



moral awareness as a prestigious human. According to the case, if someone who finds the wallet has the two mentioned characteristic, he will return the wallet to the owner or report it to the police because it is something should be done. But, if someone does not have both characteristics, perhaps he or she will take it for his own self. Furthermore, moral is not only talking about responsibility among human but also responsibility toward God.

In daily activities, religion usually becomes someone’s motivation on doing action. For example, why some actions are forbidden, such as free sex, stealing and killing, the answer of most people is those actions are being forbidden by religion, or because it is incompatible with God’s willing. For pious people, God becomes the base and the guarantee of moral in order to be running well as based on QS. An-Nisa’: 79



“Whatever good befalls you (man), it is from Allah; and whatever ill from yourself”<sup>6</sup>

Based on the verse, the goodness comes from God and badness from human himself. Here, human’s duty as “caliph” is being entrusted. By the mind as a consideration tool, he can choose between good and bad. Each religion that is believed by certain person actually gives similar teaching about good and bad things universally, which one is forbidden and allowed.

Actually, all religions have two kinds of rules, namely *internal rule* that consists of religious duties and *ethical rule* consists of human relationship.

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development and the formation. If it gets positive influence, it will be good (*akhlak mahmudah*), on the contrary if it gets negative influence, it will be bad (*akhlak madzmumah*). Quoted from Zahrudin , Hasanuddin Sinaga, *Pengantar Study Akhlak*, Rajawali press, Jakarta, 2004, P.3

<sup>6</sup>Mahmud Y. Yazid, *The Qur’an an English translation of the meaning of the Qur’an*, Dar al-Choura, Beirut-Lebanon, 1980, P. 62-63

However, moral teaching in each religion is basically the same. Moral gets the string power from religion in order to the moral obligations become really tight. Those actions may accept God's justice, either to be given reward for the good or punishment for the bad. Perhaps, someone may escape from social judgment but he will never escape it from God.

Ethic includes in the material of study but it is different from math, physics, and chemist. Ethic and religion actually have tightly relationship with human and being effort to set human's life and attitude. In Islamic thought, faith determines action and belief sets attitude. In the Qur'an, belief is followed by good deed (*amal sholeh*) which finally showing correlation between belief and moral. Allah's command is not only about Islamic ritual but also good deed, and forbidden deeds in Islam actually have tightly ethical substance<sup>7</sup>.

Along with the era, the interest of studying ethic increased. It is caused by the complexity of era, such as hedonism and greedy of opportunity in which orientation of most people is for having self-satisfaction, even by suffering other people. As the example, there are moral problems happen in Indonesia such as corruption which almost attacking all elements of Indonesian governance, homicide, robbery and many others. Therefore, ethic that should become guidance in living disappeared along of the era. Ethic is talking about practical thing that is closer to living experience in daily activities. Ethical study is not like a recipe book that showing the way beyond ethical problem concretely, but it explains the complexity of moral problem and pits down creatively toward the problem.

Studying about ethic had actually been done by many thinkers since ancient Greek, Socrates (469-399 BC) who was regarded as the pioneer of ethic science. He tried to design human relationship with basic science<sup>8</sup> that later was being developed by the next thinkers such as Plato<sup>9</sup>, Aristotle<sup>10</sup>, and in the modern era like Rene Descartes<sup>11</sup>, Spinoza<sup>12</sup>, Herbert Spencer<sup>13</sup>, and Immanuel Kant<sup>14</sup>.

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<sup>7</sup>*Ibid.* p. 19

<sup>8</sup>M. Yatimin Abdullah, *Study Akhlak Dalam Perspektif Al-Qur'an*, Amzah, Jakarta, 2007, p. 237

<sup>9</sup>427-347 BC, he formed ethic through his academy. In his book "*Republic*" he argued that behind material world there was other world namely spiritual world. Every material being as the description of spiritual world. He compared ethic, he also argued that in the soul there were

In Islam, ethic is called *akhlak*<sup>15</sup>. Akhlak gets its position in Islamic studies although not as wide as in western due to Islamic thinkers tender to use normative argumentation (al-Qur'an and Hadits) than thinking philosophically on ethic. There are many Islamic thinkers studying about ethic; one of them is Ibn Miskawaih who is regarded as the father of Islamic ethic. He is ethic philosopher from Persia. In his book "*Tahdzib al-Akhlak*" he teaches us the way to form the sublime ethic by reasoning that ethic is something changeable and can be formulated to be better.

Ibn Miskawaih explains ethic aspect in step with proper appreciation to other philosophers in divinity and logical aspect. According to him, the purpose of ethic is a requirement to straightening attitude based on the right philosophical principle, so it leads to appearing a good deed. While happiness is the highest purpose should be achieved by human by reasoning that it is the precious part for human.

Although Ibn Miskawaih adopted Aristotle and Plato's argument in his theory, as a Muslim he still stays on persistent to use al-Qur'an and Hadits as his basic thinking. Characteristic of his view is "*tasawuf*", although he rejects the monk

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many powers, and superiority appeared from counter balance of the power and be bent down at reason. *Op.Cit*, p. 238.

<sup>10</sup> 394-322 BC, he formed exclusive view. His followers were named *Peripatetics*, because he gave lesson by walking. He argued that the last destination of human's action was "happiness". The way to get the happiness was by using reason optimally. *Ibid*, p. 239.

<sup>11</sup> 1596-1650 M, he was a french thinker as the former of rationalism that every idea of tradition must be rejected, while to receive something, the reason must be exist to do observation because since prior the reason became the basic point to know and to measure of everything. *Ibid*, p. 244.

<sup>12</sup> 1632-1677 M, he was a Jews descent but he took himself down from religion by resting on rationalism philosophy. *Ibid*, p. 244.

<sup>13</sup> 1820-1903 M, he declared an evolution view in human's ethic. He argued that human's ethic used to be changeable based on natural evolution. *Ibid*, p. 245.

<sup>14</sup> 1724-1804 M, this famous Germany philosopher believed the existence of decency. According to him, someone's ethic appeared from inner heart. To do something bad or good, human's ethic was based on the heart and the attitude. *Ibid*, p. 245.

<sup>15</sup> The differences between *akhlak*, *ethic* and *moral are*; *akhlak* is the same with habit or according to Al-Ghozali, a character which is attributed to human's soul that produces an activity easily without any consideration. (Al-Ghozali, *Ihya' Ulumuddin*). *Ethic* according to Frans Magnis Suseno is human's effort to use his reason to analyze the problem on how should be well in life. See, Frans Magnis Suseno, *Etika*, (Kanisius, Jakarta: 198, p. 16-17), while *moral* is something about human's living valuated by good and bad toward attitude as human being. *Ibid*, *Pengantar Study Akhlak*, p. 46.

practices who isolating their selves to the social living. For him, the wise man is someone who does not ignore worldly matter entirely, but it should be related to the spiritual enjoyment.

In western, there were many philosophers studying about ethic or moral philosophy, like Aristotle (384-322 BC). In his book *Ethika Nikomakheia*, in the *theory of eudaimonia*, he declares that every human activity is intended to look for the result. Therefore, it can be concluded that each activity is done because of a hope to reach something good for the doer himself and every people agree that the last purpose of human action is to get the happiness (*eudaimonia*).<sup>16</sup>

According to John Locke (1632-1704) in hedonist ethic theory explains “*That we call “good” which is apt to cause or to increase pleasure, or diminish pain in us; on the contrary, we name that as evil which is apt to produce or to increase any pain or diminish of any pleasure in us*”<sup>17</sup>. Both theories explain that bad and good action is based on the result or the consequence, and if it is applied in Indonesia it will not give significant contribution. Nowadays, some people do everything just to get the result and do not consider about the process even the intention. Immanuel kant (1724-1804), a Germany philosopher, has ethic theory which is different from both theories. In his theory, ethic system does not measure about bad and good action based on the result. It is only based on the intention of the doer, this theory is named *Deontology theory*<sup>18</sup>.

Immanuel Kant lived in “Enlightenment Age”. In his formation, ethic consists of 3 postulates categories; *reiheit* (free will), *unsterblichkeit* (immortality), and *das daseingottes* (God’s existence). Those can be shortly described as follow;

1. Freewill or human’s intention (willing) should be free, because if it is not such, it may get influence from outside. This priori and transcendent freedom also become basic of individuality.

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<sup>16</sup>Ex: the last purpose of teacher is to teach the student well. The last purpose of functionary is to manage the society wisely. All will be running as the purpose if being run based on the right function. K bertens, *Etika*, Gramedia, Jakarta, 2007, p. 242-243.

<sup>17</sup>*Ibid.* K. Bertens quoted from *An Essay Concerning Human Uderstanding*, London, J.M. Dent & sons, 1947, originally 1690, P. 107.

<sup>18</sup>It comes from Greek language, *Deon* means something have to do; obligation. *Ibid.* K Bertens, p. 254.

2. Immortality means that soul is immortal. It has correlation with *summum bonum* as the higher goodness (virtue). Soul must be immortal in order to reach *summum bonum* that cannot be reached in this transitory world.
3. God's existence as the highest goodness, because believe in God is a certainty.

Despite Kant's ethic concept is rational, he is actually so religious in viewing about the world. He sincerely recognizes "rational ethic" that cannot be independent without immortality postulate and God existence. It must be on each personal who is really fair on giving reward and punishment for good and bad resulted from human's deed in this world<sup>19</sup>. Stressing the tendency of God cannot be understood by pure mind in one side only, but also the immanent of God through moral awareness by practical reason. On the other hand, Kant succeeds to make a boundary between theology and philosophy about the existence of God. Kant explains that mind (pure) is incapable to prove the existence of God. It does not mean that the revenue of God is only opened to belief and closed to the mind. By practical mind human is possible to have experience with God on their awareness. The experience is about moral rule. That experience is not empirical experience but reasonable experience or reasonable fact<sup>20</sup>.

Based on the explanation, the researcher will try to compare the concept of religious ethic between Ibn Miskawaih and Immanuel Kant. It may be difficult enough to confront between two thinkers in one discourse because of their different historical and religious background, therefore, the researcher would like to try to confront their thought about fundamental ideas such as the concept of religious ethic beyond historical, social, even religion limit.

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<sup>19</sup> Lili Tjahjadi, *Hukum Moral, Ajaran Immanuel Kant Tentang Etika dan Imperative Kategoris*, Kanisius, Yogyakarta, TT, p. 56.

<sup>20</sup> Simon Petrus L. Tjahjadi. *Petualangan Intelektual*, Kanisius, Jogjakarta, 2004, p. 296

## **B. QUESTION OF RESEARCH**

Based on the background, therefore the researcher put some question of research as follow:

1. What is religious ethic concept according to Ibn Miskawaih and Immanuel Kant?
2. What are the similarities and the differences of their concepts?

## **C. AIM OF RESEARCH**

Aim of research is really the answer of question of research. So, based on the two questions, the aim of research are:

1. To know religious ethic concept according to Ibn Miskawaih and Immanuel Kant.
2. To know the similarities and the differences of their concepts.

## **D. SIGNIFICANCE OF RESEARCH**

Significance of research is about the benefits that may be taken as solving problem in the research.<sup>21</sup> However, the purpose of this research is to know the comparison of religious ethic concept between Ibn Miskawaih and Immanuel Kant and to find the similarities and the differences among their concepts.

The advantages of this research are:

1. To enrich researcher's intellectuality on religious and moral aspect.
2. To get a new understanding on the thought of Ibn Miskawaih and Immanuel Kant about religious ethic.
3. The result of this research is really useful as intellectual contribution for Islamic studies especially for theological ethic.

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<sup>21</sup> Jujun S. Suriasumantri, *Filsafat Ilmu: Sebuah Pengantar Populer*, Pustaka Sinar Harapan Jakarta, 2001, p. 313.

## E. PRIOR OF RESEARCH

The first, a postgraduate thesis written by Ghozali Munir (IAIN Sunan Kalijaga, Jogjakarta) entitled “Pemikiran Etika Ibn Miskawaih Dalam Bukunya *Tahdzib al-Akhlaq wa Tathir al-A'raq* (ibn Miskawaih's thought about ethic in his work *Tahdzib al-Akhlaq wa Tathir al-A'raq*)” (1990). Generally, it explains that Ibn Miskawaih as a Muslim philosopher tries to defend and to formulate ethic systematically. About middle theory, human has three spiritual power or three basic excellence, from the three excellences create one more excellence in order to become four; wisdom, bravery, simplicity, and justice.

The second, undergraduate thesis written by Siti Ngaidah entitled “Konsep Jiwa Menurut Ibn Miskawaih dan Al-Ghazali (the concept of soul according to Ibn Miskawaih and Al-Ghazali)” (Ushuluddin Faculty of IAIN Walisongo Semarang). The object of moral concept according to both the two figures is human's action with the last purpose to get the happiness. Moral concept is understood as a universal good deed. It means that everlasting happiness is not worldly happiness which is only apparent. Worldly happiness can be reached if someone has three conformity powers; physical excellence, outer physical excellence and soul excellence, whereas the happiness of hereafter will be reached by the three excellences completed by God's guidance. The similarity of both figures is on using al-Qur'an and Hadits as basic thinking to evaluate the bad and the good.

The third, undergraduate thesis belongs to Ahmad Madjeri entitled “Konsep Cinta dan Persahabatan Menurut Ibn Miskawaih (Studi Analisis) (the concept of love and friendship according to Ibn Miskawaih (Analysis study)” (Ushuluddin Faculty of IAIN Walisongo Semarang). Generally, this thesis explains that Ibn Miskawaih includes in ethic philosopher who prefers to think about friendship and love and being more influenced by Greek philosopher. There are two aspects in his thought: *first*, theoretical aspect is coming from reason (mind), *second*, practical aspect is soul's power which spontaneity creates outer and inner happiness. Love vertically happens between human and God relationship (*hablu*



*min Allah*), while love horizontally happens among human with society to get the happiness as social creature (*hablu min an-nas*).

The fourth, undergraduate thesis belongs to Mansur Nurul Anam entitled “Unsur-Unsur Yunani dalam Pemikiran Etika Ibn Miskawaih (the Greek’s unsure of Ibn Miskawaih’s thought about ethic)” (Ushuluddin Faculty of IAIN Walisongo Semarang). Theoretically, some arguments about ethic have been adapted from Greek philosopher, but because Ibn Miskawaih is a Muslim, he is persistent to use al-Qur’an and Hadits as basic thinking.

The fifth, undergraduate thesis belongs to Sri Budiani entitled “Kesehatan Jiwa Menurut Ibn Miskawaih (the Health of Soul according to Ibn Miskawaih)” (Ushuluddin Faculty of IAIN Walisongo Semarang). The soul, according to Ibn Miskawaih is human’s substance in which it is not body or part of body, but as the sublime substance and never becomes self-supporting.

The sixth, undergraduate thesis belongs to Mushonnef entitled “Konsep Kebahagiaan Menurut Ibn Miskawaih (the Concept of Happiness according to Ibn Miskawaih)” (Ushuluddin Faculty of IAIN Walisongo Semarang). In this thesis, the happiness according to Ibn Miskawaih consists of two levels; higher happiness and lower happiness. Lower happiness is the happiness in a common perspective that is experienced by common people consisting of worldly satisfaction, material orientation as living support. Here is human in the former and the latter step is the true happiness and enjoyment to be “united“ with God in a higher level. It cannot be reached by most people, but only particular person experienced ritual and complex step through *sufi* line or teacher’s guidance.

The seventh, undergraduate thesis belongs to Moh Amin entitled “Filsafat Moral Immanuel Kant dalam Perspektif Islam (Moral Philosophy of Immanuel Kant in Islamic perspective)” (Ushuluddin Faculty of IAIN Walisongo Semarang). In this thesis, the researcher uses Islamic ethic as the basic perception to find the lack and the excess of Immanuel Kant’s ethic theory and to show the perfectness of Islamic ethic. After that, he makes a combination between both in arranging a new ethic system, namely Qur’anic ethic imperative in which

categories imperative is based on Qur'anic reflection. However, the writer just explains about Kant's ethic theory in general.

The eight, the book belongs to Amin Abdullah entitled "Antara Al-Ghozali dan Kant, Filsafat Etika Islam (Islamic Ethical Philosophy, Between Al-Ghazali and Kant)". In this book, Amin Abdullah compares Al-Ghazali's thought with Immanuel Kant's thought in detail. Besides, he also looks for the lack and the excess between both. He finally finds the excess of ethic than metaphysic, the function of reason and ethic, explanation of causal about nature and morality, the role of active subject in ethic, ethic and idea about social science, religious ethic and philosophical ethic in the cultural transformation and the importance to evolve new paradigm in ethical studies.

Looking up to the previous researches, the researcher intends to find other dimension of Ibn Miskawaih and Immanuel Kant's thought, that is by comparing the thought of the two figures. In certain case, both of them have similarities and differences because of different historical and religious background. However, they have similarities to use religious basic to form ethic theory.

## F. THEORITICAL FRAMEWORK

To get maximally result, this research is focused on the position of religious ethic theory according to Ibn Miskawaih and Immanuel Kant. Ethic is "the calling" of God to human being to do a good behavior as being proven by prophet Muhammad SAW who is sent down to complete human's morality.

انما بعثت لأتمم مكارم الأخلاق

Ideally, ethic has close relationship to God, because the main purpose of religion is about ethic. Immanuel Kant as a western philosopher can explain the position of metaphysic in the upper limitation of human rationality.

Religious ethic consists of the two words namely *religious* and *ethic*. Religious is adjective form of religion means something related to religion. It can be person or thing. While ethic comes from Greek *ethos* in singular form means commonplace, grassland, stable, custom, tradition, character, moral, feeling, act or

the way of thinking<sup>22</sup>. In plural form (*ta etha*) that means *custom*. It becomes derivation of ethic term at this time. Aristotle (384-322 BC) used this term to explain moral philosophy; therefore, ethic is a science of habit or a science of custom.

Terminologically, ethic according to KBBI<sup>23</sup> (3<sup>rd</sup> edition) are the two similar terms “*etik*” and “*etika*”. “*Etika*” is understood as a science of “*etik*”, and “*etika*” is divided into three definitions; 1) a science about good and bad, about right and moral obligation (*akhlak*), 2) a number of principles and values about ethic, 3) value about right and wrong being practiced by the society<sup>24</sup>.

A closer word to ethic is *moral*<sup>25</sup>, but in application ethic is a philosophical study about behavior, and moral is a normative rule as the guidance of action. So the distinction between ethical and moral is if ethic is a critical and systematical study about moral, so moral is material object of ethic<sup>26</sup>.

Ethic in philosophy is a science studying about good and bad by concerning to human attitude as long as known by the reason (mind). So, the duty of ethic is reflecting on how human must live in order to be success as human and able to carry the function of caliph on earth.

In Islam, ethic is regarded the same as *akhlak*. Both of them study about good and bad. If *akhlak* is closer to “action” or applicative “character”, ethic tends to the basic philosophy which talking about science of good and bad. The name of ethic in Islam is called “*Falsafatul Akhlaqiyah*”.

The development of revelation understanding about the entire content of the Qur’an has formed Islamic ethos which involve moral life and Moslem social, it was clarified by all of prophetic treatise of Muhammad only, but creating perfectness of ethic to all of human being.

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<sup>22</sup>Zubaedi, *Filsafat Barat*, quoted from dictionary of philosophy, Peter A. Angeles New York, barner & Noble Books, 1981.

<sup>23</sup> Indonesian standard dictionary.

<sup>24</sup>*Ibid*, K. Berten, p. 5

<sup>25</sup>Moral comes from latin word *mos* (plural: *Mores*) that has meaning; habit, custom, in some languages *mores* used to the same meaning. Etymologically “ethic” is the same with “moral” because both of them come from the words with meaning “custom”. *Ibid*.

<sup>26</sup>*Op.Cit*, *Filsafat Barat*, p. 10.

Fazlur Rahman divides the three concepts as the basic perspective of Qur'anic ethic namely *iman*, *Islam* and *taqwa*. While according to Madjid Fahry, there are two kinds of ethic namely *scriptural* which is rest on the Qur'an and Hadits and *philosophies* as the full exploitation of syllogistic and discursive method which is affiliated to the Greek ethic. Based on the division, it appears the two kinds of ethic; *theological* and *religious ethic*. *Theological ethic* is a kind of ethic study based on categories and philosophy concept. However, *religious ethic* does not depend on philosophical ethic, but it ignores the discursive method<sup>27</sup>.

According to Hamka<sup>28</sup> religious ethic is a type of ethic in which the decision of ethic based on the Qur'an, sunnah, theological concept, philosophy categories, and a few of sophistic, it concerns on human and relation to worldly cases. Meanwhile, religious ethic in this research is a formation of ethic which uses religiosity as the basic foundation. Ibn Miskawaih and Immanuel Kant are more famous as ethic philosophers and their religious philosophy, but based on their ethic formation they use religious values as basic theory. So, the researcher tries to discover religious sides and finds the similarities and the dissimilarities.

Ibn Miskawaih and Immanuel Kant are influential figure on ethic study. In Islamic studies, Miskawaih is famous as the father of Islamic ethic and everyone who wants to study about western ethic cannot leave the thought of Immanuel Kant. Both of them use religiosity as basic of ethic formation, although their religions are different. Immanuel Kant finds the position of metaphysical in human ethic. He uses the three postulates; *freewill*, *immortality* and *existence of God*. For him, ethic is a sacral thing and a responsibility to God, because only God that can give equitable reward and punishment for human's deed. Meanwhile, the type of Ibn Miskawaih's ethic is *Tasawuf*. According to him, there are two levels of happiness; *common happiness* or *worldly happiness*. The true happiness is the highest level if human can reach enjoyable of spiritual, and just a little person who can reach it.

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<sup>27</sup> Suparman Syukur, *Etika Religios*, Pustaka Pelajar, Yogyakarta, 2004, p. 185-186

<sup>28</sup> Abd Haris, *Etika Hamka Kontruksi Etik Berbasis Rasional Religious*, LKis, Yogyakarta, 2010, p. 46

So, in this research the researcher tries to confront them in one discourse, namely about religious ethic by using fundamental idea of both figures. In short, it is not limited by historical and religious background.

## **G. METHOD OF RESEARCH**

Ibn Miskawaih and Immanuel Kant lived in different era. Ibn Miskawaih lived in the 10<sup>th</sup> century, while Kant lived in the 18<sup>th</sup> century. As the result, they had different social and cultural background, moreover their religion were also different. However, they actually had similar dimension of thinking that was about the concept of religious ethic in philosophical approach. Both of figures used religiosity as the basic concept of philosophy. Here, the researcher will try to analyze their works to get understanding about their thought.

### **1. Source of Data**

- a. Primary data source is taken from masterpiece of Ibn Miskawaih such as *Tahdzib al-Akhlaq wa Tathir A'raq* and some of Immanuel Kant's book such as "*Metaphysical Element of Ethic*" and "*Kritik Atas Akal Budi Praktis*" (a critique of practical reason, translated by: Nurhadi M.A), "*Critique of Judgement*" (translated by J.H. Bernard),
- b. Second source of data are some books talking about the two figures such as "*Hukum Moral, Ajaran Immanuel Kant Tentang Etika dan Imperative Categories*" (written by S.P. Lili Tjahjadi). *Filsafat Barat, Para Filosof Muslim* and some prior researches as the complement and comparator of data research.

### **2. Technique of Collecting Data**

Technique of collecting data in this research is documentation. It means by reading and understanding comprehensively toward the works of Ibn Miskawaih and Immanuel Kant, especially their works related to religious ethic concept. Then the researcher will compare them to find their

similarities and differences. In this research the researcher uses *Descriptive-Comparative approach*.

Due to model of this research is qualitative research, so the technique of collecting and tabulating data are conducted as long as the research in order to the researcher can detect and correct the lack on the previous step to be revised on the next step.

### 3. Technique of Analyzing

To analyze data, the researcher uses Inductive method or Generalization means by reading and understanding the works of Ibn Miskawaih and Immanuel Kant to get the point of their thought. Afterward, the understood data will be formulated to general word<sup>29</sup>. In this step the collected data will be analyzed to get a conclusion. In the qualitative research the method of data analysis is *iterative* (continue) and being executed as long as this research. Analyzing data consists of analyzing on data collection, data codification, serving data and concluding data.

## H. SYSTEMATICAL OF WRITING

This thesis consists of five chapters that related each to others in order to get easy understanding to the content. The systematic of writing are as follow;

*Chapter I*, is introduction. In this chapter the researcher describes general content of writing or content and limitation of problem. It is expected to be more easily understood in bringing ideas to the point. This chapter consists of background, question of research, aim of research, prior of research, theoretical framework, research methodology, and systematic of writing.

*Chapter II*, consists of the description about religious ethic concept according to Ibn Miskawaih. Due to this research will compare between two figures, so to get easy understanding of each figure, it will need a description in a separated chapter before comparing both of them in the next chapter. In this chapter consist

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<sup>29</sup> Anton Bakker, *Metode Penelitian Filsafat*, (Pustaka Filsafat, Kanisius, Yogyakarta, 1994),. p. 43.

of the biography of Ibn Miskawaih, his works, intellectual background and thought about ethic in general.

*Chapter III*, describes about the concept of religious ethic according to Immanuel Kant which consist of his biography, works, intellectual background and theory about ethic in general.

*Chapter IV* is analysis. In this chapter the researcher will confront the theory being formed by the two figures. This chapter will be specialized in the position of religiosity in ethic formation in order to find the similarities and dissimilarities between the two theories.

*Chapter V* is closing. This chapter will present final result from the explanations of previous chapters have been elaborated. Besides, it consists of suggestion and closing.