

The Basic Concepts of Faith, Tauhid, and Morals

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Abstract

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The study of the basic concepts of faith, monotheism, and morality is an important foundation in shaping the personality and spirituality of a Muslim. Faith, as a fundamental belief, serves as the primary foundation for understanding the essence of divinity, which is then elaborated more specifically in the concept of tauhid, namely the belief in the oneness of God in all aspects of life. Tauhid is not merely theoretical but also serves as a practical guideline for performing worship and social interactions. Morality, as a manifestation of true faith and monotheism, reflects moral and ethical qualities in daily life. This study aims to outline the relationship between these basic Islamic concepts and demonstrate how the integration of faith, monotheism, and morality shapes the character of a complete Muslim. This study uses a qualitative descriptive method with a literature review approach. The results indicate that a complete and in-depth understanding of faith and monotheism will give rise to noble morality, which is the primary goal of Islamic teachings.

Keywords: Basic concepts of faith, monotheism, morality

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INTRODUCTION

The three main principles of Islamic teachings of faith, monotheism, and morals form the identity, beliefs, and behavior of a Muslim. Tawheed, the essence of faith, emphasizes the oneness of God as the primary focus of life, while faith serves as the basis of belief that directs the thinking and perception of reality. In the end, both result in moral development, which is a tangible expression of faith in everyday behavior.

Faith, monotheism, and morals are closely intertwined in the context of education and community development. Strong monotheism is fostered by a correct understanding of the faith, and noble values are a solid reflection of monotheism. Therefore, studying these three ideas is important to strengthen the moral and spiritual foundations of Muslim culture, especially in view of the challenges posed by modernity and the rapid shift in values.

The purpose of this article is to examine the functions of faith, monotheism, and morality in the functional context between the three within the framework of Islamic teachings. This discussion, which uses a descriptive-analytical approach, is expected to make a theoretical contribution to the advancement of Islamic studies and become a resource to improve spirituality and character in various educational and socio-religious spheres.

RESEARCH METHOD

The author's research is a library research that specializes in qualitative research. Understanding and reviewing theories from various research-related

literature sources is a way of collecting data. The goal of qualitative research is to understand reality through the process of inductive thinking. (M. Rijal fadli, 2021) (Adlini, M. N., et al., 2022)

RESULTS AND DISCUSSION

Definition of Faith

Faith is a belief or true faith that is realized in noble behavior. Etymologically (language) the creed comes from the word "aqada-ya'qidu-aqdan", meaning the bond of agreement, the bond of the covenant, the bond of attachment and the solidity. It is called so, because it binds and becomes the attachment or hanger of all things. In a technical sense, it means faith or belief.

According to the term (terminology), faith is the basic principles of faith or the belief of a Muslim's heart that is based on Islamic teachings that must be held by every Muslim as a binding source of belief. (Shubhie, M., 2023)

Shaykh Abu Bakr Al-Jaziri stated that creed is a collection of clear laws of truth that can be accepted by the intellect, hearing and feelings that are believed by the human heart and praised, confirmed in its truthfulness, established in righteousness and not seen as violating it and that it is true and valid forever. Such as man's belief in the existence of the Creator, belief in His science, man's belief in the obligation to obey Him and perfect morals—what is meant by *aqidah* in Arabic (in Indonesian written *akidah*). (Daud Ali, 2000)

Broadly speaking, the scope of faith includes all things that every Muslim must believe. In Islam, this is formulated in the pillars of faith, namely:

a. Faith in Allah

Believing in the existence of Allah. Believing in His oneness (Tauhid Rububiyah, Uluhiyah, and Asma' wa Shifat). Believing that only Allah has the right to be worshipped.

b. Faith in the Angels of Allah

Believing that angels are God's creatures created from light, always obeying Him. Knowing the names of the angels that must be known, such as Jibril, Mikail, Israfil, and others.

c. Faith in the Books of Allah

Believing that Allah sent down the book as a guide for human life. Must-know books: Torah, Zabur, Inj'an, and the Qur'an (as a complement).

d. Faith in the Messengers of Allah.

Believing that Allah sent messengers to deliver revelations. It is believed that the last prophet was the Prophet Muhammad *صلى الله عليه وسلم*.

e. Faith in the Last Day

Believing in life after death. Believing in the events of the apocalypse, resurrection, hisab, heaven, and hell.

f. Faith in Qada and Qadar

Believing that everything happens by God's decree. Believing in the existence of good destiny and bad destiny according to the wisdom of Allah.

Definition of Tauhid

Faith in Islam is a solid foundation, which is the foundation for Islamic shari'a that is built on it. And what is the basic concept in Islam and faith is tauhid.

According to the language of tauhid is a form of masdar from the words wakhada, yuwahhidu, tawhidan. It means making something one. So, monotheism according to language is to decide that something is one. (Mutiara Hasanah, Dalmi Iskandar Sultani, 2025) (Rhomas A. Ghofir, 1997)

Meanwhile, according to the term tauhid means to please Allah and to disregard him as the only Dzat who owns rububiyah, uluhiyah, asma' and nature. The science of aqidah is called tawheed because tawheed is its main discussion as a form of generalization. Tawheed is the unity of Allah in worship, both from substance, nature and af 'al (deeds). (Yusran Asmuni, et al, 1993)

Tawheed which is divided into three, namely Rububiyah tawheed, Uluhiyah tawheed and Asma' wa al-Sifat tawheed did not exist during the time of the Prophet and his companions. The division is the result of ijtiḥad of Muslim scholars and scholars in the field of ushuluddin. This term only appeared at the end of the 7th century Hijri or the 13th century AD through the ijtiḥad of Ibn Taymiyah (Abu al-Abbas Taqiy al-Din Ahmad bin Abd al-Salam bin Abdullah bin Taymiyah al-Harrani). The division is listed in his book, namely Majmoo' Fatawa. 15 This book was written by Ibn Taymiyah in the 14th century AD, a total of 37 volumes, of which 4 volumes specifically explain monotheism. The first volume explains about tauhid al-Uluhiyah or al-Ilahiyyah; the second volume explains the monotheism of Rububiyah and the fifth and sixth volumes explain the monotheism of Asma' wa Sifat. Even so, the understanding of the content of the three parts of monotheism implicitly exists in the writings of the scholars of Ahl al-Sunnah wa al-Jama'ah before. However, it has only been explicitly explained by scholars such as Taqiy al-Din Ahmad bin Ali al-Maqrizi (764-845 H) in the book *Tajrid al-Tawhid al-Mufid*, Muhammad bin Abdul Wahhab in the book *al-Tawhid*, whose substance is more oriented towards Tawheed Uluhiyah, as well as several other scholars. The division was then spread by Muhammad bin Abdul Wahhab and his followers from among the scholars of Najd and the kingdom of Saudi Arabia. Then it was spread again by scholars who received education around Middle Eastern countries, especially in the universities of the kingdom of Saudi and Jordan. (Aniq Akhmad, et al, 2024)

Tawheed is the core of the Faith, which is believing in the oneness of Allah in all aspects. The scholars divide the scope of monotheism into three main parts, namely rubūbīyah, ulūhīyah and asma'. Here's the explanation.

a. Tauhid Rububiyah (The Oneness of Allah in Creation and Regulation)

Believing that only God creates, provides, gives life, kills, and governs the entire universe. Example: Believing that rain falls because of God's will, not just because of clouds.

The word rububiyah is taken from the word rabb (God). Therefore, every word of rabb found in the Qur'an is used as the basis for the existence of monotheism rububiyah. The word rabb is the masdar form of the word rabbayrubbu, which generally means to take care of and regulate. The word "rabb" linguistically means mālik (owner/ruler), sayyid (master/leader), mudabbir (administrator), murabbi (educator), qayyim (guardian), and mun'im (giver of favors), and this word is not interpreted absolutely except for Allah. Tawheed Rububiyah is the definite belief that Allah is the Lord of all things, the ruler, the creator of all things. God is the ruler of the universe and there are no allies for Him. Only Allah is the Most Holy, the Creator, Ruler and Controlling of things

for all creatures. The recognition of this monotheism, namely by believing that Allah is al-Khāliq (Creator), al-Rāziq (the giver of sustenance), al-Mu't (as-Salman, et al, 1998) ī wa al-Māni' (giver and rejecter), al-Muḥyi wa al-Mumīt (to turn on and off) and so on (M. fhodil, 2022). To establish this Rububiyah monotheism, Ibn Taymiyah uses *manhaj wijdani* or the method of *fitri*, which is basically human beings rightly admit that Allah is their Creator, and only He has the right to be worshipped. This *fitriah* is stated by the Prophet in his hadith that every human being who is born in a state of *fitriah* (*kull mawlūd yūlad 'alā al-ḥiṭrah*). *Tauhid rubūbīyah*, i.e. appreciating Allah in all His deeds, believing that He Himself created all creatures. He is the Ruler of the universe and the Ruler of the universe, He who exalts and lowers, He who glorifies and humiliates, Almighty over all things. Allah created all His creatures on the basis of His confession of His *rubūbīyah*. There is no Creator, Giver of sustenance, and ruler of nature except Allah, so no one has the right to receive worship of all kinds except Allah. Thus, monotheism means that Allah is the Creator of all things, and that in the universe there are no two or more creators who are equal in His nature and deeds. This *tauhid* is a right that has no doubt in it, and this is the culmination of *tauhid* according to many of the experts of the vows and the knowledge of *kalam* as well as a group of Sufis. This monotheism was not rejected by any group from among the children of Adam. In fact, it has been decreed to acknowledge it more than the heart is decreed to know other existences (Qur'an Ibrahim (14:10)," said their apostles; whether there is any doubt about Allah, the Creator of heaven and earth". The famous person who is known to pretend not to know and show his denial of the Creator is Pharaoh, even though he believes in his heart (QS al-Isra' (17:102) "Surely you know that there is no one who sends down miracles except the Lord who preserves the heavens and the earth as clear proofs". (QS al-Naml (27): 14) "And they deny it because of its tyranny and pride, even though their hearts believe in it."

b. *Tauhid Uluhiyah* (Oneness of Allah in worship)

Believing that Allah has the right to be worshipped, and all forms of worship (Prayer, Prayer, Qurban, Dhikr) must be addressed to Him. Example: Not asking for help from anyone other than Allah in things that only Allah is capable of doing.

The word *ilāh* is *masdar* from the word *alahaya'lahu*. Al-Fairuz al-Zabadi said: "*alaha-ilāhahulūhah-ulūhīyah*". From this word *ilāh* is taken the word *Jalālah* (Allah), the root of which is *ilāh* with *wazan fī'āl* which means *ma'lūh* (the worshipped). This monotheism is called monotheism because *ubudiyah* is the nature of 'ābid (servant) who is obliged to worship Allah sincerely, because of dependence on Him. *Tawheed ulūhīyah* is a *tawheed* of worship, because *ilāh* means *ma'būd* (the worshipped). So no one is called upon in prayer except Allah, no one is called for help except Him, no one should be made dependent except Him, it is not permissible to slaughter sacrifices or vows except for Him, and no one should direct all worship except for Him and for Him alone. Thus, the *tawheed rubūbīyah* is proof of the obligatory *tawheed ulūhīyah*. Allah commands us to worship and worship Him. *Tauhid ulūhīyah* is proof of *tauhid rubūbīyah*. *Tawheed ulūhīyah* is the core of the Prophet's *da'wah*. Every messenger always preached with the command of *tauhid ulūhīyah*. "Worship

Allah for whom there is no God but Him (QS al-A'raf (7): 59, 65, 73, 85). Worship Allah and be fearful (QS al-Ankabut {29}: 16). Indeed, I am commanded to worship Allah by purifying obedience to Him in the practice of religion (Qur'an al-Zumar (39:11), I did not create jinn and humans, but that they should worship Me (Qur'an al-Dharyat (51:56), whereas they were only commanded to worship Allah, with the sincerity of obeying Him solely for the sake of (pursuing) religion, and also to establish prayer, to pay zakat, and that is the right religion (Qur'an al-Bayyinah (98): 5).

The monotheism that the apostles called for and therefore the book was revealed is divine monotheism which contains monotheism rububiyah, that is, worshipping Allah swt alone who has no allies for Him. For the polytheists and the Arabs before them recognized the monotheism of rububiyah, and that the Creator of the heavens and the earth is one (Qur'an Luqman (31:25); "And indeed if you ask them, 'Who created the heavens and the earth? Of course they will answer "Allah". Say all praise to Allah; but most of them do not know". (QS al-Mu'minun (23): 84-90); "Say, to whom does this earth belong, and all that is in it, if you know? They will answer, it belongs to Allah. Say, then do you not remember?" Say 'Who is the God who has the seven heavens and has the Great Arsy? They will answer "Allah's". Say, why are you not pious. Say, "Who is in His hand in the power of all things. He protects, and nothing can be protected (from His adzab), if you know? They will answer, (belonging) to Allah. say, then, how did you get deceived. Though We have brought the truth to them, but they are liars. They do not think that idols were involved with God in the creation of nature.

c. Tauhid Asma wa al-Sifah (The Oneness of Allah in Name and Attributes)

Believing and establishing the names and attributes of Allah as mentioned in the Qur'an and Hadith, without altering, rejecting, resembling, or questioning their essence excessively. Example: Believing that Allah is All-Hearing and All-Seeing in a way that is in accordance with His majesty.

The meaning of tauhid al-asmā' wa al-sifah is to believe in the names of Allah and His attributes as explained in the Qur'an and al-Sunnah according to what is appropriate for Allah, without ta'wīl, without ta'tīl, without takyīf and without tamthīl, because there is nothing like Him (al-Shura (42:11). It means believing and establishing as it came without taḥrīf (changing), without ta'tīl (denying), without takyīf (questioning about how), and without tamthīl (resembling). Tawheed Asmā' wa al-Sifāt will be damaged if there are several things, such as tashbīh, taḥrīf, ta'tīl, and takyīf. There are those who deny the attributes of monotheism (Jahm bin Safwan, a believer of Mu'tazilah) and those who are in line with him, because they say that establishing these qualities has the consequence of the enumeration of existence (ta'addud al-qudamā'). Such an opinion is false, difficult to accept, because the determination of substances which are independent of all these properties cannot be imagined to exist. Reason can only ascertain the impossible and imagine it. This is the peak of ta'tīl (denial of attributes). The substance is united in divinity, divinity, eternity and does not need anything that obliges and manifests. Denying similarities and similarities, of similar counterparts as well as helpers. Whereas the nature of substance is one with reason, with eternity, with oneness and far from desiring

to the one who obliges and provides, and he always has equity with the absence of being similar and equal to Him, together with the generality of the relations of the nature of those qualities and the comprehensiveness of their scope.

Definition of Morality

Etymologically, the word "morality" comes from Arabic Ethics plural of "khuluqun" Creation which according to language means ethics, temperament, behavior or character. The word contains aspects of conformity with the word "khalqun" Creation which means the event, which is also closely related to "Khaaliqun" Creator which means the creator as well as "makhlûqun" Creature which means that it is created. A healthy relationship between the Creator and "beings" is made possible by the development of the idea of morality. In terms, morality is a quality that is embedded in a person's soul and is reflected in his daily behavior. (Miftahul Jannah, 2019)

There are several definitions of morality put forward by scholars in terms of language. According to Al-Ghazali, morality is "A system firmly embedded in the soul from which various actions arise easily and lightly, without the need for thought and consideration." Others refer to morality as "A set of values and qualities that reside in the soul, from which various actions arise easily and lightly, without the need for thought or consideration."

From the explanation above, we can conclude that moral education is an effort or effort by educators to direct their students to become human beings who fear Allah Ta'ala and have karimah morals.

Some argue that the concept of morality comes from the word khaliq which means creator and comes from the word khalafa which means creation. This interpretation clarifies the function of morality as a mediator in the so-called *hablum minallah*, which is a two-way dialogue between man and Khaliq, the creator. Individuals, i.e. *hablum minannas*, create horizontal relationships as a result of this vertical interaction. A number of scholars define morality; Ibn Maskawaih was among them. He argues that morality is a state of a person's soul that moves him to behave without thinking first. (Nurhasanah Bakhtiar, 2016)

Imam Al-Ghazali in his famous book "Ihyâ 'Ulumuddin" defines morality as:

The Prophet (peace and blessings of Allaah be upon him) said: "The Messenger :of Allaah (peace and blessings of Allaah be upon him) said This concept shows that morality is defined as behavior that a person performs on a regular basis. This is a reflection of his inner actions and is usually done periodically to remove the need for prior intellectual thought from his actions.

According to the concept of Imam Al-Ghazali, morality is an existing quality in a person, meaning that actions can be done easily without the need for mental effort. According to Ahmad Amin, morality is just a will that is trained and becomes automatic after being done repeatedly. Therefore, morals can be taught and practiced to improve the quality of one's behavior, as shown by the two definitions. (Nurhasanah Bakhtiar, 2016)

The space of morals and Islamic teachings is the same, especially in terms of the pattern of human relations. Morality has several aspects, ranging from politeness towards Allah SWT to politeness towards other living beings (humans,

animals, plants, and inanimate objects). The following is an explanation of some of the scope of morality. (Abuddin Nata, 2020)

a. Akhlaq to Allah

Morality towards Allah can be interpreted as the attitude and behavior that humans should have towards Allah as a creator.

b. Morality of fellow human beings

The Qur'an is full of verses that explain human morality. Allah's apostles, parents, teachers, neighbors, and society are examples of people who are moral towards others.

c. Akhlaq to the Prophet

To be moral to the Prophet means to serve him with love and obedience. Obeying all commands and staying away from all prohibitions is a form of obedience to the Prophet. These commands and prohibitions have been stated in the Hadith (As-Sunnah) in the form of words, deeds and determinations.

d. Morality to both parents

There are many postulates in the Qur'an and Hadith that explain the rights of parents, directions to be filial, obedient and do good to both. Allah says in the Qur'an Surah Al-Isra' verse 23:

:And the Messenger of Allah (peace and blessings of Allaah be upon him) said O Messenger of Allaah (peace and blessings of Allaah be upon him) and I am" the Messenger of Allaah (peace and blessings of Allaah be upon him) and I am .the Messenger of Allaah (peace and blessings of Allaah be upon him)

Meaning: Your Lord has commanded that you should not worship anyone other than Him and that you should do good to your parents. If one of them or both of them grows old in your care, you shall never say the word "ah" to them and do not yell at them, and speak good words to them. . (QS. Al-Israa' 17:23).

Allah says in this verse: All praise be to Allah alone. God is Holy. In addition, as a form of appreciation to his parents and as a form of gratitude to Allah SWT, Allah commands his servants to be devoted to them.

e. Morality towards teachers

In seeking knowledge, students need to know good behavior/manners when dealing with teachers. As in verses 66-70 of Surah Al-Kahfi tells about the desire of the Prophet Musa (AS) to learn from the Prophet Khidir (AS). This verse describes the student's behavior toward his teacher. This verse highlights the following: In seeking knowledge, students must be obedient or have a teacher. Students must first ask for permission to study and follow the teacher. Students should be diligent in seeking knowledge. Students should not rush to ask the teacher until the teacher (teacher) has explained the entire lesson or students can ask questions.

f. Morality towards Neighbors and Society

The rights of neighbors include the rights of fellow servants of God. Allah SWT gives commands to protect, uphold rights, be just, reward, and maintain the safety of neighbors. Based on one of the hadiths of the Prophet PBUH narrated by At-Tirmidhi, the virtues of friendship and neighborship are as follows: "From Abdullah bin Umar ra, he said: The Messenger of Allah said: "The best friend in the sight of Allah is the one who is kind to his friends." And

the best neighbor in the sight of Allah is the one who is kind to others." (Hajjaj, 2013)

g. Morals towards the environment

The term "environment" describes everything that is around humans, including inanimate objects, plants, and animals. The Qur'an's teachings on environmental morality are basically based on the idea that humans play the role of caliphs. All inanimate objects, plants, and animals were created by Allah SWT. And all things belong to God and all things depend on Him. With this belief, Muslims recognize that all human beings are God's "people" and should be treated fairly and appropriately. Reptiles and birds are just like humans. Regarding this, in the Qur'an surah Al-An'am verse 38 Allah says: (Abuddin Nata, 2020)

And when you do not know what you are doing, you will not be able to do" ".anything about it, and you will not be able to do anything about it

There is not a single animal on earth and birds that fly with their wings, but they are all people like you. There is nothing that We have omitted in the Book and then to their Lord they are gathered. (QS. Al-An'am 6:38).

As for akhlaq in terms of designation it is divided into 2, namely: akhlaq mahmudah (Praiseworthy) and akhlaq mazmumah (Reprehensible).

a. Akhlaq mazmumah (Reprehensible)

In this discussion, reprehensible morals are prioritized over commendable morals, therefore we focus first on the tahiriyah effort, which is emptying and purifying oneself/soul from despicable qualities and cleansing oneself/soul from despicable qualities while carrying out (tahliyyah) with commendable qualities. Then carry out Tajalli Meaning, opening the veil and getting closer to God and accepting the divine nur-divine.

According to Imam al-Ghazali, these basic morals are known as the characteristics of Muhlikat, which are all human actions that can lead people to destruction and self-destruction, which is certainly contrary to their nature to always lead to goodness. Imam Al-Ghazali also mentioned among them reprehensible morals (mazmumah), namely: ghibah, envy, riya", sheep fighting, killing, treachery, stinginess, arrogance, lying, revenge, and others. (Tita Rostitawati, 2015)

b. Akhlaq mahmudah (Praiseworthy)

Commendable morality refers to all kinds of good attitudes and deeds (praiseworthy). This morality arises from the simple nature that is hidden in the human soul. (A. Mustofa, 1999)

On the other hand, good morals means getting rid of all the vile customs that are sharia in Islam, distancing oneself from these vile acts, then getting used to good habits, practicing them, and loving them.

Definition of Sufism

Definition of Morality There are two approaches to defining morality, namely the linguistic approach (linguistic) and the terminological approach (terminology). The word "Morality" comes from the Arabic language, plural of khuluqun which according to the language means ethics, temperament, behavior or

character. The word contains aspects of correspondence with the word *khalqun* which means event, which is also closely related to *khaliq* which means creator, as well as to *makhlūqun* which means created. (Jamaludin, Zulkifli, 2018)

In the question of morality, human beings as moral beings are obliged to fulfill and maintain good morals and to stay away from and abandon bad morals. Morality is a value dimension of Islamic Sharia. The quality of diversity is determined by moral values. If the Shari'ah talks about the conditions of harmony, valid or invalid, then morality emphasizes the quality of deeds, for example, charity seen from its sincerity, prayer seen from its solemnity, struggle seen from its patience, Hajj from its *mabruran*, knowledge seen from its consistency with deeds, wealth seen from which aspect from where and for what, position seen from what measure has been given, not what is received.

Etymologically, the word *akhlak* comes from the Arabic *أخلاق* (*akhlaq*), the plural form of the word *خلق* (*khuluq*), which means ethics. In the sense of language, morality is defined as a temperament, habit, habit, or behavior pattern that is formed. The term ethics is often paired with manners, morals, morals, ethics, manners, or morals, because all of these terms refer to a person's attitudes and actions that are guided by good and bad values in relation to others, family, society, nation, state, and in living a religious life. The goal is to form goodness and improve the quality of oneself in daily life.

Etymologically, Sufism has several meanings. First, Sufism is associated with the term *ahlus suffah*, which is a group of people during the time of the Prophet PBUH who lived in the foyer of the mosque and focused their lives on worshipping Allah SWT. Second, Sufism is associated with the word *shafa** which means clean or holy, describing people who purify themselves before their Lord. Third, Sufism is associated with the word *shaff*, referring to people who are always in the front row when praying.

Many experts, both from the Sufi community and from outside the Sufism tradition, have given definitions of Sufism. However, not all definitions can be listed because most have the same core meaning even though with different redactions. Sufism as a form of mysticism in English is known as *sufism*. The term Sufism became popular around the second century of the Hijri and is associated with the use of coarse wool clothing (*shuff*) which is often worn by Sufis as a symbol of simplicity (Jamaludin & Zulkifli, 2018).

Morality is a word that is very familiar to the Indonesian people, although actually the word *akhlak* comes from the Arabic word "*Kholako*" In Indonesian the word *akhlak* is the same as ethics, manners, manners, morality and manners. Hamzah Ya'qub said that the meaning of morality is the same as temperament, behavior or character. In the dictionary of Islamic Religious Terms (KIAI), it is stated that morality according to language is an act or habit of habit (Suhayib, 2016).

Meanwhile, Sufism comes from the Arabic word "*tashowwafa yatashowwafu-tashowwufan*" which contains the meaning (of) having a lot of hair, namely being a Sufi or resembling it with the characteristic of his clothes made of wool or wool even though in practice not all Sufis people wear wool. According to some opinions, Sufis are given the name Sufis because of the purity (*shafa*) of their hearts and the purity of their actions. On the other hand, it is mentioned that a person is called a Sufi because they are in the front row (*shaff*) before Allah, through

the lifting of their will to Him. There are even those who take the term ash-hab al Shuffah, namely the companions of the Prophet PBUH who live in the rooms or foyers of the mosque (they leave the world and their homes to concentrate on worship and be close to the Prophet PBUH) (Badrudin, 2015). And that is the initial discussion of morality and Sufism.

Morality and Sufism have played a very important role in shaping the character of Muslims since the early days of Islamic history. Rooted in the teachings of the Qur'an and the sunnah of the Prophet Muhammad PBUH, Sufism initially focused on simplicity of life, purification of the soul, and efforts to get closer to Allah. When Islam began to spread to various regions, the teachings of Sufism interacted with various traditions and thoughts, which then enriched the treasures of Sufism and at the same time gave rise to debates among the people. The concept of ihsan as the core of Sufism develops into the arrangement of maqamat and ahwal, which become a guideline in the spiritual journey of a salik. Thus, Sufism is not only present as a spiritual path, but also makes a great contribution to the formation of social ethics that color the life of the Muslim community.

The development of Sufism throughout history shows that this science often faces challenges and processes of adjustment, especially when dealing with the influence of Greek philosophy, Persian mysticism, and elements of Shi'a thought. On the one hand, Sufism strengthens Islamic civilization through the development of noble morals, but on the other hand, it also receives criticism related to the practice of certain orders that are considered deviant from the pure teachings of Islam. The Islamic reform movement of the 18th and 19th centuries sought to correct these deviations, while at the same time shifting some aspects of Islamic spirituality that had long lived in society. In the history of Sufism, many influential figures, one of which is Al-Ghazali. In his various works, he affirms that the ultimate goal of the Sufi journey is to achieve happiness as a result of a deep knowledge of Allah. This view is discussed in *Kimiya al-Sa'adah* and explained in more detail in *Ihya' Ulum al-Din* (Ahmad Zaini, 2016).

Morality and Sufism have a strong relevance in the process of character formation, especially in the modern era which has experienced rapid development in various fields such as politics, economics, and culture. The teachings of Sufism, as a spiritual aspect of Islam, provide moral and ethical guidelines that are very useful for individuals, especially students, in facing the various challenges of today's life. Values such as qana'ah (being content with what one has), zuhud (abstinence from excessive worldly pleasures), patience, and gratitude not only function in the context of worship, but also serve as the foundation for building strong character and balance in daily life. In the midst of the increasingly rapid currents of materialism, consumerism, and hedonism, especially due to the influence of Western culture, the younger generation needs to internalize the values of Sufism in their lives. These traits can serve as a shield that protects individuals from the negative influences of the environment, while also helping. Through the understanding and practice of Sufism, one can find a deeper meaning in life. For students, the values of Sufism not only help achieve inner peace and true happiness, but also encourage the creation of a more harmonious and civilized society. Therefore, strengthening the understanding and application of Sufism teachings in

daily life is very important to form a person with character and integrity (Sri Astuti & A. Samad, 2020). (Sri Astuti, A. Samad, 2020)

In daily practice, Sufism plays a big role in forming a good personal character. One of the basic values is monotheism, which is to impress Allah SWT and always remember Him in every deed. When this value is embedded in oneself, one will be encouraged to be honest, trustworthy, and responsible. This is in line with the goal of Sufism which emphasizes the closeness of the relationship between man and his God.

Sufism also teaches the importance of doing good to others. This value can be realized through simple actions such as helping neighbors, being friendly, and participating in social activities. This kindness not only strengthens relationships between individuals, but also becomes a valuable charity in the sight of Allah SWT. This attitude describes the affection and concern that are at the core of Sufism, which invites humans to live in harmony with others.

Patience is another important value. In life, humans are often faced with trials and difficulties. By instilling patience, a person can face problems calmly, not easily provoke emotions, and keep trying without despair. This value shows that Sufism does not only focus on the spiritual aspect, but also on the formation of a resilient character.

Humility is also part of Sufism's morals. A humble person does not feel himself superior to others and is always open to learning. In everyday life, humility creates an atmosphere of mutual respect and strengthens harmonious social relationships.

The last aspect is self-control. In various circumstances, a person often faces the temptation to do uncommendable deeds. With the ability to control himself, he can stay away from negative behavior and still adhere to the principles of noble morals. This attitude has great benefits, both for yourself and the surrounding environment. Overall, create a better and peaceful environment. By applying these values, we can live a more meaningful life in accordance with the teachings of Sufism.

CONCLUSION

The basic concepts, creed, monotheism, and morals are an interrelated and inseparable unit in the teachings of Islam. Faith as a basic belief is the main foundation in shaping a Muslim's view of life, which is then strengthened through the understanding of monotheism, which is the absolute detection of Allah in beliefs, words, and deeds. True monotheism will foster spiritual awareness and sincere servitude to Allah. Morality is the fruit of strong faith and monotheism; It is a real reflection of one's faith in daily life. Therefore, the correct understanding and application of the creed and monotheism will give birth to noble morals, which ultimately form a complete Muslim personality and bring goodness to individuals and society at large.

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