# Ethics of Religion According to FazlurRahman

Maraimbang[1,2], Syahrin Harahap[2], Amroeni Drajat[2]

*[1]Ph.D Student in State Islamic University of North Sumatera (UINSU), Medan, Indonesia*
*[2]State Islamic University of North Sumatera (UINSU), Medan, Indonesia*
*Corresponding Author: Maraimbang*

**Abstract:** This article is titled "Religious Ethics according to *FazlurRahman.*" The discussion of this paper begins with *FazlurRahman's view of Alqurān* content which lies in the ethical principles and underlying values, not on literal provisions or dogmas. He provides new and fresh interpretations of aspects of religious ethics, in terms of theological, philosophical and sociological issues, in accordance with the context in human life.This paper reveals at least three basic essences of*Alqurān* teachings, namely the concepts of *imān, islam,* and *taqwā,* thus giving ethos a dominant role in various aspects of the life of Muslims, especially religious ethics. As for *Imān,* there is an acknowledgment by oral and justification with the heart of the belief in the existence of God with all the unity of Allah. and all the qualities of His perfection, and towards the Prophet Muhammad and the apostolic treatises (books) he carried. Islam is submissive and obedient to the commands and prohibitions of *Allāh.*While taqwā is a deep piety or a very high respect for God and the consciousness applied to the daily life of every Muslim.

**Keywords;** *religious ethic, Qur'anic ethic, imān, islām, taqwā, world view*

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## I. INTRODUCTION

Islam is the religion of truth which is the guide of life and the way of salvation for mankind. The values of Islam are as the treatise passed by *Allah SWT* through the Prophet Muhammad, *Alqurān. Alqurān* introduces himself to others as *'hudan li al-nās'[1]* which is a guide for the general humanity and the pious people in particular,[2] to achieve the happiness of life, both in the world and hereafter.The basic concept of Islam is that the universe is created by God, which in Islam is called *Allāhswt,* as well as the owner and ruler of nature. *Allāhswt*creates humanity and establishes the right rule of life, but He also gives freedom to man to obey or deny it. A person who obeys the rules of Allah is called a Muslim, and a disbeliever is called infidels.

In the reality of humanity throughout its history, it turns out that one's knowledge does not always guarantee the upholding of religious values in their daily lives. The values of religious teachings are not a consideration in acting and behaving in their lives, which results in humans falling into a secularistic life. Denial of religious factors, where God is as the central point raises an ethical or moral crisis, even if materially abundant and fulfilled physical needs. That is, the impact of modernization that is most felt is moral degradation.[3]

In this context the study of ethics can be used as an alternative to provide answers to the moral-spiritual needs of humanity. *Muslim* intellectuals, is one of the figures who intensely discussed religious ethics was *FazlurRahman* (1919-1988 AD); an Islamic academic from Pakistan.

*FazlurRahman's idea* of religious ethics is considered important considering three things; First, that the study of *FazlurRahman's* thoughts on detailed and complete religious ethics is still rare, to declare that they have not existed until now. Second, what makes*FazlurRahman's*thinking important is the basic characteristic of his frame of mind which clearly sets out between normative and philosophical-contextual areas. The framework of *FazlurRahman's* thinking makes this discourse about religious ethics in such a way as to have flexible space and movement, even though it is required to remain oriented to religious teachings as contained in th*Alquran*scriptures.

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[1]See, QS. Al-Baqarah / 2: 185; see also QS. Al-Baqarah / 2; 2; 97, Ali Imran / 3, 138, al-Maidah / 5: 46. Alqurān also states himself as al-furqan (the distinguishing between the right and the falsehood; the grace (mercy (shifa' ); dzikr li al-'alamin (warning for the whole world); tibyan li kullisyay '(explanation for everything), and some other attributes.
[2]See QS. Al-Baqarah / 2; 2.
[3]Taufik Adnan Amal, *Metode dan Alternatif Neo-Modernisme Islam...,*h. 16.

Third, the idea of *FazlurRahman's* religious ethics seeks to elaborate on the concept of his thinking about ethical-rational-religious moral behavior, not only limited to the efforts of human rationalization in an effort to create a good and wise life, but also a result of deep belief in religious teachings in this case Islam. When reviewed by its par excellence, this study is very possible to create the enactment of an ethical moral behavior in human life.

## II. REVIEW OF LITERATURE

Ethics is one of the scientific fields that has been known since the time of Socrates[4]. The etymological definition of ethics comes from the Greek, *ethikos,* from ethos, meaning use, habitual character, tendency to attitude. In this word contained; 1) analysis of concepts such as must, must, tasks, moral rules, right, wrong, obligatory, responsibility and so on; 2) search into the character of morality or moral actions; 3) morally good search for life[5], 4) characters generated by habitual responses; and 5) characters produced by morals as opposed to intellectual habits.

From the results of the analysis of K. *Bertens*above it can be concluded that ethics has three positions, namely as (1) a value system, namely values and norms that become a guideline for a person or group in regulating their behavior, (2) a code of ethics, namely a collection of principles or moral values, and (3) moral philosophy, namely the science of good or bad. In this point, we will find the link between ethics as a system of philosophy as well as articulation of culture.[6]

In accordance with the definition and history at length described above, then the understanding of ethics according to philosophy can be formulated as follows: Ethics is the science investigates which are good and bad by paying attention to human deeds as far as the mind can know.[7] In other words, ethics, as a branch of philosophy, talks about practical questions of life. According to Richard Lindsay, there are two forms of ethical questions; namely how should humans behave?,and is there an objective truth to morality?.[8]

The two questions above concern two forms of ethics, namely normative ethics and meta-ethics. There are many types of ethics that are now increasingly specific in various disciplines, such as medical ethics, business ethics, professional ethics and so on. Religion is to, where religion has its own ethical system, answers at the same time two questions Richard Lindsay above. Religious ethics are also practical. The objective truth of religious ethics lies in its reward and punishment.

Before stepping into ethics in the context of religion, especially Islam, it is necessary to first explain ethical discourse in the Western world. There are 3 (three) major schools of Western ethical philosophy; First, Hedonism - which considers "pleasure" as an ethical measure. Second, is the Moral Law - the principle of Universality and Humanity as a goal and not just a means, the character is Immanuel Kant (1724-1804). And third, is the Realization of Self - self virtue as a goal, with the characters Plato and Aristotle.[9] The term humanism in the future is much influenced by the thought of Immanuel Kant who considers that ethical measures are in accordance with humanitarian principles.

Furthermore, it is necessary to explain the meaning of morals and moral sciences which are often matched with ethical terms. The words' akhlak'come from Arabic, jama' from the word *"khuluqūn"* which is interpreted*lughawi* [language]: character, temperament, behavior or character.

The word *"khuluqūn"* contains aspects of conformity with the words *"khalqun"* which means; events, and closely related to *"khaliq"* which means; Creator, and *"makhlūq"* which means; created. The formulation of the definition of *"akhlāk"* arises as a medium that allows a good relationship between *"Khāliq"* with *"makhlūq"* and between *"makhlūq"* and *"makhlūq"*. These words are derived from the sentence listed in *Alqurān:* "Surely you (yes Muhammad) have noble character" *(Q.S. Al-Qalam, verse 4).* Eitheris the statement of a hadith from

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[4]See, K. Bertens, 1999, History of Greek Philosophy, Yogyakarta: Kanisius ,, h. 107.

[5]Team of Rosda Writers, 1995, Dictionary of Philosophy, Bandung: RosdaKarya, h. 100-101.

[6]According to Aristotle, 'ethos' is used to refer to the appearance of the character of drama as an opponent and action, incident, suffering, thought, diction, which are found at different levels of human development. See, Ibid. H. 105.

[7]*Ibid.,*h.13.

[8]A.N. Baqirshahi, "Basics of Moral Values: Comparative Study of the Views of AllamahTabathaba'i and Ayatollah Mutahhari" in the Al-Huda Journal, Vol. I, No. 2, 2002, h. 97.

[9]See Harold H. Titus, Marilyn S. Smith, and Richard T. Nolan, Liviing Issues in Philosophy, translated by M. Rasjidi, 1984, Philosophy Issues, Jakarta: BulanBintang, h. 147-154.

the Prophet Muhammad said: "Verily I am sent to perfection of noble character." *(Hadist narrated by Anasibn Malik).[10]*

The understanding of the terminology of *akhlak* by Ahmad Amin in his book "Ethics *(IlmuAkhlaq)"* summarizes the meaning of ethics is a science that explains the meaning of good and bad, explains what should be done by half to the other person states the purpose that man must aim their actions and shows the way to do what to do.[11]

While *HamzahYa'kub* defined ethics as; the science of investigating what is good and what is bad by paying attention to the deeds of human deeds as far as intelligence can be known.[12]Based on the definition, the science of *akhlak*contains several things, among others; describes the "good" and "bad" meanings, explaining what one or some people should do to others, explaining the goals that humans should accomplish by those actions or behavior, explaining the path to go through.[13]

*Abu al-A'la al-Maududi* argues for the existence of Islamic morals in his book: Ethical of Islam, providing a strict line between secular moral and Islamic moral. Secular morals come from a multitude of human thoughts and prejudices. While Islamic morals are rely on the guidance and guidance of *Allah SWT* in the Qur'an.[14]

From the above-mentioned definitions it is reflected that the moral word at least contains two very important things: 1) as a person's or group's views in behaving with another person or group, 2) the existence of norms or values to be the basis for how to behave.

Ethical studies in the form of normative approaches usually look at the systems of consistency of the norms shown its validity for all humans rationally by a philosopher. While the analytical approach (mathematics) includes two aspects, a review of the concepts used and a review of the logic and arguments used in the methodological formulation. Both forms of ethical study approaches like this according to experts cannot be separated.[15]

In accordance with the purpose of this discussion, the meaning of ethical philosophy in question is the scope of meaning in ethics as a form of critical and philosophical study, in normative and analytical (meta-ethical) approaches.

If traced carefully, all forms of Islamic thought ethics that emerge in their time are the result of creative synthesis between Islamic teachings and the conditions that surround them. Based on such facts, *MādjidFakhrī* divides the type of Islamic ethics theory into 4 (four) groups, namely:

a. Scriptural Theories: Ethical decisions are taken from the values of *Alqurān* and *al-Sunnah*by utilizing abstractions and analyzes of philosophers and theologians under the auspices of discursive methods and categories that developed in the VIII and AD IX centuries. This group is generally found in *mufassirn, muhaddithûn,* and *fuqahâ.*

b. Theological Theories: The basis of ethical decisions is entirely based on the Qur'an and al-Sunnah. This type of group is represented by *Mu'tazilah*and *Asy'ariyah.*

c. Philosophical Theories: The group's ethical decisions are entirely rooted in the thoughts of Plato and Aristotle which have been interpreted by the Neo-Platonic and Galen writers combined with the Stoic, Platonic, Phitagorian and Aristotelian doctrines. This type of group was found clearly as represented by *IbnMiskawaih*and his successors.

d. Religious Theories: Their ethical decisions are based on the *Qurān, al-Sunnah* and theological concepts, philosophical categories and a bit of mysticism. The main elements of this ethical thought are usually concentrated in the world and humans. *MādjidFakhrī* assessed that ethical thinking in this type was more complex and characterized by Islam. Among the figures of this group are *Hasan al-Basry* (d. 728 AD), *al-*

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[10]Malik ibn Anas, 1992, *Al-Mawaththa', Kitab Husn al-Khulūq, Bab Māza a fi Husn al-Khulūq,* Istambul, h. 904. Lihat juga Hamzah Yaqub, 1996, *Etika Islam,* Bandung: Diponegoro,, h. 11-12. (HR. Al-Baihaqi dalam *al-Sunan al-Kubrâ'* (no. 20782), al-Bazzar dalam *Musnad*-nya (no. 8949) Imam Bukhari dalam *Al Adāb Al Mufrād,* hal. 42, Ahmad, 2/381, Al Hakim 2/613, Ibnu Sa'ad dalam *Thabaqātul Kubra* (1/192), Al Qudhā'iy dalam *Musnad Asysyihāb* No.1165).

[11]Ahmad Amin, 1975, *Etika (Ilmu Akhlak),*Jakarta: Bulan Bintang, h.3.

[12]Hamzah Ya'qub, 1993, *Etika Islam,* Bandung: CV. Diponegoro, h, 13.

[13]*Ibid.*, h. 31

[14]Abu al-A'la al-Maududi, Ethical of Islam, translated by Abdu RahmanZainuddin, title; Islamic morality.(Jakarta: Publicita, 1971).

[15]*Ibid.,*h. 7.

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*Mawardi* (d. 1058 AD), *Rāgib al-Isfahâni* (d. 1108 AD), and *al-Ghazali* (d. 1111 AD), *Fakhruddin al-Rāzi* (w.1209 AD).[16] It seems that *FazlurRahman*can be included in this latter type of ethics.

## III. DISCUSSION

*FazlurRahman* stated that,*Alqurān* as the word or word of Allah which is basically a book that contains religious and moral principles and advices for mankind.[17] He saw that *Alqurān* was not also a corpus of law, even though it contained a number of legal bases for various services: prayer, fasting, pilgrimage and so on.[18] For him, that from the beginning to the end, Alqurān always repeated the emphasis on moral aspects needed for human life.Therefore, Alqurān's central interest is humanity and its improvement.[19] With regard to this matter, *FazlurRahman*argues that in fact the main focus of *Alqurān* is humanity with all its dimensions. Due to human beings must act within the framework of a certain system that God has determined on him, where Muslims have been arranged through *Alqurān*as their masterpiece. This thought indicates that *FazlurRahman* views*Alqurān* substantially and constitutively, namely for the purposes of human action in the world.[20]

Therefore, the teachings of *Alqurān* must be used as the basis and main reference in the attitudes and behavior of Muslims, both as individuals and as part of society, even for humanity as a whole. The basic and basic reference for regulating human life is included in the concept of ethics - of course - called *Alqurān ethics*, namely the principles of religious ethics for Muslims to carry out their religious teachings.

The arrangement of religious ethics according to *FazlurRahman* is based on two reasons, namely *Alqurān* in the beliefs of Muslims is *kalām Allah*, and *Alqurān*is believed by Muslims to contain actual and potential answers to all problems of daily life.[21] Therefore, an ethical system that grows from *Alqurān* becomes a need that needs to be developed so that *Alqurān's mission* as a guide for humans is truly actual and applicable. As stated by *NurcholishMadjīd,* that one of *FazlurRahman's* obsessions is to reconstruct *Alqurān's*ethics through systematizing the ethical values contained in it.[22]

According to *FazlurRahman*, there are three key terms together forming the foundation of religious ethics in a distinctive Islam. In this case *Rahman*stated:

"There are three basic terms in the Qur'an which come from different Arabic roots but which are surpriaingly similar in their meanings. Together, they form the Quranic ethics foundation and give it its characteristic ethos: unless one grasps these concepts well, there is no way to understand the nature of ethic or its content. "[23]

[There are three main terms in*Alqurān*which come from different roots of Arabic words, but are very amazing, where the three have similar meanings. Together these three terms form the ethical foundation of Alqurān and give it a distinctive ethos: there is no adequate way to understand the nature or content of the three ethical terms, unless one understands these concepts well].[24]

In the article, *FazlurRahman*mentions the three key terms of religious ethics in Alqurān namely: *îmân, islām,* and *taqwā. Rahman* describes understanding, and discusses the similarities or important links between the three terms substantially and contextually, and seeks to make some general observations about the nature of the doctrine of religious ethics in *Alqurān* as a whole.[25]

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[16]MadjidFakhry, Ethical Theories in Islam (Leiden: E.J. Brill, 1991), h. 6-8. This book has been translated by ZakiyuddinBaidlawy into Indonesian with the title Ethics in Islam (Yogyakarta: Student Library, 1996).

[17]Fazlur Rahman, *Islam,* Chicago: The University of Chicago Press, 1982, h. 35.

[18]*Ibid.,* h.37.

[19]*Ibid.,* h. 35

[20]Fazlur Rahman, *Islam and Modernity: Transformation of an Intellectual Tradition,* Chicago: The University of Chicago Press, 1984, h. 14.

[21]*Ibid.,* h. 54.

[22]Nurcholish Madjīd, "Fazlur Rahman dan Rekonstruksi Etika Alqurān"*dalam Jurnal Islamika,* No. 2 (Oktober-Desember, 1993), h. 23.

[23]Taufik Adnan Amal, *Islam dan Tanntangan Modernitas: Studi atas Pemikiran Hukum Fazlur Rahman,* Bandung: Mizan, 1996, h. 170.

[24]Lihat Fazlur Rahman, "Some Key Ethical Concept of the Quran", dalam *Journal of Religious Ethics,* Jilid XI, No. 2, 1983, h. 170. (This article has been translated by Adnan Amal with the title "Key Concepts of Koran Ethics," in the book, 1987, *Metode dan Alternatif Neo-Modernisme Islam Fazlur Rahman,* Bandung: Mizan, h. 92-117.

[25]Amal, *Islam dan Tantangan ...,* h. 207.

**1. iman**

Etymologically, the word îmân comes from Arabic, which means belief or belief. The word îmân is also usually translated as "believe" or "believe,"[26] where this word is a form of the verb verb*(fi'il):*امن - يؤمن - ايمانا. Terminologically, there are several definitions of *îmân*which have been put forward by Muslim theologians. *Sheikh Muhammad Amin al-Kurdi* defined the term îmân as (الإيمانهوتصديقبالقلب) [îmân is justification by heart].[27]

The definition of îmân which is more straightforward is proposed by *Imam Abu Hanifah*, namely: الإيمانهوالإقراربالسانوالتصديقبالقلب which means that, îmân it is pledged with the tongue, and justifies with the heart.[28] Whereas IbnMandzur said: "The word al-imān is isimmasdar from the word āmana - yu'minû - īmānan. Linguists have agreed that in fact the faith is tashdiq (justifying). In Alqurān it is stated: "They said:" Wahai, our father, verily we went competing and we left Joseph near our things, then He was eaten by wolves, and you will not believe us, Even though we are people the right people.[29]

In this case, IbnMandzur states that lafadz "بمؤمن" in the above verse means "بمصدقلنا" means believing or justifying us.[30] While Al-Jurzani defines imān as follows:

"Imān according to the language" tashdiq "(justify) with the heart, while according to the term syar'i is i'tiqad (conviction) in the heart and pledge verbally. It is said that a person who sadaqah (oral pledge) and deeds (shaleh) but not convinced (in the heart) then he is munāfiq. Someone who bersyahadat (oral pledge) but does not practice when he beri'tikad (confidence in the heart) then it is fāsiq. Someone who is not sincere then he is kafir.[31]

Therefore, faith is required of two things; a strong conviction, and the pledge of *syahaddat,* while charity is the perfecting of faith.

While according to *FazlurRahman,* the meaning derived from the Arabic root of a-m-n- (امن) is "feel secure in a person" or "feel no interference in a person". In this sense, it is the same as the term *"muthma'inn"* ie, "a person who is relieved and satisfied in himself." The meaning of *the term îmân* is used in the sense of "storing something to others for safety" (trust). [32]

The meaning of this word is in Q.S. al-Baqarah / 2: 283. The definition in the above verse is trust, which means "trustful deposit". That is, the received message must be communicated to the interested party, in accordance with the purpose and content of the message itself.

Another meaning is "a belief" in *the Alquran:* "We have made a covenant with the heavens, the earth and the mountains, and they are all reluctant to bear the message and fear that they will betray it, and the message of the people will be fulfilled. Indeed, man is so unjust and so stupid. "[33]

Then in the form of the word a-m-n (امن) which is usually followed by the li li (to, for) which means-follow someone "or" surrender to others ". But its use in Alqurān, even in Arabic in general, is by the foregoing bi (to). In this use, the word means "believing or believing": the object, the main belief or belief is God [safer bi-Allah], and His apostles,[34] as the word of God: "So there is no one who believes in Moses, but the youths of his people (Musa) were in fear that Pharaoh and his people would torture them ... ".[35]

Therefore, *FazlurRahman* argues that it seems in *the Alquran*, the word îmânhas at least two meanings:

a. Secure, secure or provide security. This understanding is as it is in the *Alquran:* "Who feeds them to dispel hunger and secure from fear"[36]

b. Believers, Believers or Believers, contained in the Qur'an: "The Messenger of Allah has believed in the revealed Qur'an, so believers believe in Allah, His angels, His books and the apostles."[37]

In Arabic, trust in *Allah swt*called *îmân,* which means knowing *(ma'rifah),* believing and being confident without any hesitation. Thus, it means unshakeable belief that arises based on knowledge and belief. Someone

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[26]Rahman, *Some Key Ethical Concept ...*, h. 170.

[27]Syeikh Muhammad Amin al-Kurdi, tt.,*Tanwir al-Qulub,* Singapore: al-Haramain, t.th., h. 83.

[28]Imam Abu Hanafiah, 1979, *Al-Fikhu al-Akbar,* Kairo: al-Ma'arif al-Utsmaniyah, h. 6.

[29]Ibnu Mandzur, *Lisān al-Arab,* h. 141. Lihat, Q.S. Yusuf/12: 17.

[30]*Ibid.*

[31]Ali Bin Muhammad Syarif Al-Jurzani, 1985, *Kitab At-Ta'rifāt*, Maktabah Libanon-Beirut, h. 41.

[32]Rahman, *Some Key…*, h. 171.

[33]Q.S. al-Ahzab/33.: 72. The meaning is almost the same, which is to be safe against the threat of a danger, contained within QS. Al-Araf/7: 97-99.

[34]Q.S. al-Ahzab/33.: 72. Meaning is almost same, namely become safe from danger condition, in QS. Al-Araf/7: 97-99.

[35]Q.S. Yunus/10: 83.

[36]Q.S. al-Quraisy/106: 4.

[37]Q.S. al-Baqarah /2: 285.

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who knows, believes and believes in God, His attributes, His laws are called believers. This belief guides human beings obedient and gives themselvesto His will. The man who runs this is called Muslim.

**2. Islam**

Etymologically, the word Islam means "surrender, obedience, and submission," which comes from Arabic in the masdar form of the verb [fiil: اسلام - يسلم - اسلاما]. *Imam an-Nawawi in Sahih Muslim Sharah*said that: "Islam means surrender and obedience which is seen by birth."[38]

The meaning of *"Islām"* according to *FazlurRahman* comes from the root word s-l-m [م - س-ل] means "feel safe", "intact" and "integral". The verb's verbs in this form are not used in *Alqurān,* but certain language expressions have been used therein. The word silm [سلم] appears in *Alquran;* "O ye who believe! Enter into the whole of Islam, and do not follow Satan's footsteps. Satan is a real enemy to you. "[39]

And in another verse, the word*Islām* has the meaning of "peace" *(Q.S. An-Nisa / 4: 91).* Whereas, the word Islam in the sense of *salām*, is contained in *Q.S. Az-Zumar / 39: 29*. These verses show the meaning of Islam with the meaning "whole" as opposed to "sorting in contradictory parts."

In the form of a verb, *aslama* means "he gives himself up", "gives himself". Often used in the phrase: *aslamawajhahu* [وجههاسلم], which means "he surrenders his person or himself.

"The sentence is usually followed by *li-Allāh (to Allah),* which appears very much in different person pronouns and in various sentences and modes."[40]

Furthermore, *FazlurRahman* states, the verbal noun in the form of the word *"al-Islām",* meaning "submission" or "actual submission", appears six times in *Alqurān. Islām*and *Muslim* are said to be singular, double or plural, often appearing in the literal sense of "giving up" or "someone submitting himself to the law of God." In fact, in other verses it is stated that the religious message is attributed to Ibrahim as, in which the community who receive this *Alquran*message is called *Muslim*.[41]

According to *FazlurRahman*, there are things that are very important to consider in connection with the term Islam. That*ahwaIslām*is integral to *îmân.* Submission to God in his essential characteristics is impossible without*îmân.* Even these two words are basically the same, and have been used equivalently in many parts of the *Alquran verse.* To provide a clear illustration of this, *FazlurRahman* quoted the word of Allah SWT:

"Hi people who have believe! Remember Allah's favor unto you, when a people intend to extend their hands unto you, but Allah has withheld their hands from you. And fear Allah, and only to Allah let believers put their trust."[42]

Furthermore, for more comprehensive discussion of*Imān and Islām*can be found again in *Q.S. Ali Imran / 3: 52, Q.S. al-Qashash / 28: 52-53, Q.S. az-Zumar / 39: 22, Q.S. al-An'am: 6/125, Q.S. al-Maidah / 5: 3,* and other verses. Explicitly, the sense of *Islām* in these verses is the attitude of accepting and resignation to God, in which case the concrete is the attitude of accepting and resigning to moral obligations or the challenge of moral life.[43]

**3. Taqwâ**

The third and most central concept of Islamic ethics according to *FazlurRahman,* is *taqwā.* The word *taqwā*according to *FazlurRahman* translates as fear of God, or piety. The root of the word *îmān and islām*are both that have the main meaning, namely "security," peace, and integrity ". It is very interesting and important that if you examine the root of the word *taqwā,* you will find the answer given by*FazlurRahman*regarding *taqwā*, derived from the root word w-q-y in Arabic having the meaning: "protect, save from destruction, guard."[44]

*Wiqāyah* is a container or device in which something can be eaten or drunk that is placed somewhere so that it does not spill out or become fragmented which causes it to be destroyed. In the form, the eight of these roots, it means "protecting oneself from possible danger or attack."

*Taqwa,* according to *FazlurRahman* is used in an ethical sense: "be careful of moral dangers" or "protect oneself from God's punishment."[45] The meaning of taqwā with this understanding is based on *FazlurRahman* to *Q.S. Ali Imran / 3: 28*

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[38]Imam an-Nawawi, *Sahih Muslim bi Syarhi al-Nawawi,* Kairo: Mathaba'ah al-Misriyah, tt), h. 150.

[39]Q.S. al-Baqarah/2: 208.

[40]Fazlur Rahman, *Some Key,* h. 172. And see in Taufik Adnan Amal, *Neo-Modernisme...,* h. 95-96.

[41]Taufik Adnan Amal, *Neo-Modernisme Islam…,* h. 96.

[42]See, Q.S al-Maidah /5: 11.

[43]NurchalishMadjid, *Rekonstruksi Etika...,* h. 26.

[44]Rahman, *Some Key Ethical Concept ...,* h. 176.

[45]*Ibid.,* Lihat juga, Amal, *Neo-Modernisme,* h. 102, dan juga *Islam dan Tantangan Modernitas.,* h. 208-209.

*Taqwa*is deep piety or very high respect for God with full awareness. *Taqwa* is a torch that illuminates human character and thought, completing it with a transcendent (divine) guideline, which is a mental state of responsibility in which human action begins, even one that recognizes that the standard of decision lies outside itself, namely Allah.

By taking the fear element as the basic meaning of *taqwa,Toshiko Izutsu* has proposed the theory that pre-Islamic Arabs are arrogant and arrogant people, so *Alqurān*comes with a *taqwa*concept, to destroy their arrogance and to degrade their arrogance.[46] This view or the theory of *Izutsu*is rejected by *FazlurRahman*, because according to him the taqwa in Islam is more meaningful with the prudence of moral danger and or protecting someone from the punishment of God. The concept of*taqwā* according to *Rahman* means "the strength in the moral tensions or within the bounds set by Allah, and does not shake the balance between those tensions, or violate those limits.[47] And according to *FazlurRahman* there are two things that need to be considered in*taqwā* that is (1) if *îmân*relates to inner life and leads to borniyah and Islamic behavior in relation to the behavior of nature but also must be integral with îmân, then *taqwā*consistently consists of faith and Islam (2). *Taqwa* is an ideal that must be directed, but for the most part can only be achieved to a limited degree.

However, the notion of fear contained in the term *taqwā,* having very complex characteristics and the only translation that might be fair, is "fear of responsibility" which is very different from one's fear of wild animals.[48]*FazlurRahman* stated that, in order to understand the elements of fear in *taqwā,* it must be traced through:

1. That the word *îmân* is primarily concerned with inner life, and Islam is related to outer behavior, then *taqwā* simultaneously consists of both faith and Islam *(Q.S. al-Baqarah / 2: 177).*

2. Certain verses in *Alqurān*supports the view that *taqwā*is an ideal that must be addressed, but for the most part it can only be expected to be achieved *(Q.S. al-Baqarah / 2/197).*

*Taqwa* is the most important and fundamental thing that must be possessed by humans and can avoid various destructive mistakes and consequences for him. However, it should be noted that self-ownership, as contained in *taqwā,* and self-justification in all things, is a necessity. [49]*Taqwa*is likened to the best clothing a person can wear, and as a good provision that someone can use for his future.

## IV. CONCLUSION

Religious ethics according to *FazlurRahman*boils down to the principles of value as contained in *Alqurān,* about human life. There are three key terms about religious ethics according to *FazlurRahman,* namely the terms *imān, islam,* and *taqwā*as the core of the concept of religious ethics in *Alqurān.*

*Imān*is a condition for an Islamic ideology, namely an attitude of being sure and obedient to the One God, as the Creator, Sustainer of the universe. While Islam concrete the manifestation of faith. In this case it can be understood that Islam speaks on the empirical plane (sensory experience) while *imān*includes non-empirical regions (experiences that cannot be felt by sensory devices).

The connection between*Imān*and Islam is so important to *Rahman* that it is impossible to emerge Islam without being based on*imān,* and there is no*imān*without Islam. In the course of these imams, a decree of God that is impossible to change will apply to it.*Imān*and *Islām*which continue to be sharpened and strongly interwoven will bring humanity to taqwa, namely the ability to measure the consequences of good or bad actions in the long run. *Taqwa*became the culmination of the concept of religious ethics *FazlurRahman*. With *taqwā,* humans can maximize every potential God has entrusted to him. Humans who always see the reality that happens with the light of *taqwā* will be able to fulfill God's mandate through their potentials.

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[47]Rahman, *Major Themes…,* h. 29.

[48]*Deep discussing about this subject can be read in,* Rahman, *Some Key...,* h. 176-182.

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