

H. M. RASJIDI (1915-2001) ON MORALITY AND ITS RELEVANCE TO CONTEMPORARY DISCOURSE

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Abstract-*This paper elaborates on the significant roles of H. M. Rasjidi's thoughts on morality. In it, re-affirming one of the fundamental principles of Islam which is the metaphysical foundation of morality. This is also an attempt to expose the relative values of the morality which have been developed by Western modern philosophers. Rasjidi explains that morality in Islam is not only decided by cultural consensus and social fitness but it is also quite related to the nature of man's existence. By realizing that, it would lead a Muslim to be always conscious that morality or good deed is intimately dependent on the fundamental principles of Islam. Thus, Rasjidi's view towards a good thing which is found from diverse cultures and civilizations has to be and still need to be interpreted in light of the intellectual framework of Islam.*

Keywords: *The Religion of Islam, Morality, H. M. Rasjidi*

Abstrak-*Artikel ini membahas pemikiran H. M. Rasjidi mengenai moralitas. Pembahasan ini juga akan meneguhkan kembali salah satu prinsip fundamental dalam Islam yaitu mengenai asas metafisik pada pemahaman moralitas. Selain itu akan dijelaskan juga aliran relativisme dalam moralitas. Rasjidi menjelaskan bahwa moralitas dalam Islam bukan hanya ditentukan oleh budaya yang berlaku dan keserasian sosial saja akan tetapi juga berkaitan dengan pemahaman diri manusia mengenai tujuan penciptaan. Dengan pengenalan yang mendalam tentang hakikat penciptaan, seorang Muslim akan senantiasa menyadari bahwa moral dan perbuatan baik selalu terikat dengan prinsip-prinsip ajaran Islam. Oleh karena itu pandangan Rasjidi mengenai suatu kebaikan yang terdapat di berbagai budaya dan peradaban harus dan masih perlu diuraikan atau dimaknai dalam kerangka pemikiran Islam.*

Kata Kunci: *Agama Islam, Moralitas, H. M. Rasjidi*

A. Introduction

Haji Mohamad (H.M.) Rasjidi was one of the Indonesian Muslim intellectuals. His thought was very influential in defending the understanding of Islam from secular framework specifically after Indonesian independence.¹ Rasjidi has written extensively on contemporary Islamic thought that are related to the issue of secularism which is wrapped in the discourse of modernization and Christianization. Yet this article shall discuss specifically about Rasjidi's thoughts on morality.

Morality is indeed one of the important topics that is emphasized by him in his works. Because he observed a view that the ultimate source of morality is absolutely produced by cultural creation and environment. In that framework, morality has relative value, therefore, still needs to be sought as if there is no moral standard in our lives. If a Muslim continues searching for theories or principles of morality then this seems to be that there is no principles of morality that are absolutely true. If theory of morality is merely rooted from cultural creation and environment and these become the only absolute basis of moral standard, the morality in this framework would continue to change because culture and environment are vulnerable to change. Therefore, it is relative value. This is not necessarily that a Muslim totally rejects cultural change and development in a society so as to make him an anti-development. Islam teaches us universal messages. Islam does not totally reject the development of culture and character that arise in a society as long as it is interpreted within the framework of Islamic teachings. Thus, this article would emphasize on the metaphysical element of morality.

B. The Nature of Man

God has given man a privilege over other creatures to become vicegerent (*khalīfah*) on earth at the same time His slave (*'abd*) submitted and responsible to Him.² The only man who has the power of understanding and interpretation. That is what makes man special. He is also called rational animal (*al-ḥayawān al-nāṭiq*). Behind all of these, man also has great responsibility upon all of his deeds. The

¹For more detail exposition, refer Mohammad Zakki Azani dan Khalif Muammar A. Harris, "Islam dan Modernisme di Indonesia: Tinjauan atas Pemikiran Mohamad Rasjidi (1915-2001)," *Tsaqafah* 15, no1 (2019): 147-164.

²Mohammad Rasjidi, "Relationship of Man and Nature in the Different World Religions," in *Proceedings World Religionists Ethics Congress WOREC* (Japan: Toppan Printing Co., LTD, 1983), 96-97.

responsibility of man is not merely to please his surroundings and society but also related to himself. In order to fulfill those responsibilities, man should know the nature of himself and the purpose of his deeds. With that, he would be able to place himself in the level of individual and also communal society.

Furthermore, man as individual consists of both body and soul (*rūḥ*).³ Both are inseparable aspects of man. Rasjidi urges that one should properly be able to balance in nourishing between body and soul.⁴ He emphasizes on the importance of spiritual aspects of man which is the locus of knowledge without disregarding the physical aspect and its needs.⁵ It is asserted in the following statement;

*“The happiness of man in Islam is not suppressing the physical needs while maintaining only the soul (spiritual aspects). But it is also not merely stressing on the material aspect by undermining the spiritual needs.”*⁶

Since Rasjidi's thought places the religion of Islam as primary source of knowledge, he stresses on the knowledge of the nature of God as Creator of the universe, this life and man.⁷ He further said that 'if man lives in this world and does not understand the [main] source of this universe and his own identity',⁸ it means he or she is in the state of doubt on his purpose of life in this universe. As a result, such a man cannot properly place his physical role and spiritual elements of man in relation with the universe and his God or he may see these in the state of conflict.

Meanwhile, there are Rasjidi's arguments concerning on the harmonious relation between body and soul in Islam. Rasjidi disagrees to those who separate the role of internal with physical aspects of man

³H. M. Rasjidi, *Koreksi terhadap Dr. Harun Nasution tentang “Islam Ditinjau Dari Berbagai Aspeknya”* (Jakarta: Bulan Bintang, 1977), 43; refer also, Syed Muhammad Naquib Al-Attas, *Islam and Secularism* (Kuala Lumpur: International Institute of Islamic Thought and Civilization, 1993), 139.

⁴*Ibid.* Koreksi terhadap Dr. Harun.

⁵H. M. Rasjidi, *Islam dan Socialisme*, (Jakarta: Jajasan Islam Studi Club Indonesia, 1966) 58; H. M. Rasjidi, et al, *Islam Untuk Disiplin Ilmu Falsafah*, (Jakarta: Dep. Agama RI. 1997), 8.

⁶Al-Qaṣaṣ (28) : 77; *Ibid.*, *Islam dan Socialisme*, 48-49.

⁷*Ibid.*, *Islam dan Socialisme*, 46.

⁸*Ibid.*, 48.

by saying that ‘physical aspect of man which has a desire that can lead into evil’ meanwhile ‘spirit (*rūh*), because it is originally created from something which is pure, [therefore] always call to the state of purity’.⁹ It means that the soul functions as a driver for something which is merely pure or good only. Meanwhile the body of man that possesses desire that is operated by the internal elements of man always directs man to evil. However, Rasjidi sees that view is incorrect in the sense that body of man always engage in evil desire for it represents that there be always a conflict between spiritual and bodily aspects of man.¹⁰ That is why Rasjidi asserts that in Islam ‘physical aspects of man itself does not have any evil desire’ if it is disconnected from the soul.¹¹ Just like body without soul is called death body (*mayyit*). He further said that it is the soul (*nafs*) of man that incites to do evil which it called (*al-nafs al-ammārah bi al-sū*) which its functions always attach with the body. Meanwhile, in intellectual tradition of Islam as elaborated by al-Attas, the soul of man also has other states which are the state of the soul that censures itself (*al-nafs al-lawwāmah*), tranquil soul (*al-nafs al-muṭmainnah*).¹² That is why Rasjidi asserts that ‘body of man itself does not have evil and the soul of man is not necessarily in the state of tranquility’.¹³

Furthermore, Rasjidi also admonishes that failure to understand proper connection between bodily and spiritual aspects of man within the intellectual tradition of Islam may bring one into two sects.¹⁴ First, one may lead into misguided monasticism and asceticism. These two frameworks can be regarded as excessive spiritualism because of undermining bodily aspect of man. Thus it can lead a man into misguided mysticism.¹⁵ The second sect may bring the framework of materialism.¹⁶ It means over emphasizing on material aspects which implies in it that a

⁹Idem, *Koreksi terhadap Dr. Harun*, 35, 42-43.

¹⁰Idem, *Islam dan Socialisme*, 48; *Ibid.*, 43.

¹¹Idem, *Koreksi Terhadap Dr. Harun Nasution*, 35, 42-43.

¹²For further detail exposition on it, refer Syed Muhammad Naquib Al-Attas, *The Nature of Man and the Psychology of the Human Soul* (Kuala Lumpur: International Institute of Islamic Thought and Civilization (ISTAC), 1990; cetakan ulang, 1993), 6; Syed Muhammad Naquib Al-Attas, *Ma'na Kebahagiaan dan Pengalamannya Dalam Islam*, trans. Muhammad Zainiy Uthman (Kuala Lumpur: ISTAC, 2002), 10.

¹³Idem, *Koreksi Terhadap Dr. Harun*, 35-36.

¹⁴Idem, *Islam Untuk Disiplin Ilmu Filsafat*, 38-39.

¹⁵Idem, *Koreksi Terhadap Dr. Harun*, 43; H. M. Rasjidi, *Koreksi terhadap Drs. Nurcholish Madjid Tentang Sekularisasi*, (Jakarta: Bulan Bintang, 1972), 84; Idem, *Islam dan Socialisme*, 48.

¹⁶*Ibid.*, *Koreksi terhadap Drs*, 19,70.

man only driven into the physical aspect as the utmost important aspect of man while undermining spiritual aspect of man.

That is why Rasjidi believes that social justice cannot be attained without realizing the role of individual that is closely connected with spiritual element which comes from the established principles of the religion of Islam.¹⁷ Furthermore, Rasjidi also states that this individual also requires 'self freedom' which means a man who testifies and believes that there is no God but Allah, the only One, the Creator of this universe and at the same time also engages with this socio-cultural and economic activities in this world as conscious act of obedience and loyalty (*tā'ah*) of God's law (*sharī'ah*), proper ethics and morality with right intention which embodied in the life of Prophet Muhammad, the most perfect example for the sake of seeking God's pleasure (*Ridhallāh*).¹⁸ Thus, Rasjidi regards that such spiritual attainment in man which attempts to arrive the state of 'self-freedom' reflects one's effort in arriving happiness in individual and communal level.¹⁹ Furthermore, man in such condition is in the state of tranquil soul (*nafs al-muṭmainnah*) which means always suppressing his unbeneficial animalistic powers that leads to evil and injustice (*ẓulm*).²⁰ By exposing the nature of our existence in this world, it leads to easily understand the nature morality that we shall be discussed below.

C. Characteristics of Relative Morality

Rasjidi elaborates the nature of morality which is from the Western philosophers. One of the characteristics of the Western civilization is humanism.²¹ It is spirit of exploring human's potentiality without having fear and limit. Spirit of humanism regards this world is the only place where human would be responsible of what is done. Therefore,

¹⁷Idem, *Islam dan Socialisme*, 46.

¹⁸*Ibid.*, 46-55. Al-Attas explains that true freedom in proper Islamic term is *ikhtiyār* (the choice for the better) which is an act of making a good or better choice instead of the bad. Thus, al-Attas further explained that to choose the bad between two alternatives (good and bad) is not considered *ikhtiyār* but an act of injustice (*ẓulm*) done to oneself. For more detail, read Syed Muhammad Naquib Al-Attas, *Prolegomena to the Metaphysics of Islam*. (Kuala Lumpur: ISTAC, 2001), 33-34.

¹⁹Idem, *Islam and Socialisme*, 48-49, 58-59.

²⁰Idem, *The Nature of Man*, 5.

²¹H. M. Rasjidi, *Strategi Kebudayaan dan Pembaharuan Pendidikan Nasional* (Jakarta: Bulan Bintang, 1978), 63; H. M. Rasjidi, *Sekularisme dalam Persoalan Lagi* (Jakarta: Yayasan Bangkit, 1972), 52

the foundation of morality in the modern Western civilization is dominantly derived from philosophers by which in its epistemology are acquired only from the process of reasoning and observation through trials and errors while negating religious doctrines.²²

Rasjidi discusses on morality which is relative value in its nature. First, it comes from theory of biology of Darwin (1809-1882) ‘survival of the fittest’ that regards truth and good are represented by power by which always in the state of fighting each other for gaining power.²³ Second, it comes from a sociologist who believes that ‘good is not absolute but good value is suitable with society. Therefore, it is very much influenced by the development of a society.’²⁴ Third, morality as as custom, habit, tradition from group of people which always changing according to time, climate and space. It is also formulated by empiricist, David Hume (1711-1776) and then it was popularized by a sociologist, Emil Durkheim.²⁵

The fourth, morality is also regarded as taste. It is based on like or dislike.²⁶ Rasjidi gives an example just like a statement ‘I like to drink tea’. It means that like or dislike can be value judgment.²⁷ However, Rasjidi emphasizes that there are differences between value judgment and moral judgment.²⁸ First, like or dislikes is not always identified as value judgment. He gives an example that we may dislike to punish a kid, but we agree on the punishment for a kid. Indeed, the differences between ‘dislike’ and ‘agree’ give us obvious differences between good and right. Rasjidi highlights ‘often that moral judgment is too hard to be liked’.²⁹

Furthermore, he gives another example in a statement that ‘a murderer is immoral’.³⁰ This statement shows us that neither a statement of ‘like or dislike’ nor subjective opinion’.³¹ Rasjidi further said that ‘it means that *skepticism* in morality which is based on personal view

²²*Ibid*, *Sekularisme dalam Persoalan Lagi*, 52-53, 55-56; Syed Muhammad Naquib Al-Attas, *Risalah Untuk Kaum Muslimin* (Kuala Lumpur: ISTAC, 2001), 19; H. M. Rasjidi, *Agama dan Etik*, (Surabaya: Sinar Hdaya, 1972), 25.

²³*Ibid*, *Agama dan Etik*, 18; See also, Will Durrant, *The Story Of Philosophy* (London: Ernest Benn Limited, 1948), 442.

²⁴*Ibid*, 19.

²⁵*Ibid*, 19-20; *Idem.*, *Koreksi terhadap Drs*, 65.

²⁶*Ibid*, *Agama dan Etik*, 20.

²⁷*Ibid*.

²⁸*Ibid*, 21.

²⁹*Ibid*.

³⁰*Ibid*.

³¹*Ibid*, 22.

cannot be defended because the concept of *right* and *good* cannot be exactly defined. However, Rasjidi believes that skepticism in morality seems to be interesting. Yet it just a method to run way from any responsibility.³²

Another important characteristic of Western morality is relative value which is established upon materialism or utilitarianism.³³ The purpose of this utilitarianism, according to Rasjidi is having sense of humanity as greatest happiness.³⁴ He adds that the emergence of philosophy of materialism is for making everyone is equal, having sense of love for underprivileged and establishing justice for everyone.³⁵ However, Rasjidi observes that the technological advancements have created more production and cost. This philosophy of utilitarianism according to Will Durant is also rooted in “Kant’s “practical reason”; in Schopenhauers’s exaltation of the will; in Darwin’s notion of the fittest (and therefore also the fittest and truest idea) is that which survives.”³⁶ Therefore, if the material achievement becomes the ultimate purpose to attain happiness, it implies in it of denigrating other important aspects of man’s life.³⁷

D. His View on Morality

Rasjidi gives the meaning of morality as *akhlāq*,³⁸ which is “fundamental law which we find ourselves unable to deny and which therefore, can use in different circumstances.”³⁹ Meanwhile he translates *al-‘amal al-ṣāliḥ* as righteous deed. The opposite of *ṣāliḥ* is deconstruction (*fasād*). In order to avoid from self-destruction or immoral action, it means that morality should be based upon certain basis and purpose which is permanent. As far as the religion of Islam is concerned, Divine Revelation from God as *Khāliq* (Creator) that has sent it through Angel to His messenger, Prophet Muḥammad (PBUH) in the form which is known as the Holy Al-Qur’ān.⁴⁰ Meanwhile

³²*Ibid.*

³³*Ibid.*

³⁴*Ibid.*, 22-23.

³⁵*Ibid.*, 24.

³⁶Idem, *The Story Of Philosophy*, 442.

³⁷Idem, *Agama dan Etik*.

³⁸Mohamad Rasjidi, “Unity and Diversity in Islam” in *Islam the Straight Path*, ed. Kenneth W. Morgan (Delhi: Jainendra Prakash Jain at Shri jainendra Press, 1987; repr., 1987), 405.

³⁹Idem, *Koreksi terhadap Drs*, 64; Idem, *Agama dan Etik*, 15.

⁴⁰Idem, “Unity and Diversity in Islam”, 405.

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his actions, speeches and approbations are also called Sunnah as an interpretation and perfect manifestation of the Divine Messages. Thus, the existence of these two major sources in the tradition of Islam is true and also fundamental.⁴¹

Furthermore, in Islam the Prophet Muḥammad (PBUH) represents highest morality and the most perfect example, in which every Muslim should strive himself to elevate his moral and ethics in accordance with the Prophetic traditions.⁴² Although the physical life and the events of the Prophet Muhammad are already passed, yet his essential messages and ethical conducts absolutely the best example for mankind. Thus, Prophet Muḥammad's moral values are not just moral theory but all of his life represented the most perfect high morality.

Furthermore, it is obvious that the religion of Islam equips human being with the clear objective of *morality* and *ethics* by referring to the most perfect example of the life of Prophet Muhammad, peace be upon him.⁴³ Rasjidi in his works mentions that God has sent His last messenger to educate man with excellent morality (*al-akhlāq al-karīmah*) "I am sent to perfect high morality".⁴⁴ Rasjidi also believes further explains that morality is not only objective for a Muslim, it also at the same time experiential in the sense that it is subjective. Because the deeds which are in accordance with the Islamic faith (*īmān*) and right intention would transform into a good man and even the most happiest man regardless of its challenges.⁴⁵ Thus, Rasjidi certainly believes that 'ethics is not merely confined in the experiential world but it is mostly connected with the Oneness of God.'⁴⁶ From this, we can see that morality and Islam are interconnected.

D. On Morality and Its Relevancy in Contemporary Discourses

We would like to emphasize again that Rasjidi views on morality and truth should not be confined merely to 'moral as law or absolute values such as truth, good and beauty' or regarded as 'an end in themselves', it should transcend 'moral as values or doctrine' or but also with right

⁴¹*Ibid.*

⁴²H.M. Rasjidi, *Koreksi Prof. Dr. H.M. Rasjidi Terhadap Prof. Dr. Harun Nasution dalam Uraianannya: Ajaran Islam Tentang Akal dan Akhlaq* (Jakarta Pusat: Media Da'wah, 1985), 22, 25-26.

⁴³Idem, *Agama dan Etik*, 33.

⁴⁴Idem., "Unity and Diversity in Islam", 405.

⁴⁵*Ibid.*, 405; Idem, *Agama dan Etik*, 33; Idem, *Koreksi Terhadap Dr Harun*, 39.

⁴⁶*Ibid.*, *Agama dan Etik*, 33.

intention which is based on belief (*īmān*).⁴⁷ Such an individual always be consciously ‘grateful, praise to God and worshipping Him’⁴⁸ or if we can use al-Attas’ statement ‘to the man of Islam his whole ethical life in one continuous *‘ibādāh*, for Islam itself is a complete way of life.’⁴⁹

Furthermore, Rasjidi disagrees for those who employ the judgment on what is right and wrong, good and bad deed depends upon ‘fitness to environment’ or ‘fitness in action’ which is relative values. Rasjidi gives an example living in a place where whole community are thief which possibly regard that such a profession is good action according to that community. Thus, person who intends to live in that particular community, being a thief will be considered permissible or positive attitude according in that community, though he previously knew obviously that stealing someone else’s belonging is considered as immoral. In other word, fitness in action itself cannot be a source of the ultimate purpose as far as the religion of Islam is concerned, although it may be acceptable and even respectable in a community but such action there is no other objectives unless for worldly purpose and its desire.⁵⁰

Another dimension of morality that draws Rasjidi’s thought is relative value which is established upon materialism or utilitarianism. The purpose of this utilitarianism is totally secular minded which is having sense of humanity as greatest happiness. He asserts with following statement “the greatest happiness of the greatest number of sentient being”.⁵¹ Furthermore, Rasjidi responds that unfortunately this happiness never been elaborated.⁵²

The exploitation of the materialism creates economic classes in society by which the actualization of upper classes. Meanwhile their domination to oppress the lower classes becomes undeniable. Such a condition in the framework of capitalist still can be considered as morality.⁵³ Furthermore if the lower classes become dominant and then having a rebellion over the capitalist, that process of overtaking the capitalist is also regarded as morality in communism.⁵⁴ If we look to Rasjidi’s elaboration, both capitalism and communism seem to be in

⁴⁷*Ibid.*, 26; Idem, *Koreksi terhadap Drs*, 42, 65.

⁴⁸Idem, *Koreksi Terhadap Dr Harun*, 65.

⁴⁹Idem, *Islam and Secularism*, 70.

⁵⁰Idem, *Koreksi terhadap Drs*, 42, 65.

⁵¹Idem, *Agama dan Etik*, 22-23.

⁵²*Ibid.*, 23.

⁵³H. M. Rasjidi, *Islam Menentang Komunisme* (Jakarta: Jajasan Islam Studi Club Indonesia. 1966; cetakan ulang., 1970), 37.

⁵⁴*Ibid.*

conflict. However each of them (capitalism and communism) has the same purposes which are equality and justice for all.

Rasjidi further elaborates that though the emergence of the philosophy of materialism is to find equality, love for underprivileged and social justice for all', yet in the practices are emphasizing on material achievement, technological advancement, higher production that may support more income.⁵⁵ Rasjidi agrees with Friedrich Engels' statement saying that 'the essence of the doctrine of morality in communism is to deny eternal, absolute moral doctrines. For such ethics must be based upon permanent principles and relevant for every generation and for all nations.'⁵⁶ Morality in communism, therefore very much rely upon philosophical doctrine in responding upon social economic phenomenon by totally disregarding the doctrine of religion. And this is Marx and Engels' statement in his book;

*"There are, besides, eternal truths, such as freedom, justice, etc., that are common to all states of society. But Communism abolishes eternal truths, it abolishes all religion, and all morality, instead of constituting them on a new basis; it therefore acts in contradiction to all past historical experience... the Communist revolution is the most radical rupture with traditional property relations; no wonder that its development involves the most radical rupture with traditional ideas."*⁵⁷

Rasjidi asserted without doubt that another objective of communism is 'to ruin the existent society and also absolute morality or Divine morality.'⁵⁸ Thus, for whatever method as far as in the gear of moral philosophy of communism is considered applicably good to communist.

However, Rasjidi believes that since morality in Islam is not just what we act upon it for itself or 'responsible for' itself or limited to the worldly affairs yet also its deeds at same time entail 'responsible to His existence'.⁵⁹ For the religion of Islam consist of 'moral, *sharī'ah* and also creed' by which a Muslim consciously considers his activity

⁵⁵Idem, *Agama dan Etik*, 24.

⁵⁶Idem, *IMK*, 37.

⁵⁷Karl Marx and Friedrich Engels, *The Communist Manifesto*, forwarded by, AJP Taylor, trans. Samuel Moore (London: Penguin Books, 1985), 103-4.

⁵⁸Idem, *IMK*, 36, 39.

⁵⁹Idem, *Agama dan Etik*, 33.

within the mentioned framework.⁶⁰ In that way, Rasjidi criticizes that if material achievements are regarded as highest mean, it would definitely denigrate the quality of human's purpose in this world which is not merely living for physical desires.⁶¹ But it is meant that we could not say that the matter is not important. Indeed is also important too, for Islam regards it as a medium for getting His please and blessing in accordance with God's law, thereby balancing the need instead of being greedy and injustices that causes destruction to us, to the nature. Rasjidi also asserted that 'Moral and religious values must be seen to be higher than material values.'⁶²

Furthermore, Rasjidi believes that morality in Islam is not merely subjective but also objective thereby there is no dichotomy.⁶³ In his book *Agama dan Etik*, he also mentions the same thought yet in different expression which is personal decision and objective act. He asserts it in the following statement;

*"If one makes self-contemplation and self-evaluation, he would find in himself "moral order" and he would discern that there is a link between "moral order" in himself with moral order which characteristically is objective. With that, in its application, morality is not arbitrary or in the sense that [morality] depends upon other factors. Although morality seems to be subjective, but we must acknowledge that there is an objective connection that is order ought."*⁶⁴

For instance beauty is an object of reality that can be acquired through our sense perceptions by which it internalizes as our subjective perception. However, Rasjidi further said that 'whatever beauty that objectively and subjectively perceives must be in line with spirit of the Islamic teachings.'⁶⁵ Thus, our interpretation on the meaning of beauty is not merely based on subjective perspective but it also entails in it the objective reality which is based on the intellectual scheme of the religion of Islam.

Furthermore, morality in any situation or even in difficult condition requires more than just morality in the sense that 'responsible to', it also

⁶⁰Idem, *Islam Untuk Disiplin Ilmu filsafat*, 67-68.

⁶¹Idem, *Agama dan Etik*, 24; Idem, *Koreksi Tentang Sekularisasi*, 71-72.

⁶²Rasjidi, "Unity in Diversity", 405.

⁶³Idem, *Islam Untuk Disiplin Ilmu Filsafat*. 67.

⁶⁴Idem, *Agama dan Etik*, 28.

⁶⁵Idem, *Islam Untuk Disiplin Ilmu Filsafat*. 67.

requires metaphysical elements that are having sense of being obedience and total submission to God, The Almighty.⁶⁶ In order to attain into that station is not possible for a Muslim because the knowledge of it is certain. Thus, our scientific, social activities is called righteous deeds (*al-‘amal al-ṣāliḥ*) in the sense of proper understanding of morality in Islam. Rasjidi certainly believes that such an act can also be called self-freedom which is the foundation for social justice.⁶⁷ It is because the Message of the religion of Islam is universal. With that, a Muslim who understood the intellectual tradition of Islam can survive in the midst of diverse cultures. Rasjidi said in the following statement;

“To understand the role of Islam in society one must first realize that Islam is a universal religion in which all Muslims are brothers, regardless of differences in homeland, race, color or rank. This brotherhood does not divide the world into Muslims and non-Muslims so long as they are friendly, so long as they do not attack Islam. Islam has retained its unity and universal characteristics in the midst of such diverse cultures as those of Arabia, Rome, and Iran in ancient times, and later in the cultures of Africa, Egypt, Turkey, Central Asia, India, China, and Southeast Asia. 7Once more the universalism of Islam is being shown as it comes into contact with the new culture of the West.”⁶⁸

Thus, the religion of Islam and morality, according to Rasjidi are interdependent elements thereby the sources of happiness in this world and hereafter, if it is properly acted accordingly.⁶⁹

E. Conclusion

The discussions above can be sum up that Rasjidi has emphasized some parts of metaphysical foundation of morality in Islam as opposed to morality that is of relative value. Morality according to Rasjidi is not merely cultural creation which always changing and has no certainty in its value, but morality is also related intimately to one’s vision of metaphysical worldview of being in this world. This vision as far as Muslim is concerned, is acquired from God through His messenger that can guide us to the right conduct in the midst of the changing world and

⁶⁶Rasjidi, *Agama dan Etik*, 25, 33; Idem, *Sekali lagi Ummat Islam Indonesia Menghadapi Persimpangan Jalan* (Surabaya: Sinar Hudaya, n.d), 8.

⁶⁷Idem, *Islam dan Socialisme*, 51-55.

⁶⁸Idem, “Unity in Diversity,” 424.

⁶⁹Idem, *Agama dan Etik*, 26, 33.

diverse cultures and thoughts. Thus, we can see from it, Rasjidi views that religion and morality are inseparable elements in the formation of civilization. The right knowledge of the perfect example of the Prophet Muhammad and by following his footsteps and moral framework, a Muslim can unite the diversities of cultures.

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