



Islamic Creed and Global Ethics: A Conceptual Exploration of Faith, Morality, and Universal Values

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ABSTRACT

This study examines Islamic Creed as a foundation for global ethics and argues that it serves not only as a spiritual belief system but also as a universal moral framework for addressing contemporary challenges, including moral crises, social injustice, and environmental degradation. Using a library research method with a descriptive-analytical qualitative approach, the study analyzes classical Islamic sources, contemporary academic literature, and global ethics scholarship. The analysis explores the relationship between Islamic creed and global ethics while comparing it with major Western ethical theories, including utilitarianism, deontology, and virtue ethics. The findings reveal that the principle of Tawhid provides an integrated ethical foundation that connects spiritual, moral, social, and ecological responsibilities. Islamic creed promotes justice, equality, accountability, and Rahmatan lil-'Alamin values, which are relevant across cultural and civilizational boundaries. The study's novelty lies in positioning Islamic creed as an alternative paradigm within global ethics discourse, traditionally dominated by Western perspectives, and demonstrating its contribution to addressing intolerance, moral decline, and environmental challenges through an inclusive, sustainable, and human-centered ethical framework.



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INTRODUCTION

In the era of globalization and modernity, the world faces various moral and ethical challenges that transcend national and cultural boundaries: economic injustice, environmental degradation, identity crises, and the relativism of values. For instance, the study *Islam and Global Social Justice: Exploring the Teachings of Islamic Civilization in Responding to Modern Economic Inequality* shows that Islamic values such as al-'adl (justice), maslahah, and ukhuwwah have the potential to serve as normative foundations in addressing global economic disparities through the instruments of zakat and waqf. Moreover, the study *Reviving Ecological Ethics in Islam: Tawhid, Khalifah, and Mizan Principles* emphasizes the principles of tawhid, khalifah, and mizan as strong theological foundations for building ecological ethics amidst the global environmental crisis (Mizan, 2025).

Further literature indicates that Islamic education and aqidah play a crucial role in maintaining individual and social morality. For example, the article *Aqidah and Ethics: The Relationship Between Beliefs and Moral Values* argues that ethical crises such as hedonism, discrimination, and value shifts arise partly due to weak understanding of belief (aqidah) (Andini, 2023). Similarly, research on Tawhid as the Epistemology of Islamic Economics: Between Spirituality and Social Justice affirms how tawhid is not only a theological doctrine but also a moral epistemology that influences the structure of Islamic economics, emphasizing honesty, balance, and social responsibility in muamalah (Sosial, 2025).

From these literatures, a gap emerges: despite numerous studies discussing aspects of economic justice, business ethics, or ecological ethics in Islam, few systematically integrate aqidah as a comprehensive theological-ethical foundation for global ethics ethics that is not only normative for Muslims but also relevant across cultures, religions, and social systems in addressing contemporary global challenges (Mukhlis, Maryam, et al., 2023; Mukhlis et al., 2024). This work aims to fill that gap

by positioning Islamic aqidah as a holistic basis for global ethics, linking tawhid, morality, social responsibility, and justice within the framework of Islamic theology, and analyzing how these principles can be implemented in the rapidly changing and pluralistic global context.

In Indonesia, cases of intolerance in the construction of places of worship still frequently occur, impacting social cohesion in a multicultural society. For example, the research *Efforts to Minimize Cases of Intolerance in the Construction of Places of Worship for Social Cohesion in Multicultural Communities in Central Kalimantan* shows that despite regulations, intolerance practices often emerge due to a lack of appreciation for differences and a low understanding of minority rights (Sunarno et al., 2023). Similarly, the article *Religious Intolerance and the Life of Minority Communities in Cilegon-Banten* reports that the Christian minority in Cilegon faces discrimination in church construction, a clear manifestation that differences in faith remain a source of social conflict (Sejarah, 2023).

The rapid development of information and communication technology (ICT) in Indonesia has influenced the rise of intolerant and antisocial behavior. The study *The Impact of Information and Communication Technology Development on Intolerant and Antisocial Behavior in Indonesia* found that misinformation, echo chambers, and provocative content strengthen intolerance attitudes within society (Kusuma, 2019). Additionally, studies such as *Religious Fanaticism and Intolerance Among Social Media Users* highlight that some social media users actively spread intolerant content, often stemming from a desire for their religious views to be followed or replicated by others (Lesmana & Syafiq, 2022).

The COVID-19 pandemic triggered a crisis not only in the medical field but also in the social and economic realms: income declined, mobility was restricted, many people lost their jobs, and existing inequalities were exacerbated. In response, social movements such as social entrepreneurship, supported by social capital and altruism, emerged. For instance, *Social Entrepreneurship in Addressing Social and Economic Crises During COVID-19: An Islamic Economic Perspective* documents how communities initiated efforts to assist each other through social enterprises rooted in solidarity and trust between members of society (Vania & Anwar, 2022).

The rise of hate speech and provocation is often triggered through social media and public spaces. The article *Violence Due to Religious Intolerance: Legal Regulation and Its Causes* indicates that the causes include a lack of understanding of diversity, negative stereotypes, and the spread of provocative information. Moreover, legal regulations and the role of social institutions are deemed ineffective in some cases (Anani & Gorontalo, 2025).

This research aims to affirm the position of Islamic aqidah as a normative foundation capable of addressing global ethical challenges. Specifically, this research seeks to: (1) explain the relevance of Islamic aqidah principles, especially tawhid, justice, and rahmatan lil-'alamin, in building universal moral awareness; (2) examine the contribution of Islamic aqidah in responding to social issues such as intolerance, moral crises, and environmental degradation; and (3) offer an alternative paradigm in the discourse of global ethics, which has so far been dominated by Western thought (Mukhlis, Janwari, et al., 2023; Mukhlis & Abdullah, 2025). Thus, this research is expected to not only enrich academic knowledge but also provide practical guidance for the development of cross-cultural and civilizational ethics.

The research gap in this study lies in the lack of comprehensive studies that link Islamic aqidah as the primary basis for the formation of global ethics. Many previous studies have only emphasized practical aspects, such as Islamic economic ethics or ecological ethics (Mukhlis, Suradi, et al., 2023; Mukhlis, 2025b). For example, Suryana (2021) highlighted the role of Islamic values in building social solidarity and social entrepreneurship during the pandemic, but did not relate it to aqidah as a transcendental foundation. Hidayat (2023) focused on the principles of tawhid, khalifah, and mizan as the basis for ecological ethics, but it was limited to environmental aspects. Similarly, Nasution (2024) discussed the relationship between weak aqidah and the moral crisis, but did not extend the discussion to global ethics in a holistic manner.

Therefore, this research aims to fill that gap by studying Islamic aqidah as the foundation of integrative global ethics, linking spiritual, moral, social, and ecological aspects in one coherent

framework (Mukhlis, 2025a; Mukhlis & Saidah, 2025). This is expected to contribute to the development of a more inclusive, just, and human-centered global ethical discourse.

RESEARCH METHODS

This research employs a descriptive qualitative approach using a library research method. This approach was selected because the study focuses on exploring the concept of Islamic belief (aqidah) in classical and contemporary literature and analyzing its relevance to global ethical principles. The literature review method is appropriate for examining religious ideas and concepts within broader social and global ethical dynamics (Saprun et al., 2024).

The data sources in this study are divided into primary and secondary sources. Primary sources include the Qur'an, Hadith, and classical works of Islamic scholars, such as *Al-Ibanah fi Ushul al-Diyanah* by Al-Ash'ari and *Ihya' Ulumuddin* by Al-Ghazali. Secondary sources include peer-reviewed journal articles, academic books, and previous studies discussing aqidah, Islamic ethics, moral philosophy, and global ethics.

The literature search was conducted through several academic databases, including Garuda, Google Scholar, and DOAJ. The search strategy used combinations of keywords such as "Islamic creed," "aqidah," "Islamic ethics," "global ethics," "Tawhid," "morality," "justice," "human responsibility," and "Rahmatan lil-'Alamin." These keywords were used in both English and Indonesian to obtain broader and more relevant sources.

The inclusion criteria consisted of literature that: (1) directly discusses Islamic creed, Tawhid, or Islamic ethical values; (2) relates Islamic moral teachings to social, humanitarian, or global ethical issues; (3) is published in books, peer-reviewed journals, or credible academic sources; and (4) provides conceptual or theoretical relevance to the relationship between aqidah and global ethics. The exclusion criteria included sources that were not academically credible, did not directly relate to the research focus, lacked sufficient theoretical discussion, or discussed Islamic belief only in a doctrinal manner without ethical or social relevance.

The selection procedure was carried out in several stages. First, relevant literature was identified through keyword-based searches in the selected databases. Second, titles and abstracts were screened to determine their relevance to the themes of aqidah, Islamic ethics, and global ethics. Third, the full texts of selected sources were reviewed to assess their conceptual contribution. Finally, the most relevant sources were classified according to key themes, including Tawhid, justice, equality, moral responsibility, tolerance, human dignity, and environmental responsibility.

Data were systematically documented by recording the main arguments, theoretical concepts, and findings from previous studies. As Lestari (2023) explains, structured literature mapping helps connect Islamic theoretical concepts with the needs of modern ethical education. Data analysis was conducted using qualitative content analysis. The analytical framework consisted of three stages: thematic identification, conceptual comparison, and ethical interpretation. In the first stage, key themes in Islamic creed, such as Tawhid, justice, honesty, responsibility, tolerance, and compassion, were identified. In the second stage, these themes were compared with global ethical principles, including justice, equality, human rights, responsibility, and ecological awareness. In the third stage, the findings were interpreted to explain how Islamic creed can contribute to the development of global ethics.

This analytical framework is in line with studies on the challenges of Islamic thought in the era of globalization, which emphasize the need to formulate universal ethical values rooted in religious traditions (Ilmu & Vol, 2025). To maintain validity, this study applied source triangulation by comparing classical Islamic texts, contemporary Islamic studies, and global ethics literature. This triangulation enabled the research to produce a more comprehensive and balanced interpretation. The validity of the analysis was strengthened by comparing literature across different periods, disciplines, and perspectives, as recommended by Saprun, Nurhakim, and Risman (2024) in their study on global ethics and human fraternity (Saprun et al., 2024).

RESULTS AND DISCUSSION

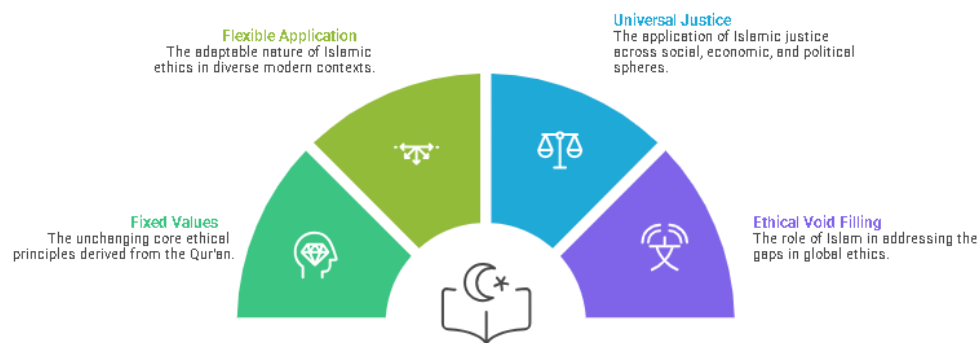
Islamic Faith as the Foundation of Universal Ethics

Islamic faith, particularly the concept of Tawhid, serves as the primary foundation in shaping universal moral values. Tawhid is not only a theological doctrine about the oneness of Allah, but it also has profound ethical implications for social life. The belief that all humans are subject to the same God generates an awareness of equality, justice, and collective responsibility. This aligns with global ethical principles that emphasize social justice, respect for human rights, and international solidarity. According to Saprun, Nurhakim, and Risman (2024), Islamic faith provides a moral foundation that can be used as a universal guideline to build a harmonious and inclusive global ethics.

In comparison with the research by Syamsul Arifin (2022), Islamic faith cannot be separated from the formation of character and Sufism. He emphasizes that morality in Islam is rooted in faith, so the reinforcement of Tawhid directly impacts the development of values such as honesty, trust, and social responsibility. This broadens the view that faith is not only an abstract belief but also the driving force of practical ethics that can be accepted globally.

Furthermore, the P4I Journal (2025) highlights that in the era of globalization, many ethical values undergo relativization due to cultural differences. However, Islamic faith offers a value framework that is both fixed (tsawabit) and flexible in its application. For example, the value of justice in Islam originates from the Qur'an but can be universally applied in the contexts of social, economic, and political justice in the modern era. This demonstrates that Islamic faith is highly relevant in filling the ethical void in global ethics, which often relies only on rational consensus.

Islamic Ethical Framework



Moreover, through the educational dimension, the values of faith can be instilled and contextualized in global life. Lestari (2023) asserts that faith and morality education plays a crucial role in transforming Islamic values so that they are not only part of religious identity but also contribute to global ethics emphasizing social responsibility, tolerance, and equality (Hasan & Zubairi, 2023).

Thus, this comparison shows that Islamic faith through Tawhid not only shapes the internal morality of Muslims but also provides a universal value framework in line with the needs of global ethics. The integration of theological foundations (Saprun et al.), character and Sufism (Arifin), relevance in the era of globalization (P4I Journal), and the role of education (Lestari) demonstrates that Islamic faith has a tangible contribution to building sustainable global ethics.

Relevance of Faith in Addressing Globalization Challenges

Globalization brings significant changes across various dimensions of life: social, technological, cultural, and economic. Traditional values are sometimes pushed aside by consumerism, moral relativism, and pressure to adapt to global norms, which are often secular or based on different value foundations. In such conditions, Islamic faith emerges as a source of ethical stability: belief in God, justice, truth, and responsibility values that are not subject to the changes of time and culture can help maintain the moral integrity of individuals and society.

Several recent studies support the relevance of faith especially the concept of Tawhid, Maqāṣid al-Sharī'ah, and leadership as khalifah in addressing the challenges of globalization:

1. **"Human Nature and the Universality of the Shari'ah: Fitrah and Maqasid Al-Shari'ah in the Works of Shah Wali Allah and Ibn Ashur"** (Mohamed El-Tahir El-Mesawi). This study shows that although Shariah emerged in a specific historical context, its fundamental principles, such as fitrah (human nature), justice, and the protection of life, intellect, wealth, and lineage, possess a universal character that transcends cultures and eras.
2. **"The Role of Islamic Ethics in Shaping Resilient Social and Economic Systems"** (Marwa & Mustika). This narrative review shows how Islamic ethical values, including justice, social responsibility, and balance (mizan), build social and economic resilience in communities facing global pressures (economic crises, environmental changes, social vulnerability) (Erni et al., 2024).
3. **"Islamic Ethical Values in Traditional Commerce: A Field Study of Market Traders"** (Taufik Aris Saputra). A field study in traditional markets shows that the principles of Tawhid (oneness of God), responsibility, ihsan (excellence), and balance are not merely theoretical but are lived through in business practices. These practices demonstrate that faith can serve as a foundation for daily ethics that are relevant in local contexts while also offering universal inspiration (Kadir et al., 2020).
4. **"Reviving Ecological Ethics in Islam: Tawhid, Khalifah, and Mizan Principles"** (Rifqi Nurohmani Syahri Shiam et al.). In the context of the global environmental crisis, this article shows that the concepts of Tawhid (oneness of God as the creator), Khalifah (human responsibility as stewards of the earth), and Mizan (balance) provide a strong theological framework for global environmental ethics. These values can be integrated into environmental policies, education, and collective behavior.

Integration of Faith and Moral Formation

The integration of faith and morality is a critical aspect in shaping the moral character of individuals, which is not only based on religious rituals but also in the practical aspects of daily life. Strong faith instills basic beliefs, while morality (akhlak) is the manifestation of these beliefs through attitudes and actions. Thus, this integration allows for the formation of morals that are rooted in faith, not just social norms or external obligations.

Several recent studies reinforce the idea that good morals arise from profound faith, and that religious education must explicitly include the dimension of faith so that morality can grow firmly:

1. **"Integration of Faith and Morality in the Thoughts of Said Nursi"** (Dahlan & Darmadi, 2025). This study examines Said Nursi's thinking that faith cannot be separated from morality. According to Nursi, morality is the true reflection of faith; when faith truly lives in an individual's heart, noble morality will manifest. In the context of modern life, which is full of materialism and secularism, this integration of faith and morality serves as the moral foundation so that individuals are not easily led astray.
2. **"Integration of Aqidah, Sharia, and Morality from Ustadz Abdul Somad's Perspective."** This study highlights the moral pandemic that emerges when faith and Sharia are separated from morality. Ustadz Abdul Somad is seen as uniting the three: faith as the core belief, Sharia as the practice of worship and law, and morality as the character and ethics shaped by the implementation of Sharia based on faith. These three elements are hierarchically and functionally connected: faith drives the practice of Sharia, and Sharia produces morality (Satra et al., 2025).
3. **"Integration of Aqidah, Akhlak, and Tasawuf in Islamic Education."** This study incorporates the spiritual dimension (tasawuf) in the integration of faith and morality. The research shows that to face moral relativism, secularism, and the challenges of modernity, formal religious teachings (diniyah) alone are insufficient; the dimension of tasawuf, which deepens spirituality and purifies the heart (purification), is necessary. This is important so that morality becomes not just an external norm but something internal and a source of motivation from within (Nafsiyah et al., 2025).
4. **"Implementation of Faith and Morality Education in Overcoming Moral Degradation."** A study in schools shows that consistent faith-morality education can

gradually improve students' morals. There is an improvement in students' moral behavior when the values of faith and morality are not only taught theoretically but also practiced, modeled by teachers, and integrated into all aspects of school activities (Farida Nabilah & Eli Masnawati, 2024).

The Role of Education in Implementing Global Ethics

Formal education through the teaching of faith and morality plays a crucial role in shaping the character and morals of students that are not only locally oriented but also have the potential to become part of global ethics. Schools and madrasas, through the subjects of faith and morality, school environments, teacher approaches, moral training, and the habituation of positive values, can instill attitudes such as justice, honesty, responsibility, and tolerance values universally recognized.

Several studies support this role:

1. A study at MIN 24 Hulu Sungai Utara found that faith-morality education had a significant influence on students' behavior. The coefficient of influence was very high (around 0.94), and the coefficient of determination showed that about 88.36% of the variation in students' behavior could be explained by faith-morality education.
2. At Madrasah Ibtidaiyyah Darut Taqwa Purwosari Pasuruan, the implementation of faith-morality education (through teachers, methods, documentation, observation) proved to improve students' religious character, including mutual respect, reducing conflicts, and non-religious behaviors (Kotler et al., 2023).
3. A study at SMPIT Baitul Anshor, Cimahi, showed that faith-morality education, supplemented by evaluation, worship habits, and teacher supervision, effectively shaped the religious character of eighth-grade students. Supportive factors included a religious school environment and interactive teaching methods (Alqosam et al., 2022).
4. At Madrasah Aliyah Nurul Ummah, the implementation of faith-morality education succeeded in forming students' spiritual character through early habituation, strengthening spiritual values amidst the influence of technology and global media (Wildan & Meliyana, 2023).
5. Varied teaching strategies (lectures, discussions, interactive methods, different media) were also observed in research conducted by Krisnajaya, Khadafi & Nurlaili (2024) in TARLIM Journal of Islamic Religious Education. They mentioned that using different strategies and media in each session reinforced students' understanding of ethics and good morals in everyday interactions (Krisnajaya et al., 2024).

The Validity of Islamic Ethics Concepts in a Global Context

The thoughts of Saprun, Moh. Nurhakim, and Kadar Risman assert that Islamic faith (values of divinity, Tawhid, and moral responsibility) intrinsically contains ethical principles relevant to global life governance: interfaith tolerance, social justice, and human solidarity (Mukhlis, Arifin, Ridwan, & Zulbaidah, 2025; Mukhlis, Arifin, Ridwan, Zulbaidah, et al., 2025). They emphasize the role of Islamic education in transforming these values into attitudes and social practices that build human fraternity (Saprun et al., 2024).

In comparison with other literature, several comparative conclusions emerge:

1. Substantial similarities in normative sources and universal values: Many contemporary studies view Islamic faith/teachings as an ethical source with a universal dimension, not just ritual rules. For example, reviews on "Islamic Ethics: Exploring its Principles and Scope" and studies on the Qur'an as an ethical guide state that principles such as justice ('adl), mercy (rahmah), and social responsibility are clearly stated in the source texts and the Prophet's practices, thus enabling the extraction of universal values relevant for cross-cultural contexts (Kadir et al., 2021). This statement supports Saprun's claim that faith is aligned with global ethics.
2. Practical application through education and institutions: Saprun et al. emphasize education as the main path for translating faith into social ethics. Other studies strengthen this by showing that Islamic education models demonstrate how curricula and teaching methods

can shape tolerance, humaneness, and solidarity thus making faith a tangible social practice, not merely doctrine. In other words, there is a consensus that the transformation of values through education and social institutions is key to bridging faith and global ethics (Saprun et al., 2024).

3. Suitability in the realm of economic justice and professional ethics: Studies in other fields, such as Islamic banking ethics and the application of justice principles in economic transactions, show how the principles of faith (prohibition of *riba*, emphasis on distributive justice) can be applied to achieve social justice goals a critical component of modern global ethics. This affirms Saprun's practical aspect: faith is not only an abstract value but has policy and economic practice implications contributing to global social justice (Alwi et al., 2021).
4. Inclusive perspective versus pluralism challenges points of difference and limitations: Despite many points of agreement, critical literature highlights nuances and challenges. Some studies focus on the issue of incommensurability how certain religious norms (e.g., conservative interpretations of pluralism or aniconism) may clash with certain secular/liberal norms in global ethics. This means that while basic values (justice, mercy, solidarity) are strongly aligned, their implementation and local interpretation may cause tensions or require *ijtihad* (interpretation) to make those values compatible with plural contexts. This suggests that alignment is not automatic; it requires hermeneutic work and inter-traditional dialogue (Andishan, 2017).

CONCLUSION

This study concludes that Islamic creed (*aqidah*) provides a comprehensive foundation for global ethics by integrating spiritual, moral, social, and ecological dimensions within a unified framework of *Tawhid*. The values derived from Islamic creed, including justice, honesty, responsibility, tolerance, and human solidarity, demonstrate strong compatibility with universal ethical principles and offer relevant responses to contemporary global challenges. The concept of *Tawhid* not only serves as a theological foundation for Muslims but also functions as an ethical paradigm that promotes human dignity, social harmony, and environmental responsibility across cultural and civilizational boundaries.

Theoretically, this study contributes to the development of global ethics discourse by positioning Islamic creed as a significant ethical framework that complements and enriches dominant Western ethical perspectives. By demonstrating the conceptual relationship between *Tawhid* and universal ethical values, this research expands the understanding of how religious worldviews can contribute to contemporary ethical theory and intercultural dialogue.

Practically, the findings suggest that the integration of Islamic creed and ethical values can serve as a foundation for educational programs, character development initiatives, interfaith engagement, and public policies aimed at fostering social cohesion, tolerance, and sustainable development. The incorporation of *aqidah*-based ethical principles into educational and social institutions may help address moral crises, intolerance, social fragmentation, and environmental degradation in an increasingly interconnected world.

Therefore, Islamic creed should be understood not merely as a doctrine of faith but as a dynamic and applicable ethical framework capable of contributing to the construction of a more just, peaceful, inclusive, and sustainable global civilization.

CONFLICT OF INTEREST

The authors declare no conflict of interest related to the publication of this research. The research was conducted impartially, with no financial, professional, or personal relationships that could influence the findings or interpretations of the study. All affiliations, funding sources, and any external relationships that could potentially be perceived as conflicts of interest have been disclosed to the relevant academic institution and journal.

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