

FLEXIBILITY OF ISLAMIC NORMS IN GUIDING PEOPLE'S MORALITY IN THEIR REAL LIVES

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ABSTRACT

The purpose of this research is to analyze the the essence of Islamic norm guiding the human being's morality as long as he lives as a *mukallaf* in order to let the public know that Islamic teaching especially related to morality is very flexible, elastic, and adjustable to the real condition of everyone. So far the problem in relation to morality is its criteria of morality and of immorality. In genelal people know that the criteria of morality may be based on religion or humanism. It seems thjat people need the scientific, rather than natural, criteria as an alternative. The methods used in this research is qualitative based on the data collected from the various sources. The result of the research is that the Islamic norm of morality is flexible and its flexibility is shown by the principle that any behaviour can be said as good attitude if its advantages are more and bigger than its disadvantages both in this world and in the hereafter. The elements of Islamic morality-and-immorality are four: namely intention, deed, *mukallaf* and belief or disbelief. The four elements of morality may exist in everyone at any place and at any time. The Islamic morality is determined by the existence of belief and the three other elements. Without belief especially in God's Oneness and in the existence of the hereafter, although there are three other elements which are the same as those existing in a believer, the Islamic morality cannot exist or appear although some people may judge that it is good attitude.

Keywords: **alternative, humanism, natural, religious, morality**

A. INTRODUCTION

The human beings are naturally willing to survive. One of their fundamental natures is moving to do something to fulfil their needs in order to survive. Moving to do something is a must for everyone. This is what some religious people call as morality or ethical deed. So morality is inevitable from everyone still living in this world.

When can someone be said to do in a moral manner? Is there any moral standard regarded as a universal one? When children are two years of their age, they can react in a moral judgment as shown by research finding indicating that moral reactions were judged as increasingly appropriate and non-moral reactions as increasingly inappropriate with age. Two years constituted a turning point, after which moral reactions were judged as more appropriate than non-moral reactions. (Samuel Essler dan Markus Paulus, 2020).

In the view of Islamic teaching, especially based on the prophet traditions, moral reactions are received as moral judgment when someone is of seven years of their age although those who are before seven years are able to differentiate the good from the bad, the true from the false.

Morality is related to fulfilling of the need to survive and to keep oneself free from other's physical and spiritual troubles. Morality itself is only human and social perspective. So morality is a social construction which has truly been formed by the agreement of the members of the a certain community. With no community, morality is nothing and therefore the formation of the morality must have several backgrounds.

The backgrounds of this study are of at least three problems developing nowadays. Firstly, for some politicians since the renaissance era which has inherited us humanism, morality is as a political instrument. This means that morality is acceptable only if it gives support to the ruler of the country. Consequently, religion must be under the ruler's control as having been done by Machiavelli in Italy. F.Budi Hardiman said (F. Budi Hardiman 2019), "Machiavelli memandang bahwa moralitas dapat diperhatikan dalam kekuasaan hanya sejauh ia berguna untuk kekuasaan."

Secondly, for humanists, morality follows people's pure will (Aristotle, Petrarch). The humanism itself is the important product of the renaissance as the antithesis to the power of the Church during the middle centuries giving the general impression that people felt so depressed that they wanted to be free from it. Their desire to free themselves has been actualized in the form of strong denial to the Church and they decided to ascertain their fates by themselves and not to believe in God, in His Holy Book (the Bible) and in the hereafter indicating the existence of life

after their death. The Christianity has been divorced and they have relied only on the human power. This condition does not show us that they do not have the moral standard because the morality is related to human activities. The criteria of good morality must be decided by the people themselves, not based on the Bible. For them, an activity can be said as good morality only if it can solve their problem they are facing and therefore the connotation of the morality may be slightly different from that of the Islamic religionist because in the West, humanism, as said by Abu Hatsin, is disconnected from transcendental aspect and it is this disconnectedness from the transcendental aspect which causes the humanism in the West bring out the new humanistic problems (Hatsin 2007).

The last, for the religionists, morality is not only for the peacefulness in this world but also for the happiness in the hereafter. Such a view is based on the verse of the Holy Qur'an informing us the most popular prayer "Our Lord! Give us in this world that which is good and in the hereafter that which is good, and save us from the torment of the fire. Muhammad 'Abid al-Jabiri states: "

أي مؤلف في الأخلاق الإسلامية لن يستحق هذا الاسم إلا إذا بينى على أساس أن القيمة المركزية في هذه الأخلاق هي العمل
الصالح

Any writer or composer of the Islamic moralities has no right to claim "this name" except if he founds it on the base of the central values of moralities, name a righteous good deed (Thaha 1971).

Such an orientation can be found in the teaching of Buddhism, namely that "Ketika mencapai *samatha*¹, batinmu dipenuhi dengan *priti* dan tubuhmu dipenuhi dengan *sukha*, sehingga engkau bahagia dalam kehidupan ini" (Al-Jabiri 2001) (If you reach the *samatha*, your spirit will be filled with the *priti*, and your body will be filled with the *sukha*, in such a way that you become happy in this life).

The importance of a research is dependent on how far it is concerned. The more people are involved, it will be more important. As having been written before that morality is related to everyone still living everywhere, this research may necessarily be read by everyone who wants to better their own morality. The discourse on morality can be said as something perennial which is endless to be discussed.

The term flexibility meant here is the state of being easy and flexible to be adjusted to different situations, positions and sizes. In the Arabic language, the word “flexibility” is translated to be “مرونة أو مرانة” (*Murunah aw Maranah*) (Syahrur 2009). The use of the term “flexibility” has a slight relationship with Charles Darwin’s thought on his evolution theory, a natural selection, and with Herbert Spencer’s thought expressed in survival of the fittest. Both thoughts still remain influential dominantly in the field of the biology until now and maybe for several centuries to come. It is logical that the common sense is built on the foundation of empirical sciences from which the strong belief will be accepted by all or most people throughout the world as they believe in original money. The original money is believed by all as something worth usually used in buying and selling things. The principle of flexibility also has the original root in the revelation.

Islamic norm of morality is not only exclusive but inclusive as well. It is inclusive because it relates to everyone’s intentional activities. It is also exclusive because it gives an alternative enabling everyone to gain the good, and even the better, life in this world and in the hereafter. To think of Islamic morality as something exclusive is more easily accepted but it gives negative impression to many people while to regard it as something inclusive is more difficult to be understood because the term “Islamic” itself is a word used to restrict the generality of “norm of morality”. Morality is more general than Islamic morality. The Islamic morality is specific one deriving from Islamic religion. This writing will show the readers that it is not so.

Discussion of morality (Aquinas 2008) is nearly always able to be related to, at least, three important things: principles, values and behaviours. The first of the three, the principle, is a belief that someone has about the way he should behave, which influences his or her behaviour. It is founded on a certain belief that emerges from experiential science. It is regarded as a general thing because it is valid and acceptable to be the most important on account of its relationship to every human being living in the world. The normality of the human life is shown by activities acceptable to everyone else in general. An activity is done by someone because of its usefulness, profitability, and advantage regardless of characteristic differences of various communities (Amidi 2008), such as religion, ethnic, or other backgrounds. Such activity can be said as a sign of his or her normality in the views of others and therefore it is valued. The second element of morality, the value, can be known by everyone of all ages. Value of something is its importance of usefulness such as a quality an attitude. The value itself is determined by various points of view used to determine whether something is valued or not. The last element of morality is behaviour. In general, someone’s

behaviour is based on the belief that it must be valued at least for the sake of themselves. Such belief appears from sciences possessed by everyone.

Nowadays there are in general three kinds of point of view used to decide or to judge whether someone's activity is acceptable or not by other people of the same group. They are atheistic (natural or philosophic), secular and religious points of views (Denise, Peterfreund 1999). Although they are slightly different but there are some similarities between them. Their similar elements can be regarded as the public room agreed together and enabling them to communicate in a mutual way that each of them can benefit from others. In this public room, everyone can make a concession to his partner with a different background. This public room can be in political atmosphere, in economic field, or in other different fields.

The public room may be a certain place where people in general can meet or come together. Everyone must need to meet other one or people to fulfil his or her own needs. This meeting or coming together is a must for everyone because the human being is a social being so that social activity is also compulsory for everyone. The social activity itself indicates that private activity is also compulsory.

Society always needs a social system consisting of membership, leadership, and rule regulating the right and duty of its all members. The existence of a society is something needed by all people. Given the rule of conduct, there are often violations done by one or some of its members. Obeying and violating the rule of conduct must relate with morality, at least based on their agreement. Those who obey the rule are morally good and those who violate it are immoral or morally bad.

Usually the opposite of morality is immorality. Morality is not the same as the term “*akhlaq*”, a plural form of “*khuluq*” used by most Muslim people. *Khuluq* or *akhlaq* covers positive (right) and negative (wrong) behaviours. So the term *akhlaq* covers morality (*akhlaq mahmudah*) and immorality (*akhlaq mazmumah*) (Cowan 1994). Every human being from the very beginning till now and in the future always does something in line with his or her own will to fulfil the basic needs in order to be able to survive normally in this worldly life and in the hereafter as well. According Islamic teaching, as far as the doer is a *mukallaf* either a believer or a disbeliever (Cobuild 2015), it can be said that he cannot be separated from *akhlaq*.

The human being as part of God's creatures has abundance and advantages in one side and lacks or disadvantages indicating limitedness as the general character of all creatures. The

disadvantages or lacks of the human being are bases that motivate himself to live socially and to be in need of one another. They indicate that human being in general cannot stand by himself (Hardiman, F.Budi 2016). An infant being born without being helped by his or her parents will not survive because of incapability of fulfilling his or her own basic needs. Such a condition shows that there are two things naturally possessed by everyone, namely for every infant to survive must need the help of others, and every parent must love their own children. Both things are originally as God's blessing which cannot be changed for ever.

B. LITERATURE REVIEW

At present in the scientific field, new sciences are always constructed based on the previous findings. The new sciences always revise the previous ones or may be antithesis of the former ones. This means that research in any science must always use the previous findings which usually. In relation to the present research, there are results which are regarded to relevant. Some findings are from books and some others are from journals.

The central problem of this research is the concern on the connotation of, and also the denotation of, religion used by the West humanistic thinkers. Religion as the general term of course covers all existing religions such Islam, Christianity, Jews, and the other religions. But when the Muslims read the statement written in one of advanced dictionary of English used as general reference, they find for instance, "Humanism is the belief that people can achieve happiness and live well without religion" (Kaspar 2014), they may understand that logically, "without religion" means "without any religion now existing in the world. Such statement if seen from the connotation and the denotation brings about the objection from Muslim people.

That the humanists have been capable of reaching the advancement in the sciences and the technologies must be acknowledged and acceptable, but in the long future time they are predicted to be led and compelled by their humanism to face the more seriously unwanted problems such as Lesbian, Gay, Bisexual, Transgender (LGBT) which will possibly and gradually decrease the number of the following generations because it can lead to their extinction without any war for their unwilling to get married and to get the children.

The humanism will condition the humanist to be incapable of fulfilling their spiritual needs so they undergo the advancement of the materialistic life. The absence of the spiritual fulfillment may be going to decrease their capability of adjusting themselves to the quick changes. One of the

phenomena appearing in the West, such as Sadiq Khan, a Muslim, become elected as the mayor of London for the second period. This phenomenon shows their consistence as the humanist and their weakness to face the unwanted effect of the humanism which is disconnected from religion. M Amin Abdullah said, “Para humanis sejak masa Voltaire, seperti Thomas paine, Karl Marx, Paul Kurtz secara fundamental menentang agama. Mereka melihat agama sebagai sumber dari hampir semua masalah di dunia. Bagi mereka, orang-orang religius itu bersifat otoriter, fanatik dan tahayyul (Sugiharto Bambang 2019).” (Since the time of Voltaire, such Thomas Paine, Karl Marx, Paul Kurtz, fundamentally oppose religion. They view religion as source of almost all problems in the world. For them, the religious people are authoritarian, fanatic, and superstition.)

In the United Kingdom, there are three different possibilities for establishing an Islamic school (Maidani 1999). Also in Belgium, only one publicly financed Islamic school has been created, so far, in Brussels in 1989. This school was the result of an initiative taken by the Imam of the Islamic Cultural Centre in Brussels. Those phenomena show the public that Islamic religion keeps on increasing in the secular countries.

The advancement of sciences and technologies in the West countries is the product of humanism. Ethics and morality developed in the light of humanism are agreed together by the humanists since the eighteenth century until now. The twentieth century will be entered into the history of the human being as the cruelest century and the most blooded because the twentieth century was century of ideologies (Mujahid 1994). Contemporary account of ethics in the West countries is of course disconnected from transcendental aspect because the development of sciences and technology is under the humanism, which, together liberalism and materialism, is born from renaissance so that it is proper to say that ethics is fundamentally a speculative discipline (Suseno 2000). Scientific journals can be seen as newer products which are more accurate to be considerations for adjustment with quick changes. The spirit of scientific journals are nearly the same as that of the spirit of God’s revelation which He designs as the guindace for all human beings

C. METHOD

This research is methodologically a kind of qualitative (Sugiyono 2013) one that describes and analyses some thoughts on morality developed in Indonesia and in the west. The data sources are selected (Santosa 2019) from those that represent the moral behaviours based on the humanism

or the philosophy and ones based on the religions, especially Islam and Buddhism. Some sources of Buddhism teachings are taken from “Risalah Agung Tahapan Jalan menuju Pencerahan” consisting of three volumes written by Je Tsongkhapa. Other sources related to Islamiic teaching that regulates the moral behaviours such as a book entitled *al-‘Aql al-Akhlaqi al-‘Arabi* written by Muhammad ‘Abid al-jabiri, while the data sources on the philosophical morality is taken from “*Pemikiran Modern dari Machiavelli sampai Nietzsche*” written by F. Budi Hardiman, and of course from other relevant sources.

D. RESULTS AND DISCUSSION

Research on morality and ethics which are both related directly to activities, deeds, action done by everyone are always important to better their quality of life. In the relation to this research, there are some important points of Islamic norms of morality such as the sources and elements of the morality, different views on morality, and the decisive factors of morality-and-immorality.

a. Sources of Islamic Norm of Morality

In the daily life, Muslim people have been undergoing the development in their understanding toward the revelation and the prophetic tradition or hadits dependently on the influencing thoughts. During the four phases of the *khulafa’u rasyidun*, the Holy Koran is the only source of Islamic system of life. After that, during the Bani Umayyah governments dan the Bani Abbasiyyah governments and until the ‘Utsmaniyyah governments, there were many factors influencing the Muslim thinkers in all aspects of their life for instance the prophetic traditions whose formal collection was done based on Umar bin Abd al-‘Aziz’s order, development of the knowledge of prophetic traditions such as definition of prophetic tradition, divisions of prophetic tradition based the quality. All of those factors influence the formation of the Islamic norm that regulate *akhlaq* generally covering morality and immorality.

The Islamic norm regulating morality-and-immorality or *akhlaq* is generally often understood as behaviours based on examples from Muhammad as God’s messenger and from his companions living together. Their behaviours are written in the Holy Koran and in the prophetic traditions. Muslim thinkers in relation to the prophetic traditions as the record of Muhammad’s behaviours or moralities are divided into two groups. The first group regard that prophetic traditions are the record of Muhammad’s behaviours while the second group disagree with it and

they have opinion saying that the record of Muhammad's behaviours or morality is in the Holy Koran or the Holy Book because the traditions were written after one hundred years after Muhammad's death.

During the next development, Muslim people regard the traditions-based behaviours as the role models which are to be followed by all people. Truly, their behaviours are forms of the real life guided by their understanding toward the revelations. Are the prophetic traditions the only examples to be followed? Is there any room for behavioural creativities? In general, morality is related to intentional behaviours done by every man and woman who are already *mukallaf* in all over the world. Behaviours in the moral perspective are of being good (right) or being bad (wrong) based on the criterion agreed by all or the greater part of the members in the certain community. Before renaissance, especially in the phase of medieval times (from the fourteenth to the sixteenth) the moral criterion was based on the Bible in line with interpretation of the Church. The sustainability of Christian morality and atheistic one since their emergence indicates that both have some elements that are needed to be reconstructed in such a way that the public morality which is inclusive can be an alternative to build communication protecting all the members of different communities. Thoughts on morality in west world nowadays are based on the philosophy or the humanism inherited from the renaissance, while the morality as the discourse in the Muslim countries has been undergoing changes in accordance with growth and the development of the thinkers up to now.

When did morality which we know emerge for the first time? Seemingly no one knows it exactly because not only of limitedness of development of the knowledge and but also of that the concept of morality itself has been becoming from time to time. Morality is often related to any intentional behaviour. An intentional behaviour is perhaps done by any living things, especially animals and human being. This means that the use of term "morality" is only one of the languages spoken by certain society to whom it belongs. Every other certain society may use their own language to express the intentional behaviour particularly done by the human being. Some people use the term "ethics" and some others use "*akhlaq*", and so forth.

Surely there are different thoughts among uses of those terms but when what are talked about have the same essence, it is this essence of morality that needs highlighting. This means that which term or language is used, as long as it refers to the same essence, should be regarded to be same or at least similar as said by Peter Singer. "Some writers use the term 'morality' for the first,

descriptive, sense which I am using ‘ethics’. They would talk of the morality of the Trobriand islanders when they want to describe what the islanders take to be right or wrong (Denise, Peterfreund 1999).

b. Elements of Morality-and-Immorality in Islam

The terms “morality” and “immorality” are related to intentional deeds or actions performed by any mukallaf, namely someone who is normal (not mad or insane, not senile) and whose age is of seven years and therefore akhlaq (covering morality and immorality) is mukallaf’s intentional deed. From this statement, it can be known that there are three common elements of morality and immorality, namely deed, intentiona, and mukallaf. Whilel what makes *akhlaq* become *mahmudah* (good and right) (morality) or *mazmumah* (bad and wrong) (immorality) is one, namely belief or disbelief (especially in God and in the hereafter).

When morality is related to human’s intentional behaviour, it can be said that morality emerges or comes into existence together with human’s existence. The human being is aware that he himself as creature and is higher than any animal and plant. His awareness appears from trials and errors of the daily life experiences (Nashihin 2017). When there is a conformity between the self as the receiver and the others as the influencer, it is good, right, satisfactory, agreeable, acceptable, beneficial, advantageous, profitable, and so on. Some of their daily life experiences are not in conformity with himself and others and these are bad, wrong, unsatisfactory, unacceptable, and so on. Everyone since born learns from experiences during the span of life.

Morality is a must or a basic need for everyone living to defend the life. By following the good morality, someone will survive, and vice versa, by committing the bad morality, someone will be troubled, ill, and even die earlier. Everyone is natural to do the good morality and to deny the bad one. In the Islamic teaching, morality or good attitude must be based on the belief especially in God and in the hereafter. Zuhair Amidi states in his one of his books entitled *Dustur al-Akhlaq min Wahy al-Kitab wa al-Sunnah*:

كل عمل لا يستند على الإيمان ولا يراد به وجه الله تعالى لا يكتب عند الله عملا صالحا ولا يدخل في ميزان حسنات العبد يوم القيامة.

(Every deed which is not leaned toward (or based on) the belief and not for the sake of Allah will not be written beside Allah as “righteous good deed” and will not be placed in the group of the righteous good deeds in the day of resurrection)

The human being is also aware of the limitedness as the eternal lack which is impossible to be omitted or be perfected completely and for ever, for according to religious thinkers, the only owner of unlimited power and perfectness is the Creator or the unmoved Mover often named “God” or Allah. It is God Who created everything or all creatures and Who has been ruling them all (Plato 2003).

During the Ancient time. since the appearance of the moral thinkers, such Thales, Plato, Thrasymachus, Socrates, and Aristotle, there has already been the idea of morality in debate among them. For instance, Thrasymachus said: “My claim is that morality nothing other than the advantage of the stronger party (Plato 2003). Socrates has a different opinion, saying: “This is what I claim morality is: it is the same in every country (Amidi 2008). Such a dialogue shows that what morality is really is never agreed even in the same society. These are various or different views about morality emerging in the Ancient area. Those views are based on the reasoning, as antithesis toward the mythological phase. Development of moral philosophy from time to time is always dynamic till now, a modern time marked by the advancement of the sciences and technologies.

In the same time, God sent His prophet and messenger to each of his people. Every prophet whom God sent always had enemies who denied and cheated the teachings and information they brought from God. Allah said:

وكذلك جعلنا لكل نبي عدوا من المجرمين وكفى بربك هاديا ونصيرا (الفرقان: 31)

Thus have We made for every prophet an enemy among the mujrimin (Mujahid 1994). The cheaters to His prophets had more followers than theirs especially during their early prophethood.

c. Different Views on Morality

The existence of different terms appearing in the discourse on morality like moral, ethics and *akhlaq*, and so on are on account of different backgrounds like nationalities, languages, religions and the like. Some say that the moral (or morality) is based on the traditions of the same members of a certain group while the ethics is based on the philosophy and the *akhlaq* is based on religion especially Islamic religion. But such knowledges are likely disagreed in the academic level although the mentioned different terms are always used by the scholars. As long as the terms are related to normal person's deed, it will be all right to use any of them.

The different views on morality appear on account of the terms used in many languages. But when we see from the essential elements of morality, it does not matter whether the terms used are various. Because of the morality is always related to what everyone does in daily life, morality can be said as one of the common senses although some people do not regard it as something important. To know more about the moral essence, think well the following!

What is the essence of morality? Is morality the same as ethics? Is God's interference needed by the human beings when their conscience will decide which to choose and what to do during the process of their life? Answers toward each of questions above are dependent on the points of view used as the dominant factors in making decision before doing something.

There are at least three kinds of views about morality. *Firstly*, some view that morality is thought of as something so important that their deeds must be in line with morality. This first view comes from the religious thinkers. *Secondly*, some others regard it as something so unworthy that they do not need it. This second view is stated by disbelievers in any religion, and *thirdly*, some others regard it as something useful if it can give advantages as said by atheistic politicians such as Machiavelli who viewed that morality could be paid attention in the power if only it is useful for the power. (Yang memandang bahwa moralitas dapat diperhatikan dalam kekuasaan hanya sejauh ia berguna untuk kekuasaan) (F. Budi Hardiman 2019).

As long as someone behaves or does something, truly they can be said to be moral although their use of term "moral or morality" tends to the positive connotation or the good behaviour. People of atheism and of secularism living and developing during the years of renaissance identified themselves as humanists who compel themselves to view everything based on measurement made and agreed by themselves without any consideration of any belief coming from any religion at all. Their denial of the religion does not mean that they denied the morality. Their denial is addressed towards the criteria of morality taken from religion and any Holy Book. Or it can be said that the humanists do believe in the reason which has power to achieve happiness and to live well without religion as read in one of the standard dictionary of English saying that humanism is the belief that people can achieve happiness and live well without religion (Cowan 1994).

d. Dicisive Factors of Islamic Morality

In the previous paragraph, it has been mentioned that Islamic morality is of four elements: deed or action, intentional or deliberate, mukallaf, and belief in God and in the hereafter. This belief in God and in the hereafter is expressed in the form of two decisive fundamental characters, namely *ikhlaṣh* or with the hope to get the reward from Allah only, and for the sake of public welfare or unallowed to damage the self and the others. The absence of belief appearing in the form of *ikhlaṣh* and public welfare constitutes the cause that determine that it is not of the Islamic morality taught by all of God's apostles and messengers.

After that, discussion on morality can be seen as one of people's perennial problems because the morality cannot be separated from their activities during the lifespan. The discussion on the morality will stop only if the people stop doing something or die. It means that the morality is as something continuously existing together with the human being's existence in this world. This is from one side. From the other side, the human being is one of the creatures having limitedness. They will survive in this world only if they are helped by others. This means that the human being is social creature that someone to survive must need help from others and must be impossible to fulfil his own needs. From this explanation, it can be said that the existence of morality is a must for everyone who is still living in this world. The differences of morality are on the criteria. The humanists made and agreed the humanistic criteria dependent on people's pure will continuously developed.

Religious morality is one based on a certain religion, including that of Islam, of Christianity, or of other religions known by people. The religious morality is based on the teaching taken from its Holy Books believed as God's guidance for the human being. The religious teaching is always related to the existence of God, as the creator of not only all animate creatures but all inanimate ones as well. He is by the religionists believed to have sent down the Holy Book. In the Holy Book, they can get information about the existence of hereafter to which all people will go, the existence of the paradise for the good and the hell for the wicked, the divine law usually known as the causal law stating that something exists or change in accordance with it.

Among the causal laws explained in the Holy Book is the causality of why some people will be entered into the paradise and some others will be entered into the hell such as in God's saying that verily Allah will admit those who believe and do righteous good deeds to the Gardens under which rivers flow (Paradise), while those who disbelieve enjoy themselves and eat as cattle eat; and the Fire will be their abode (Husna Nashihin 2017). (Muhammad [47]: 12).

“Religious”(*mutadayyin or dayyan*) means pious, godly, or devout (Cobuild 2015). In the Islamic view, morality in the sense of good attitude is regarded the same as al-Khuluq al-Hasan and the religion as stated as follows:

والدين كله هو العقيدة السليمة الراجعة السمحاء وهو العبادة الخالصة لوجه الله تعالى وهو الخلق الحسن.

The religion is all the valid belief which is better and tolerant, and it is the pure worship for the sake of Allah only and it is the good morality (Husna Nashihin 2017)(Nashihin 2019). So *akhlaq* or good morality is impossible to be disconnected from the religion. The fundamental aim of the Islamic religion is realization of the individual and unconditional freedom or al-Hurriyyah al-Fardiyyah al-Mutlaqah as told by Mahmud Muhammad Thaha in his book, *al-Risalah al-Saniyah* as follows:

والقوانين الدستورية في الإسلام هي القوانين التي تملك القدرة على التوفيق بين حاجة الفرد إلى الحرية الفردية المطلقة و حاجة الجماعة إلى العدالة الاجتماعية الشاملة فهي لا تضحي بالفرد في سبيل الجماعة ولا بالجماعة في سبيل الفرد وإنما قسط موزون بين ذلك. تتحقق حين تطبق بكل جزئية من جزئياتها مصلحة الفرد ومصلحة الجماعة في آن واحد و في سياق واحد.

(Constitutional regulation in Islam are ones which are capable of fitting together between the individual need toward the individual and unconditional freedom and communities' need toward the whole social justice. The individual will never be sacrificed for the sake of the communities and the communities will also never be sacrificed for the sake of the individual. The individual and unconditional freedom is the proportional equality between both. When realized in all parts, the individual and social profits are reached at the same time and by regular series.) What Mahmud Muhammad Thaha said is not so far from what was said by Saint Thomas Aquinas influenced by Aristotelian theory in his writing entitled “Morality and Natural Law” as follows:

In its briefest version, the Aristotelian theory, reasserted by Aquinas, is as follows: Human actions are directed towards ends, and such ends, when they are achieved, become means for attaining still other ends. On the basis of this teleological thesis, both argue not only that an individual activities are related as a succession of ends becoming means to ends but also that such a succession can occur only if there is a final end (Denise, Peterfreund 1999).

From the statement above, it can be known that morality is perennial for everyone.

e. Flexibility of Islamic Norms of Morality

The revelation as the valid source of Islamic teaching lets all the human beings know that the end of religion that Allah sends down is for taking the advantages and for denial of damages as set a fort by ‘Izz al-Din ‘Abd al-Salam who formulated “*Jalb al-Mas’a lihi wa Dar’ al-Mafasid*” or in the Arabic text “ جلب المصالح و درء المفساد ” (Amidi 2008). This formulation of the end of religion is taken form several verses of the Holy Koran, some of the areas follows:

1. “And of them, there are some who: “Our Lord! Give us in this world that which is good and in the hereafter that which is good, and save us from the torment of the fire!” (*al-Baqarah* [2]: 201).
2. Those who follow the messenger, the *ummiyy* prophet whom they find written with them in the Torah and the Injil, He commands them for *al-Ma’ruf* and forbids them from *al-Munkar*. And He allows them as lawful *al-Tayyibat* (all good and lawful), and forbids them as unlawful *al-Khabaits*. He release them from teir heavy burdens and from the fetters (bindings) that were on them. So those who believe in him (Muhammad, may be peace on him), honor him, help him, and follow the light (the Qur’an) which has been sent down with him, it is they who will be successful. (*al-A’raf* [7]: 157)
3. Allah do not burdens a person except in line with his scope (might). He gets reward for that (good) which he has earned, and he will be punished for that (evil) which he has earned. “Our Lord! Don’t punish us if we forget or fall into error,our Lord! Don’t lay on us a burden like that which You did lay on those before us (Jews and Christians);our Lord! Don’t put on us abudern greater than we have strength to bear! Pardonus dangrantus forgiveness.Have mercy on us.Ypou are our *Maula* (Patron, Supporter, and Protector) and give us victory over the disbelieving people! (*al-Baqarah* [2]: 286).
4. They ask you (O Muhammad) concerning alcoholic drink and gambling. Say: “In them both, there is a great sin and there are some benefits form men, but the sin of them is greater than their benefit.....(*al-Baqarah* [2]: 219).

From the above verses as well, some Muslim thinker formulates a general principle which is flexible in its realization in the real daily life,namely “*al-Hukmu yaduru ma’a al-‘Illah wujuda wa ‘Adama*” (الحكم يدور مع العلة وجودا وعدما) which means that the legal judgment is determined inaccordance with the existence of, and the absence of, its causes. This indicates that God’s revelation gives the flexible principle that the demarcation differentiating the lawful deeds from the unlawful ones is only which is greater, the sin (negative effects) or the benefit. This

mean that as long as the benefit of a deed or action is greater than the sin or its negative effects, such deed is lawful and allowed to be done, while if its negative effects are greater than its positive ones, it is of course unlawful and is forbidden to be committed.

E. CONCLUSION

Given all or at least most people's inclination to approve the private and social norms which are highly flexible, adaptable and revisable, acceptable universally by people with various backgrounds, it can be concluded that morality is inevitable by everyone because it is related to intentional deed by a *mukallaf*. The morality as a general term consists of two possibilities, namely good and right deed performed intentionally or bad and wrong one performed intentionally. Its elements are four: intention, deed, mukallaf and belief or disbelief. The four elements of morality exist in everyone at any place and at any time. The Islamic morality is determined by the existence of belief and the three other elements. Without belief in God's Oneness and in the existence of the hereafter, although there are three other elements which are the same as those existing in a believer, the Islamic morality cannot exist or appear.

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