The Urgency of Morals and Religion in Modern Society: Philosophical Perspectives

Salis Abdalah Hatami¹, Mulyana²
¹Department of Hadith Science, Faculty of Usuluddin,
UIN Sunan Gunung Djati Bandung
²Faculty of Usuluddin, UIN Sunan Gunung Djati Bandung
abdalahhatami@gmail.com

Abstract

This article aims to discuss the urgency of morality and religion in the life of today's society. This research is a type of qualitative research that applies literature study. Here the author collects data from books and journals that are relevant to the research title. The findings and discussion of this research include the notion of morality and religion and the changes that become the urgency of morality and religion in life from a philosophical point of view. This study concludes that people's lack of belief in God and religion which causes neglect of their function has resulted in the scattering of moral values, even God and religion tend to be considered as obstacles to the progress of human life. Religion is considered useless or useful, so that morality built on the basis of religion must be marginalized from creativity and human life activities. This study recommends for further research on the urgency of morality and religion from various perspectives.

Keywords: Moral; Philosophy; Religion

Introduction

Not a few people who view philosophy as a thought that confuses and even misleads mankind. This kind of view is certainly very unfortunate, because essentially philosophy is very important for human life, especially in solving various human problems. Philosophy in general is to think thoroughly, deeply, radically and rationally, about something. According to Syamsuddin Arif and Dinar Dewi Kania in Adian Husaini, philosophy is seeking the truth. By constantly asking questions about everything, from elephant issues to ant issues, from legal and political issues to morals and metaphysics and so on (Husaini, 2013).

Philosophy is a discipline that deals with wisdom. While wisdom is an ideal point in human life, because it can make humans to behave and act on the basis of high humanitarian considerations (Himyari Yusuf, 2009).

Thus it can be said that philosophy is thinking thoroughly, radically and rationally as a process that is endlessly searching for the truth continuously and ultimately being able to understand the meaning of everything including the meaning of human life (Yusuf, 2016).

The use of a philosophical approach means that moral and religious values can be understood to their most essential or basic nature. Because philosophically it is only such an approach that allows the nature, function of morals and religion to be known and understood properly. Although, as mentioned earlier, there are still many Muslim intellectuals who do not understand what, how and for what philosophy really is. There are even Muslim intellectuals who hold the view that philosophy is a dizzying specter, a boring creature, too theoretical, dreaming, and even disbelieves in humans.

The formulation of the research problem is that there is a research formula as an alignment between the research objectives, problem formulation, and research questions (Darmalaksana, 2020). The formulation of the problem in this study is how the moral and religious urgency of modern society's life from a philosophical perspective, the study and exploration of intrinsic moral and religious values is philosophy as a method or approach, and specifically in this paper will answer the question of how morality and religion function in people's lives. this modern. This research is expected to have benefits for enriching the treasures of Islamic knowledge in philosophy.

Research Methods

This research is a qualitative type through literature study with content analysis (Darmalaksana, 2020).

Results and Discussion

The results and discussion of the research are below.

Understanding Moral and Religion

The morals that are the focus of this study are morals according to Islam in a philosophical perspective. This is because essentially the Islamic moral philosophy is most in line with the nature of humanity, as well as being able to function to save humans or society from the uncertainty and anxiety that is being experienced today. As stated, that Islam as a religion that can save mankind from all forms of spiritual uncertainty and anxiety, emphasizes

the issue of morality "indeed I was sent to perfect character or morals" (Yusuf, 2016).

In terms of morality is a set of rules and standards that regulate the good and bad of human behavior. Morality is a measure to show what is right and what is wrong, and the most important thing about morality is not just speech, but how its values can work in the reality of human life in society (Nainggolan, 1997).

Studying the sources of Islamic morality, empirically there are various views. For example, the Mu'tazilites were of the view that the human mind is capable of distinguishing between good and bad, if without revelation or when revelation has not yet been revealed, in fact humans with their minds are able to determine good and evil. Unlike the case with the Ash'ariyyah followers, who hold the view that good and evil are divine authorities through revelation (al-Qur'an). Good or bad really depends on Allah's command or forbidden by Him. Everything that is commanded is good, and on the other hand, everything that is forbidden is bad (Kartanegara, 2011).

In general, all humans want goodness and glory (good morality). Goodness and nobility (good morality) are highly emphasized in Islam because causally good behavior will give birth to peace and happiness for mankind, both for individuals and society as a whole. The goodness of morality displayed by an individual will undoubtedly benefit society or the whole of humanity (Himyari Yusuf, 2016).

The various views mentioned above philosophically show that the issue of morality is a human and human problem. This means that at the philosophical level the nature of morality is a unified whole with human nature. Because morality in this study is morality that refers to Islam, the human nature in question is also in accordance with human nature in Islam. It can be emphasized that the issue of morality (Islam), is a humanitarian issue, all of which cannot be separated from one another. Morality in Islam is based on the Qur'an and the Hadith of the Prophet, in addition to the senses, reason and intuition. Then it is useful for harmonization of the lives of fellow humans, the natural environment and even harmonization (as a form of obedience) with the God who created the universe.

Then about religion can be traced through historical facts. In this case, historical facts show that human and religious issues never stop. This shows that religious issues cannot be separated from human life. Religion has become an integral part of human life and culture since humans existed on this universal earth. Religion is essentially philosophical as the fundamental basis of human belief in the existence of the Supreme Absolute and that everything that exists originates from Him. The term belief in the perspective of Islamic philosophy is synonymous with faith, and faith must

be implemented in practical human life, both in relation to fellow human beings and with the natural environment (a balance between vertical piety and social piety).

The explanation above can be understood that belief as a reflection of the fundamental basis of faith is an inseparable unity with the values contained in religion. Religion is basically faith, there is no religion without faith, and faith in the sense of religion is not just knowledge and acknowledgment of the existence of God, but faith is built intensely from the experience of dealing directly with God. Furthermore, Asy'arie added that the experience of faith is achieved through the process of personal communication and dialogue between humans and God in various fields of human life activities (all life activities cannot be separated from divine values), so from a philosophical perspective, one's faith can crystallize or become strong if there is a creative, open and sustainable communication and dialogue that is carried out by humans with their God (Asy'arie, 1999).

The Urgency of Morality and Religion for Modern Society

People's lack of belief in God and religion so that they ignore their functions have resulted in the scattering of moral values, even God and religion tend to be considered as obstacles to the progress of human life. Religion is considered useless or useful, so morality that is built on the basis of religion must be marginalized from creativity and activities of human life.

Based on the above understanding, a serious struggle is needed to study and prove that humans are truly divine and human beings (moral and religious), and are not animalistic creatures without morals and religion. The necessity of serious struggle is intended to save the children of Adam and other creatures of the universe from the destruction and extinction of morality and religion, as well as to restore human life in accordance with the nature and purpose contained in the message of the Creator (religion).

The above mentioned practical secularistic-atheist paradigm of human life actually started from the lack of religious intellectual ability to answer various problems of human life. Zubaidi Mastal argues that contemporary human disbelief in the values of faith and religion, including morality, is the result of the inability of religious experts to respond to the challenges of globalizing civilization. The irrationality of thinking about religion and the blind conservative-zealot attitude of the clergy have made scientists confused and fed up (especially in the medieval West) so that they distanced themselves from religion. As a consequence of this irrationality, there was a sharp dichotomy between science concerning world affairs and religious science, in the sense that the progress of thinking and the

development of science and civilization separated itself from religious and spiritual values (Zubaidi Mastal, 2019). In the life of mankind, Islam is essentially the nature of the life of the whole world.

Suparman Syukur added that then Islam was declared a religion that was in accordance with human nature, so religion was for humans and not the other way around. This means that religion is a way of human life that is in accordance with the nature of humanity (Syukur, 2007). Peter L. Berger, quoted by Romly, asserts that there is no other way to get out of the negativity of human life except with religion. Relevant to that, Muhammad Iqbal argued that religion cannot be divided into certain parts, such as mere reason or feelings, or actions. Religion is an expression of all potentiality, nature and human nature (AM. Romly, 2018). Likewise, according to M. Natsir, religion is a means of realizing the highest sense or human values on a regular basis, so that religion in a functional order gives leadership to human life so that it remains as a real human being and this is the goal of each religion (M. Natsir, 1980).

Conclusion

Morals are a set of rules and standards that govern the good and bad of human behavior. Morality is a measure to show what is right and what is wrong, and the most important thing about morality is not just speech, but how its values can work in the reality of human life in society. Religion is essentially philosophical as the fundamental basis of human belief in the existence of the Supreme Absolute and that everything that exists originates from Him. The term belief in the perspective of Islamic philosophy is synonymous with faith, and faith must be implemented in practical human life, both in relation to fellow human beings and with the natural environment (a balance between vertical piety and social piety). People's disbelief in God and religion so that they ignore their functions have resulted in the scattering of moral values, even God and religion tend to be considered as obstacles to the progress of human life. Religion is considered useless or useful, so that morality built on the basis of religion must be marginalized from creativity and human life activities. It is hoped that this research will be useful for the contribution of Islamic knowledge. This study has limitations, so a more in-depth discussion is needed.

Reference

AM. Romly. (2018). *Fungsi Agama bagi Manusia Suatu Pendekatan Filsafa*, 79.

Asy'arie, M. (1999). Yogyakarta, LESFI. *Filsafat Islam tentang Kebudayaan* , 157.

Darmalaksana, W. (2020). Jurnal Kelas UIN Sunan Gunung Djati Bandung. *Jurnal Penelitian Pengalaman Kelas Menulis*, 2.

Himyari Yusuf. (2009). *Filsafat Ilmu*, 2.

Himyari Yusuf. (2016). *Islam dan Kearifan Lokal*, 65-66.

Himyari Yusuf. (n.d.). Filsafat Ilmu . *Filsafat Ilmu* .

Husaini, A. (2013). Jakarta: Gema Insani. *Filsafat Ilmu Perspektif Barat dan Islam*, 13.

Kartanegara, M. (2011). Jakarta; Ushul Press. *Pengatar Studi Islam*, 383.

M. Natsir. (1980). Bandung, Sumur, Bandung. *Capita Selekta I* , 115.

Nainggolan. (1997). Jakarta: Kalam Mulia. *Pandangan Cendikiawan Muslim tentang Moral Pancasila, Barat dan Islam*, 21.

Syukur, S. (2007). Yogyakarta: Pustaka Pelajar. *Epistelogi Islam Skolastik Pengaruhnya pada Pemikiran Modern* , 152.

Yusuf, H. (2016). Jurnal Theologia. *Urgensi Filsafat dalam Kehidupan Masyarakat Kontemporer*, 52.

Zubaidi Mastal. (2019). *IAIN dalam Kritik dan Perspektif Pembangunan,*, 56.