RECONSTRUCTION OF *'AQĪDAH*-BASED MORALS (AN ANALYTICAL STUDY OF THE THOUGHT OF FAKHR AL-DĪN AL-RĀZĪ)

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Abstract: *Today, every Muslim is expected to have a personality that can respond to the demands of religion in life. Because this ability can bring global goodness to humans. However, Muslims today are faced with a variety of causes that cause Muslim personalities to deviate and cases of behavior and this character deviation that needs to be addressed. The criminality that exists in society is certainly contrary to religious values to is commonplace and requires special attention in handling it. This article aims to convey Fakhruddīn al-Rāzī's idea of reconstructing morals based on faith. Using the descriptive method of analysis, researchers analyzed data in the form of the concept of 'aqīdah and morals from the perspective of Fakhruddīn al-Rāzī. Apart from that, it also discussed the concept of morals and its division, the process, and the role of morals in humans. So 'aqīdah becomes the main basis of Muslims in determining their outlook on life in every thought, word, action, and produce commendable morals because these praiseworthy morals are proof of the primacy of human faith. 'Aqīdah and morals have a close relationship which results in human deeds and actions. All of them will be commendable if there is continuity between nafs, 'aql, spirit, and qalb in interpreting the human itself and the nature of the world. So, this is where the role of 'aqīdah as a Muslim worldview in equalizing the goals of nafs, 'aql, spirit, and qalb to achieve ḥaqīqī happiness, namely the return of humans to their Creator.*

Keywords: *'Aqīdah, Fakhruddīn al-Rāzī, Moral, Thought.*

Abstrak: Saat ini, setiap muslim diharapkan memiliki kepribadian yang sanggup merespons tuntutan agama dalam kehidupan. Sebab kemampuan itu mampu menghadirkan kebaikan global bagi manusia. Namun, muslim saat ini sedang dihadapkan pada berbagai hal yang menyebabkan kepribadian muslim menjadi menyimpang dan kasus penyelewangan perilaku dan karakter ini perlu ditangani. Kriminalitas yang ada di masyarakat tentu berlawanan dengan nilai agama menjadi hal yang lumrah terjadi dan membutuhkan perhatian khusus dalam penanganannya. Artikel ini bertujuan untuk

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menyampaikan ide Fakhruddīn al-Rāzī tentang rekonstruksi akhlak berbasis akidah. Dengan menggunakan metode diskriptif analisis, peneliti menganalisa data berupa konsep akidah dan akhlak dalam perspektif Fakhruddīn al-Rāzī. Selain itu dibahas pula tentang konsep akhlak dan pembagiannya, serta proses dan peran akhlak dalam diri manusia. Sehingga akidah menjadi dasar pokok umat Islam dalam menentukan pandangan hidupnya di setiap pemikiran, perkataan, perbuatan, dan menghasilkan akhlak terpuji, karena akhlak yang terpuji adalah bukti keutamaan iman manusia. Akidah dan akhlak memiliki hubungan erat yang menghasilkan amal dan perbuatan manusia. Semuanya akan bernilai terpuji apabila terdapat kesinambungan antara *nafs, 'aql, rūḥ*, dan *qalb* dalam memaknai diri manusia itu sendiri dan hakikat dunia. Maka di sinilah peran *'aqīdah* sebagai *worldview* umat Islam dalam menyamakan tujuan *nafs, 'aql, rūḥ,* dan *qalb* untuk mencapai kebahagian yang ḥaqīqī yaitu kembalinya manusia kepada Sang Penciptanya.

Kata-kata Kunci: *Akhlak, Akidah, Fakhruddīn al-Rāzī, Pemikiran.*

Introduction

Today, every Muslim is expected to have a personality that can respond to the demands of religion in life. Because this ability can bring global goodness to humans. However, Muslims are currently faced with various problems in terms of economics, politics, and education. These problems cause Muslim personalities to deviate and cases of behavior and character deviations that need to be addressed. Such as the criminality that exists in society, of course, contrary to religious values is commonplace. This requires special attention in handling it. For example, by reshaping the ideal personality according to Islamic law by using reason and the power of thought to create a good personality. This means that the human soul and mind are a unity that shows the values of personality and human behavior itself. Thus, reason and soul are important for the formation of human behavior today, because the goodness of the individual is in the balance and combination of the two components in humans. Deviant behavior is the result of human moral degradation with many causes such as the progress of the times and technology as well as the inability of the mind and heart to accept new things. So that inability leads to negative and bad behavior (Putri 2023, 240).

So, in their behavior, humans tend to follow undirected changes. From these changes appear deviant behaviors in society as a result of the current moral degradation. This is contrary to the concept of behavior in Islam. In Islam, human behavior does not only consist of reason and soul. Broader than that, Buya Hamka explained that to become an ideal human being, the role of the heart and spirit is needed (Putri 2023, 246).

Because the human heart contains subconscious values that invite good behavior. While the role of the soul and intellect as a direction determinant that produces good deeds. This means that human behavior is not only in the mind and soul because the spirit and heart affect the formation of human behavior (Jawas 2006, 597). The formation of *'aqīdah*

based morals is very important in habituating humans to always prioritize praiseworthy morals in all their actions. Because these praiseworthy morals are evidence of the primacy of human faith. Thus, perfection will be achieved in every human being.

The importance of the discussion of ʿaqīdah and morals and the relationship between the two directs the author to examine the concept from the perspective of Fakhr al-Dīn al-Rāzi because many of his thoughts allude to these two things. As mentioned in *Kitāb al-Rūḥ wa al-Nafs* humans have two powers, the first is *al-quwwah al-naẓariyyah* and *al-quwwah al-ʿamaliyyah* where the first power arises and is influenced by ʿaqīdah while the second power is influenced by morals as a result of ʿaqīdah (Rāzi n.d., 77).

So, seeing the problem of moral degradation today, the discussion of religious perspectives is one of the solutions to this problem. Because moral attitudes are very important to be used as a guide and also a consideration in carrying out an activity. With this moral attitude, all activities that were initially felt to be less good can change slowly according to the direction of the existing moral attitude for the better.

This research is a descriptive analysis and literature review approach. The author uses qualitative research with a literature review approach to uncover the data needed to analyze data regarding Fakruddīn al-Rāzī's ideas about the reconstruction of ʿaqīdah-based morals and the relationship between ʿaqīdah and morals. In addition, it discusses the concept of morals and its division, the process, and the role of morals in humans. The primary data of this research comes from Fakruddīn al-Rāzī's book *Kitāb al-Rūḥ wa al-Nafs*, while the secondary data used in this research comes from books, articles, and information on previous research results that are relevant to the object of research.

Understanding the Concept of ʿ*Aqīdah* Fakhr al-Dīn al-Rāzī

Fakhr al-Dīn al-Rāzī explains the meaning of ʿaqīdah with the term faith in his famous work "*Mafātīḥ al-Ghayb*" which states that faith is a full belief in the heart, professed in the tongue, and practiced by deeds. Where human faith must first be in His Rabb and then believe in all His teachings (Rāzī 1981, 141).

The continuity between heart, words, and deeds that is the path to faith in al-Rāzī's understanding is similar to the definition of tawhid according to Abū Naṣr al-Sharrāj al-Ṭūsī, who said that tawhid is something that requires faith. So, whoever does not believe then he does not have tawhid. Whereas faith requires sharia. So, whoever does not have sharia does not have faith and tawhid. Meanwhile, sharia requires modesty (*adab*). So, whoever does not have manners does not have sharia and tawhid (As-Sarraj 2014, 306).

The difference between al-Rāzī and al-Ṭūsī in defining ʿaqīdah can be

seen in its connection with action. If al-Ṭūsī revealed that the connection between tawhid and sharia should produce good manners, then al-Rāzī said that ʿaqīdah is not only full belief in the heart but needs to be recognized by the tongue and has implications for all deeds based on sincerity (Rāzī 1981, 25). So, all actions performed by a servant are based between al-khawf and al-rajāʾ (Rāzi 1981, 258). So, faith according to al-Rāzī can be interpreted as faith itself, or it can be interpreted as repentance, obedience, leaving sin, and sincerity.

If we compare the definition of faith, then in addition to al-Ṭūsī, al-Ghazālī also appears as a mutakallim, philosopher, and Sufistic figure who explains the concept of ʿaqīdah in the Sufi view, that monotheism is a testimony to the oneness of Allah by way of kashāf through the intermediary nūr al-Ḥaqq. This kind of testimony is the level of those who are close to Allah (Muqorribin) (Ghazālī n.d., 240).

Al-Ghazālī's explanation of monotheism indicates that the meaning of monotheism is not just a full belief in the heart and then a pledge with the tongue and proof with actions but more than that, al-Ghazālī emphasizes the Sufi side, namely monotheism which ultimately leads a servant to the ḥaqīqī truth and the achievement of all actions attributed to worship to the One.

On the other hand, Ibn Khaldun also tried to explain the concept of ʿaqīdah by discussing it as the science of God (metaphysics). Ibn Khaldun explained further about ways to understand the secrets of creation (metaphysics) that cannot be understood in the abstract. That is, this understanding is a practice and spiritual exercise born of morals (Sunawari 2015, 27).

In Ibn Khaldun's perspective, human understanding of faith can be seen from his morals. This concept can be interpreted that the higher a person's understanding of faith, the better the resulting morals will be and vice versa, the narrower a person's understanding of faith, the more his morals do not reflect goodness. This expression is in line with al-Rāzī's statement that faith is an action in achieving security, so when a person believes and has faith, he will feel secure. The essence of security here is security from all lies and perversion of bad deeds (Rāzī 1981, 27).

So, the higher the level of one's faith, the more saved and safer one will be from actions that are not by Islamic law in other words, a person will increasingly strive to do good because it is based on the strength of his faith.

Meanwhile, another figure who also discusses ʿaqīdah is Ismāʿīl Rājī al-Fārūqī by uses the term tawhid in explaining his concept of ʿaqīdah. According to him, Tawhid is the essence of Islam from which Islamic culture, and Islamic civilization, which has an essence of knowledge is born. So, tawhid gives an identity to Islamic civilization that makes all elements of civilization (Al-Fārūqi 1982, 18).

From this definition, al-Fārūqī's interpretation of faith covers a wider area of practice when compared to the three figures mentioned above, because al-Fārūqī raises the concept of faith as a shaper of Islamic civilization. However, the explanation of the nature of faith itself has not touched on the initial process of interpreting faith which eventually led to the formation of Islamic civilization.

From the overall concept of *'aqīdah* that has been explained above, al-Rāzī has emphasized the importance of *'aqīdah* that must be based on knowledge. Knowledge is a guide for humans to carry out all their actions so that they are not misguided. So, the belief that comes with proof from deeds can lead humans to a degree of piety in the presence of knowledge. So, this will be the difference between humans and other creatures because there is knowledge that is absorbed by the mind and used to think about the signs of the greatness and power of the Creator, as well as being a differentiator between Muslims and disbelievers, where disbelief is caused by ignorance and unwillingness to gain knowledge in achieving the essence of truth.

The Process of Moral Formation

Fakhr al-Dīn al-Rāzī explains that the process of forming human morals is closely related to the *nafs, 'aql*, spirit, and *qalb*. The existence of these four moral forces, which are the core of the human body, aims to improve the *nafs* and also to complete the benefits of the limbs in all actions (Rāzi n.d., 80).

The attachment between the four has a very important role in the formation of human morals. Meanwhile, in Abū Ḥamid al-Ghazālī's view, there is a point of similarity in conveying about morals. Character is a trait that exists in the human soul that causes actions easily without any consideration. The action is the result of cooperation from the soul, mind, and heart (Arroisi 2013, 318).

Morals are not good and bad deeds, nor is there a difference between good and bad, but the soul is the inner image of a person. This means that both Muslim philosophers agree that morals are habits that emerge from the soul of every human being.

Starting from the most core human performance, namely *nafs*. *Nafs* itself according to Fakhr al-Dīn al-Rāzī is divided into 3 levels. First, the highest degree is the *nafs* that always go to the presence of Allah SWT and always approach Him with worship and reverence *"wa al-sābiqūn al-sābiqūn, ulāika hum al-muqarrabūn"* with *riyāḍah al-rūḥāniyyah*. Secondly, the middle degree is the *nafs* that sometimes leads to getting closer to Allah (the divine realm) with worship and reverence, but sometimes it declines so that it goes to the lower realm because of its actions and despicable morals *"aṣḥāb al-maimanah wa al-muqtaṣidūn"*. Third, the lowest degree is the *nafs* which is away from Allah SWT and

always leads to low morals and only pursues the pleasures of the world. "*aṣhab al-shimāl wa al-ẓālimūn*" (Rāzi n.d., 26).

The performance of *nafs* is inseparable from *aql* which is the key in the process of acquiring *ma'rifah*. With reason, humans can be knowledgeable and lead humans towards understanding something that is not yet known. So that humans can distinguish between one thing and another and arrive at the purpose of something (Rāzi n.d., 36).

Because actually, the function of reason is to make people knowledgeable. From knowledge makes humans have *ma'rifat*. Allah gave reason to man to make his servant think and reflect on his creation as a servant of Allah, therefore the basic knowledge that must be known by humans is *ma'rifah* about the truth of the *ḥaqīqī* Essence. So that all actions and efforts made by humans are solely aimed at getting His pleasure. So the transformation process of *'aql* can make humans know (*āqilah*) and finally become people who know the truth (*ma'qūl*) (Rāzī 1987, 41).

That is why Fakhr al-Dīn al-Rāzī stated that the pleasure of reason (spirit) is more noble than the pleasure of *ḥissiyah* (physical). This is because the pleasure of reason can lead humans to knowledge and knowledge that will be used to get closer to the truth and that is eternal pleasure, while the pleasure of the five senses only encourages humans to always meet the needs of the body whenever it is either because of lust or indeed the need for fulfillment. Because with the enjoyment of reason can lead humans to knowledge and knowledge that will be used to get closer to the truth and that is eternal pleasure, while the enjoyment of the five senses only encourages humans to always meet the needs of the body whenever it is either because of lust or fulfillment needs. In explaining the soul, al-Rāzī divides the soul into three parts: first, the soul that existed before the creation of the body, second, the soul that was created after the creation of the body and the soul that was created together with the creation of the body (Akib et al. 2023, 239–45).

With the testimony of faith in one God. By believing in God with all the soul and mind, there will be happiness in the heart. This opinion is supported by the proof of *manṭiq*, if *sa'ādah* is in the enjoyment of *ḥissiyah* then animals will get it, then what is the use of reason that makes humans higher than animals? However, the human mind is not always strong in achieving all knowledge and truth. There are times when reason has more power, but there are also times when human reason reaches the point of weakness. What causes the strength of reason is when humans can *weaken al-quwwah al-shahwāniyah* and *al-quwwah al-ghaẓābiyah*, and conversely, the strength of reason weakens when defeated by these two *quwwah* to prevent the mind from perfecting the mind (Rāzī 1987, 98).

This is where the power of the mind and heart will be interrelated. So, what is believed by the heart, will not be separated from the mind of reason. In fact, with his intellect, a person can think and from him, the

process of belief begins to be present and settled in the heart. That is so because belief does not come suddenly but there is a process that runs; starting from the eyes that see the reality of visible and invisible forms, the reality is then captured and digested by the mind or mind which in the next stage is stored and settled in the heart (Arroisi 2013, 320).

However, the human mind is not always strong in achieving all knowledge and truth. There are times when the mind has more strength, but there are also times when the human mind reaches the point of weakness. What causes the strength of reason is when humans can weaken *al-quwwah al-shahwāniyah* and *al-quwwah al-ghaẓābiyah*, and conversely, the strength of reason weakens when defeated by these two *quwwah* to prevent the mind from perfecting the mind (Rāzī 1987, 93).

So, the human process of knowing the truth is not enough with reason alone, because the position of the reason is in the heart, so what moves the mind is the heart. So, if there is someone who cannot accept the truth even though he has a lot of knowledge, it is not because his mind does not want to accept it but because his heart is in a state of pain and closed to accepting the truth (Rāzī 1987, 54). The position of the *qalb* is as a judge of what has been conveyed to the *ʿaql* through sight and hearing and then entered into the human soul (Rāzi n.d., 46).

In the world of Sufism do not escape giving serious attention to the mystic problems experienced by humans, because all kinds of conflicts, disputes, or other bad things experienced by humans originate from spiritual problems. This means that someone who experiences this situation is experiencing a problem with his heart (Islam et al. 2022, 305).

For this reason, the Sufis take care of the condition of their hearts so they are not affected by various liver diseases through self-forging activities in worship, dhikr, or the *tazkiyah al-nufūs* process. At least, cleansing the heart is an effort to reach the pleasure of Allah Swt., bring rewards, and avoid evil. This process makes humans have a pure soul or *al-rūḥ al-qudsiyyah* which then embeds praiseworthy morals in them. The seriousness of the *aql* and *qalb* in careful thought and deep contemplation will have a great impact on the *nafs* and body. Because everything in the *nafs* gives impetus to the limbs to act or perform actions. Thus, influencing the limbs to follow the direction of the *nafs* and also encouraging them to conform to the desires of the *nafs*. So, there is continuity between the journey of the *nafs* and the actions performed by humans (Rāzi n.d., 25).

Therefore, the relationship between the *nafs* and the body cannot be separated. When the *nafs* are in a bad state, it will have bad implications for one's actions.

Vice versa, if the human *nafs* are in good condition, it will lead a person's body to move towards goodness, namely forgetting physical desires because of the guidance to get closer to the Creator. At this time the human mind and heart have a very important role in the realization

of the soul to pursue eternal pleasure. This awareness moves the spirit to reach a higher degree in the eyes of Allah to get pleasure without pain and comfort without fear (Rāzi n.d., 77).

So, the continuity between these four elements (*nafs, qalb, 'aql,* and spirit) is the main core in the formation of human morals. Without its continuity, it will make a person's temperament or morals lame and unbalanced. This is what causes differences in morals between humans, so there are humans who tend to be more dominated by *faḍīlah* morals and there are also those who are dominated by *madhmūmah* morals (Rāzī 1987, 81).

So, it is necessary to build a strong *'aqīdah* in humans as the basic foundation of the building of the *nafs, qalb, 'aql,* and *rūḥ* in the context of building good morals*.* As Imam Al Ghazali defines the word *qalb* (heart) with two things, first the heart is a heart-shaped flesh located on the left side of the chest. This first meaning is *ẓāhir* where every human being has an organ called the heart which is located in the left side of the chest cavity. Second, the heart which means *laṭīfah rabbāniyyah* where the *laṭīfah* is connected with the heart physically (Islam et al. 2022, 308).

The bond between the two is the relationship between nature and something that is characterized, so *laṭīfah* is a spiritual attribute that characterizes the heart physically. Another specialty is the heart the controller of all members of the human body. The heart is like a king who follows all his orders. Therefore, the clarity or dirtiness of the heart will affect human behavior. If his heart is clean then his behavior will also be good, and vice versa.

The Role of *'Aqīdah* in the Formation of Morals

'Aqīdah and morals are likened to the law of light reflection. So, the temporary conclusion in analyzing the relationship between the concepts of *'aqīdah* and morals in al-Rāzī's thought is that the relationship between good and bad morals of a person is very dependent on the clean and dirty soul. The study of the relationship between tawhid and morals is the same as the study of the source of activity and the activity itself (Arroisi 2013, 319).

If the source is clean, certainly, the result is also clean, because both are integrated units. So far, *'aqīdah* has a very important role in the formation of human morals. Because humans have two powers, namely the power of thought or view and practical power or action. Where the power of thought or view is strongly influenced by *'aqīdah* while the practical power or action is an implication of morals (Rāzi n.d., 77).

Both power and strength cannot be separated because *'aqīdah* is a view of life in the formation of morals. As discussed earlier, the meaning of *'aqīdah* which is explained by the term faith by Fakhr al-Dīn al-Rāzī is a full belief in the heart, recited in the tongue and practiced by deeds. The

first human faith must be in His *Rabb* and then trust in all His teachings (Rāzī 1981, 141).

Morals are defined as something that is closely related to the human soul itself and can bring and influence humans to do commendable or reprehensible. Thus, the role of '*aqīdah* as a human guide and belief becomes a worldview in the formation of one's morals (Rāzī 1981, 81). Such as al-Ghazālī's concept of '*aqīdah* and his relation with a *nafs*, every soul must eliminate all negative traits in itself, especially in its heart, and must try to improve, change it and fill it with positive traits to get the pleasure of Allah (Hanafani and Hambali 2023, 538). That is, '*aqīdah* has an important role in the formation of human morals. Followed by the purity of the soul will add happiness to humans.

If humans embedded '*aqīdah* Islamiyah is strong and true then humans will always realize that human nature is a servant of Allah created to return to Him. Because the world is only a temporary stopover. The spirit embedded in humans is *kafā'ah mu'tabarah* which is motivated to pick up the afterlife and not be busy fulfilling temporary pleasures. So, the purpose of the creation of man on earth is to be a traveller where the final destination is between heaven and hell according to human deeds, although Allah always calls humans to return to "*Dār al-salām*" not the other way around (Rāzi n.d., 12).

The role of '*aqīdah* Islamiyah is as an Islamic worldview or view of life based on the Qur'an and Hadith which will always be a fortress and guide for humans in doing anything. Likewise, the return of humans to their nature as human beings created by God with individual and social nature can withstand bad things in themselves. So that only goodness and real happiness are present in the soul (Muslih, Hidayatullah, and Kusuma 2023, 12).

As Syed Naquib al-Attas said the tawhidi *fiṭrah* is needed for a view of reality and truth. Because the eyes of the human heart explain the nature of existence because what is emitted by Islam is a total form. (Kusuma 2023, 116). Such is the truth in the heart that will radiate in human actions. Tawhid as a moral foundation becomes a spiritual and intellectual manifestation that will present the truth. From here, '*aqīdah* is always a guide for the *nafs, qalb, rūḥ*, and *'aql* in the formation of good morals that will lead humans to glory because they succeed in prioritizing God's revelation and reason rather than following their lusts (Rāzi n.d., 12).

Morals themselves will be influenced by the ease of doing good deeds if a person has a pure soul because he has recognized Allah and made him the cause of doing all good and a soul that always keeps himself from following false '*aqīdah*. Tawhid and praiseworthy deeds are what will lead humans to *ḥaqīqī* happiness because they succeed in achieving happiness in the Hereafter. Where all good and bad deeds will be sucked into the afterlife. Because the favors in the world that exist such as health,

security, and sufficiency are only temporary pleasures (Rāzī 1981, 253).

Therefore, in achieving good morals or morals based on *'aqīdah*, humans need a process of contemplation, *riyāḍah*, and *mujāhadah* to arrive at the real truth. In this process, humans are trained to be able to balance their passions so that they are not controlled and negligent with the pleasures of the world. After that humans are accustomed to always strengthening themselves in worshipping Allah. So, because of this habituation and training, humans will find it easy to realize *akhlāq karīmah* and be able to reflect it in their actions (Rāzi n.d., 42).

Conclusion

'Aqīdah discussed by Fakhr al-Dīn al-Rāzī as faith is a full belief in the heart, pronounced in the mouth and practiced with actions. Where the first human faith must be in His Rabb then trust in all His teachings. Meanwhile, morals are defined as something that is closely related to the human soul itself and can bring and influence humans to do commendable or reprehensible actions.

From these two elements, there is a very strong integration where faith is a belief that will become the foundation and footing of human morals. So that from both of them produce new fruits, namely charity and human actions. All of them will be commendable if there is continuity between *nafs, 'aql,* spirit, and *qalb* in interpreting the human self itself and the nature of the world. This is where the role of *'aqīdah* as a Muslim worldview in equalizing the goals of *nafs, 'aql,* spirit, and *qalb* to achieve *ḥaqīqī* happiness, namely the return of humans to their Creator. So that the human mindset will always prioritize good morals in doing all his deeds of worship.

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