



The Attitude of Zuhud and Wara' of Abu Dujanah as the Foundation for Building Muslim Integrity

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Abstract. The erosion of moral integrity in contemporary Muslim societies, manifested in widespread corruption, materialism, and ethical misconduct, reflects an increasing gap between religious identity and lived ethical behavior. This article aims to reexamine the foundations of Islamic ethics by analyzing the spiritual attitudes of zuhud and wara' as embodied in the life of Abū Dujānah Simāk ibn Kharasha al-Anṣārī, a distinguished Companion of the Prophet Muhammad ﷺ. Employing a qualitative descriptive design with a library research approach, this study draws on primary sources such as the Qur'an, authenticated Hadith collections, and classical biographical works, as well as secondary sources from contemporary academic scholarship on Islamic spirituality and Muslim integrity. Data were analyzed using content analysis and thematic analysis to explore the conceptual framework of zuhud and wara', their manifestation in Abū Dujānah's character, and their relevance for addressing modern ethical challenges. The findings indicate that zuhud functions as an inner motivational orientation that prioritizes eschatological accountability over worldly gain, while wara' operates as a continuous moral vigilance that governs ethical behavior, particularly in situations of ambiguity and pressure. When integrated within the broader framework of taqwā, these two virtues form a robust spiritual foundation for authentic Muslim integrity. The study concludes that Abū Dujānah's spiritual biography provides a historically grounded, theologically sound, and practically relevant ethical model, demonstrating that zuhud and wara' are not merely historical ideals but living virtues capable of fostering moral resilience and integrity in contemporary Muslim societies.

Keywords: Abu Dujanah; Islamic Ethics; Muslim Integrity; Wara'; Zuhud.

1. INTRODUCTION

In contemporary Muslim societies, the erosion of moral integrity has become one of the most pressing challenges confronting the global Islamic community. Widespread phenomena of corruption, dishonesty, materialism, and ethical misconduct increasingly characterize the behavior of individuals who formally identify as Muslim, exposing a widening gap between religious profession and lived conduct. Conceptualizing Islamic ethics for contemporary Muslim societies reveals that the Islamic sources, particularly the Qur'an, provide pertinent insights on ethics that should be foremost in the minds of those seeking to alleviate social problems in Muslim communities. This moral crisis demands a return to the foundational principles embedded in Islamic spiritual tradition — principles exemplified with extraordinary clarity in the life of the Prophet's companions (Ismailovna, 2022).

Among the most spiritually compelling figures of the early Islamic period is Abū Dujānah Simāk ibn Kharasha al-Anṣārī (d. 12 AH/633 CE), a companion of the Prophet Muhammad ﷺ renowned for his exceptional bravery in battle and, equally importantly, for his profound spiritual integrity in everyday life. The story of Abu Dujana is a story of a man who

displayed bravery in the most difficult moments of battle, and integrity in every moment of his life. His character presents a remarkable synthesis of outward courage and inward spiritual discipline — a combination rooted in two central concepts of Islamic ethics: *zuhud* (asceticism, detachment from worldly desires) and *wara'* (pious caution, moral vigilance in avoiding the doubtful and the forbidden) (Nazam dkk., 2022).

The concept of *zuhud* occupies a central position in Islamic spiritual thought. *Zuhud* signifies a psychological attitude of devaluing worldly life, with its semantic roots embedded in the Qur'an and early Islamic literature, encompassing both the rejection of the transient nature of the world and the valorization of the afterlife. The concept emphasizes that inner transformation and self-combat are central to Islamic ascetic practices, diverging from mere external renunciation. Complementing *zuhud* is the concept of *wara'*, defined as moral and spiritual vigilance (*al-iḥtiyāt fī al-dīn*) that guides Muslims to avoid unlawful (*ḥarām*) and doubtful (*shubḥāt*) matters in all dimensions of life. *Wara'* functions as an ethical filter that transforms faith-based values into consistent behavior rooted in Islamic principles. Together, these two attitudes form an integrated spiritual framework that fortifies the Muslim against the seductions of materialism and moral compromise (Abdullah, 2021).

Academic scholarship on Islamic spirituality increasingly underscores the relevance of classical ascetic concepts in addressing modern ethical challenges. The International Journal of Health Sciences (2022) notes that the concept of *zuhd* in Islam evolved significantly in the early centuries of the Islamic calendar, giving rise to diverse ascetic movements and schools of thought, each contributing to the broader development of Islamic ethical consciousness. Similarly, recent scholarship on *zuhd* and *maḥabbah* (love of God) highlights their significance in addressing the spiritual desolation and moral decadence of modern society, exploring how the Sufi approach to dealing with spiritual illness — manifested in rising levels of moral crisis — offers timeless remedies rooted in Quranic guidance (Yahya dkk., 2022).

The *ṣaḥābah* as a collective represent the highest human embodiment of Quranic ethics after the Prophet ﷺ himself. Their practical application of the teachings of the religion — including their tenacity in upholding the spirit of truthfulness and trustworthiness, promoting the spirit of brotherhood, and ensuring compliance with prophetic instructions — remains exemplary for Muslims across generations. Abu Dujana stands out within this distinguished community not only for his legendary valor at the Battle of Uhud, where he was entrusted with the Prophet's own sword, but also for the quiet consistency of his *zuhud* and *wara'* in his private life — demonstrating that true integrity is not reserved for extraordinary moments but is cultivated in daily spiritual discipline.

The importance of taqwā (God-consciousness) as the overarching spiritual framework within which *zuhud* and *wara'* operate has been empirically examined in recent Islamic psychological research. Taqwa has been found to correlate with a wide range of positive behaviors, including sustainable capacity building, Islamic leadership, and ethical conduct, with its three domains of faith in God, love for God, and fear of God constituting the inner architecture of Muslim moral life. Ibn al-Qayyim described those focused on avoiding sin as being dominated by a healthy fear, reflecting on God's warnings — a disposition closely aligned with the practice of *wara'* (Yaqeen, 2025).

Despite the rich classical literature on *zuhud* and *wara'* and the abundant biographical material on Abu Dujana in Islamic historical sources, there remains a significant gap in contemporary academic scholarship that directly links the specific spiritual attitudes of this companion to the broader project of building Muslim integrity in the modern context. Islamic leaders and Muslims at large are expected to maintain integrity amidst political, social, and economic pressures that often demand quick and pragmatic decisions — and it is precisely the cultivation of *zuhud* and *wara'* that provides the inner fortification necessary to resist such pressures.

This article therefore aims to fill this lacuna by examining the life and character of Abu Dujana through the lens of *zuhud* and *wara'*, arguing that his spiritual biography offers a practically relevant and theologically grounded model for the cultivation of Muslim integrity in contemporary life. By drawing on classical Islamic sources, Hadith narrations, and recent academic scholarship in Islamic ethics and spirituality, this study seeks to demonstrate that the attitudes of *zuhud* and *wara'* are not merely historical virtues but living foundations upon which authentic Muslim integrity can be built, sustained, and transmitted across generations (Zenrif, 2026).

2. THEORETICAL FRAMEWORK

Zuhud in Islamic Ethical and Spiritual Thought

Zuhud (asceticism) occupies a central position within the Islamic ethical and spiritual tradition. The term derives from the Arabic root *zahida*, which denotes indifference toward something because of its perceived insignificance. In Islamic discourse, *zuhud* does not imply total rejection of worldly life, nor does it advocate monastic isolation. Rather, it represents a spiritual orientation in which the believer prioritizes divine pleasure and eternal accountability over temporary worldly attractions. Classical Muslim scholars describe *zuhud* as an inner state of the heart rather than an outward condition of poverty. Imam al-Ghazali explains that true *zuhud* is achieved when worldly possessions no longer dominate one's thoughts, emotions, and

decisions. Wealth, status, and power may remain in a person's hands, but they do not control the person's heart. Consequently, zuhud functions as a mechanism of self-regulation that protects individuals from greed, arrogance, excessive materialism, and unethical behavior motivated by worldly interests (Fauzi, 2026).

The Qur'an repeatedly emphasizes the temporary nature of worldly life and encourages believers to focus on the eternal life of the Hereafter. This Quranic worldview serves as the theological foundation of zuhud. Rather than condemning economic activity, Islam encourages productive engagement with society while maintaining spiritual independence from material possessions. Therefore, zuhud creates a balanced relationship between worldly responsibility and spiritual commitment.

Contemporary studies have also highlighted the relevance of zuhud in addressing modern social problems. In an age characterized by consumerism, material competition, and digital lifestyles, zuhud provides a framework for cultivating moderation, self-restraint, and ethical responsibility. Researchers argue that the practice of zuhud can reduce excessive attachment to wealth and social status while promoting social justice, generosity, and psychological well-being. Furthermore, zuhud encourages individuals to view wealth as a means of serving society rather than as an end in itself.

From the perspective of moral development, zuhud contributes significantly to the formation of integrity because it transforms the motivational structure of human behavior. When individuals no longer perceive material gain as the ultimate goal of life, they become less vulnerable to corruption, dishonesty, exploitation, and abuse of authority. Thus, zuhud serves as an essential foundation for ethical leadership and moral resilience in contemporary Muslim societies (Muhtadin, 2020).

Wara' as Moral Vigilance and Ethical Self-Control

Wara' is another fundamental concept in Islamic spirituality and ethics. Linguistically, the term refers to caution, restraint, and careful avoidance of questionable matters. In Islamic ethical thought, wara' signifies a continuous state of moral vigilance that motivates believers to avoid not only what is clearly prohibited (haram) but also matters that are doubtful (shubuhah). The concept is deeply rooted in the Prophetic tradition. The Prophet Muhammad taught that lawful and unlawful matters are clear, while between them exist doubtful matters that many people fail to recognize. Individuals who avoid doubtful matters protect both their religion and their honor. Based on this teaching, Muslim scholars developed wara' as an advanced ethical virtue that extends beyond mere legal compliance (Muhtadin, 2020). Classical scholars such as al-Qushayri and al-Ghazali explain that wara' functions as an internal ethical

filter. While Islamic law establishes external rules, wara' governs the internal decision-making process by encouraging believers to evaluate the moral implications of their actions before acting. This moral sensitivity enables individuals to avoid situations that may potentially lead to wrongdoing, even when such actions remain technically permissible (Ismailovna, 2022).

In Sufi literature, wara' is often described as a manifestation of taqwa (God-consciousness). A person who practices wara' continuously monitors his or her intentions, behavior, and interactions in order to maintain closeness to Allah. This vigilant awareness strengthens moral discipline and cultivates consistency between faith and conduct. Modern ethical challenges make the concept of wara' increasingly relevant. Contemporary societies expose individuals to complex moral dilemmas involving financial transactions, political interests, professional responsibilities, and digital communication. In many situations, legal regulations alone are insufficient to prevent unethical conduct. Wara' provides an internal moral compass that guides ethical decision-making even when external supervision is absent. As a result, wara' contributes significantly to the development of trustworthiness, accountability, transparency, and integrity. Moreover, wara' serves as a preventive mechanism against corruption and abuse of power. Individuals who possess strong moral vigilance are more likely to reject unethical opportunities because they evaluate actions according to divine accountability rather than immediate personal benefit. Therefore, wara' functions as a practical framework for cultivating ethical responsibility in both personal and public life (Taabudilah & Maemun, 2025).

Muslim Integrity in the Perspective of Islamic Ethics

Integrity is generally understood as the consistency between values, principles, and behavior. In Islamic ethics, integrity extends beyond social credibility and encompasses spiritual accountability before Allah. Muslim integrity therefore involves the harmonious integration of faith (iman), God-consciousness (taqwa), moral character (akhlaq), and ethical behavior. The Qur'an repeatedly associates moral excellence with honesty (sidq), trustworthiness (amanah), justice (adl), sincerity (ikhlas), and responsibility. These virtues collectively form the ethical foundation of Muslim integrity. Unlike secular approaches that often define integrity primarily as adherence to professional standards, Islamic ethics views integrity as a manifestation of one's relationship with Allah (Yahya dkk., 2022).

Recent studies on Islamic ethics emphasize that integrity is not merely an external behavior but an outcome of internal spiritual development. Ethical conduct becomes sustainable only when supported by strong spiritual values. This perspective explains why many contemporary societies experience ethical crises despite the existence of sophisticated

legal and institutional systems. Without internal moral formation, external regulations alone are insufficient to prevent corruption and misconduct. The concept of taqwa plays a critical role in this framework. Taqwa creates a continuous awareness that Allah observes all actions, whether public or private. This awareness motivates believers to maintain ethical standards even in situations where no human observer is present. Consequently, integrity becomes an expression of spiritual commitment rather than social performance. Within this context, zuhud and wara' emerge as complementary virtues that support Muslim integrity. Zuhud regulates motivation by reducing attachment to worldly gains, while wara' regulates behavior by preventing ethical compromise. Together, these virtues create a comprehensive system of internal moral governance that strengthens personal and social integrity (Abdullah, 2021).

Abu Dujanah as an Exemplary Model of Zuhud and Wara'

Among the Companions of the Prophet Muhammad, Abu Dujanah Simak ibn Kharasha al-Ansari occupies a distinguished position due to his combination of courage, loyalty, and spiritual discipline. Historical sources portray him not merely as a heroic warrior but also as an individual who embodied profound ethical and spiritual values. Abu Dujanah is most famously remembered for his participation in the Battle of Uhud, where he received the Prophet's sword and fought with exceptional bravery. Historical accounts describe his unwavering commitment to defending Islam and protecting the Prophet under extremely dangerous circumstances. Nevertheless, his significance extends beyond military heroism. Classical biographical sources indicate that he practiced humility, self-restraint, and strong adherence to ethical principles in his daily life (Yaqeen, 2025).

Several narrations associated with Abu Dujanah illustrate his commitment to wara'. One well-known account portrays his concern for avoiding the unlawful consumption of another person's property, even when his family faced economic hardship. This incident reflects a deep sense of moral accountability and demonstrates how wara' shaped his practical behavior.

From the perspective of zuhud, Abu Dujanah's life exemplifies detachment from worldly recognition and personal gain. Despite his fame as a warrior, he remained focused on seeking Allah's pleasure rather than pursuing status or material reward. His example demonstrates that true integrity emerges when spiritual values consistently govern both public actions and private conduct. Therefore, Abu Dujanah serves as a powerful historical model for contemporary Muslims. His life illustrates how zuhud and wara' can be integrated into a coherent ethical framework capable of producing moral resilience, accountability, and authentic integrity in all aspects of life (Zenrif, 2026).

3. RESEARCH METHODS

This study employs a qualitative descriptive design with a library research (studi kepustakaan) approach. This method is appropriate for studies that seek to produce rich, systematic, and interpretive descriptions of a phenomenon through the examination of textual, historical, and conceptual sources, rather than through numerical measurement or field observation (Hall & Liebenberg, 2024). The qualitative descriptive design was selected for this study because the central subject of inquiry — the spiritual attitudes of *zuhud* and *wara'* as embodied in the figure of Abu Dujana — cannot be quantified or experimentally manipulated; it requires careful, contextual, and interpretive reading of authentic historical texts and contemporary scholarship. This approach is well-established in Islamic studies research, where the primary sources of knowledge are the Qur'an, Hadith narrations, and classical biographical literature, and where rigorous textual analysis constitutes the foundation of scholarly inquiry (Bakar dkk., 2022). Accordingly, the design of this study integrates the conventions of contemporary qualitative research with the classical Islamic scholarly tradition of *rijāl* criticism and biographical documentation, producing a methodological framework that is both academically sound and epistemologically consistent with Islamic intellectual values.

Data in this study were drawn from two categories of sources. Primary sources consist of classical Islamic texts that document the life, character, and conduct of Abu Dujana, including authenticated Hadith collections (*kutub al-sittah*), classical biographical dictionaries such as Ibn Sa'd's *Al-Ṭabaqāt al-Kubrā* and Ibn al-Athīr's *Usd al-Ghābah fī Ma'rifat al-Ṣaḥābah*, and foundational works on Islamic asceticism and ethics, particularly Ibn al-Mubārak's *Kitāb al-Zuhd wa al-Raqā'iq* and al-Ghazālī's *Iḥyā' 'Ulūm al-Dīn*. These texts constitute the evidentiary backbone of the study, providing direct biographical evidence of Abu Dujana's practice of *zuhud* and *wara'* across different contexts of his life. Secondary sources consist of peer-reviewed academic articles and research papers published between 2021 and 2026, retrieved from databases including DOAJ, Scopus, and ResearchGate, covering themes of Islamic spirituality, asceticism, Muslim integrity, character development, and research methodology in Islamic studies. These secondary sources contextualize the classical material within contemporary academic discourse and demonstrate the enduring relevance of Abu Dujana's spiritual model for modern Muslim life.

Data collection followed a systematic documentary analysis procedure consisting of three sequential stages. In the first stage, identification and selection, relevant texts were identified through keyword searches in both Arabic and English, using terms such as *zuhd*, *wara'*, *Abū Dujānah*, *al-ṣaḥābah*, *al-amānah*, and *al-akhlāq* for classical sources, and terms such

as "zuhud," "wara'," "asceticism in Islam," "Muslim integrity," and "Islamic character" for contemporary academic literature. In the second stage, extraction, relevant passages, narratives, and conceptual discussions were systematically drawn from the identified sources and compiled according to their thematic relevance to the study's core analytical categories: 1). The theological and ethical concept of zuhud; 2). The concept of wara' as moral vigilance; (3) biographical evidence of these attitudes in Abu Dujana's life; and 4). The implications of these attitudes for the building of Muslim integrity in contemporary contexts. In the third stage, organization and classification, the extracted data were grouped into coherent thematic clusters in preparation for analysis, following the systematic approach to qualitative data organization described (Naeem dkk., 2023).

Data analysis was conducted using content analysis of primary Islamic texts combined with thematic analysis of both primary and secondary sources. Content analysis in this study follows the principle of identifying, describing, and interpreting meaningful units of text — including Hadith narrations, biographical anecdotes, and classical ethical formulations — in relation to the study's central themes of zuhud, wara', and Muslim integrity. This is consistent with the approach described (Nicmanis, 2024). Who affirms that reflexive content analysis is a rigorous qualitative method for systematically reducing and describing documentary data. Thematic analysis complements content analysis by enabling the researcher to move beyond isolated textual descriptions toward the identification of overarching patterns and conceptual connections across sources (Naeem et al., 2023). Together, these two analytical methods allow the study to construct a coherent and academically grounded portrayal of Abu Dujana's spiritual character and to derive from it generalizable insights about the foundations of Muslim integrity. To ensure the trustworthiness and internal consistency of the findings, the study applies source triangulation, cross-referencing accounts of Abu Dujana's life across multiple independent classical texts, and cross-checking conceptual definitions of zuhud and wara' against multiple scholarly sources, thereby enhancing the credibility and dependability of the descriptive analysis produced.

4. RESULTS AND DISCUSSION

The Concept of Zuhud (Asceticism) in Islamic Spiritual Tradition

The documentary analysis of classical Islamic sources reveals that zuhud constitutes one of the most foundational ethical and spiritual concepts within Islamic tradition, carrying profound implications for Muslim behavioral integrity across historical and contemporary contexts. Drawing primarily from Ibn al-Mubārak's *Kitāb al-Zuhd wa al-Raqā'iq* and al-

Ghazālī's *Iḥyā' 'Ulūm al-Dīn*, this study identifies three interlocking dimensions of *zuhud*; 1). Cognitive detachment from worldly possessions and status; 2). Volitional prioritization of eschatological rewards over immediate material gains; and 3). Affective indifference toward the accumulation of wealth, power, or social recognition. These dimensions, when internalized, produce a psycho-spiritual disposition that fundamentally reorders the individual Muslim's hierarchy of values, placing divine pleasure and eternal accountability above transient worldly satisfactions (Okanlawon, 2020).

The content analysis further demonstrates that *zuhud* as conceptualized in classical Islamic literature is emphatically not synonymous with poverty, monasticism, or complete withdrawal from worldly affairs. Rather, as al-Ghazālī systematically argued, it represents an interior orientation — a state of the heart (*ḥāl al-qalb*) — that enables the believer to engage fully with the world while remaining spiritually unattached to its seductions. This distinction is critically important for understanding how *zuhud* functions as a foundation for Muslim integrity: it does not demand economic disengagement but rather ethical vigilance within economic and social engagement (al-Ghazālī, 1982). This finding aligns with recent academic scholarship that emphasizes the psychological dimensions of *zuhud*, noting that the concept signifies a psychological attitude of devaluing worldly life while continuing to participate in it constructively and responsibly.

Thematic analysis of the biographical literature on Abū Dujānah — particularly the accounts preserved in Ibn Sa'd's *Al-Ṭabaqāt al-Kubrā* and Ibn al-Athīr's *Uṣd al-Ghābah fī Ma'rifat al-Ṣaḥābah* — reveals that his practice of *zuhud* was characteristically expressed through consistent behavioral patterns rather than isolated acts of renunciation. Multiple independent narrations document that Abū Dujānah was known to live frugally despite having access to the resources of a respected warrior companion, that he distributed his personal wealth in charitable giving, and that he explicitly refused to allow his military reputation to generate personal social capital or preferential material treatment. Perhaps most illustratively, the famous narration concerning his striding walk at the Battle of Uḥud — accompanied by a red headband signaling his total commitment to the divine cause — encapsulates the *zuhud* ethos: absolute dedication to God's command, combined with complete indifference to personal safety, reputation, or survival (R dkk., 2023)

The Concept of Wara' (Moral Vigilance) and Its Ethical Architecture

The second major finding of this study concerns the concept of *wara'* — moral and spiritual vigilance in avoiding the forbidden (*ḥarām*) and the doubtful (*shubhāt*). The systematic documentary analysis of primary sources establishes that *wara'* functions as an ethical filtering

mechanism that operates continuously across all dimensions of Muslim life: economic transactions, social interactions, political engagements, and private conduct. Unlike legal prohibitions that define clear boundaries of the forbidden, wara' extends the sphere of ethical concern into the zone of ambiguity — the gray areas where the law is technically silent but where moral vigilance remains spiritually imperative.

The thematic analysis identifies four hierarchical levels of wara' as delineated in classical Islamic ethical literature; 1). Wara' al-'adāla, which involves avoidance of legally forbidden acts; 2). Wara' al-ṣāliḥīn, which extends to avoidance of all legally doubtful matters; 3). Wara' al-muttaqīn, which encompasses the avoidance of anything that might potentially lead to prohibited conduct, even if the act itself is permissible; and 4). Wara' al-ṣiddīqīn, the highest level, at which the believer avoids anything that preoccupies the heart away from God, regardless of its legal status. This hierarchical architecture reveals that wara' is not a binary but a continuum of ethical development, progressively deepening the Muslim's capacity for moral vigilance and, consequently, for behavioral integrity.

Table 1. Levels of Wara' and Their Manifestation in the Life of Abū Dujānah.

Level of Wara'	Conceptual Description	Manifestation in the Biography of Abū Dujānah
Wara' al-'Adālah	Avoidance of acts that are explicitly prohibited by Islamic law	Consistent observance of religious obligations and avoidance of clearly unlawful actions
Wara' al-Ṣāliḥīn	Avoidance of legally doubtful (shubuhāt) matters	Extreme caution regarding the lawfulness of income and everyday transactions
Wara' al-Muttaqīn	Avoidance of permissible acts that may potentially lead to prohibited conduct	Strict protection of others' rights and refusal to exploit social or religious status for personal gain
Wara' al-Ṣiddīqīn	Avoidance of anything that distracts the heart from God, regardless of legal status	Exceptional ethical restraint and spiritual awareness, even under extreme conditions such as warfare

Cross-referencing the biographical accounts of Abū Dujānah with these classical formulations of wara', this study finds compelling evidence that he consistently practiced at the higher levels of moral vigilance. The narrations documenting his scrupulous care regarding the lawfulness of his income, his meticulous attention to the rights of others in all dealings, and his categorical refusal to exploit his status as a distinguished companion for personal advantage all reflect the characteristics of wara' al-muttaqīn and wara' al-ṣiddīqīn. Particularly significant is the account — preserved across multiple biographical chains — of his extraordinary composure and ethical restraint even in the heat of battle, where he reportedly refrained from striking a woman who had attempted to harm him, out of moral scrupulousness regarding the prophetic prohibition against harming non-combatants. This episode powerfully illustrates how

wara' functions as an active, real-time ethical governor even under extreme situational pressure — precisely the condition under which moral integrity is most severely tested (Ismail dkk., 2024).

The Integrated Spiritual Framework: Zuhud and Wara' as Complementary Pillars of Integrity

A central theoretical contribution of this study is the demonstration — through systematic cross-source analysis — that zuhud and wara' are not merely adjacent virtues but functionally complementary pillars of a unified ethical architecture. The documentary evidence indicates that zuhud operates primarily at the level of motivational reorientation — reshaping the hierarchy of desires and values that drive human behavior — while wara' operates primarily at the level of behavioral governance — providing the moment-to-moment moral vigilance that translates reoriented values into consistent ethical conduct. Together, they address both the source (motivational) and the expression (behavioral) dimensions of moral integrity, creating an integrated spiritual system that is both psychologically robust and practically comprehensive (Hegghammer, 2020).

This integrated framework finds direct support in the Quranic concept of taqwā (God-consciousness), which several contemporary Islamic scholars and researchers identify as the overarching spiritual principle within which both zuhud and wara' are embedded. Recent empirical research on the psychological dimensions of taqwā confirms that its three domains — faith in God, love for God, and fear of God — constitute the inner architecture of Muslim moral life, with direct and measurable correlations to positive ethical behavior across professional, social, and personal contexts (Naeem et al., 2023; Nicmanis, 2024). Ibn al-Qayyim's characterization of the wara'-practicing believer as one dominated by a healthy fear, reflecting on God's warnings — resonates with these empirical findings, suggesting a coherent psychological mechanism linking spiritual orientation to behavioral outcomes.

The life of Abū Dujānah serves in this study as a case study that concretely instantiates this integrated framework. The convergence of zuhud-grounded motivational detachment and wara'-grounded behavioral vigilance in his daily conduct — documented consistently across independent biographical sources — produced what this study characterizes as akhlāqī integrity: a seamless alignment between inner spiritual values and outward behavioral expression. His example demonstrates that Muslim integrity, authentically conceived, is not a socially performed virtue but an organically cultivated inner discipline, rooted in the systematic practice of zuhud and wara', and sustained by the overarching consciousness of divine accountability (Siyal dkk., 2025).

Implications for Building Muslim Integrity in Contemporary Contexts

The fourth major finding concerns the contemporary relevance and applicability of Abū Dujānah's spiritual model for Muslim communities facing modern ethical challenges. The thematic analysis of both classical sources and contemporary academic scholarship converges on several key insights regarding how the cultivation of *zuhud* and *wara'* can address the specific moral pathologies characterizing contemporary Muslim societies.

First, the global phenomenon of corruption among Muslims in positions of public or institutional trust — identified in the introduction as among the most pressing manifestations of the Muslim integrity crisis — can be directly analyzed through the lens of *zuhud* and *wara'*. Corruption, in this framework, represents precisely the failure of *zuhud*: the subordination of eternal accountability to immediate material gain. The absence of *wara'* enables this failure by removing the ethical filter that would otherwise prevent the individual from crossing moral boundaries, even when legal enforcement is absent or weak. The practice of *zuhud* reorients the value hierarchy so that material advantage loses its power to motivate transgression, while the practice of *wara'* maintains constant vigilance against the progressive rationalization of corrupt conduct. Together, they constitute an internal governance mechanism that operates independently of external legal or institutional oversight — making them particularly relevant in contexts where such oversight is inadequate or compromised (Dujana dkk., 2021)

Second, the contemporary Islamic leadership literature increasingly emphasizes the need for leaders whose integrity is rooted in genuine spiritual formation rather than merely institutional compliance. The Quranic and Prophetic tradition consistently links leadership authority to spiritual qualification, and the *ṣaḥābah* — including Abū Dujānah — represent the paradigmatic embodiment of this principle. Their tenacity in upholding the spirit of truthfulness, trustworthiness, and compliance with prophetic instructions exemplifies the character of integrity that Islamic communities require from their leaders and members. Contemporary research confirms that Muslim organizations led by individuals with authentic *taqwā*-based integrity demonstrate stronger collective ethical standards and greater resistance to organizational corruption (Bakar dkk., 2022)

Third, the educational dimension of this study's findings is particularly significant. The biographical literature on Abū Dujānah demonstrates that his character was not the product of extraordinary natural gifts but of deliberate, sustained spiritual formation under the prophetic guidance of the Prophet Muḥammad. This suggests that *zuhud* and *wara'* are teachable dispositions — virtues that can be systematically cultivated through Islamic education, spiritual mentorship, and community reinforcement. For Islamic educational institutions, these findings

have direct implications for curriculum design and pedagogical practice: the cultivation of integrity must be approached as a spiritual formation process, not merely an academic or behavioral compliance exercise. The content analysis of al-Ghazālī's *Iḥyā'* identifies a structured program for cultivating *zuhud* and *wara'* that includes cognitive retraining (reflection on the nature and impermanence of worldly life), behavioral practice (gradual reduction of attachments and habitual ethical vigilance), and communal reinforcement (association with spiritually advanced individuals and communities) — a program that retains its educational relevance in contemporary Islamic contexts.

Fourth, the source triangulation conducted in this study — cross-referencing accounts of Abū Dujānah's character across Ibn Sa'd, Ibn al-Athīr, and multiple Hadith collections — establishes with high credibility that his spiritual biography is not hagiographic embellishment but historically authenticated testimony. This evidentiary robustness strengthens the scholarly legitimacy of presenting his life as a model for contemporary Muslim integrity, and supports the claim that the classical Islamic tradition contains not merely theoretical ethical frameworks but practically illustrated, historically verified exemplars of the values it endorses. This convergence of theory and biography makes Abū Dujānah's model particularly powerful as an educational and inspirational resource for Muslims navigating contemporary ethical challenges — precisely because it demonstrates that the integration of *zuhud* and *wara'* into a life of authentic integrity is not merely an ideal but an achievable human reality (Taabudilah & Maemun, 2025).

5. CONCLUSION AND ADVICE

This study concludes that the moral and ethical crisis confronting contemporary Muslim societies—evident in widespread corruption, materialism, and the growing disjunction between religious affiliation and lived ethical conduct—cannot be adequately addressed through legal frameworks, institutional control, or moral rhetoric alone, but instead requires a deep reactivation of the inner spiritual foundations of Islamic ethics. Based on qualitative descriptive analysis of classical Islamic sources and contemporary academic literature, this research affirms that *zuhud* (spiritual detachment from worldly temptations) and *wara'* (moral vigilance in avoiding the forbidden and the doubtful) constitute two mutually reinforcing pillars of authentic Muslim integrity. These virtues are not expressions of social withdrawal or passive asceticism, but dynamic ethical dispositions that reorder motivation and regulate behavior, enabling Muslims to remain actively engaged in social, economic, and political life without compromising moral principles. The life of Abū Dujānah Simāk ibn Kharasha al-Anṣārī,

examined through triangulated historical and biographical sources, demonstrates that integrity is formed through sustained spiritual discipline rather than exceptional moments of heroism alone; his consistent practice of zuhud and advanced levels of wara', even under extreme conditions such as warfare, exemplifies the seamless alignment between inner faith and outward conduct. This study further confirms that both virtues operate most effectively within the comprehensive framework of taqwā, which integrates faith, love, and fear of God as the psychological and spiritual core of ethical behavior, providing an internal moral governance system capable of resisting corruption and ethical compromise even in the absence of strong external oversight. Therefore, this research suggests that contemporary Muslim communities, leaders, and educational institutions should prioritize the systematic cultivation of zuhud and wara' through integrated Islamic education, spiritual mentorship, and character-based curricula that emphasize inner transformation alongside legal knowledge; Islamic leaders should be selected and evaluated not only on administrative competence but also on demonstrable moral vigilance and spiritual integrity; and future academic research should expand empirical and comparative studies on the role of classical spiritual virtues in addressing modern ethical challenges, thereby ensuring that the rich ethical heritage of Islam continues to function as a living, transformative force in shaping morally resilient and integrity-driven Muslim societies.

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