

The Concept of Morality According to Fazlur Rahman

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Abstract

This article examines the concept of morality according to Fazlur Rahman. Where serious morality problems make the younger generation of the Muslim community lose their true foundation of life. As a result, there will be suffering in life, loss of happiness and a meaningful life because of the secular and materialistic way of life that is permeated by their morality. This research will further develop morality, especially on how it can be applied in our education system, not only in rational and material aspects, but also includes moral and spiritual, with a comprehensive and integrative approach, under the tauhid worldview and paradigm, even morals must be applied in the age. Even morals must be applied in the age. This research is focused on the study of literature with a philosophical approach to analyzing Fazlur Rahman's books and books by other authors that are closely related to the topic. Thus, this study finds that Fazlur Rahman's concept of morality is a holistic view of the Qur'an on main themes, such as divinity, human action, nature, and eschatology. This view is the result of his original creation using the theory of multiple motions. From this point of view, Fazlur Rahman considers that the classical theologian's study of the Qur'an is a reductionist attitude, so it only leads to debate. In addition, through this theory, the problem of morality marginalizing humanity and divinity will be overcome. This study is one of the small contributions in order to re-articulate the general conclusions of Islamic metaphysics that have been built by Muslim intellectuals in the past according to the development of contemporary science.

Keywords: *Fazlur Rahman, Morality, Morals.*

Abstrak

Artikel ini meneliti tentang konsep moralitas menurut Fazlur Rahman. Di mana masalah moralitas yang serius membuat generasi muda komunitas Muslim kehilangan pondasi hidup mereka yang sebenarnya. Sehingga akibatnya, akan ada penderitaan dalam hidup, kehilangan kebahagiaan dan kehidupan yang bermakna karena cara hidup sekuler dan materialistis yang diresapi oleh moralitas mereka. Penelitian ini akan mengembangkan moralitas lebih jauh, terutama tentang bagaimana hal itu dapat diterapkan dalam sistem pendidikan kita, tidak hanya aspek rasional dan material, tetapi juga mencakup moral dan spiritual, dengan pendekatan yang komprehensif dan integratif, di bawah pandangan dan paradigma dunia Taubidik, bahkan moral harus diterapkan di zaman. Penelitian ini difokuskan pada studi kepustakaan dengan pendekatan filosofis menganalisis buku-buku Fazlur Rahman dan buku-buku penulis lain terkait erat dengan topik tersebut. Sehingga, penelitian ini menemukan bahwa konsep moralitas Fazlur Rahman adalah pandangan holistik Al-Qur'an pada tema utama, seperti keilabian, perbuatan manusia, alam, dan eskatologi. Pandangan ini adalah hasil dari ciptaan aslinya yang menggunakan teori gerakan ganda. Melalui pandangan Fazlur Rahman menganggap bahwa studi teolog klasik tentang Al-Qur'an adalah sikap reduksionis, sehingga hanya mengarah pada perdebatan. Di samping itu, melalui teori ini, masalah moralitas meminggirkan dimensi kemanusiaan dan keilabian akan diatasi. Studi ini merupakan salah satu kontribusi kecil dalam rangka mengartikulasikan kembali kesimpulan umum metafisika Islam yang telah dibangun oleh intelektual Muslim di masa lalu sesuai dengan perkembangan ilmu pengetahuan kontemporer.

Kata Kunci: *Fazlur Rahman, Moralitas, Akhlak.*

Introduction

People's lives today seem to grow and develop materialistic traits and hedonism,¹ and this symptom is characterized by making

¹ Materialism is defined as an orientation which views material goods and money important for personal happiness and social progress (Ward & Wackman, 1971). Belk (1984), Belk and Pollay (1985), Ger an Belk (1996) developed definitions and suggested that materialism was a fuction of one's personality reflecting traits of possessiveness, envy, and non-generossity. Following this Richins and Dawson (1992) discussed marcialism differently than Belk. They describe this concept as a concept where individuals have materialis acquisition at the nub of their lives and vies the material possession as the source of their happiness. They believe that materialistic consumers judge personal success as a function of the quality of possessions owned (Richins & Dawson and Belk's scale dimensions have been used together success, centrality, happiness, and envy'(Podoshen, Li & Zhang, 2011). See at Bahar Türk and Aysel Ercis, "Materialism and Its Associated Concepts," *International Journal of*

the matter a benchmark for achieving success and happiness. People are competing to find and get the most material. Such impulses impact the tendency of the authorities to act to get what they want by justifying all means of caring for others, loss of social care, Individualistic, materialistic, capitalist, and hedonistic tendencies.

Seeing such symptoms of education is still considered the opening key in social communities to keep pace with the development of science and technology. Those symptoms are all aspects of life, not least in the science of law, though, and education.

The loss of morality that makes the Muslim Community lose its identity as a Muslim who believes in *Syhadah* (martyrdom)² in his Lord and His Messenger The problem of contemporary education nowadays caused the young generation of the Muslim community to lose their true. The foundation of life. Consequently, they will suffer in their life, lose the happiness and meaningful life because of the secular³ and materialistic way of

Organizational Leadership 6, no. 4 (October 1, 2017): 444–55, <https://doi.org/10.33844/ijol.2017.60212>.

² Deinition/ Terminology of Shahadah, two sentences martyrdom is a testimony that there is no mandatory that free with love but only God's sake only. Then Muhammad's testimony that free is the messenger of Allah. Syhadatain this is the spirit that underlies the beliefs, thoughts and actions of believers. To realize believer must interact with the content thought several stages syhadatain meaning of love and redha namely God, Islam, and Apostles. Syhadatain based on love and redha be sibgah to the heart, mind, and body. Some definitions of martyrdom. See at Ulfie Ghieza, "Materi Shahadah," Scribd, accessed March 27, 2023, <https://www.scribd.com/document/251577345/MATERI-SHAHADAH#>.

³ In the West, the causes of secularization are both social and intellectual. In Muslim lands, the causes are, insofar as secularization has created a dent in the armour of conservative Islam, entirely social and political. They are found in the processes of colonial conquest of the Islamic world in the industrialization that is a global feature of our age. Three similar sounding words – secularism, secularization, and secularity – shall be distinguished now although any specific way of making the prepose distinctions can be challenged: the distinctions cannot be defended in all their implications. Secularism is, philosophically, a theory of the proper limits of human knowledge and contains an attendant method. See at Shabbir Akhtar, *The Quran and the Secular Mind: A Philosophy of Islam*, *The Quran and the Secular Mind: A Philosophy of*

life those infused by their education.⁴

According to Fazlur Rahman, Islamic education can be understood as the process of producing integrative human beings who gather critical, creative, dynamic, innovative, progressive, fair, honest, and so on⁵ And it is not just a compliment and physical or quasi-physical equipment of teaching such as books taught or the external structure of education, but as Islamic intellectualism, because for him, this is what is meant by the essence of Islamic higher education. This is the growth of a genuine and adequate Islamic thought, and which should provide criteria for assessing the success or failure of an Islamic educational system.⁶

Fazlur Rahman is one of the figures who put morals in religious life very important with his studies through the Qur'an and Sunnah along with the way to understand the Qur'an ijthihad because the overall results of ijthihad Fazlur Rahman greatly emphasize morals in life; therefore, Fazlur Rahman is very worried about groups that reject ijthihad.

Fazlur Rahman himself justifies the phenomenon of closing the door of ijthihad, making it difficult to apply morals derived from the Qur'an because it does not merely explain the Qur'an directly

Islam (London and New York: Routledge, Taylor and Francis Group, 2007), <https://doi.org/10.4324/9780203935316>. This edition is published in the Taylor & Francis e-Library, 2007. Materialism is defined as an orientation which views material goods and money important for personal happiness and social progress (Ward & Wackman, 1971). Belk (1984), Belk and Pollay (1985), Ger an Belk (1996) developed definitions and suggested that materialism was a fuction of one's personality reflecting traits of possessiveness, envy, and non-generossity. Following this Richins and Dawson (1992) discussed marcialism differently than Belk. They describe this concept as a concept where individuals have materialis acquisition at the nub of their lives and vies this material possession as the source of their happiness

⁴ Sanusi, "Al-Attas' Philosophy of Islamic Education," in *ARICIS 1*, ed. Eka Srimulyani and Kamaruzzaman Bustamam Ahmad, vol. 1 (Banda Aceh: Universitas Islam Negeri (UIN Ar-Raniry), 2016), 342, <https://doi.org/http://dx.doi.org/10.22373/aricis.v1i0.957>.

⁵ Fazlur Rahman, *Islam and Modernity: Transformation of an Intellectual Tradition* (Chicago: University of Chicago Press, 1982), 151–62.

⁶ Rahman, 1.

the moral problem, which acts as a regulator and instruction for humans to behave to be categorized as good humans and can avoid bad behavior. Therefore, in essence, the education of Islam cannot abandon its involvement in the perception of right and wrong.⁷

Regarding the ethics of the Qur'an, Fazlur Rahman found three keywords that are very fundamental if you want to explain ethics, namely faith, Islam, and taqwa. All three, in their sense, have an understanding that almost resembles one another. A reflection and an analysis on these three keywords directly lead us into the subconscious of the Qur'an as it is. He gives us the initial layers of meaning of the foundation of the Qur'an, essentially aimed at protecting and developing individual and collective integrity. Anything that will be conducive to integrity will be good, and anything that hinders integrity and brings about disintegration and destruction will be bad.⁸

This journal intends to explore how the moral characteristics in Fazlur Rahman's perspective and to make it easier to see whether it is a pattern or uniqueness that will show characteristics when compared to others, then the author took the initiative to distinguish it from Morality in the perspective of classical and modern scholars and the perspective of western scholars on Morality.

Here, the author will try to analyze the "Concept of Morality in the Perspective of Fazlur Rahman". To find out how the Morality of Islam according to the Qur'an and al-Sunnah in the perspective of Fadzlur Rahman, and what the implications are on the health of Islam in terms of education and social society, to get reforms that are following the progress of the times.

It can ultimately conclude that it is the basic concepts and main ideas, as well as the characteristics of Fazlur Rahman's

⁷ Fazlur Rahman, "The Qur'anic Solution of Pakistan's Educational Problems," *JSTOR Islamic Research Institute, International Islamic University, Islamabad* 6, no. 4 (1967): 315–16, <https://doi.org/https://www.jstor.org/stable/20832892>.

⁸ Sutrisno, *Fazlur Rahman Kajian Terhadap Metode Epistemologi Dan Sistem Pendidikan* (Yogyakarta: Pustaka Belajar, 2006), 139.

thought. As well as the problems faced by Muslims in particular and the general public at large regarding Morality can be answered in this study.

There are several articles written about Fazlur Rahman, including Moh. Alwy Amru Ghozali, explored about “Moralitas Qur’ani Perspektif Fazlur Rahman” which was published in the Proceedings of the Conference on Strengthening Islamic Studies in The Digital Era, Vol 1, No 1, 2021 IAIN Ponorogo. The conclusion is Modernity not a small impact to human life. Along with advances in technology and science, the life that completely materialist and pragmatic increasingly is uncontrollable. For Muslims, returning to teaching of the al-Qur’an is a necessity. In this case, Fazlur Rahman understands that morality is the principle teaching of the various thematic narrative of the al-Qur’an, whether Divine, human freedom, nature, demons, and eschatology.⁹ In addition, there is no writer who discusses Fazlur Rahman’s morality. However, it discusses more about Fazlur Rahman’s Double Movement.

Fazlur Rahman’s View of Islamic Morality

The morality of the Islamic generation is greatly influenced by the development of the times, where the rapid development is influenced by the Western world that can damage the behavior of the Islamic generation. So that the question of morality becomes an interesting discussion among experts, morals are the basic side of humanity. According to Fazlur Rahman, his concepts of morality are truly based on the Qur’an.

Therefore, Fazlur Rahman, through his work, invites us to see moral ideals that are following the Quranic view. Through work through historical criticism methods and normative methods and

⁹ Ghozali Moh. Alwy Amru, “Moralitas Qur’ani Perspektif Fazlur Rahman,” in *Proceeding of The 1st Conference on Strengthening Islamic Studies in the Digital Era (FICOSIS)* (Ponorogo: IAIN Ponorogo, 2021), <https://doi.org/https://prosiding.iainponorogo.ac.id/index.php/ficosis/article/view/78/29>.

the art of understanding the Qur'an became a way of knowledge for generations of Muslims to find morals in the Qur'an. According to him, the Qur'an is a guide to human life very possible. He was used as a reference in determining moral actions. The Qur'an can determine what is good and what is good. It's not good, and it can solve social problems.¹⁰

Furthermore, Fazlur Rahman argues to find moral and legal points in the need for adequate interpretation, considering that Muslims do not yet have a specific guideline on methods and methods of interpretation. There is a common mistake in understanding the points of coherence so that Muslims are satisfied with adhering to the meaning of the verses separately. Failure to understand as a unified unity occurs in the field of law, theology, and Sufism.¹¹

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This failure continues to this day, the historical approach in understanding the content needs to be done, so understanding the actual conditions of Arab society when it is revealed at the time of understanding the content of the verses is very important. In understanding, the main must be more emphasized on the ideal moral purpose than on the legal.¹³

¹⁰ Fazlur Rahman, *Islam* (Chicago: University of Chicago Press, 1979), 355.

¹¹ Syukri Saleh, *Metodologi Tafsir Kontemporer Dalam Pandangan Fazlur Rahman* (Jambi: Sulthan Thaha Press, 2007), 5.

¹² Saleh, 5.

¹³ Fazlur Rahman, *Major Themes of The Qur'an* (Chicago: The University of Chicago Press, 2009), x.

A historical approach in understanding the content needs to be done, so understanding the actual condition of Arab society when it is revealed at the time of understanding the verses is very important. In understanding the Qur'an the main one must be emphasized more on the purpose of the moral ideal than on the "specific legal". The moral ideal purpose contained in the verses shall be more at the fore to its specific legal provisions. In addition, the target must also be understood and set by paying attention to background and work. Through this approach, Fazlur Rahman corroborated his findings with a contextual approach. Regarding this approach, Fazlur Rahman expressed a statement that is:

"A serious and honest historic agreement must be used to find the meaning of the text. The metaphysical aspect of teaching may not be easily subject to historical therapy, but sociological insurance is definitely preoccupied with historical therapy. First, the theme must be studied in chronological order. This effort beginning with the examination of the parts of revelation that came down early will produce a fairly accurate perception of the basic teachings of Islam, as it is distinguished from the later social system decrees. Thus, one must examine throughout the career and struggle of the prophet Muhammad, in addition to establishing the overall meaning systematically and coherently."¹⁴

The methodology that Rahman wants to build is based on a theoretical conception that what the Qur'an wants to seek and apply to the life of mankind is not in its textual meaning but rather the conception of its worldview. (*weltanschauung*).¹⁵ Therefore he then established a theoretical conception that distinguished firmly between the objectives or "moral ideals" of the Qur'an and the "specific legal" provisions of the moral ideal intended by the Qur'an for Rahman was more appropriate to apply than its specific

¹⁴ Ghufron Ajib Mas'adi, *Metodologi Pembaharuan Hukum Islam* (Jakarta: RajaGrafindo Persada, 1997), 150.

¹⁵ Hudan Mudaris, "Cita Menuju Ideal Moral Al-Qur'an (Kajian Atas Neo-Modernisme Fazlur Rahman)," *Al-Manabij* 3, no. 2 (2009): 139–40.

legal provisions. It is this concept that will then provide significant reforms in the tradition of thought and understanding.

There is no doubt that the main purpose of the Qur'an is to establish a just society, based on ethics and can survive on this earth. Whether the individual is more important while society is the instrument that is conquered in its creation or vice versa, it is only an academic problem, because it seems that the individual and society are inseparable. No individual lives in a society. Of course, the concepts of human charity that we have discussed above, especially the concept of *taqwa*, only have meaning in a social context.

There are some key ethical concepts of the Qur'an. Those are *iman*, *islam*, and *taqwa*, which come from different Arabic roots but which are surprisingly similar in their meanings. Together, they form the foundation of Quranic ethics and give it its characteristic ethos; unless one grasps these concepts well, there is no way adequately to understand the nature of that ethic or its content.¹⁶

There is. However, as the times are growing, on the other hand, Social problems are also developing, so the teachings of Islam, which still generally requires human ratios to Its development as a solution to existing social issues. So that the purpose of the Qur'an that becomes a guide to life for humanists can function as it should.¹⁷

The meaning of the whole is not a legal benchmark but vigilance against immoral behavior. Fazlur Rahman, through his methods, filled the moral corruption created by classical Sufism. Fazlur Rahman's perspective on morality is an Islamic moral concept from the meanings of the Qur'an and Sunnah, which corresponds to the name that Islam is a moral religion. And it is concluded with the name that Islam is a moral religion. And

¹⁶ Fazlur Rahman, "Some Key Ethical Concepts of the Qur'an," *The Journal of Religious Ethics* 11, no. 2 (1983): 170–85.

¹⁷ Abdul Basir Solissa et al., *Etika Perspektif Teori Dan Praktek*, ed. Zuhri (Yogyakarta: FA Press, 2016), 85.

conclude morally can give good Islamic ethical value in the eyes of the world and become a Muslim figure who behaves nobly towards his environment.

That the purpose of the Qur'an is to establish an ethical and egalitarian society seen in its pants against economic disquisition and social injustice in the Meccan society at the time. Once upon a time, the Qur'an denounces two aspects that are closely shared in it, a polytheism which is a symptom of the segmentation of society, and socio-economic inequality caused by the three money. Only The One God can guarantee the essential unity of the human *ummah* as His creation and account for their deeds to Him and account for their deeds to Him only. The Qur'an constantly condemns economic inequalities because this is what is the hardest to cure and which is at the core of social inequality.

Islam has developed its main character, the *ummah* of faith, reflecting the moral and spiritual qualities of its religion through various institutions supported by state organizations. But at the same time, in this whole complex, the *ummah* remains something more fundamental than either the state organization or even the institutions themselves. What makes the *ummah* is, who is aware of its position as the first implementation of God's will, 'God's command to man,' namely *Shari'ah*, which is meant which is sought to be done through government and collective institutions. *Shari'ah* is the basic law of the Islamic *ummah*. It was these basic laws that created their lofty disposition when the Islamic conquests outside their Arab lands distinguished them from the wild tribal expansions experienced by the Arabs before, and the destructive conquest by the Central Asian Mongols centuries later of this power and the solid qualities are shown in the expansion coming out together with a strong belief in the high moral order, who keep this expansion in a definite moral spirit.¹⁸

¹⁸ Rahman, *Islam*, xviii.

The collapse and destruction of the nations, because until now the process for moral perversion on the one hand, and moral apathy on the other, is the opposite of *taqwa* or sharp moral motivation and perception. It seems that man, in general, is unable to have the peace, well-being, and strength he craves and is God's most precious grace: "We give us the universality. To them, to their fathers, they are elderly.

The moral ills caused by the perverts of abuse in seeking, peace, prosperity, and strength and the resulting process of destruction are also referred to as "the commandments of God": "If we desire to destroy a country (a culture) we command its wealthy citizens to commit persecuted acts – and when the time has come, then. We destroyed the country.¹⁹

For a long time, the question of morals has been an interesting discussion among experts, considering that it is indeed the basic side of humanity; morality is related to the good-misbehavior of human behavior as a human being. The behavior of the conscious perpetrators, the perpetrators who can have their actions. A person's behavior will make him, or herself feel good or bad.

There is no doubt that a one-sided or preponderant emphasis on *predestinarianism*²⁰ is injurious to the moral fiber: it benumbs that moral initiative and, indeed, purposiveness which is the essence of life itself. But what aggravated the consequences of

¹⁹ Fazlur Rahman, *The Major Themes of Al-Qur'an* (Chicago: Bibliotheca Islamica, 1980), 83.

²⁰ Predestinarianism is the act of predestinating: the state of being predestinated. The doctrine that God in consequence of his foreknowledge of all events infallibly guides those who are destined for salvation. He is a heresy not unfrequently met with in the course of the centuries which reduces the eternal salvation of the elect as well as the eternal damnation of the reprobate to one cause alone, namely to the sovereign will of God and thereby excludes the free co-operation of man as a secondary factor in bringing about a happy or unhappy future in the life to come. See at "Predestination," in *Merriam Webster*, n.d. See also at Yuangga Kurnia Yahya and Mohammad Rafdi Ilahi, "The Doctrine of Predestination According To The Old Testament," *Journal of Comparative Study of Religions* 1, no. 2 (April 1, 2021), <https://doi.org/10.21111/jcsr.v1i2.6381>.

determinism still further was something different, although in spirit closely allied to determinism: this was the attitude adopted officially by orthodoxy over the problem of faith and deeds, and once again, we find orthodoxy suffering a reaction to *Kharijism*.²¹ Hadith obviously cannot go back to the Prophet since the Qur'an itself insistently and unfailingly couples 'good acts' with 'faith'. But this Hadith performs a very fundamental function in that it provides a legal definition of a Muslim as a necessary check against *Kharijism*²² and other equivalent attitudes. The definition, however, was not, unfortunately, taken in a merely legal sense but was later also assumed to define the essence of Islam.²³

The main problem in the moral field regarding human freedom and accountability, furthermore, the problem that we need to pay attention to is that the Quran deeds of the Prophet is a complete framework to ensure maximum creativity of the human *ummah* and to keep the creativity of this human *ummah* remains on the right moral channels. It is clear and clear that the Qur'an has explained the things necessary for these purposes. The Qur'an loudly warns us against the nihilist tendencies that cause a man to see himself as a law unto himself, a tendency that can be said to

²¹ Rahman, *Islam*, 242.

²² *Khārijīte*, Arabic Khawārij, early Islamic sect, which formed in response to a religio-political controversy over the Caliphate. After the murder of the third caliph, 'Uthmān, and the succession of 'Alī (Muḥammad's son-in-law) as the fourth caliph, Mu'āwiyah, the governor of Syria, sought to avenge the murder of 'Uthmān. After fighting the indecisive Battle of Ṣiffīn (July 657) against Mu'āwiyah's forces, 'Alī was forced to agree to arbitration by umpires. This concession aroused the anger of a large group of 'Alī's followers, who protested that "judgment belongs to God alone" (Qur'ān 6:57) and believed that arbitration would be a repudiation of the Qur'ānic dictum "If one party rebels against the other, fight against that which rebels" (49:9). A small number of these pietists withdrew (*kharijū*) to the village of Ḥarūrā' under the leadership of Ibn Wahb and, when arbitration proved disastrous to 'Alī, were joined near Nahrawān by a larger group. T. Editors of Encyclopaedia, "Khārijīte." Encyclopedia Britannica," in *Britannica* (Britannica, 2021), <https://www.britannica.com/topic/Kharijite>.

²³ Rahman, *Islam*, 243.

be “an abused,” and calls for man to obey the moral law.²⁴

Al-Qur’an has a value or a universal aspect that must be held because it exceeds the time and place. It is due to this reason that the verses of the Koran can not be understood only literally. Taking a literal meaning of the Qur’an would deprive someone of the instructions given by the Qur’an. One figure who expressed concern over the literal approach is Fazlur Rahman. He proposes the excavation of universal values to understand the Qur’an so that it can be adaptive to the context of space and time (*Ṣāliḥ li kulli zamān wa Makān*) and construct an egalitarian, just, peace-loving, and humanist image of Islam. Rahman had formulated a systematic method which he called the “theory of double movement”.²⁵

Along with the demand that interpretation must be adaptive and responsive to the times, it must be rediscovered the moral vision of the Qur’an as well as into consideration of the foundation of interpretation that continues to develop into a source of moral inspiration that can be held and actualized in the stage of life’s diversity in the diversity of life in different times and social characteristics.²⁶

Rahman stressed the clear distinction between normative Islam and historical Islam.²⁷ Normative Islam is the teachings of the Qur’an and Sunnah that live in the form of moral values and basic principles, while historical Islam has an interpretation of the teachings of Islam in various forms. In that perspective, normative Islam is believed to be something eternal and is required to always be a reference in the diversity of Muslims. In contrast, Islamic history is a contextual understanding that its people do throughout

²⁴ Fazlur Rahman, *Membuka Pintu Ijtihad* (Pustaka: Bandung, 1995), 149.

²⁵ Khusniati Rofiah, “Nilai-Nilai Universal Al Quran (Studi Atas Pemikiran Fazlur Rahman),” *Dialogia* 8, no. 1 (2010): 1, <https://doi.org/https://doi.org/10.21154/dialogia.v8i1.1281>.

²⁶ Rofiah, 2.

²⁷ Fazlur Rahman, *Islam Dan Modernity: Transformation of an Intellectual Tradition*, ed. Terj. Ahsin Muhammad (Bandung: Pustaka, 1985), 141.

their history. Therefore, it must once be studied and reconstructed through the light of the moral values of the Qur'an and Sunnah of the Prophet.²⁸

The Qur'an shows that the universality of Islamic treatises has always been with any cultural environment, as it was at the time of its descent, which is following the environmental interests of *the Arabian Peninsula*.²⁹ Therefore, the Qur'an must always be contextualized with the cultural environment of its adherents, wherever and anytime.³⁰

Sunnah is a conception of behavior applied to physical actions as well as to mental actions. Furthermore, this Sunnah is not only directed to the action as is but as long as this action is repeated or may be able to repeat itself. In other words, a Sunnah is a law of practice, both once and again. Sunnah is not only a law of conduct like the laws of natural things but also a normative moral law. A moral imperative is an element that cannot be separated from the concept of Sunnah.³¹

²⁸ Azyumardi Azra, *Dari Neomodernisme Ke Islam Liberal: Jejak Fazlur Rahman Dalam Wacana Islamaa Di Indonesia*, 1st ed. (Jakarta: Paramadina, 2003), 69.

²⁹ Arabia, Arabic *Jazīrat Al-'Arab* ("Island of the Arabs"), peninsular region, together with offshore islands, located in the extreme southwestern corner of Asia. The Arabian Peninsula is bounded by the Red Sea on the west and southwest, the Gulf of Aden on the south, the Arabian Sea on the south and southeast, and the Gulf of Oman and the Persian Gulf (also called the Arabian Gulf) on the east. Geographically the peninsula and the Syrian Desert merge in the north with no clear line of demarcation, but the northern boundaries of Saudi Arabia and of Kuwait are generally taken as marking the limit of Arabia there. The peninsula's total area is about 1,200,000 square miles (3,100,000 square kilometres). The length, bordering the Red Sea, is approximately 1,200 miles (1,900 kilometres) and the maximum breadth, from Yemen to Oman, 1,300 miles. See at Nijim Ochsenwald, W. L. et al., "Arabia," in *Britannica*, 2023.

³⁰ Azra, *Dari Neomodernisme Ke Islam Liberal: Jejak Fazlur Rahman Dalam Wacana Islamaa Di Indonesia*, xi. See also at Nurcholish Madjid, "Islamic Roots of Modern Pluralism: Indonesian Experience," ed. Mark R. Woodward, *Studia Islamika* 1, no. 1 (May 28, 2014): 104, <https://doi.org/10.15408/sdi.v1i1.866>.

³¹ Azra, *Dari Neomodernisme Ke Islam Liberal: Jejak Fazlur Rahman Dalam Wacana Islamaa Di Indonesia*, 1.

From the concept of normative behavior or example is born standard or true behavior as a necessary complement. Fazlur Rahman considers that a person's behavior should be used as an example, and if he succeeds in following that example, then the behavior will be close to standard or correct.³²

Fazlur Rahman said that Islamic literature in the past firmly stated that the Prophet Muhammad was not a jurist who claimed all fields. In one respect, we can conclude a priori that the Prophet Muhammad, who until the end of his life was always busy making an all-powerful struggle in the moral and political spheres against the People of Mecca in particular and the Arabs in general and the religious state, barely had time to settle for detailed rules on human life. Indeed, the Muslims of that time continued to do their busy life as usual and carry out their daily transactions.³³

They solved business problems among themselves based on common sense and customs that were left intact by the Prophet after certain modifications. It was only in those cases that the Qur'an was forced to mediate with them. Broadly speaking, the Sunnah of the Prophet is more accurate if it is said to be a concept of worship than it has a special content that is absolute. This can theoretically be concluded directly from the fact that the *Sunnah* is a behavioral term because, in practice, there are no two cases that are the same situation background as morally, psychologically, and materially, then the *Sunnah* must be interpreted and obtained.³⁴

A doctrine situationally developed to meet certain historical needs has been confirmed to be a permanent orthodox dogma. Over time, the situational background of the emergence of doctrines of determinism and the relationship between faith has been completely forgotten, and the doctrine of determinism and omnipotence of God is then regarded as part of its revelation or

³² Azra, 15.

³³ Azra, 16.

³⁴ Azra, 16.

at least as the only conclusion that is found in the Qur'an. General moral goodness is caused by the developments outlined and unnecessary to glue themselves to the societal level. Into the moral vacuum thus created in Islamic society, Sufism is entered as a mass religion. This massive phenomenon and its effects on the moral life of the *ummah* as a whole, for it is clear that any attempt to rebuild society and restate Islam, a task which seems to be being carried out in its way by all-important Muslim countries, must take into account the chronological and moral ruins inherited by Sufism.³⁵

Fazlur Rahman, historically, that the prophet's hadith existed since the beginning of the development of Islam is a reality that cannot be doubted. During the prophet Muhammad's history it is only natural that Muslims talk about what the Prophet did and said, especially concerning society. A phenomenon believed by Fazlur Rahman is the character of Arabs who like to memorize and convey verses, which according to Fazlur Rahman that they are certainly not caught off guard to retell the doings and speeches of someone they acknowledge as the Prophet. So according to Fazlur Rahman if we are rational and have made mistakes with history.³⁶

Historical analysis of Fazlur Rahman, that during the life of the Prophet's hadiths the prophet is generally only used in "informal cases" because the only role of the Hadith is to provide guidance in the practice of Muslims and this need has been fulfilled by the Prophet himself. But after the Prophet died it seems that the hadith has a "semi-formal" status, because it is only natural that the early generation is rising to study the life of the Prophet. The Sunnah of the Prophet is interpreted to be practically the practice of the Muslims. Therefore, the hadiths are freely interpreted by the Muslims according to the situation they are in and are called the "living Sunnah". Thus, in the third and fourth phases of the first

³⁵ Rahman, *Islam*, 359.

³⁶ Hujair AH. Sanaky, "Pemikiran Fazlur Rahman Tentang Metodologi Sunnah Dan Hadis (Kajian Buku Islamic Methodology in History)," *Al-Mawārid: Jurnal Hukum Islam* 16 (2006): 262.

century through the process of free interpretation for the sake of Muslims and the arena of difference in the practice of the “living Sunnah”, the Hadith developed into a formal discipline.³⁷

According to Fazlur Rahman, most of the content of the whole Hadith is none other than the Sunnah-ijtihad of the first generation of Muslims. Ijtihad is derived from individual ideas, with other words Sunnah that lived in the past seen in the mirror of hadith accompanied by a chain of narrators. But between the Sunnah and the Hadith, there is a difference between them; That is if in general, the Sunnah is a practical phenomenon that is advanced to legal norms but also religious beliefs and principles.³⁸

Sunnah is interpreted with Ijtihad because ijthad is a means to interpret sunnah, while ijma' is a product of ijthad. According to Fazlur Rahman, Ijma' is a product of anticipation or projection into the future, thus the creativity and originality of the *ummah* develop. But according to Falur Rahman, when turning the order of ijthad-ijma' which is reasonable to *ijma'-ijthad*, the organic relationship between *ijma* and ijthad becomes damaged. Images are no longer a future product of ijthad freely. *Ijma'* becomes static and faces the past. Thus, everything that must be done today as if it had been done in the past.³⁹

Fazlur Rahman stated that the task of establishing an ethical, socio-political order, the telling of the divine judgment of the earlier nations and their fate was no longer necessary. Although the awareness of God and the belief in the Last Day are powerful and urgent themes in the Qur'an, there is not the slightest doubt that belief in God and human accountability play a strictly functional role. The main concern of the Qur'an is human behavior.⁴⁰

³⁷ Sanaky, 263.

³⁸ Sanaky, 264.

³⁹ Sanaky, 265.

⁴⁰ Rahman, *The Major Themes of Al-Qur'an*, 13.

Rahman focused his hermeneutics on understanding the historical facts of revelation and its values. And his most central concern was his desire to reach as a theory for the interpretation of values. According to him, “All values” are morally appropriate and have extra historical, transcendent forms, and places, where they are located, cannot weaken their practical influence or weaken their meaning.⁴¹

According to Fazlur Rahman, he was describing the absolute obedience and surrender of all parts of natural objects to the laws of nature as their worship to God. The universe is created according to the laws and continues to practice regular patterns, whereas humans are challenged to discover these laws and place them to conquer nature and utilize them. Indeed, this is what is called trust that must be done as a devotion to humans. This trust is meant that humans could discover the laws of nature and master them, and then use the mastery of natural laws under the human moral initiative to create a good world order.⁴²

Moral Implications for Islamic Development

If one follows Rahman’s path of thought throughout his work, one will know that he is deeply interested in reawakening the Islamic ummah’s awareness of its historical responsibilities with a solid moral foundation. This foundation is only possible when the Qur’an as a perfect source of moral teaching is understood in a solid and unified manner. This correct and complete understanding must be done through a methodology that can be accounted for religiously and scientifically. According to Rahman, a methodology that is accurate and correct, the understanding of the content of the Qur’an can be misleading if it is approached

⁴¹ Fazlur Rahman, *Gelombang Perubahan Dalam Islam: Studi Tentang Fundamentalisme Islam*, ed. Ebrahim Moosa (Jakarta: PT. Raja Grafindo Persada, 2001), 23.

⁴² Taufik Adnan Amal, *Metode Dan Alternatif Neo-Modernisme Islam Fazlur Rahman* (Bandung: Mizan, 1987), 80.

partially and fragmentary.⁴³

Awareness of living amid ever-changing historical times is an area of the worldwide process of human life, and globalization encourages the distribution and exchange of cultural values that no longer recognize geographical boundaries. This process ignores the transformation of world civilization in the process of great modernization and industrialization, which creates changes to the structure and institutions of society. Even a nation and a state are rich, but if the social system is weak, there are no laws, rules, and strong social ethics, then it is easy to chaos.⁴⁴

Fazlur Rahman is very concerned about the development of the education system and also the development of society by paying attention to the diverse components that all have a significant relationship with the morality of course. Considering the state of the development of the medieval Islamic education system before the arrival of the Western impact, considering that in the final wares there was real independence, even congestion in the intellectual life of the Islamic world. From the thirteenth/fourteenth century onwards there was an era of handbooks, commentaries and supercommentaries. That many of the original creative abilities become unearthed up in those generally boring and repeating works, and that in Iran much of the originality in philosophy, there is no doubt; But, overall this literature is completely unoriginal, using and superficial. Even so, the most developed countries in terms of specifications, if not originality, are Turkey and Egypt, especially since traditional education in these two countries is highly organized and concentrated.⁴⁵ Here the researcher will discuss the influence based on morality on the Advancement of Islamic Education and

⁴³ Fazlur Rahman, *Islam Dan Modernitas Tentang Transformasi Intelektual*, ed. Mohammad Ahsin and Ammar Haryono (Bandung: Pustaka Perpustakaan Salman Istitut Teknologi Bandung, n.d.), v.

⁴⁴ Komaruddin Hidayat, *Iman Yang Menyejarah* (Jakarta: PT. Mizan Publika, 2018), 114.

⁴⁵ Rahman, *Islam and Modernity: Transformation of an Intellectual Tradition*, 52.

the social progress of Islamic Societies.

Man as the creation of God has the mandate to fight for the endless values of spiritual morality. Unlike other new conquerors, humans must be aware of their mind who has the order of perfecting morality as the absolute will of Allah SWT. as a mission to establish himself as caliph on the face of the earth.⁴⁶

Morality as a concept of nature that must be carried out by humans certainly has obstacles and infinite world temptations. The collapse of this hidden side in morals is due to covering the rear consciousness and not preparing for the next day. The long-term goals of spiritual morality are not understood with such piety that they make man blind to *nafs* as the unique title of the creation of God. Man's closeness can avoid this obstacle to the abyss of moral destruction to Allah SWT. with a form of purity and righteousness. Man must truly believe and have the utmost will to resist the temptations of the little world. The human mind and soul must focus on that goal, and there is fear for him. If it is already attached to human-*nafs* then this is what is referred to next as spiritual-moral disclosure as a radiance of divinity.⁴⁷

Allah SWT. He has guaranteed all the good and evil that has been established in man as the wholeness of one of the details of the life that man lived. Therefore, piety and obedience to the Creator is the culmination of all things in this world. Allah SWT. He closes the eyes of a man's heart, blinds his eyes, impairs his hearing if he turns away from what Allah has done. Recommend as a perspective (absolute-order) in humans. The purity can be obtained from the awareness of himself, or he can find from the teaching and guidance of a teacher or directly get inspiration from the Divine. It is not arbitrary for man to acquire divine knowledge.

⁴⁶ Fazlur Rahman, *Tema Pokok Al-Qur'an*, ed. Anas Mahyuddin and Ammar Haryono (Bandung: Pustaka, 1996), 28.

⁴⁷ Mulyadi, "Implikasi Teori Kemanusiaan Fazlur Rahman Terhadap Pendidikan Islam," *Al-Ikhtibar: Jurnal Ilmu Pendidikan* 5, no. 1 (June 14, 2018): 521, <https://doi.org/10.32505/ikhtibar.v5i2.548>.

Still, man, in general, has an individual path of happiness from his understanding of religion and the guidance of truth to obtain the right way.⁴⁸

Conclusion

Morality is an integral part of man. A human being may be able to establish his morality, but he will easily use it for his own sake so that moral measures can change. Religious morality is not so, morals come from God, related to healthy eyes, conscience, and belief in God. Therefore, good integrity is impossible to expect outside of religion. There are some key ethical concepts of the Qur'an. Those are faith, Islam, and taqwa, which come from different Arabic roots but which are surprisingly similar in their meanings. Together, they form the foundation of Quranic ethics and give it its characteristic ethos; unless one grasps these concepts well, there is no adequate way to understand the nature of that ethics or its content.

Fazlur Rahman, through his methods, filled the moral corruption created by classical Sufism. Fazlur Rahman's perspective on morality is an Islamic moral concept from the meanings of the Qur'an and Sunnah, which corresponds to the name that Islam is a moral religion. And it is concluded with the name that Islam is a moral religion. And conclude morally can give good Islamic ethical values in the eyes of the world and become a Muslim figure who behaves nobly towards his environment. The main problem in the moral field regarding human freedom and accountability, furthermore, the problem that we need to pay attention to is that the Quran's deeds of the Prophet is a complete framework to ensure maximum creativity of the human ummah and to keep the creativity of this human ummah remains on the right moral channels. It is clear and clear that the Qur'an has explained the

⁴⁸ Yamanai, *Filsafat Politik Islam Antara Al-Farabi Dan Khomeini* (Bandung: Mizan, 2002), 86.

things necessary for these purposes. The Qur'an loudly warns us against the nihilist tendencies that cause a man to see himself as a law unto himself, a tendency that can be said to be "an abused," and calls for man to obey the moral law.

Furthermore, Rahman further summarizes the moral spirit of the Qur'an in the teachings of monotheism and social justice. The moral spirit of the Qur'an in the form of monotheism and social religion will give free space for Islamic thinkers to formulate Islamic scientific concepts, laws, and theories following space and time and certain social situations and conditions. This view also closes the possibility that the birth of an Islamic scientific formulation is not absolute freedom because the concepts, laws, and theories produced should not be contrary to the teachings of monotheism and social justice in the Qur'an. Thus, although Rahman's ideas will give birth to flexibility and relativism in the Islamic scientific body, moral ideas or general principles of the Qur'an will always control that the Islamic sciences remain within the path of the Qur'an.[]

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