

The Impact of the Psychological and Educational Guidance Committee on the Student's Personality Within the Institute of Administration - Al-Rusafa

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Annotation: All the main religions provide their followers with a model of divinity. This is approachable when in the mode of attitude towards charitable action, agencies of human transformation, or when looking for the divine within the human

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experience. But what about other attitudes and modes of action to servanthood? What is the servant of God's place in specific religions and their ethical expectations? Any moral reestablishment involves examining the attitude towards existence and life. This issue is seen in every religion through the question of creation. How different is creation without the adopted idea of God? How is a human without the idea and possibility of becoming more of a human? The concept of the person as a created being in the image and similarity to God states the possibility to turn into an acceptable person. In the specific religious traditions, an important role should be played by the techniques of following the path of adoption and transformation. What attitudes towards existence does a person in the religious world observe? What behaviors are eliminated, directed, or imposed? Our goal is to present, in short, the concept of the servant of God in the main religions, and to argue on the matter of the implications of existence or creation, posed by different conceptions of the human in specific religious thought. What we study is man and his possibility to change. What are the necessary conditions to manage the passage from the human mode to the spiritual mode, to take home the identity card as a person?

INTRODUCTION

The concept of the servant of God, His essence and the place, role in creation are studied from theological-anthropological and soteriological points of view by comparing the idea of the servant of God in different religious traditions: in Christianity, particularly in Eastern Orthodoxy

and Catholicism, in Islam, and in Alawism. The comparison is carried out to highlight the common and essential features of religious consciousness related to a person, as well as a methodological contribution to the development of a pan-religious theological anthropology bridging the strengths of the logic of contextual and comparative studies. The universal nature of these categories, built up in the process of perennial dialogue, is emphasized once again. The ontological structure of creation, the role and significance of a human being within it, and their nature are considered depending on a person's or individual's orientation toward doing the will of God. [1][2]

The term "servant of God" refers to a person of a certain religiosity, who transcends the limits of a secular way of life for the implementation of certain religious obligations, directives, and values for well-being in the present and future life. According to traditional faith, a human being is called to communion with God and with the world as a creation. The concept of a human being's personality is revealed through his or her creation as a servant of God. These categories are borrowed from religious texts, where some spiritual heroes (both men and women) are called "servants of God." [3]

1.1. Background and Rationale

Multifaceted, multi-layered, and multi-dimensional, the concept of God is reflected in the religious dialogue of all eras, states, and societies. The high overarching, all-encompassing, and all-absorbing presence envelops everything created, acting on everyone and everything, embracing all that happens in the world, not leaving outside any manifestation of existence. This can be called one word – God. Infinite and omniscient, being all that encompasses all that has been, is now, and will be, comes to a person in many ways. One should ask how a person is aware of the presence of God, how he feels His holiness, His unimaginable power? [4]

Realizing this landscape, the person understands that God, the greater being, the supreme being, is the master of everything, and every living being is merely an actor of His will. Such self-awareness comes to different individuals in different ways; people come to God by these different paths: fear, love, sacrifice, and longing. But, answering God's call, the person comes to Him, comes through the concept of the "servant of God." The servants of God confess different beliefs, follow different paths in their lives, but their main deed in the world is to serve the master of everything and uplift the world for invocation. [5][6]

1.2. Scope and Objectives

This paper is meant to explore various religious traditions to see how they understand and interpret the concept of a servant of God. Many thinkers have diligently sought the purpose of creation, and this task has revealed different layers explaining how the purpose and the implications can be approached according to the religious moral teachings of respective religions. This paper is limited to the doctrinal beliefs and subjective thinking of individual believers who make up various religious traditions. It is therefore noteworthy to emphasize that the whole concept and its implications can only be scratched on the surface in light of the endless and ungraspable mystery of the divine. It is the hope that with this brief look into creation from the perspective of different religious beliefs, it will be a small step toward experiencing a harmonious lingering in religious differences. However different in means of expression and the concept of obligatory love, the idea of a servant of God and one at the service of the other is a question that is considered an essential religious question in any religion. We hope this paper may provide help to those who are about to walk in their religious tradition or seek to open a dialogue with any religion. To achieve this, we will follow by presenting the implications derived from the concept of creation by different religious traditions. We also present the implications as modestly as we can, identifying the character of the religious traditions. The paper concludes with the implications from different religious traditions, remaining open and in the service of the answer to the question of what it implies that we live and are part of an inter-religious and plural society so influential in our world today from both theological and moral education perspectives. [1][7]

2. Concept of the Servant of God

The Hebrew Bible emphasizes the prophet as God's servant. In the Christian tradition, Jesus Christ is the archetype of the human who lives in perfect and self-sacrificing servitude after the manner of a servant. Muslim thinkers have highlighted Muhammad as the best of individuals who can serve as a model for other human beings. The theologian also saw Moses as a type for Christ. The Christian monastic model has been influential in Europe as both an image of human servitude and monastic communities' direct service to society, through healings, education, and culture creation. The concept of the "saint man" is an important model in several cultural religious communities. [8][9][10][11][12][13][14]

Although the General Synod of the Church of Sweden has defined servant as one of God's most important concepts and defined the church as "the servant of the gospel," it has been difficult to find examples of people who acted as servants of God. The prophets Isaiah, Jeremiah, and Ezekiel have been mentioned but have also included the judges Gideon, Deborah, and Samson, as well as the kings David and Solomon, the queen of Sheba, Elisha, Jeremiah, Eliezer, and Ezra. The queen of Sheba, of Arab origin, is noted as the only woman in the long list. There are many anecdotes about the humble origin and humble destiny of the prophet Muhammad. The author published a book and wrote himself into eternity as "The Servant of God." According to him, preachers, saints, kings, and priests of pagan religions have also served as God's servants alongside Christian prophets. There appear to be a number of aspects of traditional societies in which the servants of God form a pattern that is unique to each individual in all times and societies. [15][16]

2.1. Definition and Origins

The title of this work necessarily configures it as belonging to a specific field of studies: the field of religious studies, and more specifically, the multi-traditional angle that these studies have adopted in recent years. Because indeed, the field is congregating around the diverse traditions, which are presented with their own discourses. The mere fact of having to transpose the numerous religious traditions' names that lead us to broaden our work by presenting religious foundational issues, such as the issue of access to the deity, or divinity, and its motivations. [17]

We acknowledge that this concept, Servant of God, is a term loaded with a certain monotheistic bias – maybe we should have called our study Adorer of God – in the sense that these traditions are taught within institutional Christian discourses, and gradually the origin of the name of the group of people dedicated to divine worship is reformulated. However, the change to Adorer does not fulfill the necessary deconstruction of Christian imagery present in the Servant of the Lord, nor in the service that these beings do. The transformation of symbolic structures is more complete if we use the Servants of the Gods, which would be in tune with the radicals of the word servant, but we feel that it would make the lack of coherent unity of presentation more present. After all, in some of these religious traditions, a radical deprecation of the human condition in front of the divinities is not visible. [18]

2.2. Roles and Responsibilities

From the moment of creation, human beings have a manifest purpose. Not only are we servants of God, but we are also to do His work on Earth. This reveals the importance and divine nature of the duty of "vicegerent."

Almighty God addresses human beings directly, stating, "I have only created jinn and men, that they may serve Me." Every single person, as a servant of God, must be aware of this duty. Composed of strengths and weaknesses, people are both the superior creature and also the weakest. This duality is confirmed, declaring that "we indeed offered the trust to the heavens, and the earth and the mountains, yet they refused to bear it and were afraid of it. But man undertook to bear it. He was indeed unjust, ignorant." [19]

In the same way, it is possible to call people the servants of God, but few can live up to such a claim in a dignified manner. The name "servant" is presumptuous and a responsibility, to be

manifested in behavior. The duty of worship bears with it the duty to constantly remember God and to adhere with great affection to the meaning of the name. As such, this suggests that serving others can also be understood within the framework of sacred service to God. [20]

3. Implications of Creation in Religious Traditions

I have seen that the world in many religious traditions is interpreted as created by something, which we have called the creative principle. This idea is very much present in a wide range of popular, mythological cosmologies and in high religious doctrines of almost all cultures and periods. This belief in an account of who the creator of the world is will vary and greatly shape the understanding of how we should regard the world as something sacred in itself. The psychological differences connected to this belief are, instead, very relevant to realize the potentiality deriving from them in the moral field. These could, in our opinion, be reunited under the concept of "Servant of God," in a very wide meaning of this term, in which we should also recognize the sacred bond present in the relationship of animals with their natural environment. In Shamanism, the idea is present that God has created the world through magical acts. In Aboriginal religions, we find a kind of world-making of sky beings and after that, they vanished in the landscape of the earth when they delivered humans the funeral rituals which concern them. Totemism is connected to these types of representations: even though there is no Creator, there are ritual dynamics which symbolically create in the individual the sense of affinity among the beings. The world resulting from these rituals is perceived by humans as a sacred world; through the recognition and respect of the divine part present in the natural environment, humans gain knowledge of their own world of existence. In the presence of something objective and sacred, the nascence of individuals is pointless; the world and the totemic species exist. These are considerations concerning the Aboriginal world ontology. [21][22] [23]

3.1. Creation Myths and Narratives

Belief in some form of creation or the world out of nothing is commonly held by many religious traditions. Different religious traditions explain concepts or even mention our existence or our place in creation in their belief narratives, myths, tales, stories, or narrations, either understood or not in historical terms. In the sphere of the history of religions, many classifications of these narratives are known. Such a survey, which looks first of all at the concept of 'the servant of God,' then examines the implications of the religious narrative for the world, is, in fact, situated in the historical-critical perspective, part of the sphere of the history of religions. This text is centered around the religious traditions found in a specific publication. Its choice to take narratives, what they have in common and what they might have led to, as its central focus differs, however, from that of many texts in the publication itself. The predominant focus in the text is both the narratives in the publication's title and the narratives related to the concept of 'the servant of God.' Without inclusivism, it may at least serve as an introduction to other narratives on offer. [24][23]

In the study of the history of religions, the comparative method has been used to great length. It implies comparing religious traditions so that they have all the same elements, arguing that it allows access to the scientific study of the essences of religion. An argument used in the light forms of the history of religions should serve to illustrate why such a comparison would bring negative results: different religious traditions use different concepts. Even if there were an element that could be given the same name and functions in very different religious traditions, according to a principle of selective disinfection and the following principle of subsequent nomination, there is no scientific reason to assume that the identical or similar words or sounds that would have to be used to signify this element in both traditions had the same meaning. The words then only have to signify similarly sounding phonemes or morphemes, and they will refer to different elements and, as a consequence, also have different meanings. The concept expressing the meaning in tribe A, for example, might even differ from tribe A1. There are many examples of this: 'truth,' for example, can mean many different things indeed. It may refer to many different elements of

religion and hence be qualified by different concepts of it. The truth of polytheism and the truth of Krishna's Hinduism suggest at least two very different and mutually exclusive meanings for one and the same concept. With the term 'the servant of God,' however, we can play along with the thought that we could likewise pinpoint some element that can be present in all religious traditions and then go on and compare the various concepts. However useful such a comparison might be if this actually were the case (it includes, and in the twenty-first century it may include, fewer kinds of religious suffering, for how this ideal type would present itself is quite predictable), in reality, the servant of God, like for example 'justice' and 'truth,' may refer to many different things and hence be qualified by different concepts of it. Over the centuries and continents, the history of religions has shown an endless number of dramatic changes during which many of the features disappeared and others appeared, superimposed others, were reintroduced, or detached from old elements. Therefore, modern scholars refrain from doing history and focus on one place and one period. [25][26][27][28]

3.2. Understanding the Purpose of Creation

In order to understand the implications of a religious tradition's perspective on creation, it is important to understand the traditional views of some other issues associated with creation. Creation narratives typically address key philosophical questions inspired by humankind's instinctive curiosity about the context and purpose of their existence, for example, "Where did we come from?" or "Why were we created?" Different religious traditions offer highly divergent answers to these questions, thereby reflecting various metaphysical and teleological aspects that may not be negligible when attempting to define the possible anthropogenic consequences of traditional religious orientations towards the environment. [29][30]

As regards the purpose of creation, Jewish, or later Jewish mystic, traditional exegesis often refers to the traditional teaching concept according to which the universe was created meaning "in the presence of glory". The term has been, since the Ancient Near East civilization, representative of the divine emanation destined to guarantee the relationship between humankind and God. Such traditional teaching was developed by Jewish mystics who better interpreted the Biblical account while facing the Egyptian period of exile, tracing it back to a broader purpose of creation. [31][32]

4. Comparative Analysis of Religious Traditions

The concept of the 'servant of God' emerges across a range of religious traditions, reflecting the concept of the divine-human relationship as it is perceived in each tradition. For the purpose of this paper, I propose to examine how God or the gods are envisaged in a selection of five religious traditions including Hinduism, Buddhism, Judaism, Christianity, and Islam. The comparison made here focuses on these traditions, which are often repeated, and are concerned with the human relationship with the divine; and, third, the emphasis of those religious traditions on Purushottama. It is important to state from the outset, however, that eligible selected summaries of key concepts do not adequately represent a given religious tradition. Each religious tradition is diverse enough to resist homogenization. [33]

Hinduism provides a fascinating visual of divinity here. The image of God is seen in the features and aspects of Purusha, who possesses six qualities—Jnana, Aishwarya, Sashveerya, Virya, Tejas, and Shakti. Each is regarded as complete, without limitation, and is revealed in a perfect state in the lives of Rama and Krishna. Hindu denominations in India might distribute these qualities between the various theistic deities and share their attributes widely among ten religious traditions, allowing for dynamic interchange and systematic integration. At the same time, however, Hinduism is a religion of centuries of disputes, often unspeaking, and different denominational responses to the same religious variety. [34]

5. Case Studies

Within the Sikh tradition, the founder of the faith is referred to as Guru Nanak. He was born in 1469 in the Punjab and is considered a descendant of the eighth-century Indian mystic. In theological terms, Orthodox Sikhism does not make any reference to the concept of the servant of God, always referring to Guru Nanak as the appointed or chosen of God. Nonetheless, it is believed in Sikh history that Guru Nanak was born into a Hindu family in the first instance and that later he turned away from this faith, his final days being spent with the followers of the deity. Some historians maintain that the First Guru showed a different interest from that of his predecessors, not only because he was the first exponent of a worldwide truth, but also because instead of the one God worshipped by the ascetic orders, he cultivated the service of the contemplative soul. [35]

In Islam, the chosen ministers who are successful in their service to others gain a ranking which in effect equals the authority of the prophets. Allah and his prophets alone enjoy a unique oneness while their true friends have to settle for approximate oneness. Once a person works in accordance with divine assistance, avoiding bad character flaws and acquiring good characteristics, they are led on the correct path and their spiritual readiness is identified. With sufficient time, personal development then enables them to help fulfill the spiritual needs of others. [36]

5.1. Christianity

The Christian conception of the creatures' position in regard to God is diametrically opposed to those presented here. The God of Christianity is supernatural, one who made the creatures out of nothingness. Their continuance is assured, provided they are obedient to the Creator. That obedience has been sorely lacking in all instances, and especially in the case of men. As a consequence, the creature suffered a fall, and man, the responsible agent, had to be punished. Out of love and compassion, the celestial Father sent His only Son to redress the great wrong. He became the ransom, taking on the sins of mankind and dying to pay the penalty for the salvation of souls. The Church becomes the Refuge, ensuring, on strict terms, that paradise will be regained. The acceptance of this plan is expected from the creatures. This acceptance cannot be imposed; the agents must acquire it through faith. When finally agreement is reached, there is great rejoicing in heaven. Absolutely no rapport exists between the agents, their planet, or any other individual, and the narratives which serve to illustrate the extreme despondency of the Creator, a despondency that finally turned to fury and anger. The old narratives have been surreptitiously replaced by a metaphysical construction wherein the creatures are given free will and offer a collaboration which is prompted by the celestial kindness in providing humankind with a paradise which unfortunately was destined to be lost. [37][38]

5.2. Islam

Allah, the Glorified, great and mighty, established His authority by means of the power of His creation. The concept of God, in the light of the Quran, is vivid and complete. However, to explore various concepts related to the title 'servant of God', the Quran is also keen on giving subtle hints. A number of concepts related to the being of a man associated with God are presented. The creation of man has many dimensions in the Quran. In addition to providing an outline of man's anatomy, His creation from clay is also described in stages of growth from the embryo in the mother's womb to old age; his birth, sustenance, nature, and being are depicted, for example, as created to lead the animal kingdom. To conduct research into the concept of a person associated with God, it is important to study man, his career, and his destiny. The Quran undertakes this task and spells out the real relationship with which man has with God. In the Quran, God's names alone do not correlate with the man-in-God. God is the beneficent, but is man the beneficiary or benefactor? On the other hand, although man is integrated with God's names, is limitless freedom and boundless authority man's lone privilege? What does the address of God, in the light of these questions, by His names suggest to a man? And what are the relations? [39][40]

5.3. Hinduism

Hinduism recognizes that nothing in the universe can exist independently; everything is linked to the one divine spirit or the Supreme Being to which the Hindu scriptures ascribe various names, the most common being Brahman, Atman, Paramatma, and Ishvara. Few Hindu traditions closely link the creation of the universe to the transformation of the divine into reality. The Hindu guru and master often described Satan or the devil as "Maya" or the illusion at work that causes humankind to lose their way towards the divine. The following interview is illustrative: "A DEVOTEE: 'Sir, is there nothing in the creation that is holy and pure?' MASTER: 'Some people work in an office, and some do not. Those who work there must occasionally count small change in exchange for gold mohurs or rupees; the cashier must do so. But a son-in-law and a son do not do such things in the family.' The devotional scriptures divide the world into the "tamasik, the rajasic, and the sattwik" based on the actions and the attributes of the persons involved. [41][42]

These divine attributes are inherent and extraordinarily latent in humans and animals. When an individual becomes selfless and works for divine blessing, they become a servant of the master. People have lost the divine attributes. It is seen that goddess Saraswati is often gently shown playing on the sacred veena. More frequently, we see Lord Krishna playing the divine flute. The history contends that after the destruction of the statue of the Hindu god, Lord Krishna, the excavated statue was singing and the spirits of Lord Krishna were heard resonating. Religious experts generally take idols, scriptures as purely symbolic and only to be looked up with reverence and blessing is requested. [43]

6. Interfaith Dialogue and Cooperation

Possible Points for Discussion: (1) The Search for Common Ground; (2) Common Views and Approaches; (3) Shared Goals; (4) The Strength of Diversity. Other Possible Points for Discussion: (1) Changing Perceptions—Conflict and Crisis Management; (2) The Integral Role of Religious Discourse in Mediation and Peace Building; (3) Spaces for Religious and Cross-Cultural Dialogue and Cooperation. Over recent decades, there has been a growing interest in the area of interfaith dialogue and cooperation, driven by a variety of motivations. In many academic disciplines and vocational sectors, the significance of religious dimensions has re-emerged as an influential factor in constructing a holistic analysis of the world. Helping to achieve this re-discovery are many important landmarks and people, including the Dominican Tower at the Church of the Annunciation of the Lord in Nazareth, Palestine, the Jerusalem Charter on Holy Places, the Interreligious Congresses for Peace, or other significant people. A plethora of literature now exists in numerous languages, produced throughout the world by individuals, religious authorities, research groups, institutes, and even governments or international bodies. The search for common ground might seek to address a specific issue related to one locality, region, or religious tradition. Alternatively, it might cover a wider area and work towards addressing international or national concerns, thereby developing a greater feeling of cohesion or oneness within our world community as a whole and demonstrating respect in our relationships. We can find examples at the local, regional, national, and international levels where people work together, respecting each other's religious and cultural traditions, to provide food and shelter for the homeless, social welfare and health services, and support for the needy in many different situations. Often, these individuals are members of religious orders, congregations, movements, associations, or organizations mindful of the sustenance and well-being of people. People need to care for bodies as well as souls, to foster peace, and to nurture respect and love. [44][45][46]

6.1. Importance and Benefits

The concept of the "divine servant" in Islam implies a relationship between existence and non-existence and between the Creator and the created, suggesting a good and perfect world and a role worth being proud of. That is why serving God is a good position worth striving to achieve. In fact, the most important discovery of a person's life is to know his or her position in the book of

the universe and his or her relation to the universe. Here, we describe some of the concepts used in Islamic texts: the divine man's participation in the discovery of the mystery of Unity, the manifestation of the divine names, the creation of the universe, servitude, and comprehensive absolute servitude, along with their importance and benefits. [47]

Significant experiences can be gained on the path of this discovery through the implicit divine potentialities assigned at birth within the world from which the human body and soul are born. When a man, who is discovered in the act of servitude, breaks into tears of co-worship, extending from God to creatures and from the prophets to the common prayer leader of all creatures, the meaning of "servitude" is disclosed in particular. In the eyes of these creatures, these men are proved to be the absolute vicegerent, the comprehensively qualified servant, or the prophet and envoy. The essence of the human being is associated with the dangerous potentialities described here, reflexively determined from the perspective of the distinctive power of brotherhood to allow this to be controllable and to serve as a guide. Since an important meaning related to servitude is consciousness, this means that important consciousness will play a guiding role, the foundation of which will be laid on the practice of divine attributes. [48]

7. Contemporary Relevance and Applications

We started our treatment of the ideas of the servant of God and creation in the context of a particular religious tradition. We also characterized how advocates of these two ideas understand both the distinctive attributes of the servant of God and the evidence of God's act of creating the world. But, of course, these ideas are not binding only for those of a particular religious tradition. Our purpose in identifying these ideas was not to contribute to discussions internal to a particular religious context, but rather to bring to light these ideas as objects of potential philosophical analysis, because they are either not frequently analyzed, or they are not usually considered in their full depth. That is, not only did we find it interesting to treat these ideas, but, more importantly, we think that it may be interesting to others who do not necessarily share our religious commitments but are interested in knowing a bit more about the ideas of creation and the moral import for its inhabitants by considering them in a broader context alongside related religious and philosophical traditions. [49][50]

Although our approach to the analysis of those ideas was strictly philosophy-oriented—being based on a thorough study of the texts developed by our religious tradition—this does not mean that we have extracted the unique possible or consensus meaning from these texts. Yet our understanding of these ideas can be representative of that tradition, and to the same extent, our defense of these ideas from the point of view of general philosophy is not exclusive to that tradition. Different religious traditions have advanced diverse types of accounts about the topics we have undertaken to identify; therefore, our reflections can shed light on different aspects of those other conceptions, and these other conceptions, by their different course, can suggest new perspectives from which to analyze our religious ideas as well. In that way, the analysis of our past and other religious traditions might be mutually beneficial. [51][52]

7.1. Ethical and Moral Implications

Ethical and moral considerations are integral to most religious traditions. Religious traditions offer some of the most profound views regarding the significance and behaviors of mankind. A sense of justice, moral excellence, rightness, perfection, harmony, love, and wisdom, among others, can be found expressed as traits associated with the human soul. It seems to be the birthright of creatures with higher levels of spiritual awareness to act in harmony with the innate will of the Absolute and to foster the Common Good by recognizing and respecting the rights of others. [53]

The anthropological foundational basis for 'ethical' and 'moral' considerations includes such things as divine support, freedom of will, stewardship concepts, obligations and moral excellence, the importance of relationships, purpose and aim of life, spiritual gains, characteristics

of ethical and unethical people, ethical and moral mistakes, forgiveness, and the imperfection of humans. The vast array of human ethical and moral considerations justifies a closer examination, the classification of these into meaningful categories, and the present examples from different religious and spiritual traditions. The four categories for considering ethical and moral implications associated with the concept of 'the servant of God and the implications of creation' are briefly discussed. [54]

7.2.Result

After thoroughly examining the scriptures and teachings of various faiths, as well as delving into other pertinent reading material, I have arrived at a profound conclusion regarding the nature of God's relationship with creation in both Christianity and Judaism. It is not merely that there exists a distinct aspect of God which led to the act of creation; rather, creation itself appears to be an intrinsic part of God's essence that predates its very existence. This remarkable notion stems from the fact that creation essentially mirrors the characteristics, functions, and bestowed blessings of God. Consequently, human beings, who are endowed with a more comprehensive embodiment of God's image and likeness, possess the remarkable capacity to exercise dominion over and steward God's creation with utmost care and devotion, aligning their efforts with His divine purposes. In light of this profound connection, it is fitting to address these individuals as the "sons of God." However, the perspective within Islam diverges from this philosophical framework. While the Islamic teachings indeed bear witness to the concept of Jews and Christians being deemed as "sons of God," there are certain factions within the Islamic tradition that challenge this notion. These dissenters reject the possibility of believers being designated as literal or metaphorical sons or daughters of God, especially if such a designation is understood merely in terms of a partially mystical interpretation of the created image. Instead, they propose an alternative understanding rooted in the enigmatic realm of spirituality. According to this perspective, the similarity and conformity between the Creator and His children, the "sons" and "daughters" of God, arise from the fact that these chosen individuals have been fashioned by God Himself using His own divine light and mercy. They are known as the Noor Al-Iman, the embodiment of God's image and likeness in its entirety, who willingly submit to His will and guidance. It is worth noting, however, that this recognition does not entail a direct physical descent from God, either in a literal or metaphorical sense. In essence, these contrasting interpretations highlight intriguing variations in the understanding of God's relationship with humanity across different religious traditions. While Christianity and Judaism emphasize the innate connection between God and His creation, viewing human beings as bearers of the divine image, Islam presents a more mystical perspective that emphasizes the spiritual origin of believers and their profound compliance with the will of the Almighty. These diverse viewpoints offer a captivating glimpse into the complexities of religious thought and further enrich our understanding of the multifaceted nature of our relationship with the divine.

Further, it was referred to those who were complete bearers of the image and likeness of God and were obedient to Him as being the ones who were given supreme authority and were appointed as God's viceroys on this earthly realm. This remarkable designation, attributed specifically to the prophet Adam, was translated as God's servant on earth, tasked to diligently oversee and administer the affairs of the land, fostering justice and kindness, all under the divine authority and blessings of their Lord. It is crucial to note that this reference, in itself, does not undermine the true nature and invaluable significance of the role, office, and work of Adam alone. There is no verse, whether explicit or implicit, that confines the scope and primordial anthropology solely to Adam, as there exists clear teachings that amplify the universal dimension of this concept. Within the Christian sphere, this principle is generally followed by redirecting inquiries regarding primordial anthropology and design to scholarly essays that explore various faiths, as opposed to disregarding the wisdom encapsulated within the prophetic narratives. It is essential to genuinely

engage with the prophetic traditions, wherein legitimate hermeneutical connections have been established, unearthing profound insights that illuminate the intersection of significant questions and the foundations of faith. In the Christian faith, the archetype of the servant of God has consistently been associated with Jesus Christ, embodying God's ultimate response to the intricate problem of creation. In fact, numerous theological models have been erected around the person of Jesus Christ, each offering distinctive perspectives and insights. For instance, Jesus Christ may be perceived as God's perfect image, signifying the profound participation of the Divine in the enigma of creation. Furthermore, Jesus Christ stands as God's transformative solution to the profound quests and inquiries that arise from within creation itself, encapsulating the divine wisdom and guidance for all humanity.

Table 1. In Dashra, I have a rich and successful son. * I have a capital letter. I have a weak letter. I have a weak letter.

Chi-Square Tests			
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	26.440 ^a	4	.000
Likelihood Ratio	30.407	4	.000
Linear-by-Linear Association	20.119	1	.000
N of Valid Cases	48		
a. 5 cells (55.6%) have expected count less than 5. The minimum expected count is 2.29.			

Table 2. Guidance Committee Tips. The Guidance Committee contributes to solving study challenges.

Chi-Square Tests			
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	26.615 ^a	4	.000
Likelihood Ratio	24.853	4	.000
Linear-by-Linear Association	18.318	1	.000
N of Valid Cases	48		
a. 6 cells (66.7%) have expected count less than 5. The minimum expected count is 2.29.			

Table 3. received information from the Guidance Committee that motivates you for academic success.

Chi-Square Tests			
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	32.254 ^a	4	.000
Likelihood Ratio	32.853	4	.000
Linear-by-Linear Association	22.748	1	.000
N of Valid Cases	48		
a. 5 cells (55.6%) have expected count less than 5. The minimum expected count is 2.50.			

Table 4. Guidance Committee enhances communication with professors

Chi-Square Tests			
	Value	Df	Asymptotic Significance (2-sided)
Pearson Chi-Square	15.778 ^a	4	.003
Likelihood Ratio	15.268	4	.004
Linear-by-Linear Association	10.281	1	.001
N of Valid Cases	48		
a. 5 cells (55.6%) have expected count less than 5. The minimum expected count is .83.			

Table 5. Guidance Committee plays a role in student behavior

Chi-Square Tests			
	Value	Df	Asymptotic Significance (2-sided)
Pearson Chi-Square	4.257 ^a	4	.372
Likelihood Ratio	4.121	4	.390
Linear-by-Linear Association	1.993	1	.158
N of Valid Cases	48		
a. 6 cells (66.7%) have expected count less than 5. The minimum expected count is 2.04.			

7.4.Discusion

In earlier sections of this comprehensive analysis, I meticulously outlined the profound and nuanced current understandings of the concept of stewardship and the profound implications that

non-anthropocentrism holds within the rich tapestry of myriad religious traditions. My extensive research has revealed that numerous philosophical and spiritual frameworks cherish non-anthropocentric understandings of the vast universe that surrounds us. Nevertheless, there remains a collective consciousness that acknowledges the potential presence of anthropocentric biases within the religious realm. [55]The paramount objective of this enlightening discourse is to delve into the essence of the rehabilitated expression 'servant of God' and shed light on its multifaceted significance, ultimately proposing that humans, rather than arrogantly perceiving themselves as the almighty lords of creation, ought to embrace the humble role of protectors. Indeed, this solemn duty of protection is intrinsically linked to the intricate responsibilities bestowed upon humans as caliphs, yet it is crucial to deeply acknowledge the existence of a plethora of complexities that underlie the concept of stewardship. [56]Upon further reflection, it became abundantly apparent that the process of exploring and comprehending the notion of the servant of God necessitates a depth beyond the mere surface-level examination it was initially afforded. Expanding upon these profound insights, it is imperative to recognize that the exploration of stewardship not only demands a comprehensive understanding but also an unwavering commitment to unveiling the intricate layers of its manifestation. [57]As we embark on this intellectual journey, we traverse the vast domains of religious and philosophical paradigms, guided by the torch of knowledge and the unquenchable thirst for a deeper comprehension of our role in the cosmic symphony. The concept of stewardship, intricately interwoven within the tapestry of human existence, serves as a compass, directing our path towards harmony and balance. In our noble quest for enlightenment, it is crucial to acknowledge that the notion of non-anthropocentrism resonates deeply within the sacred texts and revered traditions of various faiths. [58]From the profound teachings of Buddhism, which emphasize boundless compassion for all sentient beings, to the Islamic concept of "khalifa," where humans are entrusted with the sacred responsibility of safeguarding the Earth and its inhabitants, these diverse frameworks present us with a resplendent mosaic of wisdom. It is through the penetrating lens of these profound teachings that we can decipher the true essence of our purpose and the profound implications of our actions. [59]At the very heart of this enlightening discourse lies the revitalization and reevaluation of the expression 'servant of God.' Beyond the conventional perception of servitude as mere subservience and inferiority, lies a transformative understanding that awakens the dormant depths of our consciousness. By embracing the noble role of protectors, we not only acknowledge but also celebrate the intricate interconnections between ourselves, the natural world, and the divine. [60]As stewards, we hold the sacred key to preserving the fragile beauty that elegantly envelops us, recognizing that our existence is intimately intertwined with the delicate balance and symphony of life. Furthermore, it is essential to transcend the boundaries of restricted comprehension and illuminate the breathtakingly complex web of responsibilities that are inherently associated with the profound concept of stewardship. [61]While the notion of protection may initially seem straightforward and simplistic, a closer and more discerning examination reveals a multi-dimensional and intricately interdependent tapestry of responsibilities. The noble duty to safeguard the environment encompasses far more than just the preservation and conservation of delicate ecosystems; it also entails addressing profound socio-economic disparities, tirelessly advocating for environmental justice, and fostering sustainable practices that reverberate with harmonious resonance. [62][63]By expanding our understanding of stewardship, we transcend the limitations of narrow and reductionist perspectives, wholeheartedly embracing a holistic and all-encompassing approach that magnificently encompasses the diverse and interconnected dimensions of our global responsibility. In this awe-inspiring expansion, it becomes vividly evident that the exploration, understanding, and embodiment of the profound concept of the servant of God demands a profoundly comprehensive engagement with its multifaceted and resplendent layers. [64]To truly grasp the majestic

significance of this transformative concept, we must unhesitatingly embark on an intellectual odyssey that challenges preconceived notions, reevaluates long-held paradigms, and wholeheartedly embraces the boundless and awe-inspiring possibilities of human potential. Only through the genuine and unyielding willness for introspection, rigorous analysis, and an unwavering commitment to collective action can we wholeheartedly and unequivocally embody the noble mantle of protectors and unshackle the iridescent transformative power that lies dormant within each and every one of us. [65]Our collective efforts to fulfill our divine duty as stewards will resonate throughout the annals of history, igniting a paradigm shift that heralds a new era of harmonious coexistence with the world we call home. As we navigate the intricacies of this profound journey, we are poised to unlock the boundless potentials of our interconnected existence and embrace the sacred responsibility to continue the awe-inspiring symphony of life. [66]

In the previous section, these problems should have been critically and thoroughly examined. To review and delve deeper into the matter: attempting to gain a comprehensive understanding of the level of control that humans may possess over other living beings serves as a microcosm, offering a glimpse into the vast and complex issue of interpreting and deciphering the phrase 'the protection of nature' used in the aforementioned definitions. Given its nature as a microcosm, the argument regarding the level of control that humans may wield inherently transforms into a moral argument, delving into the depths of the extent to which humans ought to harness and utilize the resources of nature. [67]The contemporary process of human activity, when encapsulating the moral law interpretation clause, as one may prefer to call it, aligns with the concept of stewardship. Throughout this expansive discourse, it has been assumed, albeit perhaps prematurely, that religious traditions rooted in the Bible ought to undertake a substantial amount of work in order to successfully present a solid theological basis for the concept of stewardship. However, it must be acknowledged that this assumption warrants further examination. Just like any argument that staunchly claims exclusive relevance, there exists a vast array of differing interpretations, each possessing a high degree of persuasiveness, if not utmost compelling credibility. [68]

8. Conclusion

In conclusion, while the concept of God in different religious contexts may be inherently associated with the idea of a Creator, the processes through which the world came into existence and the relationship between God and other beings, including humans, and with creation are varied. These processes and relationships influence some other central concepts and ideas that have been developed in response to how religious traditions view themselves and what it means to be religious. We explored the concept of the Servant of God in different religious traditions and the implications of creation in the context of such a concept. We concluded that each religious tradition's view of the Servant of God is intrinsically tied to the concept of creation and the emphasis put on specific assumptions regarding the circumstances of how the Divine Will acts upon and is associated with the world.

While several of these processes contribute to the Servant Concept on the level of humanity, the concept of a divider or connection between the Divine and the Human is created using the same ideas that, for different reasons, are connected to the various beings in creation. Therefore, when addressing the Servant Concept, knowledge of the relationship between divinity and humanity is required to provide insight into the background of each religious system. The concept of the Servant of God implies a form of connection between Divinity and Humanity. This relationship often implies a positive interaction and incorporates the participation of humans in the work of the Divine through their everyday activities. The involvement of humans within this work includes their divinely sent talents and their participation in reciprocal actions towards the Earth in the enrichment of its developments. This might suggest that the idea needs a broader concept of employment than the specific direction.

8.1. Key Findings and Insights

Up to this point, the discussion has explored the concept of the servant of God and its implications for creation in different religious traditions. Some key findings and insights are drawn out in the following text and will help further the discussions: Firstly, the concept of the servant of God represents an inclusive model. There are revelations in all religions that there are servants of God among all people, and there is no discrimination by color, race, language, or religion. Many religious leaders have been preaching publicly that people from different religious backgrounds and beliefs can coexist in harmony. Servants of God are all created by the one God, and even the relatives of prophets can only hope for special salvation; they must still follow their own conscience and find the God of all. Secondly, the special saints or prophets are teachers of the faith who lead people to God and promote justice, righteousness, faith, peace, and harmony. It is said that whoever responds to the voice of the prophets is a servant of God and will not be a co-worker of injustices. Without a doubt, people need more education and guidance to point out the way to God. In this world, there are a large number of servants of this type. They come and quickly go away. However, while they stay, they don't treat others better than ordinary people. It should also be noted that all prophets are historically concrete and shaped for specific communities. Each prophet is the inheritor of the matter in which his predecessor has left.

8.2. Future Research Directions

Future Research Directions

The major exploration for future research is to study the relevance of the concept of the servant of God and the implications of ecological perspectives held by the major traditions. Comparison of the ecological perspectives of each of the relevant religions in their position on the importance of creation is also an area of focus for future research students. It would be interesting to find out post-research whether all traditions, as they are commonly perceived, depend for their coherence on the projection of a transcendent focus, i.e., servant of God and the religion as a more-than-human world, one or both characteristics, as well as followers of individuals of the religious tradition.

Since there are very small percentages of Christians who consider the environment as one of 'dominion or even stewardship,' with 'champions of the earth' marginalized outside the official religious hierarchy maintaining a servile role to the dominant culture, it would be interesting to compare their position. Data collection is likely to be the most challenging part. Interviewing the representatives of non-human institutions may be quite difficult, but not impossible, especially the idea of a pre-service ceremony involving local vegetables and a specific ceremony. This type of outsider inquiry allows for comparisons to see what various parts of the religious tradition have in common and helps deepen the understandings gained from insider investigations.

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