

PLATO'S ETHICAL PHILOSOPHY AND RELEVANCE TO THE CONCEPT OF *BIRR AL-WĀLIDAYN* IN THE QUR'AN

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Abstract: *In Islam, a child is commanded to do good to his parents. Doing good is not only limited to outward attitudes but also to all aspects of attitude, words and deeds—including the inner aspect. This study talks about the relevance of Plato's ethical philosophy to the concept of filial piety in the Qur'an. The background of the research points to the relationship between parents and children as fundamental in consciously shaping virtuous character. The relationship between teachers and students is like the relationship between children and their parents. Therefore, it is important to apply the attitudes of children towards their parents in the context of the relationship between teachers and their students. This research method uses descriptive analysis obtained through library research, which is obtained through relevant sources, such as books, journals, theses, dissertations, etc. The purpose of this study is of course to find out the relevance between Plato's ethical philosophy and the concept of *birr al-wālidayn* in the Qur'an. Therefore, before moving on to discussing the relevance of Plato's ethical philosophy to the concept of *birr al-wālidayn* in the Qur'an, the author first explains the meaning and classification of ethics, as well as ethical philosophy in Plato's thought. The results of this research indicate that Plato's ethical philosophy and the concept of *birr al-wālidayn* in the Qur'an, are relevant when denying the bad values that are often entrenched. It lies in the realization of ethical action, as stated only based on the value of goodness alone.*

Keywords: *Birr al-Wālidayn, Ethical Philosophy, Plato.*

Abstrak: Dalam Islam, seorang anak diperintahkan untuk berbuat baik kepada orang tuanya. Berbuat baik yang dimaksud tidak hanya sebatas pada sikap lahiriah semata, melainkan pada seluruh aspek baik itu sikap, perkataan, dan perbuatan—termasuk aspek batin. Penelitian ini berbicara tentang relevansi filsafat etika Plato dengan konsep

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berbakti kepada orang tua dalam Al-Qur'an. Latar belakang penelitian itu mengarah kepada hubungan orang tua dan anaknya yang sangat fundamental dalam membentuk karakter kebajikan secara sadar. Hubungan pendidik dan anak didik layaknya hubungan anak dan orang tuanya. Oleh sebab itu, penting untuk menerapkan sikap yang berlaku bagi anak terhadap orang tuanya diterapkan juga dalam konteks hubungan pendidik dan muridnya. Metode penelitian ini menggunakan deskriptif analisis yang diperoleh melalui *library research* dengan sumber-sumber relevan, seperti buku, jurnal, skripsi, tesis, disertasi, dan sebagainya. Tujuan penelitian ini tentu saja untuk mengetahui relevansi antara filsafat etika Plato dengan konsep *birr al-wālidayn* dalam Al-Qur'an. Maka dari itu, sebelum mengarah kepada pembahasan tentang relevansi filsafat etika Plato dengan konsep *birr al-wālidayn* dalam Al-Qur'an, penulis memaparkan terlebih dahulu pengertian dan klasifikasi etika, hingga pembahasan filsafat etika dalam pemikiran Plato. Hasil penelitian ini menunjukkan bahwa antara filsafat etika Plato dan konsep *birr al-wālidayn* dalam Al-Qur'an di sini cukup relevan ketika menafikan nilai keburukan yang kerap membudaya. Hal itu terletak pada terealisasinya tindakan etis, sebagaimana hanya dikemukakan berdasarkan nilai kebaikan semata.

Kata-kata Kunci: *Birr al-Wālidayn, Filsafat Etika, Plato.*

Introduction

When a child is looking for the seeds of life, of course, it is important to get full guidance from educators. Because the child is born weak and pure, the nature around him will certainly give color to the life value of a child's education, especially in terms of character. The emergence of character education is motivated by the increasing erosion of character itself, as well as efforts to develop humans with noble morals. Therefore, character education needs to be initiated as a form of the nation's efforts to develop good students. (Basriansyah 2020, 8).

The position of filial piety to both parents here lies in the system of emphasis for a child to parse the education in character. Why is that? Because, according to Thomas Lickona in *Character Matters* quoted by Sholichah, it explains that character education is a deliberate (conscious) effort to realize virtue. This includes good human qualities, not only for individuals but also for society as a whole (Sholichah 2020, 23). Being filial to one's parents is incarnated with the most important concept namely individual actions or habits that are not just charity, but also appropriateness and politeness (Mahasiswa Dirasat Islamiyah 2021, 17–8). It is as if in realizing virtue occupies a very special position, with the recommendation to be filial to parents which is placed after the commandment of monotheism and takes precedence over *jihād fī sabīllāh*, even the guarantee of Allah Swt., over His heaven.

The concept of filial piety to parents is often expressed by the concept of *birr al-wālidayn* as stated by al-Ashfahānī quoted by M. Quraish Shihab defines the meaning of the word *al-birr* and explains it through two important aspects. *First*, the action of the heart such as true belief and pure intentions. *Second*, the action of limbs such as worship to Allah Swt.,

etc. The word *birr al-wālidayn* in short is defined as *al-tawassu' fī al-ihsān ilayhimā* or the ease of doing good to both parents, this includes physical and psychological activity, such as affection, attention, etc (Shihab 2007, 146).

According to al-Shan'ani quoted by Bachtiar Nasir also explained that the word *al-birr* is the extent of goodness or *al-khayr*, while the word *al-barr* is a which is broad in various goodness or *al-khayrāt*, in this case, it is called one of the divine attributes (Nasir 2017, 102).

The problem with the *birr al-wālidayn* concept is a reason for researchers to serve as research material objects. The concept of *birr al-wālidayn* in the Qur'an is the focus of this research. Between descriptive ethics, normative ethics, and metaethics, researchers integrate each of them and then get a description of the concept of filial piety to parents, which is then relevant to Plato's ethical philosophy. This ethical classification is interesting because it discusses illustrations of moral behavior and states the special logic of a particular ethic.

The choice of the formal object of Plato's ethical philosophy to be relevant to the concept of *birr al-wālidayn* in the Qur'an is of course based on an interest in questioning ethical theory in the Ancient Greek era as it focused on discussing the virtues that form good character. With Plato's contribution regarding ethics itself, all elements of the human system between body, soul, and these two entities are fundamental in influencing the path of ethics toward wisdom. This research aims to determine the relevance between Plato's ethical philosophy and the concept of *birr al-wālidayn* in the Qur'an.

Plato's thinking about ethics as a formal object to be relevant to the concept of *birr al-wālidayn* in the Qur'an is based on teachings about ideas that form the basis of morals. Ethics itself can be said to be based on the teachings of ideas. This means that ideas from an ethical perspective mean reason. Plato divided reason into two types. *First*, a philosophical reason which arises from individual knowledge. *Second*, the visible mind is carried away by human habits. An excessive attitude towards life without breaking down the values of virtue is not generated from belief but is adapted to general morals in the daily lives of each audience (Taufik 2018, 31).

Previous research regarding the material object concept of *birr al-wālidayn* started from three studies. *First*, an article entitled "Konsep Pendidikan Akhlak dalam Berbakti kepada Orang Tua Perspektif Al-Qur'an Surah Luqman Ayat 14" with the library research method in which the entire data was collected using documentation techniques (Khasanah 2022, 1-11). *Second*, an article entitled "Berbakti kepada Kedua Orang Tua Menurut Tafsir al-Maraghi dan Tafsir al-Azhar (Studi Komparatif)" with the library research method (Nurdiannisa, 2021, 1-14). *Third*, an article entitled "Berbakti kepada Orang Tua dalam Ungkapan Hadis" with

the library research method and analysis content (Astuti 2021, 45–58).

Among the three studies above, there has been no discussion about the concept of *birr al-wālidayn* in the Qur'an which is analyzed by looking at its relevance to Plato's ethical philosophy. The researcher conducts different research, by examining the concept of *birr al-wālidayn* in the Qur'an as a material object. Plato's ethical philosophy is the formal object of this research, a selection of theories used as a tool in analyzing the relevance of reading material objects. The research entitled "Plato's Ethical Philosophy and Relevance to the Concept of *Birr al-Wālidayn* in the Qur'an" has shown differences from previous research. The most basic description of the previous research, as most of them analyze the concept of *birr al-wālidayn* in a descriptive process that is understood using a review of selected interpretation books.

This type of research uses the library research method. This researcher can read critically data sources that are used as reference material in research. This is useful for analyzing optimally as well as interpreting it. This research was derived operationally using descriptive analysis techniques, as taken based on relevant literature related to Plato's ethical philosophy and the concept of *birr al-wālidayn* in the Qur'an from books, journals, theses, dissertations, etc. Before discussing the relevance of Plato's ethical philosophy to the concept of *birr al-wālidayn* in the Qur'an, the author first describes the meaning of ethics and its classification, as well as Plato's ethical philosophy.

Ethical Definition

Ethics is a branch of philosophy that has its starting point in human moral problems and human actions. Etymologically, the word ethics comes from the Greek, namely *ethos* which means way of acting, customs, place of residence, and habits. The word moral comes from the Latin, namely, *mos*, and has the same meaning as ethics. The term ethics was used by Aristotle to denote the notion of moral philosophy. According to KBBI, ethics is the science of what is good and bad, and also about rights and obligations. Also distinguished in addition between ethics, and etiquette. Ethics is a collection of principles relating to morals, for example, the doctor's code of ethics, etc. Etiquette is the procedures (customs, manners, etc.) for maintaining good relations between individuals. Etiquette is also known as a label written on a piece of paper and attached to an object. The three mentions, related to the essence of values are morality and ethics. Ethics is often referred to as moral philosophy, while ethics is not related to morals (Sadapotto 2021, 131) (Bahasa 2008, 402). Ethical issues are terminologically classified into three fields of study, descriptive ethics, normative ethics, and metaethics (Zalprulkhan 2015, 89).

First, is descriptive ethics. Descriptive ethics contains meaning in describing moral behavior in a broad sense. For example, customs,

assumptions about good and bad, actions that are allowed, or vice versa. Descriptive ethics also studies the morality found in certain individuals, in certain cultures, in a historical period, etc. When descriptive ethics only describes, it does not give judgment. For example, he describes the headhunting custom just like in some as primitive but does not say whether such a custom is acceptable or should be rejected. Currently, descriptive ethics is carried out by the social sciences, including cultural anthropology, psychology, sociology, history, etc. Sociological studies carried out in many countries regarding the problem of prostitution can be cited as a specific example, but because the social sciences compared to philosophy are still only about a century old. It is not surprising that before the emergence of social science, this approach was often practiced in the context of philosophy (Bertens 1993, 16).

It can be concluded that descriptive ethics talks about facts as they are, including values and patterns of human behavior as a reality that is tied to concrete reality as a permanent mark in culture. He talks about the reality of value appreciation. Without assessing a society, the attitudes of people when facing the life they live, as well as the conditions that allow people to act ethically, descriptive ethics only describes actions from various traditions, customs, and cultures. The descriptive ethics approach seeks to find out more about how various traditions question a common problem because it never blames an existing culture. Therefore, descriptive ethics is referred to as the implementation of actions carried out by every human being and is the basis of social life between humans in the social sphere (Indrawan 2019, 157).

Second, is normative ethics. Normative ethics is a branch of ethics that tries to carry out an ethical investigation based on normative-theoretical teachings about "what should good actions be?", "What should be the right actions?", or "What should be the good life?". These theories vary and each of them wants to contribute arguments to justify its view of goodness and moral truth. Each of these theories also wants to provide systematic arguments to explain the principle of goodness which is believed to be the truth. For example, theories about "humans should live to achieve happiness", "humans should live for enjoyment", or "humans should live to achieve glory". With such a style of theoretical study, normative ethics wants to provide certain prescriptions regarding goodness and truth (Setyabudi 2017, 20).

The discussion of normative ethics in more detail is very close to moral philosophy. Normative ethics can be divided into two parts. First, normative ethics is related to theories of value and questions the nature of goodness. Second, normative ethics is related to theories of obligation and raises problems regarding behaviors. Some philosophers also agreed on dividing normative ethics into two parts. First, consequentialists, argue that the morality of an action is determined by its consequences.

Second, non-consequentialists, believe that the morality of an action is determined by its essential nature by certain provisions (Haris 2010, 37).

Third, metaethics. Metaethics is an analytical study of ethics that specifically investigates and determines the meaning and meaning of normative terms expressed through ethical statements when justifying or blaming an action (Junaedi 2017, 37). Metaethics more precisely means efforts to prevent errors and ambiguities in phenomenological and normative investigations, by questioning the correct meaning of moral terms organizing moral statements according to their types, and questioning how a moral statement can be justified (Praja 2020, 59–60).

Metaethics is essentially different from the two previous approaches, if descriptive ethics describes the values that apply in society, normative ethics examines these ethical values, then meta-ethics is more about something whose value is abstract (the field of ethics that discusses the special logic of ethical phrases) (Nurhasanah 2021, 135). Moore's famous work is *Principia Ethica* (1903) and he does not reject normative ethics with the arguments used in ethics, but places more emphasis on metaethical analysis. For example, matters concerning terminology in ethics regarding the meaning of the word "good". According to him, language analysis must be based on logic. Moore does not end with a right or wrong justification, but whether something is meaningful or vice versa (Basa'ad 2018, 82).

That was the discussion about the meaning of ethics while in general, it is the study of human behaviors which is seen from the values of good and bad as far as the intensity of the role of reason. Meanwhile, if we look at it based on its classification, as a prospective field of study, experts put forward three types, descriptive ethics, normative ethics, and metaethics. This presentation is quite comprehensive because the system contained is not only dynamic but also dialectical, where these theories are increasingly entered into various fields of study by keeping up with the times.

Plato's Ethical Philosophy

1. Plato Biography

Plato was born into an aristocratic Athenian family who lived when Greece's civilization was a major cultural center for four centuries. The generation of his parents and grandfathers had lived for more than half a century as Athens rose to its greatest power, and Plato's family was directly involved in the political life of the city. Plato's actual place and birth are not known with certainty. There is a dictum stating that Plato was born in Athens, and there is also a dictum stating that he was born on the island of Aegina. Likewise, with the year of his birth, there is a dictum stating that he was born in 428 BC, and there is also a dictum stating

that he was born in 427 BC. Plato was born into an aristocratic Athenian family who had played an important role in the political life of Athens for generations (Putranta 2017, 62–63).

Plato since childhood called Aristocles. Just because he has broad shoulders and a tall, well-built body, he was called Plato by his gymnastics teacher. His father's name was Ariston from Kollytos and was a descendant of Kodrus, who was known as the last king of Athens. His mother was named Perictione, the younger sister of Charmides and niece of Critias. These two people were prominent oligarchic figures at that time, while Perictione was still a descendant of Solon. Plato had two brothers, Adeimantus and Glaucon, also one sister, Potone (Plato 2021, 131–32).

Plato received general education, drawing, painting, music, and poetry from Kraityos, a student of Heraclitus who once taught that everything passes like water. This teaching was not able to influence Plato who was used to living with the traditions of Aristocles in his family. Plato from the age of 20 followed the lessons of Socrates and became a loyal student. Socrates was exalted until the end of his days. In almost all of his works which are always in the form of dialogue, Socrates is positioned as a guiding poet. In this way, Plato's teachings came out through the mouth of Socrates. Plato describes Socrates as an interpreter of the hearts of the Athenian people who were oppressed by the succession of power. Plato's philosophical system, which is interpreted by some experts as the successor to the Socrates method, is also called the pioneer of the critical philosophy tradition (Sholikhin 2008, 121).

Apart from writing about ethics, theology, and metaphysics, Plato wrote a lot about political concepts. His creative thinking, combined with his poetic prowess, even created a beautiful and meaningful language style. This made Plato a famous philosopher who was said to be an idealistic political thinker who inspired reactions about ideals. Not long after Socrates' death, Plato left Athens, beginning on a 12-year-old journey from 399 BC. He went to Megara, where Euclid taught his thinking and philosophy. He then traveled to Cyrene, a place where he deepened his knowledge of mathematics with a teacher named Theodoros, and where Plato also wrote books and taught philosophy (Hodiyanto 2021, 100).

Plato's reputation as a teacher and adviser to statesmen contributed to his second trip to Syracuse in 367 BC. Dionysius I in the same year died and Dion invited Plato to come to Syracuse to take over the education of Dionysius II, who was then about thirty years old. Plato taught the tyrant geometry. When Dion left Syracuse, Plato managed to return to Athens after some hardships. Plato then made a third trip to Syracuse in 361 BC, at the request of Dionysius who wished to continue his philosophical studies. Plato hoped to draft a proposed constitution for a conference of Greek cities against the Carthaginian threat, but the opposition was too strong. In addition, Plato found himself unable to guarantee the return

of Dion, who had by then been confiscated by his niece. Therefore, Plato returned to Athens in 360 BC. He then continued his activities at the academy until he died in 348 BC (Copleston 2020, 14–15).

2. Ethical Thought and *Innate Ideas*

Plato had a slightly different way of thinking from his teacher, Socrates, in thinking about ethics. Plato had a scheme of thinking that if humans achieved soul purification, then they would be intrinsically happy. How to understand Plato's way of thinking? It can be understood little by little, although not all, because it is so difficult to differentiate between Plato's and Socrates' ideas. For Plato, man consists of a body and a soul. Plato's dualism, both regarding humans and reality (the world of ideas and matter) greatly influenced his ethical views. In his view, body and soul are not only different from one another but are opposites and can't be reconciled. The body is described as the prison and grave of the soul. Man is deprived of his real life as long as he is still attached to the body. Because the human essence here lies in the existential soul. It is the body that awakens man to evil, lust, strife, etc. For this reason, Plato's ethics essentially seeks to liberate the soul from the confines of the body's prison. He seeks purification from the senses and looks forward to death as the beginning of life. Plato explains his ethical ideas as follows:

Where do wars, quarrels, and two opposing camps come from? This comes from the body and its desires. Wars are fought for the love of money, and they must be accepted to serve the body. For this reason, one cannot completely have time to philosophize. Despite its leisure and propensity to speculate, the agency has always played the role of a disruptive entity, causing havoc and confusion in any interpretive inquiry. It has been proven by experience that if you want to have pure knowledge about everything, you must certainly calm down the existence of the body. The depth of the soul guides anyone to get the desired wisdom and recognition as a lover, not while enjoying life, but after death (Sandur 2021, 19–20)

The immortality of the soul is indeed an important issue that enables the realization of ethical values. Likewise, belief in the existence of God, for example, denial of the existence of God's form or simply denial of God's care for nature, according to Plato, will destroy the social order. Therefore, Plato stated that the idea of goodness is the cause of all existing systems. Thomson said, "Plato made the idea of goodness something eternal, transcendent, beyond time and space. On that basis, this cannot be understood in such a way by Aristoteles" (Shubhi 2001, 23).

The soul is relied upon as the problem point for the concept of ethics. Plato also argued that the soul is divided into three elements. *First*, the soul is *nous* (thought). *Second*, the soul is *thomus* (braveness). *Third*, the soul is *epithumia* (lust). Because the third element is called lust, it is the cause of the soul being imprisoned in the body (Lubis 2020, 93).

It can be said that something that is in charge of ensuring the balance

between the three elements of the soul is justice. This speculation has been known throughout the ages as *The Cardinal Virtues*. That is a concept that contains several specific things, such as temperance, fortitude, prudence, and justice (Armawi 2021, 52).

The purpose of human life is to achieve the pleasures of life. Like the hedonistic theory of happiness, this discussion does not lead to this perspective, but the meaning of pleasure here is obtained more through the essence of knowledge and producing happiness values. Based on the idea of goodness, everyone must achieve justice in social life (Taufik 2018, 31).

Is happiness an ethical matter? The terminology of happiness seems to be related to the spiritual world. This is seen when defining happiness as an ethical matter, which is the goal of every human being's life. Human life is the field of ethical exploration, so happiness is the target of human action which is the field of ethical investigation (Dewantara 2017, 88).

Plato's ethical theory, when the soul falls trapped in the body and inhabits the physical world, then it still carries knowledge from its pre-existence to *innate ideas*. The process of knowledge according to Plato is an *anamnesis* of ideas that have been seen in pre-existence. Because particular forms participate in ideal forms, the sensory recognition of particular forms as experiences in the world only triggers the memory of ideal forms that were known during the soul's pre-existence. Plato remains firm in his original stance regarding knowledge which must be epistemic in nature and not merely sensory knowledge with ever-changing or plural reality objects (Adian 2012, 28–29).

Innate ideas based on the theory of ideas are objective and universal. Objective ideas are outside the mind, while subjective ideas are inside the mind. From the root of "idea" emerged "idealism". Subjective and objective idealism certainly has the most significant difference. Subjective idealism holds that reason, soul, and perception are everything that exists. The objects of experience are perceptions, not material objects. For example, like buildings or trees, but these only exist in the mind that perceives them. Subjective idealism does not deny the existence of absolute nature. The problem here then does not lie in the existential nature of things, but rather in how absolute nature can be interpreted essentially. This type of subjective idealism is often called mentalism or phenomenalism (Azhar 1999, 69–70).

Plato with the scheme above describes the world of ideas as a result of the deepening of the concept of "understanding" put forward by his teacher, Socrates. Ideas arise solely from intelligent thinking. The concept of "understanding" that is sought by using the mind is an idea. The world of ideas is invisible, immaterial, fixed, and unchanging. Therefore, Plato's theory of ideas consists of two parts. *First*, the transcendent realm of absolute, perfect, ideal forms that do not change when there is a dialectic

between beauty and truth. The transcendent realm is the source of everything underlying it, such as spirit, peace, and justice. *Second*, the phenomenal world is composed of every whole with changing properties but always fails to imitate ideal forms (Saifuddin 2022, 43–44).

Plato realized that if humans reach their original world, they will face many obstacles. Matter is the greatest hindrance, while human form has a very limited existential position. Humans with intellectual abilities can then overcome obstacles that have piled up in themselves. Humans on the other hand certainly have to struggle to free their rationality from the influence of the body which is contrary to good and evil. This issue later became an important part of Plato's philosophical thought (Muhtadin 2022, 170–171).

Plato's ethics are based rationally on knowledge, which is only achieved through reason. The human soul strives for a world of good ideas. The idea of goodness here is the highest in the world of ideas. Plato explained the concept of primary goodness that can be applied to both individuals and society in four ways. *First*, be self-aware by protecting your self-esteem from low-level actions. *Second*, courage is a spirit generator. *Third*, wisdom arises from the element of ratio. *Fourth*, justice is a combination of these three elements. To understand the idea of goodness as a whole, humans must go through a process of recalling ideas seen during pre-existence. Thus, Plato here attempts to rationalize his thinking so that it becomes an integrative whole between the world, ideas, state, and ethics (Nggili 2022, 44).

The Relevance of Plato's Ethical Philosophy and the Concept *Birr al-Wālidayn* in the Qur'an

1. *Birr al-Wālidayn* in the Qur'an

To parse the concept of *birr al-wālidayn* in the Qur'an, the researcher will first explain the lexical meanings of the words *birr* and *al-wālidayn*. The word *birr* is a form that comes from *barra-yabarru-birran*. *Mu'jam Maqāyīs al-Lughah* states that the series of letters *ba'* and *ra' al-muḍā'af* have four meanings. *First*, *al-ṣidq* (truth). *Second*, *ḥikāyah ṣayt* (about sound or speech). *Third*, *khilāf al-baḥr* (opposite of the ocean). *Fourth*, *nabt* (plants) (Fāris 1979, 177). The general meaning of the word *birr* can be understood as *ism jāmi' lil khayr* (plural noun for good deeds) and briefly means *al-ṭā'ah* (obedience) (Qal'aji 1992, 85).

The word *al-wālidayn* is the *muthannā* form of *al-wālid* which comes from *walada-yalidu-wilādah*. The word *al-wālidayn* from this linguistic is interpreted more for two biological people, namely father and mother. It can be compared with the use of *muthannā* from *al-ab* (the word *al-abawayh*) which is rarely used to denote both parents. This shape refers to the two human ancestors, Prophet Adam and Siti Hawa. For example,

Allah Swt. uses the word *abawaykum* in QS. Al-A'rāf [7]: 27 for Prophet Adam and Siti Hawa (Shihab 2007, 1059).

From the meaning of the words *birr* and *al-wālidayn*, the involvement of physical and spiritual activities here is interpreted as the concept of *birr al-wālidayn* in the Qur'an. This is an order to be filial to parents given by Allah Swt. after the command to worship Him, or after the prohibition to associate partners with Him (Astuti 2021, 49).

Allah Swt. with this scheme elaborates implicitly in Q.S. Al-Baqarah [2]: 83. This verse implies that doing good to parents is mentioned after the rights of Allah Swt., because, among the rights of all creatures, the most important are the rights of both parents. The power of Allah Swt. for this reason, is intertwining His right to be united with the rights of both parents, because the first event came from Allah Swt. Meanwhile, the next event (growth) is provided by both parents. Therefore, Allah Swt. here combines the term gratitude to parents with gratitude to Him (Zuhaili 2013, 166).

Q.S. Al-Isrā' [17]: 23 also explains the concept of *birr al-wālidayn*. This verse provides an important explanation of how both parents are the apparent cause of a child's existence. The command to be filial to one's parents is essentially part of a form of affection. This is a form of loyalty and self-respect to repay the kindness of one's parents, namely by always being kind and having good morals. Meanwhile, disobedience to one's parents is the same as opposing one's marriage which is still permissible according to the sharia. A child is obliged to obey both parents in whatever is permitted, as long as it is not disobedience (Zuhaili 2013, 80).

The concept of *birr al-wālidayn* in the Qur'an simply describes an order to be filial and do good to one's parents which goes hand in hand with the command to worship Him. Allah Swt. here is the essential cause for the existence of both parents. After the explanation about monotheism more precisely Allah Swt. mentions the expression of faith by emphasizing the order to be filial and do good to both parents.

2. The Relevance to Plato's Ethical Philosophy

To understand here about the relevance of Plato's ethical philosophy to the concept of *birr al-wālidayn* in the Qur'an, the researcher will explain in an integrative way based on three ethical classifications, resulting in the concept of filial piety to parents, and then explain its relevance to ethical philosophy Plato. Because the meaning of filial piety to both parents in the utterance of *birr al-wālidayn* is the largest entity formed by its smallest components as manifested in the three ethical classifications.

First, is descriptive ethics. Because the most important thing in descriptive ethics is describing an action from habit, for this reason, filial piety to one's parents is of course described as a social ethic that is essentially always emphasized to a child. Filial piety mostly denotes

something that has been taught from generation to generation, either focused on societal norms, cultural customs, or wisdom in behaviors that requires children to be kind to their parents. Based on the results of research on Mexican American teenagers by Crockett, Brown, Russell, and Shen, a good relationship between parents and children cannot be separated from the values contained in Latin culture regarding family, they are *familismo* and *respeto*. *Familismo* is defined as a feeling of loyalty, reciprocity, and solidarity towards family members due to self-existence. Meanwhile, *respeto* is an effort to maintain a respectful attitude in hierarchical relationships determined by age, gender, and social status (Sunarso 2022, 117). One of the foundations of filial piety here is the position of parents who are described as having a very high rank in the social structure, being highly respected and even having a high role.

The role of children in efforts to emphasize social values, while the existence of parents is a node of noble position, this issue is a form of describing the concept of filial piety to parents. Descriptive ethics here essentially does not necessarily assess a society in such a way as to the conditions that allow humans to act ethically. Then, its relevance to Plato's ethical philosophy is complementary if the influence of human existence on ethics structurally consists of two differentiated entities, namely body and soul. This dualism is ethical-religious, Plato immediately describes the body as a grave for the soul (Daulay 2014, 31).

Thus, the child's behavior habits in describing the position of parents as noble persons, the logical implication is of course a sharp criticism of the superficial understanding of the fanatical attitude of one's assumptions about bodily activities which are used as absolute truth for the realization of ethics, ignoring the activities of the soul.

Second, is normative ethics. Before explaining in detail, the author would like to first explain one particular hadith narrated by al-Ṭabranī in the book *al-Mu'jam al-Awsaṭ* (Ṭabranī 1995).

عَنْ سَهْلِ بْنِ سَعْدٍ، قَالَ: جَاءَ جِبْرِيلُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ (يَا مُحَمَّدُ، عِشْ مَا شِئْتَ فَإِنَّكَ مَيِّتٌ، وَاعْمَلْ مَا شِئْتَ فَإِنَّكَ مُجْرِيٌّ بِهِ، وَاحْبِبْ مَنْ شِئْتَ فَإِنَّكَ مُفَارِقُهُ، وَاعْلَمْ أَنَّ شَرَفَ الْمُؤْمِنِ قِيَامَ اللَّيْلِ، وَعِزَّهُ اسْتِغْنَاؤُهُ عَنِ النَّاسِ)

From Sahl bin Sa'd, said: Jibril came to the Prophet Muhammad PBUH, and said (O Muhammad, live as you like because indeed you will die, do as you like, because indeed you will be rewarded for it, and love whom you like because indeed you will be separated from him. Then he informed that the glory of a believer is that he stands at night to pray, and his strength is his lack of need for humans)" (HR. Al-Ṭabranī, 4278).

From the hadith that mentioned above, in Jibril's words the sentence *wa'mal mā si'ta fainnaka mujziyyun bihi*, it has been implicitly discussed that nothing limits one's existence, except for the freedom of others. If you do what you want, then other people also have the right to be free from

the consequences of exercising that freedom. Human freedom must be managed as well as possible so that there is no confusion. Meanwhile, the norm for managing this freedom is social responsibility. Responsibility itself is an implementation of human nature as social creatures. For the sake of the common good, the exercise of human freedom must be taken into account by social groups wherever they are (Mufid 2015, 244).

The essence of normative ethics talk is about moral behavior (Gibson 2020, 175). Theoretically, this must be explained about good values and believed to be the truth. The concept of filial piety to parents is based on normative ethics, once goodness is realized in the social system, based on the explanation of the hadith presented, the involvement of the human spirit of freedom in action certainly has big consequences in the field of ethics. Studying this matter, Sartre himself did not write a specific work on ethics, but in other frameworks, he also touched on ethical issues. One attitude to life that Sartre often rejects is *la mauvaise foi*, which is translated as “*the malafide attitude*”. This term indicates that humans have an existence that runs away from their anxiety and leads to another kind of freedom (Bertens 2005, 217).

The relevance to Plato's ethical philosophy is the goal of every human individual, which is essentially to obtain happiness. The disputes are, caused by the body and its passions, while the value in obtaining things contained in the system of happiness, the existence of knowledge must be put forward so that the soul plays a role in maintaining a fair balance.

For example, the implications for disobedience to parents. If the context in observing this behavior, the reflective exercise of human freedom cannot be managed well, confusing the understanding of normative ethics, which wants to provide certain prescriptions about goodness. What can be judged from the realization of the concept of filial piety to parents, should not be theoretically known about disobedient behavior. Because it leads to disputes, as explained by Plato in his ideas about ethics, the case of disobedience to parents is caused by dependence on the human entity, namely the body or its desires. There are many terms when talking about forms of disobedience to parents, one of which is insulting them (Bukhārī 1989, 24). Following this hadith:

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ قَالَ: أَخْبَرَنَا سُفْيَانُ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ إِبْرَاهِيمَ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَانَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (مَنْ الْكَبَائِرِ أَنْ يَشْتِمَ الرَّجُلُ وَالِدَيْهِ)، فَقَالُوا: (كَيْفَ يَشْتِمُ؟) قَالَ: (يَشْتِمُ الرَّجُلَ، فَيَشْتِمُ أَبَاهُ وَأُمَّهُ)

From 'Abdullah bin 'Amr bin 'Ash r.a. said: Rasulallah PBUH said (Including a major sin, someone insults his parents), the friends asked: ('How can someone insult his parents?') Rasulallah PBUH. replied, 'He insults someone, then that person insults his father and mother'.

Third, metaethics. Before appealing to the explanation of the

metaethical theory of the concept *birr al-wālidayn*, the implicit discussion of metaethics is more concerned with one of the methods to apply norms (Yosephus 2010, 23). It is clear that the integrative form of the concept of filial piety to both parents in the Qur'an is based on metaethics and must be explained rationally. It then focuses on the implications for the quality of human activities, actions, and behavior. In the matter of filial piety to both parents which is declared for emphasizing the child metaethically the term "filial piety" can't yet be called a child who truly does good to both parents. From a metaethical perspective, doing good in the context of applying ethical values to the problems of both parents, has not fully characterized a child as a devoted figure. Does the child do all the behaviors which are not classified as *riya*? Or more than that is the child also dedicated to preparing and improving his knowledge? This child of thing is the domain of metaethics.

What is relevant to Plato's ethical philosophy is the clarity of presenting a system of ideas of goodness, according to which, a person must go through a process of referring back to ideas understood during pre-existence. Why is that? As if the relationship is closely related to the main problems faced by children when doing good to their parents, based on a metaethical point of view, it is not just a positivistic issue. Thus, the content of the idea of goodness in the concept of filial piety to both parents must be returned to all pre-existence understanding ideas. This means that the concept of filial piety to parents must specifically define the meaning of normative terms expressed through ethical statements that justify or condemn an action.

These are the three ethical classifications that researchers have integrated analytically into the concept of *birr al-wālidayn* in the Qur'an. The researcher took the smallest gap, prioritizing good values in realizing the concept of *birr al-wālidayn* in the researcher's explanation. This is quite relevant to Plato's ideas about ethics if it has culturally bad values, not the main goal of realizing ethical actions in social constructs. However, what Plato wants to say here is that the value of goodness must be interpreted or put forward comprehensively as the highest idea for all creation of social systems in society.

Conclusion

The preventative aspect of the integrative results of the concept of *birr al-wālidayn* in the Qur'an into the basis of ethical classification, of course, is an understanding of its relationship to Plato's ethical philosophy, as is the aim of this research. For example, filial piety to parents based on integrative normative ethics, relevant to Plato's ethical philosophy is about happiness, which is called the forerunner of the purpose of human life. So, filial piety to parents in the Qur'an here has a concept related to the spirit of human freedom in action, in essence, it still has the meaning

of consequences. Therefore, this research concludes that Plato's ethical philosophy and the concept of *birr al-wālidayn* in the Qur'an are very relevant when both simultaneously deny the bad values that have left their mark on the cultural construct in society. So, what can be said is that ethics can realize only good values.

This research cannot discuss the material object of the concept of *birr al-wālidayn* in the Qur'an which at first glance can be seen as its relevance to Plato's ethical philosophy. The explanation regarding the material object of the concept of *birr al-wālidayn* in the Qur'an here is only non-interpretive. This means that the explanation of the concept of *birr al-wālidayn* in the Qur'an is as if it were merely studied based on its linearity aspect towards Plato's ethical philosophy. Therefore, here suggests that further research should discuss the material object concept of *birr al-wālidayn* in the Qur'an using multi-disciplinarity, such as not just looking at the linearity aspect of certain formal objects, but explaining it thematically based on a different approach.

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