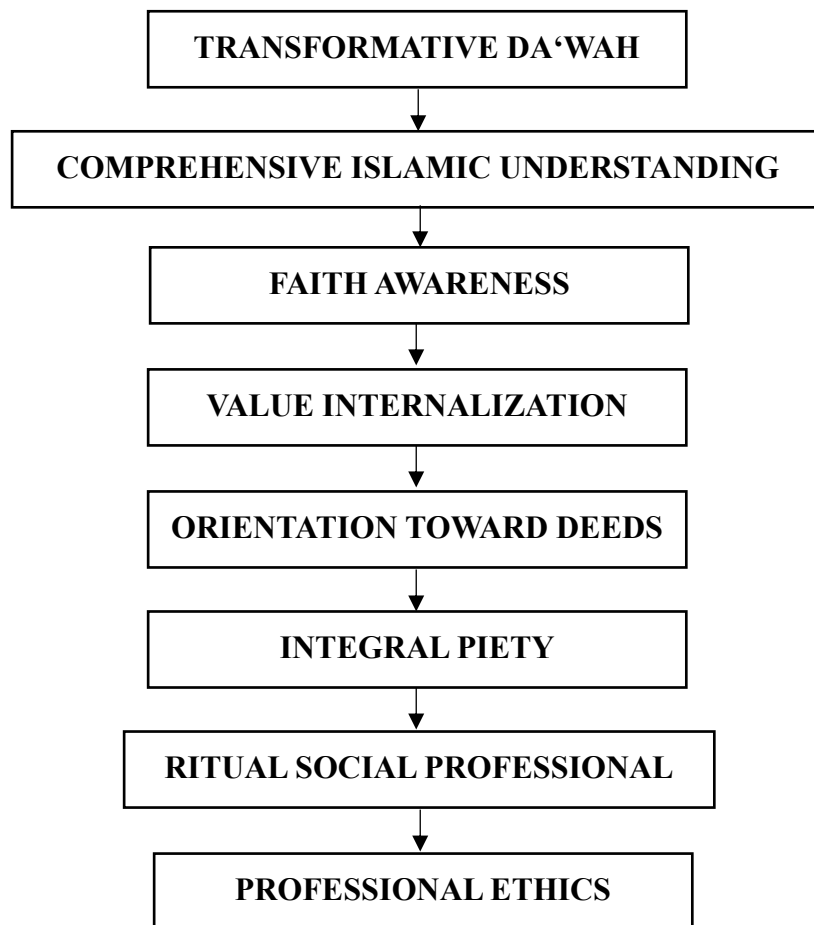


Figure 1. Transformative Da'wah Framework

This framework shows that ritual piety is neither the endpoint nor the sole source of professional ethics. Rather, ritual is part of a broader conception of piety. Transformation begins with comprehensive Islamic understanding, then moves toward a change in perspective regarding piety. This understanding needs to be accompanied by faith awareness and value internalization before finally being embodied in various dimensions of life.

CONCLUSION

This study has examined how ritual piety may be connected to professional ethics through the broader framework of integral piety and transformative da‘wah. The central finding is that ritual practice remains fundamental to Muslim religiosity, but its ethical significance in professional life should be considered alongside the processes through which religious values are understood, internalized, and enacted. The study therefore cautions against using ritual intensity alone as a proxy for professional integrity. The conceptual synthesis identifies a pathway from comprehensive Islamic understanding and a changed perspective on piety to faith awareness, value internalization, and actualization in professional conduct. Within this pathway, iman is understood as a source of moral orientation and motivation, while professional piety is expressed through honesty, amanah, responsibility, discipline, justice, and ihsan. Transformative da‘wah may support this process when it links religious teaching to the practical choices and responsibilities encountered in working life.

The practical implication is that workplace-oriented da‘wah can complement religious instruction with case-based training, mentoring, and reflective discussion about real professional dilemmas. These approaches can help participants consider how Islamic values apply to reporting, use of resources, relationships with colleagues, and fulfillment of responsibilities. They should not be treated as proven interventions on the basis of this article, but as practical directions derived from the proposed framework.

The article makes three contributions. First, it offers integral piety as a conceptual lens for examining ritual, social, personal, family, ecological, and professional conduct as connected dimensions of religiosity. Second, it shifts the discussion of Islamic Work Ethic from an exclusively outcome-oriented question such as whether work ethic is associated with performance to the process by which religious values may become professional commitments. Third, it extends the application of transformative da‘wah to ethical formation in individual professional life, in addition to the social transformation and community empowerment emphasized in prior studies.

These contributions should be interpreted within the limits of a library-based conceptual study. The article does not provide empirical evidence that the proposed sequence operates uniformly across occupations, organizations, or individuals. Future research could examine the framework through interviews, workplace case studies, or evaluations of training and mentoring programs, and could investigate the roles of organizational culture, leadership, and institutional accountability in supporting or obstructing the actualization of Islamic values.

Further empirical work is therefore needed to assess whether comprehensive Islamic understanding, faith awareness, and value internalization help explain the relationship between religiosity and professional ethics. Research in different workplace settings could also identify which forms of transformative da‘wah are feasible, how participants respond to them, and whether any observed changes in ethical behavior can be sustained over time.

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