

## **Ethics-Based Social Education Benefit From The Perspective of Abid Al-Jabiri**

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### **ABSTRAK**

*This paper examines the concept of social education based on the benefit of the people offered by Abid al-Jabiri in the book Al-'Aql Al-Akhlaqi, Al-'Arabi. This research can be categorized as library research. In this study, the authors used a qualitative approach. The primary source in this research is the book Al-'Aql Al-Akhlaqi, Al-'Arabi by Muhammad Abid Al-Jabiri, which was published in Beirut by the publisher Markaz Dirasat Al-Wihdahal-Arabiyyah in 2001. This study found that the perspective of benefit ethics al-Jabiri emerged because of weaknesses in the previous ethical concept: ethics of al-Tha'ah moral obedience, al-Sa'adah moral happiness ethics, and al-Fana, and al-Muru'ah morality. In addition, the author also finds that the social education offered by al-Jabiri has an ethical concept based on good deeds, as al-Jabiri's opinion in the book Al-'Aql Al-Akhlaqi, Al-'Arabi; In fact, good deeds are central values in ethics that Muslims or Islamic ethics must own. So that with the nature of good deeds in every individual, then benefit or goodness will be born in social life.*

**Kata kunci:** *social education, ethics of benefit, abid al-jabiri*

## A. INTRODUCTION

Muhammad Abid Al-Jabiri was born in the city of Fejj, Morocco, often known as a contemporary Arab philosopher. Besides being a philosopher, Al-Jabiri is also known as a political activist. This can be seen in Al-Jabiri's active participation in the Union Nationale des Forces Populaires (UNFP) party, which later changed its name to Union Socialiste des Forces Populaires (USFP) (M. Faisol, 2010).

As a scientist, Al-Jabiri argues that the success of a social system is strongly influenced by the ethics of society or social actors. Like the book he wrote with the title *Al-'Aql Al-Akhlaqi, Al-'Arabi* which was published in Beirut by the publisher Markaz Dirasat Al-Wihdahal-Arabiyyah in 2001.

In this book, Muhammad Abid Al-Jabiri writes four variants of ethics that can be transmitted into the social system, namely obedience ethics, happiness ethics, mortal ethics, and *mur'uah* ethics. Al-Jabiri adopted the ethic of obedience from the Persian sultanate, the ethic of happiness comes from the Greek political system, the mortal ethic is a political system developed by the Sufis, and the ethic of *mur'uah* which the Arabs developed (Nunu Burhanuddin, 2009).

However, according to Al-Jabiri, the four ethical variants still fail to realize the ideal Islamic perspective social system. Therefore, Al-Jabiri carries a type of social ethics that is based on good deeds and prioritizes the benefit of the people. According to him, ethical concepts like this are a representation of the Qur'an, which is the main foundation of Muslims (Muhammad Abid Al-Jabiri, 2001).

In this paper, the author will examine the concept of social education based on the benefit of the people offered by Abid Al-Jabiri in the book *Al-'Aql Al-Akhlaqi, Al-'Arabi*. The authors conducted a literature review of previous studies to avoid overlapping research. The literature review conducted by the author is as follows:

First, the research conducted by Bagus Mustakim with the theme of Muhammad Abid Al-Jabiri's Islamic Thought (Bagus Mustakim, 2019). Second, the research entitled *Reactualization of Tradition Towards Social Transformation: The Study of Muhammad Abid Al-Jabiri's Thoughts* (Happy Saputra, 2016). Third, research conducted by Nunu Burhanuddin with the theme of *Transmission of Ethics to the Political Order of Muhammad Abid Al-Jabiri's Perspective* (Nunu Burhanuddin, 2009). Fourth, the research entitled *Al-*

Jabiri and the Critique of Arabic Reason (A Reform of Islamic Thought) (Nurlaelah Abbas, 2015). Fifth, M.Faisol's research with the theme of Arabic-Islamic Reasoning Structure According to Abid Al-Jabiri (M. Faisol, 2010). Sixth, the journal was written by Nurfitriyani Hayati with the theme of Abid Al-Jabiri's Epistemology of Islamic Thought and Its Implications for Islamic Thought (Nurfitriyani Hayati, 2017).

Based on the literature review results that have been carried out on several of the studies above, the authors did not find any research that focused on studying charity-based social education in Abid al-Jabiri's view. Therefore this research is very effective and efficient to do.

## **B. METODE**

This research can be categorized as library research (Kartini, 1996). In this study, the authors used a qualitative approach. The qualitative approach has three characteristics. First, using the natural environment as a data source. If it is field research, then the natural environment is the research location. Meanwhile, this research uses library research, so the natural environment is text or writing.

Second, it is descriptive-analytic. The data obtained from primary sources are described in narrative form and then analyzed using theories relevant to the research theme. The primary source in this research is the book *Al-'Aql Al-Akhlaqi, Al-'Arabi* by Muhammad Abid Al-Jabiri.

Third, it is inductive. The qualitative approach does not start from theoretical deduction but field results and then is analyzed and concluded. As for this research, the field results were obtained from the book *Al-'Aql Al-Akhlaqi, Al-'Arabi* by Muhammad Abid Al-Jabiri, then analyzed and concluded (Direktorat Tenaga Kependidikan, 2008).

The primary source in this research is the book *Al-'Aql Al-Akhlaqi, Al-'Arabi* by Muhammad Abid Al-Jabiri, published in Beirut by the publisher Markaz Dirasat Al-Wihdah al-Arabiyyah in 2001.

### **1. Biografi Muhammad Abid Al-Jabiri**

Muhammad Abid Al-Jabiri is one of the contemporary Muslim intellectuals who is an expert in hermeneutics and philosophy. Al Jabiri was born in Figuig, an area in eastern Morocco, on December 27, 1935 (Zaid Eyandat dan Et.Al, 2018). Al-Jabiri grew up in a

family that supported Morocco's independence from French and Spanish colonial rule (walid Harmaneh, 2003). Al-Jabri's education level began in his hometown, namely at Madarasa Hurrah Wataniyah, a private school founded by the independence movement. In 1951–1953, he continued his studies at the government-owned secondary school in Casablanca (M. Abid Al-Jabiri, 2003).

At the age of 18, he began his academic career teaching pre-school and elementary school at the Muhammadiyah School in Casablanca after classes at the secondary school were closed due to the expulsion of Mohammed V and the emergence of a wave of protests and resistance against the French colonialists (Ibn Rushd, 2008).

The years 1953 to 1955 were a period of transition for Al-Jabri in particular and Morocco in general because, in that year, the Moroccans were incessantly fighting for independence from French colonialism. This forced al-Jabri to get involved in various political movements to fight colonialism (Wardatun Nadhiroh, 2016).

In 1956 Al-Jabri obtained his last school diploma, "Certificat et brevet," in addition to a special certificate of achievement as an elementary school teacher, which made him eligible to work as an official teacher. In 1957 Al-Jabri completed his baccalaureate; it was also this year that he made contact for the first time with a left-wing figure from the Istiqlal party, Mehdi Ben Barka, who was killed in 1965 (Ibn Rushd, 2008). Mehdi was the man who mentored the young al-Jabri. Mehdi also channeled al Jabiri to work in one of the party's official publishing institutions, namely in the al 'alam newspaper which is an information center for members of the Istiqlal Party (M. Thariq Aziz, 2016).

Apart from being active in politics, Al-Jabri was also active in education (Mugiono, 2015). In 1964 Al-Jabri was appointed a teacher at the Maulaya Abdalla Middle School in Casablanca. Furthermore, one year later, in 1965, al-Jabri was appointed deputy principal of the newly established secondary school in the 6th district of Casablanca and later became the school's principal (Ibn Rushd, 2008).

As a result of the riots in March 1965, al-Jabri was again arrested, and other teachers. However, due to lack of evidence, he was finally released after a while (Zaid Eyandat dan Et.Al, 2018). Al-Jabri also contributed to establishing a national trade union for teachers and in reviving Moroccan university solidarity (Ibn Rushd, 2008).

In 1966 with Ahmad Al-Satani and Mustafa Al-Omari, Al-Jabiri wrote a textbook for philosophy teachers in secondary schools (Baccalaureate), "Durus Al-Falsafa", which appears in two parts: Part I deals with ethics and metaphysics, Part II with the methods of science, social science and psychology. This book plays an essential role in spreading awareness of the importance of philosophy to students in Morocco (Zaid Eyandat dan Et.Al, 2018).

## **2. Etika Dalam Pandangan Abid Al-Jabiri**

In the study of ethics, al-Jabiri divides ethics into five parts; al-Tha'ah morality, obedience ethics, al-Sa'adah morality, happiness ethics, human morals, al-Muru'ah morality, and al-Maslahah morality.

### **a. Morals a;-Tha'ah**

Akhlaq al-Tha'ah, or the ethics of obedience that comes from Persian heritage, is based on efforts to imitate the ruler with God to get strong legitimacy to maintain power over his people. The ethics of obedience began to enter into the Arab-Islamic heritage since the era of the leadership of the Caliph Abd Malik bin Marwan who made these ethics a way to perpetuate power. The inclusion of this ethical system was not only due to the geographical proximity between Persia and the center of the Umayyad dynasty (Damascus, Syria). It was also due to several roles of several figures in the vicinity of the ruler. Salim bin Abd al-Rahman and Abd al-Hamid al-Katib were the court writers of the last Umayyad dynasty. Both are of Persian descent and were educated in the Persian educational tradition (Nunu Burhanuddin, 2009). Furthermore, al-Jabiri distinguishes the Persian heritage into three levels: the sulthan, the kashshah, and the 'ammah. Akhlaq al-Sulthan is based on "exclusivity in all things." As for Akhlaq al-Khashshah, it is determined by its function and status. On the one hand, its function is based on service to the Sultan. Therefore its ethical system is under the concept of obedience in various levels and dimensions. On the other hand, the status of al-Khashshah is quite easily shaken because its status comes from the Sultan and not from an economic, tribal, or another field.

According to al-Jabiri's view, the ethics of obedience can be an obstacle to interaction and communication between the people and their leaders and can even kill the dialogue process between the two. This resulted in the emergence of pseudo

obedience because it was only based on holiness, which was used as legitimacy by the rulers. This is certainly different if the obedience arises through a process of intellect and criticism that positions the ruler as both a subject and an object of power that can be criticized. This assessment is in line with al-Jabiri's political concept, which requires establishing democracy in the midst of a civilized society, namely an open society, which is free from the influence of state power and pressure, is critical and participates actively is egalitarian (M. Abid Al-Jabiri, 2002).

**b. *Morals of al-Sa'adah***

*The al-Sa'adah ethics or happiness is a type of Greek ethical system in the Arab-Islamic cultural system. Al-Jabiri's explanation above, there are three perspectives related to the influence of Greece in the Arab-Islamic value system. The first is the medical (ethic-scientific) perspective, consisting of scientists who view immorality as a mental illness requiring treatment, a view inspired by Galenic medicine. Remembering al-Kindi (d. 252 H), Abu Bakr Zakariyya' al-Razi (d. 313/925), Thabit bin Sinan (d. 365/975-76), Ibn al-Haytsam (d. 1040), and Ibn Hazm (d. 1064) was a member of this group, al-Jabiri viewed this scientific medical perspective as "successful" because the Galenic heritage was developed and a genre emerged (Hümeýra Özturan, 2017).*

*The second perspective of the Greek heritage proposed by al-Jabir is philosophical (philosophical ethics). Some figures representing this category are al-Farabi, Ibn Bajjah (d. 533/1139), Ibn Sina, and Ibn Rushd (d. 595/1198) Hümeýra Özturan, 2017). In contrast to the previous perspective, which Galen influenced, this perspective was influenced by Plato and Aristotle. Another difference is that if in a scientific medical perspective, it does not work at all touch on the issue of compliance ethics, it is different from a philosophical perspective where the ethics of compliance is trying to be dismantled to its roots. That's why al-Farabi wrote al-madinah al-fadilah. A work which tries to synthesize between Plato (al-madinah) and Aristotle (al-fadilah) (Zuhri, 2017).*

*The third perspective is eclectic (eclectic ethics/al-akhlaq al-talfigi) Hümeýra Özturan, 2017). It is said to be eclectic because work in the field of ethics does not refer to one source but also refers to various traditions. In this case, apart from*

*taking references from the Greek tradition, these works also refer to Persian, Islamic, or other traditions. The emergence and development of this perspective are caused by various factors, one of which is the source of references in the field of ethics from translation works, study forums, and Muslim intellectuals (Zuhri, 2017).*

**c. Morals of al-Fana**

Based on al-Jabiri's statement, it can be said that the mortal ethic is not original from the Arab-Islamic culture but gets inspiration from other traditions such as Persian, Alexandrian and Antiochian. In the Arab-Islamic society itself, Sufism finds its context when there is a crisis of values in the "Big Fitnah." Therefore, although on the one hand, Sufism is an individual activity, its emergence can also be triggered by a broad socio-cultural phenomenon in a society, when the community is experiencing a crisis or is in the process of transitioning from a prosperous and strong state to a state of decline and decline. Stagnation (M. Abid Al-Jabiri, 2002).

As for maqamat, are manners and types of exercises that are practiced by mutasawwif (mystics) in order to purify and cleanse themselves; examples of maqam include the state of repentance, the state of asceticism, the state of piety, and others... as for awhile is gathering. At the same time, Ahwal is a "psychological" condition experienced by mutasawwif without being chosen or attempted. Examples of these "states" are wishal, mukasyafah, and fana' (M. Abid Al-Jabiri, 2002).

**d. Morals of al-Muru'ah**

Muru'ah is synonymous with the nature of nobility (al-karm) and generosity (al-jud), away from begging and troublesome others, giving before being asked, honest (shidq al-lisan), good-natured (husn al-dzan), polite and good in socializing (husn al-'ushrah), fulfilling rights and promises, respecting neighbors, maintaining chastity, speaking soft and sweet-spoken, keeping clothes and body clean, looking attractive and fragrant, and fearing Allah (M. Abid Al-Jabiri, 2002).

The concept of muru'ah is further explained by al-Mawaradi in his *adab al-dunya wa al-din*. Al-Jabiri summarizes and concludes that al-Mawaradi's explanation and several other references show that the concept of muru'ah is a formulation of morality in the context of society. Therefore, the measure it uses is based on rationality and uses benchmarks in the name of truth and power bi al-jama'ah (Zuhri, 2017).

Al-Jabiri perfected the four types of ethics in maslahah ethics. Because according to al-Jabiri several weaknesses appear in the ethical system that developed in Arab countries and the Islamic world, such as the ethics of obedience (akhlaq al-tha'ah) adopted from the Persian tradition, the ethics of happiness (akhlaq al-sa'adah) which is a mixture of Islamic values and values adopted from Greece, India and others, or fana' ethics (akhlaq fana) developed by the Sufis, and muruah ethics (akhlaq al-muru'ah) which is a the original Arabic value system. These weaknesses are as follows: *“First, the ethical values of obedience are based on the principle of the loss of "individuality" and even "humanity" of humans in which in this system, the interaction rests on the geological caste. The caste system that applies to the Sasanid dynasty requires the lowest caste (farmers and workers) to submit to the caste above it (i.e. the army caste), then the caste above it again (religious/spiritual), and continues to the caste above it (the caste). Ministers and court writers), and so on. Here, individuality or human personality becomes worthless*(M. Abid Al-Jabiri, 2002). *The weakness of the ethics of obedience is that it is seen as killing the dialogue and communication process by placing the ruler as a "subject" who is immune to criticism* (M. Abid Al-Jabiri, 2002). *In fact, the ethics of obedience is contrary to the political concept initiated by Al- Jabiri, which requires the establishment of democracy during an open society, free from state influence and pressure, critical and active participation”* (M. Abid Al-Jabiri, 2002).

Second, the happiness ethic initiated by Ibn Miskawaih is seen as having an eclectic tendency because it combines the opinions of Greek philosophers (Aristotle, Plato, and Galen), Indian thought with Islamic doctrine. This eclectic tendency is different from the case of the harmonization of Aristotelian and Plato's philosophy of philosophy carried out by Al-Farabi. This eclectic tendency causes the content of ethical values to be mixed and has the potential to eliminate the substance of the criticism, as can be seen in the books of tahdidb al-Akhlaq by Ibn Miskawaih and al-Sa'adah wa al-Is'ad by al-Amiri (M. Abid Al-Jabiri, 2002).

Meanwhile, the ethic of happiness initiated by Al-Farabi did not escape Al-Jabiri's criticism. Al-Farabi's ethic of happiness is related to his political concept of the Medina al-Fadhilah state where political leaders must be philosophers who have rational wisdom (ra'y al-sahih): The greatest happiness achieved by philosophers or people who have the qualifications to become political leaders are people 'who' have a relationship with the fa'al



sense, or the tenth sense in the emanation lineage which incidentally is the legacy of hermeticism (M. Abid Al-Jabiri, 2002).

Third, the mortal ethic developed by the Sufis also can lead to the opposite ethic. For example, the teachings of *khauf* (fear of Allah) carried out by Sufis allegedly negate fear itself until fear is wholly lost and in turn aims to achieve unity with Allah (*ittihad*), merge or (*fana fi Allah*). In this mortal condition, the Sufi becomes free from the position of servanthood (*'ubudyyah*) as well as from the obligation to worship (*'ibadah*). At this point the Sufi becomes unencumbered with religious and moral *taklif*, an attitude that was previously used as a guide for every Muslim (M. Abid Al-Jabiri, 2002). The weakness of the 'mortal ethics' promoted by the Sufis can be seen from the obedient attitude of the student (*al-siswa*) to the teacher (*al-shaikh*) which has the potential to negate the element of *tadbir* to worldly problems and tends to isolate themselves from social commotion, as is done by those who views the noble attitude of *tajrid* (attitude to avoid marriage) (M. Abid Al-Jabiri, 2002). This attitude of "avoiding the world" is supported by excessive resignation (*tawakkal-Jabariyyah*), which can give birth to a lazy and not future-oriented culture. It is not surprising that the Sufism movement in the Arab-Islamic world, primarily since Al-Ghazali is confined to poverty and is not oriented towards the future (M. Abid Al-Jabiri, 2002).

Fourth, the *muru'ah* ethic, which became the ethical model of the ancient Jahiliyyah Arabs, was originally an attempt to gain position and respect in society. As mentioned by Al-Mawardi, that *muru'ah* ethics is carried out not on his demands but is carried out on the motivation to get a position and social position (M. Abid Al-Jabiri, 2002). Another weakness in *muru'ah* ethics can be seen from the prohibition to speak with Persian or any other language when in an Arab region or country. Talks other than in Arabic are allegedly able to diminish the feeling of "Arab" nationality, which can potentially decrease *muru'ah* ethical values. In this context, language is understood as the substance of Arab nationality, and *muru'ah* is an important element of Arab identity (M. Abid Al-Jabiri, 2002). This condition is quite influential for the development of civilization in the Arab world because the language of civilization is closely related to other languages outside of Arabic itself.

### **3. Amal Saleh: The Foundation of Social Education from the Perspective of Abid Al-Jabiri**

The ethic of pious charity was first developed by a great Maghreb cleric named Izz Al-Din Abd, Al-Salam Qahir (Damascus 577 H). The scholar who had emigrated from Damascus to Egypt in 639 H wrote a famous book, namely "Qawaid Al-Ahkam fi Mashalih Al-Aiwm" (Legal rules in the context of human benefit) and Syarah Al-Ma'arif wa Al-Ahwal. wa shalih Al-Aqwal Al-A'mal (Tree, Knowledge, and Action: Implementation of Words on Practical Action) (M. Abid Al-Jabiri, 2002).

This social ethic directly represents the morality of the Koran as the purest and authoritative heritage of Islam. According to Al-Jabiri, these social, ethical values are based on faith, and faith itself (in Islam) is oriented not to Allah because Allah is the Richest but to humans (Nunu Burhanuddin, 2009).

Quraish Shihab, in his Tafsir Al-Qur'an al-karim: Interpretation of Short Letters Based on the Order of Revelation, defines good deeds as deeds that are accepted and praised by Allah SWT. (Quraish Shihab, 1997).

It is also mentioned in the book Al-'Aql Al-Akhlaqi, Al-'Arabi by Muhammad Abid al-Jabiri: "Indeed, "Charity Saleh" are the central values in "ethics" that Muslims must have as "Islamic ethics." Therefore, it has become an obligation and a right for Muslims that ethics in Islam is in the form of "ethics of pious deeds."

Meanwhile, according to Raghīb al-Asfihani, the meaning of the word charity is all work that comes from living things and is done intentionally (Raghīb Al-Asfahani, t.t.).

According to M. Quraish Shihab, an act can be categorized as a righteous deed if it fulfills specific values to function according to the purpose of its existence, or in other words, the purpose of its creation (Quraish Shihab, 1997).

Murtadha Mutahhari asserts that if humans want to perfect their actions to become good deeds (charities), they must have two things: nazhariy and amaliy. The first is in the form of knowledge (ma'rifah), and the second is in practice. Faith; whether faith in Allah, Prophets, angels, Apostles, the Books, the Last Day, or in the Imam, is included in the theory of knowledge. All aspects of this faith are included in the main teachings of Islam (ushuluddin). Thus, the first thing from good deeds is to know, believe in, and believe in the main points of Islamic teachings. While the second thing is doing good deeds (Murtadha Muthahari, 1991).

Good deeds based on sincere and sincere intentions will give effect and increase and perfection for him. It is stated in the Qur'an that holy life, the beauty of the hereafter, and the attainment of the state of closeness (qurb) and encounter (liqa') with Allah, the Creator, depend on faith and good deeds. The Qur'an places great emphasis on good deeds, and only good deeds are the means of happiness and good fortune. The benchmarks and levels of the piety of deeds are in harmony (not contrary) to the Shari'a and Allah's revelation. The Creator of man and the universe who knows the characters of His creation declares that good deeds are the way of human happiness and perfection (Ibrahim Amini, 2002).

Jalaluddin Rahmat also mentioned that all the good deeds mentioned in the Qur'an lead to the notion of pious deeds related to eschatological matters. Some are indeed impressed as good deeds that are purely related to the life of the world, but in the end they are also related to eschatological things, such as rewards, heaven, and the knowledge of Allah. From this, Islam then distinguishes between good deeds in terms of good deeds with ordinary good deeds. One of his most apparent affirmations to show the relationship between pious deeds and eschatological matters in Islam is the juxtaposition of the word pious deeds with "faith" in the Qur'an (Yusran, 2015). Therefore, it is understandable why the phrase good deeds is often coupled with faith because faith determines a person's direction and intentions when doing a deed.

#### **4. The Benefit of the Ummah as the Goal of Social Education According to Abid Al-Jabiri**

Maslahah, etymologically, is a single word from al-masalih, which means the word wrong, namely "to bring good. Sometimes other terms are also used, namely al-islislah which means "to seek goodness." Not infrequently the word maslahah or istislah is accompanied by the word al-istislah. mu fate which means "things that are suitable, appropriate and appropriate for use.<sup>3</sup> From these several meanings it can be taken an understanding that everything, anything, which contains benefits in it either to obtain benefit, goodness or to reject harm, then all of this is called maslahah (H.M.Hasbi Umar, 2007).

The word al-Maslahah is sometimes opposed with al-mafsadah and sometimes with the word al-madhara, which means damage (Jamaluddin Muhammad ibn Mukarram, 2003). According to Mustafa ash-Syalabi (Guni Usul Al-Azhar University, Cairo), there are two forms of benefit based on the aspect of change in benefit. First, al-maslahah as-sabitah,

namely the benefit that is permanent, does not change until the end of time. Worship, such as prayer, fasting, zakat, and hajj. Second, al-maslahah al-mutagayyirah, namely the benefits that change according to changes in place, time, and legal subjects. This benefit is related to muamalah and customs issues, such as in the matter of food which varies from one region to another. The need for this division, according to Mustafa ash-Syalabi, is intended to provide boundaries for benefits that can change and those that do not (Abdul Azis Dahlan and Et Al, 1999).

Humans are creatures who live in society and need other people to meet their needs. This is because human needs are diverse so that humans cannot fulfill all their own needs. Every human being has different needs. Therefore, conflicts of will arise between humans. Therefore, to protect the interests and wills of each individual, there needs to be rules so that they do not harm and violate the rights of others (Teungku Muhammad Hasbi Ash-Shiddieqy, 1999).

According to Muhammad Abid al-Jabiri in his book Al-'Aql Al-Akhlaqi, Al-'Arabi, he explains the basic concepts of the ethics of pious deeds so that humans have social awareness, especially in politics. He explained :

يصنف ابن عبد السلام أعمال الإنسان من حيث كونها جلبا للمصالح أو درءا للمفاسد الى أربعة أصناف: صنف يلب به الإنسان "حقوق الخلق" وصنف يقيم به حقوق نفسه عليه, وصنف يقيم الناس به حقوق بعضهم على بعض , وصنف يقيم به الإنسان حق الحيوان

*Ibn Abd al-Salam categorizes human actions in terms of benefiting or preventing harm into four categories: namely, the category in which man fulfills the "right to his creation," the category in which he establishes his rights over himself, the category in which people assign rights to each other. over others, and the categories in which humans assign rights to animals (M. Abid Al-Jabiri, 2002).*

The benefit is also knitted by prejudice (zhann) which is close to the truth. Prejudice is, of course, based on rational considerations because the potential of reason will explain the nature of benefit and harm), especially those related to worldly benefits. Through the potential of reason (including traditional experiences and prejudices that are close to true), worldly problems can be solved, and if something happens, that is not found in experience, tradition or prejudice that approaches the truth, rational premises be the benchmark (Nunu Burhanuddin, 2009).

The benefit is divided into three parts; the obligatory benefit (al mashlahah al-obligatory), the circumcised benefit (al-maslahah almandubah), and the permissible benefit (al-maslahah al-mitbahat) (Nunu Burhanuddin, 2009).

Therefore, the benefit is divided into three, namely the benefit of the world, the benefit of the hereafter, and the benefit of the worldly-ukhrawi, then, human actions are also divided into three categories, actions that are the cause of the creation of benefit or benefit. Worldly, efforts that have implications for the emergence of the benefit and mafsadat ukhrawi, from actions that result in the creation of worldly-ukhrawi benefits.

In this context, what is ordered is to bring up actions or efforts that have implications for these benefits, and on the contrary, what is prohibited are various efforts that lead to the emergence of mafsadat.

The scholars of fiqh propose several divisions of benefit. Based on the quality and importance of the benefit, they divide it into three forms as follows (Nunu Burhanuddin, 2009):

a. Al-Maslahah Al-Dharuriyyah

Al-Maslahah Al-Dharuriyyah, namely benefits related to the basic needs of humanity in the world and in the hereafter. Soul, preserve the mind, maintain offspring, and maintain property According to the scholars of fiqh, these five benefits are called al-masalih al-khamsah. If this benefit is lost, human life will be destroyed because it will not be safe either in the world or in the hereafter. According to al-Syathibiy, of these five things, religion and the world can run in balance and, if maintained, will be able to give happiness to society and individuals (Dahlan and At Al, 1999).

b. Al-Maslahah Al-Hajiyyah

Al-Maslahah Al-Hajiyyah, namely the benefits needed in perfecting the previous fundamental benefits in the form of waivers to maintain and maintain basic human needs. Does not reach the dharury level. If this need is not met in human life, it will not negate or damage life itself, but its existence is needed to make life easier.

c. Al-Maslahah Al-Tahsiniyyah

Al-Maslahah Al-Tahsiniyyah is a complementary benefit in flexibility that can complement the previous benefits. In other words, it is a necessity of life that is complementary and further enhances the welfare of human life. If the benefit of

Tahsiniyyah is not fulfilled, then the benefit of human life will feel less beautiful and less enjoyable, although not to the point of causing poverty and the destruction of life. Its existence is desired for the glory of morality and good social order (Hamkan Haq, 1998).

Furthermore, there are five principles of maqashid sharia, known as al kulliyat al-Khams, (both the levels of adh dharuriyat, hajiyyat and tahsiniyat, namely: Preserving religion (hifzh ad-din), preserving soul (hifzh an-nafs), preserving reason (hifzh al-din). -'aql), maintain offspring (hifzh an-nasl), and maintain property (hifzh al-mal) (Duski Ibrahim, 2019).

There are several examples of these levels of dharuriyat that can be put forward, among others, are: First, To maintain religion, sharia commands us to believe and practice the pillars of faith and the pillars of Islam, including preaching. Second, To maintain the soul, sharia commands us to fulfill basic needs, and it regulates the rules of qishash with various conditions. Third, to maintain sharia sense, it commands us to consume halal drinks and food, forbids us from consuming haram goods. Fourth, to maintain offspring, sharia regulates the institution of marriage; and he forbids us to have sex outside of marriage. Fifth, to maintain the property, sharia regulates how the problem of property ownership allows us to own houses, clothes, and vehicles, and it allows us to do business lawfully (Duski Ibrahim, 2019).

With the concept of social education promoted by Muhammad al Jabiri in the form of benefit with the concept of preventing damage first, a person will experience progress in himself. In addition, social education can function as a means to reflect on the nature of social justice, how power should be handled so that it is by human dignity Runi Hariantati, 2003).

### **C. KESIMPULAN**

Based on the results of the research that has been outlined above, the authors find that the ethics of benefit from al-Jabiri's perspective arises because there are weaknesses in the previous ethical concept, namely; ethics of al-Tha'ah moral obedience, al-Sa'adah moral happiness ethics, al-Fana morality, and al-Muru'ah morality. In addition, the author also finds that the social education offered by al-Jabiri has an ethical concept based on good

deeds, as al-Jabiri's opinion in the book *Al-'Aql Al-Akhlaqi*, *Al-'Arabi*; In fact, good deeds are central values in ethics that must be owned by Muslims or Islamic ethics. So that with the nature of good deeds in every individual, then benefit or goodness will be born in social life.

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