
**“EDUCATION TRANSFORMATION
TOWARD EXCELLENT QUALIT
BASED ON ASEAN COMMUNITY
CHARACTERISTICS”**

**Islamic State University Sunan Kalijaga
Faculty of Tarbiya and Teacher Training**

STATE ISLAMIC UNIVERSITY
SUNAN KALIJAGA
YOGYAKARTA

LENTERA
KREASINDO



Fakultas Ilmu Tarbiyah
dan Keguruan
UIN Sunan Kalijaga

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P R E F A C E

The main theme of the international seminar conducted by *Faculty of Tarbiyah and Teaching State Islamic University Sunan Kalijaga* Yogyakarta, Indonesia, is '*Education Transformation Toward Excellent Quality Based on ASEAN Community Characteristics*'. The background of the seminar is the lags of education quality in almost ASEAN countries in comparison with the universities in developed countries. The discussion will be focused on the way how to transform the education model in ASEAN toward excellent quality based on local wisdom. To elaborate the main theme, the organiser of seminar created three sub-themes: 1) globalizing education values based on ASEAN community Characteristics, 2) transforming education toward new paradigm, and 3) building religious next generation. The first theme is to offer the participants to write how to promote the quality of education to global level based on local culture. The second theme is to ask education experts to elaborate the new paradigm in the context of transforming education practise. The third is to give the opportunity to everyone of educator to present his research or experiences in promoting the education model.

Proudly, the organizer of the seminar presents the outstanding speakers from various universities of ASEAN, namely: Faculty of Education University of Malaya (UM), University of Dato Hussen Onn Malaya (UTHM), Faculty of Education University of Brunei Darussalam, Faculty of Education Thaksin Universisty Thailand, and last but not least from UIN Sunan Kalijaga Yogyakarta, Indonesia.

Rosmawijah Jawawi, from the Sultan Hassanal Bolkihah Institut of Education (SHBIE) at University of Brunei Darussalam wrote the transformation of teacher education in University of Brunei Darussalam. The title is *'Teacher Education in Brunei Darussalam: Transforming tomorrow's Generation through Teacher Education today'*. She mentioned in her paper that since 2009, the Sultan Hassanal Bolkihah Institute of Education (SHBIE) at Universiti Brunei Darussalam has transformed into a graduate school of education. The Institute of Education which previously offered undergraduate programmes, has undergone a complete overhaul over the past couple of years to focus more on graduate programmes in research and evidence-based practices. SHBIE as a graduate school offers innovative graduate programmes which include Master of Teaching (MTeach), Master of Education (Med) and Doctorate of Philosophy (PhD). Part of the rationale behind this transformation, as in other countries, was a desire to enhance the professional status of teachers in the nation by (i) having a policy that all teachers should in the long-term be qualified to masters level and (ii) ensuring that the education teachers receive provides them not only with basic teaching strategies, but also with the skills to engage in on-going, evidence-based improvements in their teaching throughout their career. This paper will discuss the transformation of SHBIE in the pursuit of better teacher quality that aims to upgrade the teaching profession in Brunei Darussalam.

The challenge for Brunei is that with a small population, Brunei is heavily dependent on a non-renewable resource for growth and stability. Education, therefore plays a critical role in equipping the country with the human resource needs to support its economic diversification agenda and enhanced well-being of people. The needs for economic diversification has made it imperative for the Ministry of Education to take on reformation and restructuring efforts with respect to education policy, structure, curriculum, assessment and qualifications, and professional development in support of the nation's drives to achieve Brunei Vision 2035 (Wawasan Brunei 2035). In realising

this, SHBI transformed itself into a graduate school of education in 2009 with to produce educators as high quality professionals with integrity and core values.

In relation to Rosmawijah Jawawi's paper, Sittichai Wichaidit from Thaksin University wrote the specific transformation in the classroom under the title '*Science Teaching for the 21st Century: Transforming Classrooms for The Next Generation Learners*'. His conclusion is that educational policy concerns regarding to how science teachers can support students to develop skills needed to be effective citizens in the 21st century. Several skills are considered as the learning objectives of science teaching including critical thinking and problem solving, creativity, collaboration, and communication. People living in this century are expected to master those skills for success in today's world. Yet, it is not clear how to change classrooms from passive learning to be more active and how to provide the context for students to develop those essential skills. The instructional strategy for developing the 21st century skills is proposed in this article. It is developed from the current understandings of how students learn and how scientific inquiry can be organized in science lessons. The strategy was implemented in the learning activities which were parts of the science camp for Thai high school students to develop 21st century skills. After participating in the activities, most students agreed that the activities provided opportunity for them to practice critical thinking and problem solving, creativity, collaboration, and communication. The example of learning activities is presented and there is also the implications of this strategy for science teachers.

The paper elaborated the transformation of education in more specific than before is what was written by Hafsyah Siti Zahara, et all, Departement of Chemistry Education, Faculty of Science and Technology, Islamic State University (UIN) Sunan Kalijaga Yogyakarta '*The effectiveness of Jikustik Learning Model in Student's activity and learning achievement*' According to the witters, that based on the data analysis, it can be concluded:

1. There is a difference in students' activity between the experimental class and control class, then it can be said that *Jikustik* learning model affects the students' activity.
2. There is no difference in student achievement between the experimental class and control class, so that *Jikustik* learning model has no effect on student achievement.

Based on the results, it can be expected to put forward some suggestions that can be applied in the development of science and education policy. Researchers advise as follows:

1. In order to enhance the activity and student achievement, especially chemistry, teachers as educators need to implement active learning model that can stimulate students to be able to increase its activity during learning, so understanding and knowledge gained can retain for longer time.
2. The mixed-model sometimes needs to be done in order to complement each other. By using the mixed-model, students competencies can be emerge.

Hopefully, this seminar would play the role in attaining the goal of transforming education toward excellent quality in ASEAN through the university. The university can support or add on to the state education development program, enhancing the quality of education, building linkages in education system, ensuring access to education, building bridge with development program as well.

Yogyakarta, November 2014

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ISLAMIC MORALITY: BETWEEN DYNAMICS AND CONSISTENCIES

Sumedi¹

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Abstract

Some moral thinkers regard morality as someone's character which constitutes the habit. They also hold that an activity, either good or bad, true or wrong, done not as a habit cannot be called as morality (or akhlaq). Such a view is formed and influenced by incomplete comprehension towards the definition of akhlaq (morality) made by Ibn Miskawaih or Ghazali who defined the morality as settled character in the inner heart from which activities appear spontaneously without thinking anymore. When corruption is committed by anyone in an institution, it may be related to failure of character building. This indicates that many people blame teachers of religion or of morality whose main task is to teach religion or morality to their learners and students.

This article will discuss why this problem is seemingly unsolvable and how this problem should be solved. The result is that understanding (al-fiqh) plays very important role in forming the peaceful progress of individual and social life and it is the consistency or keeping to the same principles of

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reasoning and to the correct belief in God and in the hereafter that makes someone aware of certain responsibility for all his deeds. How this explanation is can be read in this article.

Keywords : Revelation, understanding, belief, morality, dynamic, consistency

Abstract

Some intellectuals consider morality as someone's character that has become a habit. They also persist that activity, either it is good or bad, which is not done as habit cannot be said as the morality. Such perspectives are formed and affected by the incomplete understanding toward the definition of morality which is stated by Ibnu Miskawaih or Al-Ghazali that defines morality as the character which is inculcated in the heart and from that character, some spontaneous unthinkable acts come. When corruption is committed by someone in institution, that deed can be linked with the failure of character building. It indicates that many people blame religious teachers or moral teachers which their main task is teaching morality to their students.

This article concerns about why this problem is seemingly unsolved and how this problem should be solved. The result is that fiqh or understanding holds a very important role in the process of peaceful improvement both in individual and social level and consistency toward the good principles of logic and faith for Allah and the afterlife and that is the thing that makes someone possesses the awareness of responsibility toward every deed. The complete explanation can be read in this article.

Keywords : Revelation, Fiqh, Faith, Morality, Dynamics, and Consistency

A. Introduction

Actually, belief-morality is life itself because belief is the faith that becomes the base of morality (activity/behavior). If belief is wrong, then the morality will be bad. Because of the importance of belief-morality, thus morality both as knowledge and reality should be learnt by every person which exists in this world so that they have a better life. For that reason, the rightful belief is the belief that can bring the owner to the improvement of quality of life and is able to filter information that can damage themselves and their environment. But in fact, there are many bad moralities which are still done by most people almost in every human community. For example, the daily newspaper says that there are nine crimes like bullying which involves two officials of Jagungan village, Wonosobo. In Wates, A grandfather named Daliman which is 59 years old, the citizen of Tubin Sidorejo, Lendah, Kulonprogo, was sentenced for two years because he was proved for raping Sunti (unreal name), his own neighbor. In Sragen, unscrupulous jailers, Pud (37 years old), the citizen of Teguhan, East Sragen, was captured by the local polices because he distributed drugs. In Kedungwaru, Prembun, Kebumen, junior high school teacher was captured when he/she caught in gambling. Fraud syndicated of car involves the retiree of TNI Patorono, Banguntapan, Bantul. In Sleman, there is a firing of Molotov cocktail in the chief of neighborhood of 01 in Kleben village, Pandowoharjo, Deni Arifin. In Wates, senior high schools 1 of Temon and Getan elementary school lose six projectors and five computers. In Bangumas, there is a modus of poultry stealing which is slaughtered on the spot. In Sleman, the thief of dozens birds which cost up to 101 million is done through the tunnel in the roof². Those are the examples of bad morality which are done by some people. It is sure that where there is a smoke, there is a fire.

The reason of the rise of the uncertain belief and morality is the confusion of the understanding toward the basic concept like

² See *Kedaulatan Rakyat*, Thursday 21 February 2013, p. 18, column 1-7

belief, faith, good deed, morality, tawheed, prayer, truth, revelation, comprehension/fiqh/knowledge, law, and other things which all of those affect and form someone's belief and morality. Morality can be said as the result of all progress since the beginning of the conditioning, sensing, thinking, knowledgeable, faithful, skilled, determined till ordering the thought or their part of body or ordering other people for acting which called as morality which can be good and bad.

Human is divided from the physical and spiritual and born in the pure condition where there is potency for being good and believer. In the advanced development, some people grow and develop to continue their purity and some others grow and develop to not continue their purity unless a few part of those people. The purity exists in the physical body (parts of body) and spirit (the power of brain/heart/logic). The body and spirit conceptually can be separated but both of them fuse in self called as human. For that reason, both of them affect each other. The healthy body is really conducive for the work of spirit and the healthy spirit is also conducive for the work of body. Although it happens that way, the body will not be able to act unless it is affected by the spirit and the spirit will not be able to affect the body unless there is benefit for the spirit and body.

Either body or spirit has its own activities. Thinking, figuring out, believing, loving, and desiring are some examples or some of the parts of the spirit's works. Body does some activities like holding, writing, and walking because it is ordered by the center of consciousness/spirit. The activity of staring something happens because the eyes are ordered by the spirit (the force of brain) and for that reason, the activity of body will always and at the same time show and involve the spiritual activities. The relation between body and spirit is determined by the nerves. The health of nerves will really determine the work of mentality and parts of body. The mental work and the work of the part of body is what we call as morality in Islamic perspectives.

The spiritual will (brain) reach the body through the passages called as nerves (backbone). If the nerve of backbone and parts of the body are not interrupted, then the spiritual wills will be done by body as what is desired. But if the nerve is interrupted, then the spiritual desire will not reach the body (the mentioned parts of body) so that the desire is not realized by the parts of the body. The position of body in the face of spirit (heart/logic/brain) is like a the people and the king. The health of spirit depends on the sufficiency of spiritual food. And also the health of spirit depends on the sufficiency of food for the body. Spirit is mental. Healthy spirit means healthy mental and spiritually sick means mentally sick. In the thought of western psychiatrist and biologist, sickness is described as the term of disturbance because the term of mental sickness is craziness. Mental disturbance basically, according to Joseph DeDoux as what is said by Taufik Pasiak, is the brain disturbance in certain levels.³

The examples of spiritual foods are recognizing, knowing, understanding, believing, loving, hating, deciding, desiring, ordering/prohibiting, and happiness/sadness whereas the source of physical power is food, drink, and oxygen. Right fulfillment of spiritual and physical needs is the example of good life. Physical health is the asset for improving the quality of physical and spiritual life.

Spiritual and physical activities or spiritual activity based on their own free will is called as morality. Physical activities are often termed as morality whereas the theory of morality is the ethics. For that reasons, morality is the combination of moral (act) and ethics (science, faith, will, and order). Thus, it is clear that morality is not independent matter but depends on the ethics which is the result of mental work which is supported by the senses continually. Because ethic is dynamic, moral is also dynamic and because both moral and ethic are dynamic, thus it is clear that morality is not static but it is dynamic to the dynamics

³ Taufik Pasiak, *Tuhan dalam Otak Manusia Mewujudkan Kesehatan Spiritual Berdasarkan Neurosains* (Bandung: Misan, 2012), p. 169.

of the development of ethic. But in reality, generally and spiritually, someone with healthy body and spirit sometimes does bad morality. Why does this thing happen? This writing will investigate the causes the occurrence of violation and continues with how to build a strong belief and good morality which will be elaborated argumentatively, rationally, and normatively. The reader will be invited gradually to learn about the progress of the shaping of belief-morality so that the reader will have the good and strong belief and also has the good morality in their lifetime which will be taught to other people.

B. The Dynamics of Understanding Toward Revelation

The truth of revelation like Al-Quran and True Hadith according to some people is absolute. If someone, whoever it is, reads and learns Al-Quran or hadith, thus it will rise and understanding as the consequence from the interaction between sense-logic-heart, and revelation. Understanding toward revelation is the product of human's logic. Logical product is not revelation although it still relates to revelation because revelation is from Allah whereas understanding is from human. Human is a little part of creature. Creature is dependent whereas the creator is independent (*qiyamuhu binafsihi*). One of the creator's characters is perfect whereas one of the creature's characters is lack. As part of creatures, every human will surely have advantage and lack. There is no perfect creature because perfection is only owned by Allah. This is the basic principles for analyzing all human's problem. From the creature that is always filled with lack, it is impossible for the occurrence of perfection. It means that there will be no absolute truth from human whereas it will only be relative. Understanding is the base of forming theory, knowledge, and law which from all of those things, it comes assumption and faith which is made into the base for everyone in deciding, initiating, desiring, ordering, and acting. Deliberate acts by *Mukalaf* are morality. Deed is divided into two terms which are physical deed and spiritual deed (feeling/heart/logic). Physical deed always involves the spiritual deed whereas spiritual deed does not

always involve physical deed. Deed always relates to understanding. If the understanding changes, thus the deed will also change.

The messenger and prophet's understanding and also their inheritor always develop and for that reason, the last result from the understanding in the shape of deed and morality also develop. The understanding of *Mufasir* in messenger/comrades till the 21 century and even till the end of the world will always keep changing as the desire and human demands develop.

Al-Quran states that there is not creature that be able to be equal to Allah (*Laysa Kamitslihi Syay*),⁴ which means that truly the form of Allah cannot be recognized by His creatures. The human's attempts to know Allah always will lead to the understanding about Allah which will never be perfect. For that reason, *above every people with knowledge, there is one that is more knowledgeable (wa fawqa kulli dzi>'ilm 'ali>m)*⁵ and good's commandment in *Qudsi* Hadith which means that "I (percept) am according to My fellow perception toward Me."⁶ For that reason, one of the theologians says that Allah has two faces, the first is the real face which cannot be recognized by anyone in His creatures, and the second is the fake face which can be recognized by human. Thus, from the statement, there will appear a question: "Isn't it Allah Himself that describes His characters to His creatures?" "Isn't such thing will show that He lie?" *Na'uz<u billa>h min z/a>lik!* No, He is not lying. His characters which He describes through revelation (Al-Quran and As-Sunnah) are true but incomplete and those things aim at approaching the understanding as far as human's logic can reach that because the essence of Allah which is the biggest and universal cannot be described in language which always partial and cannot be able to represent and describe His essence because if Allah can be described in language, then He will not be the greatest anymore. Those are the

⁴ See Q.S. *al-Syura* 42: 11

⁵ See Q.S. *Yusuf* 12: 76

⁶ Based on Hadith written by Al-Bukhari and Muslim.

reason why some theologians say that it is impossible for human's logic to be able to master the essence of Allah. The reason is simple, namely, logic works is based on the information from the senses whereas Allah cannot be captured by any human's senses.⁷

Human's attempts to understand the Allah's essence and characters are always developed because there is no satisfaction from the result of thought which is done by the previous people, besides, Allah Himself orders human for improving their understanding continually. Allah gives sign with His commandment which in focus, if the sea were ink and trees were the pens for writing the knowledge of Allah, the ink would have run dried and the knowledge of Allah will not run out even there is additional ink in the same amount.⁸

Not only understanding Allah's essence and characters as the Almighty, understanding His creature itself will not reach the full understanding. Creatures other than human are created by Allah for human sake. They are His gift and if human tries to count it, they will not be able to count it because of its abundance.⁹

C. The Change of Belief

Peace and conflict are defined by ideology (understanding and belief/faith). Which one in individual or community does conflict or peace happens? The chance for the peace and conflict are really determined by how the understanding and belief or faith are shaped. As what is described before that understanding is the product of logic or the consequence which arise from logic because there is an interaction between senses-logic-heart with revelation (Al-Quran and Sunnah). Every theologian from the era of prophet's comrades till now has tried to understand the revelation and then, the comprehension of Al-Quran and *Syarah* Hadith in each generation appear. Comprehension is the

⁷ See Q.S. *al-An'am* 6:103

⁸ See Q.S. *al-Kahfi* 18: 109

⁹ See Q.S. *al-Nahl* 16: 18

understanding of *Mufassir*. Comprehension toward the same verses can be different because of the differences of the condition or *Mufassir's* background. Each *Mufassir* has good intention which is trying to understand Allah's will toward human in His commandment so that human obeys His commandment. Although it is inevitable that there are some people moreover from the oriental who comprehend Al-Quran based on evil deed, namely, they seek for the weakness of Islamic lesson. The examples are the verses about polygamy, charity, etc. We need to remember that real life will always come with pro and contra as the logical consequence from the interaction between individuals in society.

Human's life in society is the interaction between individuals. Interaction between individuals is done for the treatment and the improvement and also lengthening the lifespan. The concrete existence from the interaction is individual's activity/deed/practice from the level of intention or initiation till the collective activity.

Activity done is based on the belief. Belief is built above or appear from knowledge. Knowledge is the result of scientific thinking. Scientific thinking just happens through thinking which uses the data from the sensing toward the surrounding world. If knowledge is developed and practiced, then it will appear new knowledge, inspiration, and *Laduni* knowledge. Actually, activity which is aware and deliberate is what we call as morality. Morality is the fruit of faith. That faith is what is called as belief or fidelity in religion. Faith is the fruit of knowledge. If the knowledge grows or changes, then the faith/fidelity will grow or change. Knowledge grows because of the work of thought. The work of thought is affected by the interaction of senses with the surrounding creatures. Teacher's duty is conditioning the sensing and thinking so that it produces true knowledge and steady faith and when the turn comes, it will produce pious practice and divine morality.

D. The Dynamics of Morality

The terms of belief, fidelity, and tawheed sometimes are considered similar because there are similar elements but actually, the three terms are different. Belief is someone's faith. The word which has the same meaning with belief is fidelity in narrow meaning. Belief is the word with the sense of ideology-history-politic whereas fidelity is in the sense of normative-religious and certainty. Tawheed is the oneness of Allah in spiritual or physical activity (praying). Oneness of Allah is the case of obeying Him with hope for the return from Him. For that reason, tawheed has some elements which are (1) pious activity and (2) the true fidelity/faith/belief. If one of them loses, the tawheed is broken. Pious activity is the activity that is done in good way. True fidelity is the faith which makes them only hope for the return from Allah both in the world and in the afterlife. Activity without true fidelity is hypocrite and fidelity without true activity is spirituality. Thus, it is clear that tawheed is pious practice which is based on true fidelity. Because tawheed is the pious practice which is based on the true fidelity, it can be concluded that tawheed is the divine morality.

Good morality is divine activity which has one of two following characters, first: pure positives, second, the positives are bigger than negatives. If there are dual values (and seem similar), then it needs to look at the wider effect so that additional characters both good characters and bad characters appear. Good or bad is determined by the one which is dominant. If the positive is bigger, it may be done. If the negative is bigger, it cannot be done. Which determine the less or more of positivity and negativity of something is the logic with the guide of revelation.

Every activity, both physical and spiritual activity, which is done deliberately by normal person will always be based on two things that they believe, namely, first, the activity produces benefits like excitement, happiness, peacefulness, harmony, or reward, and second, it avoids negative consequence like being hurt in the physical and heart both in

this world and in the afterlife. Someone who does the activity which is based on two mentioned faith is someone who is normal and healthy in their logic. If the benefits are only in the world, then that is way of thinking and acting of those who are not religious. If the benefits are not only in the world, but also in the afterlife, thus that is the way of thinking and acting or religious person. The way of thinking and acting of pious/religious person is always based on the healthy mind and fidelity guidance.

E. The Foundation of Morality

Every normal person surely has belief and morality. Belief can be true and can be wrong/ violated and so morality can be good and can be bad. Morality is determined by the belief. Belief is determined by the knowledge. Knowledge is determinate by the work of senses and logic or heart. The work of senses and logic is determined by various factors, like internal factors (health, cleverness, and purity) and the external factors (friends, teachers, and facilities). For that reason, the conditioning of internal and external factors should be manipulated so that the quality of the belief-morality will always improve. Like choosing mate, choosing food, drink, and environment of life, it should be considered as good as we can because life is only once and determines the luck of each person both in this world and the afterlife later.

Why does every normal person, invariably, certainly have belief and morality? The reasons are really simple, namely, because every moral deed is always based on the self-faith. Faith is the fruit of knowledge. Faith is the other name of belief. For that reason, belief and morality can be shaped as what people desire. How are the ways for shaping and inculcating belief in someone? This is the duty of teachers. The following explanation will describe the meaning of belief and morality. Besides, the postulates from *Al-Quran and Al-Sunnah al-Shahih* and also the thought of theologians are also stated and analyzed.

Belief is the faith that appears from knowledge whereas knowledge is the product of thought. Thought is the working progress of logic which is based on laws of good thinking and the creativity is based on certain data and variables. Every thought starts from concept. Concept is the simplest product of thought which is the advancement of sensing. Without senses, concept can be established. How this concept is shaped, agreed, changed, or fixed together in one community is the beginning of establishing belief. Belief comes from the Arabic words 'aqi>dah which means bond or faith. The root word is the 'aqada-ya'qidu- 'aqd, 'uqdah, 'aqi>dah which is synonymous with irtabat}a-yartabit}u. Belief in language means bond. That is the bond between hearts with something that ties it, something which come from the outside of themselves. The conception about belief can be developed and change according to the development of human's thought in understanding revelation and universe.

Bond between heart/logic and something which is out from them can be stated with the term of belief, faith, and conviction which is hold tightly by that person. Other terms are commonly used as the change of belief is the fidelity. In narrow meaning, it is usually aligned with pious deed. The term of belief is commonly used in the books written by theologian than in the Al-Quran and Al-Sunnah/ Al-hadith.

Various meanings of belief according to the term stated by theologians are different from one another, for example, a book entitled *al-'aqi>dah al-Islamiyyah 'inda al-Fuqaha>' al-Arba'ah: Abu Hanifah, Malik, al-Syafi'i dan Ahmad*, written by Abu Zaid al-'Ajami from Kairo University. Abu Hanifah is ever questioned by Abu Muthi' about the primary fiqh (understanding), and then Abu Hanifah replied: "someone learns about fidelity to Allah, laws, Al-sunnah, limit of provision, and fellow's dispute and agreement.

قال أبو مطيع: قلت: فأخبرني عن أفضل الفقه؟ قال أبو حنيفة: أن يتعلم الرجل الإيمان بالله و الشرائع والسنن والحدود و اختلاف الأمة و اتفاقها¹⁰

From the statement, we can conclude that fidelity is the result of learning. Fidelity according to Abu Hanifah is correcting, knowing, believing, recognizing, and islam. Those five terms have the same connotation. The meaning is that the relation between fidelity and practice is certain thing. Both of them are inseparable. Practice is the part of Islam in the same way as fidelity is also the part of Islam. So, it is clear that there will be no Islam where there is no fidelity and its practice. Note the following Islamic ta'rif according to Abu Hanifah:

يتضح هذا حين نعلم أنه عرّف الإسلام بقوله هو التسليم والإنقياد لأوامر الله تعالى فمن طريق اللغة فرق بينالإيمان والإسلام ولكن لا يكون إيمان بلا إسلام ولا يوجد إسلام بلا إيمان¹¹

Meanings: This thing is clear when we know that he/she defines Islam as follow: "Islam is surrender and obeyed to the command of Allah Ta'ala. For that reason, from the lingual perspective, there is a different between fidelity and Islam. But, there will be no fidelity without Islam and Islam also cannot be realized without fidelity.

The explanation about belief based on the Al-Quran, Al-Hadith, and Theologian's opinion. The discussion about belief-morality involves the relation of revelation, senses-logic-heart, and the real daily life in world. Discussion about belief-morality will be alluded briefly and densely with the hope can be read in short period of time.

¹⁰ Abu Zayd al-'Ajami, *al-'Aqidah al-Islamiyyah 'ind al-Fuqaha' al-Arba'ah: Abu Hanifah, Malik, al-Syafi'i, Ahmad* (Kairo: Dar al-Salam, 2007), p. 156. The original text is cited from *al-Fiqh al-Absat* written by Abu Hanifah.

¹¹ *Ibid.*, p. 167.

1. The Influence of Belief to Morality

Jamaludin Al-Afghani is a Muslim reformer who is able to wake Muslim from their sleep with Islamic belief. The following is the result of his thought which is published in *al-'urwah al-wus\qa>* magazines.

مضت سنة الله في خلقه بأن للعقائد القلبية سلطانا على الأعمال
البدنية. فما يكون في الأعمال من صلاح أو فساد فإنما مرجعه فساد
العقيدة وصلاحها. (جمال الدين الأفغانى في العروة الوثقى ص ٩٨)

Has passed Sunnatullah to His creation, which is that belief which exists in the heart has the power over the deeds which are done by the parts of body (Morality). For that reason, the bad or the good deed (morality), then the result is the bad or good belief (Jamal al-Din al-Afghaniy dalam Majalah al-'Urwah al-Wus\qa>..p. 89)

Belief in Indonesia is the word that originate from 'Aqi>dah (Arabic) which means bond or faith. The word Aqi>dah is the word that is formed from the words 'aqada -ya'qidu -'aqd, 'aqi>dah as the *al-Fi'il al-muta'addiy* (transitive verb), which mean bind. The plural form of 'aqi>dah is 'aqa>id. The word that has almost similar meaning to belief is the *fidelity* (*al-I>ma>n*) which is a *mas}dar* form from the word *a>mana -yu'minu -I>ma>n* which means *correcting (true thing) and holding firmly toward it*. Someone is said to have fidelity if he has a faith that is held firmly in their life. Thinking about what things that exist in the earth and sky can arrive to fidelity, namely, heart/logic deeds that acknowledge the oneness of the Creator. Fidelity to Him will result in fidelity to His messengers, His holy book, the judgment day, His angels, and other things which we should have a fidelity to it according to the revelation like the meeting with Him and the existence of His hell and heaven.

The result of belief or fidelity firstly is the existence of constant awareness in their self that they are always watched, ordered, prohibited, will be avenged, protected, etc by Allah, so that this awareness always gives us consideration to the heart when the heart will decide something

to do or be abandoned and this awareness of fidelity is the one that orders and prohibits parts of body to do some deeds.

Fidelity emerges the peace in heart and motivation for always improving ourselves. Fidelity can help ourselves to see the lack of ourselves and the advantages of others. The truth of fidelity can be seen from the pious and sincere deeds toward Allah. Deeds are said to be true if it is according to the true guide and is said to be sincere if it is only done for Allah, which is only hoping for His return. Fidelity results in the awareness that achieving will be realized from giving and through giving, we can achieve something: Generosity is egoistic. One that does not do the divine lesson and actually, he can do it is the sign that his belief which relates to that matter has not been true. The sigh of true belief or fidelity is the eager act in filling their life with charity of wealth and soul in Allah's path.

Fidelity makes life directed, the practice more meaningful, time more precious, world become facility, always have a happy heart, the sadness of being complimented, good deed seem less and bad deed seem big. Fidelity gives a perspective that poor people are their own saviors. Fidelity makes someone good at making priority and the more important is that it makes them to not able of doing nothing. For that reason, fidelity makes life more meaningful in god and human's view.

Fidelity can determine the difference of pious deed or not. Fidelity in wide elaboration is often stated as the tawheed which is the opposite of Syirik (infidelity). With tawheed, heart becomes calm and peaceful. Allah says in the Al-Zumar 39:29:

ضرب الله مثلا رجلا فيه شركاء متشاكسون ورجلا سلما لرجل هل
يستويان مثلا الحمد لله بل اكثرهم لا يعلمون (الزمر ٩٢)

Allah creates a condition, which is a slave who is owned by some masters who have a conflict, and a slave who is owned by a master; are both of the condition similar? All praise may be to Allah but most of them do not know. (Al-Zumar 39:29)

In order to make strong belief and be able to control the behavior/deed/practice, then logic should know the history of the appearance, the growth, and the development of the belief. For that reason, the following elaboration will explain the relation between logic and fidelity so that fidelity is not in threat because it is always controlled and guided by revelation.

2. Rational Fidelity

Fidelity which can be preserved and can last is the fidelity which is realized since the first growth and continually fertilized, and tended, and also improved in its quality. The word "logic", which is the translated of the word "العقل" as Isim (masdar) does not exist in the Al-Quran. Which exists in the Al-Quran is the *fi'il* or verbal form like "عقلوه، يعقلوها، يعقلون، تعقلون" and it is like what is mentioned in *Al-Baqarah: 75; al-Ankabut: 43; al-Mulk:10; al-Maidah: 103; a-Nur: 61*. This thing shows that Al-Quran emphasizes the important of action, which is the work of logic, not what logic is. The other word which means logic and heart is "اللب" with the plural form of "اللباب". For the advanced reading, you can observe the following verses in Al-Quran: *Al-Baqarah 269; Ali 'Imran 190; Al-Zumar 118*, and observe too the dictionary of *al-Munjid fi al-Lughah* in page 709.

And in hadith, there are many logics in the form of Isim. The word Al-'aql is derived from hadith, both in true hadith or the weak one, just like what will be stated later. In dictionary, the word "al-'aql" is meant as follow: *quwwah al-idra>k* (power to understand), *al-qalb* (heart), ¹² *al-quwwah al-'a>qilah* (power which understands/knows), *al-*

¹² Ibnu 'Abbas comprehend *qalb* with *'aql hayy* (living logic). See Abu Tahir bin Ya'qub *al-Fairuzabadi, Tanwir al-Miqbas min Tafsir Ibn 'Abbas*, p. 440. When comprehend the *Qaf* 50:37. The writer of the comprehension also writes *qalb* with *'aql*. See *Tafsir al-Jalalain* p. 558.

fahm (understanding/to understand).¹³ Whereas the verb *'aqala ya'qilun* means *rabat}a* (to bind), *masyatha* (to comb). About all of this, you see the same dictionary.

If it is noted from the verses which relates to the verb *'aqala*, with its derivational words, it is clear that it shows an activity which is positive and those who does not do are considered as negative. Even those who are punished to hell, among those things, are caused by not doing the action of *'aqala* or *ya'qil*. Note the following Allah's commandment:

وقالوا: "لو كنا نسمع أو نعقل ما كنا في أصحاب السعير" (المك: ١٠)

And they say: "if we want to hear and use our logic, we will not be the dweller of the blazing hell". (Al-Mulk: 10)

Someone cannot claim that they have fidelity whereas they do not realize how fidelity comes to their heart, like what is described in the Al-Hujurat 14:

قالت الأعراب: "أما، قل: "لم تؤمنوا" ولكن قولوا: "أسلمنا" ولما يدخل الإيمان في قلوبكم. وإن تطيعوا الله ورسوله لا يلتكم من أعمالكم شيئا إن الله غفور رحيم (الحجرات: ١٤)

The villagers of Arab say: "we have fidelity." Says: You have not had fidelity yet!", but says: "we are Islam (surrendering) because fidelity has not come to your heart. And if you obey to Allah and His messengers, He will not take for granted your practice even a bit because truly, Allah is the most merciful and most affectionate". (al-Hujurat:14).

¹³ See Al-Mad Warson Munawwir, *al-Munawwir, Kamus Arab-Indoensia*, which is the translated version of *al-Munjid fi al-Lughah* with subtraction in some words, p.1027. whereas in *Arabic-English Dicrionary* edited by JM. Cowan, in p. 737 is mentioned that *'aqala* as verb have the meaning of : be conscious, comprehend, understand. See also Luwice Ma'luf, *al-Munjid fi al-Lughah*, (Beirut: Dar al-Masyriq, 1960), p. 520.

Ibn Taymiyyah in his book, *Al-Iman*, says that based on the verse that Muslim does not really have fidelity but if you are a Mukmin, you will surely be a Muslim. So the first time is Islam, and then you can continue to fidelity. In this first, it is mentioned that *someone will not be in fidelity unless in the permit of Allah*

وما كان لنفس أن تؤمن إلا بإذن الله

And it does not show that Allah plays a favor toward His fellow although in fact, there are fidelity and infidelity. Because the Allah's permit will be given to the people who seek for fidelity using their logic and for that reason, in the last verse, He describes why someone does not get permit to have fidelity, which is that *He attributes His wrath toward those who does not use their logic*.¹⁴

ويجعل الرجس على الدين لا يعقلون (يونس: ١٠٠)

From this verse, we can conclude that those who believe are those who use their minds and therefore in another verse, it is said that people who do not want fidelity are stupid people but they do not realize it.¹⁵ Thus, do not use common sense, including despicable attitude and even someone who does not use their minds cannot take lessons from the verses of Allah. In a hadith, the word "logic" is used with positive connotations, such as the prophet of Allah SAW said:

عقل الكافر نصف عقل المؤمن (رواه النسائي)

Infidel's mind is half sense believers (HR. Al-Nasai of Abdullah bin 'Amr in Sunannya Juz 8, page 45) and in another hadith mentioned:

عن عائشة رضى الله عنها قالت: "قلت: يا رسول الله, بما يتفاضل الناس في الدنيا؟" قال: "بالعقل". قلت: "وفي الآخرة؟" قال: "بالعقل". قلت: "أليس إنما يجزون بأعمالهم؟ فقال صلى الله عليه وسلم: "يا

¹⁴ See Q.S. Yunus: 100.

¹⁵ See Q.S. al-Baqarah: 13.

عائشة، وهل عملوا إلا بقدر ما أعطاهم عز وجل من العقل؟ فبقدر ما أعطوا من العقل كانت أعمالهم وبقدر ما عملوا يجزون". (قال العراقي: أخرجه ابن المجرى والترمذى الحكيم فى النوادر بنحوه)

Aisha r.a. said: I asked: "O Allah's Apostle, with what the man can be differentiated from the other when in the world?" He replied: "With his mind". I asked again: "And in the afterlife?" He replied: "With his mind". I asked again: "Are not these people be rewarded only by their deeds?". Then he s.a.w. commented: "O 'Aisha, not only because they do good deed which is given in the size of logic for Allah' Azza wa Jalla to them? Then according to their logical levels are given unto them their deeds levels and the practice that they doing and in equality they will be repaid. (Al-'Iraqiy berkata: "HR. Ibn al-Mujbir dan al-Tirmidziy yang bijaksana di dalam kitab al-Nawadir).¹⁶

From some of the descriptions above, it can be said that the mind is the right tool to achieve true fidelity. The role of logic is as the role of the heart or lust, which is to understand, store and recall, and the others such as to love, to hate, to desire, to order, and to feel. As long as the human's mind or his heart or desires are not guided by divine instinct and religion, then during the same way he would get lost even though he is clever and knowledgeable. Even the perfection of logic is a requirement for the perfection of fidelity and constancy as what is spoken the prophet of Allah as follow:

ما اكتسب رجل مثل فضل عقل يهدي صاحبه إلى هدى ويرده عن ردى ما تمّ إيمان عبد ولا استقام دينه حتى يكمل عقله (قال العراقي: "أخرجه ابن المجرى فى العقل)

Meaning: "there is nothing which is sought by people like the virtue of logic which shows its owner to the guidance and turn their face

¹⁶Al-Haris bin Asad al-Muhasibiy dan Abu Hamid al-Gazaliy, *Syaraf al-'Aql wa Mahiyatuhu* (Beirut: Dar al-Kutub al-'Ilmiyyah, 1986), p. 56.

against what will devastate them. Someone's fidelity will not complete and his religion will not stand firmly till their logic is perfect" (Al-'Iraqiy said:" Reported by Ibn al-Mujbir in the book of al-'Aql).

Thus, it is clear that the use of reason does determine the quality belief / fidelity arising from the person's knowledge or understanding of revelation and al-Kaun. How was the relationship between science and fidelity/ beleif? The following will explain the relationship between the two.

2. The Former of Fidelity

Knowledge led to the faith or fidelity. Fidelity on the basis of knowledge is those that will survive and which will bring peace and happiness in his life and such fidelity which will always encourage him to always do good as much as possible on the basis of sincerity because of God alone. There is a principle in Islam that had been distorted because the principle is affected by the history of the Western world. The mentioned principle is that with the knowledge, the true fidelity will come, it is not by fidelity first and then the knowledge will appear although the occurrence of fidelity then that it comes with the knowledge also might occur if fidelity is the right and in the right way too. But if fidelity (faith) is based on dogma (ie, a doctrine that must be accepted and should not be questioned again in its legitimacy), then when the occurrence of knowledge is before the faith, it shall be dangerous. True fidelity is the fidelity that is realized, both in its history and the core of the lessons so that the principles of the fidelity can be maintained because something which is not clear cannot be maintained and the times when it comes and goes is unpredictable. Knowledge is the fruit of sensing when we do the observation and experiment and thinking properly.

Mind which is assisted by the senses will produce knowledge. People who have knowledge are those who are recognized for their testimony by Allah in the Qur'an, Allah says:

شهد الله أنه لا إله إلا هو والملائكة وأولو العلم قائما بالقسط لا إله إلا هو العزيز الحكيم (آل عمران: ١٨)

Meaning: God, the angels and the knowledgeable people testify that there is no god but Him with justice. There is no god but He who is Mighty and Wisest. (Al 'Imran: 18). Knowledgeable people are people who have been, are and will continually use their minds. The use of logic, if it is true, would produce science or knowledge, including knowledge of divinity. Therefore, the command of God to know t that there is no god but Allah also uses the word "Know!". Allah says:

فاعلم أنه لا إله إلا الله واستغفر لذنبك (محمد: ١٩)

So know that there is no god but Allah, and ask forgiveness for your sins to Him! (Muhammad: 19).

Therefore, the advantages of man over other creatures is due to the higher mind. With a higher mind than the (mind) animals, humans can be knowledgeable. With knowledge god may be known and with knowledge god can be adhered to. Al-Haris al-Muhasibi once said:

واعلم أنه ما تزين أحد بزينة كالعقل ولا لبس ثوبا أجمل من العلم لأنه ما عرف الله إلا بالعقل ولا أطيع إلا بالعلم (قول الحارث المحاسبي في كتابه: رسالة المسترشدين ص ١١)

Meaning: And know that no one is more beautiful than those who wield his mind and no one wears a more beautiful dress than those who wear knowledge because God can not be known except by logic and He has not adhered to unless with knowledge.¹⁷

¹⁷ Al-Haris al-Muhasibiy, *Risalah al-Mustarsyidin* (Beirut: Dar al-Kutub al-'Ilmiyyah, 1986), p. 11.

Therefore, people who do not use their minds will not know God and will not be knowledgeable too. If it is so, then how about people who do not use their minds will have knowledge and fidelity?

Fidelity is a term which consists of two elements, namely (1) justify something that is true, and (2) hold tightly to it. True thing is not really just something that is considered correct but because it has true reality. Despite good thing is also temporary for truth in knowledge is always associated with the data and limited by the scientific area. Fidelity is based on knowledge that will form the faith / fidelity steady and sturdy. There is no fruit of faith which is steady except good deeds which is done sincerely and maximally. Al-Haris al-Muhasibiy also says:

اعلم أن العاقل لما صح علمه وثبت يقينه علم أن لا ينجيه من ربه
إلا الصدق فسعى في طلبه وبحث عن أخلاق أهله رغبة في أن يحيى قبل
مماته ليستعد لدار الخلود بعد وفاته فباع نفسه و ماله من ربه حيث
سمعه يقول: إن الله اشترى من المؤمنين أنفسهم وأموالهم بأن لهم الجنة
(التوبة: ١١١)

Meaning: Know that a knowledgeable person, when true knowledge and belief has been steady, knowing that nothing can save us of the (punishment) of his Lord except good deeds. Therefore, he is always trying to find the truth and morals from truthful / honest person because they want to live before their death and prepare for eternal world of happiness in the afterlife, then he sold himself and his wealth to the Lord because he had heard Allah says: "Indeed, Allah has buy from people who believe their selves and their property, namely that for them is heaven "(al-Tawbah: 111).¹⁸

¹⁸ Ibid., p. 13.

3. Morality as the Indicator of Fidelity

Muhammad Rasyid Rida, the arranger of *Tafsir al-Manar* book, says:

وأحوال الأمم تكون متشابهة لأنها مظهر أطوار البشر. فالإيمان الصحيح يكتب الله ورسله يقتضي الاتباع والعمل بما شرعه الله تعالى على ألسنة تلك الرسل. وترك العمل مع الإستطاعة دليل على أن الإيمان غير راسخ في نفس مدعيه. فكيف إذا كان العمل بضد ما شرعه الله تعالى؟

The conditions of the followers are similar because all of those are a phenomenon of human development. True faith in Allah's book and his messengers demands to follow and practice what God has ordered through the messenger's tongue. Loath to do good deed in a state capable of is evidence to show that fidelity has not thrusted in the hearts of those who claim to have fidelity. So what if the practice actually is in the opposites of Shari'ah of Allah Ta'ala.¹⁹

Fidelity and pious deeds are like two sides of a coin which is one indivisible unity. Both are the essence of the teachings of revelation brought by any Allah's apostle or prophet because the second person will get into heaven.²⁰ Without them, people would still be infidel and immoral. Because of infidelity and immorality or unjust, many people will go to hell.²¹ People who know the truth and goodness may not do so because there is no ability. When there is an ability to do what he knows but he will not do so, then the knowledge is not true. Knowledge that is not true will not form a belief. It is only the true knowledge that can form beliefs. It is only true faith that drives a person to do good. Without faith, charity is considered severe. Not doing good deeds, but there is the opportunity and the ability and awareness, it means a loss.

¹⁹ Muhammad Rasyid Ridha, *Tafsir al-Manar* (Beirut: Dar al-Ma'riah,tt.), Chapter 5, p. 224

²⁰ See al-Quran surah *Muhammad* 12; *Ibrahim* 23; *al-Ahqaf* 13-14

²¹ See al-Quran surah *al-Maidah*: 168-169.

Losses will bring regret. Lazy, no knowledge, no faith, no good deeds and regret are the stages of a person to adapt with the compulsion to receive punishment in return because he was not able to eliminate or disappear themselves or transform them into something that does not feel tormented although he is tortured and want it. Notice God's Word regarding the infidel's regrets:

إنا أنذرناكم عذابا قريبا يوم ينظر المرء ما قدّمته يداه ويقول الكافر
يليتنى كنت ترابا (النبا: ٤٠)

Indeed We have warned you (O infidels) with close punishment, on the day when people see what has been done by their both hands and the infidels say: "It would be good if I was once the land." (Al-Naba : 40)

The process of realization of the good deed does involve a variety of elements such as knowledge, pleasure or love, desire, determination, attractiveness and ability. The ability of a person can be weak and may also be sufficient or even more than what is needed. The ability of a person can be improved and conditioned in such way so that when it is needed for doing, he will be ready. The ability of a person can be physical nature (power) and there are intellectual (knowledge) and spiritual (belief) or even some form of financial (cash). Each of this capability can be managed and source and utilization can be recognized.

Physical ability/strength comes from four of five perfectly healthy diet, sufficient movement or exercise, conducive environment such as fresh air and not dusty (net) and exposed to the sun. The condition of the people who eat nutritious foods but lacks of movement and thus lasts for a long time, it will shorten the age. It can happen, for example, when almost the entire physical jobs are left for others as maid. Maid no longer acts as a maid but the full implementer. Finally maid is those one with healthy body and many good deeds. When there is less good deed, the body is vulnerable to illness. Reward and treasure are more enjoyed by the maid.

Physical movement or physical work can bring material benefits (money) and thus it is clear that the physical movements can not only improve the physical ability but also the ability of the material / finance. With the financial ability or money, knowledge can be obtained as long as it does not only save money but it is actually used in order to enhance the intellectual ability. With physical, financial, intellectual, and spiritual skill, someone can perform a wide variety of worship whose value is very high so that those who do so can be expected to experience the life that is always grow better and very likely to be the most useful person for others, and become healthy body- spirit to the end with Husnul khotimah.

People who have not been blessed with fidelity will live a life which is full of burden and unresolved difficulties. Fidelity is not a gift but the achievement of his effort and conditioning of several parties. The existence of things that must be believed does not demand us to believe in it. The presence of God, angels, heaven, and others still exist even if people do not want to believe them. God sends the man to have fidelity²² and forbid them for turning away²³. Some people are believers and disbelievers. One's fidelity is made by God as their refusal to be believer also is not forced by God. People want to have fidelity or broken up from religion and that is the right of the person.²⁴ God has a sunnah that each option has a different return. The desired return depends on which option is taken.

When does fidelity fit into someone's heart? Fidelity enters since the person is aware of the existence of God, the afterlife, holy books, and other pillars of fidelity and then he acted in line with the guidance maximally. Indicator of true fidelity is pious deeds or noble character. Pious deeds as a form of obedience are rooted in the thinking. People who are thinking simply tend to be monotonous in his behavior, it is

²² Reads Q.S.*al-Baqarah*: 13; *al-Nisa'*: 136.

²³ Reads Q.S. *al-Baqarah*: 41 and 152.

²⁴ Baca Q.S.*al-Kahfi* : 29.

difficult to do improvement. Things like that happen because of low and simple dreams.

F. Conclusion

Both in thought and in reality there has been a polarization of way of looking at morality. On one side, the morality comes from revelation that has the absolute truth and therefore it is believed that moral truth is also absolute. On the other hand, morality is always in a harmony with a dynamic faith which is the result of knowledge or understanding toward revelation. Science or knowledge is systematization of its understanding. If understanding develops, the science or knowledge also evolve or change. Developments or changes in knowledge and science lead to changes in faith/belief/fidelity. Consequently change of beliefs automatically affects the change of morality. From the side, the morality is dynamic and relative. The dynamic and relative character does not negate the character of consistency because consistency is the basic principle, namely the benefit, either it takes the benefit or refuse damage. The determiner for the benefit is the period where value of the usefulness is greater than the damage, rather than vice versa, within the framework of the legal chain of causality.

The first and second perspectives have the same goal but have different effects both on the self and on others. The purpose of both perspectives is to make adherence toward religious teachings which is derived from revelation. The both realities are the same, namely, equally partial to the views of others. Whereas the differences, which faithfully followed by the first point of view considers himself as the most, or at least more, correct than others so that its adherents tend to want other people who has perspectives and morality like himself while those who follow the second point of view tend to be tolerant and accepting differences without having to impose his will toward others because each person only obeys to their mind and heart of their own and also would only be responsible due to his own actions. By realizing

that the fiqh or understanding of revelation is dynamic, it would appear an awareness which says that morality is dynamic.

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