

Islamic Perspective on the Basic Concepts of Ethics

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ABSTRACT

This article will explain the basic differences between the concept of behavior governed by ethics and akhlak, as well as other concepts that also govern human behavior, such as morals and susila. The method used is library research, and the focus of the study is Islamic Perspective on the Basic Concepts of Ethics. The research results show that; 1) The Equation of Ethics, Morals, Susila and Akhlak are them talking about it a). the concept of good and bad behavior, b) human principles to measure or measure human dignity, c) can change according to education, exemplary, habituation and environmental influences. 2) Differences in Ethics, Morals, Susila and Akhlak are found in the term morals which measure the good and bad of a behavior that comes from Allah SWT. whose truth is absolute, while the terms ethics, morals and decency are principles of human behavior originating from the reflections of the human mind (ethics) and the agreement of a society (moral and susila) whose truth is relative. 3) Islamic ethics originates from the Qur'an and Hadith, the good and bad of a behavior have been determined by Allah and additional sources can also be through *Ijma' and Qiyas*.

Keywords: Ethics, Islamic Perspective, Islamic Core

1. INTRODUCTION

The word ethics comes from the Greek word *ethos*, which means character or habit, so that ethics is not part of Islamic teachings because the theoretical concept comes from philosophy. According to Alya Elita Sjian, ethics is part of a branch of philosophy regarding moral values and norms that determine human behavior in life. As a branch of philosophy, ethics emphasizes a critical approach in seeing and struggling with these moral values and norms and the problems that arise in connection with these moral values and norms. Ethics is a critical and rational reflection on moral values and norms that determine and manifest in the attitudes and behavior patterns of human life, both individually and as a group. (Sjioen, 2021, p. h. 2.)

Ethics regulates the behavior of human life, both individually and in groups, is regulated through critical and rational reflection by philosophers so that they become good human beings (ethics). If referring to Islamic teachings, in terms of regulating human life behavior, it has been regulated by Islam itself through the sources of its teachings, namely the Al-Qur'an and the

Hadith of the Prophet Muhammad. Islam regulates the behavior of its people in living life in this world through Aqidah, Akhlak, and Shari'a (Islamic Core) (Jahwae et al., 2021, p. h. 29-30.)

Aqidah is the most basic thing for every human being to behave. Aqidah is closely related to the bond of one's heart in believing in God. According to terminology, aqidah is a firm and absolute belief, not mixed with the slightest doubt for those who believe in it (Jahwae et al., 2021, p. h. 29-30.)

Morals are related to the nature and pattern of one's thinking in behaving. Morals are all human habits that originate from oneself which are consciously driven and manifested in good deeds. If a person has good morals, then that person will not behave deviantly. Morals because morals are a measure of the personality of a Muslim. So, morality is related to the nature and habits of a person who is carried out daily.(Jahwae et al., 2021, p. h. 29-30.) According to Sudarno Shobron, etymologically, morality comes from the word khuluqun which means event, creation, creation. So morals are ethics, temperament, or behavior of the created system.(Sari et al., 2022, p. 254.)

The Shari'a is a way of behaving, acting, or doing good activities in Islam. In sharia terms, it is a set of divine norms that regulate human relations with God, humans and each other in society, and humans and other creatures. (Jahwae et al., 2021, p. h. 29-30.)

Based on the explanation above, studying Islamic ethics must understand the concepts of Aqidah, Akhlak and Sharia, so that ethical concepts can be integrated into all comprehensive Islamic ethics. This article will explain the basic differences between the concept of behavior governed by ethics and akhlak, as well as other concepts that also govern human behavior, such as morals and susila.

2. RESEARCH METHOD

The method used is library research which requires researchers to explore a lot of literature and previous studies to identify developing theories and the extent of research on the studies that will be examined in this research. (Widhi Kurniawan & Puspitaningtyas, 2016, p. h. 40-41.) The focus of the study is the ethics of studying. Literature review is very helpful in determining whether the focus on the ethics of studying is worthy of research. (Creswell & Creswell, 2018, p. h. 62.) This article will describe the study of ethics from an Islamic perspective.

3. FINDINGS AND DISCUSSION

There are several terms that need to be known which are synonymous with ethics such as morals, *susila* and morals. Ethics based on etymology comes from the Greek, namely the word *ethos* has the meaning of customs or habits, inner feelings, the tendency of the heart to do deeds, whereas according to the dictionary, ethics is the science of what is good and what is bad, it can also mean a set of principles or values that are regarding Akhlak. (Tim Penyusun Kamus Pusat Bahasa, 2008, p. h. 402.)

Meanwhile, ethics based on terminology according to Yatim Abdullah is a science that discusses human actions or behavior, which are considered good and which are considered bad by showing human deeds as far as the mind can understand.(Abdullah, 2006, p. h. 10.) Ethics are theories about what is good and bad about human behavior according to the provisions of

human reason. Ethics is born from deep thoughts and philosophical reflections that originate from common sense and conscience. (Kementrian Agama RI, 2009, p. h. 7.)

As for morals in terms of language, it comes from Latin, namely *mores*, the plural form of *mos*, which means habit, while in the dictionary it means teachings about good and bad that are generally accepted regarding deeds, attitudes, morals, character, *susila*. In terms of morals, it is a determinant of the boundaries of an act, behavior, character, and temperament that is declared right or wrong, appropriate or inappropriate, appropriate or inappropriate. (Tim Penyusun Kamus Pusat Bahasa, 2008, p. h. 1041.)

Moral talks about 1) teachings or descriptions of good behavior, 2) guided by the customs that apply in society, an action is said to be moral if the action is in accordance with the customs that apply in society and can be accepted by society, 3) determinants of good and bad an act committed by an individual or group of individuals is social in society, 4) generally applies to men and women. (Kementrian Agama RI, 2009, p. h. 9-10.)

The word *susila* is etymologically a term derived from Sanskrit, namely *su* and *sila*, *su* means good or good, and *sila* means basis, principle, rule of life or norm. So morality is a principle, a good rule of life. In terminology, morality is the principle of good life, decency, and directions for living life according to the rules that apply in a society, while the opposite of morality is immoral (the principle of life that is not good or does not have decency in society). (Kementrian Agama RI, 2009, p. h. 10-11.)

The word morals comes from the Arabic language, namely *akhlāq*, the plural form of *khuluq*, which means character, manners, habits. (Munawwir, 2007, p. h. 264.) Akhlak are general about human nature, if the morals are good then they are called *al-akhlāq al-hasanah* (good morals) or *al-akhlāq al-mahmūdah* (commendable morals), if the morals are bad then they are called *al-akhlāq al-qabihah* (bad morals).) or *al-akhlāq al-maẓmumah* (disgraceful morals). (Kementrian Agama RI, 2009, p. h. 2.)

If you look at the text of the Al-Qur'an, there is no text that indicates the word *akhlāq* but is only found with the word *khuluq* in the mufrad form, which is found in surah ash-Syu'arā verses 137-138 and in sura al-Qalam verse 4 which means “(Our religion) is nothing but the customs of the ancients. and We will never be "punished". (QS. asy-Syu'ara verse 137-138).

The meaning of *khuluqul-awwalīn* in this verse (in the thematic interpretation of the Qur'an, family, community and state ethics) is interpreted as *al-akhlāq al-maẓmumah* (despicable customs) based on Abdurrahman bin Nasir as-Sa'adi's argument with the meaning ' *ādatul-awwalīn* (customs of the former people), the opinion of Muhammad Ali as-Sabuni interprets it with the meaning of *khurāfatul-awwalīn* (khurafat of the former people), and Al-Maragi's opinion with the meaning of *'ādatuhumul-latī kānū biha yadīnūn* (their customs which is the basis of religion). (Kementrian Agama RI, 2009, p. h. 2.)

Another verse is also mentioned in QS. al-Qalam verse 4 which means "and indeed you are truly virtuous and noble." The meaning of *khuluqul-azim* in this verse is *al-akhlāq al-mahmūdah* (commendable morals) sourced from the opinion of as-Sa'di, namely noble morals bestowed by Allah SWT. for the Prophet Muhammad SAW. (Kementrian Agama RI, 2009, p. h. 3.)

The similarities to the four terms above are both talking about 1). the concept of good and bad behavior, 2) human principles to measure or measure human dignity, 3) can change according to education, exemplary, habituation and environmental influences. The difference between the four terms is found in the term morality, which measures the good and bad of a behavior that comes from the Qur'an and Hadith, meaning that it comes from the Almighty,

namely Allah SWT. whose truth is absolute, while the terms ethics, morals and decency are principles of human behavior originating from the contemplation of human reason (ethics) and the agreement of a society (moral and susila) whose truth is relative. (Kementrian Agama RI, 2009, p. h. 11-13.)

The characteristics of Islamic ethics according to Hamzah Ya'qub are 1) teach and guide people to good behavior and stay away from bad behavior, 2) determine the source of morals, the good and bad measure of an action, based on the teachings of Allah SWT, namely the teachings comes from the Al-Qur'an and al-Hadith, 3) is universal and comprehensive, and can be accepted by all mankind in all circumstances (time and place), 4) its teachings are practical and precise, in accordance with fitrah (instinct) and human reason, so that Islamic ethics can be used as a guideline by all humans, 5) regulate and direct human nature to a noble level of morality and straighten human actions under the guidance of Allah to His pleasure, (Haris, 2010, p. h. 43.; Kementrian Agama RI, 2009, p. h. 8.) The addition in the Eyclopedia of Ethics explains that Islamic Ethics is based on and taken from Islamic law which is sourced from the Al-Qur'an and Hadith as well as two special methods, namely *Ijma' and Qiyas*. (Haris, 2010, p. h. 44.)

Apart from the term Islamic Ethics, there is also what is known as the ethics of the Qur'an. The Ethics of the Qur'an has basic elements, 1) the main source of the teachings of the Qur'an, 2) its object: thoughts, words, human actions, 3) functions as an appraiser, determinant and determiner of good and bad actions, 4) there are those that are fixed and that change according to the times or the general good. The ethics of the Qur'an has a scope based on the following three principles, 1) the description of the life of a Muslim originates from the Al-Qur'an, 2) The concept of balance in Islam originates from the Al-Qur'an, 3) Piety is Islamic principles. (Kementrian Agama RI, 2009, p. h. 8-19.)

4. CONCLUSION

From all the explanations above, the conclusions are as follows:

1. The Equation of Ethics, Morals, Susila and Akhlak are both talking about a). the concept of good and bad behavior, b) human principles to measure or measure human dignity, b) can change according to education, exemplary, habituation and environmental influences.
2. Differences in Ethics, Morals, Susila and Akhlak are found in the term morals which measure the good and bad of a behavior that comes from Allah SWT. whose truth is absolute, while the terms ethics, morals and decency are principles of human behavior originating from the reflections of the human mind (ethics) and the agreement of a society (moral and susila) whose truth is relative.
3. Islamic ethics originates from the Qur'an and Hadith, the good and bad of a behavior have been determined by Allah and additional sources can also be through *Ijma' and Qiyas*.

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