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NAVIGATING CONTEMPORARY ETHICAL CHALLENGES: MURTADHA MUTHAHHARI'S PHILOSOPHICAL INSIGHTS FOR MODERN MUSLIMS

Gilang Virmanedi Putra*[1], Khairani Rahmaditha[2]

*Corespondence:
Email:
virmanedig@gmail.com

Authors Affiliation:
[1,2]Universitas Islam Negeri Sjech M. Djamil Djambek Bukittinggi, *Indonesia*

Abstract

This article explores the ethical framework proposed by Murtadha Muthahhari in addressing the moral dilemmas encountered by contemporary Muslims. Motivated by the multifaceted crisis affecting modern Muslim societies, this research seeks to apply Muthahhari's philosophical insights to contemporary ethical issues. Central to this investigation is Muthahhari's conceptualization of Ma'rifah Allah (Knowledge of God) and Worship as foundational elements in his ethical philosophy. The study utilizes primary sources, including Muthahhari's seminal works such as Philosophy of Morals, Perfect Man, and Islamic Moral Philosophy, alongside secondary sources encompassing related scholarly literature. Employing a methodological approach that integrates literature review, inductive reasoning, critical analysis, and heuristic methods, the research elucidates how Muthahhari's emphasis on aligning human actions with divine commands can lead to a transformative ethical paradigm. The findings suggest that Muthahhari's philosophy provides a robust framework for resolving the ethical challenges faced by contemporary Muslims, underscoring the transformative potential of grounding ethical conduct in the pursuit of divine pleasure.

Abstrak

Artikel ini mengeksplorasi kerangka etika yang diusulkan oleh Murtadha Muthahhari dalam menangani dilema moral yang dihadapi oleh umat Islam kontemporer. Didorong oleh krisis multifaset yang memengaruhi masyarakat Muslim modern, penelitian ini berupaya menerapkan wawasan filosofis Muthahhari pada isu-isu etika kontemporer. Inti dari penyelidikan ini adalah konseptualisasi Muthahhari tentang Ma'rifah Allah (Pengetahuan tentang Tuhan) dan Ibadah sebagai elemen dasar dalam filsafat etikanya. Penelitian ini menggunakan sumber-sumber primer, termasuk karya-karya penting Muthahhari seperti Filsafat Moral, Manusia Sempurna, dan Filsafat Moral Islam, di samping sumber-sumber sekunder yang mencakup literatur ilmiah terkait. Dengan menggunakan pendekatan metodologis yang mengintegrasikan tinjauan literatur, penalaran induktif, analisis kritis, dan metode heuristik, penelitian ini menjelaskan bagaimana penekanan Muthahhari pada penyelarasan tindakan manusia dengan perintah-perintah ilahi dapat mengarah pada paradigma etika yang transformatif. Temuan ini menunjukkan bahwa filsafat Muthahhari menyediakan kerangka kerja yang kuat untuk menyelesaikan tantangan etika yang dihadapi oleh umat Islam kontemporer, menggarisbawahi potensi transformatif dari landasan perilaku etika dalam mengejar keridhaan ilahi.

INTRODUCTION

Ethics is understood as a set of moral principles that distinguish good from bad. Therefore, there must be rules that everyone follows in order for social life to run safely, enjoyably, and harmoniously. Without these rules, life can be like hell or like in the jungle, where the strong win and the weak are oppressed. So, we must improve the ethical aspects and enforcement of the professional code of ethics in the curriculum and our profession (Alfan, 2011).

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Ethics reflects the fact that people should live to behave and manage their lives properly to succeed in being human and achieve their best potential for a quality life. Therefore, the main focus of ethics is not just acquiring theories and knowledge but inviting human beings to have a holy life, to create good and perfect things, and to benefit human beings (Amin, 1993). In other words, ethics creates a desire to be useful regarding goodness.

Ethics for a person manifests in a moral consciousness that includes the belief of 'what is right and what is not.' The feeling that it would be wrong to do something he believes is not right stems from moral norms and self－respect if he abandons it. The actions she takes must be accountable to herself. The same applies to his attitude towards others if the work bothers him or he is praised (Badroen, 2006).

In this contemporary era, the ethical position of society continues to erode, and there is a tendency to be increasingly confused about the meaning of life. Among the negative consequences of contemporary times is that religious values have become a plague in life; religion is only for the hereafter, while world affairs have nothing to do with religion. Some people move away from religious, socio－cultural, and the nation's philosophical values (Iskarim, 2016)

Modernization or the development of today's world greatly influences the ethical state of contemporary Muslims. Many phenomena occur for reasons of power; people are willing to do everything possible to achieve these goals. The soul of modern man begins to separate from the space of religious values (Ninggrum, 2015). So, it is important to balance with efforts to increase the reflection of intellectualism for Muslims, and human greed and the destruction of Muslim ethics in the contemporary era can be repaired. In this case, one of the contemporary Islamic philosophers, Murtadha Muthahhari, appears to be a scholar who wants to innovate to save the ethics of Muslims. Murtadha Muthahhari is characterized as having thoughts oriented towards faith, understanding the Qur'an, the Day of Judgment, and scientific integrity (Naibin, 2020).

Murtadha Muthahhari also claims that religion begins with the knowledge of God. Knowledge of God is essential for human beings and human morals. Both are meaningless if not accompanied by an understanding of God, so all spiritual affairs (al－Ma`nawiyyat) become meaningless unless preceded by Ma`rifatullah (Muthahhari, 2008). Ethics concerns what should be, not what is (Muthahhari, 1992), So, the introduction to the issue of divinity is very useful for humans and human morals themselves. In other words, both of these things become useless without the introduction to the issue of divinity (Ma'Rifatullah), and whatever is done must be in line as it should be, namely, presenting morals. In addition, if you look at the current state of human morals or ethics, many have forgotten about the issue of divinity, even deviating from holy Islamic values and not putting morals into something very important in life. Therefore, it is very important that morals are raised in the midst of human life, which is getting worse and more chaotic.

From the past until now, the study of Murtadha Muthahhari has been studied by many early researchers such as Wira Sugiarto (Sugiarto et al., 2023). Imam Syarbini (Syarbini, 2020), Mawardi Ahmad (Ahmad, 2006), M. Aziz Mukti (Mukti, 2021), Annisa Tawakalni (Tawakalni et al., 2022), Dewi Lestari (Lestari, 2015), Nurul Zainab (Zainab, 2012), Zunus Safrudin (Safrudin, 2015), These researchers studied Murtadha Muthahhari's thoughts in general, both on education, theology, and Islamic law.

Muthahhari, who is also famous for his ethical philosophy has attracted many researchers, such as Naibin (Naibin, 2020), Yuni Hastuti Dwi Retno Handayani (Handayani, 2013), Rany Mulyani (Mulyani, 2022), Syamsul Maarip (Syamsul, 2023), Saihu (Saihu, 2019), Sulfan & Akilah Mahmud (Sulfan & Mahmud, 2018), Sri Wahyuni (Wahyuni,

2020), Ahmad Chumaedi (Chumaedi, 2018), Where these researchers examine how the concept and implications of Muthahhari's philosophy of ethics and society in building morality, education and diversity.

Departing from the explanation above, it is clear that the study of Murtadha Muthahhari's ethical thinking in answering the ethical problems of contemporary Muslims is one of the research or studies that have never been done if understood more deeply Muthahhari's ethical thinking can provide a strong framework for understanding how the influence of ethical thinking in answering the ethical problems of contemporary Muslims.

BIOGRAPHY OF MURTADHA MUTHAHHARI

Ayatollah Murtadha Muthahhari is one of the leading contemporary Islamic philosophers from Iran. He was born on February 2, 1919, in Fariman, a small town in Iran. His father, Hujjatul Islam Muhammad Hussein Muthahhari, was a prominent Shi'a scholar who had studied in Najaf, one of the centers of Shi'a Islamic religious education, and spent several years in Egypt and the Hijaz before returning to Fariman (Busriyadi, 2019). Murtadha Muthahhari's family background was deeply religious and intellectual, which played an important role in shaping his mindset and future thinking. Since childhood, Muthahhari grew up in an environment rich in Islamic traditions and values, which later encouraged him to delve into the study of religion and philosophy.

With regard to Murtadha Muthahhari's education, he was first introduced to the world of education by his father, Hujjatul Islam Muhammad Hussein Muthahhari, a leading Shi'a scholar. His father not only provided the basics of religious knowledge but also instilled in Murtadha a love of science. In addition, Murtadha Muthahhari also received guidance at the Traditional Madrasah in Fariman, where he learned to read and study short chapters of the Qur'an as well as Arabic literature. From a young age, Murtadha showed a great inclination and desire for knowledge. He was known as an intelligent child and had a great interest in the science of kalam (theology). At the madrasa, Murtadha not only memorized the Qur'an but also began to understand its meaning and interpretation, showing a deep interest in religious teachings from an early age (Rofi'usmani, 2015).

After completing his initial education, Muthahhari quickly proceeded to Hawzah Mashyad to follow his religious studies in 1932. In 1936, Muthahhari left Masyhad and went to Hawzah Qom to pursue further studies. It was in Qom that Murtadha Muthahhari acquired lessons, such as *fiqh* and *ushul*, which are the main subjects of the traditional curriculum taught by a number of scholars such as: Ayatollah Hujjah Khuk Kamari, Ayatollah Sayyid Muhammad Damad, Sayid Muhammad Riza Gulpani and Haji Sayyid Shadr al－Gin Shadr (Muthahhari, 2002).

Murtadha Muthahhari has persistence and high curiosity, so he can explore many modern philosophical terms that were previously quite difficult to understand. Various difficulties in understanding a number of literacy can be overcome, thanks to his efforts and hard work, so that he can understand materialist philosophy and pay attention to the issue of rejection because of his incompatibility with religiousists and Marxists in Iran and other places. In addition to materialist philosophy, Murtadha Muthahhari also studied everything from Aristotle to Sartre in depth. He also read eleven volumes of The Story of Civilization, The Delights of Philosophy, and other books by Will Durand. He studied the writings of Sigmund Freud, Bertrand Russel, Albert Einstein, Erich Fromm, Alexis Carrel, and other Western thinkers (Algar, 1988).

In the period 1952－1953, Murtadha Muthahhari began to work in the field of education; he started teaching philosophy at Madrasah－yi Marvi. However, Murtadha

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Muthahhari was very restless in a place that was filled with rather limited circumstances in Qom, with factionalism coloring the students and their teachers and alienation from the problems of society (Muthahhari, 2012). Two years passed exactly in 1954, Muthahhari was invited to become a lecturer in philosophy at the faculty of theology and Islamic sciences at the University of Tehran. The breadth of his knowledge appears in the names of the lectures he supervised, namely Fiqh lectures, al—Ushul lectures, Kalam Science lectures, al—Irfan lectures, Logic lectures and Philosophy lectures (Muthahhari, 2012).

In addition to teaching and giving lectures in various places, Muthahhari is also active in journalistic activities. Since 1953, he has been a regular writer in the philosophy journal Al—Hikmah. In the scientific journal, he began to convey various ideas and brilliant thoughts. His writings are indeed much favored by the public, making him famous. Muthahhari wrote and spoke on many topics, including theology, philosophy, politics, and ethics. His famous works include "Ethics and Spiritual Growth" and "Fundamentals of Islamic Thought". These works not only became essential reading material among Muslim scholars and intellectuals but also provided inspiration for later generations in understanding and developing Islamic ethics (Algar, 1988).

Murtadha Muthahhari died in 1979 under tragic circumstances as a victim of a terror attack. However, his legacy in the field of ethical thought lives on through his works, which are still studied and debated today. He is remembered as one of the thinkers who made significant contributions to understanding and interpreting Islamic moral values in the context of modern times (Algar, 1988).

MURTADHA MUTHAHHARI'S ETHICAL THOUGHT

Ethics is a branch of philosophy that discusses the values and ethical standards that determine human behavior in life. Etymologically, the word "ethics" comes from the Greek language, which consists of two words: Ethos and Ethikos. Ethos means character, habit, and habitual residence. Ethikos means decency, civilization, good conduct, and good deeds (Bagus, 2000).

In the book Philosophy of Morals, Muthahhari says that ethics and morals are the same actions because both of them originate from religion (Nur, 2016) and ethics or morals are built on an understanding of the meaning of a human action or action (Muthahhari, 2012). Murtadha Muthahhari explains that human actions can be distinguished between natural (ordinary) actions and *akhlaki* actions. Natural actions are actions that do not make the culprit praiseworthy, for example, a person who is hungry, thirsty, tired, and others. This type of natural action is also done by animals. (Muthahhari, 2012).

For Murtadha Muthahhari, humanity and ethics have no meaning if they are not accompanied by the knowledge of God (ma'rifat Allah). That is, tawhid, in his view, is the root of the moral principles of believers that cannot be uprooted by any force. Not for the reason of being slavish, dictated, hypnotized, or other reasons, because all of them are very easily refuted and have very dangerous consequences for the continuity of human morals (Muthahhari, 2008). At QS. Ibrahim: 24—27:

اَلَمْ تَرَ كَيْفَ ضَرَبَ اللّٰهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ اَصْلُهَا ثَابِتٌ وَّفَرْعُهَا فِى السَّمَاۤءِۙ ٢٤ تُؤْتِيْٓ اُكُلَهَا كُلَّ حِيْنٍ بِاِذْنِ رَبِّهَاۗ وَيَضْرِبُ اللّٰهُ الْاَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُوْنَ ٢٥ وَمَثَلُ كَلِمَةٍ خَبِيْثَةٍ كَشَجَرَةٍ خَبِيْثَةِ اجْتُثَّتْ مِنْ فَوْقِ الْاَرْضِ مَا لَهَا مِنْ قَرَارٍ ٢٦ يُثَبِّتُ اللّٰهُ الَّذِيْنَ اٰمَنُوْا بِالْقَوْلِ الثَّابِتِ فِى الْحَيٰوةِ الدُّنْيَا وَفِى الْاٰخِرَةِۚ وَيُضِلُّ اللّٰهُ الظّٰلِمِيْنَۗ وَيَفْعَلُ اللّٰهُ مَا يَشَاۤءُ ٢٧ ۧ

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Meaning: *Have you not noticed how Allah has made an example of the ṭayyibah kalimah? (His example) is like a good tree, its roots strong, its branches (reaching) to the sky, (24) and it bears its fruit at all times with the permission of its Lord. Allah has made a simile for mankind that they may learn. (25) (As for) the example of the kalimah khabīthah, it is like a bad tree whose roots have been uprooted from the earth, (and) it cannot remain upright at all. (26) Allah establishes those who believe with firm speech in life in this world and in the Hereafter. Allah misleads the wrongdoers, and Allah does what He wills. (27)*

In his book entitled *Quantum Akhlak*, Muthahhari says that the danger that threatens the sustainability of human ethics is often caused by poorly managed ego problems. Ego, in this context, refers to the human tendency to focus on oneself and one's interests, often to the neglect or detriment of others. The ego tends to believe in limitation and constriction, where the individual feels limited to himself and his narrow view. Selfish humans recognize this limitation and always want what is outside of it to fulfill their own desires. This selfishness causes individuals to be unable to see beyond their personal interests, so they often ignore ethical and moral values in an effort to achieve their goals. As a result, what is sacrificed within the boundary are the ethical and moral values that should be upheld (Nurdin & Abbas, 2011). In other words, ethics is not just a set of external rules but must be rooted in spiritual understanding and deep self−awareness.

Muthahhari says every ethical act is an act of worship or worship that is in the subconscious, where every human knows his God through his nature. By nature, humans consider ethical deeds noble, even if they contradict natural logic and the logic of practical reason that teaches humans to maintain their individual interests (Muthahhari, 2012). According to Muthahhari, when the feeling of the subconscious turns into the conscious, then all human actions can be categorized as *akhlaki* actions. When the strategy of human life runs on the basis of *taklif* and the pleasure of Allah, then humans have become moral people again holy. A believer is a person who does not discriminate between families, groups, religions, and all creatures in carrying out ethical nobility. For him, everything belongs to Allah (Amin, 1993).

For Murtadha Muthahhari, understanding ethics means exploring the meaning of human action or action. Muthahhari emphasizes the importance of awareness of ethics as the basis of all human actions. For him, ethics is not only about external actions but also about one's inner state and the intentions behind those actions. In the context of contemporary Muslims, who are often faced with cultural and social pressures that lead to relative morality, the concept of taqwa provides a strong moral foundation for individuals to act in accordance with true Islamic values. Muthahhari argues that this interpretation is crucial because ethical statements often involve a person's values, which are not only descriptive but also normative. Therefore, understanding ethical statements requires a careful analysis of the language and concepts used in the statements (Muthahhari, 2012).

MA'RIFATULLAH AS A FOUNDATION IN THE ETHICAL CRISIS OF CONTEMPORARY MUSLIMS

Knowing God is a precursor to religion, where knowledge of divine issues is the starting point for humanity and human ethics; these two things have no benefit without being followed by an understanding of divinity. So humanity and love without *ma'rifatullah* is a big lie and cannot possibly guide ethics. Thus, it is clear that ethics can be built to defeat the ego, even without relying on faith and knowing Allah SWT

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(Muthahhari, 2004). Self－knowledge is an age－old piece of advice that has been shared by the world's sages. It's a timeless advice that lives on, even as it reveals its greatness. Self－knowledge aims to enable people to understand Allah SWT, which is a matter of thought and the secret of the universe, and if you want to know what to do in life and how to behave, then you must know yourself first (Muthahhari, 2004).

The Qur'ān has its own view of self－knowledge. The Qur'an is the only heavenly book that states that the entire universe is a verse and a lesson for the knowledge of God. The meaning of this expression is to know God; humans are required not only to recognize themselves but humans are also to know all the events of creation along with all of His creations, both in the sky and on earth, and everything in the universe is a sign or verse that shows the existence of Allah SWT, in QS. Al－Imran: 19:

اِنَّ الدِّيْنَ عِنْدَ اللهِ الْاِسْلَامُ ۗ وَمَا اخْتَلَفَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ اِلَّا مِنْ بَعْدِ مَا جَاۤءَهُمُ الْعِلْمُ بَغْيًاۢ بَيْنَهُمْ ۗ وَمَنْ يَّكْفُرْ بِاٰيٰتِ

اللهِ فَاِنَّ اللهَ سَرِيْعُ الْحِسَابِ

Meaning: *Verily, the religion (pleasing) in the sight of Allah is Islam. Those who have been given the Book do not dispute, except after knowledge has come to them because of envy among them. Whoever disbelieves in the verses of Allah, surely Allah is swift in His reckoning.*

A human being who recognizes his true self in his individual consciousness as an existence that is not just a collection of overlapping concepts and abstractions does not think of himself as numbering one million and changing several times an hour, like a spool of thread that is pulled continuously. A human being who does not think of himself as a spool of thread and does not see that humans are just a collection of images. This means that man does not truly recognize himself. Because if man recognizes himself, he will undoubtedly see himself as a fixed (unchanging) reality in the midst of this ever－changing physical world (Muthahhari, 2012).

Another thing that makes human beings a sign of the existence of Allah SWT is human spiritual tendencies. It is this state that connects man to the realms of metaphysics. Spiritual inspiration, divinity, seeking God, and virtue are always present in man. These tendencies cannot be fought or stopped. It is this reality that connects man to the other world. Conversely, spiritual emptiness is a moral decay created by the school of materialism that has caused many problems in human life (Muthahhari, 2012). In connection with this, Muthahhari explained several points regarding the problems of human life:

1. Fanaticism of Materialism

    The reality is that the circulation of materialism that has emerged in the world today has resulted in the misery of mankind. Ignorance and misinterpretation of theology, eschatology, and the matter of the spirit brought the world to its present state. The modern world makes people have to choose between accepting and believing in the existence of God, or abandoning science, freedom, democracy, luxury or vice versa (Muthahhari, 2004). It is a given that God is placed on one side and has hundreds of natural human needs. On the other hand, the majority of humans will choose their natural desires, although there are a handful of humans who choose God above all (Muthahhari, 2012).

2. Social Spirit

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Some materialists interpret spiritual inclination in another way that is similar to Morris' interpretation. Namely, the motivation and inspiration for the emergence of spiritual inclination in human beings is the social spirit. Whoever serves the people (society) will be immersed in his service; he is inspired by the social spirit (Muthahhari, 2012). Then, the theists (*ilahiyyun*) say that God inspired man; God would not leave a single action without reward. It is impossible for Allah to say, "*O man, sacrifice your happiness and existence for nothing.*" Rather, every action is accompanied by a calculation of reward or punishment (Suseno, 1987).

3. The True Self

In the view of Islam, the true human being is a breath of divine spirit (*an-nafkhah al-ilahiyah*) that resides in his soul. The feeling of *akhlaki* comes from that true self, if it is not the existence of the blowing of the Divine spirit in humans then the feeling of human akhlaki will disappear, because it is contrary to his physical desires..

Thus, the more a person knows himself and the closer he is to his spirit, the higher his morals and rank will be. Imam Ali said, "*Whoever looks favorably upon himself will look down upon his desires and never defile them with immoral deeds.*" His example is like a person who looks at a beautiful painting such as Raphael's.

Today, the most obvious problem with human beings is the loss of self−awareness. Humans think that their shadow is their true self. Therefore, morals are needed in this problem because morals can return humans to their true selves, or in other terms, humans can be said to be moral when they find themselves (Muhmidayeli, 2008).

THE ROLE OF WORSHIP AS AN AMPLIFIER IN THE ETHICAL CRISIS OF CONTEMPORARY MUSLIMS

Worship is a ritual worship that includes prayer, fasting, hajj, prayer, *silaturrahmi*, and so on. For example, one type of worship is prayer, which consists of words and actions such as intention, bowing, prostration, and so on. However, if the purpose of worship is a *haqiqah*, then the deeds required by Allah or ritual deeds are nothing more than formal and exoteric forms or manifestations of haqiqah that always exist in the depths of human nature, whether consciously or unconsciously (Muthahhari, 2012). Worship is not limited to humans, but conscious worship can only be done by certain humans. While the subconscious type of worship is done by all humans, worship is a universal phenomenon in this realm of existence. Because there is nothing in this world that does not worship God, this fact is justified in a number of verses of the Qur'an, such as the words of Allah SWT in QS. Al−Hadid: 1 and QS. Al−Hasyr: 24.

It can be concluded that in Qur'anic logic, worship is not only limited to the human consciousness, which is perhaps the most limited type of worship. For example, standing facing the Qibla and praying two rak'ahs while the soul is not in the prayer but elsewhere. Along with this issue, Al−Farabi said, "*the heavens worship Him by rotating, the earth by moving, the rain by hatching and the water by flowing.*"

From this fact, Murtadha Muthahhari argues that *akhlaki* actions are similar to acts of worship or worship. *Akhlak* is included in the category of worship in the subconscious because the soul of every human being knows his Lord through *fitrah* and instinct. According to his nature, humans consider moral actions noble, even though these moral actions are not in line with natural logic, not even in line with the logic of practical reason, which encourages humans to maintain their individual interests (Muthahhari, 2012). Those

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who believe that the basis of morality is love and intuition should go a step further to tell us the hidden reason why a person loves another person even more than himself without any connection or interest. The logic of egoism, however, rejects such love and calls it foolishness (Poespoprodjo, 1999).

For him, there must be another logic that gives birth to holy love, which makes people selflessly serve and love others more than themselves. That logic is the logic of feeling the presence of God within oneself. This logic is called Islam fitri. Man, with the sharpness of the eyes of his heart, feels that his true lover, God, wants him to love other creatures, whether from the human race or the animal race. This true love is what keeps man away from his ego and makes him immersed in the feelings of others (Muthahhari, 1995).

From this, it is clear that the correct argument for morality is to include it in the category of worship. Just as man worships Allah SWT in his subconscious, so too will he obey a number of Allah SWT's commands. So, when the feeling of consciousness (in worshipping Allah) as the purpose of the Prophets, all his actions and behavior can be called *akhlaki* actions. It does not differ from one action to another, even eating and sleeping become *akhlaki* actions (Muthahhari, 2008).

In fact, the issue of morals and human dignity cannot be interpreted correctly unless it is brought under the theory of theism (worship of Allah). All other theories cannot express it correctly and precisely. This is because morality is one of the doors to the spirituality of human life, through which man can recognize the realm of meaning towards belief in religion.

Some people argue that religion is incompatible with moral excellence. This is because religion means worshipping God, whereas worshipping God is done out of fear of hell or out of desire for heaven. So, worship still goes back to man's material desires. In fact, an act of morality is a noble act that is done only because of the glory and sanctity of an act (Muthahhari, 2003).

When man makes the mandate of Allah SWT and His pleasure the starting point of all activities the foundation of his life, and the goals he wants to achieve, then his entire life from birth to death will be transformed into *akhlak*i light. Everything becomes for Allah (*illahi*) and in the pleasure of Allah (*fillah*) (Weruin, n.d.). Basically, morals are one of the doors to the spiritualism of human life, with which humans can recognize the realm of meaning towards belief in religion.

CONCLUSION

The exploration of Murtadha Muthahhari's ethical philosophy reveals a profound synthesis of Islamic spiritual principles and contemporary ethical challenges. Muthahhari's work underscores the foundational role of Ma'rifatullah—the knowledge of God—as integral to understanding and practicing true ethics. His perspective asserts that ethical behavior cannot be genuinely realized without a deep awareness of divine principles, positioning Tawhid (the oneness of God) at the core of moral action and spiritual growth. In an era marked by ethical erosion and cultural disorientation, Muthahhari's emphasis on the divine as the underpinning of morality offers a crucial framework for addressing the ethical dilemmas faced by contemporary Muslims. His philosophy articulates that true ethics transcends mere compliance with external rules; it involves a profound internal alignment with divine values and a commitment to transcending the ego.

Muthahhari's contributions are particularly relevant in the context of modern materialism, which often sidelines spiritual values in favor of temporal gains. His assertion

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that ethical actions must be rooted in a conscious relationship with God challenges prevailing secular paradigms and provides a counter−narrative to the prevalent relativism in moral discourse. Furthermore, Muthahhari's integration of worship into the fabric of ethical behavior highlights the significance of spiritual practices in cultivating a moral life. Worship, in his view, is not merely a set of ritualistic actions but a manifestation of deeper ethical and spiritual truths. This perspective bridges the gap between ritual and morality, offering a holistic approach to understanding and practicing ethics.

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