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The Construction of an Islamic Value System Based on Tawheed, Manners, Morals, and Justice from the Perspective of QS. An-Nahl Verse 90

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Abstract: This study constructs an Islamic value system grounded in tawhid, adab, akhlak, and justice ('adl) from the perspective of QS. An-Nahl verse 90. The verse contains three commands (justice, benevolence, and giving to relatives) and three prohibitions (indecency, wrongdoing, and transgression), and it is widely regarded as one of the most comprehensive verses on moral guidance in the Qur'an. This qualitative study employs a library research method with a thematic and content-analysis approach. The primary data consist of QS. An-Nahl verse 90 and tafsir works, while the secondary data comprise journal articles and books on Islamic education, character, adab, and justice. Data were collected through documentation and analyzed descriptively and analytically. The findings show that the value system embedded in the verse can be constructed in four interrelated layers: tawhid as the ontological and axiological foundation, adab as the recognition of the proper place of everything, akhlak as the internalized form of virtue, particularly benevolence (ihsān) together with the avoidance of faḥshā', munkar, and baghy, and justice as the principle that governs relations among human beings. These values are conveyed through the pedagogical method of mau'iẓah, which combines encouragement (targhīb), warning (tarhīb), and exemplification (uswah). The study concludes that the four pillars form an integrated conceptual framework that can serve as a basis for strengthening Islamic education and character formation.

Keywords: Islamic value system; tawhid; adab; morality; justice; QS. An-Nahl 90

Abstrak: Penelitian ini mengonstruksi sistem nilai Islam berbasis tauhid, adab, akhlak, dan keadilan dalam perspektif QS. An-Nahl ayat 90. Ayat ini memuat tiga perintah (berlaku adil, berbuat ihsan, dan memberi kepada kerabat) serta tiga larangan (perbuatan keji, kemungkaran, dan permusuhan), sehingga dipandang sebagai salah satu ayat yang paling komprehensif tentang pedoman moral dalam Al-Qur'an. Penelitian ini menggunakan pendekatan kualitatif dengan metode kepustakaan (library research) melalui pendekatan tematik dan analisis isi. Sumber data primer berupa QS. An-Nahl ayat 90 dan kitab tafsir, sedangkan sumber data sekunder berupa artikel jurnal dan buku tentang pendidikan Islam, karakter, adab, dan keadilan. Data dikumpulkan melalui teknik dokumentasi, kemudian dianalisis secara deskriptif-analitis. Hasil kajian menunjukkan bahwa sistem nilai dalam ayat tersebut dapat dikonstruksi dalam empat lapis yang saling terkait, yaitu tauhid sebagai fondasi ontologis dan aksiologis, adab sebagai pengenalan terhadap tempat yang tepat bagi segala sesuatu, akhlak sebagai bentuk kebajikan yang terinternalisasi, khususnya ihsan serta penjauhan dari al-faḥsyā', al-munkar, dan al-baghy, serta keadilan sebagai prinsip pengatur relasi antarmanusia. Nilai-nilai tersebut disampaikan melalui metode mau'iẓah yang memadukan dorongan (targhīb), peringatan (tarhīb), dan keteladanan (uswah). Penelitian ini menyimpulkan bahwa keempat pilar tersebut membentuk kerangka konseptual yang terpadu dan dapat dijadikan landasan dalam penguatan pendidikan Islam dan pembentukan karakter.

Kata Kunci: sistem nilai Islam; tauhid; adab; akhlak; keadilan; QS. An-Nahl 90

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Introduction

Education in essence does not only function as a means of knowledge transfer, but also as a process of inheritance and value instilling. Ubaidillah (2018) explained that the secularism movement since the Renaissance has encouraged science to be built on freedom of value, so that moral material is increasingly eroded from the learning process and gives birth to intellectually superior human beings but experiencing spiritual drought. Similar problems can be seen in today's character education. Sari (2023) noted that character education is faced with challenges in the form of negative influences of social media, materialism, and changes in social values marked by an imbalance between moral values and behavior in society. Similar anxiety is also seen in Islamic education studies that discuss the impact of globalization on the character of generation Z (Khoirunnisa et al., 2025).

In Islamic treasures, the question of value is not left solely to social agreements, but comes from revelation. The Qur'an is understood as a guide for humans (hudan lin-nās) as well as a source of value that not only regulates worship and faith, but also forms a balance of the natural and mental dimensions as well as the rational and spiritual dimensions (Ubaidillah, 2018). In the same spirit, Sari (2020) through the study of Islamic education reconstructionism Muhammad Iqbal emphasized that modern world education needs to integrate all elements of life values, both worldly and ukhrawi aspects, so that the two run in balance.

From the point of view of Islamic education philosophy, Al-Attas (1984) places adab as the core of Islamic education. This view makes him prefer the term ta'dīb to tarbiyah or ta'līm to describe the essence of Islamic education, and views the loss of adab as the root of the crisis faced by the ummah (Al-Attas, 1984; Wan Daud, 2003; Wastuti, 2009). Meanwhile, the Islamic ethical tradition developed by Ibn Miskawaih places morality (khuluq) and justice as the foundation of character formation (Mulia, 2019; Sari, 2023). Thus, tauhid, adab, morality, and justice are concepts that have been discussed separately in Islamic educational literature.

One of the verses that summarizes the building of these values in a concise manner is QS. An-Nahl verse 90. The interpretation of the Ministry of Religion of the Republic of Indonesia (n.d.) calls this verse a very broad meaning because it contains three commandments and three prohibitions, namely the commandment to act justly, to do good (ihsān), and to give to relatives, as well as the prohibition of heinous acts, iniquity, and enmity. In a narration from Ibn Mas'ud quoted by Tafsirq (n.d.), this verse is considered to be the most dense verse containing the encouragement of good and the prohibition of evil in the Qur'an. In addition to monotheism, adab and morals are important dimensions in the formation of the Islamic value system. Adab is related to the accuracy of placing things, politeness, and appropriate attitudes in human relationships with Allah Swt., fellow humans, science, and the environment. Meanwhile, morality is related to the quality of behavior that is reflected in a person's habits and actions. The two dimensions are interrelated because values that are understood correctly need to be realized in daily attitudes and behaviors. The study of Masyhuri et al. (2025) shows the importance of integrating monotheism, morals, and adab in building value-oriented

education. Thus, the success of Islamic education is not enough to be measured by material mastery, but also needs to pay attention to the formation of manners and morals as part of the practice of Islamic values (Masyhuri et al., 2025).

In the development of contemporary education, the discussion of Islamic values is important because academic knowledge and achievement need to be accompanied by the formation of moral integrity. Rojibillah and Muhammad's study of Qur'anic value-based education highlights the problem of moral crisis, weakening of adab, and the gap between knowledge and behavior as problems that need to be considered in Islamic education. The study also places monotheism, morals, manners, trust, honesty, responsibility, and justice as part of the values that support education as a whole. These conceptual findings show the importance of discussing the Islamic value system in an integrated manner, not separately. Thus, the study of the relationship between values is one of the efforts to clarify the educational framework that not only emphasizes cognitive aspects, but also the formation of morals and behaviors. A number of studies have examined this verse and the themes that intersect with it. Ubaidillah (2018) analyzed the value of character in QS. An-Nahl verse 90 and found two mutually reinforcing poles of value, namely the positive pole (al-'adl, al-ihsān, and ītā' dzī al-qurbā) and the negative pole (al-faḥsyā', al-munkar, and al-baghy), with mau'iẓah as the method of cultivation. On the other hand, the study of Ibn Miskawaih's thought places justice, virtue, and soul development (nafs) as the foundation of character education (Mulia, 2019; Sari, 2023), and its relevance to modern education has also been discussed by Huda (2021) and Busroli (2019).

However, as far as the author's research goes, these studies tend to discuss the character or one of the concepts of value separately, and have not compiled the content of QS. An-Nahl verse 90 is explicitly a layered and interconnected value system between monotheism, adab, morals, and justice. Therefore, this study aims to construct an Islamic value system based on the four pillars in the perspective of QS. An-Nahl verse 90, as well as formulating its implications for the practice of Islamic education.

Thus, this study aims to analyze the construction of the Islamic value system based on monotheism, adab, morality, and justice by making QS. An-Nahl verse 90 as the main perspective. In particular, this study is directed to explain the position of each dimension of values, identify the conceptual relationship between the four, and formulate a synthesis that can enrich the understanding of values-based Islamic education. The results of the research are expected to make a conceptual contribution to the development of the study of Islamic Religious Education, especially in explaining how the foundation of monotheism can be connected to the formation of manners and morals and the application of justice in life. Because this research is based on literature, the results are in the form of a conceptual synthesis and not claims about the effectiveness of the application of these values based on field data.

Research Methods

This research uses a qualitative approach with the library research method. The method was chosen because the focus of the study is conceptual-normative, namely studying the content of the Qur'an text and

formulating it into a framework of the value system. The approach used is a thematic approach (maudhu'i) to QS. An-Nahl verse 90 which is combined with content analysis of relevant literature.

The data sources in this study consist of two types. The primary data source is in the form of the Qur'an, especially QS. An-Nahl verse 90, along with relevant tafsir books, namely Tafsir Al-Mishbah by M. Quraish Shihab and Tafsir of the Ministry of Religion of the Republic of Indonesia. The opinions of classical mufasir, such as Ibn Abbas, At-Thabari, Ibn Katsir, and Al-Maraghi, are referenced as cited in secondary literature listed in the bibliography. Secondary data sources are in the form of scientific journal articles and books that discuss Islamic education, character education, manners, morals, and justice, including the thoughts of Al-Attas and Ibn Miskawaih.

Data was collected through documentation studies by searching, selecting, and examining written sources through Google Scholar and national journal portals. The sources that have been collected are critically examined to determine their suitability with the focus of the research. The data was analyzed descriptive-analytically through four stages, namely: (1) identifying keywords and sentence structures; (2) examining the interpretation of these keywords; (3) grouping findings into four categories of values, namely monotheism, adab, morality, and justice; and (4) synthesizing the relationships between categories to draw conclusions.

Results and Discussion

A. Text, Translation, and Structure of QS. An-Nahl Verse 90

Allah SWT says in QS. An-Nahl verse 90:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنكَرِ وَالْبَغْيِ ۚ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

Meaning: "Indeed, Allah commands (you) to be just and to do good, to give to relatives, and Allah forbids evil deeds, iniquity and enmity. He teaches you so that you may learn lessons" (QS. An-Nahl: 90).

This verse is composed of three elements. The first element is three commandments, namely al-'adl (justice), al-ihsān (virtue), and ītā' dzī al-qurbā (giving to relatives). The second element is the three prohibitions, namely al-faḥsyā' (heinous deeds), al-munkar (iniquity), and al-baghy (enmity or tyranny). The third element is the conclusion that explains the way of conveying the message, namely ya'iẓukum la'allakum tadzakkarūn (He teaches you so that you can learn lessons). Ubaidillah (2018) emphasizes that the commandments and prohibitions in this verse are like two sides of a coin that must be implemented together; when positive values are upheld, negative values should not be allowed to grow.

The location of the verse in the surah also provides clues about the structure of its value. According to Ubaidillah (2018), verse 90 is preceded by a description of the state of the Day of Resurrection (verses 84–89) which serves as a warning (tarhīb). After that, verses 91–96 explain the application of values in daily life, verses 97 promise a good life for believers and pious deeds as encouragement (targhīb), and verses 98–100 present an antagonist figure in the form of a demon who cannot influence people who trust as a form of example (uswah). Thus, QS. An-Nahl verse 90 is not a stand-alone ethical statement, but part of a series of messages that combine the foundation of

belief, moral commandments, and pedagogical methods.

B. Tawheed as the Foundation of the Value System

The opening sentence of the verse, inna Allāha ya'muru, places Allah SWT as the source of commandment. This structure is important because it shows that the values of justice, virtue, and concern for one's relatives do not rest on social conventions alone, but on the authority of revelation. It is at this level that monotheism serves as the foundation of the value system: Allah is recognized as the source of value and the center of orientation of all actions.

The relationship between monotheism and justice is even stated textually in the tradition of interpretation. Ubaidillah (2018) notes that Ibn Abbas and At-Thabari interpreted al-'adl in this verse as at-tauhīd, which means to praise Allah. The interpretation of the Ministry of Religion of the Republic of Indonesia (n.d.) also mentions justice in belief, namely that praising God is justice because only He is the source of life and life. In addition, Quraish Shihab as quoted by Ubaidillah (2018) mentions one of the meanings of justice as justice that is attributed to Allah, which is basically His mercy and goodness.

The dimension of monotheism is also seen in the meaning of ihsan. Ibn Kathir as quoted by Ubaidillah (2018) interprets ihsan as a state of mind that is better than birth, with all deeds done solely because Allah seems as if Allah is always watching. This understanding is in line with the hadith about ihsan, which is worshipping Allah as if seeing Him, and if you do not see Him, be sure that He sees us (HR. Muslim). This awareness of Divine supervision makes morality not stop as an outward obedience, but rooted in divine awareness.

On this basis, monotheism has three implications for the value system. First, monotheism determines the source of value, namely that the measure of good and bad is referred to revelation, not to the tastes or interests of the group. Second, monotheism determines the orientation of action, namely that every action, including the work of educating and muamalah, is interpreted as accountability to Allah, as implied from the series of verses 84–89 which describe the state of human beings before Him on the Day of Resurrection (Ubaidillah, 2018). Third, monotheism integrates the dimensions of life, namely uniting the worldly and ukhrawi aspects so that the two are not contradicted, in line with Iqbal's idea of education that integrates all elements of life values (Sari, 2020).

C. Manners as an Introduction to the Right Place

Adab in the thought of Al-Attas (1984) is understood as the recognition and recognition of the proper place for everything in the order of being, which is then manifested in appropriate attitudes and actions. Therefore, ideal Islamic education aims to produce civilized human beings, and the concept of ta'dīb is seen as the most representative of the essence of this education (Al-Attas, 1984; Wan Daud, 2003; Wastuti, 2009).

The relationship between adab and QS. An-Nahl verse 90 is clearly seen in the narration quoted by Ubaidillah (2018) from Al-Bukhari in At-Tārīkh. When Ali bin Abi Talib passed by a people who were talking about good manners, he reminded that the words of Allah in this verse were sufficient, and then explained that al-'adl is to give rights to its owner, while al-ihsān is to exceed what should be obtained. This narration shows that the Companions

understood the verse as a concise formulation of manners in social relations.

Conceptual meeting points need to be noted. The definition of adab as the placement of something in the right place is very close to one of the definitions of justice cited by Ubaidillah (2018), namely the placement of something in the right place or the granting of rights to its owner. In the analysis of this research, the closeness hints that adab is a framework of recognition, while justice is its implementation in relationships. A person who recognizes the place of Allah, parents, teachers, relatives, others, and himself will be better able to give each other's rights.

If read in the framework of adab, this verse contains four directions of relationship. Towards Allah, adab is manifested in ihsan as awareness is supervised by Him. Towards others, adab is manifested in justice in the form of treatment without double standards and granting rights to those who are entitled. Towards relatives, adab is manifested in ītā' dzī al-qurbā which according to Ubaidillah (2018) includes the fulfillment of the right of friendship and virtue, with priority given to the closest relatives. Towards oneself, adab is manifested in the ability to restrain oneself from al-faḥsyā' which, according to Ubaidillah (2018), is born from the impulse of lust, so education needs to cultivate the ability to restrain oneself so that one's judgment is not blinded by personal interests. Thus, adab is positioned as a bridge between belief (monotheism) and behavior (morality).

D. Morality: Internalized Courtesy and Virtue

In the Islamic ethical tradition, morality (khuluq) is understood by Ibn Miskawaih as an inner state that encourages a person to act without the need for deep thinking (Sari, 2023). Because it is mental and sedentary, morality is not enough to be formed through lectures, but requires habituation and repeated practice (Sari, 2023). Ibn Miskawaih builds human character on four foundations, namely self-restraint, courage, wisdom, and justice (Mulia, 2019). This idea is in line with the hadith about the Prophet Muhammad PBUH to perfect noble morals (HR. Ahmad).

In QS. An-Nahl verse 90, the most prominent face of morality is ihsan. Quraish Shihab as quoted by Ubaidillah (2018) explains that ihsan means higher than justice: if justice is to treat others as he treats us, ihsan is to treat others better than the treatment we have received. Al-Maraghi interprets ihsan as repaying good with better and repaying bad with forgiveness. The interpretation of the Ministry of Religious Affairs of the Republic of Indonesia (n.d.) details ihsan into ihsan in worship, ihsan in giving retribution and sanctions in a balanced manner, and ihsan in fulfilling rights or debts without delay, and calls the highest level of ihsan as doing good to the guilty person.

The three prohibitions in this verse complete the moral side. According to the description compiled by Ubaidillah (2018), al-faḥsyā' includes all deeds, words, and even beliefs that are considered bad by the soul and common sense and have a bad impact on the perpetrator and the environment; al-munkar is an action that is contrary to the rules set by Allah and human agreement and causes harm to others; while al-baghy is an excessive and over-the-top attitude, including boasting of tyranny. Ubaidillah (2018) pairs the three with three commandments, namely al-'adl facing al-faḥsyā', al-ihsān with al-munkar, and ītā' dzī

al-qurbā with al-baghy. With this pattern, the formation of noble morals is always twofold, namely fostering virtue while suppressing evil.

Moral education in this verse is also in line with Ibn Miskawaih's idea that character education must begin from within humans through the improvement of the soul and morals, including the development of nafs, justice, goodness, and wisdom (Sari, 2023). Sari (2023) also notes that in Ibn Miskawaih's framework, education plays a role in shaping 'adl and ihsan. This finding reinforces that the first two values in the verse are not just external norms, but the main goal of soul development.

E. Justice as a Principle for Regulating Social Relations

Quraish Shihab as quoted by Ubaidillah (2018) identifies at least four meanings of justice in the Qur'an, namely 'adl as equality of rights, as a balance, as a gift of rights to each owner, and as a trait attributed to Allah (Shihab et al., 2007). The third meaning gives birth to social justice with tyranny as its opposite, namely the violation of the rights of other parties. In QS. An-Nahl verse 90, the meaning of equality is among those widely used in interpretation (Ubaidillah, 2018).

Sayyid Quthb, as quoted by Ubaidillah (2018), stated that the basis of equality is the human nature that everyone has, so that every human being is entitled to justice solely because he is human. Meanwhile, Ibn Katsir interprets justice as a deliberate act, such as a commensurate retribution. The interpretation of the Indonesian Ministry of Religion (n.d.) details justice in beliefs, households, covenants, and laws, including the affirmation that in law all human beings are equal before God regardless of social status.

The relationship between justice and ihsan is multi-layered. Adil is the minimum limit that must be enforced, while ihsan is the virtue above it, namely giving more than is required (Tafsirq, n.d.). This arrangement prevents two failures, namely justice without virtue which tends to be rigid and legalistic, and virtue without justice that has the potential to violate the rights of others.

Justice also occupies a central position in Ibn Miskawaih's ethics as one of the four cornerstones of character (Mulia, 2019). Sari (2023) attributes Ibn Miskawaih's emphasis on justice and kindness to the challenges of Society 5.0, such as the digital divide and social justice issues, which make character education necessary to promote equality and justice in a digitalized society.

In educational practice, justice means giving equal treatment to all students, giving rights to those who are entitled, and putting things in their place (Ubaidillah, 2018). This perspective is relevant to Islamic education's attention to equality, as seen from the study of the role of Islamic education in realizing gender equality (Islamiyyah et al., 2025).

F. Integrative Construction of Value Systems and Their Implications for Islamic Education

Based on the above analysis, the value system in QS. An-Nahl verse 90 can be constructed as a four-layer building that is interrelated. The first layer is monotheism as the foundation, which is the source of value, the center of orientation, and the basis of accountability. The second layer is adab as a framework of relationships, namely the awareness of recognizing the right place for Allah, others, relatives, and oneself. The third layer is morality as a form of internalization, namely ihsan and virtue that settle into disposition, accompanied by

abstinence from al-faḥsyā', al-munkar, and al-baghy. The fourth layer is justice as a social manifestation, which is the proportional granting of rights in relations between humans and between institutions.

These four layers do not stand alone. Without monotheism, adab easily becomes a relative etiquette and justice loses a fixed reference. Without adab, morality has the potential to be mistargeted because it does not recognize place and rights. Without internalized morality, justice only survives as long as there is supervision. Without justice, personal virtue does not transform into a healthy social order. This relationship is also reciprocal: justice that is upheld constantly maintains adab, morality that is maintained strengthens morals, and solid morals deepen the awareness of monotheism. This formulation is the result of this research's conceptual synthesis of the interpretation and literature studied.

This verse also shows the method of instilling value. The word ya'iẓukum comes from al-wa'ẓ, which is advice and warnings towards goodness in a gentle way that can soften the heart. Ubaidillah (2018) concludes that this mau'iẓah method is equipped with elements of targhīb (good impact), tarhīb (bad impact), and uswah (concrete example). In line with that, Sari (2023) summarizes that in Ibn Miskawaih's framework, character formation requires habituation, the use of the environment, friends, and family as an educational medium, and lasts a lifetime. The closing verse, la'allakum tadzakkarūn, emphasizes that the ultimate goal of value education is the awareness to continue to remember and take lessons.

The implications for the practice of Islamic education can be formulated in four steps. First, affirming the orientation of monotheism in the goals and culture of the institution so that teaching and learning activities are interpreted as trust and worship. Second, instilling manners before and with knowledge, including through a clear relationship between teachers, students, and parents. Third, fostering morals through habituation, teacher examples, and heartfelt advice, while still suppressing heinous behavior, disobedience, and tyranny. Fourth, upholding justice in policies and treatment in institutions, for example in assessment, service, and conflict resolution, as well as encouraging ihsan that goes beyond the fulfillment of formal rights. This value system is also relevant to the challenges of the digital era and globalization recorded in Islamic education studies (Khoirunnisa et al., 2025; Sari, 2023).

Conclusion

Based on the results of the discussion, it can be understood that QS. An-Nahl verse 90 contains a complete value system and can be constructed in four interrelated pillars. Tawheed is the foundation that establishes the source of values, the orientation of action, and accountability to Allah. Adab is a framework for the recognition of the right place for Allah, others, relatives, and oneself. Morality is a form of internalizing values through ihsan and distancing from al-faḥsyā', al-munkar, and al-baghy. Justice is the principle of regulating social relations that gives rights to those who are entitled and puts things in their place.

These values are conveyed through the mau'iẓah method that combines targhīb, tarhīb, and uswah, so that value education in the perspective of this verse does not stop at knowledge, but leads to awareness, habituation, and example. Thus, a value

system based on monotheism, adab, morals, and justice can be one of the conceptual frameworks in strengthening Islamic education and character building, especially in facing the challenges of value crisis in the digital era and globalization.

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