

MORALITY VIEW PHILOSOPHY SCIENCE REVIEW

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Correspondence: nurodin@iuqibogor.ac.id**ABSTRACT :**

The science of philosophy requires moral responsibility related to ethics in thinking and expressing views on something. Many moral teachings were put forward by Muslim philosophers such as Ar-Razi, Al Kindi and others. The method of this article uses library research, namely a method of collecting data by understanding and studying theories from various literature related to research. According to Zed, there are four stages of library study, namely preparing the necessary equipment, preparing a working bibliography, organizing time and reading and recording research material. Some of the views of postmodernist thinkers above show that the condition of human life today has suffered from various spiritual illnesses, such as no longer being able to differentiate between the false and the real, between the real and the fake, between the artificial and the real because everyone is trapped in a simulacrum. In such human conditions, the moral teachings put forward by Muslim philosophers can be an alternative for rediscovering true happiness. On the other hand, the moral teachings put forward by Muslim philosophers, such as al-Razi, al-Kindi, and Ibn Miskawaih, can be spiritual maintainers and healers of sick human souls. Their recommendations to humans to rediscover the essence of humans as moral creatures can help rediscover the essential happiness that contemporary humans have.

Keywords : *Philosophy, Morals, Islamic Thought.*

INTRODUCTION

The phenomenon of rapid progress in modern science is like a dilemma. Humanity is torn between hope and threat in its development. American physicist J. Robert Oppenheimer regretted his invention of the atomic bomb, saying, "Now I am become death, the destroyer of worlds." This was because the atomic bombs were detonated in Hiroshima and Nagasaki. The victims were estimated at 210,000, (Wisnu Al Amin, 2018). Other weapons, such as chemical and biological weapons, have also been a disaster for humanity to this day. Furthermore, the discovery of cloning



techniques by Dr. Ian Wilmut and Dr. Keith Campbell, which resulted in the birth of a sheep named "Dolly" in 1996. Cloning methods continue to be developed, and humans are also becoming the target. Human cloning has become a polemic, both among scientists and the general public. This means that modern science is developing along a dilemmatic path.

Modern science can be said to be problematic and create problems. If examined, these problems stem from the worldview *that* underlies science. There are at least three dominant perspectives on modern science; (Nasikun, 2005) (a) value-free, demoralizing in the world of science; (b) materialistic; and (c) metaphysical. As a result, science is not positioned correctly. This is evident when learning from the long history of developed countries, we know that the technological and scientific developments that have given rise to it do not always produce "benefits" (*tonic potentialities*) but often also "harms" (*toxic potentialities*).

Discussions about moral teachings are related to ethics. However, the two are seen as two different things on different levels. Ethics, also known as moral philosophy, is a branch of philosophy that discusses good and bad in a normative manner. It discusses moral predicates, such as good, bad, virtue, and evil.¹ While ethics or moral philosophy is seen as a theory of good and bad deeds, morality is the practical form of behavior, (Amin Abdullah, 2005).

METHODS

This article uses library research, a method of data collection that involves understanding and studying theories from various literature related to the research. According to Zed, there are four stages of library research: preparing the necessary equipment, preparing a working bibliography, organizing time, and reading and recording research materials. Data collection involves searching for and constructing sources from various sources, such as books, journals, and existing research. The analysis method



uses content analysis and descriptive analysis. Library materials obtained from various references are analyzed critically and in-depth to support propositions and ideas. The research method used is a qualitative research method. The descriptive analysis approach is intended here to examine the views of philosophical morality, (M. Solihin, 2003).

RESULTS AND DISCUSSION

The thoughts of Muslim philosophers presented in this paper are more like moral teachings than ethical ones. However, it is somewhat difficult to clearly and distinctly define ethics and moral teachings in the thought of Muslim philosophers. This is because their explanations are intertwined with each other. This means that in addition to containing moral guidelines and rulings to be followed, some of them also provide rational, argumentative explanations of why they command Muslims to follow their moral teachings. Therefore, although conceptually, ethics and moral teachings are distinct, they are interrelated.

Compared with the thinking of Muslim philosophers in other aspects of philosophy, thought in the field of ethics or moral philosophy reflects a strong "Islamic" character. This is especially true when considering the usefulness of the ideas put forward by Muslim philosophers as a guide to good behavior and the avoidance of bad behavior. On the other hand, the thoughts of Muslim philosophers in the field of ethics cannot be separated from the influence of Sufism. In fact, as Ibrahim Madkour emphasized, Sufism's general tendencies are an important aspect that distinguishes Islamic philosophy from other philosophies. This is evident in the thoughts on ethics or moral philosophy developed by Muslim philosophers such as al-Kindi, al-Razi, al-Farabi, the Ikhwan al-Shafa, and Ibn Miskawaih. Among the important issues that Muslim philosophers have considered in the field of ethics is happiness. Their thoughts on ethics are more of a moral guide to



behavior in achieving happiness. In addition to the issue of happiness, Mulyadhi Kartanegara stated that the ethical thinking of Muslim philosophers also encompasses aspects of rationality and scientificity in achieving happiness, and the function of ethics as spiritual medicine, (Malik, 1996). In the view of Muslim philosophers, happiness cannot be achieved simply by engaging in or avoiding certain behaviors. They also explain rationally and scientifically why achieving happiness requires engaging in certain actions and avoiding others, (Ibrahim, 1998).

The Purpose of Ethics and Morals

Unlike the study of ethics or moral philosophy in general, which only discusses guidance for good deeds, the discussion of ethics in Islamic philosophy is related to the issue of happiness. In fact, according to Majid Fakhry, ethics or moral philosophy in Islam is the entire philosophical effort to achieve happiness or is related to the process of action towards achieving happiness. The Great Dictionary of the Indonesian Language defines happiness as a state or feeling of peaceful pleasure free from all that is troublesome. Referring to the definition, it can be emphasized that tranquility is an important element of happiness. In addition to the word happiness, the Indonesian Language Dictionary also mentions several other words that contain the meaning of the absence of hardship or misery, namely pleasure, satisfaction, and pleasure. Pleasure is defined as a state of pleasure, which among other things connotes food and shelter. Meanwhile, satisfaction is defined as a matter or feeling of contentment, relief, joy due to having fulfilled one's heart's desires, which can also have negative connotations, such as the desire to harm others.

If we follow the definition of happiness as mentioned above, then happiness is the same as the loss of things that trouble us. Many things can cause hardship, for example, material, social, and spiritual. If we refer to these three things that can cause hardship, then happiness is also related to

all three. There is happiness related to material things, things of a social nature (behavior), and things of a spiritual nature. Thus, the ways that humans can achieve happiness are also related to these three things: acquiring material things, giving material things to others, behaving in a way that pleases others, and gaining understanding of a problem through the use of thought.

The concept of happiness put forward by Muslim philosophers can be divided into two groups: happiness associated with moral actions and happiness associated with intellectual perfection. The former can be achieved by anyone as long as they can carry out the philosophers' recommendations to perform certain actions and avoid others. The latter, however, cannot be achieved by everyone, but only by certain individuals who are able to utilize their intellectual faculties to think things through as deeply as possible.

Happiness and Morality

In the view of Muslim philosophers, happiness is closely linked to morality. The Indonesian Dictionary defines morality as civility, which is described as a state of high physical and spiritual intelligence. Muslim philosophers view morality as a prerequisite for achieving happiness, or can be expressed in the phrase "be a good person, and you will be a happy person." The connection between happiness and moral teachings or ethics can be explained through the relationship between goodness and happiness. As part of philosophy, in Islamic philosophy, moral philosophy not only discusses good actions by humans, but also "requires" humans to always do good. This is because the goodness that humans do will ultimately result in happiness. Humans must be good, because only by being good will someone be happy. A good person is someone who is mentally healthy, and a mentally healthy person will be able to experience spiritual happiness. Conversely, if the soul is unhealthy, for example due to the disease of envy, then humans will not be able to experience happiness. In fact, they will feel

unhappy when others experience happiness. The connection between happiness and moral teachings or ethics can be explained through the relationship between goodness and happiness. As part of philosophy, in Islamic philosophy, moral philosophy not only discusses good actions by humans, but also "requires" humans to always do good. This is because the goodness that humans do will ultimately result in happiness. Humans must be good, because only by being good will a person be happy. A good person is someone who is mentally healthy, and a mentally healthy person will be able to experience spiritual happiness. Conversely, if the soul is unhealthy, for example due to envy, then a person will not be able to experience happiness. In fact, a person will feel unhappy when someone else experiences happiness.

Al-Razi outlined several moral acts that can bring happiness, but at the same time can also bring harm due to their excessive nature. In other words, al-Razi emphasized the close relationship between happiness and reasonableness (moderation), namely rational reasonableness. Al-Razi's rational view on moral issues is also evident in his opinions on lying and stinginess. Although al-Razi still recognized lying as a bad deed, he saw the value of lying as dependent on the intention. Lying is reprehensible behavior if it is intended for evil, conversely, lying becomes commendable if it is intended for good and benefit. Similarly, stinginess, according to al-Razi, cannot be completely rejected because its value depends on the reason for doing it. Stinginess is a bad trait if it is done purely for pleasure, conversely, stinginess is not bad if it is done out of fear and worry about being struck by poverty and a bad future.

Ethical or moral tendencies are also evident within the Ikhwan al-Shafa group. This is evident, among other things, in their name, Ikhwan al-Shafa wa Kullan al-Wafa, which means sincere brotherhood and loyal kinship. This name also emphasizes that moral issues are the core identity of

the group they founded, (Syarif, 1985). Therefore, to join the group, the Ikhwan al-Shafa requires compassion for every living creature. Furthermore, the group rejects those who are self-aggrandizing, stubborn, argumentative, jealous, hypocritical, and boastful, stingy, cowardly, and insulting, who sit idly by and do not maximize their potential .

The description above clearly illustrates the path of morality to happiness built by the Ikhwan al-Shafa group. They require their group members to carry out moral actions, such as sincerity and compassion for creatures. On the contrary, they strictly ordered to stay away from behavior that is far from decency, such as stubbornness and stubbornness, self-praise, quarreling, vindictiveness, and envy. Another figure who linked happiness with moral behavior was al-Ghazali. Compared to other philosophers, al-Ghazali's moral views are more practical and religious in nature, namely directed at achieving everyday happiness. In his moral view, al-Ghazali places reason as the controller of passion and efficiency in achieving one's practical goals, so that the most important thing is how reason can lead to actions that are morally correct and religious in order to achieve *ukhrawi* happiness. This kind of moral view is what George F. Hourani calls " *ethical volunteerism* ", (George, 1980).

According to al-Ghazali, the happiness of the hereafter which is the moral goal has distinctive characteristics, namely continuous without end, joy without sorrow, knowledge without ignorance, and sufficiency (*ghina*) that does not need anything else for perfect satisfaction (heaven), (Abdul Quasem, 1980). The strong emphasis on the practical-religious aspect (worship) in this moral field, consequently the rational area (explanation) is neglected, thus ignoring the need for explanations for the moral actions ordered (religion). Humans are only required to carry out moral actions in exchange for achieving happiness. This kind of moral view is chosen by al-Ghazali to avoid slipping into the tendency to question explanations for

every moral action (religion), especially in the core of religious teachings.¹⁸ The basic foundation that emphasizes the relationship between mystical experience and the correct implementation of what has been determined by the laws of worship (religion) is what was later developed in moral views in particular, and in general in al-Ghazali's Sufism thinking.

Happiness, Nurturing, and Spiritual Healing

In Islamic philosophy, ethics or moral philosophy is also seen as spiritual medicine. Al-Razi, a tenth-century Muslim philosopher and physician, explicitly mentions this spiritual medicine in his work entitled *Thibb al-Ruhani* (Spiritual Medicine).¹⁹ Mulyadhi Kartanegara explains that Muslim philosophers equate ethics with medicine, not only in terms of its importance, but also in terms of its methods. Ethics as a spiritual medicine is as important as medicine in maintaining physical health. The importance of treatment through treatment methods can be practiced in both medicine and moral philosophy. The method of ethical or moral philosophy treatment is the same as the preventive and curative methods of medicine, (Oliver, 1989). Ibn Miskawaih, as explained by Mulyadhi Kartanegara, stated that bodily care is divided into two parts: maintenance and treatment. Likewise, in mental care, namely maintaining health so as not to get sick, and trying to restore it if it has been lost through treatment, (Muhammad Bin Zakariya, 1995).

To ensure continued happiness, Ibn Miskawaih emphasized the importance of maintaining mental health. According to him, there are five tips for maintaining mental health: (1) Be clever in finding good friends, so as not to associate with people with bad character. Because, once we associate with them, we will unconsciously adopt their bad character which is difficult to clean when it stains our soul; (2) Exercising our thoughts for mental health is as important as exercise for physical health. Therefore, exercising our thoughts - in the form of contemplation, reflection, etc. - is

very important for maintaining mental health; (3) Maintaining the purity of honor by not stimulating lust; (4) Adjusting good plans with actions, so that we do not get caught up in bad habits that are detrimental; and (5) Trying to improve ourselves, starting with finding and recognizing our own weaknesses. Ibn Miskawaih's moral thinking also emphasizes the importance of moral actions, especially those containing an emancipatory spirit, namely basing humans as social beings. Ibn Miskawaih also emphasized that humans should not only pay attention to their own morals, but also to the morals of others. Therefore, moral development must be directed towards fostering social morals. Therefore, Ibn Miskawaih opposed all forms of priestly life that distanced themselves from all the moral virtues mentioned above. This is because these moral virtues can only be demonstrated through involvement with others in social life.

Happiness and Perfection of Reason

In addition to presenting their view of happiness as the fruit of moral behavior, Muslim philosophers also examine happiness as it relates to the process of reasoning. They view happiness derived from thought processes as superior to happiness attained through moral actions. In fact, they believe that happiness achieved through profound thought and universal reflection is the highest form of happiness and can only be achieved by certain, exceptional individuals. Muslim philosophers view human reason as playing a crucial role in the process of achieving happiness. Reason is seen as the element that strengthens belief in good behavior. This task is realized by establishing rational arguments to provide a foundation for why humans should behave well and avoid bad behavior in their lives. Therefore, all Muslim philosophers who discuss morality always link it to rationality. The happiness that becomes The goal of moral philosophy is achieved through a process involving knowledge and rationality. This means that the level of happiness achieved will be higher if supported by intellectual arguments.

With rationality, humans can distinguish between good and bad actions, thus providing them with knowledge to guide their actions. Knowledge and action are interconnected. Knowledge acquires meaning in the form of action (behavior); conversely, actions not based on knowledge have no value.

More complex than al-Razi's view above is al-Farabi's view. In his thinking, ethics (morals) are closely related to metaphysics, so that his view on this matter is a depiction of the organic view of humans with God, the universe, and fellow humans, as expressed in Islamic teachings. Political science and ethics are understood as an extension or development of metaphysics, or its highest manifestation, namely theology.²⁸ Therefore, like the human body, the state needs a ruler as a leader and his subordinates, just as the heart and other organs of the body in sequence. This ruler or leader must be the most superior person, both intellectually and morally. Moreover, this ruler must have prophetic powers as a gift from God. These include the qualities of intelligence, a good memory, a sharp mind, a love of knowledge, moderation in food, drink, and sex, a love of honesty, generosity, simplicity, a love of justice, steadfastness, courage, physical health, and eloquence.

Based on the quality of its leaders, al-Farabi categorized states according to abstract theological principles, with the main city as a reference and criterion. The main city, according to al-Farabi, is a model city, where the good life or happiness is made the main goal, and where virtues flourish. Furthermore, the grouping of cities is based on how far or near they fulfill the requirements of being a main city.³⁰ In other words, a good state or main state is a state that is built on the foundation of noble morals and the ability of its citizens to do good.

CONCLUSION

The views of the postmodernist thinkers mentioned above indicate that the current state of human life has suffered from various spiritual

ailments, such as the inability to distinguish between the imaginary and the real, the genuine and the false, and the artificial and the essential, all of which are trapped in simulacrum. In such a human condition, the moral teachings put forward by Muslim philosophers can be an alternative for rediscovering true happiness. On the other hand, the moral teachings put forward by Muslim philosophers such as al-Razi, al-Kindi, and Ibn Miskawaih can be a nurturing and spiritual healer for the sick souls of humans. Their recommendations for humans to rediscover the essence of humankind as moral beings can help rediscover the true happiness that has been lacking in contemporary humans.

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