

## Morality in Islamic View

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### **Abstract**

*From a theoretical point of view, in this case, morality can be seen in terms of the formation of morality according to the Al-Quran and Hadith. There are two formations from the point of view of the Al-Quran and Hadith, namely human nature and dhikr and prayer. From the point of view of dhikr and prayer it is explained in the Al-Quran to be able to form good morals, then by purifying oneself with faith and saying the name of Allah and praying. This is stated in the Al-Quran in surah Al-A'la verses 14-15, Ar-Ra'd verse 28 and Al-Ankabut verse 45. Then, seen from the point of view of experts, one of them is Imam Ghozali's thought which defines morality as faith. The stages mentioned by Al-Ghazali that can be achieved by someone in the formation of morals include Takhalli, Tahalli, and Tajalli.*

**Keywords:** morality, and Islamic view.

### **A. Introduction**

The embodiment of morality in life can be seen in everyday human behavior. The Qur'an always emphasizes that good or bad morals will reflect on oneself according to the formation and development. Because moral actions are deeply ingrained in a person's soul so that it has become his personality. Morals are not always synonymous with the knowledge, speech, or actions of people who can know a lot about the good and bad of morals but are not necessarily supported by noble morals, people can speak soft and sweet words, but can come from a hypocritical heart. In other words, morals are innate human traits that are embedded in his soul and are always present in him. The history of religion shows that the happiness to be achieved by carrying out religious sharia can only be realized with good morals. Beliefs are only in the form of knowledge about religion. The oneness of God, worship that is carried out only as a mere formality, muamalah which is only a regulation contained in the book, all of that is not a guarantee for achieving this happiness.

The emergence of moral awareness and human stance towards Him is the basis that determines the pattern of human life. Moral awareness is human awareness of himself, in which humans see or feel themselves as dealing with good and bad. This is where the difference between lawful and unlawful, rights and wrongs, what is permissible and what cannot be done, even though he can do it. That is something that is specifically humane. In the animal world there is nothing that is good or bad or inappropriate, because only humans understand themselves, only humans as subjects realize that they are dealing with their

actions, before, during and after the work is done. So that as subjects who experience he can be held responsible for his actions.

As for the focus of the problems that will be discussed in this paper, it can be formulated as follows: What is the definition of morality, ethics and morals; What are the similarities and differences of morals, ethics and morals; How is the theory of moral formation.

The purpose of writing this paper is as follows: To know the meaning of Morals, Ethics and Morals; To find out the similarities and differences between Morals, Ethics and Morals; To find out theories about the formation of Morals.

## **B. Discussion**

### **Definition Morality, Ethics dan Morals**

#### **1. Morality**

The expression morals is a word that is familiar to our society even though the word morals comes from the Arabic word *khuluqun* which means character, temperament, behavior or character. Hamzah Ya'kub said that the meaning of morality is the same as temperament, behavior and character (Hamzah Ya'kub, 1983: 11). In the Dictionary of Islamic Religious Terms (KIAI) it is stated that morals according to language are actions or habits (Nogarsyah, 2004: 39). Whereas according to the interpretation of Abdullah bin Abbas RA the word *Khuluqun* in verse 4 of surah al Qolam is translated by the word *ad diin* which means religion (Suhayib, 2016: 2).

While in terms of morals, it is a person's character or nature, that is, the state of the soul that has been trained, so that the soul has really attached the qualities that give birth to actions easily and spontaneously without thinking and wishful thinking (Abudin Nata, 2014: 81). From the above understanding, it shows that morality is a habit or attitude that is deep in the human soul where actions arise easily and easily without considering it beforehand which is done repeatedly until it becomes a habit and that action can lead to good or bad deeds.

Akhlak is also called the value system that regulates the pattern of human attitudes and actions on earth. The value system in question is the teachings of Islam, with the Qur'an and the Sunnah of the Prophet as the source of its values and *ijtihad* as an Islamic way of thinking. The pattern of attitudes and actions in question includes patterns of relationship with God, fellow human beings (including himself), and with nature (Muslim, 1995: 209).

There are several opinions of experts who present the meaning of morality as follows:

- a. Imam al-Ghazali (in his book *Ihya Ulum al din*, says that morality is: a trait embedded in the soul that causes various actions easily and easily without requiring thought and consideration (Imam Al Ghozali: 52).
- b. Ahmad Amin said that morals are good and bad habits. For example, when the habit of giving something good is called *akhlakul karimah* and when the act is not good it is called *akhlaqulmadzmumah* (Ahmad Amin: 15). Ibnu Maskawaih said

that morality is a condition for the soul that encourages it to take actions from that state without going through thought and consideration. This situation is divided into two: some are derived from the original character, some are obtained from repeated habits. Ibrahim Anas said morality is a science whose object is to discuss the values related to human actions, which can be characterized as good and bad.

Substantially, morality has five characteristics:

- 1) Actions that have been firmly ingrained in one's soul so that it becomes a personality.
- 2) Deeds that are done easily and without thought. This does not mean that when performing an act, the person concerned is in a state of unconsciousness, memory loss, sleep, or madness.
- 3) Deeds that arise from within the person who does it, without any coercion or pressure from outside. Moral actions are actions carried out on the basis of the will, choice, and decision concerned.
- 4) Acts that are done in real, not playing games or acting.
- 5) Deeds that are done sincerely solely because of Allah SWT, not because they want to get praise (Saebani, 2010: 15).

So in essence, *khuluk* (character) or morality is a condition or trait that has permeated the soul and become a personality until from there various actions arise in a spontaneous and easy way without pretense and without the need for thought. The height of character or in Arabic is called *akhlakul karimah* which is found in a person who is able to carry out obligations and work well and perfectly, thus making a person be able to live a happy life. Although other elements of life such as property and rank are not found in it.

## 2. Ethics

Ethics comes from the Greek "Ethos" in the singular which means habit. Ethics is the world of philosophy, values and morals where ethics is abstract and deals with issues of good and bad (Wibisono, 2015: 12).

The definition above shows that, ethics is a theory about human actions that are weighed according to good and bad, which is also the essence or nature of good and bad human beings. In the plural form which means custom. And this last meaning is the background for the formation of the term "ethics" which the great Greek philosopher Aristotle (284-322 BC) has used to denote moral philosophy. So, we limit ourselves to the origin of this word, then "ethics" means: the science of what is usually done or the knowledge of customs (Sya'roni, 2014: 32).

Ontologically, ethics in the philosophy of science, which is a branch of philosophy, is an inseparable part of human civilization. Its nature is very critical, because it always questions the norms that apply, investigates the basis of these norms, as well as anyone who establishes these norms. The meaning of ethics is stated by experts with different expressions according to their point of view:

- a. According to Franz Magnis-Suseno ethics is critical and fundamental thinking about moral or moral teachings and views (Franz Magnis, 1993: 14).
- b. According to K. Bertens defines ethics as the science of good and bad or about humans related to morality (Bertens, 1994: 6).
- c. According to Amin Abdullah, Ethics is a critical study of moral teachings and moral teachings (Suhayib, 2016: 16).

As a branch of philosophical thought, ethics can be divided into two: objectivism and subjectivism.

#### 1) Objektivism

Viewed that the good value of an action is objective, lies in the substance of the action itself. This understanding gave birth to what is called rationalism in ethics. An action is called good, says this understanding, not because we like to do it, or because it is in line with the will of society, but simply a decision of universal rationalism that urges us to do so.

#### 2) Subjektivism

Holds the view that an action is called good when it is in line with the will or consideration of a particular subject. The subject here could be collective subjectivism, namely society, or it could be the subject of God.

### 3. Morals

Etymologically Moral comes from the Latin “mos” (plural: mores) which means habit, custom. The word “mos” (mores) in Latin means the same as ethos in Greek. Moral comes from the Latin word mores which means custom. The word mores has synonyms; mos, moris, manner mores or manners, morals (Puspoprodjo, 1999: 118). In Indonesian, the word moral is translated as “rules of decency” or a term used to determine the limits of the nature of other roles, desires, opinions or limits of actions that can be properly said to be right, wrong, good or bad.

Moral definitions put forward by experts, among others:

- a. According to Hamzah Ya’qub, there are actually many words in the Indonesian language that can be used to give meaning to the word moral, such as morality, manners, manners, adab, temperament and behavior (Hamzah Ya’qub, 1983 : 14).
- b. Franz Magnis-Suseno states that morals are teachings, discourses, sermons, standards, a collection of rules and regulations, whether oral or written, about how humans should live and act so that they become good human beings (Franz Magnis, 1993: 14).

## **Similarities and Differences Of Morality, Ethics and Morals**

### 1. Similarities

- a. Equally determine the law / value with human decisions with good and bad decisions.
- b. Together study about human behavior and behavior.

- c. Discussion is mutually reinforcing in the sense that there is a symbiotic relationship between morals, ethics, morals, and the norms themselves.

## 2. Differences

There are benchmarks for each, where the science of morality in assessing human actions with benchmarks for the teachings of the Koran and Sunnah. As for ethics with considerations of reason, while morals are with common customs in society. Another difference regarding ethics and morals, namely ethics is more theoretical while morals are mostly practical, ethics looks at human behavior locally, morals state the size, while ethics explains the size.

Akhlak discusses human actions whose good and bad are unknown.

- a. Ethics is the science that explains the meaning of good and bad human behavior that must be carried out in their actions and shows the way what they should do. In determining the value of human actions that are good or bad, use the benchmark of reason or ratio.
- b. Moral explains the boundaries of temperament or behavior that must be carried out by humans in behaving and behaving in everyday life so that it can be said that the action is good or bad. And using benchmarks of norms that grow and develop in society.

## **Formation Theori of Morality**

Morals are the main mission of the Prophet Muhammad sent by Allah SWT, as he said “I was not sent, but to perfect Morals”. relationship with God in the management of the science of Sufism produces Morals that are displayed in the association of fellow human beings.

In the theory of Moral Formation, apart from how the Qur’an and Hadith are reviewed, it is also from scholars and experts.

1. Formation Morality According to Of Al Qur’an and Hadits
  - a. Humans Nature

Morals are formed from the human soul which then radiates in behavior called morals. God gave human beings the potential of the soul or good and bad nature, it is the duty of humans to cultivate this potential. The two human potentials described by Allah in the verses above are bad potential (fujur) and good potential (taqwa). It is these two human potentials that drive him to do evil and do good. Every human being who has a healthy soul must have these two potentials. It is these two potentials that encompass humans in all circumstances.

- b. Dhikr and prayer form good morals

Allah explains in the Qur’an to be able to form good morals, then by purifying oneself with faith and saying the name of Allah (dhikr) and performing prayers, as stated in the letter al A’la verse [87]: 14-15, QS . Ar Ra’d [13] : 28 and Al Ankabut [29] : 45. From the arguments of the Qur’an above it shows that forming morals is by having faith, dhikr the heart becomes calm and prayer can prevent from evil and evil deeds.

## 2. Formation Morality According To Expert

In the theory of moral formation besides originating from the Qur'an and Hadith, there are also several opinions from experts, including:

### a. Thoughts of Imam Ghozali

According to Imam al-Ghazali, good morals are faith, according to his words: "Indeed, good morals are faith, while bad morals are nifaq (character of hypocrites) (Mahjudin, 2010: 67). Al-Ghazali stated the stages that a person achieves in the formation of morals, among others:

#### 1. Takhalli

It is the first step that a person must take, which is an effort to empty oneself from disgraceful behavior or morals. What is meant by takhalli itself is to empty oneself from an attitude of dependence on the delights of worldly life by distancing oneself from immorality and trying to control one's passions. Takhalli (cleansing self from reprehensible traits are thick walls that separate humans from their God. Therefore, to form good morals, one must be able to rid oneself of reprehensible traits and fill them with commendable morals in order to obtain true happiness.

#### 2. Tahalli

Tahalli is an effort to fill or decorate oneself by accustoming oneself to praiseworthy attitudes, behavior, and morals. This stage is done after eliminating bad morals. The meaning is to decorate/fill oneself with good qualities and attitudes and actions.

As for the attitude that must be accustomed to embody Tahalli's nature, namely among others:

- At-taubah  
Leaving evil in all its forms and turning to good and fearing the punishment of Allah
- Anxious and Hopeful (khouf and raja)  
With the presence of fear will be an incentive for someone to increase devotion with the hope of forgiveness and grace from God
- Zuhud  
Releasing oneself from worldly life by prioritizing the afterlife
- Al-Faqr  
Feeling satisfied and happy with what is owned
- Ash-Shabru  
Al-Ghazali differentiates patience into several names: {Iffah. Hilm, Qana'an, Ridha. And Muraqabah}

#### 3. Tajalli

Consolidation and deepening of the material that has been in the *tahalli*, the network of moral education that is perfected in the *tajalli* (Nasution, 2013: 31).

Tajalli can be said to reveal the unseen light for the heart. The Messenger of Allah said: “There are times when a gift from your Lord arrives, so prepare yourself for it. Therefore, every human being should conduct soul training, try to rid himself of reprehensible qualities, empty his heart from vices or from things that are too worldly, then fill it with praiseworthy qualities such as worship, avoidance of self. from things that can hinder oneself in drawing closer to Allah in the formation of morals that are in accordance with Islamic morals.

From the description above, it shows that Imam Al-Ghazali emphasized to strengthen and maintain faith, because faith is very important. With the cause of faith that lies in the heart also all morals come out. A clean heart filled with strong faith becomes an estuary, this estuary is the source of all one’s morals. Everything that is visible (empirical, outwardly) is an embodiment of the inner form.

b. Thoughts Of Ibnu Miskawaih

Ibn Miskawaih’s moral concept is very closely related to the problem of the spirit. He equates the nature of the spirit with virtues which have three kinds of nature: rationality, courage, and passion, besides that the spirit also has three interrelated virtues, namely: wisdom, courage, and modesty. Regarding human nature, Ibnu Miskawaih argues that the existence of humans depends on God’s will, but the good and bad of humans are left to humans themselves and depend on their own will.

Humans have three kinds of nature: reason (the highest), passion (the lowest), and courage (among the two). In terms of ethics, Ibnu Miskawaih argues that goodness lies in everything that becomes a goal, and what is useful for achieving that goal is also good. Goodness or happiness is something that is relative and can also be achieved in the world (Ensiklopedia Islam, 2002: 162).

c. Thoughts of Thomas Licona

According to Thomas Lickona, character is related to moral concepts (moral knowing), moral attitudes (moral feeling), and moral behavior (moral behavior). Based on these three components it can be stated that good character is supported by knowledge of goodness, the desire to do good, and do good deeds. In this regard, he also stated: Character education is a deliberate (conscious) effort to help people understand, care about, and implement core ethical values. As for character education, according to Thomas Licona is education to shape one’s personality through character education, the results of which are seen in a person’s concrete actions, namely

good behavior, honesty, responsibility, respect for the rights of others, hard work, and so on (Bambang, 2008: 99).

Thomas Lickona mentions seven essential and main character elements that must be instilled in students which include:

- 1) Honesty
- 2) Compassion
- 3) Courage
- 4) Kindness
- 5) Self-control
- 6) Cooperation
- 7) Diligence or hard work

### **C. Conclusion**

Akhlak is a word that is familiar to our society, although in fact the word morality comes from the Arabic word khuluqun which means character, temperament, behavior or character. From a moral point of view, it is the fruit of Sufism (the process of approaching oneself to God), and istiqamah in one's heart is also part of the discussion of Sufism. The indicator of a human being with morals (husn al-khulug) is the instilling of faith in the heart and the application of piety in behavior.

Ethics comes from the Greek "Ethos" in the singular which means habit. Ethics is the world of philosophy, values and morals where ethics is abstract and deals with issues of good and bad. Moral is translated as "rule of decency" or a term used to determine a boundary from the nature of other roles, wills, opinions or limits of actions that can be properly said to be right, wrong, good or bad.

Between morals, ethics, and morals have similarities and differences which include that they both determine laws/values with human decisions with good and bad decisions, both study human behavior and behavior and the discussion is mutually reinforcing in the sense that there is a symbiotic relationship in between morals, ethics, morals, the norms themselves. The difference is discussing about human actions whose good and bad are not yet known.

Both according to the Qur'an Hadith, the opinion of Imam Ghozali, Ibnu Miskawaih to Thomas Lickona views that character or morality is an important element in the world of education, and all of them consider that the process of forming morals requires a process of formation.

Through this paper the author hopes that the discussion regarding morals in the Islamic view can be useful for readers to understand, apologize if there are still deficiencies in the preparation of this paper. Please readers to provide constructive criticism and suggestions.

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