



# *Al-khasyah* in the Qur'an: An Integrative Framework of Knowledge, Faith, and Ethical Action for Contemporary Society

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## ABSTRACT

Contemporary societies face a deep moral and spiritual crisis marked by technological acceleration, ethical fragmentation, and declining public trust, which has stimulated renewed scholarly interest in Qur'anic resources for reconstructing moral life. This article examines the concept of *al-khasyah* as a foundational yet under-theorized principle of Islamic ethics, aiming to clarify its meaning, epistemic roots, and practical relevance for the modern world. The study adopts a qualitative, interpretive, and text-centered methodology grounded in thematic Qur'anic exegesis, integrating close reading of selected verses with comparative analysis of classical and modern tafsir traditions. Primary sources include key passages that link knowledge, fear of God, and righteous action, while secondary sources draw on authorities such as Ibn Kathir, Al-Tabari, Al-Qurthubi, Al-Ghazali, Al-Alusi, and Hamka. Findings show that *al-khasyah* is a knowledge-based reverence rather than instinctive fear, emerging from contemplative engagement with divine signs in creation and revelation. The Qur'an consistently connects true knowledge with humility before God, positioning *al-khasyah* as an epistemic, spiritual, and ethical virtue that motivates obedience, accountability, and justice. Fear of the Most Merciful in the unseen cultivates sincerity, self-regulation, and moral resilience, particularly in digital and surveillance-driven contexts. Synthesizing these insights, the study proposes an integrative model of Knowledge, Reverence, Ethical Action, and Spiritual Integrity as the core architecture of Qur'anic moral formation. The article concludes that *al-khasyah* offers a constructive framework for addressing modern moral deficits by embedding knowledge within transcendental accountability and character-based ethics, with significant implications for education, governance, and social trust and communal ethical renewal.

## Introduction

This study is situated within a broader intellectual and moral concern regarding the contemporary crisis of spirituality, ethics, and meaning in modern societies. Rapid



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technological advancement, the dominance of instrumental rationality, and the fragmentation of religious authority have produced unprecedented material progress, yet simultaneously deepened moral disorientation, existential anxiety, and social alienation (Mohammad Osmani & Kalam Md Motiur Rahman, n.d.). Scholars across disciplines ranging from Islamic studies and theology to philosophy and sociology of religion have increasingly noted that modernity, while enhancing human capability, often erodes the depth of spiritual consciousness that traditionally grounded ethical responsibility. Recent literature in Qur'anic ethics and Islamic moral philosophy emphasizes the need to revisit foundational spiritual concepts in the Qur'an as resources for reconstructing a meaningful moral framework that can address contemporary challenges such as corruption, ecological negligence, social injustice, and the weakening of communal trust. Within this discourse, the concept of *al-khasyah* has received growing attention as a distinct form of God-consciousness that transcends mere fear and integrates knowledge, reverence, and ethical action.

Studies in recent decades have highlighted that many religious approaches today either reduce spirituality to ritual formalism or confine ethics to legal compliance, neglecting the inner disposition that animates genuine moral conduct. Contemporary Qur'anic scholarship has called for a more holistic understanding of key spiritual virtues that shape character rather than merely regulate behavior (Aldeeky & Jordan, 2016). In this context, *al-khasyah* emerges as a particularly significant concept because it represents a reflective, knowledge based reverence toward God rather than instinctive or coercive fear. As articulated in classical and modern tafsir, the Qur'an states: "Indeed, those who fear Allah among His servants are only the scholars. Surely Allah is Mighty, Most Forgiving" (QS. Fāṭir [35]: 28). This verse suggests that true fear of God is inseparable from deep knowledge and awareness of divine majesty, positioning *al-khasyah* as both an epistemic and ethical principle.

Despite its theological importance, the conceptual boundaries of *al-khasyah* remain insufficiently clarified in contemporary scholarship, particularly in relation to its practical implications for modern ethical life. A recurring problem in both academic and popular religious discourse is the conflation of *al-khauf* (instinctive fear) with *al-khasyah* (Amini & Fattahizadeh, n.d.). This conceptual ambiguity weakens efforts to articulate an Islamic moral response to modern challenges because it risks framing fear of God as psychologically repressive rather than morally transformative. The central research problem, therefore, concerns how *al-khasyah* can be systematically conceptualized from the Qur'an and classical exegesis, and how this concept can be mobilized as a constructive ethical framework for contemporary society.

In response to this problem, this study adopts an interpretive and thematic approach to the Qur'an (tafsir mawdu'i) that integrates classical exegesis with contemporary ethical reflection. Rather than treating *al-khasyah* as an isolated emotional state, the study proposes to analyze it as a dynamic spiritual orientation that links knowledge ('ilm), reverence (ta'zhim), and moral practice ('amal ṣāliḥ). This approach allows for a more nuanced understanding of how Qur'anic spirituality can inform both personal character formation and collective ethical responsibility in the modern world.

A number of scholars have previously engaged with related themes, particularly the relationship between knowledge and fear of God in Islamic thought. Classical exegetes such as Ibn Kathir emphasize that genuine knowledge of creation and divine attributes

naturally engenders humility and awe before God. Al-Qurṭubi expands the meaning of “scholars” (‘ulamā’) beyond legal specialists to include anyone whose knowledge leads to ma’rifatullāh (deep recognition of God). Meanwhile, Al-Ṭabarī interprets fear of God as the foundation of righteous action, a theme echoed in the Qur’anic promise: “Their reward with their Lord is Gardens of perpetual residence beneath which rivers flow... That is for whoever feared his Lord” (QS. Al-Bayyinah [98]: 8) (Husni & Zulaiha, 2025). These interpretations collectively suggest that *al-khasyah* functions not merely as belief but as an ethical engine that motivates consistent moral conduct.

Modern Islamic thinkers have further developed this insight by linking *al-khasyah* to character ethics and social responsibility. Al-Ghazali, for example, describes it as a fear that does not paralyze but rather energizes obedience and spiritual discipline. Contemporary commentators such as Hamka and Al-Alusi interpret the Qur’anic description of those who “fear the Most Merciful unseen” (QS. Yāsīn [36]: 11) as a marker of mature faith grounded in inner conviction rather than external surveillance. These contributions indicate that *al-khasyah* is fundamentally about integrity: being morally accountable whether observed or not.

Nevertheless, existing scholarship tends to treat *al-khasyah* primarily as a theological or devotional concept, with limited systematic analysis of its broader social and ethical implications in modern contexts. While there is growing literature on Qur’anic ethics, spiritual education, and Islamic character development, few studies explicitly theorize *al-khasyah* as an integrative framework that connects epistemology, spirituality, and public morality. This gap suggests the need for a more comprehensive analysis that bridges classical exegesis with contemporary ethical concerns, particularly in relation to issues such as corruption, environmental stewardship, and social justice.

Accordingly, the primary aim of this study is to develop a coherent conceptual framework of *al-khasyah* based on the Qur’an and classical tafsir, and to demonstrate its relevance for modern ethical life. The novelty of this research lies in proposing *al-khasyah* as a triadic model of knowledge–reverence–action, positioning it as both a personal spiritual virtue and a foundation for collective moral responsibility. The study justifies the working hypothesis that deeper knowledge of God and creation leads to stronger *al-khasyah*, which in turn fosters greater ethical consistency and social accountability. The scope of the research is primarily textual and interpretive, focusing on key Qur’anic passages and classical commentaries, while also engaging with contemporary moral discourse to highlight practical implications for education, governance, and community life.

## Research Method

This study employs a qualitative, interpretive, and text-centered research design grounded in thematic Qur’anic exegesis (tafsīr mawdhū’ī) and analytical synthesis. The methodological orientation is neither historical critical nor empirical, but hermeneutical, aiming to reconstruct the conceptual architecture of *al-khasyah* through systematic engagement with primary revelation and authoritative classical commentary while dialoguing with contemporary ethical thought. The primary data corpus consists of selected Qur’anic passages that most directly articulate the nexus between knowledge, fear of God, and moral action principally QS. Fāṭir [35]: 28, QS. Al-Bayyinah [98]: 8, and QS. Yāsīn [36]: 11. These verses were treated as interrelated rather than isolated texts, allowing

patterns of meaning to emerge across the Qur'anic whole. Each passage was examined through close reading of the Arabic diction, key semantic fields (*khashya*, 'ilm, ta'zhīm, bilghayb), and internal Qur'anic coherence (*munāsabah*).

Secondary sources comprised a purposive selection of classical and modern tafsīr traditions. Core interlocutors included Ibn Kathīr (epistemic correlation between knowledge and fear), Al-Ṭabarī (fear as foundation of righteous action), Al-Qurṭubī (expansive definition of 'ulamā' as those who attain ma'rifatullāh), and Al-Ghazālī (psychology of fear that motivates obedience). Contemporary reflections from Al-Ālūsī and Hamka were incorporated to illuminate the dimension of sincerity and integrity in fearing the Most Merciful "in the unseen." Analytically, the study proceeded in three iterative stages: (1) thematic coding of verses related to fear, knowledge, and obedience; (2) comparative reading of exegetical positions to identify convergences and tensions; and (3) integrative synthesis into a conceptual model of Knowledge, Reverence, Ethical Action, Spiritual Integrity. Interpretive claims were triangulated across multiple tafsīr traditions to enhance credibility and mitigate sectarian bias. Transparency was maintained by explicitly distinguishing textual interpretation from normative inference. Where ethical implications were drawn for education, governance, and public morality, they were framed as reasoned extrapolations rather than empirical findings. This methodological design thus prioritizes coherence, interpretive rigor, and conceptual clarity over statistical generalization.

## Results and Discussion

### a. Result

#### 1) *The Qur'anic Meaning of Al-khashyah as Knowledge-Based Reverence*

The analysis of Qur'anic discourse reveals that *al-khashyah* is not an affective or instinctive fear but a reflective, knowledge-based form of reverence toward God that integrates cognition, spirituality, and moral orientation. Unlike *al-khauf*, which may arise from external threat or self-preservation, *al-khashyah* emerges from an epistemic encounter with divine majesty through contemplation of creation, revelation, and moral order (Husni & Zulaiha, 2025). This distinction, consistently emphasized in classical exegesis, positions *al-khashyah* as a spiritual virtue rather than a psychological anxiety. The Qur'an frames this concept not as emotional vulnerability but as a marker of mature faith rooted in awareness (*wa'ī*) and insight (*baṣīrah*).

The clearest textual foundation appears in QS. Fāṭir [35]: 28:

إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ ۗ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ

"Indeed, only those who fear Allah among His servants are the scholars. Truly, Allah is Mighty, Most Forgiving."

This verse establishes a direct correlation between knowledge ('ilm) and *al-khashyah*. Classical exegetes converge on the view that the verse does not restrict fear of God to professional religious scholars, but to those whose knowledge leads to recognition of divine transcendence. Ibn Kathir interprets 'ulamā' as individuals who truly comprehend God's attributes, signs, and power, thereby developing humility rather than arrogance. Al-Qurṭubī expands this further by arguing that any knowledge cosmological, ethical, or scriptural that leads to ma'rifatullāh can cultivate *al-khashyah* (Mohammad -Abdur, Amin, Mohammad, Rahman, & Amin, 1444a).

From a conceptual standpoint, the result of this analysis is a threefold characterization of *al-khasyah*: (1) epistemic, because it is grounded in knowledge; (2) spiritual, because it involves reverence and awe; and (3) ethical, because it orients behavior toward obedience. Thus, *al-khasyah* operates as a bridge between knowing God, honoring God, and acting rightly before God. This finding clarifies that Qur'anic fear is neither coercive nor passive but a transformative disposition shaping the believer's entire worldview.

Furthermore, thematic analysis indicates that *al-khasyah* functions as an existential stance rather than a momentary emotion. It continuously informs perception, decision-making, and moral responsibility. The Qur'an consistently associates it with mindfulness of accountability and consciousness of divine presence, suggesting that it undergirds both private piety and public ethics. This interpretation aligns with contemporary Islamic moral philosophy that frames spirituality as the internal foundation of ethical life rather than its supplement.

## 2) *The Epistemic Foundation of Al-khasyah: Knowledge, Creation, and Divine Majesty*

A second major result concerns the epistemic foundation of *al-khasyah*. The Qur'an repeatedly links fear of God to the ability to read the signs (*āyāt*) of creation as manifestations of divine power and wisdom. Knowledge is therefore not merely informational but contemplative and transformative. The more deeply one understands the complexity, order, and beauty of creation, the stronger one's sense of divine transcendence becomes. This hermeneutical relationship between cosmology and theology is central to Qur'anic epistemology.

QS. Fāṭir [35]: 28 situates *al-khasyah* within a broader reflection on natural diversity—humans, animals, and landscapes suggesting that empirical observation can lead to spiritual insight when guided by faith. Classical commentators argue that true scholars are those who see creation not as random mechanism but as intentional artistry pointing toward its Creator. This epistemic movement from nature to transcendence distinguishes Islamic theistic rationality from purely secular empiricism (Mohammad - Abdur et al., 1444a).

The analysis also shows that Qur'anic knowledge is inseparable from moral awareness. Knowing God entails recognizing His justice, mercy, and authority, which in turn generates accountability. Al-Ṭabarī emphasizes that knowledge without humility produces arrogance, whereas knowledge that produces *al-khasyah* yields obedience. Thus, epistemic depth is measured not by intellectual accumulation but by ethical transformation.

This insight is reinforced by the Qur'anic promise in QS. Al-Bayyinah [98]: 8:

جَزَاؤُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتٌ عَدْنٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۖ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ۗ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ

“Their reward with their Lord is Gardens of perpetual residence beneath which rivers flow, abiding therein forever. Allah is pleased with them and they are pleased with Him. That is for whoever feared his Lord.”

Here, *al-khasyah* is presented as a condition for divine pleasure and eternal reward, indicating that epistemic reverence has soteriological significance. Knowledge that leads to

fear of God is thus salvific knowledge. This result confirms that Qur'anic epistemology integrates intellect, spirituality, and destiny (Rizal, 2025).

Moreover, the findings suggest that modern secular knowledge systems risk producing power without responsibility when detached from *al-khasyah*. By contrast, Qur'anic epistemology embeds knowledge within moral accountability before God. This has implications for contemporary education, suggesting that ethical formation should accompany scientific and technological training.

### 3) *The Ethical Function of Al-khasyah: Motivation for Righteous Action*

A third key result demonstrates that *al-khasyah* functions as a primary motivator of ethical action (*'amal ṣāliḥ*). Rather than paralyzing the believer, it energizes consistent obedience, self-discipline, and social responsibility. This directly challenges common misconceptions that fear of God suppresses human agency; instead, Qur'anic fear amplifies moral agency by aligning intention with divine purpose.

Classical sources consistently interpret *al-khasyah* as the internal foundation of righteous conduct. Al-Ṭabarī reads QS. Al-Bayyinah [98]: 8 as evidence that fear of God precedes and conditions moral performance. Al-Ghazali further conceptualizes *al-khasyah* as a productive anxiety that awakens vigilance, repentance, and perseverance rather than despair. In his ethical psychology, fear becomes a catalyst for spiritual growth (Binti Mat Yusoff, Hisyam Bin Abdul Rahim, Azra bin Abd Hamid, binti Ahmad, & Norazmi bin Nordin, 2021).

Textual analysis reveals that *al-khasyah* generates three interrelated moral effects: (1) accountability before God, (2) restraint from wrongdoing, and (3) commitment to justice and compassion. The Qur'an repeatedly associates fear of God with honesty, trustworthiness, and fairness in social relations. Thus, *al-khasyah* operates as an inner regulator that complements external legal norms.

This ethical function is evident in the prophetic model of character, where reverence for God shapes humility, mercy, and integrity. The believer who embodies *al-khasyah* does good not merely out of social pressure but from inner conviction. This aligns with contemporary virtue ethics, which prioritizes character over mere rule-following. The analysis also suggests that *al-khasyah* has collective implications. Societies that cultivate fear of God are more likely to resist corruption, exploitation, and injustice. In this sense, *al-khasyah* functions as a moral infrastructure that sustains public trust and social cohesion. This extends the concept beyond individual piety to communal ethics (Rokim & Maya, 2025).

Furthermore, the findings indicate that *al-khasyah* mediates between spirituality and governance. Leaders who fear God are more likely to exercise power responsibly, while citizens who fear God are more inclined toward lawful and ethical participation. This resonates with Islamic political ethics, where moral accountability before God underpins just leadership.

### 4) *Spiritual Integrity and Al-khasyah in the Unseen (Bil-ghaib)*

The fourth result highlights that the highest expression of *al-khasyah* occurs in the unseen (*bil-ghaib*), when no human witness is present. This dimension distinguishes authentic faith from performative religiosity and establishes spiritual integrity as a core



Qur'anic value. Fear of God in solitude reflects mature, self-governing morality rather than external conformity.

QS. Yāsīn [36]: 11 articulates this principle:

إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمَنَ الْغَيْبِ ۖ فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ

“You can only warn those who follow the Reminder and fear the Most Merciful in the unseen; so give them good tidings of forgiveness and a noble reward.”

Al-Alusi interprets *khashiya al-Rahmān bil-ghaib* as evidence of profound inner faith that does not depend on surveillance or social approval. Hamka similarly views this as the hallmark of sincere believers who maintain moral consistency both privately and publicly. This finding emphasizes that *al-khasyah* is ultimately an interiorized virtue.

The analysis shows that fear in the unseen produces three qualities: (1) sincerity (*ikhhlās*), (2) self-accountability (*muḥāsabah*), and (3) resilience against temptation. These qualities form the backbone of Islamic spiritual ethics. The believer becomes a moral agent guided by conscience anchored in divine awareness (Hartawan & Rawzalgina, 2025).

Importantly, this interior dimension of *al-khasyah* has social consequences. Individuals who fear God privately are more trustworthy in public life, as their ethics are not contingent on observation or reward. Thus, spiritual integrity translates into social reliability, reinforcing communal trust.

Moreover, the findings suggest that *al-khasyah bil-ghaib* is crucial in a digital and surveillance-driven age, where behavior is often shaped by visibility rather than conviction. Qur'anic ethics proposes an alternative model: morality rooted in inner accountability to God rather than external monitoring (Ibrahim et al., 2024).

Finally, the study synthesizes these results into an integrative model: Knowledge, reverence, ethical action, spiritual integrity. This framework positions *al-khasyah* as the central axis linking epistemology, spirituality, and social ethics. It confirms that Qur'anic fear is simultaneously cognitive, affective, and practical shaping the believer's mind, heart, and conduct in a coherent moral system.

## ***b. Discussion***

The findings presented in Chapter Four demonstrate that *al-khasyah* is best understood not as a peripheral devotional sentiment but as a central organizing principle of Qur'anic ethics that integrates epistemology, spirituality, and moral practice. Building on the results, this chapter argues that *al-khasyah* functions as an internal normative framework that shapes how believers know, feel, and act in relation to God, the self, and society. Rather than operating merely as an individual piety marker, it constitutes a socially consequential virtue capable of addressing the moral deficits of modernity. This discussion therefore moves from textual interpretation to broader theoretical and practical implications, situating *al-khasyah* within contemporary debates on ethics, education, and public responsibility (Mohammad -Abdur, Amin, Mohammad, Rahman, & Amin, 1444b).

A first critical implication concerns the epistemic status of morality in Islam. The analysis of QS. Fāṭir [35]: 28 “إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ” — “Indeed, only those who fear Allah among His servants are the scholars” — reveals that knowledge (‘ilm) is not morally neutral. In contrast to secular epistemologies that often separate knowing from valuing, the Qur'an binds knowledge to reverence and accountability. This challenges dominant modern assumptions that ethical behavior can be secured solely through rational calculation, legal regulation, or technological surveillance. The results suggest instead that

durable morality requires an inner orientation toward transcendence. From an inductive perspective, if knowledge generates power, and power without *khasyah* produces harm, then embedding *khasyah* within education becomes a moral necessity rather than a theological preference (Hamzah, Santalia, & Qoimah, 2025).

This leads to a second argument regarding character formation. The findings showed that *al-khasyah* produces a triadic movement knowledge, reverence, ethical action which aligns closely with virtue-ethical models that prioritize stable dispositions over rule-following. However, unlike secular virtue ethics, the Qur'anic model grounds virtue in accountability before God rather than in social convention or personal flourishing alone. The promise in QS. Al-Bayyinah [98]: 8 “ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ” ‘That is for whoever feared his Lord’” indicates that moral excellence is inseparable from soteriological destiny. Thus, *al-khasyah* operates simultaneously as an ethical and eschatological regulator: it shapes conduct in this world while orienting hope toward the next. This dual horizon strengthens moral motivation beyond what purely human-centered frameworks can offer.

A third line of discussion concerns the social reach of *al-khasyah*. Chapter Four demonstrated that fear of God cultivates accountability, restraint from wrongdoing, and commitment to justice. Here, it is argued that *al-khasyah* can function as a form of moral infrastructure in societies marked by corruption, distrust, and institutional fragility. Where external monitoring is weak or manipulable, inner accountability becomes decisive. The Qur'anic emphasis on fearing the Most Merciful “in the unseen” (*bil-ghaib*) in QS. Yāsīn [36]: 11 “وَخَشِيَ الرَّحْمَنَ بِالْغَيْبِ” ‘and fear the Most Merciful in the unseen’” establishes a model of self-governance that reduces reliance on coercive control. Inductively, communities composed of individuals who internalize *khasyah* are more likely to exhibit trustworthiness, civic responsibility, and ethical consistency, thereby strengthening social cohesion.

This argument gains further force when considered against the background of modern digital and surveillance cultures. Contemporary governance increasingly relies on external tracking, data analytics, and compliance mechanisms to regulate behavior. While effective in some domains, such systems often generate performative morality people behave well when watched but revert to misconduct when unobserved. The Qur'anic model of *khasyah bil-ghaib* offers a contrasting paradigm: morality rooted in conscience rather than visibility. The findings suggest that ethical resilience in the digital age depends less on technological control and more on cultivated inner accountability, which *al-khasyah* uniquely provides.

A fourth implication relates to the relationship between spirituality and public ethics. Much of modern discourse treats religion as a private matter, while ethics is framed as secular and procedural. The results challenge this bifurcation by showing that *al-khasyah* seamlessly connects inner devotion with outward justice. As discussed earlier through the (Arroisi, Rohman, Mu'tasyim, Abdullah, & Syahidu, 2022) insights of Al-Ghazali, fear of God is not paralyzing but mobilizing; it awakens vigilance, repentance, and perseverance. Consequently, spirituality becomes a resource for public good rather than a retreat from social responsibility. From this perspective, cultivating *khasyah* is not withdrawal from the world but deeper engagement with it through principled action.

However, this study also acknowledges important limitations. The conceptual model derived here is primarily textual and interpretive, drawing on Qur'anic verses and classical tafsir rather than empirical data. While this approach yields rich normative insights, it does not directly measure how *al-khasyah* operates in real communities,

institutions, or educational settings. Therefore, the argument that *khasyah* reduces corruption or enhances trust remains theoretically plausible but empirically untested. Recognizing this limitation prevents overgeneralization and opens space for future interdisciplinary research combining theology, sociology, and psychology (Hesti Andriani, 2024).

Despite this limitation, the integrative framework proposed Knowledge, Reverence, Ethical Action, Spiritual Integrity offers a coherent analytical tool for both scholarship and practice. The model clarifies that ethical failure often stems not from lack of information or rules but from deficit of reverence. In policy terms, this suggests that anti-corruption strategies, for example, cannot rely solely on punitive measures; they must also address moral formation. In educational terms, curricula should unite scientific literacy with contemplative reflection, ensuring that knowledge deepens humility rather than hubris.

The discussion also highlights a productive tension within Islamic thought itself. On one hand, classical juristic traditions emphasize external compliance with law; on the other, spiritual traditions emphasize inner states like *khasyah*. The findings indicate that these dimensions are not oppositional but complementary: law without *khasyah* risks formalism, while *khasyah* without law risks subjectivism. A balanced synthesis integrates legal norms with spiritual virtues, producing both order and integrity.

Finally, the relevance of *al-khasyah* extends beyond Muslim contexts. As a concept, it resonates with broader philosophical concerns about humility before reality, limits of human power, and moral accountability. In a world facing ecological crisis, technological overreach, and ethical fragmentation, the Qur'anic insistence that true knowledge breeds reverence offers a timely corrective to anthropocentric hubris. Inductively, if modern crises are partly rooted in human arrogance, then cultivating a culture of reverent humility captured in *al-khasyah* becomes not only a religious imperative but a civilizational one.

In sum, this chapter has argued that *al-khasyah* is a foundational Qur'anic virtue with epistemic depth, ethical force, and social significance. It bridges knowledge and morality, spirituality and public life, and individual piety and collective responsibility. While further empirical work is needed to test its practical effects, the conceptual framework developed here provides a robust starting point for rethinking Islamic ethics in the modern world and reimagining how fear of God can serve as a constructive, not coercive, moral principle.

## Conclusion

This study reaffirms that *al-khasyah* in the Qur'an is not a marginal emotion or socially imposed fear, but a foundational moral-spiritual disposition that integratively binds knowledge of God, reverent awareness of divine majesty, and consistent ethical action in both private and public spheres. Through a sustained thematic reading of key Qur'anic passages and a critical dialogue with classical and modern exegetical traditions, the research demonstrates that authentic knowledge ('ilm) generates humility rather than arrogance, that reverent consciousness (*ta'zhīm*) activates responsibility rather than passivity, and that fearing God in the unseen (*bil-ghayb*) nurtures integrity, trustworthiness, and social reliability even in the absence of external surveillance. These findings challenge secular paradigms that separate knowledge from morality and religious approaches that isolate inner spirituality from social ethics.

The principal theoretical contribution of this study is the articulation of a coherent analytical framework of Knowledge-Reverence-Ethical Action-Spiritual Integrity as the

core architecture of Qur'anic moral formation. This framework reconceptualizes al-khashyah beyond devotional piety, positioning it as a normative bridge connecting epistemology, spirituality, and public ethics. By synthesizing these dimensions, the study advances Islamic ethical thought beyond both legalistic formalism and purely mystical interiority, presenting al-khashyah as a virtue that shapes character, restrains power, and sustains communal trust. Practically, the findings indicate that durable moral reform cannot rely solely on regulation, technology, or punitive mechanisms, but requires cultivation of inner accountability grounded in transcendental awareness.

In contemporary terms, al-khashyah offers a constructive response to crises of corruption, performative religiosity, ecological negligence, and digital surveillance culture. Rather than producing fear-based compliance, Qur'anic fear fosters principled agency, ethical consistency, and compassionate responsibility toward others and the environment. Consequently, educational systems should integrate scientific literacy with contemplative reflection on divine signs, ensuring that knowledge deepens humility and ethical maturity. Similarly, governance and institutional ethics would benefit from embedding inner accountability alongside legal accountability to strengthen public trust.

Scholarly contributions include: clarifying the conceptual distinction between al-khauf and al-khashyah; synthesizing classical tafsir into a unified ethical model; and translating Qur'anic spirituality into a language relevant to contemporary moral theory and public life. While primarily interpretive, the study opens pathways for future empirical research using mixed methods to examine how al-khashyah is internalized in education, correlated with observable moral behavior, and operationalized within institutions such as schools, mosques, and public governance. Comparative inquiry with parallel notions of reverent fear in other traditions is also recommended to enrich cross-cultural ethical dialogue. Ultimately, this study positions al-khashyah as a vital Qur'anic resource for renewing moral life in a fractured modern world, integrating intellect, conscience, and communal responsibility into a coherent ethical vision.

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