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The Basic Concept of Morality in Sufism

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Abstract

In the midst of the moral and spiritual crisis that has gripped modern society, re-understanding Islamic ethical values is crucial. Sufism, often understood as mere ritualistic and ascetic practices, actually has a core teaching that focuses on purifying the soul and perfecting human behavior. Objective: This study aims to outline the basic concept of morality from the perspective of Sufi teachings, as well as to explain the close relationship between Sufi spirituality and the formation of noble character. Method: This study uses a qualitative approach with a library research method. Data were collected from various primary and secondary literature that discuss the thoughts of Sufi figures and ethical theories in Islam, then analyzed using descriptive-analytical methods. Results: The results of the study indicate that morality and Sufism are two inseparable entities; Sufism is the method, while noble morality is the goal. The concept of moral formation in Sufism is carried out through three main stages, namely Takhalli (emptying oneself of blameworthy traits), Tahalli (adorning oneself with praiseworthy traits), and Tajalli (radiating divine light in behavior). Through this process, Sufism plays a vital role in producing Insan Kamil (perfect humans) who have a balance between ritual piety and social piety.

INTRODUCTION

In this modern era, the moral and spiritual crisis is a global challenge that requires serious attention. Universal ethical values are increasingly being eroded by materialism and hedonism, resulting in moral disorientation across all levels of society. In this context, Sufism offers a transformative solution through an approach that purifies the soul and improves morals.

Sufism, often misunderstood as merely asceticism, is actually a comprehensive system of Islamic ethics. Its essence is the purification of the soul (tazkiyatun nafs) to attain closeness to Allah SWT. This process involves ridding oneself of blameworthy traits (takhalli) and adorning oneself with praiseworthy traits (tahalli), ultimately aiming to attain the status of Insan Kamil (the perfect human being).

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Research on Sufism and morality has experienced significant development in recent years. Many studies highlight the relevance of Sufism in the contemporary context (Ahmad & Kamaludin, 2025). These studies demonstrate that Sufi principles, such as asceticism, sincerity, and trust (taqkal), can provide a strong moral foundation for facing modern challenges (Muntholib & Ghozali, 2025). Furthermore, the concepts of takhalli, tahalli, and tajalli have also become a focus of research to understand how the process of purifying the soul can shape noble character and contribute to social welfare.

Therefore, this study aims to examine the concept of morality in more depth from the perspective of Sufism, focusing on three main stages: takhalli, tahalli, and tajalli. Through an in-depth analysis of the teachings of classical and contemporary Sufi figures, this study is expected to provide a more comprehensive understanding of how Sufism can be an effective solution in overcoming the moral and spiritual crisis in the modern era, as well as how this concept can be implemented in everyday life to achieve Insan Kamil.

METHODS

This study uses a qualitative approach with a library research method to deeply understand the concept of morality in the perspective of Sufism, as well as the process of forming noble character through the stages of takhalli, tahalli, and tajalli; data were collected from primary literature such as the works of prominent Sufi figures (Imam Al-Ghazali, Ibn Arabi, Jalaluddin Rumi), secondary literature in the form of books, scientific journals, articles, and online databases (Google Scholar) to search for the latest articles and research with keywords Morality, Sufism, Purification of the Soul, Takhalli, Tahalli, Insan Kamil; data were analyzed using descriptive-analytical methods through data reduction, data description, data analysis, and data interpretation to draw conclusions about the relationship between Sufism and the formation of noble character, as well as its relevance in the modern context.

RESULT AND DISCUSSION

Definition of Morality According to the Viewpoint of Sufism

Morality in the view of Sufism refers to a deep system of ethical and moral values, which not only regulates outward behavior but also focuses on inner purification and spiritual improvement. In Sufism, morals are considered a reflection of love for Allah SWT, which is manifested through self-control, humility, and compassion for others. Good morals are the result of purification of the heart and closeness to Allah SWT, which encourages individuals to act with ihsan (excellence) in all aspects of life.

There are differences and similarities between the concept of morality in Sufism and other Islamic ethical concepts, namely: (1) Similarities: Morality, ethics, and morals in Islam all refer to teachings about good deeds, behavior, character, and temperament. All emphasize the importance of having a clear conscience and acting in accordance with the principles and values that govern human behavior in society (Mustafa, 2020). (2). Differences: Sufism places more emphasis on the spiritual dimension and inner experience in achieving noble morality. While other Islamic ethics may focus more on the rules of behavior set out in the sharia, Sufism emphasizes cleansing the heart and increasing awareness of the presence of Allah SWT in every action. In Sufism, the main goal is to achieve oneness with Allah SWT through good morals and deep spiritual practice (Hidayat & Rohmawati, 2025).

In Sufism, morality holds a central position and is the primary goal to be achieved. Sufism is considered a method for achieving noble morality, in which a Sufi strives to attain a level of spiritual perfection (ihsan) by becoming a better servant (Ilallah et al., 2022). Good morality is an integral part of achieving the highest levels

of faith, worship, and devotion to Allah SWT. Sufism emphasizes that worship without good morality will not bring one closer to Allah SWT. Therefore, morality is a spiritual foundation that must be built and maintained by every Sufi (Susanti, 2016).

Sufism emphasizes the development of high morals and inner purification as a path to love and oneness with Allah SWT. Sufi morals are the ethical and moral values possessed by individuals who study the teachings of Sufism. (1). Tawhid: Belief in the unity and oneness of Allah is a basic concept in Sufism. (2). Ihsan: The concept of ihsan involves actions carried out to the best of one's ability, giving the best in all aspects of life, both in relationships with Allah and fellow human beings. Sufis strive to achieve a level of spiritual perfection (ihsan) by becoming better servants (3). Wara': Wara' or piety involves moral, ethical, and spiritual aspects in daily actions. A Sufi strives to live according to religious values consistently.

Moral Dimensions in Sufism (1). Morals towards Allah: Morals towards Allah include acknowledging His oneness, obeying His commands, and completely surrendering oneself to Him. This is manifested through sincere worship, dhikr, and deep gratitude for all the blessings given. (2). Morals towards Fellow Humans: Morals towards fellow human beings include compassion, empathy, mutual assistance, and respect for the rights of others. Sufism teaches that every human being is a reflection of Allah, so treating others well means getting closer to Him. (3). Morals towards Oneself: Morals towards oneself include self-control, maintaining physical and mental health, and developing one's potential optimally. A Sufi realizes that he is a trust from Allah that must be guarded and developed as well as possible (Alfiah et al., 2024).

Methods of Developing Morals in Sufism

The approach to morality in Sufism emphasizes the development of better moral character through spiritual aspects and self-introspection. The Sufi moral method involves various practices and approaches to develop better moral and spiritual character: (1). Zuhud and Tawakal: The concepts of Zuhud (indifference to worldly possessions) and Tawakal (complete dependence on God) influence the way Muslims view wealth and power (Safaat, 2024). (2). Fana' and Baqa': Sufism's fana' and baqa' is an approach that prioritizes the concepts of fana' (self-loss) and baqa' (eternal existence) in Allah. By understanding the basic concepts and dimensions of morality in Sufism, and following its development methods, one can achieve a level of spiritual perfection and make a positive contribution to society.

Three Stages of Moral Formation (Takhalli, Tahalli, Tajalli)

Takhalli (Emptying Oneself of Demerits);

Takhalli is the initial and fundamental process in Sufism that focuses on cleansing oneself from bad or reprehensible traits that can prevent a servant from getting closer to Allah SWT. This involves identifying, acknowledging, and actively trying to eliminate negative traits that exist in the heart and mind. Identification of Reprehensible Traits: Reprehensible traits that need to be eliminated in the takhalli process include riya (showing off), takabur (arrogance), hasad (envy), ujub (self-pride), Sum'ah (seeking popularity), bakhil (miserliness), anger, revenge, and love of the world (hubbud dunya). These traits are considered heart diseases that prevent a Muslim from achieving spiritual purity (Khoiruddin, 2016).

The following are Takhalli Methods and Techniques: a. Self-Introspection (Muhasabah): Reflecting on one's own actions and intentions to identify possible reprehensible traits; b. Dhikr: Remembering Allah continuously to cleanse the heart and mind from negative things; c. Repentance: Asking Allah for forgiveness for sins that have been committed and promising not to repeat them; d. Mujahadah:

Struggling against worldly desires and desires that can trigger reprehensible traits; e. Muraqabah: Feeling watched by Allah in every action and thought.

Tahalli (Adorning Yourself with Praiseworthy Qualities);

Tahalli is the second stage in the spiritual journey of Sufism, which focuses on filling and adorning oneself with praiseworthy qualities after successfully cleansing oneself of reprehensible qualities. This stage involves cultivating and developing noble character traits that reflect the attributes of Allah (Asmaul Husna) in a servant (Zakia et al., 2024).

Praiseworthy Traits That Need to Be Instilled: Praiseworthy traits that need to be instilled in the tahalli process include: a. Sincerity: Doing everything solely for the sake of Allah, without expecting praise or reward from humans.; b. Patience: Accepting all trials and tests from Allah with open arms and without complaint; c. Gratitude: Thanking Allah for all the blessings that have been given; d. Humility: Being humble and not arrogant; e. Forgiveness: Forgiving the mistakes of others; f. Compassion: Loving and caring for all of Allah's creatures; g. Honesty: Speaking and acting in accordance with the truth; h. Trustworthiness: Being trustworthy and responsible.

How to Instill and Develop Praiseworthy Traits: a. Imitate the Prophet Muhammad SAW: Follow the example and Sunnah of Prophet Muhammad SAW in all aspects of life; b. Read the Quran and Hadith: Understand Islamic teachings related to noble morals; c. Associate with Righteous People: Interact with people who have good morals and can provide positive inspiration; d. Train Yourself: Get used to doing good and avoiding bad deeds in every situation; f. Pray: Ask Allah to give you the strength to instill and develop praiseworthy traits.

Tajalli (Manifestation of Divine Light in Behavior);

Tajalli is the highest stage in Sufism, where a servant reaches a deep level of spiritual awareness so that Nur Ilahi (Divine light) is manifested in his behavior. At this stage, a servant no longer sees himself as the center, but is fully aware that he is only a reflection of God's will. Indicators and Characteristics of Tajalli: a. Total Ikhlas: Doing everything solely for God, without any ulterior motives or personal interests; b. Love for God: Having a deep love for God and His Messenger, which exceeds the love for everything else; c. Satisfaction with God's Destiny: Accepting all of God's provisions with an open heart and without regret; d. Serenity of Heart: Having a calm and peaceful heart, not affected by worldly turmoil; e. Noble Morals: Having perfect morals, which reflect the attributes of God; f. Wisdom: Being able to see everything wisely and provide the right solution to every problem.

The Relationship and Challenges in Practicing Takhalli, Tahalli, and Tajalli

Interconnectedness: These three stages are interrelated and continuous in the process of developing a Sufi's morals. Takhalli is the foundation that must be built before entering the tahalli stage. Without cleansing oneself of despicable traits, it is difficult to instill and develop praiseworthy traits. Tahalli then becomes the path to achieving tajalli, where Divine Light is manifested in a servant's behavior (Mujib & Amin, 2025).

Challenges: In each of these stages, a Sufi will face various challenges and obstacles. In takhalli, the challenge is to acknowledge and fight the ego and desires that tend to maintain reprehensible traits. In tahalli, the challenge is to maintain praiseworthy traits in various situations and conditions, and to avoid showing off and showing off. In tajalli, the challenge is to maintain a pure and sincere heart, and not be lulled by the spiritual pleasures that have been achieved.

To overcome these challenges, a Sufi requires sincerity, patience, and the guidance of a knowledgeable spiritual teacher (murshid). Furthermore, a Sufi must continually seek God's help for the strength to successfully navigate each stage.

The Role of Sufism in Producing Perfect Humans

Sufism plays a central role in shaping the Insan Kamil (perfect human), an ideal concept in Islam that describes an individual who has attained the highest level of spiritual awareness and possesses noble morals (Arsyath & Syarifuddin, 2024). Characteristics of the Insan Kamil According to Sufism: The Insan Kamil possesses characteristics that reflect perfection in various aspects of life, including spiritual, intellectual, and social aspects.

Some of the main characteristics of Insan Kamil according to Sufism are: (1). Ma'rifatullah (Knowing Allah): Insan Kamil has a deep understanding of Allah SWT, not only through intellectual knowledge, but also through direct spiritual experience; (2). Akhlaq Karimah (Noble Morality): Insan Kamil has perfect morals, which reflect the attributes of Allah (Asmaul Husna); (3). Beneficial Knowledge: Insan Kamil has extensive and deep knowledge, both religious and worldly knowledge (4). Zuhud (Not Bound to the World): Insan Kamil is not bound to worldly pleasures and does not make the world the main goal in life. They live simply and always prioritize the afterlife (5). Tawakkal (Surrender to Allah): Insan Kamil completely surrenders to Allah in all matters (6). Istiqamah (Consistency in Goodness): Insan Kamil is consistent in doing good and avoiding evil. They are not easily influenced by the temptations of the world and always strive to improve their spiritual quality (Ariani & Ritonga, 2024).

How Sufism Contributes to Establishing a Balance between Ritual and Social Piety. Sufism contributes to establishing a balance between ritual and social piety through: (1). Understanding the Essence of Worship: Sufism helps individuals to understand the essence of worship, not only as a formal obligation, but also as a means to draw closer to God and develop spiritual awareness. By understanding the essence of worship, individuals will be more sincere and devout in carrying it out (Mustaqim et al., 2024). (2). Developing Noble Morals: Sufism emphasizes the importance of developing noble morals in everyday life. By having good morals, individuals will be better able to interact with others positively and make beneficial contributions to society. (3). Balancing Between the World and the Hereafter: Sufism teaches individuals to balance the interests of the world and the hereafter. They do not only focus on ritual worship, but also strive to make positive contributions to society and protect the environment. (4). Avoiding Extremism: Sufism helps individuals to avoid extremism in religion. They understand that Islam is a moderate and tolerant religion, which emphasizes balance and harmony.

Here are some concrete examples of the behavior of Insan Kamil in everyday life (Ghozali, 2025): (1). Always Honest and Trustworthy: In every word and action, Insan Kamil are always honest and trustworthy. They never lie or deceive others. (2). Be Fair and Wise: In every decision, Insan Kamil are always fair and wise. They do not take sides with anyone and always try to find the best solution for all parties. (3). Compassionate and Forgiving: Insan Kamil have great compassion for all of Allah's creatures and are always willing to forgive the mistakes of others. (4). Humble and Not Arrogant: Despite having knowledge and high positions, Insan Kamil remain humble and not arrogant. They always respect others and never look down on anyone. (5). Like to Give Alms and Help Others: Insan Kamil like to give alms and help others in need. They realize that the wealth they have is a trust from Allah and must be used for good. (6). Protecting the Environment: Perfect Humans recognize the importance of protecting the environment and always strive to preserve it. Therefore, Sufism plays a crucial role in producing Perfect Humans who balance ritual and social piety and are able to make positive contributions to society and the environment (Darmawan & Aminah, 2024).

The Relevance of Sufism in the Context of the Modern Moral Crisis

The moral and spiritual crisis in the modern era is characterized by increasing individualism, materialism, hedonism, and the loss of traditional and religious values. In this context, Sufism offers relevant and comprehensive solutions to overcome these various problems. How the Teachings of Sufism Can Be a Solution in Overcoming the Moral and Spiritual Crisis in the Modern Era: (1). Purification of the Soul (Tazkiyatun Nafs): Sufism emphasizes the importance of purifying the soul from despicable traits such as egoism, arrogance, envy, and hatred. By cleansing the heart, individuals can achieve inner peace and develop noble morals. (2). Remembering Allah (Dhikrullah): Sufism teaches the practice of dhikr as a way to constantly remember Allah in every aspect of life. Through dhikr, individuals can avoid sinful acts and always be in spiritual awareness. (3). Love for Allah (Mahabbatullah): Sufism emphasizes the importance of developing love for Allah as the main motivation in worship and doing good. By loving Allah, individuals will feel happy in worship and sincere in doing good deeds. (4). Balance Between the World and the Hereafter: Sufism teaches individuals to balance the interests of the world and the hereafter. They do not only focus on worldly life, but also prepare themselves for the afterlife. (5). Compassion for Others (Rahmah): Sufism emphasizes the importance of developing compassion for fellow human beings, regardless of differences in religion, ethnicity, or race. By having compassion, individuals will be motivated to help others and create a harmonious society (Jariyah & Mujab, 2025).

Application of Sufism Values in Personal, Family, and Community Life: (1). Personal Life: a. Self-Introspection (Muhasabah): Every individual needs to conduct self-introspection periodically to evaluate their behavior and intentions. b. Self-Control (Mujahadah): Every individual needs to fight against worldly desires and temptations. c. Patience (Sabr): Every individual needs to be patient in facing life's trials and tests. d. Gratitude (Syukr): Every individual needs to be grateful for all the blessings that have been given by Allah. (2). Family Life: a. Compassion (Mahabbah): Every family member needs to love and care for one another. b. Good Communication: Every family member needs to communicate openly and honestly. c. Tolerance (Tasamuh): Every family member needs to respect differences of opinion and belief. d. Cooperation (Ta'awun): Every family member needs to work together in solving problems and achieving common goals. (3). Community Life: a. Justice (Adl): Every member of society needs to uphold justice and equality. b. Mutual Assistance (Ta'awun): Every member of society needs to help and support each other. c. Harmony (Ukhuwah): Every member of society needs to maintain harmony and unity. d. Social Responsibility (Mas'uliyyah Ijtima'iyyah): Every member of society needs to have a sense of responsibility for the welfare of society (Sihombing & Alamsyah, 2024).

Challenges and Opportunities in Implementing the Teachings of Sufism in the Midst of Globalization and Modernization: (1). Challenges: a. Materialism and Hedonism: The currents of globalization and modernization often bring values of materialism and hedonism that are contrary to the teachings of Sufism. b. Individualism: Modern society tends to be individualistic, making it difficult to develop a sense of togetherness and social solidarity emphasized in Sufism. c. Lack of Understanding of Sufism: Many people have a wrong understanding of Sufism, making it difficult to accept and practice its teachings. d. Extremism: Some extremist groups use Sufism as a tool to achieve their political goals, thus damaging the image of Sufism in the eyes of society. (2). Opportunities: a. The Need for Spirituality: In the midst of a moral and spiritual crisis, many people are searching for a deeper meaning and purpose in life. Sufism can provide an answer to this need. b. Information Technology: Information technology can be used to spread the

teachings of Sufism widely and make it easily accessible to the public. c. Intercultural Dialogue: Sufism can be a bridge to build intercultural dialogue and promote world peace. d. Sustainable Economic Development: Sufism can inspire sustainable and socially just economic development.

By understanding the challenges and capitalizing on the opportunities, the teachings of Sufism can be effectively implemented in personal, family, and societal life in the modern era. Sufism can serve as a moral compass that guides individuals toward true happiness and makes a positive contribution to the world (Falach & Assya'bani, 2021).

Additional aspects that strengthen the relevance of Sufism in addressing the modern moral crisis: (1). Sufism as a Balance to Materialistic Life: a. Reducing Dependence on Material Things: Sufism teaches asceticism, which is not being overly attached to the material world. This helps individuals to reduce dependence on wealth, power, and popularity, which are often the cause of stress and unhappiness. b. Finding Happiness in Simplicity: Sufism teaches to find happiness in simplicity and to be grateful for what Allah has given. This helps individuals to feel content and not constantly pursue endless worldly pleasures. (2). Sufism as a Strong Source of Ethics: a. Love-Based Ethics: Sufism teaches ethics based on love for Allah and fellow human beings. This results in more sincere, genuine, and compassionate actions. b. Holistic Ethics: Sufism encompasses all aspects of life, from relationships with Allah and fellow human beings to the natural environment. This results in a holistic and comprehensive ethics. c. Sustainable Ethics: Sufism ethics not only focuses on short-term benefits, but also considers the long-term impact on oneself, others, and the environment. (3). Sufism as a Path to Inner Peace: a. Overcoming Anxiety and Stress: Sufi practices such as dhikr, meditation, and self-reflection can help individuals overcome anxiety, stress, and depression. b. Achieving Peace of Heart: By drawing closer to God, individuals can achieve peace of heart and feel at peace in facing all situations. c. Developing Patience: Sufism teaches individuals to be patient in facing trials and tests of life, and to believe that God always has the best plan. (4). Sufism as a Force for Social Transformation: a. Inspiring Humanitarian Action: Sufism can inspire individuals to undertake humanitarian action and help others in need. b. Encouraging Social Justice: Sufism can encourage individuals to fight for social justice and fight against all forms of oppression. c. Promoting Peace: Sufism can promote peace and unity among various groups in society. (5). Sufism and the Challenges of the Digital Era: a. Using Technology Wisely: Sufism can help individuals use technology wisely and avoid addiction or abuse. b. Maintaining Privacy: Sufism teaches individuals to maintain their own and others' privacy in the digital world. c. Spreading Goodness: Sufism can inspire individuals to spread goodness and positive messages through social media (Armedi et al., 2025).

CONCLUSION

This study examines the role of Sufism in facing the modern moral crisis, focusing on the basic concept of morality, the three stages of moral formation (takhalli, tahalli, tajalli), its role in producing the Perfect Man, and its relevance. Literature study shows that morality in Sufism is not merely a rule, but a reflection of the condition of the soul, offering a holistic approach with purification, love of Allah, and manifestation of Divine attributes. Takhalli, tahalli, and tajalli are important stages that are interrelated. Sufism plays a central role in forming the Perfect Man, a perfect human being with ritual and social piety, possessing knowledge of Allah, noble morals, beneficial knowledge, asceticism, trust in Allah, and istiqamah. The teachings of Sufism are relevant to address the modern moral crisis through purification of the soul, dhikrullah, mahabbatullah, balance between this world and the hereafter, and compassion, helping to achieve inner peace and positive

contributions. Implementation faces challenges such as materialism and extremism, so it is necessary to reinterpret the teachings of Sufism to be relevant and utilize information technology. Sufism has the potential to be a moral compass to true happiness; further research is needed to examine its implementation and address challenges.

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