



The Concept of Akhlaq According to Sheikh Muhammad Al-Uthaymeen: Implementation in Da'wah and Education in the Disruption Era

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Received: May 2025

Accepted: May 2025

Published: June 2025

Abstract :

The era of disruption, marked by the rapid transformation of technology and social change, has significantly impacted the ethical values and spirituality of Muslims, particularly in the context of education and da'wah. In this situation, there emerges an urgent need to re-explore authentic and contextual concepts of Islamic morality (akhlaq). This study aims to deeply analyze the thoughts of Shaykh Muhammad Al-Uthaymeen on Islamic ethics and evaluate their relevance in the practice of da'wah and Islamic education in the disruption era. Using a narrative review approach and conceptual paper strategy, this study processes secondary data sourced from Al-Uthaymeen's works and related academic literature through content and thematic analysis techniques. The findings indicate that the concept of ethics according to Al-Uthaymeen is strongly rooted in tawhid (monotheism) and servitude to Allah, with an emphasis on character building through education and an ethical, communicative, and wise approach to da'wah. His thoughts are proven relevant in addressing challenges of digital ethics and moral degradation in contemporary society. This study contributes conceptually to the development of Islamic ethical studies and encourages the reorientation of education and da'wah strategies that are adaptive to the digital social context. The implications of this research highlight the need for integrating tawhidi-based moral values into educational curricula and the development of digital da'wah guidelines grounded in Islamic ethical principles.

Keywords : Islamic Ethics, Shaykh Al-Uthaymeen, Da'wah, Islamic Education, Disruption Era

INTRODUCTION

The disruption era, marked by the accelerated integration of digital technologies into all aspects of social life, has brought multidimensional impacts on societal values and behaviors, including religious morality. The globalization of information, mediated by the internet and social media, not only accelerates the exchange of knowledge but also increases exposure to relativistic and secular values. Secularism, liberalism, hedonism, and Westernization have gradually infiltrated educational systems and the broader lives of Muslim communities (Al-Turki, 1992; Samsuddin, 2024; Iskandar et al., 2025).

In Muslim societies, this phenomenon poses a serious challenge, particularly due to the shift from religious ethical values toward more pragmatic and individualistic norms, which threaten the Islamic identity,



especially among the younger generation (Pranoto & Haryanto, 2024). According to Muhlisin (2024), it is undeniable that globalization introduces cultural values that conflict with Islamic principles. In Indonesia, this can be seen in the proliferation of deviant behaviors in digital spaces that contradict Islamic manners, such as hate speech, the spread of hoaxes, and polarized religious content (Widoyo et al., 2023).

The gap between technological advancement and moral preparedness has created a critical ethical void. Islamic education and traditional da'wah activities are often not designed to address the dynamics of disruptive social changes. Formal educational curricula still lack the integration of moral values in practical and contextual ways, while conventional da'wah methods struggle to engage with the digital native generation (Azman, Supriadi, & Arikarani, 2024). Furthermore, many Islamic educational institutions have failed to cultivate a learning culture grounded in spiritual and social values, resulting in weak internalization of moral values among students (Huda et al., 2020). This issue also extends to digital da'wah efforts, which often neglect core Islamic ethical principles such as wisdom, politeness, and respect for differences (Setyaningsih, 2019).

Conceptually, this study is grounded in the classical Islamic ethical framework integrated with the principle of *tawhid* as the foundational basis for shaping personal morality. This perspective emphasizes that ethics is an integral part of faith and worship, and cannot be separated from the theological dimension of Islam (Sachedina, 2022). Sheikh Muhammad Al-Uthaymeen, a contemporary scholar renowned for articulating *tawhid*-based morality, asserts that moral behavior is not merely a social convention, but an authentic expression of faith and devotion to Allah. Within this framework, da'wah and education serve as strategic mediums for instilling these values in ways that align with contemporary contexts (Nurita & Perawironegoro, 2024). The implementation of ethics in education and da'wah should not merely focus on normative aspects, but also be responsive to contemporary challenges such as technological disruption, social polarization, and public moral decline (Wulandari, 2022).

This research aims to critically examine Sheikh Muhammad Al-Uthaymeen's thoughts on Islamic morality and investigate how his concepts are implemented in the context of Islamic da'wah and education during the disruption era. The study focuses on three main questions: (1) How does Sheikh Al-Uthaymeen conceptualize Islamic ethics within the framework of *tawhid*? (2) How are these ethical values implemented in contemporary Islamic education and da'wah practices? (3) What are the main challenges in applying these moral concepts in the digital disruption landscape? Using a narrative review approach, the article presents a critical synthesis of Al-Uthaymeen's works and complementary scholarly literature from various disciplines to address these questions (Ningrum & Astutik, 2023).

The scientific novelty of this article lies in its approach, which combines textual analysis of a scholar's thoughts with contextual analysis of the dynamics

of Islamic da'wah and education in the disruption era. Unlike previous studies that are more normative-theoretical, this article focuses on the practical aspects of Al-Uthaymeen's moral concepts in responding to digitalization and social change. Furthermore, it enriches the academic discourse on adaptive Islamic educational and da'wah strategies, such as digital da'wah mediatization and the reinforcement of ethical culture within educational institutions (Nadia & Rifa'i, 2025). The study is expected to make a significant theoretical and practical contribution to the development of Islamic studies, particularly in ethics, education, and contemporary da'wah.

In Islam, the concept of morality (*akhlaq*) serves as a foundational basis for character development and the Islamic education system. From the Islamic perspective, character education is rooted in the concept of *akhlaq*, which is central to Islamic pedagogy (Samsuddin, 2024). Etymologically, the term *akhlaq* derives from the Arabic word *khuluq*, referring to inner dispositions that consistently produce outward behaviors. Terminologically, scholars agree that *akhlaq* refers to human behavior that has become an ingrained habit or character trait. Though definitions may vary slightly in wording, the meaning is essentially the same (Samsuddin & Kasman Bakry, 2023). Imam Al-Ghazali (1989) defined *akhlaq* as a deep-seated disposition within the soul that enables actions to be performed with ease and spontaneity, without the need for prior thought or deliberation. Similarly, Al-Jurjani (1987) described *akhlaq* as a firmly rooted state of the soul that facilitates easy behavior without prolonged reflection (Samsuddin & Kasman Bakry, 2023).

According to Sheikh Al-Uthaymeen, *akhlaq* is not just a social norm, but a manifestation of true faith and sincere implementation of *tawhid*. He emphasizes the link between ethics, worship, *tawhid*, and absolute obedience to Shariah, asserting that morality cannot stand alone as a secular ethical system (Mufarrih et al., 2018). This thought aligns with the *salaf* approach, which emphasizes harmony between the spiritual and social dimensions of a Muslim's life (Afwa, 2023). This concept becomes even more vital in the disruption era, where information flows often contradict Islamic moral principles.

In Al-Uthaymeen's educational view (2017, in Idharuddin, 2019), moral education is a vital aspect of human life. He believes every individual has the potential to attain good character either through effort or divine endowment. Thus, moral education is an ongoing effort to shape human personality with noble character that becomes deeply embedded in the soul and habitual in behavior (Idharuddin, et.al, 2019).

Previous studies have explored morality and Islamic character education in contemporary contexts. For example, Mahmudah (2020) emphasizes that the goal of Islamic education is to produce not only intellectually capable individuals but also those with strong spiritual and moral foundations, especially in facing the challenges of globalization and digitalization. In the field of da'wah, Azman et al. (2024) argue for the reformulation of Islamic educational leadership to integrate moral values into institutional management systems. Meanwhile, in digital da'wah, Setyaningsih (2019) proposes Islamic

online media literacy standards as an ethical guideline for effective da'wah in the disruption era. While these studies affirm the importance of ethics in Islamic education and da'wah, few explicitly examine the contributions of thinkers like Al-Uthaymeen.

Despite significant attention to Islamic morality in literature, there is still a research gap regarding the contextualization of classical-contemporary scholars' thoughts in the digital disruption era. Many studies remain descriptive-normative and do not provide integrated analysis of Al-Uthaymeen's ideas with recent phenomena like digital da'wah mediatization or the transformation of education systems. No widespread research has systematically explored how Al-Uthaymeen's ethical values can be implemented in technology-based Islamic education or social media-based da'wah (El Shirazy & Setiyadi, 2023). This kind of study is crucial to bridge the classical Islamic intellectual heritage with the needs of contemporary social transformation.

This article fills that gap by offering a synthesis of Sheikh Al-Uthaymeen's thoughts with the challenges of Islamic da'wah and education in the disruption era. By directly engaging with his works and relevant secondary literature, this study enriches the discourse on integrating *tawhid*, morality, and technological application in education and da'wah. It contributes not only to Islamic ethical theory but also provides practical perspectives on how these principles can be internalized in adaptive educational systems and da'wah strategies (Fauzi, 2024).

Methodological trends in current literature indicate a shift from descriptive to reflective-critical approaches aimed at solutions. For instance, Chair (2021) highlights the importance of balancing spiritual and rational dimensions in education to tackle the complexities of disruption. This is consistent with Al-Uthaymeen's spirit of integrating revelation and reason in moral development. Likewise, historical-philosophical approaches, such as Haris's (2021) study of *salaf* scholars, are relevant for revealing timeless values adaptable to contemporary contexts.

As a basis for the methods section, this research is rooted in the conceptual framework of *tawhid*-based Islamic ethics and uses a narrative review approach to systematically examine Sheikh Al-Uthaymeen's contributions. Primary sources include his books, lectures, and commentaries, while secondary sources include recent academic literature relevant to Islamic ethics, education, and da'wah in the disruption era. These sources are critically analyzed and contextualized to evaluate their relevance and applicability (Mamat, 2023).

RESEARCH METHOD

This study employs a conceptual paper strategy with a narrative literature review approach as its primary methodological framework. This approach was chosen because it aligns with the research objective, which is to explore, interpret, and reconstruct the concept of Islamic ethics according to

Sheikh Muhammad Al-Uthaymeen, as well as to analyze its implementation in Islamic preaching (dakwah) and education in the disruption era. The narrative approach allows the researcher to flexibly and deeply synthesize concepts across sources without being constrained by the quantification procedures typical of systematic reviews or meta-analyses (Greenhalgh et al., 2018). This type of research is particularly suitable for developing new theoretical insights or reinterpreting concepts in contemporary contexts, especially when aimed at advancing scholarship and offering critical reflection on complex issues (Snyder, 2019).

The data used in this study are secondary sources derived from scholarly literature. The primary data consists of the written works of Sheikh Muhammad Al-Uthaymeen, including books, lectures, and tafsir (Qur'anic exegesis) that have been officially translated and are available in both digital and printed formats. In addition, secondary sources include academic journal articles, scientific conference proceedings, reference books, and previous research relevant to the themes of Islamic ethics, education, and preaching in the disruption era. All reviewed literature comes from open-access sources and reputable journals indexed nationally (SINTA 1/2) or internationally, ensuring the validity and credibility of the analysis (Boell & Cecez-Kecmanovic, 2015).

The data collection process was carried out through systematic and thematic literature searches using various academic repositories such as Google Scholar, DOAJ, SINTA, and the internal database of Consensus AI. The search protocol included combinations of keywords in both Indonesian and English such as "akhlak Islam," "Muhammad Al-Utsaimin," "dakwah digital," "Islamic ethics," and "Islamic education in disruption era." The search steps included: (1) selecting thematic keywords; (2) filtering documents based on publication year (with preference for the last five years); (3) selection based on abstracts and topic relevance; and (4) final screening based on content relevance to the focus of the study (Okoli & Schabram, 2010). All search results were archived and thematically classified using reference management software such as Zotero.

The inclusion criteria for literature in this study were: (1) articles or books that explicitly discuss the concept of Islamic ethics, the thought of Sheikh Muhammad Al-Uthaymeen, and the practices of Islamic preaching and education in the contemporary era; (2) literature published within the last five years (2019–2024), except for primary works by Al-Uthaymeen, which may predate this range; and (3) sources that have undergone peer review and are openly accessible. Meanwhile, excluded literature included: (1) popular publications or opinion pieces not based on academic research; (2) articles not available in full-text; and (3) sources that are speculative and lack clear methodological references (Baumeister & Leary, 1997).

The unit of analysis in this research is not individuals or empirical populations, but rather texts and documents containing conceptual discourse on Islamic ethics and their relevance in the context of preaching and education in the disruption era. Thus, the subjects of analysis comprise argumentative structures, normative narratives, and conceptual constructions developed by

Sheikh Muhammad Al-Uthaymeen as well as by contemporary scholars discussing the implementation of Islamic ethical values in digital society (Booth et al., 2016).

The data analysis techniques employed include content analysis and thematic analysis of the literature. Content analysis was used to identify key concepts and categorize ethical values in Al-Uthaymeen's works, while thematic analysis was used to explore major themes emerging from secondary literature related to contemporary education and preaching (Nowell et al., 2017). These two techniques complement each other in the narrative synthesis process, resulting in a comprehensive conceptual mapping. The analysis was conducted manually but supported by digital tools such as Mendeley and Zotero for reference management and initial theme coding. Methodological validity was ensured through source triangulation and multi-perspective interpretation of the reviewed literature.

FINDINGS AND DISCUSSION

This study produced a thematic synthesis of Sheikh Muhammad Al-Uthaymeen's thoughts on Islamic ethics (*akhlaq*) and their implementation in the context of da'wah and education in the disruption era. Based on the selection and analysis of 20 relevant key sources, four main thematic categories emerged: (1) the conceptual characteristics of *akhlaq* according to Al-Uthaymeen; (2) the orientation of Islamic education based on ethical values; (3) ethical-based da'wah strategies; and (4) implementation challenges in the digital disruption era. Each category was formed from recurring patterns found in the content of the reviewed literature, including both Al-Uthaymeen's primary works and scholarly articles discussing Islamic da'wah and education in contextual terms.

The first identified theme is that Al-Uthaymeen's conception of *akhlaq* is rooted in *tawheed* (Islamic monotheism) and Islamic creed (*aqidah*) as its primary ethical foundation. In various works, Al-Uthaymeen asserts that all moral behavior of a Muslim must be based on sound faith and understanding of divine revelation. *Akhlaq* is not viewed merely as a product of culture or social norms, but as a direct derivative of obedience to Allah. He also emphasizes key virtues such as honesty, trustworthiness, patience, and humility as reflections of true belief (Mufarrih et al., 2018). These values are explained within the framework of servitude (*'ubudiyah*) and the avoidance of blameworthy traits rooted in *shirk* (associating partners with God), base desires, and ignorance.

The second theme pertains to Al-Uthaymeen's view on Islamic education, which is explicitly aimed at shaping individuals with noble character, not merely intellectual competence. He states that education should produce individuals who understand the Qur'an and Sunnah and apply them in daily life. Al-Uthaymeen stresses the importance of the educational environment—home, mosque, madrasa, and university—as integral elements in the moral development of learners (Mufarrih et al., 2018). Mahmudah's study affirms that effective character education must combine role-modeling, value

reinforcement, and spiritual awareness among students (Mahmudah, 2020), in alignment with Samsuddin and Bakry's (2022) study on moral education methods from the perspective of hadith.

The third theme concerns Islamic da'wah strategies that emphasize ethics in both approach and delivery. Al-Uthaymeen (2014) consistently rejects forms of da'wah that are provocative, harsh, or conflict-driven. He advocates for a knowledge-based approach (*bashirah*), patience, wisdom (*hikmah*), kind advice (*maw'izhah hasanah*), and respectful dialogue, as exemplified in the Qur'an, Surah An-Nahl: 125. Da'wah practitioners are seen as inheritors of the prophetic mission, and thus must embody commendable character (Samsuddin, 2024). In this context, ethical da'wah becomes highly relevant, especially in facing digital media environments that often facilitate hate speech and the spread of misinformation. The study by Ridho & Hariyadi (2021) also underscores the need for reformulating prophetic value-based communication strategies in the digital age.

The fourth theme identified is the challenge of implementing Islamic *akhlaq* in the disruption era. Several major challenges include: moral disorientation due to exposure to global values misaligned with Islam; weak moral examples from public figures in digital spaces; low ethical literacy among the youth; and the rapid transformation of educational systems and da'wah platforms without adequate spiritual preparedness (Ningsih et al., 2024; Muhlisin, 2024). Wulandari's (2022) research reveals that Islamic education struggles to engage millennial learners who are accustomed to instant technology and hyper-fragmented information (Wulandari, 2022). These challenges require reformulated strategies that focus not only on the substance of Islamic teachings but also on innovation and adaptability in delivering those values.

Within the reviewed literature, most scholarly articles employed descriptive qualitative methods or Islamic philosophical studies, with a library research approach. The majority of sources were published in nationally indexed (SINTA 1 and 2) and reputable international open-access journals between 2018 and 2024. The review also found growing academic interest in the ethics of Islamic education and da'wah, in line with increasing complexity in digital social dynamics. For example, Nurita and Perawironegoro (2024) highlight the need for culturally and technologically adaptive da'wah innovations to meet the needs of Generation Z (Nurita & Perawironegoro, 2024). The era of globalization demands a reformulated educational system that can compete globally, particularly in preparation for the peak of the demographic bonus (Iskandar et al., 2025).

This aligns with the research questions and objectives, which aim to describe and analyze Al-Uthaymeen's ethical thought and evaluate its implementation in the context of contemporary education and da'wah. Accordingly, the findings of this study underscore the urgency of re-actualizing *tauhidi* moral values in addressing the complexities of the digital age, which is laden with moral and spiritual challenges.

The interpretation of the results shows that the *tauhid*-based framework that underpins Al-Uthaymeen's thinking provides a consistent direction for shaping the personal and social ethics of Muslims. *Tauhid* is not merely understood in ritualistic terms, but also as a universal ethical principle guiding interpersonal relationships as well as the systems of education and da'wah. This approach reinforces the notion that *akhlaq* in Islam cannot be separated from belief in Allah as the supreme source of values (Hashi, 2011). In the context of education, this concept is reflected in the role of the teacher as a moral exemplar and a shaper of students' spiritual and social character (Masrizal et al., 2019). In the field of da'wah, *tauhid*-based ethics encourage a gentle, inclusive approach grounded in the principles of universal compassion as taught in the Qur'an and the Sunnah of the Prophet (Al-Khaiat et al., 2019).

The findings of this study also align with previous research emphasizing the importance of ethics in Islamic education and da'wah. For instance, Afwa (2023) highlights the relevance of utilitarian ethics in Islam, which directs education toward producing individuals of character, not merely cognitive competence (Afwa, 2023). In the context of digital da'wah, the study by Widoyo et al. (2023) demonstrates the importance of multicultural and humanistic values in da'wah ethics to prevent polarization and intolerance in online public spaces (Widoyo et al., 2023). On the other hand, several studies also indicate the implementation challenges due to resistance toward the modernization of da'wah methods and the weak integration of moral values in the formal education system (Fauzi, 2024).

The scholarly contribution of this article lies in its systematic effort to contextualize the thought of a contemporary classical scholar, Sheikh Al-Uthaymeen, within the current dynamics of digital social transformation. Few studies have explored in depth the relationship between the concept of *tauhidi* ethics and modern systems of da'wah and education. This article offers an alternative narrative in the study of Islamic ethics by emphasizing the practical and responsive dimensions of Al-Uthaymeen's ideas in the face of contemporary challenges, while also opening a discourse on the integration of Islamic ethics into technology-based character education (Shodiqoh, 2024). Moreover, the article enriches the discourse on the relevance of *salaf* values in addressing contemporary realities, especially amidst the moral identity crisis faced by the digital generation (Yanti et al., 2023).

However, this study has several limitations that must be acknowledged. First, the narrative review approach used relies heavily on the completeness and availability of open-access literature, which may overlook important sources that are not publicly accessible. Second, the limited access to Sheikh Al-Uthaymeen's original Arabic works made the study dependent on translated versions, which could introduce interpretive bias. Third, the conceptual approach does not allow for empirical testing of the effectiveness of implementing these values in real-world da'wah and educational contexts – an essential step in assessing their practical impact (Hidayatulloh et al., 2022).

The implications of this study are far-reaching, both theoretically and

practically. Theoretically, this research can serve as a foundation for developing an Islamic education model based on the values of *tauhid* and *akhlaq*, while also promoting a more ethical and inclusive approach to da'wah. For education practitioners, this article may serve as a reference for designing *akhlaq*-centered curricula that are relevant to the demands of the times. For preachers (*da'i*) and da'wah institutions, this study encourages the standardization of ethics in delivering religious messages in digital spaces, including the use of approaches rooted in *hikmah* (wisdom) and compassion, as exemplified by Prophet Muhammad (Mokodenseho et al., 2024). Future research is recommended to empirically explore the application of these values in educational institutions or digital-based da'wah communities, and to examine their effectiveness in shaping the character of Muslim youth in the global era.

CONCLUSION

This study concludes that the concept of *akhlaq* (morality) according to Sheikh Muhammad Al-Uthaymeen possesses a strong normative structure grounded in *tauhid* (Islamic monotheism) and *shari'ah*, which is substantially capable of addressing the challenges of the disruption era in the fields of Islamic da'wah and education. In Al-Uthaymeen's view, *akhlaq* is not merely social behavior, but a manifestation of complete faith and a reflection of a sound understanding of *tauhid*. The findings indicate that his thought integrates spiritual principles, social ethics, and character education—elements that are highly relevant amidst the moral disorientation of modern society.

In the educational context, an approach based on exemplary behavior and internalization of values is key to successfully shaping holistic character. In the realm of da'wah, ethical and communicative methods rooted in *hikmah* (wisdom) and *maw'izhah hasanah* (good counsel) are seen as the most effective strategies in navigating the complex and fluctuating landscape of digital da'wah. This article makes a conceptual contribution to the development of Islamic ethical studies by emphasizing the urgency of re-actualizing classical moral values in response to contemporary social dynamics. Furthermore, the study enriches academic discourse by offering an integrative framework that connects the thoughts of a contemporary classical scholar with the modern contexts of education and da'wah. The findings also carry practical potential for the development of Islamic education curricula and the formulation of ethical standards for digital da'wah based on *tauhidi* and humanistic values.

From a theoretical perspective, this article underscores the importance of a values-based approach in formulating educational systems and religious communication strategies that are relevant, humanistic, and contextual. As a follow-up, empirical studies are needed to evaluate the practical implementation of Al-Uthaymeen's *akhlaq* values in Islamic educational institutions or digital da'wah communities. Future research could also explore the integration of *tauhidi* moral concepts into technology-based learning design or virtual da'wah training. These efforts are crucial to ensure that Islamic ethical values not only endure theoretically, but also evolve in the real-life practices of

Muslims amidst the ongoing dynamic currents of global change.

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