Paper
THE CONCEPT OF MORAL ACCORDING TO JALALUDDIN RAKHI MAT'S VIEW AND ITS IMPLICATION TOWARD ISLAMIC EDUCATION

Submitted to the board of examiner in partial fulfillment of requirement for the degree of Educational Islamic Studies (S. Pd.I) in the English and educational department.

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STATE INSTITUTE OF ISLAMIC STUDIES (STAIN) SLATIGA
ENGLISH DEPARTEMENT
2009
This paper is dedicated to the late my father, Noor Syahid, I'm convinced, can move mountains with a touch of you.
DECLARATION

"In The Name of Allah the Most Gracious and the Most Merciful"

Hereby the writer fully declares that this thesis is composed by the writer himself, and it does not contain material written or having been published by other people, and that from other people's idea except the information cited from references.

The writer is capable of accounting for this thesis if in the future this thesis can be proved of containing others' ideas, or in fact, the writer imitates the others' thesis. Likewise, the declaration is made by the writer and the writer hopes that this declaration can be understood.

Salatiga, August 3, 2009

The writer

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ATTENTIVE COUNSELOR’S NOTE

Salatiga, 01-08-2009

Case: Ali Maksum’s Thesis

Dear
The Head of State Islamic
Studies Institute of Salatiga

Assalamu’alaikum Wr. Wb.

After reading and correcting Ali Maksum’s Thesis entitled, “MORAL ACCORDING TO JALALUDDIN RAKHMAT’S VIEW AND ITS IMPLICATION TOWARD ISLAMIC EDUCATION”. I have decided and would like to propose that if it could be accepted by educational faculty, I hope be examined as soon as possible.

Wassalamu’alaikum Wr. Wb.

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Rakhmat’s View and Its Implication Toward Islamic Education

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Nothing can stop the man with the right mental attitude from achieving his goal; nothing on earth can help the man with the wrong mental attitude.

The secret of success is hidden in your daily routine
DEDICATION

This thesis is dedicated to:


2. My beloved the late father, Nur Syahid, and mother, Sa’adah. Thanks for all sacrifices, patience, trust, encouragement, support and pray. You are my inspiration.

3. My beloved old brother, Istoqomah and her husband, Arifin, their sons, Muhammad Luﬁ al-Hakim and Muhammad Fachry Maulana. My young brother, Anis Samsul Arifin, keeps your dreams and reaches it.

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The writer.
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And finally, no ones perfect, there are so many mistakes in this paper and it becomes reader tasks to critics or to give suggestion. Thank you very much.

Salatiga,

The writer
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ABSTRACT

Ali Maksum (113 04 025) “THE CONCEPT OF MORAL ACCORDING TO JALALUDDIN RAKHMAT’S VIEW AND ITS IMPLICATION TOWARD ISLAMIC EDUCATION”

Religious problems sometimes are affected by differentiation of view in the sources of Islam laws. It is appeared like debating ways to decide correctness of school of thought (madzhab) and heresy. This paper offers a concept from the Indonesian religious scholar, pluralist and liberal reformer, Jalaluddin Rakhmat. He offers Moral Paradigm; it means Moslem has to precedence to moral over fiqh (debatable thing). This field study is aimed at elaborating three aspects: the concept of moral, moral according to Jalaluddin Rakhmat and the concept of moral according to Jalaluddin Rakhmat view and its implication toward Islamic education. According to him moral has universal value and also has close relation with education. Rationally, somebody has high education level within society, it will express high moral value but it is difficult if related to fanatic in the religion field. Rakhmat views that if Moslem faces debatable thing problem like fiqh, politic, economy social etc. it has to precedence to moral over debatable thing.

Key words: Moral paradigm, Islamic education, concept of moral.
CHAPTER I
INTRODUCTION

A. Background of the study

Scholarly attention to the development of Islamic thinking in modern times is based on general phenomenon. Religion forms the way of human to find purpose of life and God creates the world as field. In modern world, religion followers are difficult to find direction and its purpose. This thing can be seen in many problems that appeared from modernity like science and technology. Unlimited changing is society networking types along with its institution forms main characteristic of modernity.

Besides perception above, the changing value and way of life are fast. Consequently, it will emerge a vague feeling and surprises, separate human from moral certainty and traditionalist ethic. According to scholar, these problems become religious challenge.

Religious problems, especially in Islam, to solve modernity problems cannot solve if in Islam there is a conflict among groups that is affected by different interpretation of Islam laws. According to Jalaludin Rakhmat, Moslem has forgotten prophetic mission because every group claims their truth. Then, Moslems see differentiation from moral paradigm. They like debating ways to decide correctness of school of thought (madzhab) and heresy.

Rakhmat, in this case, gives example of differentiation of view that effect dissention of views and leave brotherhood like differentiation of figh (law). In figh views are seen absolute truth and ignore figh view. Rakhmat views if religiousness is seen from figh side religion will be rigid or white and black. He orders mystical side because it views religion from moral paradigm, soft than figh that emerge conflict

\[2\] Jalaluddin Rakhmat, *The Road to Allah*, Mizan, Bandung, 2007. page 80
In Rakhmat's opinion, that differentiation must be penetrated with moral paradigm, in other words, not only fiqh case, whatever things, we have to put precedence to moral than debate unclear differentiation because nation and state will be strong if based on good moral like hadist from Ahmad, "I am delegated to promote perfect moral".

Here, Rakhmat wants to remind us on the Quran and Sunna messages. Moslems cannot divide in any groups of sects that emerge misunderstanding and finally conflict between groups will emerge new unclear problem. Rakhmat underlines that the mission of Moslem world now is how Moslem must set an example to Allah through the Quran, Rasul with his Sunna (tradition and his family (ahlubait) through their good moral than we think a differentiation where it will broke into many pieces.

Rakhmat explains that Moslem changing, agree or not, is sect problem

Sebetulnya jika timbul pendapat yang berbeda-beda maka hal itu sesuatu hal yang wajar saja dan tidak menjadi masalah. Bahkan hal itu harus dihidupkan dalam rangka pengembangan ilmu pengetahuan. Akan tetapi persoalan ini akan menjadi suatu tantangan manakala setiap orang memutakan pendapatnya dan menganggap pendapatnya sendiri yang paling benar, dan kemudian tidak mengargai pendapat orang lain. Atau ia merasa madzhabnya sajalah yang paling benar, lalu ia dengan mudah mangkafirkan madzhab orang lain. Sikap semacam itu, diakui atau tidak, ada diantara kita dan tidak jarang menjadi picu timbulnya perpecahan diantara kaum muslim.

From the description above Rakhmat suggests that the position of human being in the world is to create Goodness and peace. Truth claim in the world is relative and there is no absolute thing except God's right.

The main content of this paper is to talk about Jalaluddin Rakhmat's orders through his views about Ukhutawah Islamiyah (Islamic brotherhood) and analysis of his order about moral paradigm which views differentiation of sects. In this

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4 Jalaluddin Rakhmat, Membuka Tirai Kegiatan Renungan-renungan Sufistik, Mizan, Bandung. page 284.
case, in moral paradigm, it can be seen in his expression, *la syiah wa la sunnah walakin ukhuwah islamiyah* (no Shiit and Sunnit but Islamic brotherhood). This explanation contains important meaning to educate Indonesian Moslem that our mission expand moral paradigm between differentiations that emerge to conflict.

From the description above, the writer is interested in exploring the concept of moral (*Akhlq* ) according to Jalaluddin Rakhmat’s view, the research entitled:

: **THE CONCEPT OF MORAL ACCORDING TO JALALUDDIN RAKHMAT’S VIEW AND ITS IMPLICATION TOWARD ISLAMIC EDUCATION**

B. Statement of the study

Based on the preliminary remark above, the writer formulates the problems as the following:

1. What is Jalaluddin Rakhmat’s view of moral?
2. What is education in Jalaluddin Rakhmat’s perspective?
3. What is the implication of Jalaluddin Rakhmat’s view of Islam toward education

C. Objective of the study

Based on the statement on the problem above, the objectives of the study are:

1. to find the formulation of Jalaluddin Rakhmat’s view of moral.
2. to find the view of Jalaluddin Rakhmat about education.
3. to find the implication of moral toward education Jalaluddin Rakhmat perspective.

D. Limitation of the problem

The writer limits the problem into the following:

1. The concept of moral in differentiation of view and its attitude according to Jalaluddin Rakhmat’s view in education.
2. to understand Jalaluddin Rakhmat’s view in education.
3. The implication Islamic education in Jalaluddin Rakhmat’s thought.
E. Benefit of the study

The benefit that is expected by the writer is to provide advantage academically and practically. These benefits are:

1. For Academic
   a. to teach the mature thought in differentiation view and religion.
   b. to support the development of moral in Islamic education for Muslim generation and religious harmony.

2. Practically.
   a. to create better moral in society.
   b. to give description about moral in religion and plural society.

F. Literature review

In the review of literature, the writer shall discuss some studies dealing in relation with titles.

Miftakhul Khoiriyah wrote the thesis, “K.H Akhmad Dahlan’s view on Islamic and Western Education”. Her thesis explains that education in Indonesia was divided into two, the first is pesantren and the second is secular education. Pesantren has mains of society legitimacy and community of Islam but western colonial education means governmental legitimacy.\(^5\)

Muhammad Kristiawan wrote the thesis, “Islam According to Nurcholis Madjid, Its Implications toward Islamic Education”, he explained that Nurcholis Madjid sees the followers of Islam in Indonesia experience undeveloped in thinking, he said that Islam is dynamic not static. Islam religion that is life on dynamic: always gives respond toward a number of problems.\(^6\)

Nunung Wijaya wrote the thesis, “Pengaruh Kesadaran Pluralisme Agama terhadap Kerukunan Hidup Masyarakat”, she explained that conscious life about

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5 Miftakhul Khoiriyah, *K.H Ahmad Dahlan’s on Islamic on Western Education*, STAIN Salatiga, Salatiga. 2007. page 65

pluralism in society is still high scale. Her thesis shows that plural in society is important to guide live in harmony.⁷

Kodirun wrote the thesis, “Liberal Thinking in the Perspective of Islamic Education in Indonesia (the Crucial Study toward Nurcholis Madjid’s Thought)”, he explained that human explorative creature means human has potency which can be developed serve (physical and spiritual potency).⁸

Lukman Hakim wrote, “Pendidikan Demokrasi dalam Islam (Studi atas Pemikiran Gus Dur tentang Hubungan Islam dan Negara)”, he explained that the principle of Islam is parallel with democracy, they are justice, friendship, equality, bear mutual respect on pluralism, more love to peace than war.

M. Khoitun Khadirin wrote, “Konsep Pendidikan Akhlak dalam Islam (Kajian Pemikiran Islam al-Ghazali dalam Kitab Ihya Ulumuddin)”. He wrote the criteria of moral having four points that has to be perfect. They are: power of knowledge, anger that is controlled by mind, the power of lust, the power of justice.⁹

G. Research method

This study involves a qualitative method. The techniques used are basically looking for source in library.

1. Data Collection.

In order to get some data required in this study, the writer selects and chooses because this study conducted as literary works various books and so other available sources. To collect the data writer begins from sources books related to Jalaluddin Rakhmat’s thought by the primary book.¹⁰

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⁸ Kodirun, Liberal thinking in the Perspective of Islamic Education in Indonesia (the Critical Study toward Nurcholis Madjid Thought) STAIN Salatiga, Salatiga, 2004. page 78.
⁹ Lukman Hakim, Pendidikan Demokrasi dalam Islam (Studi atas Pemikiran Gus Dur tentang Hubungan Islam dan Negara) STAIN Salatiga, Salatiga, 2001 page 189
“Dahulukan Akhlaq di atas Fiqih”, and the secondary, “Islam dan Pluralisme, Akhlaq Quran Menyikapi Perbedaan” and sources are related to moral books.

2. Data analysis and interpretation.

In this interpretation, the writer tries to understand through event data or problematic situation, to get philosophy value that is realistic structures and basic standard and then from that basic, the writer gives critical evaluation and gives alternative philosophy completely.\textsuperscript{11} Besides that, in analyzing the problem, the writer does not only have to understand the author personality but also understand phenomenon, climate and culture where the author life.\textsuperscript{12}

3. Comparative data

Comparative data is how to compare the differentiation opinion and search for solving the problems through analysis about diversities and similarities.\textsuperscript{13}

Moreover, in order to master object research and study of these problems, the writer is expected to do imaginative dialogue by its author. Although, the author and the writer life in different time and place.\textsuperscript{14}

\textsuperscript{11} Anton Baker and Akhmad Charis Zubair. Ibid, page 110.
\textsuperscript{13} Anton Baker and Akhmad Charis Zubair. Ibid, page 19
\textsuperscript{14} Komarudin Hidayat, Memahami Bahasa Agama: Sebuah Kajian Hermenutik, Paramadina, Jakarta, 1996. page, 132.
4. Research paradigm.

\[ \text{Source book} \]
\[ \text{Primary book} \quad \rightarrow \quad \text{Secondary book} \]
\[ \text{Evaluation} \]
\[ \text{Critical thinking} \]
\[ \text{Conclusion} \]

**H. Thesis Organization**

The organization is given order that readers are able to understand the content of paper as follows.

Chapter I will discuss about and the content of introduction such as, background of the Study, statement of the Problem, objective of the study, limitation of the problem, benefit of the study, literature review, the method of the research and thesis organization.

Chapter II will discuss about, “The concept of moral”, there are concept of moral, the concept of Islamic education and the relation of moral and education.

Chapter III will discuss about, “Biography of Jalaluddin Rakhmat and his though”, it covers the background and life of Jalaluddin Rakhmat, the work of Jalaluddin Rakhmat and moral according to Jalaluddin Rakhmat.

Chapter IV will discuss about, The concept of moral according to Jalaluddin Rakhmat’s view and its implication toward Islamic education.”. This chapter tells about Moral in Jalaluddin Rakhmat’s though, education in Jalaluddin...
Rakhmat's perspective and the implication of moral toward education in Jalaluddin Rakhmat perspective.

Chapter V is Closure. In this chapter the writer gives conclusion and suggestion. The last part is bibliography and appendix after suggestion.
CHAPTER II

THE CONCEPT OF MORAL

A. The Concept of moral.

In Indonesia, moral is mostly interpreted by entertainment in the television. The Mercy, as one of God’s characters is expressed by human in human language. However, the expressing moral, it means that God has characters as human. Surely, it is as human expression.¹

In moral field man has to look for religious sources as guiding because, however, religion also teaches moral aspect. In Islamic teaching about worshiping it is moral if it is full in raising faith and good moral. Concerning with the principles of what is right and what is wrong, it is also standard of behavior. Even though it is an attitude which is practiced in natural and automatic actions, but they are not unconscious deeds. Islamic moral avoids waste of their potential and motivates them in order to those potential based on their true purposes in life.

A good Moslem will have Islamic moral because actually, moral is one of the result of strong faith and the growth of religious attitude from individual.

¹ Muslich, Jandra Sri Raina Mulya, Suminto, Konsep Moral dan Pendidikan dalam Manuskrip Keraton Jogjakarta, YKII-UIN Sunan Kalijaga, Jogjakarta, 2006. page 3
traits, intentions, judgment or act which can appropriate be designed as right, wrong, good and bad. Moral means "ethic", it means the science of moral philosophy is not concerned by fact but with values; not by character of, but the ideal of human conduct. Moral is attitude manifests to conduct. Attitude and conduct can unite, so attitude must unite with conduct.

In the contrary, there is attitude but which does not appropriate with good conduct and it is in Islam is called by weak faith. If in both balances with dzikr (praise) and fikr (think) will result Akhlak al-Karimah (good moral) and Akhlak al-Madzmumah (bad moral). Low moral has low and weak grades; instead there is distance between dzikr and fikr. If it can not be done balance by human consciously that is called secular. But if it is caused by no dzikr, that is called kufr (unbeliever).

Kufr as bad moral is the same with Rakhmat expression. Rakhmat says that one who had moral is called 'kufr'. The concept of kufr in Rakhmat's opinion does not refer to non Moslem but it refers to somebody who unthankful ones.

Konsep kafir masih tetap relevan, karena sebagai istilah, dia ada dalam Alquran an Sunnah. Hanya saja, mungkin kita harus merekonstruksi maknanya lagi bukan mendekonstruksi. Saya berpendapat, kata kafir dan derifasinya di dalam Alquran selalu di definisikan berdasarkan kriteria akhlak yang buruk. Dalam Alquran kata kafir tidak pernah di definisikan sebagai non-

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muslim. Definisi kafir sebagai orang non muslim hanya terjadi di Indonesia saja.

Rakammat expresses that *kafir* concept in the Kuran is never related to the unbeliever one but bad moral. According to him, this misunderstanding must be reconstructed to find the right interpretation.

In the *Advanced Learner’s Dictionary of Current English*\(^7\) explains there are many definitions of moral as following:

a. Concerning principles right or wrong.

b. Good and virtuous

c. Able to understand the difference between right and wrong

d. Teaching and illustrating good behavior.

Generally, the determination of moral is the same. Differently, the meanings of moral according to *the Dictionary of Philosophy* are as follows:\(^8\)

a. Related to human activities that is viewed as good/bad, right/wrong, exact/inexact.

b. Appropriate with norm that it can be received related to the right something, just and proper.

c. Able to be directed by (influenced by) awareness to direct (to influence) another one appropriate with conducts norms that regard right or wrong.

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As it has started above, in short the meaning of moral is human activity that can be accepted properly something in norms or it can mean in accordance to standard behavior, principles of right or wrong. Ethic itself has some meanings. First, values and norms that become guidance to person or a group in managing their conducts. Second, the group of moral and values as code ethics. Third, groups of good and bad.

In Islam itself, the Koran has basic moral teaching through God’s laws from little until serious things. The Koran’s moral law teaches God’s laws in all of aspects of human life. Clearly, it can be known through background moral values or the goal the Koran Laws. In addition, moral values in the Koran laws are human expression to receive and realize God’s laws, as the Koran massages. Actually, moral becomes a basic differentiation between human and other creatures. Therefore if there is discussion about moral it must talk about humanistic aspect too. Human being is important creature in the world and they have been given by God in many ideas. Moreover Toshihiko Izutsu describes relation between God and human is important to talk about. According to him, ‘human’ word is important element in the Koran beside ‘God’ word. It means human has the same high level with God from attention degree. One of mystical figure, Ibn ’Arabi said that human is the most perfect attitude placed by God. In the Arabic language human is the most

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11 Ahmad Azhar Basheer, Ahmad Syafi’i Maarif dan Said Tubuleley (editor), *Al-Qur’an dan Tantangan Modernitas*, SIPRESS, Jogjakarta. page 25
perfect mirror in God's shadow attitude. It means that *Allah* creates according to potential model that can catch the greatest God's verses.\textsuperscript{12}

God has created human in the best creature. It compares with other creatures.\textsuperscript{13}

\textit{لقد خلقنا الإنسان في أحسن تقديراتين}

"We have indeed created man in the best of moulds"\textsuperscript{14}

Virtue has been given by God instructions to give human in order to do not mislead. Human has been given by God with complete tools.\textsuperscript{15} They are:

a. Instinct.

Beside a beautiful body with all of tools, human is given by God an instinct and intelligence from God's creatures without learning and through this tool human use it since they were born.

b. Five senses.

To complete instinct tools, human and animals are completed by God with senses. These tools are as completer in order that creatures are not static.

c. Reason.

If animal is given by God with senses and instinct, here human is given another special to manage sense, and teaching instinct. Through reason human has culture and spread intelligence. With this characteristic human is different from animals.

\textsuperscript{13} The Koran, 95:4
\textsuperscript{14} at-Tin: 4
d. Religion.

With a reason, human has culture and look for happiness way, either material way or spiritual to spread their soul. Through spiritual way a reason is limited if it deals with reason ability.

Through description above, it describes human is significant creature that has given many specialization. Generally, it is like reason and moral. Human in its life is given by God a reason. It is another element that is able human understanding his/her self and the nature. That element is also a potential and become special treatment than other creatures. Through their reason human can find all of views toward their selves. They create all of nature forming what they need and take all of benefits from it. As explanation above, it is human superiority. Besides doing their conducts, human is influenced by ethic emotion than gets fortune or ignores disaster. Based on all of peoples as innocence in born, actually they have good deed feeling in their conducts and this feeling will struggle if human acts bad indeed in another word this feeling called good moral or good indeed ethic.16

As explanation above, moral is conscience of human being. Moral is world problem now. In the moral field we know good and bad deeds concepts. Some peoples see a problem in different perception, in the one side, problem is good and another side it is bad. Moreover, bad and good deeds measures are related to by time. It means a problem is bad one time and it is good in another time, in one problem. In another word moral can be called relative thing. Or

16 Murtadha Mutahhari, Perspective Al-Quran Tentang Manusia dan Agama, Mizan, Bandung, 1984, page 177
there are some peoples see that to be a human is relative because its standard is based on time and place. It can be called that a good thing in certain time will be immoral in different place and time, it is called moral relativity.

According to Mutahhari, basic moral principles are not relative, but its standards and principles are relative.\textsuperscript{17} Actually, what the measure based on it. According to Muhammad Amin, there are three basic norms measures that are known by scientists.\textsuperscript{18}

1. Custom.

In all of place and time, peoples are influenced by custom and traditions of society. Because they live within of society: Know and see that they do something action and ignore ether conducts. And the power of judgment cannot rise because they follow general conducts what they do. Good and bad measures are based on custom in the place where they live. Conducts that appropriate with custom is good and inappropriate is bad conduct.

2. Hedonism view

This view is based on philosophers from research result. The measure of this view is 'happiness'; happy is the end of goal from human life. The followers of this view pretend that happy is delicious and quite from intelligence. This view says that human have to look for delicious much more, and if they are ordered to chose something. They must choose the most delicious.

\textsuperscript{17} Murtadla Mutahhari, \textit{Akhlq Suci Nabi yang Umni}, Mizan, Bandung, 1995, page 101.
\textsuperscript{18} Muhammad Amin, \textit{Etika Ilmu Akhlak}, Bulan Bintang, Jakarta, no year, page 87.
3. Utilitarianism view.

Actually the measuring used by followers is the universal measuring. It means this view is wider than hedonism, delicious body and soul. Intuition law that it has explained in chapter II also entered in this view. Beside intuition there is revolution law.

As previous criteria good and bad, it is uncertain thing because it is subjective and local. According to Islam, bad and god are valued by intention as a consequence that conducts.\(^{19}\)

Basically each conducts cannot be valued bad or good before knowing its intention. Therefore before it sees the consequence of its conduct it must be known its intention. In this case, the position of reason is dominant. The conduct is good if according to reason is good and also bad laws. Here Islam has center of sources, they are the Koran and \textit{Sunna}. The position of the Koran and \textit{Sunna} are God’s moral sources because the contents of the Koran are order and prohibition. Therefore human cannot change good from the Koran become bad and the bad become good. So, the sources of moral that has been given by God cannot change through time and place. This opinion is appropriate with Jalaluddin Rakhmat’s expression that moral does not know sects.

B. The Concept of Islamic Education.

At the present, the progress of knowledge and technology has raised all of changing in human life. Including the changing of moral and social roles, which is considered in less attention, but on the contrary, the progress is not balance with high religious values roles, customs, and social norms. To manage and defense them are education line, especially Islamic education. The teaching and roles are absolute and it is God's roles. It is nor created by human.\(^{20}\)

Simply, education can be defined that is all of process and efforts from adult\(^{21}\) to help young man to develop their individuality. According to Prof. Dr. Driyarkara, S.J., education is the process of young man forming in order to have they have complete individuality.\(^{22}\) Maturation is not only expressed as advising, stimulus, and prohibitions but also firstly 'maturation' that can be imagined by young man in education, in their socialization (between educator and students).\(^{23}\)

Generally, the meaning of education always refers to school education. Whereas, education can be divided into two fields formal and informal educations. Generally, education is systematic training an instruction, especially of the young in school, college etc. It also means a conscious effort

\(^{21}\) This is as the function of education that it is lead young man to maturation. So the goal is maturation from the young man. It is impossible if take to maturation but adulator is not mature.
to realize process and condition of learning in order to produce learners who can develop their potential to get spiritual force, self control, behavior intelligence and skill which is needed by them, socially and nationally.

Formal education can be found in formal places like school; course and educational institution. The second is informal education. It means education that is based on family and social values. These points are so important because from these environments human begins to socialize. Furthermore moral education begins from these fields. Based on the meaning above that education is related to human individuality, so moral is one of aspects in education. Although moral constitutes as one of important aspects in education, it cannot be separated from that.

Completely, the meaning of Islamic education is expressed by Zarkowi Soejoeti. According to him there are many interpreting Islamic education. Firstly, the kind of education that express and manifest Islamic values. Secondly the kind of education gives attention and also Islamic knowledge for study program, here 'Islam word' is placed as study program and as knowledge like others knowledge. Third, the kind of education is in both above. Here Islam is placed as values sources and study program. Through meanings above, it can be understood the existence of Islamic education is not only related to special characteristic but also it is more important again, that is in the philosophy is called Insan Kamil (the perfect Human). This aim shows that the duty of Islamic education is more difficult than others.24

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Especially Islamic education, education in Islam in etymologic as follows:

1. Originates from Arabic word 'rab' means to educate, care of, and take care of. In the Koran as in verse 17:24:

وَأَخْفِضْ لَهُمَا جَنَاحَ الْدُّلْىَ مِنَ الرَّحْمَةِ وَقَلِ رَبَّنَا ارْحَمْهُمَا كَمَا رَبِّيَّانِ صَغْيْرًا

"And out of kindness lower to them the wing of humility, and say: "My lord! Bestow on them thy Mercy even as they cherished me in the childhood" 25

2. Originates from 'allama' means teaching knowledge and skill. In the Koran:

وَعَلَّمَ أَدَمَ الْأَشْمَاءَ كَلِبَّهَا ثُمَّ عَرَضَهُمْ عَلَىَّ الْمَلَكِيَّةِ فَقَالَ أَنتُوْنِي بَيْسَمَاهَا هَنْتُؤْلَا إِن كُنْنِمْ صَدِيقِينَ ٣٢

"And He taught Adam the nature of all things; then He placed them before the angels, and said: "Tell Me the nature of these is ye are right" 26

3. Originates from 'addaba' means: to educate for perfecting of moral/ ethic.

So Islamic education has many meanings, 'tarbiyah' word according to:

a) Imam Baidawi: delivering something on perfecting gradually.

b) Al Asfahani: to expand of something through a process gradually to its perfect limitation.

c) Abdurrahman al Bani:

1) Take care of human tithe development.

25 al-Isra': 24
26 al-Baqarah: 31
2) To expand a potential and human competing in variety (its reason)

3) To manage and human potential to its perfect.

Based on etymology and views above the meaning of Islamic education is the conscious action doing that does not only aims to expand and take care tithe of human but also to perfect form in human gradually. In the Koran:

"Ye shall surely travel from stage to stage"^27

Generally, the term of Islamic education is limited in Islamic religious education talks about religious problem as in formal education formal institution they are: Islamic studies fields, like Tauhid (Divine), Fiqh (law), Tarikh Nabi (the Histori of prophet), al- Quran (the Koran), Hadits (tradition), Tafsir (exegesis). Based on the above perception it is necessary to differ in both:

1) **Islamic education**: all of efforts to care of expanding in natural tendency (fitrah) and skill of human to perfect form as Islamic norms.

2) **Islamic religious education**: Specially the effort to expand natural tendency (fitrah) of human that aims in order to understand of Islamic teaching deeply and to do Islamic teaching.

^27 al-Insyiqaq: 19
The implication of religious Islamic education toward Islamic education is inseparable component. Here religious education as Islamic integration way with other knowledge. Furthermore, as moral education in society has to give since human is born. Ibnul Khladun concentrates on the Koran knowledge because in the Koran there are God’s laws become as holding on human.

The differentiation between Islamic education and non Islamic education (west education) is in divine aspect especially for Islamic Education as following: 28

<table>
<thead>
<tr>
<th>The function of Islamic Education</th>
<th>The function of education (west concept)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. To expand knowledge exactly and right about human existence, nature, and God’s greatness, so it will grow right creativities.</td>
<td>1. To care of and expand cultural inheritance.</td>
</tr>
<tr>
<td>2. Purifying human from conduct that contaminate the human with internalization of human and divine to student,</td>
<td>2. As a transformation tool (form changing) culture.</td>
</tr>
<tr>
<td>3. To expand knowledge to individual and social life forward.</td>
<td>3. As an expanding individual tool.</td>
</tr>
</tbody>
</table>

When comparing Islamic education, Azyumardi Azra mentions there are seven characteristics in Islamic education, these are:

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28 Paper delivered in Ilmu Pendidikan Islam, STAIN Salatiga, presented by lecturer Mr. Bahroni
1) **Knowledge mastery.** It is in accordance with basic Islamic teaching that requires to *umma* in knowledge mastery.

2) **Expanding of knowledge.** Knowledge that is required has to expand to others.

3) Stressing on moral values in expanding and mastering of moral.

4) Expanding and mastering of moral is only worshiping God.

5) **Building Children Adaptation.** Education is given according to building children.

6) **Expanding personality.** This expanding related to all of values and Islamic system, so learners are managed to gain the aim of Islam.

7) **Stressing on good conduct and responsibility.** Every learner is given spirit and pressure to do their knowledge so it is useful for them selves, their families, and all of societies.\(^{29}\)

The education built by love will result learners who have humanistic view. Love among humans being become a spirit to honor each other, tolerance and love each other. More over it becomes human reaction as a something that we should keep and expand. Without basic love may be education will be high knowledge and creative results but probably they do not respect humanistic values. Education is closely related to social changing. Either personally or socially, according to Muhammad Abduh as cited by Azyumardi Azra, education is amazing tools for social changing.\(^{30}\) Education is significant thing; therefore it has to place to expand creativity and critical mind. This

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thing constitutes Islamic understanding to expand intellectual paradigm. In
this paradigm, learners will be prepared theoretically to face modern world.\textsuperscript{31}

C. The Relation of Moral and Education

Before talking the relation of moral and education, it has to be in our
mind being understood that the institutional principle on the national of
Indonesia’s education\textsuperscript{32} and operational principle that it also talks about moral
field, they are\textsuperscript{33} the principle of education is \textit{Pancasila} as national
philosophy. The aim of education is to create \textit{Pancasila} humans truly based
on roles like the opening and the content of constitution 1945 expectation.\textsuperscript{34}
Besides that the aim of education is to create physical and mental building, has
knowledge and acquisition, and expanding high intelligence together with
high moral. love to its nation, human appropriate with roles in constitution
1945.\textsuperscript{35}

Based on Prof. Dr. Driyarkara, S.J about the meaning of education that
education is the process of young man forming in order that they have
complete individuality. Individuality means multidimensional, so education
has to respect all of sides in educational field. These fields that have to do in
balance are: physic, rational, emotional, social, moral and spiritual. Through

\textsuperscript{31} Abdul Munir Mulkhan. \textit{Paradigma Intelektual Moslem}. Sipress, Jogjakarta, 1993. page
164.
\textsuperscript{32} The constitution 1945 expresses that each citizen get right to education and teaching. It
means that the obligation of learning gives change and requires each citizen until certain age.
\textsuperscript{34} TAP MPRS No. XXVII/1966 Bab II Pasal 3
\textsuperscript{35} TAP MPR No. IV/MPR/1973. With different language stile it is also described in TAP
4 UU RI No. tahun 1989.
these fields, moral is one of field only. It means moral education, however important; have to do together with other aspects. Morality education is all of process and efforts from adult to help young man in order to god in human and God. Moral must be understood as wider than ethic and moral teaching. \(^{36}\)

According to Max Scheler, the true moral education is that can help young man and they want to establish good moral. It should be appropriate with leader morality as guiding all of peoples. \(^{37}\) Because education has many fields, here the relation moral and education can be divided into three education fields. \(^{38}\)

1. Family education.

According to Prof. Driyarkara, parents must be responsible on children education. They must be responsible in order to become complete and mature human. Their educations have to be based on love and respect and communication each other. \(^{39}\) Family is the basic education for peoples because it becomes as fortress moral before an individual goes to society field. This environment is viewed from small thing like to do worship on time, discipline to do something, etc. Moral education also begins from family life, a people and good or bad, is suspended from norm done where he/she come from. Ironically in modern era, the education of children in the family is not from parents but it is done by servant. Because they are

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so busy in their office job and the attention for them is less. Harmonious family will guarantee good conducts and it will defense bad conducts. Contrary, if family does not give comfort for children, so children on the look for comfortable to other places. Exactly, its moral field is uncontrolled by family. In another word, family is main capital in defense of bad conduct for children.

The position of parents is the first educator in family especially before human go to school and society fields. In Islam itself, the instruction of education is in family.

"O ye who believe! Save your selves and your families from a fire whose fuel is mans and stones, over which are (appointed) angels stern (and) severe, who flinch not (from executing) the commands they receive from God, but do (precisely) what they are commanded."

2. School education.

Discussing about school education it is same with talking about life. Education constitutes the process of each individual to reach better life as human potential. According to Prof. Driyarkarna forms education is humanizing human it means raise young man to human degree so, they

At-Tahrim: 6
can run their life as complete human, morally, socially, individuality, and so on.

Teacher has important status in children. Teachers are not perfect one but they have to allow receiving a critical thinking and also aspiration from the children. Related to moral education, here, teacher must have a certain concept how their conduct can be used an example for the children. It is so important thing because what the teacher do, whatever, it almost influences the children conduct.

3. Society education

Besides school, this education field effects the soul of human. The society condition and its morality effects the human conducts. Here, the society is to dealing with a choice, what they want bad or good conducts. It should be done moral control to young generation. The old man must give good example for young man. Example, if the old man is smoking, does not do in the front of the young man. In the society human learns how to put tolerance each other because society itself has been complicated from religions, kinds of thinking, cultures, etc., the differences as above description become important thing because through differences conflict can rise. The maturity of thinking is important to deal with it. Here moral concept as Rakhmat concept can be used as point of that entire if we deal with debatable thing we have to precedence to moral over others (debatable things).
Reciprocal relationship between family, school, and society educations are inseparable. Education is begun by family because it is primary function in education. Actually, education is obligation for children but it is caused by parents' limitation so the education is done by school institution.\footnote{Fuad Ihsan, Dasar-Dasar Pendidikan, page 63.} At present, this institution is pulled by society because has became new style. Furthermore, this phenomenon is new trend for modern in the world society.
CHAPTER III

Biography of Jalaluddin Rakhmat.

A. The background and life of Jalaluddin Rakhmat

The Indonesian religious scholar, pluralist and liberal reformer, Jalaluddin Rakhmat was born August 2, 1949 in Bojong Salam Rancaengkek, Bandung. He is known as one of Moslem scholars and preacher in Indonesia, together with Gus Dur (KH Abdurrahman Wahid) and the late Cak Nur (Nurcholis Madjid).

Jalaluddin Rakhmat was greatly influenced by Shiit scholars thought from Iran like Imam Khumaini, Murtadha Mutahhari and so on. He was interested in mysticism when he together with Haidar Baqir and Endang Saifudin Anshari was invited to a conference in Columbia on 1984. There, he met Iran religious scholars who have profound knowledge about mysticism and he felt proud of them, besides they had high knowledge and also high moral integration. Rakhmat was given books by them after conference where it has been talking about mysticism.

Rakhmat was born in a religious family. His mother was a Moslem activist in his village. His father was a Village Chief and a religious scholar. His father died when he was two years old caused politic issue in that time. He almost did not have emotional relation with his father but his mother has delivered him to afternoon Islamic school. She guided him to read the Koran and
ITB (The Institute of technology Bandung) and IAIN (State Institute of Islamic Studies) Bandung and he combined science and religion.

His extracurricular activities were spent for preaching. He guided Jama‘ah (followers) in mosques. Rakhmat was known as vocal activist either elite politic or religious elite. It caused him always deal with military apparatus and then he was out from government official. He leaved his campus and continued his study to Qom Iran, to study irfan (mysticism) and Islamic philosophy from traditional mullah, and then he went to Australia to study about politic changing and international relation from modern academy in ANU (Australian national University). He got doctor degree from this university.

He returned to his campus now, communication science faculty, Padjajaran University. He has been teaching at number universities in communication science, philosophy, research methodology etc. Especially he has been guiding mysticism teaching in Islamic College for Advantage Studies (ICAS)-Paramadina University. That university was built together with Prof. Dr. Nurcholis Madjid, Dr. Hidar Baqir and Dr. Muwahidi since 2002.

Although he was busy as preacher, he was also as a headmaster of SMU Mutahhari Bandung, a school that he built and became school model in moral field by Education and Culture Department. As a scholar he was as member of professional organization, national and International, he was active as speaker in seminar and conference. As a preacher he was busy in preaching activities. The followers that has joined with him mentioned themselves as “little fling white ant toward God’s light”
As activist he was as a chief of *Ikatan Jama`ah Ahlu Bait* (IJABI). He was also as a founder Islamic Cultural Center (ICC) Jakarta together with Dr. Haidar Baqir and Umar Sahab, MA.

B. Religious experience.

From his life experience in young time, Rakhmat has found that *fiqh* (law) is the combination religious scholars’ opinion with referred to same sources, the Koran and *Sunna*. He expressed, that if somebody is against the Koran and *Sunna* so he/she is unbeliever, but if somebody is against *fiqh* opinion we cannot call them with unbeliever because that only different opinion. He expressed,

“Karena itulah kemudian saya berfikir bahwa sebenarnya ada yang mungkin mempersatukan kita semua, yaitu akhlak. Dalam bidang akhlak, semua orang bisa bersetuju, apapun madzhabnya. Lalu saya punya pendirian: kalau berhadapan pada level fikih, saya akan dahulukan akhlak.”

As Rakhmat opinion above shows that moral has Universal value. It can be received by many groups has different view. It means if all of groups agree with moral sources based on the Koran and Sunna, the debatable thing (*fiqh*) can be able to overcome.

The opinion was built by Rakhmat above based on young experience time. Young Rakhmat has ever been educated on *Muhammadiyah, Darul Arqom*, and the center of Muhammadiyah’s cadres. From that background he returned to his village to against heresy. Clearly, Rakhmat against *fiqh* differentiation between *Muhammadiyah and Nahdlatul Ulama*’s members in his village. The mission of

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Rakhmat that time was short: building Mutammadiyah’s mission and urge people to join with Mutammadiyah. Rakhmat even threw bedug (drum) in his village mosque because it was regarded heresy. But what happened then? Rakhmat disputed with his aunt who was as guide of pesantren⁴ (Islamic boarding house) in his village. Because he has seated demonstratively when all of people stood to pray qabliyah Jum’at. He was almost hit by people accused as making new fiqh.

Based on his experience, Rakhmat has done religious puberty. Young Rakhmat was exclusivist in religious behavior but now he is pluralist and inclusive scholar. In this opinion it can be seen through his express:

Semua agama itu kembali kepada Allah, Islam, Hindu, Budha, Nasrani, Yahudi kembali kepada Allah. Adalah tugas dan wewenang Tuhan untuk menyesuaikan perbedaan di antara berbagai agama, kita tidak boleh mengambil alih Tuhan untuk menyesuaikan perbedaan agama dengan cara apapun, termasuk dengan fatwa.⁵

As Rakhmat expressing above, actually he has interpreted Koran verse⁶ that God has created many religions in the world to compete and test us on goodness. The reflection of his life inspired to found Islamic Fraternity Bridge in among Moslem society. He built SMU Mutahhari foundation where its curriculum has been teaching all of madzhab thoughts. It became renewal method education pioneer in Indonesia. Furthermore his foundation was suspected as Shiit

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⁴ The word pesantren comes from the word santri with the prefix ‘pe’ and the suffix which literally means ‘the place’ where santri live and study religion, while the word pondok originally comes from Arabic word meaning ‘a place for travelers to stay in for a while (called hostel)’, in Indonesian this word means ‘a small, simple house’. All pesantren provide a place for santri to live in so that it is often called pondok pesantren.

⁵ A technical term used in the Islamic jurisprudence to indicate legal opinion. A fatwa can be delivered by ulama individually or collectively through a fatwa institution. The ulama that officially have the authority to decree fatwa are called mifti. (Jalaluddin Rakhmat, Islam dan Pluralisme, Akhlak Qur’an Menyikapi Perbedaan, Serambi, Jakarta, 2006. p.34)

⁶ al-Maidah: 48
education pioneer in Indonesia. Furthermore his foundation was suspected as Shii
tought spreading. "I do not invite people to enter Shii but here we teach opening
to tolerant among madzhab" Rakhmat expressed. Pluralism issue was often used
by him. Pluralism in Rakhmat's version respects and appreciates differentiation
and also does not force understanding truth to another one. He wants to show
Islam as rahmatan lil alamin (bless for the world). Rational Islam, progressive
one, but does not leave the Koran and Sunna (tradition). His Islam moderate
approaches balances between fiqir and zikr proportionally. Row between two
extremist coral, liberalism and fundamentalism.

C. Jalaluddin Rakhmat, a fiqh master to mysticism.

His name is related to urban Sufism; even he was the first as pioneer
mysticism study in town exactly upper class society. They are educated well
entrepreneurs, politicians, celebrities, and professional class. Rakhmat has ever
found Mysticism Study Center (PKT) Tazkia Sejati, OASE-Bayt Aqila, Islamic
College for Advanced Studies (ICAS -Paramadina), Islamic Cultural Center (ICC)
in Jakarta. PKT Misykat in Bandung. In these institutions intensively, he delivered
his sufism teaching to his followers.

On October 3, 1988 together with Haidar Baqir, Agus Effendi, Ahmad
Tafsir, and Ahmad Muhajir he built Mutahhari foundation. One of the aims is to
raise Islamic awareness through preaching movement that is planned
professionally based on modern and traditional Islamic knowledge. Rakhmat has
Then 2004, he also has ever built and led a forum study called KKJ *(Kang Jalal Study)* that it has ever centered in Bidakara building, and now KKJ is in Paramadina University every month. On 2003 together with Cak Nur (Nurcholis Madjid), Dr. Muwahidi and Haidar Baqir, he built ICAS-Paramadina. Together with Haidar Baqir and Umar Shihab, he built Islamic Cultural Center (ICC), he guided LSM OASE and *Bayt Aqila* and active guided *Badan Perjuangan Kebebasan Beragama dan Berkepercayaan (BPKBB)*, a dialog forum, and cooperate with forum of preachers from all of religions in Indonesia. The last one, he guided The Jalal-Center for Enlightenment (JCE) in Jakarta since 2006.

The content of his preaching was *fiqh* side since he was *fiqh* master. Even he felt proud that he was winner in debate *fiqh* problem but his pride was lost after one of his follower dead, Darwan. According to Rakhmat in his book *Rindu Rasul* 8, Darwan has a simple religion knowledge, he did not know about *tafsir* and *hadist*, in seconds end of his life. he remembered the prophet of Muhammad. that time was *maulid* month. Darwan massaged to his wife to taking *selametan* 9 for prophet. He did not remember his sons, his money and lands. That event was one of events that changed Rakhmat character to understand religion.

A. The work of Jalaluddin Rakhmat.

Rakhmat can be told as productive scholar. In the running of his carrier, he has produced scientific works: books, bulletin, articles, papers, and magazine. More than 40 books have been published. They are:

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9 *Selametan* lit. Means a feast or party which is also called *kenduri* which is performed to honor and offer prayer for somebody who dies.
1. *Psikologi Komunikasi*, 1985 (Communication psychology)

This book is his first book after he returned from IOWA State University. This book was the first psychology communication book in Indonesia and included best seller in communication book, and becomes important reference in communication faculties in Indonesia. He wrote that our life quality, our relation among humans, can raise trough understand and improve communication from us.

2. *Islam Alternatif*, 1986 (alternative Islam)

This book is collections of his speeches in ITB, and then it has been classified by Haidar Baqir. There are five mains topics, firstly, talks about Islam *rahmatan lil alamin*. Secondly, Islam is *mustadhfin* liberator. Third, Islam and society guiding. Fourth, Islam and knowledge, and fifth, Islam Shiit *Madzhab*.


This book was also collection of mass media. Rakhmat’s articles began from Tempo, Gala, Kompas, Pikiran Rakyat, Panji Masyarakat, Jawa Pos, and Berita Buana. As mass media character according to Rakhmat the content was not complete because it was only informative discourses.


According to Jalaluddin Rakhmat, although use title above, the reader will not deep explain like Suhrwardi’s *Awarif al-Ma’rif* and al-Ghazali’s *Ihya Ulum al-Din*. Trough this book Rakhmat invited readers to take self reflection to be obedient with God’s commands (*muwafaqah*), how to love *rasul* (messenger) and pure *Imam*, and love each other among as servant of God (*munasabah*), against carnal desire (*mukhalafah*), and against of evil (*muharabah*).

This book gives practice instruction, prepare of construction and delivering speech complete with special language about informative, persuasive and recreate speech and these based on scientific theory.


This book is like Rakhmat's previous books as collections of his articles in mass media. The contents of these are spontaneous speeches: relax papers and serious. soft and hard chatting.


This book was Rakhmat's response to contemporary society, begin from politics, national leader, social violence, democracy, leader prophet figure, until mysticism problem.


(Jalaluddin Rakhmat answers contemporary Islam problems)

This book according to the editor, Hernowo. constitutes collections from question-answer teaching began from 1980-1998. Either Salman mosque or Munawwaroh mosque studies.

This book like Rakhmat’s previous books is the same with past book with little differences. If it compared with Remormasi Sufistik book, this book raise mystical problem. Trough this book Rakhmat invited readers to be God’s lover.


According to Rakhmat, up to now the existence of Sufism exegesis is debated. Because according to Al-Zarqoni, this exegesis is interpretation without taking extrinsic meaning to get intrinsic meaning. Through this book Rakhmat tries that exegesis is necessary or not.


According to Rakhmat to get society changing is thinking changing, without this process so that is difficult. Here changing is still effort by human and it can be engineered.

12. *Rindu Rasul*, 2001 (Miss Rasul)

Trough this book Rakhmat invited readers to love Rasul. Trough this book he expressed his changing in religious thought where in the past he dislike it like Sholawat, Barzanji, Syafaat.


The content of book is messages that Moslems should not break causing differentiation of fiqh. Rakhmat explained trough stories that describe

(Islam and Pluralism, the moral of the Quran executes differentiation)

This book is newest Rakhmat’s book. This book talked about, is Islam the only religion received by Allah? In other words, do religions another Islam get safety? What will they receive merit from what they do? What this the aim of creating of human being? This book tried to look for the answer through the Koran and the Sunna analysis and kind of exegesis.

19. And also there are many Rakhmat’s books that has published like, Khalifah Ali ibn Abi Thalib, Rintihan Suci Ahl-Bait, Tafsir bi Al-Mansur, Zainab al-Qubra, Keluarga Muslim dalam Masyarakat Modern, Komunikasi antar Budaya. All of these books are published by Rosda Karya Bandung, beside that, there are Rakhmat’s work ascompilation with other writers that has been published too. For example, Rakhmat’s writing can be read in Kontekstualisai Doktrin Islam dalam Sejarah (Jakarta: Paramadina, 1994): and Rekonstruksi dan Renungan Religius Islam (Jakarta: Paramadina, 1996).

B. Moral according to Jalaluddin Rakhmat

Moral field especially for religion followers may be familiar. Many people think that more piety, they have higher moral. And the question is, is it right? To answer that question we can read Rakhmat’s book, Dahulukan Akhlaq di atas Fiqih. It describes Moslem society still precedence debatable things than good moral although it threatened Islamic brotherhood in among Moslem society.

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Talking about his book Rakhmat has ever explained their moral view, He said that Moral is one of the universal thing.\textsuperscript{12} According to him, moral does not know sects. There is no problem about moral in the value. He took an example, steal, in the steal all of people agree that it is forbidden. There is no problem about this term may be steal is permitted in one religion and forbidden in other religion. That all of groups, sects, or religions agree that steal is forbidden thing. So, at the same thing like giving alms for poor that it is good conduct. There is no problem about this, to give alms is forbidden in one religion and permitted in other religion. That all of groups, sects, or religions agreed that give alms for poor is permitted even it is good moral.

Rakhmat’s view about moral is appropriate with moral law that is called \textit{Intuition law}\textsuperscript{13}. This law expresses that every human has the power of conscience that can differentiate good and bad at a glance.\textsuperscript{14} According to Immanuel Kant (1724-1804) that human has moral feeling planted in the soul and heart. Somebody feels that has obligation to avoid bad conducts.\textsuperscript{15} That conduct is good not caused well consequently and not also caused religion teaches goodness. So, bad conduct is not caused bad consequence and not also caused by religion claims that it is forbidden. Human have been gave moral consciousness since they were

\textsuperscript{12} As his explanation in Utan Kayu Islamic Community (KIUK) interviewed by Muhammad Guntur Romli on 29 September 2005. It welcomed Jalaluddin Rahmat’s book entitled \textit{Dahulukan Akhlak di atas Fikh}.

\textsuperscript{13} The power of heart that can know it is bad and good from something at a glance without see its consequent. In Arabic it is called “Allaqonah”

\textsuperscript{14} Ahmad Amin, \textit{Etika Ilmu Akhlak}, Bulan Bintang, Jakarta, no year, page 105.

\textsuperscript{15} Harun Nasution, \textit{Filosofat Agama}, Bulan Bintang, Jakarta, 1979, page 68.
born. Moral conduct means that is appropriate with norm. Moral consciousness is that about self in the deal with bad and good conduct.\textsuperscript{16}

This law is appropriate with Rakhmat’s moral view like it has been explained above. Moral principle has universal value because it can be received by all of peoples, religions, sects and groups. So this principle can be made as guide to socialization in society that moral must precedence over all of thing that can raise conflict. Rakhmat view about moral opinion, precedence to moral like his express in \textit{fiqh} field,

“Karena itulah kemudian saya berfikir bahwa sebenarnya ada yang mungkin mempersatukan kita semua, yaitu akhlak. Dalam: bidang akhlak, semua orang bisa bersetuju, apapun madzhabnya. Lalu saya punya pendirian: kalau berhadapan pada level fikih, saya akan dahulukan akhlak. Kalau dating ke jama’ah Nu yang qunut subuh, demi ukuhwah dan memelihara akhlak ditengah-tengah saudara saya, saya akan ikut qunut, walau saya misalnya orang Muhammadiyah yang tidak qunut. Tapi, ketika berabung dengan orang-orang Muhammadiyah, saya mungkin tidak qunut demi menghargai jama’ah sekitar saya.”\textsuperscript{17}

In religion field this principle is limited on debatable thing like \textit{fiqh}\textsuperscript{18} but if deal with ‘faith’ so this principle must ignore because that is related with divine principle. Moral that has universal law can implant to solve problem that rise breaking in Islamic brotherhood, generally, the problem in the society.

Rakhmat’s view that moral is universal and appropriate for all of groups can be classified into:

\textsuperscript{16} Asmarah As, \textit{Pengantar Study Akhlak}, Rajawali, Jakarta, 2002. page 40
\textsuperscript{18} It is the name given to whole science to the science of Islamic jurisprudence, because it implies the whole the exercise of intelligent in deciding point of law I the absence of a clear \textit{nash} (argument) from the Koran and the \textit{Sunna}.
a. Opinion that moral is moral, it looks at time and place. A good moral still has good value although in the different time and place.

b. Good and bad moral is clear thing, it is not necessary reason to put change it. That Good moral cannot change become bad moral caused time demand. So, bad moral cannot change become good moral caused time demand.

This view is different from Hedonism’s\(^{19}\) followers view, they express that moral is dependent upon result, is it happiness or badness? If the result is happiness so it is good thing and if badness it is bad thing. Hedonism law depend on time and place and also individually value because the result is different every group and place. This thing is good for one group and bad for another. So hedonism describes that moral has relative thing and not universal.

Universal moral contains guidance managed by God through conscience or revelation. Actually, human can feel good and bad moral through conscience given by God without revelation. For example if somebody hit us it will hurt without waiting revelation explains that if somebody hits you, so it will hurt. Hitting others is bad moral and human can feel it through conscience because as previous explanation that every human has the power of conscience that can differentiate good and bad at a glance by God.

Rakhmat’s view that moral as a measure to solve conflict between sects are new sound that moral is priority. The view of precedence to moral over figh can put other field like politic, economic, social and others. Like if society deals

\(^{19}\) The opinion of Hedonism followers is the measure of moral is happiness. Happiness is last aim in human being. Happiness is means by them with delicious. Deliciousness is as main measure of conduct. So the conduct contains delicious is good and bitterness is bad.
with politic party conflict, they must precedence to moral than other to look for problem solving. Rakhmat reminds us as Moslem about prophet mission that Muhammad was he delegated to promote perfect moral. Here *fiqh* just an example a field that if Moslem deals with debatable thing or not absolute thing from God, Moslem must precedence to moral over debatable thing like description above.
CHAPTER IV
THE CONCEPT OF MORAL ACCORDING TO JALALUDDIN
RAKHMAT’S VIEW AND ITS IMPLICATION TOWARD
ISLAMIC EDUCATION.

A. Moral in Jalaluddin Rakhmat’s thought.

Nowadays, human deals with the fastest development and radical life progress. The development is good and bad in every part. In the contemporary life advancement society is confused about moral, ethic and uncontrolled in social, education and politic fields. Furthermore, global society has to respond global revolution and crisis. It needed fundamental and renewal care. Especially in moral problem, this field is considered important thing because it is related to the generation of nation. The condition of modern time is also no problem because moral in the value has universal value and although place and time are different; its law is the same. Life in the plural society needs special moral conduct because in the middle of the society there are many religions, cultures, kind of thinking etc. therefore in order to make equilibrium balances, the firm of thinking is inclusive attitude, because this attitude has tolerance each other than others. In contrary, as a rival of this thinking is exclusive thinking that it has rigid.

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But different with inclusive group or pluralist, inclusive group has opinion God’s love covers sky and earth. Islam itself emerges plural, and kinds of madzhab thinking either in fiqh, tasawuf (mysticism), philosophy knowledge or Islam politic thinking. The paradigm used must moral paradigm. If Moslem deals with differentiation and use absolute paradigm in among of many groups, so it will emerge conflict, whereas, its problem is still debated in truth. The famous moral paradigm expression in fiqh field like, my madzhab is right, but there is false and others are false but there is right. The same expression with differ sentence like Haidar Baqir statement the title was ‘Andai Aku Seorang Liberal’ as copied by Jalaluddin Rakhmat in his book, *Dahulukan Akhlak di atas Fiqih.*

Terkait dengan prinsip-prinsip yang aku junjung tinggi itu, aku akan selalu menghargai atau mengapresiasi pendapat orang atau kelompok lain, betapapun pendapat itu segera tampak tak aku sepakati, asing, atau bahkan terdengar ofensif bagiku.

Aku akan berusaha sebisanya untuk memberi mereka the benefits of the doubt, sambil berupaya menerapkan kebijakan bahwa pendapatku (aku yakini sebagai) benar, tapi memiliki peluang untuk salah, juga bahwa meski aku berbeda pendapat, hak mereka untuk mengungkapkan pendapatnya akan aku junjung tinggi dan aku bela. Karena aku percaya bahwa hikmah (kebijaksanaan) “tercecer” dimana-mana, di berbagai opini, dan aku berkewajiban untuk memungutnya dimana saja aku menemukannya.

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According to Baqir Statement, Rakhmat expresses, that is not Liberal Islam expresses but it is a Moslem attitude that views Islamic teaching from moral paradigm

Based on opinion above, Rakhmat classifies moral paradigm as follows:\(^5\)

a. I am sure that my opinion is true but other one is also true.

b. As long as based on the Koran and Sunna the differentiation of opinion will be looked as a right thing.

c. The contradictive opinion cannot be ignored because we have different social and cultural background.

d. I am ready as a follower whoever its leader.

e. I will respect people who have good moral without debating where they have madzhab come from.

Fiqih master, like Abu Hanifah statement, started:

"Ungkapan kami hanyalah pendapat, dan itulah yang terbaik buat kami. Jika ada pendapat lain yang lebih baik, maka mereka lebih dekat kepada kebenaran daripada kami"

According to Rakhmat there are three characteristics of moral paradigm in two different problems, they are multiple realities, leave fiqih to Islamic brotherhood, differentiation is chance to easing, and piety is measured from moral.\(^6\) Related to Rakhmat opinion about moral deal with differentiation among Moslems, Yusuf Qaradawi introduces differentiation of fiqih principles that the writer can get some, they are: to understand that

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\(^5\) Jalaluddin Rakhmat, Daulakan Akhlas Dianas Fikih. page 61-62.

\(^6\) Ibid. page 66.
differentiation is God's mercy, the ability of opinion comes from another people has the truth, do not ignore differentiation problems, tolerance in problems is still debatable, help each other in same opinion, to ignore kufr claim, and others. 7

Here if the writer talks about fiqh, it does not mean that this paper is fiqh paper but it is only as holding on us that we must ignore debatable problems to a solution in moral paradigm because if all of problems are looked with moral paradigm so, conflict will not happen and sure, it will ignore injustice. The Koran says:

\[
\begin{align*}
\text{س} & \text{تُنَبِّئُكُمُ الْكَبَّارُ} \\
\text{عَامِنُوا} & \text{كَوْنُوا فَوْقِ مِنْ أَمْوَالِكُمْ} \\
\text{بَلْ أَقْسَمْنَا} & \text{بِالَّذِي خَالَدَهُ} \\
\text{وَلَمْ يَجَّرِّسْنَا} & \text{بِنَفْسِكُمْ}
\end{align*}
\]

"And call in remembrance the favor of God unto you, and His covenant, which he ratified with you, when ye said: "we hear and we obey". And fear God, for God knoweth well the secrets of your heart" 8

Based on all of statements above, Jalaluddin Rakhmat's moral paradigm covers principles that raises moral and love either love to Allah and his messenger, the prophet Muhammad. The core of Rakhmat moral paradigm as Miftah Fauzi Rakhmat's (Rakhmat's son) statement in The Road to Allah book. Those principles are: 9

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8 al-Maidah : 8
1. Non sectarian\textsuperscript{10}

This point is the important thing in Moslem paradigm. However, refreshing of Islamic thinking is so important. Moreover, according to Nurcholis Madjid Islamic understanding in Indonesia is unbalance.\textsuperscript{11} Sectarianism thinking in Islam will take followers to danger paradigm. However understanding or idea will establish social attitude cadres in the future. And that conduct will take moral paradigm through non sectarians followers, through these concepts in Jalaluddin Rakhmat preach. According to Rakhmat, plurality in the society cannot divide to in tight sect dichotomy. Information technology gives opportunities to look for much knowledge about religious things. Rakhmat expresses \textit{la syiah wa la sunnah walakin ukhuwah Islamiyah} (no Shiit and Sunnit but Islamic brotherhood).

2. Mysticism with love \textit{madzhab}.

This is the second principles after the first. This phase Rakhmat runs from unity fighter to God lover. From this principle invites us to understand religiousness. Through this phase, Rakhmat differences a religiousness or piety become two parts.\textsuperscript{12}

\textsuperscript{10} According to Ullil Abshar Abdalla the idea of 'non sectarian' was promoted by Abdurrahman Wahid. See Ullil Abshar Abdalla, \textit{Membakar Rumah Tuhan}, Rosda Karya, Bandung, 1999, page 24
\textsuperscript{12} Jalaluddin Rakhmat, \textit{The Road to Allah Tahap-Tahap Perjalanan Ruhani Menuju Tuhan}, page 30-32.
a. Piety outward appearance.

Through this piety, Moslem wants to be perfect in piety but it is only outward appearance. The values of religiosity, they get from outside but they do not get substantial values. According to Rakhmat, Moslem just runs piety that according to them is prominent piety and they do not care what is it principle to others or not? So, caused piety is only understood in limited environment it will raise conflict based on piety and ironically, all of it also based on the same sources they are the Koran and Sunna.

b. The truth piety.

According to Rakhmat this principles is based on Bazayid al-Bustami principle. Religions pressure the important of care to physical religious and do not forgets substantial religious values. The truth religiousness, however it will change the world but contrary, and the untruth religiousness, will give an effect. Furthermore it will be far from the truth of religion.

3. Precedence to moral over _fiqh_.

This principle is used to the point of view in this paper. Although there is _fiqh_ word above but here it does not talk about _fiqh_ field. _Fiqh_ is only based on debatable thing in all of fields. It means if Moslem deals with not absolute thing or human creating. Moslem must precedence to moral than others. It can be seen like politic, economy, culture, business or
other fields if it raises a conflict, Moslem must precedence to moral than others.

4. Pluralism.

This principle is the heaviest of all because it is needed to make deep understanding in religions knowledge and also is needed high piety value if we discuss it, so the writer only introduces up to here. This principle of Rakhmat has written on his book. *Islam dan Pluralisme, Akhlak Quran Menyikapi Perbedaan*.

Generally, the concept of moral in Rakhmat’s view talks about how to care in plural society including in religion aspect. Based on his attitude inclusively he suggests being tolerant toward other in within of the plural society. Furthermore, Moslem has to tolerant with other religions followers. Through pluralism principle, he invites us that the aim of God creates the creature to test us in duty. The duties of creatures are to worship God and competition to spread goodness. All of religion returns to God. So if there is human to put judgment in religious problem actually it is not their right. More over there is claim in the middle of Moslem, *kufr* claim. There is no right in creature to get God’s right, including *fatwa*.¹³ Our obligations as Moslem are love to *Allah, Rasul* and also love humans. The competition of spreading goodness is principle to put tolerant in other religion. The concept of moral according to Jalaluddin Rakhmat can be added as following

¹³ Jalaluddin Rakhmat, *Islam dan Pluralisme Akhlak Quran Menyikapi Perbedaan*, page 9. (Fatwa is a technical term used in the Islamic jurisprudence to indicate a legal opinion. A fatwa can be decreed by ulama individually or collectively through a fatwa institution. the ulama who officially have the authority to decree fatwa are called multi)
1) Moral toward *Allah* (God)

Our moral toward *Allah* is worship. The truth of worship is worship with love. If Moslem has loved *Allah* so they love *Allah* which is not based on obligation but cause human needs *Allah*. Firstly, the obligation of Moslem is worship *Allah* and it becomes the aim His creations.

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بَلِّي مَنْ أَسْلَمْ وَجَهَهُ وَهُوَ حَسِينُ فَلِهُ أَحْرُهُ عَنَّدَ رَبِّي وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ خَرَّنَّونَ
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"May,-whoever submits his whole set to God and is a doer at good, he will get his Lord, on such shall be no fear, or shall they grieve"\(^\text{14}\)

The forming of love Allah as describe in famous mystics Rabi‘ah al-Adawiyah:\(^\text{15}\)

"Ya tuhan, jika aku menyembahmu dikarenakan takut akan neraka, masukkan aku kedalamnya. Jika aku menyembah dikarenakan mengharapkan surga jauhkan aku darinya. Tetapi jika aku menyembah karena engkau semata janganlah kau sembunyikan keindahanmu.

Rabi‘ah wants to remind us love to God must be sincere. He is Allah, the one and the only and there is no one like unto him.\(^\text{16}\)

To begin love Allah, firstly according to Rakhmat have to leave carnal desire. In human there are three the power of carnal desires, they

\(^{14}\) Al-Baqarah :112


\(^{16}\) as written in Al-Ikhlas : 1-4.
are. Firstly, Quwwatun Bahimiyah (the power of bestiality), secondly, Quwwatun Sabi’iyah (the power of wild animal), the third, Quwwatun Rabbaniyah (the power of God). The third power is the divine power and the place of that power is in the reason. If human is powered by lust so actually in our soul is animal. Although in the body is human. If human is happy to care of revenge, jealous, and angry, so human become wild animal. Although in the body of human is human but in the soul is wild animal. On the contrary if reason manages of all so human will be managed by reason to God’s road. The duty of reason is manages lust. Through that way human can near to Allah. There are many ways to relies moral to Allah. As describes in the Koran: divine (verse 112:1-4), piety (verse 3:1), praying (verse 23:60), praise to God (2:152) and resignation (verse 3:159)

2) Moral toward Rasul (messenger).

Faith to rasul means doing in his command and leaves his prohibition. The prophet Muhammad is massaged to human with truth and guidance. His existence is as rakhmat lil alamin (Mercy for all creatures) mercy on nature, as in the Koran.

وَمَا أَرْسَلْنَا إِلَّا رَحْمَةً لِّلْعَالِمِينَ

“We sent thee, but as a Mercy for all creatures”\textsuperscript{18}


\textsuperscript{18} al-Anbiya’, 107
Allah guides him with mistake, so what he say all of it is right in delivering messaging from God.

وَمَا يَنطِقُ عَنْ أَهْوَآءِهِمْ إِنَّ هَوْهَا إِلَّا وَجَبَّةً يُوحِيُهُمْ

"Nor does he say (ought) of (his own) desire"19
"It is no less than inspiration sent down to him"20

According to Rakhmat our love to rasul must be measured on three things, they are honesty, integrity and loyalty. Moslem must give full commitment to love rasul and do not mix up worldly motivation.21 Next, he wrote that love rasul is not only in saying but in proofs, they are: love his stories, read shalawat to him, love his family (Ahlul Bait).22 Rakhmat also wrote love rasul can express through Maulid Rasul reading, Maulid Rasul in the part of Moslem is regarded as bid’ah. Rakhmat himself in his history, he has ever claimed that Salawat, Maulid rasul and Tahlil are bid’ah (heresy) conducts. Finally he expresses,23

Sekarang kita memperingati maulid nabi untuk mengungkapkan cinta kita kepada Rasulullah Saw. Kalau ada yang mengatakan bahwa hal itu bid’ah, biarlah semua tahu bahwa kita ini pelaku bid’ah yang mencintai Nabi. Dan kalau Islam itu tidak menghormati rasulullah, maka kita ucapkan saja selamat tinggal kepada Islam.

3) Moral toward Moslems.

At a glance, this point is familiar to Moslem community. It is caused by moral toward Moslems in many but here he only gave the

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19 an-Najm: 3
20 an-Najm: 4
21 Jalaluddin Rakhmat, Rindu Rasul, Page 7.
23 Jalaluddin Rakhmat, Membuka Tirai Kegabitan, page 343.
significant criteria and the important thing according to based on previous chapter that the concentration of Rakhmat view is non sectarian. It talks about that Moslem each other do not label kufr claim because according to Rakhmat, justification to other based on their opinion but it must through their deed (’amal).²⁴ It can be seen through the Koran:

وَلَوْ صُلِّيَ دَرْجَتٌ مَّعًا عَمَلُوَا ۚ وَمَا رَبَّكَ يُعَفِّفُ عَمَّا يُعَمَّلُونَ

"To all of degrees (or ranks) according to their deeds: for they lord is not unmindful of anything they do"²⁵

Each person is valued based on his/her deed. Therefore whatever group, if they want to do something to Islam, we have to support. Because claim is based on deed, so there is no absolute reason claim to another. Moslem is in problem solving. The absolute of claim is danger thing because it can create kufr claim each other. There are many claims that are made by certain group to justify their opinion.

Rakhmat adds with examples in the Koran. Example unbelievers are as a rival from thankful ones. In the Koran is mentioned:

إِكِرَاهًا، لَّيْكُفُّوا بِهِمْ أَنْتُهُمُ ۚ وَلَيَتَمَسُّوا فَسَوْفَ بَعْلَمْٰهُمْ

²⁵ al-An’am: 132
"Now if they embark on a boat, they call n God, making their devotion sincerely (and inclusively) to him, but when he has delivered them safely to (dry) land, behold they give a share (of their worship to others)"\textsuperscript{26}

"Disdaining ungratefully our gifts, and giving themselves up to (worldly) enjoyment! But soon will they know"\textsuperscript{27}

According to Toishihiko Izutsu, \textit{kuf\textsuperscript{r}} has complex meaning, as Rakhmat expressed, Izutsu is also agrees that \textit{kuf\textsuperscript{r}} term is based on bad moral too. Like Izutsu descriptions:

a. Based on philological knowledge the meaning of \textit{kuf\textsuperscript{r}} in the Koran is 'closed', 'cover'. Contextually, it is related to giving and getting profit. Truly, that word has meaning 'to close', then 'unthankful' like the following verse 02:152

\begin{center}
\underline{فأَذَّنُوا لِلَّذِينَ آمَنُوا أَنْ تَكْفُرُونَ بِلَٰٓاَنْ تَكَفُّرُونَ}
\end{center}

"Then do ye remember Me: I will remember you, be grateful to Me and regret not faith"\textsuperscript{28}

b. An unbeliever is one who receives goodness from God but do not show thankful signals in their conducts, moreover unbelief toward God’s goodness.

c. This unthankful attitude is showed more radical way, unbelief to God, the messengers, and divine revelation.

d. \textit{Kuf\textsuperscript{r}} is antonymous word with \textit{im\textsuperscript{an}} (belief). According to the Koran \textit{kuf\textsuperscript{r}} is an antonymous word from \textit{muk\textsuperscript{min}} or \textit{mus\textsuperscript{lim}}

\textsuperscript{26} al-Ankabut : 65
\textsuperscript{27} al-Ankabut : 66
\textsuperscript{28} al-Baqarah : 15
e. *Kufir* as rejection in God’s creation, shows characteristics kinds of causing humiliation and arrogance.“

In the Koran itself the truth claim can be seen from conflict between Christian and Jewish as.

> وَقَالُوا لَن يَدْخُلَنَّ الْجَنَّةَ إِلَّا مَنْ كَانَ هُوَ إِلَّا نَحْوًا أَوْ نَصْرَىٰ. بَلِ الَّذِي أَمَانِيُّهُمْ قُلْ هُمْ ذُنُوبُ صَدِيقِينَ. اللَّهُ يَسْتَفْعَلُهُمْ عَلَى مَنْ أَسْلَمَ وَجَهَّهُ. وَهُوُ مَهْسُنُ فَلَهُ أَجْرُهُ، إِنَّهُ مَعْفُوَّٰنٌ. وَقَالَتْ الْيَهُودُ لَيَسْتَفْعَلُ اللَّهُ عَلَى مَنِّهِ، وَقَالَتْ الْأَرْبَعُ اْلْمُلَائِكَةُ لَيَسْتَفْعَلُ اللَّهُ عَلَى مَنِّهِ، وَهُمْ يَتَلُونَ الْكِتَابَ كَذَلِكَ قُلُوبُ الَّذِينَ لَا يَعْلَمُونَ مِثْلٌ قُوَّلُهُمُ فَلَمَّا يُحَكِّمُوهُمْ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانَوا فِيهِ خَتَانُوٰنَ.

“And they say: “none shall enter paradise unless be a Jew or a Christian,” those are their (vain) desires, say: “produce your proof if ye are truthful”“

“Nay,-whoever submits his fuel se to God and is a doer of Good,-He will get his rearward with his lord; on such shall be no fear, nor shall the grieve”“

“The Jews say: The Christians have naught upon; and the Christian say: “the Jews have naught, upon that they (profess to) study the (same) book, like unto their word is what those say who know not, but God will judge between them in their quarrel on the day of judgment”“

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30 al-Baqarah: 111
31 al-Baqarah: 112
32 al-Baqarah: 113
The using of *Kufr* claim must be ignored by Moslem to create *Ukhawah Islamiyah* (Moslem brotherhood), because among Moslems are brothers. This claim is danger because it related to faith Moslem. Furthermore, *Kufr* word is made by people to be 'a gun' and to attack other peoples because they have different opinion way, however, in among Moslems there is this claim, whereas, if a Moslem has received five pillars of Islam and pillars of faith, a Moslem is not right to get *kufr* claim and way they are busy measures the deep of faith among Moslems. 33 A group that feels they are the truest one of all is exclusivist group has felt that God's love is their possession, so this group claims other groups easily. Beside in above there are many morals toward Moslem in the Koran like patient (verse 2:153), thankful (verse 4:14), modesty (verse 31:18), truth (verse 9:119).

4) Moral toward other religions, sects or groups.

According to the Koran, religion is a way from the darkness to the lightness or it is like water gives a life. Truly, religions development in Indonesia is felt stuffy. As a religion majority in Indonesian, Islam has special position in daily life as way of life although; all of inhabitant is not pious. The position of religion is almost changing. In one side religion is placed as great thing that must protect but on other side it raises conflict. Shortly, religion have not enlightened yet in society. 34 Religion also becomes tool to get power in within of the society, so if religion has

33 Komarudin Hidayat. *Psikologi Agama*. Hikmah, Jakarta. 2007. page 4
became tool, power, wealth and popularity here Moslem will be as robot to do destructive action.\textsuperscript{35} Ironically there are slogans based on religion sources. Its slogans are used by smart people to declare mass leader. Indeed, they just look for position worldly not the hereafter. Their goal is worldly religion. They are comfort with infidel. To get power place they do not respect others, and also they also kill Moslem brother.\textsuperscript{36} Moreover traditionally, attitude toward another religion is rare. Other religion is viewed as \textit{kufir} community and \textit{kufir} group will enter hell and they have felt true and the truest community will enter heaven. Islam law is absolute but it becomes plural if it practiced by Moslem. Islam rejects one understanding because it will be point in one certain group or sect of religion and ignore other groups. The conviction many understanding in religious will open opportunity to social plurality and pluralism.\textsuperscript{37}

The viewing of Rakhmat in this point will be found through his view about pluralism. In his book as previous chapter has mentioned Rakhmat begun with a question if all of religion is valid, way are there many religions in the world? According to Rakhmat this question has answered by the Koran as verse al-Maidah: 48.

From verse above, Rakhmat has concluded as follows:

a. Religion is differentiate from law side; therefore pluralism is does not means that all of religion is the same. Differentiation is exactly.

\textsuperscript{36} Farag Fouda. \textit{Kebenaran yang Hilang}, Dian Rakyat-Paramadina, Jakarta. 2003. page
b. God does not need all of you follow in one religion. Many of religions is just a test us. The test is how many contribution that can we give to others. Each religion is competition to create goodness.

c. All of religions are back to God. To solve differentiation in society is God’ right. There is no one who gets God’s right to put absolute claim.

Rakhmat also stimulates to communicate with other religion without losing the faith. Precisely, the interaction to other religions will make Moslem faith stronger. The universal society is built by plurality moreover, the plural is 'absolute requirement'. Without plurality there is no universality. In the elements of plurality there is unity. A conflict in plural society is sensitive because within society there are many opinion and groups that can raise conflict. A conflict in society can be seen through smallest group that is our family. If in the family there is no greeting and instead slander each other. So let’s see Indonesian society, wide group, if there is a group infidel other groups, create group itself and

38 Here religion means all of religions in the world embraced by human. Islam itself has concept 'there is no force embraced Islam'. Human being has not 'right God' to force other adherences.
39 It does not only religion. All of differentiations has moral values will be requested by God to responsibility.
40 Jalaluddin Rakhmat, Islam dan Pluralisme Akhlak Quran Menyikapi Perbedaan. page 33-34.
41 Ibid. page 8-9.
42 Ibid. page 165.
ignore others or no pray with group that has different group, so all of Moslems will cut from God’s love.\footnote{Jalaluddin Rakhmat, Islam Aktual, Mizan, Bandung, 1991, Page 43.}

Here there are urgent aspects related to ethic perspective in pluralism context or social relation among religious followers. First, because social relation is in ethic study, that is how to do conduct to others that has different religion. Second, from ethic study itself, this is important because it will solve results and certain moral rationally and objectively and all of thing that have to do with others. Third, the Koran is as moral sources as human guiding. Fourth, this is most important of all the Koran as moral guiding than laws.\footnote{Hendar Riyadi, Melampi Pluralisme. Etika al-Quran Tentang Keragaman Agama, RM Books and PSAP, Jakarta, 2007, page 116.}

Ethic language, as Amin Abdullah said, it is different with \textit{fiqh} language. The \textit{fiqh} language is nearer with infidel, unbeliever, skeptic, or apostate. \textit{Fiqh} language is inclined to “black white” but ethic language is inclined to human dignity and justice principles.\footnote{Ngainun Na’im and Achmad Saqiqi, Pendidikan Multikultural, Konsep dan Aplikasi, Ar-Ruz Media, Jogjakarta, 2008, page 115.}

5) Moral toward social aspect.

Knowing one’s religiosity in relation to God closely can not only be measured through formal ritual like prays, fasting, and pilgrimage or other deeds. God must be proofed by fight suppression on poor, farmer and laborer groups. God will help you if you help the other. Help outskirt group is important because this group is a special group in granted request
to God.\textsuperscript{46} Moral toward outskirt group is moral toward social care. Rakhmat gives attention related to social problems; the Koran gives special attention in this field. First, the Koran and tradition (hadist), the large proportion is given toward social problem. Second, in the real aspect, if worship together with important deeds (mua’amalah), so deeds can be short (not leave). Third, social worship is given by God reward bigger than personality, Forth, if worship is done imperfectly so he/she must be done worship social something.\textsuperscript{47}

B. Education in Jalaludin Rakhmat’s perspective.

There are great dynamic changes of education in this global era. Especially Islamic education, this era attracts much attention. It causes the changing so fast in many fields that raise anxiety the preacher. Globalization can be understood as a condition that is signed for the uniting of many fields like politic, economy, social, culture, technology, information science, etc. that uniting without omitting identities from each country. It happens because high quality from technology can communicate each issue in one country to others. Special for Muslim, globalization era means making relation, knowledge and cultural exchange. The result of globalization is not good of all. In another side as description above, globalization raises anxious itself like unbalance of Islamic education and knowledge that consequences religious knowledge is viewed as lower thing than secular knowledge, consequently, the


degradation of moral in education field is a problem itself and it needs the solve of problem.

Generally, according to Abuddin Nata, refer to Daniel Bell Globalization era is signed by five inclinations.

1) The inclinations of economic integration, it causes free competition in education world, consequently, the aim of education not only smarting nations and piety forming but also to result economic minded human.

2) The inclination of political fragmentation, it causes raising demand and expectation in society. They need justice, democratic, fast, exact and professional.

3) The inclination of using high technology, especially, communication and information technology like computer.

4) The inclination of independency, it means somebody can fulfill their necessity if another one helps.

The globalization era and its challenging need new paradigm in education world. Vision, mission, goal, curriculum, teaching–learning process, teacher, learner, management, tools, institution etc, must change with new formula in order to new problem that will rise in globalization. The general perception toward the method of Islamic education is conventional method. Based on the previous perception so in inclinations forward perspective and human life are

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many influenced by self integrity, power global community, professionalism, science and technology experts and information through media.⁴⁹

Referring to perception above, Rakhmat concentrates with learner and also teacher that they must have high quality moreover, in deep religious knowledge. It can be seen Jalaluddin Rakhmat view that describes modern Islamic education concept. According to Rakhmat to know the aim of education especially in Islamic education has to know its challenge. He has inspiration through Mutahhari Islamic boarding house. There are some challenges that according to Rakhmat is as important thing, according to him, there is wider gap between secular education background and Islamic boarding house education in its generation. To Rakhmat, these gaps birth two thinking sides. In one side describes Islam that understands around its environment but do not have strong basic traditional Islamic knowledge. They talk about Islamic economy, Islamic politic, Islamic knowledge, but they do not have basic Islamic knowledge like, ḍulūm al-Qurān (the Koran knowledge), ḥadīts (the tradition knowledge), Arabic language and so on. What is the problem next? The intellectuals are successful in analysis a problem but cannot look for the answers in Islam. If they have found it, they just answer with modern theory and it is combined with Islam. So there is modern theory with include the Koran verses. Finally, there will be found

Marxism theory based on the Koran and hadits and also capitalism based on the Koran and hadits.⁵⁰

At the next, Rakhmat suggests that modern education has to be balance between dzikr (praise of God) and fikr (think). Rakhmat gives example with compare between Daruttauhid⁵¹ and Mutahhari Islamic boarding houses in both these institutions there is principle that not has completed yet each other. Daruttauhid, according to Rakhmat, has not developed yet in thinking and at the Mutahhari has not developed by fikr and still ignoring dzikr aspect.⁵² Based on the Rakhmat opinion previously, education especially in Islamic institution must have balancing between worldly and hereafter life. The balancing between dzikr and fikr is also told by Ahmad Syafii Ma arif that the modern civilization has to balance in both.⁵³

إِبْرَاهِيمٌ في خَلْقِ السَّمَوَاتِ وَالأَرْضِ وَخَلَقَهَا وَخَلَقَهَا لَيْلاً وَتَلَالًا بَلْ أَلْلَهُ الْقَدَمُونِ وَالْعَتِيْبُ أَلْلَهُ الْقَدَمُونِ يَذْكُرُونَ اللَّهَ قِيَّمًا وَقُمُودًا وَأَلْلَهُ جُنُوبَهُمْ وَتَقُّونُونَ فِي خَلْقِ السَّمَوَاتِ وَالأَرْضِ رَبِّنَا مَا خَلَقْتُ هَذَا بَلْ مَا سُجِّيَتْ قَبْلَ عَدَابَ الْجَنَّاتِ

"Behold! In the creation f the heaven and the earth, and the attention of night and day.-there are indeed signs for men of understanding."⁵⁴

“Men who celebrate the praises of God, standing, sitting, and lying down on their sides, and contemplate the 9wonders of creation in the heavens and the earth, (with the though): “Our Lord! Not for naught

⁵⁰ Jalaluddin Rakhmat, Membuka Tirai Kegaihan, page 281-282.
⁵¹ This is Islamic boarding house that is led by K.H Abdullah Gymnastiar. This institution has three principles. Dzikr (praise to God).Fikr (think). Ikhtiyar (work)
⁵² Jalaluddin Rakhmat, Membuka Tirai Kegaihan, page 283.
⁵³ Ahmad Syafii Ma arif, Tuhum Menyapa Kita, Grafindo, Jakarta, 2006. page. 93.
⁵⁴ Ali Imran: 190
hast thou created (all) this! Glory to thee! Give us salvation from the penalty of the fire"  

Education also has to answer plural society as described in Indonesia. Rakhmat views it is another challenge and it is so important because that feeling must live within of society. According to him, Moslems will be attacked kinds of thinking and it has to ready with his attack. The conduct to prepare that attack is implant tolerant conduct to differentiation in within of society: as Rakhmat said.


Rakhmat introduces the way of opinion and how to express in well expression. This way is important to defense conflict among Moslems. The concept of education dealing with plural society actually has been practiced by Mutahhari Islamic boarding house. All of sects or Islamic organization in Indonesia has ever invited by Mutahhari foundation to introduce their understanding in Islam toward Mutahhari santri, like NU, Muhamadiyah, and also tariqah Qadiriyyah Naqsabandiyah. Furthermore they ever invited other religions to talk about the prophet of Muhammad. According to Rakhmat, if Moslem feels that Islam is the truest religion so they have to be ready to deal with other opinions. So

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55 Ali Imran: 191
Mutahhari Islamic boarding house teaches non sectarianism that describes in their programs, example their program not only teaches one madzhab but all of madzhab. So if requested an opinion, it will be taken all of madzhab not only one madzhab.57

Here Rakhmat will shake Indonesia’s education system. They are monotheistic and centralistic. This system will implicate exclusivist, intolerant, and regard they are different as rival, not as a friend who has to respect. This implication looked simple but its implication is large. This standardizing shows one construction without give opportunities to other as different style. The core of education according to Rakhmat is multicultural education in the middle of plural society that is implicated to tolerant and respect each other in the middle of different culture, religion and understanding things.

C. The implication of moral toward education in Jalaluddin Rakhmat’s perspective

The real society with all of dynamics has to basic substantial to build Islamic understanding. Generally, it has known that there are component in Islam: faith, moral and deeds. Nowadays, pluralism and multiculturalism are challenges that have to deal with humanity. A religious teaching that put tolerance in one side and divine in another side has helped by certain interest in exclusive interpretation. Self interpretation or certain group that has

collapsed the others; however it raises disturbed human relation. An exclusivist attitude like incident of September, 11, 2001 in America and in Indonesia itself October, 12, 2002, in Bali should remind society that exclusive attitude and hating the other will take fanatic in local grade where religion and tradition become one of the guns.

The next, based on description above it will take a question how should relation between self and the other in the middle of pluralism, believing, and culture in order to all of human life in peace. Religion resistance each other take breaking, violence, anarchism, instead vandalism are real conduct and ironic. In the same time, religious preaching slander and incite other religion. Hostility and revenge are caused by society are still exclusivist, fanatic and intolerant conducts.\textsuperscript{58} Previously it has been described by Rakhmat that exclusive conduct is danger conduct. A group that has this attitude feels God’s mercy is theirs, or groups that has this attitude will feel has the right to interpret the Koran and \textit{sunna} is their right, therefore they feel become ‘God’s armies’ has pure job to “delete evil”. Rakhmat mentions the group like that as \textit{Biang Kerok Perpecahan} (dissention mastermind)\textsuperscript{59}. The people have over fanatic in Indonesian itself is called by “fundamentalist”, this people try to put God’s law over human’s laws. Hard effort may be is exactest term to difference fundamentalism with the other.\textsuperscript{60} El Fadl disagrees with ‘fundamentalism’ term and he like use ‘purity’ term. It is caused by this group

\textsuperscript{59} Rakhmat Jalaluddin, \textit{Islam Aktual}, page 29.
\textsuperscript{60} Martin van Bruenessen, Imron Rosyidi (editor), \textit{Agama dalam Pergumulan Masyarakat Kontemporer}. Tiara Wacana, Jogjakarta, 1997. page 71
are intolerant and uncompromised. Fundamentalism according to him is not exact because all of Islamic organization claims that their teaching returns to fundamental religious teaching.61

Historically, fundamentalism term is used in 20 century; this term is used by Christian and using this term to their identity. This thing is used to difference with liberal group in Christian religion. Fundamentalism group wants to return basic teaching in Christian teaching that is back to basic teaching in Bible literally. Based on previous description, fundamentalism term is used by all of religion to mention renewal movement round in the world.62

Whatever terms, a conduct effects intolerant to the other is bad moral. Although, the actor is ‘pious group’. Like Rakhmat’s description in previous chapters that moral has universal law intolerant is forbidden conduct wherever and whenever, in the different place or time because however forbidden thing cannot be permitted. Tolerant to other group or other religions, however, it is educated from now to our generation. Rahmat idea to precedence to moral over fiqh (debatable things) is very important to implant in the middle of the society. Because, Islam in Indonesian as the largest community still sensitive if it deals with religion problem. Education to understand the other has to begun in the grass root people. Because if it is implanted by upper class all of it will be useless. Fanatical group in the society not only happens in mass organization has different ideology but also personally, its explosions happen

in the society. Therefore, religious conflict almost in intern religion itself. Instead, its clash is rare among religions.\textsuperscript{63} According to Bassam Tibi, fundamentalism constitutes ideology phenomenon that raise as response on globalization, fragmentation, clash of civilization\textsuperscript{64} problems. But forward, fundamentalism agitation affects chaos in the world.\textsuperscript{65}

In Islam itself there are many mass organization, and different understanding toward Islam's view. But the problem is Islamic education in Indonesia only gives one ideology, like Muhammadiyah, Nahdlatul Ulama (NU, the awakening of ulama), Persatuan Islam (Islamic Unity) or others education that each other stand itself. Consequently, if one of those ideologies collides with others it will raise conflict because other understanding is regarded new thing compared with what they received. So based on this thinking, it is necessary if Islamic education have to give information all of different ideologies in Moslem society. The goal of that idea does not confuse to Moslem generation but to prepare human life in local or in the world.

Rakhmat's view has been implemented by him in his institution, Mutahhari foundation. Mutahhari foundation introduces kinds of groups in Islam and also educated kinds of \textit{madzhab} in order that students understand that \textit{madzhab} is just different law (\textit{fiqh}) understanding and \textit{fiqh} itself in Islam that is still a debatable thing in religion. Implant of mindset that moral must precedence


\textsuperscript{64} Completely, Special for class of civilization it can be seen Huntington's thesis 'The Clash of civilization'. See Samuel Huntington, \textit{The Clash of Civilization}, New York, 1996.

over others is so important in order to mature society in thinking. Islamic brotherhood is prominent than others. The conflict among Moslems shows that Islamic understanding is less. If Moslem understands Islamic teaching, they will try seriously to do its teaching. Because conduct with submit (al-Islam) has entered in their soul. Submit conduct is a conduct God’s need and it is appropriate with God’s saying in the Koran to invite toward brotherhood and ignore conflict because according to the Koran, Moslems are the best umma. Doing right conduct and give examples to others to do right. Eschewing conflict as a wrong something and give examples to others. As Verse Ali Imran [03]:104.

\[\text{ولكنِ مَنْ كَمَّ أَمْرَهُ يَنْزِعُونَ إِلَى الْمُتَّقِينَ وَيَأْمُرُونَ بِالْمُعْرُوفِ وَيَنْهَوْنَ عَنْ الْمُنْكَرِ} \]

\[وَأَوَلَّاهُمَّ هُمُ الْمُفْلِحِيُّونَ \]

"Let their arise out of you a band of people inviting to all that is god, enjoining what is right, and forbidding what is wrong: they are the ones to attain felicity."\(^67\)

\[\text{kَنِسْمُ خَيْرٍ أَرْزُقَتْ لِلْمَسَّ تَأْمُرُونَ بِالْمُعْرُوفِ وَيَنْهَوْنَ عَنْ الْمُنْكَرِ} \]

\[وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ ءَامَنُوا أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِّنْهُمْ \]

\[الْمُؤْمِنِيُّونَ وَأَكْثَرَهُمُ الْفِسَاقُونَ \]

"Ye are the best f people, involved for mankind, enjoining what is right, forbidding what is wrong, and believing in God. If only the

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\(^67\) Ali Imran: 104
people of the book had faith, it where best for them, among them are same who have faith, but most of them are perceived transgressors.\textsuperscript{68}

Toward these verses, and related to previous and after verses, A. Yusuf Ali gives interesting expresses:

The logical conclusion to the evolution of religious history is anon-sectarian, non-racial, non-doctrinal, universal religion, which Islam claims to be. For Islam is just submission to be Will of God. This implies (1) faith, (2) doing right, being on example to others to do right, and having the power to see that the right prevails, (3) eschewing wrong, being an example to others to eschew wrong, and having the power to see that wrong and injustices are defeated. Islam therefore lives, not for itself, but for mankind.\textsuperscript{69}

As above descriptions, it shows that Islam is not only religion, it is also as moral religion and civilization because according to the writer that is prominent function. Creating civil society with full sense of brotherhood among human and eschewing conflict is human together mission in all of religions in the world it has became worldview. As Rakhmat reminding that Moslem must remember the prophet Muhammad mission who he wrote that Moslems have forgotten prophetic mission because every group claims their truth. Then, Moslems see differentiation from moral paradigm. They like debate ways to decide correctness of school of thought (\textit{madzhab}) and heresy.\textsuperscript{70}

The perception of religion depends on followers conduct, bad or good. Group interest or among groups must be aware of life peace life in the plural society. Through building home every group or religions can be exact that

\textsuperscript{68} Ali Imran: 110
\textsuperscript{70} Jalaluddin Rakhmat, \textit{The Road to Allah}, page 80
kind of worldview practically and reality, it can be realized to human life forward.71

The building plural awareness will be effective through education line. Education is important instrument as internalization process and plural values building. Through this line it is hoped plural awareness will be grow.

CHAPTER V
CLOSURE

A. Conclusion

From the description of moral according to Jalaluddin Rakhmat and its implication toward Islamic education as the writer has written, it could be concluded as follows.

1. Rakhmat believes that moral has universal value. It means there is no sect and relativism ethic in moral. According to him the good man but according to another one is bad man is nothing. Is there help each other and spreading love is good for certain madzhab, but bad for other madzhab? Through this perspective Rakhmat wants to know, is there good moral for certain madzhab and bad for another madzhab? Universal here means that the good things in deal together. In every religion, including Islam, moral and fikih (debatable law), moral is definite thing. All of people agree about moral excellence but people still debate about fikih. So according to Rakhmat we have to hold on definite thing (moral) than debatable thing (fikih). Here Rakhmat promotes moral paradigm. Peoples are valued by excellent moral or good attitude socially and hold on justice. Rakhmat views that this paradigm is clear from thinking manipulation than fikih paradigm has many perspectives. It takes example like ziarah qabar (visit to the grave) raises kinds of interpretation. Indeed,

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1 As his explanation in Utan Kayu Islamic Community (KIUK) interviewed by Muhammad Guntur Romli on 29 September 2005. It welcomed Jalaluddin Rahmat’s book entitled Dahulukan Akhlaq di atas Fikih.
1. It is regarded as polytheist. That paradigm is implemented by people consistently—but it is not consistent. It will rise dividing in the society.

2. Education value must be balance between *fikr* and *dzikr* fields. Education according to Jalaluddin Rakhmat can be seen through his expression about comparison between his opinion in *Mutahhari* institution that it concentrates with *fikr* and *Dar at-Tauhid* concentrates with *dzikr*. In Rakhmat opinion, education especially in Islamic education has to balance between *fikr* and *dzikr*. Based on these institution if can be concluded that education in Rakhmat view is plural and multicultural education concept based on *fikr* and *dzikr*. It means, as far as this, the concept of education in Indonesia is 'monotheistic education'. It can be gotten as examples; an institution is built by Muhammadiyah’s organization teaches Muhammadiyah’s doctrines only. On the contrary, NU’s organization, in the same style, the teaching at that school is NU’s doctrines etc. Consequently, if the learners will find a 'weird doctrines' and it is not the same with as their received before, so they will claim that teaching is not appropriate with Islamic teaching, in another word that teaching is deviant. Rakhmat expresses that in the multicultural and plural era, education has to participate to support era, agree or disagree, and it has to do it. As Rakhmat has done in his institution, *Mutahhari*. Its curriculum has plural values and teaches all of *madzhab*, sect or mass organization like Ahmadiyah and Tariqah Naqsabandiyah teaching and all of thing is regarded infidel by certain group in Islam. The aim of these curriculum is
only 'introduction' to learners in order to they know sects all of madzhab in Islam especially in Indonesia. Through this introduction he hoped in Islamic generation it is not easy to put infidel label to other brother Moslem. And also through this curriculum Moslem society will respect among society although they have different religion. So, Islam rahmat lil alamin (mercy for all creatures) will be created.

3. Nowadays, The implication of Rakhmat’s view in moral toward Islamic education is how to create curriculum as Rakhmat’s view in Islamic education. They are:

a) The aim of this idea is how to implant Islam Rakhmatan lil ai'amin to Moslem generation forward. Islam is not rigid and tight religion as 'fundamentalism' perspective. Exclusivist group feels that they have 'full right' in Islamic interpretation teaching from the Koran and Sunna (tradition). Consequently, if there is group that is not appropriate with their interpretation, so they regard it is deviant thing, indeed it is kufr (infidel).

b) Raising effort to the spirit of 'dialogical teaching'. All of description above is affected by 'teaching centered' in education that it effects fatal because Moslems brothers infidel each other for different interpretation. Multicultural and plural education is not religion pluralism teaching but however, if Moslem wants to leave bad and do well, remember, all of thing has to know where is good and bad thing? The 'spirit of plural teaching' like, the institution of education should
know to learners the type of madzhab and its teaching to their followers. Through teaching differentiation understanding there is hope for learners to implant tolerant within society.

c) Raising spirit of inclusive study. Surely, the aim of this teaching is not implanting confusing in learners but they order to know differentiation of Islamic followers thinking. Importantly, learners know where the right and bad teaching. Inclusive education like Rakhmat system is very important because it can implant tolerant each other, inclusive conduct and not easy give infidel label before understanding how their teaching to religious understanding. The implementation of the concept of moral according to Jalaluddin Rakhmat based inclusive, tolerant and pluralism concepts are appropriate with plural society like Indonesian has many religions, cultures, and interpretations. As notes, education in plural society has to base on multicultural education concept.

B. Suggestion.

As description above based on Rakhmat’s concept in moral that it creates multicultural and pluralist views in societies, so the writer suggests in fields

1. For academic.
   a) Create curriculum based on inclusive-pluralist paradigm. In another word, especially Islamic education must teach democratization of education in teaching. Because the values of
pluralist-multicultural education is democratization values. It will be impossible if the pluralist-multicultural Islamic education does not supported by democratic condition.

b) Teacher as liberating force. In the modern era, teacher is not the center of excellent position in teaching learning process but in the pluralist-multicultural education, the position of teacher as also as moderator within learners.

c) School as the center of social moral change. Nowadays, the condition of education in Indonesia through its all of systems is apprehensive about. Clearly, higher education does not guarantee good moral whereas one of the aim of education is to create people have 'high moral' (good moral). In the same word, the 'piety person' does also not guarantee they have good and high moral. It can be gotten example, 'preachers' used Islamic recourse to infidel claimed each other and they forget that Moslems are brothers.

d) In modern time, school should teach all of groups, madzhab and sects in order that the learner will learn how to be tolerant among Moslems. In another word, if a person wants to respect us so Moslems has to respect to other Moslems. This concept is general and become norm in the society.
2. For society

Society is the core of plural values. In the society differentiation of religion, culture and other things are live. Fanatic group will be isolated by other peoples if over. So the writer will suggest.

a) Respect each other. Differentiation in the society is certain thing and it can not force in the same perspective, madzhab or religion. The one way is how to hold on differentiation to keep on brotherhood, respect each other and moral paradigm as based all things in attitude. Moral paradigm is a tool unites over differentiation within society but fanatic and intolerant is breaking tool to divide small group brings enemy.

b) Spreading inclusive attitude. For religion followers, Especially for Moslem, how to understand Islamic teaching inclusively is important thing in plural society like Indonesian. Bring Islamic values as universal value is moral paradigm than bring fanatic based religious teaching exclusively (literally). Inclusive attitude is an equal attitude as God’s creature although has essential differentiation. The differentiation are right or wrong that is not human right because the measurement is relative it means do not seize God’s right as our job where is right or wrong. The human job is how to compete to create good moral in the world. As has done among religion followers if there is religious teaching that
is not appropriate with another teaching it regarded as heresy.

The Koran has described conflict two religions and Moslem has
to learn from it.¹

"And they say: "none shall enter paradise unless be a Jew or a
Christian," those are their (vain) desires, say: "produce your
proof if ye are truthful"

"Nay,-whoever submits his fuel se to God and is a doer of
Good,-He will get his rearward with his lord; on such shall be no
fear, nor shall the grieve"

"The Jews say: The Christians have naught upon; and the
Christian say: "the Jews have naught, upon that they (profess to)
study the (same) book, like unto their word is what those say
who know not, but God will judge between them in their quarrel
on the day of judgment"

¹ As al-Baqarah: 111, 112, and 113.
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Salatiga, 07 Juli 2009

Mengetahui
Pembantu Ketua Bidang kemahasiswaan
STAIN Salatiga

[Signature]

Drg. Miftahuddin, M.Ag.
LEMBAR KONSULTASI SKRIPSI

Nama: ALI MAKSAM
Program Studi: PAH/PBA/TPBI/AHS
Judul Skripsi: THE CONCEPT OF MORAL ACCORDING TO ISLAMIC PERSPECTIVE, AND ITS IMPlications TOWARD ISLAMIC EDUCATION
NIM: 113 04 025

Pembimbing: Drs. Nurdin, M.Ag.
Asisten Pembimbing:

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*) Lembah konsultasi ini harus dibawa setiap berkonsultasi dengan Pembimbing/Asisten Pembimbing
**) Coret yang tidak perlu

Asisten Pembimbing

Salatiga, 02/09/09

Pembimbing

NIP. 150

NIP. 150
KETERANGAN PROPOSAL SKRIPSI

Kepada:
Yth. Ibu. Nida
Di Tempat

Assalamu'alaikum wr.wb.

Dengan hormat,

Proposal skripsi tersebut dibawah ini:

Judul : The Concept of Moral According to Jalaludin Rahmat's View and Its Implications to Islamic Education
Nama : Ali Maksum
NIM : 11304025
Dinyatakan : Diterima / Disetuii dengan syarat.
Catatan : Perbaikan isi dan substansi

Selanjutnya, tolong dibuatkan surat penunjukan Pembimbing Skripsi atas nama:
Bp/Ibu : Drs. Sa'adi, M.Ag.

Wassalamu’alaikum wr.wb.

Salatiga, 16 Januari 2008

Kaproegdi PTBI

Ruwandi, MA
NIP. 150301297
Nomor: ST.27/K-1/PP.00.9/I-1.3.0176/2009
Lamp. : Proposal Skripsi
Hal : Pembimbing dan Asisten
      Pembimbing Skripsi

Yth. 1. Drs. Sa'adi, M.Ag
2.

Assalamualaikum w.w.

Dalam rangka penulisan Skripsi Mahasiswa Program Sarjana (S.1). Saudara ditunjuk sebagai Dosen Pembimbing / Asisten Pembimbing Skripsi mahasiswa:

Nama : ALI MAKSUM
NIM : 11304025
Jurusan : TARBIYAH
Judul Skripsi :

THE CONCEPT OF MORAL ACCORDING TO JALALUDIN RAHMAT'S VIEW AND ITS IMPLICATIONS TO ISLAMIC EDUCATION

Apabila dipandang perlu Saudara diminta mengoreksi tema Skripsi di atas.

Demiikian untuk diketahui dan dilaksanakan.

Wassalamualaikum w.w.

[Signature]

Muh. Saerozi, M.Ag

Embusan : Yth. Ketua STAIN Salatiga (sebagai laporan)
CURRICULUM VITAE

I. Personal Information.
A. Full Name : Ali Maksum
B. Date of Birth : June 16, 1983
C. City of Birth : Jepara
D. Country of Birth : Central Java
E. Country of Citizenship : Indonesia
F. Home Address : Desa Welahan Rt: 2 Rw: III Welahan Jepara 59464
G. Mobile Phone : 085 290 355 154
H. Gender : Male

II. Professional Information.
1. Current position (s) and Title (s)

J. Work experience.
   - Tutor of Genius English Course (2008).
   - Tutor of Hardcore English course (2009)
   - Curriculum Manager of CV. Core Indo Sejahtera (2009)

K. Short List of relevant Publication.


